THE ELIM

EVANGEL

Vol. LII No. 1 January 2nd, 1971 9d

THORNTON HEATH EXTENSION OPENED



BY THE PRESIDENT

It has been described as "The miracle of Mersham Road." Three years ago, due to the vision of Pastor B. G. Edwards, an extension to the church was planned to accommodate the larger numbers and to improve the frontage. We have seen this miracle taking place with God's hand guiding us materially and spiritually. The ministry has passed to Pastor A. P. Johnston, who has seen this project through. God has been blessing the preaching of the Word and the members and friends have stood by us loyally in our moves to temporary premises.

The opening ceremony was performed by our President, Pastor W. R. Jones, previous ministers, the builder and architect also being present. A large crowd sang and prayed outside the building before the key was turned and four foundation members of the church led the people inside, to the strains of "O Church of God." During the afternoon and evening services the Word was ministered by the President and by Pastor B. G. Edwards. Musical items were rendered and tributes were paid. Throughout all God challenged us to look forward to a further miracle, not only in Mersham Road, but in the district. May our new building be another step forward in Thornton Heath for God's glory.

L. J. TODD.

(*see page 5*)

Photographs by courtesy of *The Croydon Advertiser.*

First in a new series of Bible expositions

STUDIES IN THE EPISTLE TO THE HEBREWS

(1) *Introduction*



by James F. Hardman

PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

WESTCOTT says that the theme of the Letter is "The finality of Christianity," while Saphir states that it is "The glory of the New Covenant contrasted with and excelling the glory of the Old Dispensation." It has been called "the fifth Gospel": four describe the Saviour's ministry on earth, this describes His ministry in heaven. The epistle deals with the superiority of Christ, His person, priesthood and ministry as Mediator of the new covenant, by comparison with the old Economy with its founders, priests and mediators. The dominant theme is *the greatness of the Son of God.*

Hebrews is not easy reading, nor is its message always easy to understand, yet its study can be all the more rewarding. There are sentiments expressed, claims made, truths asserted in this book to be found nowhere else in sacred Writ. As we consider this Epistle we need to pray that the Holy Spirit will guide us into all truth and glorify Jesus Christ (John 16:13, 14).

The message to the Hebrews is as applicable to the great world-wide Christian Church in the second half of the twentieth century as it was to Jewish Christians in the second half of the first century. "In a day of shaking foundations," writes Professor F. F. Bruce, "the Epistle to the Hebrews speaks of the kingdom which cannot be shaken. It reminds Christians that it is no part of their calling to settle down to be content with things as they are, but to press forward continually in God's advancing purpose, along the trail already blazed by the Pioneer of Faith."

THE WRITER

The first thing we usually want to know about a letter is its author. This helps us the better to appreciate its content. This Letter, unlike other New Testament Epistles, is anonymous. Yet the writer must have been well known to those to whom it was sent, for he acknowledges their kindness to him while he was in bonds (Hebrews 10:34), requests prayer for himself that he may be restored to them sooner (13:18, 19) and tells them that Timothy has been set free and hopes to come with him to see them (13:23). The words at the heading of the Epistle in the Authorised Version have no real authority; the ancient heading was simply: "To the Hebrews," without any statement of authorship. Doubts concerning the authorship of the treatise were probably responsible for the hesitation of some in the early Church to admit it into the canon of Scripture. The Epistle, however, won its way despite this uncertainty, owing to its great merit and clearly authentic apostolic doctrine. Few questions in the whole range of Biblical literature have been so thoroughly but unsuccessfully canvassed as the origin of Hebrews. Eastern Christians from about the middle of the second century attributed the Epistle to Paul, but they were uneasy about this.

If Paul did not write the Epistle, who was the writer? We cannot be absolutely certain. Several candidates have been suggested for authorship. Tertullian called it the epistle of Barnabas, Harnack suggested Priscilla and Aquila, while Luther suggested Apollos. Dean Plumptre in 1875 worked out an interesting argument for authorship by Apollos. On the question of authorship, nowhere do scholars differ more widely than here. Much of the controversy is based upon arguments from literary style, but it can be established that style can be explained by the nature of the subject put forward. Many theologians hold to the school which declares that Paul wrote the Letter, since it is felt that there is much in the book that is Pauline in character. However, Thomas Hewitt says: "We are told that one of the assured results of modern scholarship is that Paul was not the author of the Epistle." The wise remark of Origen (*c.* A.D. 230) still holds good: "As to who wrote this epistle, God alone knows the truth."

The fact that the authorship has never been conclusively established does not in any way detract from the canonicity of the book. The divine inspiration and authority of any Scripture are not necessarily bound up with the questions of human authorship and date. Few Epistles of the New Testament bear more compelling marks of divine authorship than Hebrews. Calvin, who did not hesitate to give it equal rank with the apostolic writings, was a stalwart champion of its canonicity. "There is indeed," he says, "no Book in the Holy Scriptures

which speaks so clearly of the priesthood of Christ, which so highly exalts the virtue and dignity of that only true sacrifice which He offered by His death, which so abundantly deals with the use of ceremonies as well as their abrogation, and, in a word, so fully explains that Christ is the end of the Law." Though there may be varying convictions as to who was the human author and writer, we can say with full assurance that *God Himself was the divine Author,* who is seen at work in every line. Nowhere does the Spirit of God more adequately magnify Christ than in these chapters.

DATE

After we have looked at the signature, if any, on a letter, we next look at the date, to see when it was written. Is there any indication as to when this Epistle was written? Though it may not be possible to fix the time with absolute certainty, a date between A.D. 65 and 70 has commonly found favour, though the readers were being prepared for the imminent fall of the city of Jerusalem and the Temple and for the cessation of the Levitical ritual and priesthood. There are certain factors which suggest that the Epistle cannot be very early. The readers had been Christians for quite a long time (cf. 5:12; 10:32); in fact, it would seem that they were second generation Christians, for the Gospel was confirmed to them " by them that heard " the Lord (2:3). Some of their former leaders had passed away (13:7, R.V.), yet Timothy was still alive (13:23).

(*In our next study we shall discuss the question:* To whom was the Epistle addressed?).

Elim news

DELANCEY **Pastor: A. Anstey**

Today, *Mrs. A. E. Austin,* who is at St. Peter Port Hospital, *celebrates her 104th birthday.* Considering her great age, she is in very good health. She gets up every day and walks from her bed to her chair. Wearing her pink shawl, she looked well and happy when this picture was taken yesterday morning.



Photo by courtesy of *Guernsey Evening Press.*

Mrs. Austin told an *Evening Press* reporter that she was thankful that she was able to see about the ward, but regretted that she was not able to read as much as she used to do. She has received many lovely flowers and messages of good wishes from many friends.

Mrs. Austin is a founder member of Delancey Elim Church of which she was a member for more than thirty years. Her father helped to build the church, which was first used by the Methodists.

Guernsey Evening Press.

Adds Delancey pastor Arthur Anstey: Channel T.V. brought their cameras to her in hospital and gave complimentary remarks on their programme concerning this fine Christian lady. My wife and I were able to see her on her birthday and to take a special bouquet from Delancey church plus birth day cards with many signatures of Elim friends. Mrs. Austin is very keen mentally, takes a real interest in the church and tells us *she never missed a Sunday during the last year she was able to get out to Delancey church.* She is ever full of praise to the Lord and is a wonderful testimony to the keeping power of God.

EXETER **Pastor: J. H. Sainsbury**

We have just enjoyed a four-day series of meetings in which God's blessing was very manifest. The situation did not seem too promising on the opening day when we heard that our expected speaker was ill! However, Pastor L. P. Cowdery filled the breach on Saturday and by Sunday Pastor S. Beresford had recovered sufficiently to commence his ministry among us.

During the convention one young man found Christ as Saviour and three of our young people were filled with the Holy Spirit. To God be the glory! (MISS) M. PARR.



WEST OF ENGLAND PRESBYTERY SUNDAY SCHOOL RALLY

Report by K. Phillips

Jesus said, "Suffer little children to come unto Me." It was a thrill, therefore, to see them coming in their hundreds to the Presbytery Children's Rally in the City Temple, Bristol, to hear more about the Lord Jesus, whose love for children is so clear. It was an inspiration to hear them sing the choruses. One could not help but join in—actions and all. After all, our President, Pastor W. R. Jones, who was leading the choruses, did the actions so well we just had to do likewise!

Young folk from the various assemblies gave musical items, recitations, etc. It was grand to see so much talent being used to the glory of God. I particularly enjoyed the sketch by the Bath young people about the shipwreck of Paul, coupled with the musical backing of Bob Helps at the Hammond organ.

It was good to have Al Smith and John Wakefield from America with us for the day. John's impersonations added humour and informality to the afternoon.

Pastor A. A. Biddle (Vice-President) spoke in the afternoon on "The Foursquare Gospel." His message was obviously taken in, and was demonstrated by the children who were able to repeat the visual aid details afterwards. At the evening meeting Mr. Biddle addressed the children on the text: "Give me thine heart." We felt the Spirit of God so near at the close of the meeting.

For those who worked so hard to make the day so successful I mention that on the Sunday morning at Chippenham all the children wanted to sing those *super* choruses, and three little girls came quietly to me and said: "Please, pastor, thank you for taking us to Bristol."



THOUGHT FOR THE NEW YEAR!

A CHRISTIAN HOME

"WHY is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can take its place or make up for the lack of them. The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of the country. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control, self-sacrifice, sublime faith, and splendid trust which home life has such marvellous power to teach. There is no training to be had in school or college, or anywhere in the world, which can take the place of the discipline of the home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be got in this world."

This did not come from the pen of our editor, nor from the pen of a writer in a religious journal—it came from a daily newspaper some time ago.

G. T. S. DUNK.

From *Elim News* (*New Zealand*).

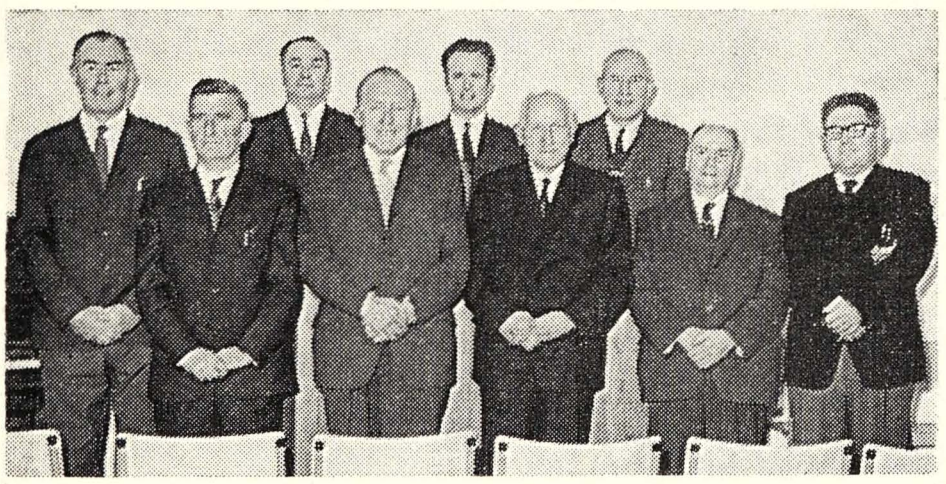
PORTADOWN **Pastor: S. Shaw**

About 100 people came to witness the opening of a new extension to the Elim Pentecostal Church, Portadown. After singing "The Lord's my Shepherd," the resident minister called upon Pastor J. Harris to pray for God's blessing. Pastor W. J. Martin, a former minister, then spoke. The building contractor, Mr. J. H. Turkington, handed over the key of the new extension and one of the elders,



Mr. J. Mercer opening the door of the new minor hall. Also in the photograph is Pastor W. J. Martin.

Mr. John Mercer, opened the door. He is the last surviving member of the original party that was formed by Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance, in the county of Monaghan in 1915. Mr. Mercer said that the



The church oversight along with the contractor and guest speaker. Left to right: S. Gray, J. H. Turkington (contractor), J. Weir, Pastor W. J. Martin, Pastor S. Shaw, J. Mercer, H. Irwin, J. Hodgen, J. Dawson.

building would be used for the instruction of children in the Sunday school, for the preaching of the Word of God and for the glory of God.

A short service was held in the main church in which Pastor W. J. Martin exhorted us to follow the Lord wholly.

The new extension will provide a minor hall seating 100 persons, kitchen, upstairs compartment and usual offices. Over the weekend another £134 was raised for the building fund.

S. SHAW.

PARKSTONE **Pastor: I. E. F. Davis**

Our crusade, the first for many years in this district, was also the first campaign to be held since the church became a member of the Elim family in September 1969. The church, situated on the Hampshire/Dorset border, midway between Bournemouth and Poole, in in the Bournemouth Presbytery.

The handbills advertising the crusade at Parkstone were headlined "Specially for You!" and this was just the way God worked. We did not see mass conversions or healings, but we did witness souls saved, backsliders restored and bodies healed. The touch started when over 3,000 personally-addressed invitation cards were delivered in the immediate vicinity. The title chosen for the crusade, "Parkstone's Great New Life Crusade," implied also the personal nature of God's gift.

Our evangelist for the eleven nights of the crusade was Pastor A. P. Johnston and the song leader was our minister, Pastor Ian Davis. God really spoke through His servant and many hearts were stirred. The strongly practical themes of his message were evident and brought the impact of his words home to both Christian and unsaved alike. Attendances fluctuated, but the persistent regulars acknowledged that in every service God's presence was very real. Results both in salvation and healing took place in cases where visitors had travelled many miles to the service or else were in the area at the time. To God be the glory! J.B.W.



Congregation entering newly reopened Thornton Heath church.

(see front cover)

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

Psalm 40:16

EDITORIAL

THE celebration of the New Year enters into the culture, or at any rate into the way of life, of many nations. We hear of the Jewish, the Chinese, the Tet, the Moslem, the Buddhist and other New Years, falling on different dates but proclaiming the same kind of idea—off with the old, on with the new.

To be truthful, New Year has never meant much to us (being non-Celtic). The fact that the calendar registers December 31st, January 1st or even February 29th seems quite irrelevant. Anniversaries and birthdays are all very well (except when the numbers accumulate in variety and in sum!), but many folk seem to be losing today in worry about yesterday and concern about tomorrow. "Sufficient unto the day" is the Bible maxim. "I am with you *all the days*" one rendering says of the Saviour's promise. To live for today sounds almost unchristian, as if we were saying that yesterday and tomorrow do not matter. But, as has been well said, "Today is the tomorrow we worried about yesterday." Redd Harper was quite right really when he sang:

"Why think of tomorrow?
Just live for today—
For Jesus is leading
Each step of the way."

It is the New Year, yes, but its challenge is in its individual days. May our desire for one another's good be expressed in the beautiful Scripture prayer of Hebrews 13:20, 21:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

* * *

The Universal Week of Prayer under the auspices of the Evangelical Alliance takes place on January 3rd to 10th. Very many evangelical churches and assemblies will be taking part. Details of observance are decided by local churches and fellowships.

We quote from *Idea,* the E.A. bulletin:

"May we all take the week of prayer seriously! It is easy to feel it is a routine observance, and to neglect to prepare or plan adequately as it comes after the busy Christmas period.

"Yet when our churches are often feeling defensive and discouraged, and many Christians feel that the enemy is winning, we have all the more reason to lay the needs of the church, and of God's world, before Him in prayer. Observing the week of prayer could help God's people to enter more into His concern for the world He made and died to save, and to appropriate the power of His Spirit for effective witness and service."

Surely every Pentecostal believer must re-echo these sentiments.



GO FORWARD

by T. J. Broomhall

(ACCOUNTANT AT ELIM PENTECOSTAL CHURCH HEADQUARTERS)

THE end of an era had been reached. Moses, God's choice servant, had died and was mourned by Israel. It was as if a great light had been extinguished. The nation was without a leader. But God never leaves Himself without a witness and He spoke to Joshua, the son of Nun, Moses' minister, and appointed him to take over where Moses had left off.

So Joshua stood on the threshold of a new life, a future far different from that which he may have expected. He was now vested with the leadership of a great nation whose welfare was very near to the heart of God. He could not have begun to guess the many events that would occur in the coming days. Had he been given foreknowledge of them he might have recoiled at the start from the heavy responsibility. He had seen enough under Moses' leadership to know something of the immensity of the task. How much he would need the message of God that came to Him with the call! He heard words of comfort and assurance and stepped forth with those assurances ringing in his heart.

Do you feel that same sense of new beginnings at the commencement of a New Year? We wonder what events await us in the next twelve months. Some have known frustration and suffering in the past year and are hoping for better things. Others are wondering if the next year can possibly be as happy as the last. Whatever awaits us, we can apply to our own lives the Word of the Lord to Joshua as we stand at the threshold of 1971.

THE ASSURANCE OF THE PRESENCE OF GOD

"As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). Joshua had seen much of the evident presence of God with Moses. God had often intervened in the affairs of Israel for Moses when the burdens placed upon him and the nation would have been overwhelming. Many times, but for the hand of God, the whole people would have been crushed by their enemies. God had surely been with Moses.

But then, Moses was Moses! Could Joshua hope for such a measure of divine help? How comforting was the message of God—"As I was with Moses [in the same measure, with the same love, and manifesting like power], so will I be with thee." This man could step forward with a confidence in God that would see him through every vicissitude of life and leadership.

The same assurance is ours. We are all as much called as Joshua: "Go *ye* into all the world and preach the Gospel." May God impress this on our hearts in 1971. Remember that the Lord who called us also said: "Lo, I am with you alway, even unto the end of the world." Have you seen His power, known His leading, felt His inspiration and been kept by His power in the past? Then take to your heart these glorious promises!

THE NECESSITY FOR COURAGE

"Be strong and of a good courage"; "Only be thou strong and very courageous" (Joshua 1:6, 7). God knew the heartaches, trials, dissensions and troubles that awaited Joshua. The way would be hard, the battles many and the fickleness of human nature very frustrating. *He would need courage*. Only when faced with a challenging situation does one have opportunity to assess one's courage. God was gently preparing Joshua for the hard way ahead and showing him the need for a courageous heart.

Jesus did not speak so softly. He said plainly: "Marvel not, my brethren, if the world hate you" and "in the world ye shall have tribulation." We certainly need courage to stand for Christ. Christians reading these words will want to summon up in their hearts the greatest courage and face every situation with a determination to win the day for God.

THE INDISPENSABILITY OF THE WORD OF GOD

Joshua 1:8 will make apparent the place given by God to His own Word. The Scriptures as then written covered every facet of human experience. Implicitly following every precept without deviation would ensure good success. This was difficult even in Joshua's day, but it was to be the secret of his successful leadership.

The Word of God is now complete; we have the full revelation of God's will. Our Christian lives will be successful only if we live by the Book. Cherish this keen-edged sword of the Spirit, this vital testimony. Be not a hearer only, but also a doer. Read it, study it, feed upon it, thirst for it,

(*continued on page 13*)



From the President's pen

LET'S RESOLVE

THE mention of New Year's resolutions always brings a smile. We remember the old saying: "The road to Hell is paved with good resolutions." We often forget, however, that the road to Heaven is also filled with good resolutions. It is simply a question of direction.

This is the first EVANGEL of 1971, the first Sunday of a New Year. What an excellent moment to take a good, critical look at ourselves. *Have we grown spiritually during the past year?* Have we gained ground or have we lost ground? Kipling puts it this way:

> *"I wish myself could see myself*
> *As I left him a year ago;*
> *I could tell myself a lot of things*
> *That myself had ought to know."*

The big question is: *What am I going to do about it?* There are many things that we *know,* but we never seem to *do* much about them. It is worth noting what the Bible says about this: "To him that knoweth to do good, and doeth it not, to him it is sin."

Very few people ever did anything, good or evil, until they had first resolved to do it. Habits do not break themselves. Duties do not do themselves. Sacrifices have no self-starters.

I would like to list some lines along which we can make good progress, if only we are willing to resolve.

Let's resolve to live one day at a time to God's glory and to live it to the full.

I love the old Sankey hymn: "Simply trusting every day." The uncertainty of life looms ahead. The choice dreams of our hearts may be blasted. The vision we had of the future may prove to have been only a mirage. But there are many things that will be as certain as ever and among these is the fact that God will go on loving us, caring for us and planning for us. What utter folly it is to burden ourselves with the possible problems of July 1st when it is only January 1st!

An old lady was given a barrel of apples. She looked over them and found that one was just beginning to spoil, so she ate that. So it went on, day after day. Finally, her barrel of apples was gone and she had not enjoyed one good one. She had always been looking for bad ones. There are people who, unless they change their ways, will not enjoy one good day during 1971. They always look for trouble and they always find fault. They live as if they constantly expect troubles, disappointments and problems. "*God is still on the throne.*" Hallelujah! God is still concerned about us. He is still our Sufficiency for every day and for every circumstance. Let us resolve to live one day at a time *and trust Him.*

Let's resolve to give more time and attention to things that really matter.

Are you finding that life is a mad dash? Most of us seem to have a mania for time-saving. We are always in a hurry. You know the kind of thing: five minutes to dress, seven minutes for breakfast, eleven minutes to get to work. We travel at seventy miles an hour to save time. We cover distances by jet in order to save time. Hundreds of inventions are on the market and most of them are supposed to be time-savers. Our forefathers would wait patiently for a horse and carriage, but people like me get annoyed if we miss one section of a revolving door! Yet, in spite of all this time-saving, fewer people seem to have time to read good books.

There are parents so busy that they are able to spend anything on their children . . . except time. There are Christians who are so busy that they have but little time for God's Word or His house. If we are like this then I declare that we are making haste to no purpose. The good old hymn says: "Take *time* to be holy, speak oft with thy Lord." The grand old Book says: "They that wait upon the Lord shall renew their strength."

God has recently challenged me with a little parable tucked away in 1 Kings 20. A certain man was given charge of an important prisoner. He was told, "If he escapes it will cost you your life." Finally the authorities returned for their prisoner. He had escaped. Believe it or not, the best excuse the sentry could make was: "I'm desperately sorry, but as I was busy here and there he was gone." He missed the thing of vital importance because he gave all his time to lesser things. Prayer, the Word, worship, meditation and witness—these are

the things that really matter. Let us resolve to give more time to them this year.

Let's resolve to put our lives more fully at God's disposal during 1971.

I am His. He created me and sustains me. He sent His Son to redeem me. I cannot live one day without Him. Neither can you. He is far more concerned than I or anyone else can be that I grow to spiritual maturity. We are "His inheritance in the saints." Our Father can take a wasted, worthless life and make it worth while *if we let Him!*

How much God wanted me to grow and accomplish during 1970. How happy and useful He wanted me to be. But I didn't grow as He wanted me to, nor did I accomplish what He wanted me to. That must have grieved His loving heart.

At the beginning of this New Year He gives me another opportunity. I resolve to take it and thereby give God a better chance with my life.

Will you join me? Let us resolve together!

THE BRIDGWATER CAMPAIGN

THE Bridgwater Elim Pentecostal Church held a campaign in the Town Hall, Charter Hall, very ably conducted by Pastor A. K. Chamberlain, assisted by our own minister, Pastor B. L. Wall.

Spiritual preparation during a three-day visit by Mr. Chamberlain prior to the campaign proved very beneficial, and gave us a fresh vision of our calling and work for God, and of the need of those around us. Pastor W. R. Jones paid us a visit and we benefited greatly from his encouragement.

The numbers supporting the campaign, including many from Wells, were most encouraging. Souls were saved, folk were healed, and the church received blessing, for which we praise God. A good number of young folk heard the Gospel probably for the first time and we pray that the seed sown will bear much fruit. Two late-night specials were conducted by "The Four Kingsmen" and by Mrs. Jill Coombs, who sang and testified. Musical items were provided by other churches also. Mrs. Margaret Wall sang the Gospel most nights and gave a stirring testimony to the saving and healing power of the Lord.

We are looking to God for yet more results, praying that God will keep the vision and desire alive in our hearts so that we shall play our part in building up His Church in this area.

(MISS) P. S. BLACKMORE.

HEALED DURING THE BRIDGWATER CAMPAIGN

I have been suffering with a hiatus hernia since June 1967, and have been unable to cope with the many jobs a mother has to do. The pain was with me night and day, in fact it was far worse when I lay down in bed. The doctors told me that an operation was no guarantee that I would be free from pain afterwards, so I decided not to have surgical treatment, but to trust the Lord for healing. During the last three years I learned to live with the pain, thinking carefully before making any movement of my body so as not to inflict more suffering on myself. I knew that pain and sickness were a form of discipline, and that God allows these at times to bring us closer to, and make us more dependent on, Himself, but I wanted to work for the Lord in so many ways, and I found that I could not because of pain.

I was taken by car to the Bridgwater campaign on an afternoon when Pastor Tony Chamberlain was preaching on divine healing and giving various reasons why some people were not healed, although they had requested prayer many times. At the close of the meeting the pastor asked those who would like to be prayed for to come to the front, which I did. As soon as he placed his hands on my head and began to pray I felt the unseen Hands at work in my body and I knew that God had touched me. My pain went immediately. I wanted to jump for joy for the freedom of movement I now possessed without any pain. To God be all the glory, great things He has done.

I am giving this testimony in the hope that others who suffer in a like manner may know that our God is able to do exceeding abundantly above all that we ask or think. Praise His lovely name!

(MRS.) DORIS M. ARNOLD.

SILVERDALE **Pastor: D. S. Williams**

Friday night never seems a very popular choice for any meeting, what with late-night shopping now in force. However, Pastor R. J. Morrison thought otherwise when he suggested a Friday for the induction of Pastor D. S. Williams at Silverdale. A capacity congregation gathered for this happy occasion. We were favoured with a fine testimony from one of the Hanley friends. Pastor D. D. Phillips gave a very timely and acceptable message. After the secretary had given a word of welcome to the new minister, Pastor Williams suitably replied, adding that his wife would be joining him in a few days. He was committed to the Lord in prayer by Pastor D. Fenton during the laying on of hands. The meeting was very ably convened by the District Superintendent, Pastor R. J. Morrison. We would thank the many friends and ministers who gave us their support.

We trust that the ministry of Pastor and Mrs. Williams will be happy and fruitful. E. ROWLEY.

From T. H. Stevenson

WHEN 1970 began much was mentioned about the new decade into which we had entered. Did we begin a new decade then or is it more accurate to say that 1970 was the end of a decade and 1971 is the start of another? Do we begin a decade at nought and end at nine, or do we commence at one and conclude at ten? By our use of numerals it would appear that we are really now entering the seventies, which means that 1971 is the beginning of the eighth decade of the twentieth century!

Most confusing though this sounds, it is not intended to be wholly amusing. In retrospect many would preferably view the year that has gone as the end of a period rather than as a beginning. In the United Kingdom the cost of living, which so greatly increased last year, seems less important than, and more so, *may be the outcome* of, the way of living in 1970. Need is real, but affluence is more real and tends to create greed. The old year saw the worst record for industrial strikes since the General Strike of 1926, a record none can justify and one difficult to defend. How strange to hear a man argue the justice of his strike action by the fact that his wife and daughter brought home more earnings than he did! Knowing that particular area, I well remember the desolation of that town, when there were no industrial estates providing jobs for women like today, and when the country's unemployed miners were more numerous than the necessary manpower and full employment in the same industry now.

Much more alarming than disputes about earnings are the symptoms of seeking wealth without earning such. Pilfering—or plain stealing—is estimated to be costing our country an annual loss of £300,000,000. Private hoarding of gold during the past year increased by about £333,000,000, according to Dr. F. Pick, the foreign exchange expert, in his *World Currency Report*. Dr. Pick added: "At the current rate of free world production it would take not less than seventeen years, nine months and eight days to deliver a quantity equal to private gold hoards." Read James 5: 1-6, or better still, read from verse 13 in the previous chapter. Describing the last days, James warns against hoarding and injustice and for us all there is the timely reminder that while we may falsely assure ourselves in our plans for any year, no one can speak authoritatively about today, tomorrow or a year. We may only say: "If the Lord will, we shall live, and do this, or that."

Let us not merely think of A.D. 1971; with all good wishes for the year now begun, let us *prayerfully* think of 1971 D.V.



FIELD SUPERINTENDENT'S NOTES

ON THE AIR. Pastor R. Williams (Rochester) has been invited to take "Thought for the Day" on B.B.C. Medway each morning from January 4th—8th, 1971. Pastor G. Canty has been invited to present the B.B.C. Morning Service from his church at Sparkbrook on January 17th, 1971. Be sure to tune in!

IN THE FIRING LINE. News is coming in from the Twenty Town Crusades and dispatches mainly report hard fighting, courageous soldiers, slight penetrations, some victories. Fuller details awaited. Thank you, campaigners!

ON THE MOVE. The following changes of appointment have been planned recently. W. D. Bentley to Trealaw; D. S. Williams to Silverdale; J. H. Hunt to Loughborough; A. D. Sandford to Ballymena; A. J. K. Magee to Cheltenham. Good shepherding!

IN THE FAMILY. Pastor and Mrs. D. S. Williams and daughter, Maria, were joined recently by little sister Christina Grace; Pastor and Mrs. K. J. Marriott, John and Elizabeth welcomed little brother Richard Kenneth; and Pastor and Mrs. M. J. Baker received a little daughter, Catherine Jane. Greetings little guests!

ON THE PRAYER LIST. Pastors P. E. Stormont and T. W. Thomson are both unwell. Mrs. Coe, Mrs. Francis and Mrs. Tribe have all been bereaved recently.

IN THE LEAD. Springbourne, Bournemouth, church has sent in £82 towards home evangelism. A great effort!

SWADLINCOTE **Pastor: F. A. N. Halsted**

At our annual prize distribution we gave over thirty children a Bible each and they have promised to bring them with them every Sunday. The church was filled to capacity; there were even some standing. Every child took part in the singing and recitations. Mr. Edwards spoke and built two model houses with the help of the children to illustrate the houses built upon the sand and upon the rock. The message went home to parents and children alike. Mrs. Edwards presented the Bibles. Pastor Halsted thanked Mr. and Mrs. Edwards, the superintendent and his wife, teachers and parents. It was marvellous to see so many non-Christians in the church. We thank God for the blessing upon our Sunday school.

G. GARLAND.



Margaret M. Ladlow's page

A HAPPY NEW YEAR

A HAPPY New Year—how many times do we repeat this traditional greeting ? On the threshold of 1971, with the sorrows and disappointments of the past year behind us, we face a new year and a world which is full of violence and evil with all the gloom that sin produces. Yet, in spite of rather forbidding prospects, we can say "Happy New Year," and step confidently on to its untrodden pathway if we make sure of two essentials: that we keep ourselves in **the centre of God's will** and that we **determine to be contented** throughout 1971.

At the beginning of a new year I instinctively think of that first, great pilgrim, Abraham, who set out into the unknown at the direct command of God. I have a great admiration for Abraham for he was so consistent. He never faltered from the momentous day when God called him until, 100 years later, he died, still faithful to God, still believing God's promises, confident and happy in the will of God. Hebrews 11:8,9 (R.S.V.) gives a wonderful commentary on his life: "By faith Abraham obeyed, when he was called to go out to a place which he was to receive as an inheritance; and he went out not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise." Please note that he and his heirs dwelt in tents—there was little of a permanent nature in the mode of life of the patriarch, yet he was content, although the only land he ever possessed was a field that he purchased as a burial ground! Certainly the hallmark of a true and successful pilgrim is, like Abraham, to travel hopefully, secure in the will of God, holding the possessions of this world lightly.

I regret to say that since my return from service overseas I cannot but notice that Abraham's attitude is the very opposite of the main trends of today. To have a happy new year in many people's opinions certain things are necessary: a good salary, own one's own house, a twin tub, a fridge, a television set, a car, etc. Holidays abroad are no longer a luxury, but, like keeping up with the fashions and keeping up with the Joneses, are essential to happiness and contentment, or so they say.

How deceptive the world and the Devil can be! My stay in Ghana was a real eye-opener. It revealed to me how many non-essentials and trivialities can be dispensed with without my happiness being jeopardised in any way. We have been very busy in our home since returning and one day my husband stood back to admire our new fitted carpet and remarked how well we had done to afford such an attractive floor covering. "Aren't you delighted ? " he asked me and, without hesitation, I replied, " Not particularly, for I would be just as happy with the bare concrete floors at the Elim Mission House in Koforidua." This is true and I thank God for it and that I have been able to learn one all-important lesson, namely, that worldly goods and comforts do not in themselves bring happiness. **To be in the place of God's choosing no matter what the material circumstances** is the true secret of happiness.

So as we step onward into 1971, may I wish all my readers a truly happy New Year based not on prosperity, pleasant as this may be, but on the wise advice of the Bible that "godliness with contentment is great gain."

I would like to share with you some lines written by Mrs. Kathleen Park, of the Elim Pentecostal Church, Clacton-on-Sea, sent to me after my period in hospital at the beginning of 1969.

When waves of anxiety bear me along,
When worries and cares make the day seem so long.
I stop for a while and I burst into song,
As I sit at the feet of Jesus.

As I look in His face and I feel His great love,
God's blessed Holy Spirit descends like a dove.
My heart is uplifted and His love I prove,
As I sit at the feet of Jesus.

No trial is too great for the Saviour to bear.
Just stop for a while and meet with Him there—
Your burden will vanish, and so will your care,
As you sit at the feet of Jesus.

So come to the Saviour and rest at His feet,
And you will find fellowship tender and sweet.
Your life will be blessed and made complete,
As you sit at the feet of Jesus.

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VENTNOR, Isle of Wight. Holiday flatlets. Own car park. Close sea, shops, fellowship. Inquiries: Mr. and Mrs. Chater, St. David's Lodge, Grove Road. C.2279

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MISCELLANEOUS

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ITINERARIES

The President:

January 3, Whitehaven; 4, Greenock; 5, Dundee; 6, Aberdeen; 7, Edinburgh; 8 Paisley; 9, Clydebank; 10, Coatbridge; 11, 12, Ballymena; 13, 14, Lurgan; 15, Melbourne Street (ministers' meeting, 10.30 a.m.), Monaghan (8 p.m.); 16, Ulster Temple; 17, Alexandra Park (a.m.), Ulster Temple (p.m.).

BIRTHS

EWING. On November 29th, to Stanley and Janet Ewing (née Penney), of Covenant Hall, Stafford, God's gift of a son, Paul Boyd, a brother for Brenda.

PEARSON. On November 20th, to John and Judith (née Bradley), a son, Alexander Simon, another brother for Fiona and Nigel.

ENGAGEMENT

RUNDLE—DAWE. Mr. and Mrs. S. Rundle, of Fareham, Hampshire, have pleasure in announcing the engagement of their only daughter, Mary, to David, only son of Mr. and Mrs. P. Dawe, of Plymouth, Devon. C.2278

MARRIAGE

NEWBY-STUBBS—POWELL. On November 21st, at Elim Pentecostal Church, Graham Street, Birmingham, Hugh Antony Newby-Stubbs to Marion Jane Powell. Officiating minister: Edward F. Cole.

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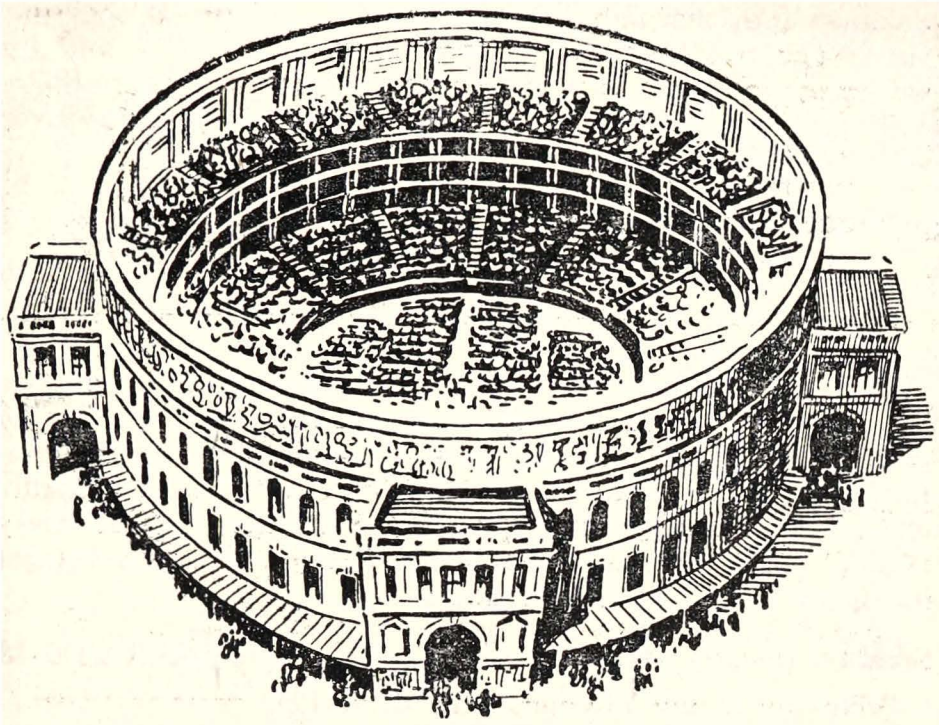
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- ***THE FOURSQUARE GOSPEL***
- ***PENTECOSTAL BAPTISM***
- ***DIVINE HEALING***

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JOHN LANCASTER (Eastbourne)

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Massed choirs led by D. B. Gray

Musical items Testimonies

Services at 2.30 and 6

TRAFALGAR SQUARE RALLY

at 11 a.m.

Preachers:

J. G. COOPER
W. M. E. PLOWRIGHT

Convener: H. W. Greenway

D.2270

COMING EVENTS

BALLYMENA. January 11, 12. Elim Pentecostal Church, Castle Street. Visit of the President, W. R. Jones. At 8 p.m.

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.

DUNDEE. January 3. Elim Pentecostal Church, Dudhope Crescent Road. Annual New Year Convention. Guest speaker: G. J. Williamson (Principal of A.O.G. Bible College). Convener: H. B. McGowan. At 11 and 6.30.

GREENOCK. January 2-5. 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.

SILVERDALE. January 23. Elim Pentecostal Church, Albert Street. Film: "Beloved Enemy." At 7.

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.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember in your prayers the following needs:

Lonely, suffering with internal complaint (Yorks.); lady with asthma (Birmingham); leg trouble (Channel Islands); nervous conditions (Yorks.); arthritis (Leicestershire); disseminated sclerosis (Essex); deafness (Potteries); nervous condition (Gloucestershire); unsaved, bronchial asthma victim (Northern Ireland); nervous condition, back trouble (Middlesex); husband with chronic catarrh, wife with serious leg trouble (Leicestershire); nervous depression (Warwickshire); serious chest complaint (Essex); cancer (Worcestershire); child suffering from anaemia (Northamptonshire); sisters seriously ill (E. Yorks.).

For your encouragement:

"My husband continues to make progress. He seems much more confident. . . . We are grateful and thankful for all the kind prayers" (Co. Durham); "Prayer certainly has been answered on my behalf. How grateful to God I feel! I feel quite well again. My doctor did not think I would get over it, but at the hospital they thought I was marvellous, praise the Lord!" (Essex).

GO FORWARD *(continued)*

and let the burden of your prayer be: *"Lord, make us a people of the Book!"*

THE CERTAINTY OF VICTORY

"There shall not any man be able to stand before thee all the days of thy life." This was God's assurance to Joshua. God would be with him. If he would be very courageous and adhere faithfully to the Commandments, he would be sure of victory every time. God could well pronounce this; He is Alpha and Omega, He knows the end from the beginning, *and knows no emergencies.*

That certainty of victory is *ours.* Jesus on the cross conquered all that can assail the Christian. The victory has not to be gained; it is already won and is ours for the taking.

May the coming year find us conscious of the presence of God with us, filled with holy courage and zeal, treasuring the Word of God with our whole hearts and living victoriously for Him!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

We commence a new series of Family Altar Notes this week by Pastor F. J. Day, minister of Elim Pentecostal Church, Blackpool.

On behalf of our readers we extend to Pastor H. Toft our appreciation for his series of Family Altar Notes which ended last week.

Monday, January 4th — Psalm 43

" O send out Thy light and Thy truth " (v. 3).

This was a personal prayer directed to God for His guidance. David longed for light and truth in a world of darkness and deceit.

The whole world is in need of divine light and truth today, which is the reason why we are sent out as lights to preach the Gospel to every creature.

David knew the tremendous value of the house of God. From it went out beams of light and truth to lighten the darkness. In His presence there is joy and pleasure. This is the anticipated delight—a good cause to praise Him (see vv. 4, 5).

Tuesday, January 5th — Psalm 45

" Thy throne, O God, is for ever and ever " (v. 6).

A realisation of the eternal majesty of the Lord is a grand stimulus to our faith, a spur to our forward march, and spirit to our words. The kingdom of our Lord Jesus Christ is a glorious kingdom—forward-looking, triumphant and everlasting. It is also a sweet and blessed kingdom, for the King is fairer than the children of men, One whose " garments smell of myrrh, and aloes, and cassia." May the fragrance of His presence ever enhance our lives.

Wednesday, January 6th — Philippians 1:1-11

" I thank my God upon every remembrance of you " (v. 3).

Passing on commendable news about one another is the most heartening thing we can do. It is most praiseworthy. Paul gives thanks to the Lord for the news of the spiritual progress of the Philippian Christians.

There is no testimony so calculated to encourage sinners to receive the gospel than for people to see and know that Christians love one another. Love speaks more loudly than words. Like Paul, to be reminded of other believers is a good time to pray for them that their love " may abound yet more and more."

Thursday, January 7th — Philippians 1:12-21

" Unto the furtherance of the gospel " (v. 12).

The fall-out from nuclear explosions is man's greatest dread because of its destructive power. Paul is speaking of another " fall-out " which has the opposite effect—bringing life and peace through Jesus Christ. The bitter persecution, imprisonment and stripes given to Paul to stop him preaching Christ spread the gospel even into Caesar's courts, saving such as should be saved. Not only this, it also gave courage to would-be witnesses. A Spirit-filled life provides impetus, for a glowing faith can ignite faith in others.

Friday, January 8th — Philippians 1:22-30

" Conversation be as it becometh the gospel " (v. 27).

Paul showed a readiness to glorify Christ in word and in life and desired believers to be similarly ready. Conversation can be depressing, discouraging, dangerous and damning, but if it is in the spirit of the gospel of Christ it will be delightful, discharging life and faith, disposing of fear and sin. " The foolishness of God is wiser than men; and the weakness of God is stronger than men " (1 Corinthians 1:25). Gossip the gospel and the magnetism of the cross will draw men to Christ.

Saturday, January 9th — Philippians 2:1-11

" God also hath highly exalted Him " (v. 9).

No sacrifice can be too great if it merits God's favour. Church history is bejewelled with the gems of lives given in service to Christ. By worldly standards they died paupers. By heavenly standards they were exalted, enriched in the glory of His presence. The great Exemplar was of no reputation, of no significance, but now " God also hath highly exalted Him and given Him a name which is above every name." " Let this mind be in you," says Paul. How right he is, for it is of great reward.

Sunday, January 10th — Philippians 2:12-18

" Not as in my presence only " (v. 12).

The presence of other Christians can help us along the narrow way that leads to life. In their absence we may fall. Paul rejoiced to hear that the Christians in Philippi continued to make spiritual progress **in his absence.** It is commendable to be encouragers, but it is necessary for **all** to grow in grace and in the knowledge of the truth in the absence of encouragers. We must remember that it is " God which worketh in you both to will and to do of His good pleasure." We must be " blameless and harmless, the sons of God."

PRAYER AND PRAISE

By F. H. COLEMAN

KNEELING TO PRAY

It was my privilege some time ago to stay in a large American Pentecostal Bible College. The buildings for men and women were separate, large and modern. After I had been there about a week I was shown a small room measuring some twelve feet by five feet. This room had no furniture, but did have carpet on the floor. On the right-hand side of the room was a padded shelf which ran along the whole side of the wall about three feet from the floor. This was a prayer room for students, a wonderful idea, I thought. Young men could be alone there to pray.

I visited that room more than once. As I knelt to pray I thought of the many young men who had knelt there before me, some to pray for financial needs to be met, others to pray for strength to stay the course, others to ask for the knowledge of God's will and for guidance for the future.

I thought of some young men in particular who may have knelt there before me. One was called to be a missionary in South America. The call was clear, he offered himself and was accepted. When he arrived at a certain city he reported to the American Consul, who told him of a man who was very ill in hospital. He had been an American missionary for years. He was soon to pass to his reward. At the bedside the new missionary was surprised to hear the old man say that he recognised him from a vision he had seen. God had told him that the young man would come and take over his work. In so doing he reaped a great harvest from the old man's sowing of the seed of God's Word. I knelt where he had knelt to pray.

I thought also of a brilliant young man who had often knelt there. He was, and still is, gifted with his pen. Honours have been heaped upon him for his writings, which have appeared in the Christian press the world over. I knelt where he had knelt to pray.

Have you a trysting place with God—a place where you hold converse with your Lord, a place where you pray and praise too? If so, frequent it. Get alone with Him !

A New Year challenge from the National Youth Director

ECHOES FROM MACEDONIA

by Alexander Tee

AN anchored ship cannot be affected by turning the rudder. A Christian at anchor may well be insensitive to the Captain's hand on the helm. Rusting on the quayside waiting for a call is no way of excusing ourselves from fulfilling the great commission of Christ. Jesus promised power to witness in Jerusalem as much as in the uttermost parts of the earth, and our Jerusalem is *right where we live now.*

" STRAIGHTWAY "

Paul did not wait for a Macedonian call before he set out on his missionary journeys. Indeed, he was halfway through his second one, blazing a trail for God, when the call came.

From the day he was saved on the Damascus road Paul knew what he had to do, though no geographical boundaries were mentioned (see Acts 26:15-18). As soon as he received his sight under the ministry of Ananias, " *straightway he preached Christ in the synagogues* " (Acts 9:20). His main commission was to the Gentiles, yet he started right on the spot in Damascus among the Jews. Ultimately he could say, " Wherefore I take you to record this day, that I am pure from the blood of all men " (Acts 20:26).

GUIDED

When Philip received specific instructions to go to Gaza he was not chained to the pier-head of passive piety awaiting a call; he was leading a crusade in Samaria. The Hand which had guided him moved the rudder. Soon he was alone in a desert waiting for an African chancellor of the exchequer to come along in his chariot.

Our nation is now a multi-racial mission field brimming with opportunities for God. There are thousands of young people in schools, colleges and universities who grovel amid the mire of our modern society. Have you stopped to consider why the sinister, high-pressure forces of evil concentrate their wicked weapons on our students rather than on our old-age pensioners? *The arch enemy of souls knows the potential in the minds of tomorrow's educators, politicians and businessmen.*

MODERN GUY FAWKES

Dressed in the guise of educational superiority, humanists and others are infiltrating into technical places of influence. They are scheming how best to ignite their gunpowder under the fabric of our Christian heritage. Must we sit back and assume an attitude of sullen silence? Are we to hang around waiting on a call while these agents of the Devil throw all their energy into the battle with blind dedication and tireless activity?

Paul was miles from Macedonia and possibly did not know the desperate situation there. He received a " vision in the night." The moral midnight is all around us and tender, youthful hands are outreached towards us. Youth cries for deliverance from the itching unrest and vulgar influences which engulf it. Burning fires of passion are fanned by suggestive advertisers who care nothing for the charred remains of precious young lives.

I call upon every student and upon every young person in our Elim Pentecostal Churches to mount a massive offensive by prayerfully dedicating their every talent to the task of soul-winning during this coming year.

WIN ONE IN '71

There is someone somewhere whom you could lead to Christ! Must they go to hell because we chose to enjoy " holy huddles " or " better-than-thou " clubs?

Christian unions can be lifeless and insipid, but they can also be a thriving arm of evangelism. Much depends on leadership. *Every Pentecostal student should seek to join Christian union committees whether at school or at college.* They can help to transform formalistic unions into soul-winning, convert-teaching forces for God. Every Elim sixth-former and student should also join the Students' Pentecostal Fellowship.

GOLDEN HOUR

A vast forest of younger hands is eagerly outstretched for youth activities graded to their particular age group. Many churches lumber on with pre-war presentations of Christianity. Teenagers smart under the rebukes they receive when they grumble: " I'm too old for that sort of thing." Blind eyes cannot see that they are like Macedonian hands upraised asking for help! There should be interesting activities for them; can they help growing older? We need workers who will be consistent in Junior and Intermediate Crusader work. Every Senior Crusader should seriously listen to their younger friends and do something to help them.

MY IMPRESSION OF THE NINTH PENTECOSTAL WORLD CONFERENCE

by GRACE WOOD

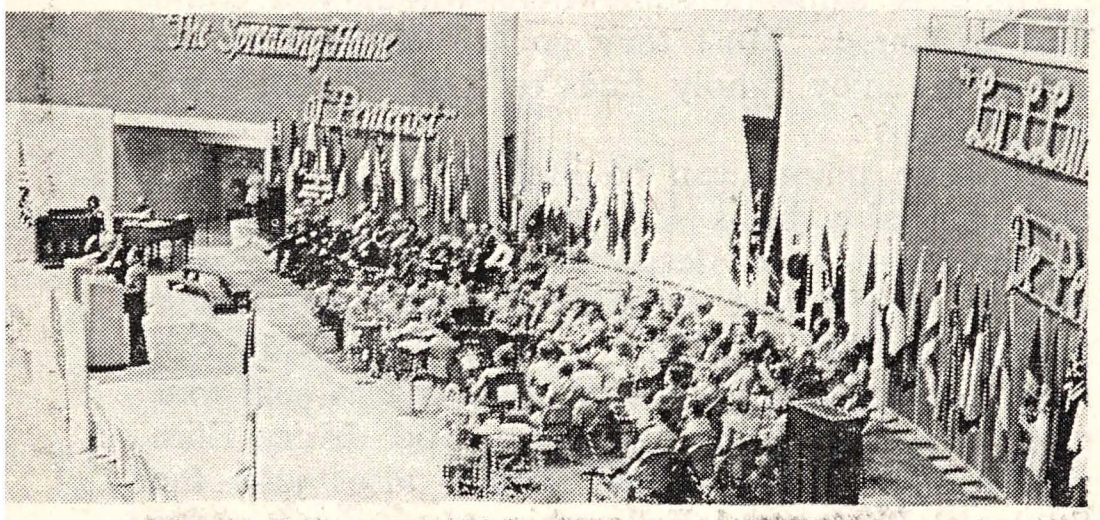
(CARDIFF)

WE left Britain on a bleak day. There were seven of us, all eagerly looking forward to the conference in the Memorial Auditorium in Dallas, Texas.

As we soared up into the heavens we looked down as the familiar landmarks gradually faded from our view. Then we heard the announcement over the loudspeaker: "In a few moments we will be travelling at a speed of 600 miles per hour and at a height of 33,000 feet."

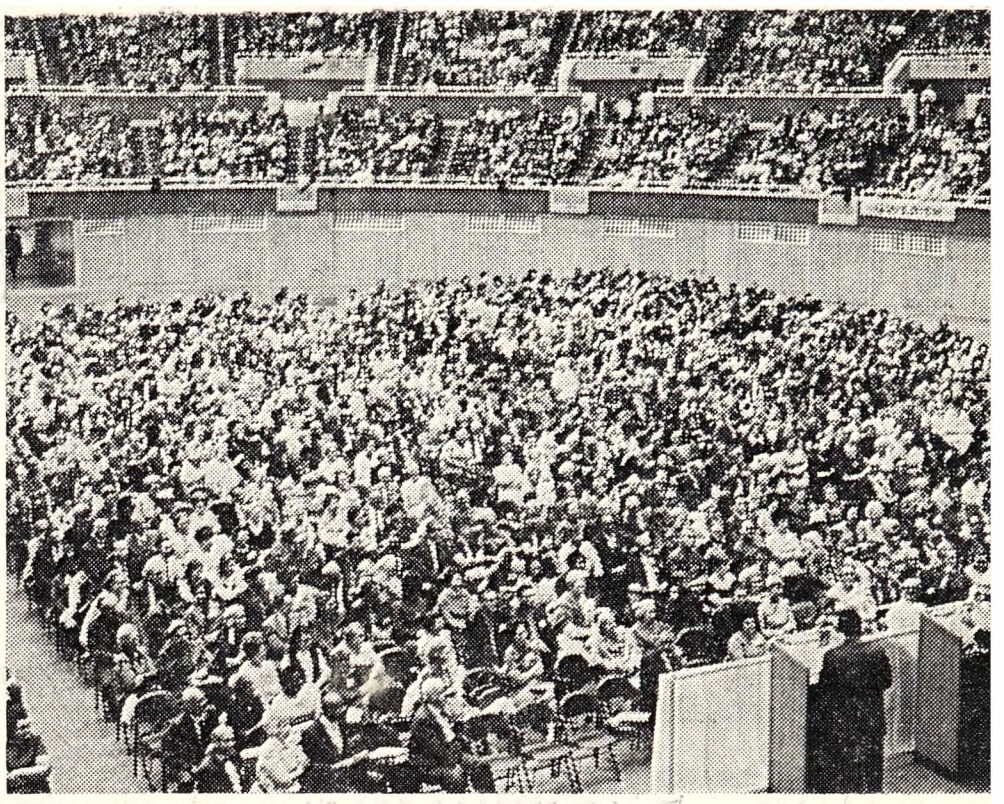
I looked through the window and saw the bluest sky I have ever seen and on the horizon the most beautiful colours—orange, purple, green and yellow. Beneath were the whitest clouds all packed together like a heavy snowfall. I rejoiced because I know that the One who created all this is my heavenly Father who loves me and gave His only Son that I might enjoy eternal life with Him.

It was the opening day of the conference and we were directed to the auditorium, a very large circu-



lar building, reddish brown in colour, reminding me of the Royal Albert Hall, but modern, situated in an elevated position in the busy city centre. The lower half of the building is glass as are the entrance doors. Just inside the entrances on either side a downward sloping concourse leads to the main auditorium. We walked straight through the foyer and into the hall. There were seats for 14,000 people and most of them were occupied. There below us on the huge platform were the delegates representing many nations and in the centre sat the chairman, Rev. P. S. Brewster.

After the preliminaries the chairman began his address. He warmed to his subject, "The Spirit and the Blood." Here and there, as listeners were blessed by the message, a hand would be raised,



and you would see lips moving in silent praise to God. This sermon set the standard for the whole conference.

While I looked at this man so mightily used of God I thought of the years of his devoted ministry and how it began. God took him and moulded him to be His servant. There must be someone reading this who would dearly love to do great things for God, but who feels incapable of great things. This man proves that God can use the weakest of us to do exploits if He has a willing and pliable servant.

During the week there were many outstanding messages from the brethren from various countries. On the Saturday we all gathered around the Lord's table and the Holy Spirit fell in gracious blessing on God's people. It was a great experience to be in the presence of people praising God in their native tongues and with the same Holy Spirit anointing us all. It made me think of the day when we shall all gather at the Saviour's feet and praise Him for what He has done for us. Until that day this spreading Flame will urge us to go and tell those who know nothing of this Pentecostal blessing what God has done for us and that He has promised to pour out His Spirit upon all flesh.

BOOK REVIEW

Della's Discovery, by Elizabeth Ashley. Published by Victory Press. Price 6/- (30p), postage and packing 1/- extra.

This very human, endearing story of two little girls who are very opposite in character makes the natural delights of a holiday on a farm come alive. During this great holiday, Della and Judy come to love the Lord Jesus.

This book shows clearly that the young may have a deep understanding of Christian truths and, what is more, put them into practice in their lives.

So real and moving is this story that it cannot fail to speak to the young hearts for whom it was written.

SHIRLEY A. HAYES.

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THE ELIM EVANGEL

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SECOND E.M.S. MINIBUS ARRIVES IN AFRICA

By DAVID L. MILLS (Ghana)



EARLY one very wet Saturday in August a white Ford Transit threaded its way through the West End of London to Piccadilly. No great crowds gathered; in fact the vehicle's arrival at a multi-story car park in the heart of the great city was almost surreptitious. The driver locked the doors of "Ermintrude," as the new vehicle had been named. (When he had inquired of the suppliers the colour of the vehicle he was informed that the colour was known to the motor trade as "vermin white," a corruption of Ermine, hence Ermintrude.) He handed the keys to the attendant and walked away. That was the last he was to see of Ermintrude until the middle of October.

The circumstances were then considerably dif-

(continued overleaf)

SECOND E.M.S. MINIBUS

(*continued*)



ferent. Ermintrude's white paint, despite the grime of a long journey, shone in the midday sun that had sent the temperature soaring into the hundred-plus range. The driver looked long and closely at her. Had she suffered at all on her long trip? A slight buckle on the front bumper showed signs of where she had been towed from the ship, but other than this there was nothing that a bit of spit and polish would not remove. The driver claimed Ermintrude as "the vehicle" and after completing the necessary formalities was allowed to drive her home, a journey of about sixty miles. What rejoicing when he arrived with her! Great shouts of joy greeted the arrival and everyone was eager to do what he could to remove all evidence of the long journey that Ermintrude had undergone to arrive in Koforidua.

At last **the gift of the E.W.M.A., E.Y.M. (and others!) Green Shield Stamp minibus had arrived** at its destination! Ermintrude has now completed her first 1,000 miles on African soil!

Immediate arrangements were made for a service of thanksgiving and dedication. Our gratefulness to God is great. This gift from our family in the U.K. is to us an expression of their love and prayers. Thank you in the name of the Lord. But more, *the Ghana Government graciously agreed to allow Ermintrude to enter Ghana exempt from duty and purchase tax.*

So in answer to the prayers of God's people at home and in Ghana, Ermintrude has entered the full-time ministry. Her work so far has entailed transporting members of the growing sisterhood back to their villages, taking milk powder, wheat and corn-flour, soya-flour and milk mixture to poor villages, and carrying personnel for distributing Scriptures and open-air evangelism. From now on Ermintrude will be "in journeyings oft" to bring the good news to men and women of Ghana.

WOMEN'S ANNIVERSARY AT KOFORIDUA, GHANA

AT the first birthday of the Elim Sisterhood in Ghana, the ladies came early, laden with goods for our anniversary lunch and full of anticipation of a full and happy day. The usual reading lesson for the Krobo ladies was cancelled, but we did a little sewing as we were busy making cushion covers and the ladies were eager to finish them. At 11 a.m. we had film slides of U.K. when the missionaries shared some of their experiences of their furlough. The sisters were introduced to Wales and Northern Ireland and had glimpses of Elim Pentecostal churches and members in these parts of the British Isles. We then held our anniversary service, which we recorded in order to send a tape-recording to "Ma" (Mrs. Ladlow), whose vision it had been to commence the Sisterhood in Ghana and who had spent many hours of planning and hard work in connection with this venture for the Lord. There were much singing and many testimonies to the goodness of the Lord. The message was given by Pastor D. L. Mills.

Then came the Ghanaian equivalent of an anniversary tea, comprising ground-nut soup, fufu, rice and stew, peanut brittle, ginger drink, rice cakes, and cakes and biscuits which we had learned to bake in our past practical lessons. We shared our foodstuffs and enjoyed fellowship indeed.



Singing of grace at the anniversary lunch. Note dancing, clapping and tambourine playing!

During the past year we have seen the Lord work in the hearts and lives of these sisters. Many answers to prayer have been experienced. We have prayed for sick children and the Lord has healed them. We have learned to rejoice with those who rejoice and to weep with those who weep, and the Lord has truly blessed our fellowship.

We in Ghana have taken up the challenge brought to our notice by Mrs. Gorton and the E.W.M.A. in Britain—prayer at noon for the Lord to send revival. We feel part of Elim's great army of women who are seeking by prayer and works to extend the kingdom of God in these last days.

MARGARET MILLS.

Church reports

CRADLEY HEATH **Pastor: T. W. Jacobs**

The slogan chosen for the Twenty Towns Crusade at Old Hill was "Encounter 1970." The whole area was flooded with literature and bombarded with announcements using a public address system. Considerable time was spent in prayerful preparation. The opening night of the campaign happened to be the memorial service for brother Williams, father of Pastor Jesse Williams. Night by night the congregations were richly blessed under Pastor J. C. Smyth's ministry. The theme which ran through the campaign was that men and women might have an encounter with Jesus Christ. Thank God for those who did and were saved!

One man had been attending church for forty years and gave his life to Christ the first night he came inside an Elim church. He told Pastor Smyth later of the complete change made in his life and home. Neighbours and friends have already heard of his conversion; he is not ashamed to talk of what the Lord has done for him. His wife was converted at home the same night and a neighbour came to the service the next night and made a decision.

Young people from local secondary schools attended the youth nights. Pastor J. R. Brown showed Fact and Faith films, which never fail to provoke thought and discussion. A cup of coffee afterwards provided such an opportunity. In preparation for the Youtherama, Pastor Smyth and the local pastor visited the headmasters of two schools. They are preparing a scheme for local ministers to speak at morning assembly and Pastor T. W. Jacobs has been invited to take part.

Four children's specials brought capacity crowds numbering 150 children. Excellent behaviour proved the interest the children showed. They watched spellbound the filmstrips with tape commentaries and Pastor Smyth's object lessons. Many indicated that they wanted to be saved. About a dozen children have been added to our Sunday school.

We would especially request your prayers for a blind lady who came to the crusade. She not only found Christ, but is convinced that God will restore her sight. She already testifies to an improvement.

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

The anniversary services started with a Women's Rally, when a good number met in the church. Mrs. M. Ladlow presided.

The opening prayer was offered by Mrs. J. Kennedy (Southampton). Mrs. R. Spicer (treasurer) gave a Bible reading. The "Sunny Hour" ladies contributed a piece, "Jesus is all the world to me," with organ accompaniment by Mrs. E. Cleall.

The soloist and speaker was Pastor Ll. Bell. He delighted the audience with two gospel songs in true Welsh style. He accompanied himself on the piano. Mr. Bell then spoke from John 12:1-9 about the woman who poured out the ointment, of the time when Mary went in distress, and then with gratitude. Because Christ became broken for us, we can go to Him. Mrs. A. Coleman (secretary) ended with prayer.

Tea followed in the school hall. Mrs. Ladlow appeared in the "occasion dress" of blue cotton, woven with gold embroidery, which consisted of headsquare, wrap and mantle, and wearing sandals, and solid gold earrings; this was a present from the women in an area of Ghana, from which Pastor and Mrs. Ladlow returned at the end of September.

Greetings followed from various sections of the Bournemouth and District Presbytery and from groups of women from village and other city churches.

Mrs. Coleman thanked all who had come, and all who had assisted Mrs. Spicer and herself in the rally and tea arrangements.

The flowers were grown and arranged by Mr. and Mrs. E. Blanchard.

The anniversary services continued on Saturday, Sunday and Monday, when Pastor Ll. Bell was the speaker and soloist.

A. COLEMAN.

ALDERSHOT **Pastor: M. J. Tilley**

During recent months our Sunday school has grown considerably in numbers. In just five weeks two of the teachers trained a junior choir from among the older children. Our pastor has made his home available for practices. The choir took part in a Sunday school family service held in the rented hall where our Sunday school meets. We were delighted to see several parents at this service, as well as a group of ladies from an old people's home at Farnborough which we visit every week. The hall was so full that some of our brethren had to stand. The children sang very well and we trust that the gospel in song and word touched the hearts of those present.

R. A. ELSEGOOD.

BIRMINGHAM, SELLY OAK **Pastor: A. Caple**

Just over fifteen months ago one of our brethren put forward an idea as to how we could help to finance home evangelism. His plan was to encourage Christians to give 1/- per week each.

The first year's total was £110. The last quarter has realised £31. We now have forty-eight Christians contributing 1/- per week each.

The scheme is called "Friends of Home Evangelism." This new scheme has not affected our weekly offerings; on the contrary, they have risen considerably—all praise to our Lord and Saviour!

S. J. SMITH.

ROWLEY REGIS **Pastor: W. J. Patterson**

A Sunshine Corner and youth campaign conducted by Uncle Arthur (Pastor A. R. Thomas), with the assistance of Archie the ventriloquist's doll, was a great success. Some eighty to ninety children came each evening, enjoying filmstrips, quizzes, chorus singing and the stories of Jesus. The result is that Sunshine Corner is now held every Monday evening with twenty to thirty children attending.

On Wednesday evening of the same week during the Crusader meeting, which was a Youth Special, "The Faithfinders" Gospel group from Pastor Thomas's own church came to sing and testify for the Saviour. Again on the Saturday night a group of young people from Pastor Thomas's church took part in the meeting, singing and testifying to the glory of God. Our own young people took the Sunday evening meeting and Pastor Thomas gave the word.

S. WESTWOOD.

EDINBURGH **Pastor: B. J. Hayes**

"One Step at a Time" is what our crusade was called, and how blessed we were as the Lord led so many of His people to take not only one step forward in their Christian experiences but many. Wrongs were put right, vows were made to spend more time in prayer and Bible study, to make homes more Christ-centred, and to commence tithing. Volunteers for sick visiting came forward. More than all, the Lord did a deep work in many lives that cannot be measured by cold statistics. Many surrendered fully and made open rededications, some were refilled with the Spirit. The crusade was conducted by Rodney Kingstone and B. J. Hayes. All expenses were fully met before the crusade was halfway through.

A children's and youth crusade conducted by Don Hinchcliffe and Andrew Swift proved to be tough! The children just did not want to come! However, between fifteen and fifty teenagers attended the youth squashes each night, several making decisions, and from this we trust to reap and build in the future.

B. J. HAYES.

NEWTOWNARDS **Pastor: W. H. Holohan**

ACCORDING to general comments the seventh annual Women's Fellowship Rally held recently in St. Mark's parochial hall was the best ever, the hall being packed to capacity with well over 400 sisters. Throughout, the Lord's presence was especially felt. As in previous years local churches were largely represented. One such church (Presbyterian) had a deputation of seventy sisters. Many also came from most of our Ulster Elim Pentecostal Churches. The guest speaker was Mrs. Tom Johnston (formerly of Kenya), whose ministry was greatly appreciated. The thrilling testimony by a converted Roman Catholic was very moving. The service was convened by Mrs. W. H. Holohan in her capable manner which added



greatly to the meeting's success. Total missionary offerings amounted to £70, for which we praise the Lord. Supper was provided by the local sisters, to whom thanks are due. The Lord has done great things for us, whereof we are glad.

MARGARET TAGGERT.

SHOWERS IN SUNNY JERSEY!

Over 100 decisions for Christ

By B. C. VIDAMOUR

IT rained all week during the Jersey crusade conducted by Alexander Tee and his musical team, Tom Mullen and Mrs. D. Liley. The rain was negligible compared to the wonderful outpouring of blessing in the St. Helier Town Hall. The presence of the Lord to save and to heal was felt from the very first meeting.

Each night a captive audience was thrilled by the talent of the crusade pianist, Mrs. Liley, the messages of song from Tom Mullen, and the direct, sincere ministry of the Word by Mr. Tee. Each night souls responded to the Gospel call and many received a touch of divine healing. One lady suffering from arthritis in the shoulders demonstrated the healing touch of the living Christ by publicly combing her hair—the first time in many months. Another, suffering from a kidney complaint, received an instantaneous touch of healing. There are numerous other testimonies.

The crusade culminated in a crescendo of praise on the Sunday in the Elim Pentecostal Church. Eighty attended the morning meeting, and the church was filled in the evening as Biblical prophecy was expounded.

This is a crusade to remember. Long after the memory of the inclement weather has disappeared in official rainfall records, the work of the Holy Spirit in the showers of blessing will remain alive to the glory of God.

STUDIES IN THE EPISTLE TO THE HEBREWS (Part II)

by James F. Hardman, PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

TO WHOM WAS THE EPISTLE ADDRESSED ?

THE various suggestions concerning the authorship have gone hand in hand with various suggestions for the destination of the epistle. Hebrews, we note, is not addressed to any particular individual, as Titus or Philemon, nor to a specific church, as Colossians or Corinthians. It was surely addressed to Hebrew Christians, perhaps to some particular group. The people to whom the letter was written are not called Hebrews in the body of the letter itself, but it seems clear that they were, though a few like Moffat, Scott and Lang think otherwise. However, though written primarily to Hebrew Christians who were being persecuted for their faith in Christ, we suggest the author evidently had in view the wider circle of people who by birth or training were associated with the institutions of Judaism. Westcott argues from the title "To the Hebrews," which goes back at least to the second century, that the epistle was addressed to a totally Hebrew society and one where the Jewish ritual was kept before the members.

The letter was evidently born at a time of crisis, when its first recipients were in danger of drifting from their spiritual moorings (2:1, R.S.V.). It presents a clear challenge to them, calling for complete abandonment to God who had spoken finally in His Son (1:1, 2; 12:25). Some think the letter was sent to Jerusalem, others believe it went to Rome, and still others think it was sent to Alexandria, a city which was literally swarming with Jews in those days. It is possible that a clue to a place where the readers lived is given in the words, "They of Italy salute you" (13:24), but as Prof. F. F. Bruce says: "The form of this sentence is unfortunately ambiguous to us, although the original readers understood it at once."

In our consideration of this problem of the destination of the epistle a few facts should be kept in mind.

(1) The epistle was written either to or from Italy. Hewitt (*Hebrews*, p. 36) suggests that the more natural meaning of the phrase "they of Italy" is "Christians from Italy who, living outside Italy, send greetings to their friends in Italy," though it may mean "Christians in Italy," in which case the destination of the epistle would be outside Italy.

(2) The first traces of the epistle are at Rome. Prof. Bruce states that Clement of Rome, writing a letter from the Roman Church to the Corinthian Church about A.D. 95, makes unmistakable allusions to the epistle to the Hebrews.

We cannot state dogmatically the location of those to whom the epistle went, but we know from the letter itself much about their condition.

THE CIRCUMSTANCES BEHIND THE EPISTLE

The letter was evidently written at a time of crisis, when its first recipients were in danger of becoming slack and despondent about the Christian faith, of losing their respect for their leaders, their love for Christian fellowship and their zeal for holiness and truth (cf. 2:1; 3:12; 4:14; 5:11-14; 6:12; 10:23-31; 12:3, 12; 13:7, 17). It seems clear that there was the great danger of these Hebrews drifting back to Judaism. To understand this danger we should bear in mind the circumstances of these people. They were ostracised by their fellow unbelieving Jews. They had suffered reproaches and afflictions, had been robbed of their goods and were under tremendous pressure to renounce Christianity. They were also in a state of arrested spiritual development—always a dangerous situation even to careless Christians today. One writer says: "The Christian who has been 'getting a bit slack' is in greater peril than he knows."

Realising the dangers that beset his readers, the writer of this epistle inserts a few striking warnings, all of which need to be heeded by us. It would be well to mark them in our Bibles: do not drift in your mind (2:1-3); do not harden your heart (3:8); do not absent yourself from the assembly (10:25); do not backslide in your life (12:25).

In the eyes of the writer, the faith of some of these Jewish Christians—possibly a somewhat restricted group of them—was in danger. Their weak mental and spiritual grasp of the Christian faith was closing their minds to the true value of Christianity. So the writer's aim was to show them that Christ and Christianity were far superior in every way to Judaism. In a word, his message was: your change from Judaism to Christianity, far from being loss, is *all gain*. Thus he shows that Jesus Christ is superior to everything in the Old Testament; the word "*better*" becomes the key-word of the book of Hebrews. If we fail to see this, then the whole structure of the epistle will fall to the ground. This

(*continued on page 9*)

THE ELIM
EVANGEL

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EDITORIAL

A DIFFICULT situation can be an opportunity to one man while to another similar circumstances can be a continual source of discouragement and even despair. We direct your attention to the brief history of Calvary Chapel, Birmingham, on page 8. It would be interesting to know how many Pentecostal churches have been pioneered against odds which would have daunted many. We believe that there is an unwritten saga of brave, devoted efforts which have brought about the establishment of virile witnesses. We are positive that our own fellowship can rejoice in many such glorious victories.

We do not lose sight either of many robust, dogged attempts to found assemblies which have either seemingly failed or have so far resulted in only small churches *numerically*. We refresh ourselves with the vision of the golden candlestick or lampstand in Zechariah 4 and in the cheering, warming promise of verse 10: "For who hath despised the day of small things? *for they shall rejoice. . . .*" A devastated people were given the shining hope that God was on the throne and that He would regard both the prayers of His people and His own eternal purpose. We would encourage our beloved colleagues who are even now striving in all the power and persistence of 1 Corinthians 15:58 either to build up God's work or to establish new centres of witness. God bless every such effort!

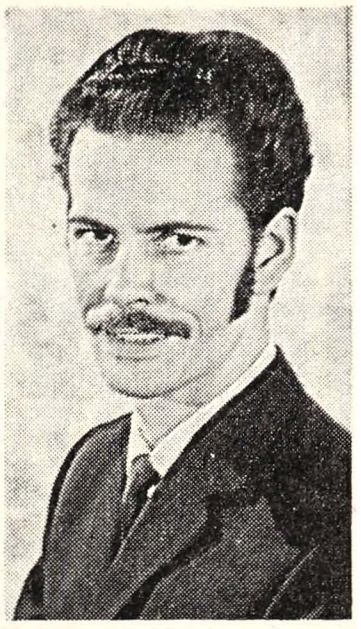
To visit in hospital wards can be very illuminating as far as human nature and psychology are concerned. One patient is critically ill, but the very words that come from the sufferer sound like a benediction. Another, with comparatively trivial symptoms, makes a moaning murmuring of every minute and is petulant if sympathy is not piled upon him or her like baked beans on a schoolboy's plate!

We can observe the same kind of thing in the way we react to life. One man is given a ministry and he sees privilege, open doors, opportunity. His predecessor has gone away discouraged seeing nothing but darkness, difficulty and discouragement. We wonder how many Pentecostal believers who have had to move because of employment opportunities have settled down to nominality or have thrown in their lot with non-Pentecostal groups. Thank God, there are many who have fought and struggled, prayed and sacrificed, and have started a witness. It is simply amazing how many times God opens a way for them. Certainly all who love the Lord are in His kingdom and we have no difficulty in proclaiming the unity of the body of Christ. But is there not a challenge, a responsibility as well as a privilege in knowing by experience the truths of Pentecost? How can someone who has manifested the gifts of the Spirit and who has been used of God in the dynamic of the Pentecostal baptism relapse into a dull worship routine with never the remotest possibility of Pentecostal manifestation? Do such friends not feel robbed of a veritable quality in life?

"Where there is no vision . . ." is the Scripture challenge. One person looks down and sees mud. A farmer seeing the same patch of ground sees fertility. We do not hear so much in these prosaic, matter-of-fact days about vision, but we need it more than ever we did. It seems to have two sides to it, too—the vision of lost souls and of **redeeming, powerful love.**

Practically speaking . . .

How to be free from fear



by Ian R. Hall

PASTOR OF ELIM PENTECOSTAL CHURCH, RYDE

MAKING his way home one dark night, a weary traveller decided to take a short cut through the cemetery. Wandering from his path in the blackness he suddenly stumbled over a pile of earth and fell with a thud into a newly dug grave. After vainly trying to climb out and to attract attention to his plight, he resigned himself to await daylight. His wait was unexpectedly disturbed shortly by another falling into the same predicament! Totally invisible in the inky blackness of his corner, the first man watched the newcomer's equally vain attempts to extricate himself and then declared: "You'll never get out of this grave. I know. I tried!" Fear lending wings to his feet at these uncanny words, the terrified man leaped clean out of the grave and fled for his life.

Probably one of the most powerful forces in human experience, fear can turn men into heroes or cowards. As natural and necessary as fear may be to keep us from reckless or dangerous behaviour, uncontrolled it is a debilitating foe, making life a misery for millions and producing a host of physical problems. The great variety of phobias plaguing our modern world is a mental phenomenon perplexing medical authorities.

People are afraid of their past, present and future, afraid for their families, homes and jobs, afraid of the world at large, the people around, and, perhaps most of all, **themselves.** As the Lord prophesied: "Men's hearts [are] failing them for fear" (Luke 21:26). Not knowing which way to turn, some collapse beneath their fears and others close their eyes, hoping they will all go away. David struck the right note when he testified: "I sought the Lord, and He heard me, and *delivered me from all my fears*" (Psalm 34:4). The question is **HOW?**

LOVE

How often do we read of a mother braving the fiercest danger for the sake of her child. "There is no fear in love; but perfect love casteth out fear" (1 John 4:18). The people whom we fear *we do not love*. Once we come to love our fellows or our situation, those fears evaporate. Love is the greatest confidence-inducer, for "love is strong as death" (Canticles 8:6). In the presence of the love of God our fears cannot survive. Afraid at what they thought to be a ghost walking on the water, the disciples cried out and the Lord, for that is who it was, comforted them with: "It is I; *be not afraid*" (Mark 6:50). When we are with those whom we love we cannot be afraid.

TRUST

Faced by this problem of fear following the death of her minister-husband, Betty Frist remembered the text she had taught her small children: "I will trust, and not be afraid" (Isaiah 12:2). Sometimes one child would say that he was already afraid. Then she would say "The Bible also has a verse for us cowards: 'What time I am afraid, I will trust in Thee'" (Psalm 56:3). As far as fear goes, both the preventive and the cure are the same—*trust*! Although the future may be dark with foreboding, we can depend upon God, *who knows exactly what lies ahead*. By placing our hand in God's we can walk unafraid into tomorrow, knowing that He is perfectly trustworthy.

ACTION

Every time we surrender to our fears they increase in strength and we become weaker. We can only kill a fear for good by facing up to it with our hearts full of love and trust. Emerson wisely stated: "Do the thing you fear and the death of fear is certain."

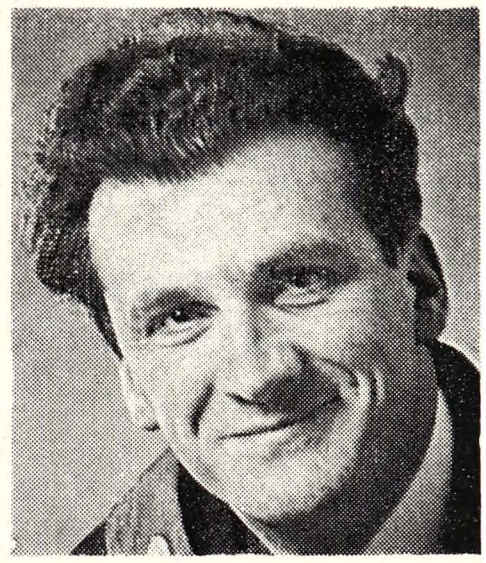
The owner of a South African gold mine, a man named Courteney, while inspecting the workings on the fourteenth level, was trapped by a rock fall. Alone, surrounded by rocks, with just enough room to stand, claustrophobia gripped him, but by praying he was able to keep calm until the rescue squad reached him. However, that night in bed the darkness closed in on him and he relived the hours of terror. Night after night claustrophobia plagued him until, unable to endure, he resolved to kill his "devil" once and for all. He instructed the lift operator to take him down to the fourteenth level of the mine and leave him there without so much as a light. There he stayed in prayer until the terror

(*continued on back page*)

THE SECRETARY-GENERAL'S FEATURE

FOCUS ON

INDIVIDUAL INITIATIVE



Methods of pioneering Pentecostal evangelism.
A layman goes to it!

A SHORT HISTORY OF CALVARY CHAPEL

by M. W. CARR

Readers will remember from the November 21st, 1970, " Evangel " report of the last ordination service that Michael W. Carr was ordained at that service.

CALVARY CHAPEL was born out of a necessity. A sprawling, prefabricated district in the southern suburbs of Birmingham was without a Pentecostal witness, and a Mr. Merryman, seeing the situation with spiritual insight, commenced a Sunday school in the local primary school during 1952.

I was persuaded to join this pioneer work to assist in general duties, but soon after the leader had to resign for health reasons and I was left in charge. The teachers helping at that time came from Pentecostal churches in the Birmingham area and constituted a wide divergence of opinion. Nevertheless the Lord continued to bless and a vigorous, sound work developed.

The work continued to prosper and a mid-week youth section was started. The development of this department brought added difficulties, because the young people had nowhere to go on the sabbath after the school sessions were over. I was attending an independent Full Gospel Church in Billesley several miles away. Although our Sunday school at Pineapple was linked in fellowship the twain hardly met, the distance proving to be a deterrent.

FOUNDING A CHURCH

It seemed a logical conclusion, therefore, that a church should be erected to cater for the growing conversions among the teenagers and the adults who were connected with the Sunday school. After much prayer and consultation with the Bible it was apparent that God was calling me to found a church. Having been convinced of this by the Holy Spirit I immediately wrote to the City of Birmingham Estates Department asking for a plot of land on which to build a church. They replied with polite but veiled diffidence and started a five-year debate on the subject of availability and use of land in our area of Birmingham. Being only nineteen years of age at this stage it was not without reason that the corporation showed some reticence, but by the mature age of twenty-four years the land had been secured on a ten-year lease and a vision was growing into reality.

With 2/6, youthful faith, and four other visionaries, work commenced. Plans were sent in for approval by the appropriate authorities and hopes were high. Money did not seem to matter, because muscles and mercy often go hand in hand, and God began to move in His providence in an amazing way. Just after the settling of the deeds, a friend telephoned me asking if I could use a dismantled timber building that had served for many years as the Kingstanding Elim Pentecostal Church. Without hesitation the offer was accepted and **the disciples of the dig** began to perspire freely as the stubborn earth was shaped for foundations.

With the advent of these happenings a service was started in the same council school used by the Sunday school and the first meeting saw eleven people in attendance. It was now late December, 1959, and the first Gospel activity was begun. As the church building grew through unskilled hands so did the numbers in the evening services.

By the time the chapel was three-quarters finished about thirty saints were gathering every Sunday. The Lord added in His own way and a slow but steady influence was being seen in lives and in an expectant feeling of blessing.

THE BUILDING WRECKED

In 1961 came the first crash. A freak wind smashed the building into tatters. All the work was flattened, hours of sweat, toil and grime were reduced to tears in one moment of windswept fury.

On the way to the service my elder brother, passing the site, saw the damage and came and whispered the news to me as the evening meeting commenced. I furiously ran across the road, my heart heavy but my faith strong. Whatever the situation, God was in it, and this was the important thing.

As I stood amid the ruins the word of God came again with equal certainty as before: "Build My house." So we started again, building on the existing foundation and on the experience of previous months. The new structure soon took shape and on May 12th, 1962, Pastor R. J. Morrison opened the patched Pentecostal prayer and praise centre.

THE ESTATE DEVASTATED

Morning services were now possible and mid-week Bible studies and prayer meetings were added to the activities. The work grew, the Lord saved and by 1966 the hall was almost full every Sunday evening. The chapel held 104 fixed seats. In 1968 a branch Sunday school was started on an adjacent estate as the rapier witness was thrust out into the surrounding areas. Then came the second set-back; the temporary bungalows erected during the war years and which constituted a large field of evangelism were demolished. We were left very much like Isaiah's "lodge in a cucumber garden." Our only elder died suddenly, another brother was called into the ministry, one went to Kenya as a missionary, and a total of about forty were lost from the congregation. The devastated estate was left for nearly two years until early 1969 before rebuilding commenced.

THE LORD WORKING WITH US

During this quiet period and in 1968 our land lease expired and, in asking for renewal, we made request to purchase it for a permanent church establishment. The Birmingham Corporation was very helpful and not only agreed to this, but offered 1,550 square yards of land valued at £6,400 for sale at £1,500. They virtually allowed the choice of area required including the land and building already in use. As the offerings had averaged £2,000 per year we were able to purchase the land, although this left the account empty. The philosophy was that if the first hall was built on 2/6, the second one could be also.

Leading on from this I prepared a four-phase plan for ten years' development. These plans were passed by the planning authority early in 1970. Work has commenced on the first section, which is a permanent church hall seating 120. This will immediately release the existing temporary building for Sunday school work. It is envisaged that this old building will remain for approximately six years before demolition.

In May last year the church applied for recognition as an Elim Pentecostal Church and was accepted. We now look forward to steady growth and with the completion of the new estate we anticipate an influx of prospective church members. It will not be easy—nothing that lasts is—but it will be rewarding in the real terms of eternity. Much foot work will be required as the streets are invaded by a small yet dedicated witness group. We are encouraged because we work in harmony with our yoke-fellow, Christ. We cannot plough a lone furrow; *He is always with us.*

On recent Sundays there have been over seventy in the evening services, forty in the mornings and about twenty in the weeknight Bible studies and prayer meetings. I suppose that, by some standards, we are not large, but we are essentially a district church. The bus service that passes the church door commences one hour after the communion hour finishes and stops one hour before the gospel hour starts. Thus all who come have to do so either on foot or by car.

HEBREWS (*continued*)

key-word "better" occurs thirteen times (1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24)—twelve times in relation to the superiority of Christ.

We shall survey the epistle by the use of this key-word under the following headings: a better name (chapters 1, 2); a better leader (3:1—4:13); a better priesthood (4:14—7:28); a better covenant (8:1—10:18); a better calling (10:19—12:29); a better privilege (13:1-17); benediction and greetings (13:18-25).

The letter is a "word of exhortation" (13:22); we might render it a "word of encouragement." There are many words of exhortation and encouragement in the epistle, but the writer would have us understand that the letter in its entirety is his word of exhortation. We keep in mind that it was written to dispirited people who were tending to cling to old things rather than advance into the new things introduced to them by Christ. Its purpose is to set before the readers the pre-eminence of Christ and the finality of the Christian faith. Twice there is the call to "consider" Jesus Christ, the Apostle and High Priest of our profession (3:1; 12:3), for He is the central theme of the epistle.

The epistle, though written to first-century Christians, has a vital message for all of us in this twentieth century. "It bears the impress," says Dr. Handley Moule, "of a time of severe sifting; a time when foundations were challenged and individual faith was put to even agonising proofs. Such a writing must have a voice articulate and sympathetic for a period like ours." Indeed it has!

The letter has only thirteen chapters, which can be read in an hour or less; repeated readings will help tremendously as we seek to survey their contents.

THE CARLISLE CRUSADE

WHEN at the annual fellowship meeting the decision was made to use the harvest offering to finance a crusade in Carlisle, it seemed a very long way off. However, the weeks and months passed by and we found ourselves suddenly busy with crusade activities. " Every home in Carlisle to receive a handbill " was the task before us and much credit is due to our members and friends, young and old, who undertook the colossal task of distributing 20,000 leaflets during the five days preceding the crusade. Notices on the city's hoardings, window bills and personal invitations added to the advertising campaign. Because of a " no politics or religion " rule we were unable to advertise our crusade on television, but during the campaign the Lord opened the way for Pastor G. Canty, in his capacity as a painter, to do one of his paintings and be interviewed on Border Television. This was a real breakthrough.

In spite of a local bus strike many people turned up on the first night of the crusade to hear the Pentecostal message preached in all its forcefulness by Pastor Canty.

We are indebted, too, to a brother from Gloucester who used part of his holidays to come to Carlisle during the first week of the crusade to bring us the gospel in song. Other singing items, and pieces rendered by our young ladies' tambourine group, were accompanied by our organist. We were also delighted to welcome our friends from the Whitehaven church and to enjoy the pieces rendered by their young people's choir.

As well as ably preaching the truths of Pentecost, each evening Pastor Canty painted a picture depicting the handiwork of God in nature. These he gave away to the person bringing the largest number of visitors to the service. One such recipient was a sister who brought thirteen of her workmates along!

During the week preceding the crusade one of our brothers was busy cleaning the windows of the church, when a lady arrived expecting to attend one of the crusade services. She had been handed one of our personal invitations and was very anxious to hear Pastor Canty. Needless to say, our brother was able to point her to the Lord and there and then she accepted the Lord Jesus Christ as her personal Saviour, even before the crusade began.

Perhaps we cannot boast of great numbers having accepted the Lord as their Saviour, but we have knowledge of quite a number who did make decisions for Christ. Others testified to having received healing, while God's people were richly blessed and built up in their most holy faith.

JOHN B. MUNDELL.

Theme : HOW GREAT IS OUR GOD

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For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252



The President-elect in action at the 1970 conference.



Margaret M. Ladlow's page

GOD BLESS THY YEAR!

Giving you time for the task,
peace for the pathway,
wisdom for the work,
friends for the fireside,
and love to the last.

WHAT good wishes for our journey through 1971! I came across them the other day when sorting through my large collection of papers, magazines, clippings and snippets from here and there. I was trying to do what to an inveterate hoarder such as I is an almost impossible task, deciding to dispose of everything except that which I feel is too valuable to be lost! Alas, they all seem to be precious and usually on such occasions I end up with almost as big a pile as I commenced with! Some that I came across seemed particularly apt at the commencement of the New Year.

Here is one taken from a B.B.C. broadcast: "Before putting out to sea it is the custom in a certain east coast port for the captain to call his men around him and ask: 'Are we all here?' and the men reply: 'Yes sir, and in God's care.' 'Is there anything then to be afraid of?' asks the captain—and the answer rings out 'No sir, there is nothing'—and so they put out to sea once again."

Someone on hearing that story wrote:

"We're in God's care, wherever we may be,
Anchored in port, or on the troubled sea.
With God aboard we need not fear at all
Whatever storms arise or fate befall.
The peace He gives, no trouble can assail,
Against His presence, nothing can prevail.
How fine if we, the sailors' faith could share
And sail life's sea, for ever 'in God's care.'"

Prayer, that vital link between our souls and God, must never be neglected if we are to have a year of personal victory. Here is a cutting from a newspaper article by Lady Lothian. "There are moments when, as a nurse told me recently, 'there is a repetition of evidence' that the power of prayer is as effective as it is necessary, not diminishing the feats of human endeavour in any way but, quite simply, complementary—adding an extra dimension of strength which is available to us all—prayer as the plus factor. For, just as creation illustrates that, for results, efforts are required, so too I believe that the plans of mice and men, without this witness to unseen guidance, remain lost and lonely."

This old Chinese proverb offers food for thought:

If there is righteousness in the heart
There will be beauty in the character.
If there be beauty in the character
There will be harmony in the home.
If there be harmony in the home
There will be order in the nation.
If there be order in the nation
There will be peace in the world.

Finally, here is a story of the great Russian novelist Dostoievsky, who one day was asked, by those who knew about his upbringing in a comfortable home, what gave him the right to speak in the name of the Russian peasants who had to endure such poverty and hardship. For answer, Dostoievsky bared his ankles; around the skin of each was a sore and roughened ring. Suspected of plotting against the Czar, he had been sent to Siberia for four years, where he had lived in terrible conditions, half-starved, with hardened criminals. The marks on his ankles had been made by chains. It was these, the signs of his identification with the people in their sufferings, which gave him the right to speak in their name.

When I read that little story I remembered how the scripture says of our Lord Jesus "He Himself took our infirmities and bare our sicknesses." In His body he bears the marks of His suffering and His identification with us in our trials. Thus He can speak on our behalf. "For we have not an High Priest which cannot be touched with the feeling of our infirmities." And so throughout the year we can be sustained by the knowledge that He ever lives to intercede on our behalf.

A prayer:

"And now, before thine altar, Lord,
I face the year to be;
And as Thy child, I dedicate
Its unborn days to Thee."

LON WOODRUM.

Thought for the week:

Time is so powerful, so important, God gives it to us in small doses.

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ITINERARIES

The President:

January 9, Clydebank; 10, Coatbridge; 11, 12, Ballymena; 13, 14, Lurgan; 15, Melbourne Street (ministers' meeting, 10.30 a.m.), Monaghan (8 p.m.); 16, Ulster Temple; 17, Alexandra Park (a.m.), Ulster Temple (p.m.).

BIRTHS

BROWN. On December 10th, to David and Barbara (née Stanley), of Croydon Elim Pentecostal Church, God's gift of a daughter, Melanie.

BUTCHER. On December 13th, at Nelspruit, South Africa, to Pastor and Mrs. D. Butcher, God's gift of a son, Martin Peter.

HATHER. On December 12th, God's gift of a son, Paul Robert, to Bob (a deacon) and Cath (née Hall), both Elim Crusaders at Elim Pentecostal Church, Sandiacre.

WITH CHRIST

TOWNSEND. On December 3rd, Mr. John Townsend, aged 59, faithful and loved member of Elim Pentecostal Church, Croydon. Officiating minister at funeral : W. J. Maybin.

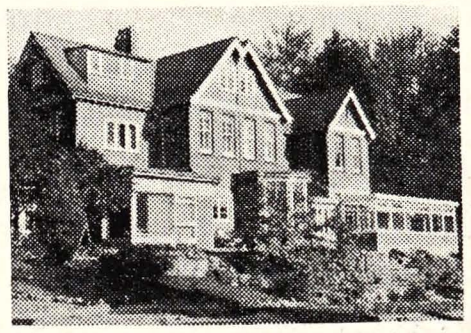
COMING EVENTS

BALLYMENA. January 11, 12. Elim Pentecostal Church, Castle Street. Visit of the President, W. R. Jones. At 8 p.m.

SILVERDALE. January 23. Elim Pentecostal Church, Albert Street. Film: "Beloved Enemy." At 7.

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.

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Church reports

BALLYMENA **Pastor: A. D. Sandford**

The assembly has been greatly blessed of God during Pastor and Mrs. A. J. K. Magee's three years' ministry; many souls have been saved, bodies healed and believers baptised in the Holy Spirit. More than fifty new members were received into fellowship during their ministry.

The church was packed for the farewell service. Taking part were the local Baptist minister (Pastor G. Blaney), Mr. W. Spence, Pastor D. J. Ayling, Pastor W. G. Mullan, Mr. J. Lynn, Mr. S. McAleese, Miss I. Cavan and a group of the young people.



Tributes were paid by Mr. H. Reilly, Mr. D. Jack and Mr. S. McCaughey, after which a gift was presented to Pastor Magee by Mr. H. Reilly and a watch was presented to Mrs. Magee by Mrs. J. Clarke. Supper was provided by the ladies of the church.

S. MCCAUGHEY.

HADLEIGH **Pastor: R. F. Stripp**

The church at Hadleigh is once again on the move and God has blessed in a special way during 1970.

In April an eleven-day "Life with a purpose" crusade was held by Pastor Tom Burns and the benefits to the assembly were accumulative and lasting.

In September we had a five-day visit by Pastor and Mrs. J. Zbinden and Pastor J. Wildrienne, of the International Bible Training Institute. Their talented ministry was richly blessed of God.

Our forty-seventh church anniversary was celebrated in November, when Pastor C. J. E. Kingston was the guest preacher, he having been present at the opening in 1923.

There is evidence that the Holy Spirit is moving in Hadleigh. As we launch into 1971 we are believing God for precious souls.

R. F. STRIPP.

Book review

I Talked With Spirits, by Victor H. Ernest. Published by Coverdale House Publishers Ltd. Price 6/- (30p), postage and packing 6d. (2½p) extra.

As the title suggests, this book concerns Spiritualism. It is vital that the true nature of Spiritualism should be understood, as there is increasing interest in spirit contact.

In the first part of the book the author, who was a medium before his conversion, gives us an insight into the working of this evil system. He explains the meaning of the six seances of Spiritualism: passivity, vocal reality, trumpet revelation, lights, transfiguration, and levitation.

The latter part of the book is devoted to an examination of Spiritualism in the light of Scripture. I found the book interesting and instructive, especially chapter ten which deals with "Battle strategy." The author suggests some strengthening activities for the mind, as he believes that tired minds and bodies are signals to be careful.

STANLEY SHAW.

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 FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, January 11th — Philippians 2:19-30

" Who will naturally care for your state " (v. 20).

The welfare of converts was all-important to the apostle. They must not be left without a shepherd, exposed to all the perils of evil. By prayerful guidance Timothy was chosen and sent to be their minister; Paul knew he would care for their souls. " Am I my brother's keeper?" may often be asked. The true Christian spirit is to care for one another. Let us respect those who are over us in the Lord. May we help them in their work by caring one for the other.

Tuesday, January 12th — Philippians 3:1-11

" Beware of dogs, beware of evil workers " (v. 2).

Wise indeed is the Lord to warn us of the perils of deception and of those who bark and bite, who cause mischief, who pull down and who do not promote the growth of the Church of God. There are those, says Paul, who have a form of godliness, but who deny the power thereof. The true and acceptable circumcision is that of the heart, evidenced by devotion to the Lord Jesus Christ, Christ that died, yea, rather, that is risen (Romans 8:34).

Wednesday, January 13th — Philippians 3:12-21

" The high calling of God in Christ Jesus " (v. 14).

The world appears to think that the Christian calling is mean and lowly, but it is in fact a high calling. The Lord calls us out from sin and degradation to a higher standard of life and grants us His help so to live. He calls us to nobler things that others might be blessed. We are torch-bearers, standard-raisers. Here we have a useful purpose in life. We aim for the prize, which will be gained by faithfulness.

Thursday, January 14th — Philippians 4:1-9

" The God of peace shall be with you " (v. 9).

This portion of Scripture might appear to contain but general exhortations, but they are words from the treasury of a life dedicated wholly to the Lord. If you do these things happy are you, for " the God of peace shall be with you." The things presented to us by Paul recommend themselves to us by virtue of what they are. They move away from the baser to the things that are true, honest, just, pure, lovely and of good report. Elevating the mind in this way is to live well pleasing to the Lord.

Friday, January 15th — Philippians 4:10:23

" The things which were sent from you " (v. 18).

Paul rejoiced because of the liberality of the Philippian believers. They had sent yet another gift to meet his personal need. This true soldier of Jesus Christ, a captive of Rome, an exile, trusted wholly in the Lord. From prayer, writing and exhorting the churches he turned to rapturous song because others were caring for him. He was filled with the sweet odour of these gifts. When acknowledging the gifts he assured them of God's faithfulness.

" My God shall supply all your need " (v. 19).

Saturday, January 16th — Leviticus 1:1-17

" If any man . . . bring an offering unto the Lord " (v. 2).

The **act** of offering was to be voluntary on the part of the worshipper, but the **mode** was defined by law in every point. Presenting the victim at the entrance of the Tabernacle was a symbol of free will submitting itself to the Law of the Lord. Asks the psalmist: " What shall I render unto the Lord?" (Psalm 116:12). When our hearts respond with some gifts may it be with gladness, according to the Word of the Lord. We can give without loving, but **we cannot love without giving.**

Sunday, January 17th — Leviticus 2:1-16

" When any will offer a meat offering " (v. 1).

Some translators render this food offering, others as cereal, vegetable or meal. It is the worshipper sharing with his Maker what his Maker has given to him. Sharing began with God. From the foundation of the world, the Lamb was slain for us (Revelation 13:8). Those who believe in Jesus shall share a throne, heaven and its glory, the glory of His blessed presence. " Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over " (Luke 6:38).

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A note of praise:

" I am pleased to inform you that my niece is showing definite improvement " (London).

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PROGRAMME OBJECTIVES

(1) DISCIPLESHIP

TRUE Christianity is an all-out commitment to the Lord Jesus Christ. This must be the purpose of our programmes. Each individual must be brought face to face with the claims of Christ. He is not looking for people who will give Him a spare evening or an occasional hour, but rather for those who will give Him first place in their lives. Discipleship is *unconditional surrender*. The cross must be presented in its stark reality, with its amazing love and immense mercy, so that each Crusader will come to the only possible conclusion—that only total consecration could ever be a fitting response to this complete sacrifice.

Discipleship is not a super-spiritual state that cannot be attained by ordinary young people. It must be a practical working out in daily living that takes into account every department of our lives. Programmes must be designed to cause young people to put Christ first in their choice of employment, partners, further education and vocations. The foundations of life are being laid and we have the opportunity of guiding and encouraging in such important directions.

The fundamentals of discipleship are:

an unswerving continuance in God's Word (John 8:31);
a real love for the Lord Jesus (Luke 14:26);
denial of self (Matthew 16:24);
real love for all;
taking up the cross (Matthew 16:24).

These are a long way from the happy-go-lucky attitude of many today. There is so much lightness when only real devotion to Jesus will produce character and maturity. Bringing the claims of the Master with regard to true discipleship can only be beneficial to each Crusader and will bring glory to the Saviour. These are not the most popular of demands. They are ignored by too many Christians. We can look upon Christianity merely as an escape from hell and forget the stringent demands of the Lord.

(2) WORSHIP

Jesus made a remarkable statement: "The Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:23, 24). God is not necessarily seeking for young people with outstanding talents (though these have real importance), or for those with brilliant academic achievements (though it is good to encourage our young people to go as far as they can educationally while retaining their essential spirituality), but for *those who will worship Him*. It says: "God seeks." The same idea is incorporated in the text: "The Son of man is come to seek and to save that which is lost." This should stir our hearts to worship. *God is looking with great diligence for those who will truly worship Him.* This purpose should permeate our programmes: to encourage the pure worship of God.

Pentecostal young people are in a privileged position; they have a priceless heritage. Our worship has the inspiration of God the Holy Ghost. Ours is no dull routine but rather a Spirit-led experience. Young people must plunge into the blessing of true Pentecostal worship. It is important to worship as well as to serve and to be led into the baptism of the Holy Spirit. A definite lead should be given with regard to Spiritual Gifts in the assembly. Scripture promises that the young shall prophesy. This is to be encouraged rather than discouraged by solemn warnings and the constant repetition of rules and regulations. These have their importance, but there is no need for a fireguard if there is no fire in the grate!

Young people can be such an inspiration in prayer meetings and worship services. They can bring untold blessing to the assembly. The Crusader programme that encourages participation as opposed to routine spectatorism will enliven and inspire the local church services and create an outlet for the spiritual aspirations and longings of its young people.

Every programme must finally lead to worship. Worship is the adoring contemplation of God. When a person comes into such an experience everything else automatically follows. When captivated by the unutterable splendour of the Lord Jesus, problems such as separation and tithing will no longer be problems at all. They will take their rightful place in a well-ordered Christian life. Programmes could include opportunity for young people to step forward in prayer and praise. God is not so much concerned about grammatically refined sentences but with the condition of the heart and its sincerity.

It shall come

by KEITH LANNON, ELIM BIBLE COLLEGE STUDENT

DO you know that the oldest man who ever lived died before his father? Read Genesis 5. People must have laughed at Enoch when he called his son "Methuselah." "When I am dead, it shall come" is the direct translation. Imagine little Methuselah's expression of anguish as a friend called: "Is 'When I am dead, it shall come' coming out to play?" What a cruel father, surely, to give his son a name like this!

Enoch had a purpose in it all and God the Father had a purpose in Enoch and his son. Reading and rereading this chapter, I find that when his son was about to be born Enoch entered into a new experience, for it was from the birth of Methuselah onwards that Enoch walked with God. God ordained him to be a prophet, though we have only two prophecies from him in the whole of Scripture. These tell us comprehensively of God's everlasting love and mercy. "Behold, the Lord cometh with ten thousand of his saints" (Jude 14) was one prophecy. "When I am dead, it shall come" was the other.

This did not refer to Enoch himself, but to his son, for Enoch never died. Hebrews 11 tells us that, at the "young" age of 365, "by faith Enoch was translated that he should not see death." Methuselah, therefore, still spoke the words of his father, although his father had gone to glory. What did he say? Nothing but "When I am dead, it shall come." The people were foxed completely. What did it mean? What would come? When would he die?

About 500 years later a man called Noah appeared on the scene proclaiming: "A deluge of water will come from heaven that will cover the mountains. Believe God and come to the ark that I am building, then you will escape the wrath of God and your sins will be forgiven." The population must have thought Noah was mad, for as far as the Bible reveals rain had probably never fallen before. Imagine yourself in this tightly-knit community, for among the very listeners who gathered round Noah was a man named "When I am dead it shall come." If only the people could have put two and two together!

Methuselah lived longer than any man recorded in the whole of history—969 years. Thus we have that bold paradoxical statement above. The oldest man who ever lived died before his father. Calculating the years and numbers of Genesis 5, we discover that in the very year, and perhaps on the very day, when Methuselah died, the flood came and only eight were saved, Noah, his wife, and their three sons and their wives. No one else heeded Noah's message.

Preachers of the gospel today are similar to Noah. We say: "If you don't come and enter into the ark of love in Jesus Christ you will be swept away in the day of God's wrath because of sinfulness." The Bible says: "All have sinned." The Holy Bible itself and God's Holy Spirit testify alongside our testimony, just as Methuselah testified that Noah was telling the truth. The people of the days of Genesis 5 must have laughed and scoffed. No doubt they put Noah to shame. They did not think what Methuselah's name meant. Will you ignore us in the same way? Will you turn your back on God, saying "It will never come"? *It will one day.*

The Bible says: "Believe on the Lord Jesus Christ and thou shalt be saved."

SILENT WITNESS

Two families, one of five people and one of three, newly moved into the area of Leyton, London, were driving round on a Sunday morning looking for a church they could attend. Seeing two young people carrying Bibles, they decided to follow them. The result was that eight extra people attended our Leyton church that Sunday morning.

The two young people were Elim Crusaders.

Told to the Secretary-General by the Pastor, Glyn Taylor.

HOW TO BE FREE FROM FEAR (*continued*)

subsided. Then he rang for the lift. "Everything all right down there, Mr. Courteney?" asked the operator. "Sure is," he replied, "except there's a dead devil down on the fourteenth."

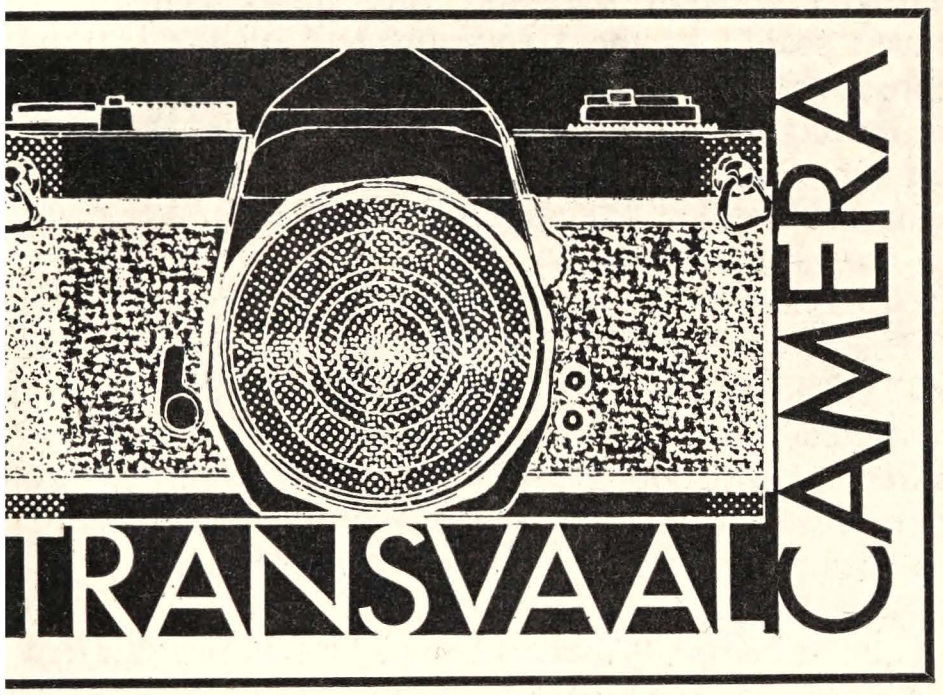
In the name of Jesus Christ stand up to your fear and you are certain to overcome it. Equally certainly you will never overcome your fear unless you do take your stand. The first time is the hardest, whether it is facing a spider on the wall or a workmate with the claims of Christ.

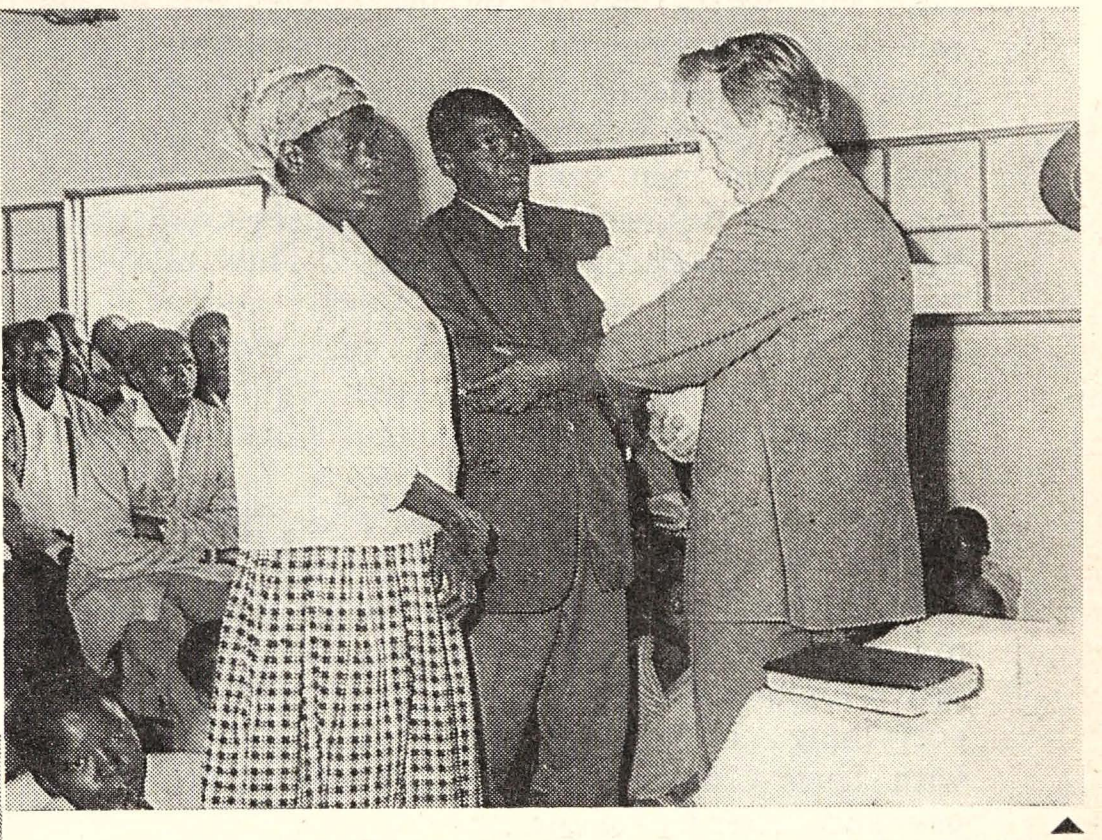
"Fear not," said the Saviour
To disciples long ago
And instantly His peace and power
Made them bold to face the foe.
To us in modern days His Word
Brings strength in days of dread;
So let us cry, "It is the Lord,"
And with courage march ahead.

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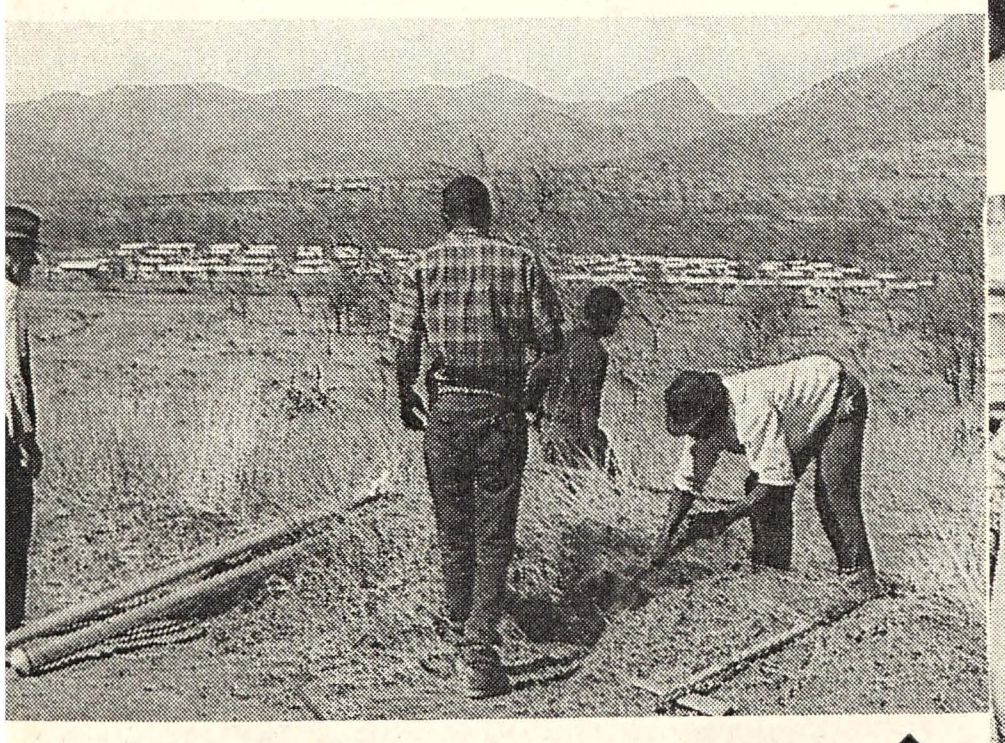
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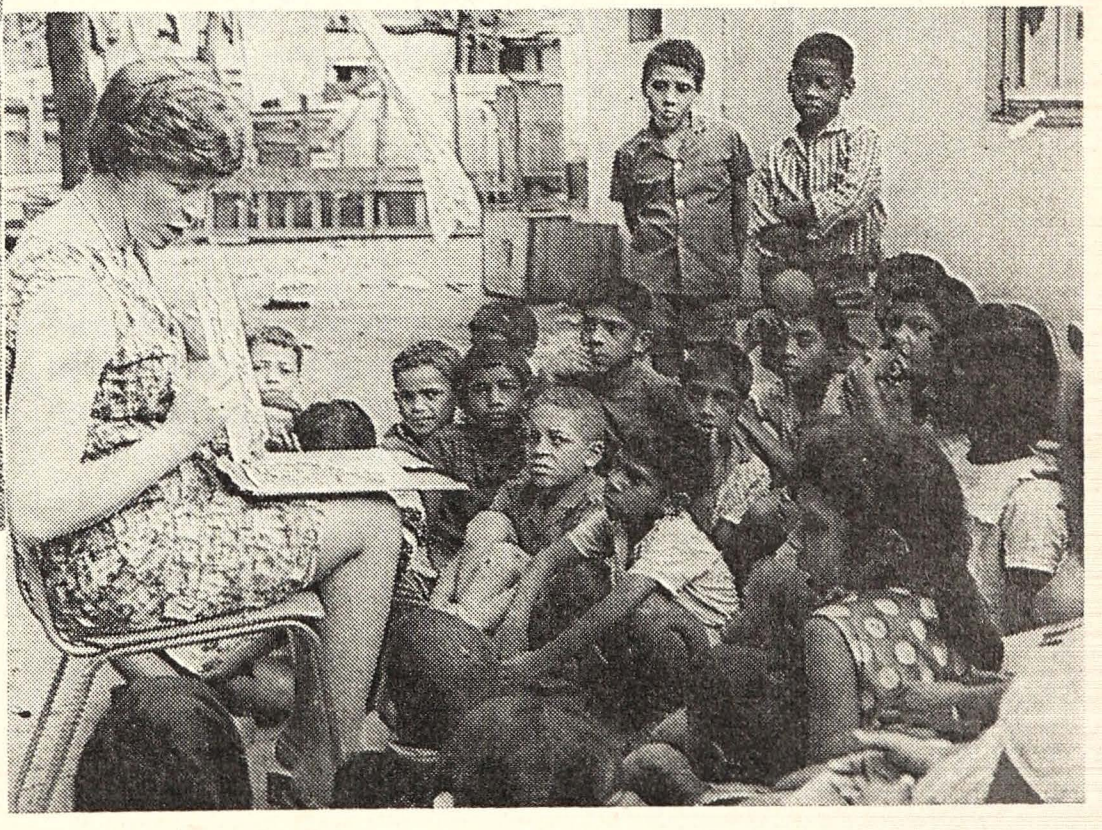




D. L. Norton dedicates a baby in a convention service at Phalaborwa.



Veteran missionary H. C. Phillips supervises work on a new church site. Soon these empty hillsides will have thousands of Bantus living there in a new town. The new church, with its own national pastor, will be right in the centre of the development.



Maureen Butcher teaches a class at the midweek children's meeting.

STUDIES IN THE EPISTLE TO THE HEBREWS (3)



by James F. Hardman PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER NAME (1 : 4)

Introduction (1 : 1-4)

THE majestic opening passage indicates the general theme of the epistle, stating that God has spoken ultimately and finally in His Son. In olden times God had spoken through the prophets, "at sundry times and in divers manners." The two Greek words *polumeros* ("at sundry times") and *polutropos* ("in divers manners"), according to Davidson, signalise the variety and fullness of the Old Testament revelation. The words spoken by the messengers of the past were "incomplete but never inaccurate; progressive but never final," for no single one of them, nor all of them, contained the whole truth. Yet without them men would not have been prepared for the later full and final revelation in God's Son. The ancient messengers declared, "Thus saith the Lord," while the Son said, "Verily, verily, I say unto you." Jesus Christ is God's final word of truth to man, the Revealer and the Revelation, the Messenger of the truth and the Truth incarnate (John 14:6, 7).

Every book of the Bible has a dominant theme and a correct interpretation depends upon one's knowledge of that theme. The theme of Hebrews is the superiority of Christianity over Judaism. To prove his thesis, the writer compares everybody and everything connected with the old Law-covenant with Jesus Christ, the Surety and Mediator of the new and better Covenant.

Superior to the Prophets (vv. 2-4)

The greatness of the Son of God is expounded in six particulars:

The Heir. "Whom He hath appointed Heir of all things" (v. 2) not only expresses the ultimate purpose of God in creation, but also reveals the Son as the sovereign Lord of the universe—of creatures, material and spiritual. They belong to Jesus Christ to be managed according to His pleasure (cf. Matthew 21:38; John 3:35; Romans 8:17).

The Creator. "By whom also He made the worlds" (v. 2) is a reference to Christ's eternal and essential being (cf. John 1:3; 1 Corinthians 8:6; Colossians 1:16; Ephesians 3:9).

The Revealer. "Who being the brightness (*apaugasma*) of His glory" indicates the "effulgence of His glory" (v. 3, R.V.). "The glory of Christ is the glory of the Father, just as the sun is only revealed by the rays which stream forth from it" (Farrar). The Son is further described as "the express image of His person," thus revealing the essential oneness of the Son with the Father. The Greek word *charakter* (image) suggests "the impression of a graven seal." As the "very image" of the seal is reproduced by stamping, so Christ is declared to be the exact representation of God in His essential Self (cf. Colossians 1:15). In the days of His flesh, Jesus declared: *"He that hath seen Me hath seen the Father"* (John 14:9).

The Sustainer. "Upholding all things by the word of His power" (v. 3), for "By Him all things consist" (Colossians 1:17). The Greek word *synesteken* translated "consist" means "cohere" or "hold together." Lightfoot says: "He (Christ) impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos." This He does by the word of His power.

The Redeemer. "When He had by Himself purged our sins" (v. 3), it declares, and "purge," as used here and throughout the epistle, is used objectively in the sense of expiation. Note the emphasis of "by Himself" (cf. 7:27; 9:12, 26).

The Ruler. He "sat down on the right hand of the majesty on high" (v. 3). The sitting posture speaks of a finished task. As the exalted God-Man He has obtained by inheritance a position far above all others (cf. Ephesians 1:20, 21; Philippians 2:9-11). The exaltation of the Son is a very important theme to the writer of this Epistle (cf. 8:1; 10:12; 12:2). The position at the right hand of God implies commanding, ruling and administrative authority (cf. Daniel 7:14).

Superior to the Angels (vv. 4-14)

Having demonstrated the superiority of Jesus Christ to the prophets, the writer shows Christ's superiority to angels in order to establish the superiority of the message which He brings (cf.

2:5-8). This was essential, since in Jewish thought the angels held a very important place as mediators of God's revelation to His people (cf. Acts 7:53; Galatians 3:19; Hebrews 2:2). The measure of Christ's superiority over the angels is in the name that He bears: "being made so much better than the angels, as He hath by inheritance obtained *a more excellent name than they*" (v. 4). His name is above every name. In His incarnation as the Son of Man He has obtained a better name than angels (cf. Philippians 2:6-11).

What is the authority for claiming that Christ is better than angels? The author is writing to those who are conversant with the Old Testament; they would want authority for his statements. Thus seven passages are quoted from the Old Testament to support his thesis (vv. 5-13)—five of them from the Psalms and one each from 2 Samuel and Deuteronomy.

To Christ is assigned *divine Sonship*, a thing never postulated of angels (vv. 5, 6; Psalm 2:7; 2 Samuel 7:14; Deuteronomy 32:43, Septuagint version). In His divine nature He is the unique, well-beloved Son (John 3:16; Romans 8:29). He is acknowledged as Son in resurrection (Acts 13:33). His Second Advent will fully reveal His divine glory in His angelic accompaniment when He is brought again into this "inhabited earth" (v. 6, R.V. margin) to judge (cf. Deuteronomy 32:43). Then all the angels will worship Him (cf. Psalm 97:7—the Septuagint version has "angels" instead of "gods").

Christ's *eternal power* is seen in His control of the angelic hosts (v. 7; Psalm 104:4). The angels are servants — not *governing* spirits but **ministering** spirits; the Son is sovereign.

Christ's *eternal throne* declares His uniqueness in person, character and kingship (vv. 8, 9; Psalm 45:6, 7). Christ, the Messiah, the anointed One, has been assigned this elevated station above all others because His holy nature is superior even to that of the unfallen angels.

Christ's *eternal being* is attested by the fact that He is the creator, the sovereign, unchangeable Lord, in contrast to created things (vv. 10-12; Psalm 102:25-27; Hebrews 13:8). As creator, the past is

(*continued on page 14*)

MEMORIES OF CLARENCE AVENUE

by Philip E. Streeter



I revisited a place of precious memories
Only to find the scrambling feet of progress had beaten me to it.
The sacred garden was now a screaming cataclysm of crashing concrete,
A debacle of devastation, destruction, desolation.
Denizens of glistening steel bleeding hot, black oil had
Hewn down trees, chewed up soil,
And stamped upon the time-worn corridors.
There they were, ugly, coughing, monsters snarling savagely
Round the gaunt blitzed site
In an insane assignment of suppression.
Steel jaws gaping, metal bodies twitching,
Jointed arms flaying the cold, autumn air
As they wasted this holy place,
Oblivious of my nostalgia.

Who can stand before this architectural avalanche of blue-print,
This robot of progress, this technological development that dictate the times?
It's now: "Thus saith the computer," not You, Lord.

Broken masonry is scattered around me,
Consecrated stone that once rang with praises of young hearts aspiring after You,
Walls that listened in awe to vows of love,
Service, obedience, allegiance to You, even unto death,
Lay silently waiting to be shovelled away and scattered by the four winds.

Concrete anthills now grope steadily skyward on this God-bestrewed spot,
A spindly spider's web of windows glistening from their sides.
Multitudes of human beings scurry
To and fro, up and down, in and out,
Of this already-decaying heap of boxes,
Unaware of my nostalgia.

CHURCH REPORTS

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

The annual services of the Plymouth Sisterhood were held recently and Pastor and Mrs. W. J. Patterson were the guest speakers. Pastor Patterson ministered at the Sunday morning service and Mrs. Patterson spoke at the evening service. Their ministry was greatly appreciated.

Miss Ruth Muldowney and Mrs. Franklin were the soloists on Sunday and Monday respectively and we were blessed by their ministry in song.

The Sisterhood Rally on Monday afternoon was a great blessing especially in that many denominations were present. The inspiring talk given by Mrs. Patterson must have made an impact on those present. Jacqueline Morris and Cathy Beresford delightfully presented a floral tribute and a box of chocolates to Mrs. Patterson and Mrs. Franklin respectively.

The E.W.M.A. had a display of articles that have been made by the ladies—beautifully crocheted blankets, knitted garments, toys and presents for the missionaries—all to be parcelled and sent to Tanzania in time for Christmas.

To end this most enjoyable weekend we had a family service, wherein all departments of the church rendered items and Mrs. Patterson ministered to us again. We remember with delight the warmth of her personality and feel sure that God will use her messages to bring precious souls into a richer and deeper knowledge of the Gospel.

Recently our minister celebrated his twenty-fifth anniversary in the Elim ministry at Plymouth, where he has been minister for the last seven years. A



floral tribute was presented to Mrs. Cowdery and a gift of the Old Testament (New English Bible version) was given to Mr. Cowdery on behalf of the church as a token of their appreciation and to mark this special day. Mrs. Edna Mohan was the soloist. She brought with her "sincere wishes and congratulations" from the Rowley Regis church, where Mr. Cowdery had been minister for twelve years. Other congratulatory messages were read during the service.

(MRS.) B. BROMELL.

BIRMINGHAM (WINSON GREEN) **Pastor: S. J. Brown**

With a great sense of anticipation, following weeks of prayer, during which the Lord had spoken of His intention to work wonders, the campaign of two weeks duration, led by Aubrey Whittall, of Armagh, opened. From the opening night the presence and blessing of the Lord were evident, and at the end we could say "How great is our God" as we saw His promises fulfilled before our eyes, twenty-five people making profession of salvation, instantaneous healings taking place, two alcoholics being delivered, and sixteen being baptised in the Holy Spirit.

A successful four-nights children's campaign was also held, led by our own pastor, when many boys and girls gathered to hear the Gospel. Following this the Sunday school increased in numbers and a Junior Crusader meeting was commenced.

PHILIP H. BROWN.

BOLTON **Pastor: K. Smith**

At our recent children's campaign conducted by Pastor D. J. Green we were thrilled to see so many children fill the Sunday school room on the first night. There were sixty-five happy smiling faces. It was a joy to see their intense enthusiasm as choruses, story-telling, quizzes and a mystery trick were all expertly done by Pastor Green. On the second night, which was wet, there were so many children (over 150) that many had to sit on the floor. The blessings continued to the last night of the campaign.

The impact was felt in our Sunday school following the campaign. Attendances have jumped from an average of fourteen to over forty and a weekly Sunshine Corner meeting has been commenced, averaging over fifty.

May we thank all who have prayed and helped to make the campaign such a wonderful success.

KEN SARGINSON.

CAERPHILLY **Pastor: J. E. G. Cooper**

Wales is still the Land of Song! You would have realised this if you had been present at the annual choir festival in the Elim Pentecostal Church, Caerphilly. The atmosphere was charged with the presence of God. Under the talented leadership of Mr. Leslie Williams, over fifty voices resounded in anointed singing that thrilled the whole congregation. Every word was distinct, every piece a musical message.

The singing was superb. Some of the choice selections were: "Jesus won my heart," "Heaven came down, and glory filled my soul" (and it did!), and "Hallelujah! Praise Jehovah!"

The choir is receiving so many invitations for



Caerphilly choir.

musical ministry that a forty-one-seater bus, recently acquired by the church, is increasingly useful for transport.

On the Saturday night Pastor W. D. Bentley delivered a powerful message on "Redemption."

The choir festival coincided with Pastor John Cooper's second anniversary in Caerphilly. On the Sunday evening Pastor Cooper gave a vivid description of the night of our Lord's betrayal. The service closed with "Cwm Rhondda," the first four lines of each verse being sung by Mr. Granville Tyler, the choir and congregation joining in the last two lines of each verse, climaxing with the Welsh: "Diolch iddo, Diolch iddo, Byth am gofio, Llwch y llawr," the translation of which is: "Thanks be unto Him for ever remembering the dust of the earth."

L. W. GREEN.

HULL (City Temple) **Pastor: J. McBurney**

At the baptismal service held on a recent Sunday evening a congregation of 200 saw Pastor J. McBurney baptise nine people. Although differing in age and occupation each candidate gave clear testimony of faith in, and love for, the Lord Jesus, and of His saving grace. The candidates included six who were less than twenty years old, four girls and two boys. What a joy to know that they have a desire to serve their Lord in a day when so many young people only want their own way in life, and that He has promised to keep them from falling!

(MRS.) PATRICIA BALL.

GRANGETOWN **Pastor: A. L. Hawkes**

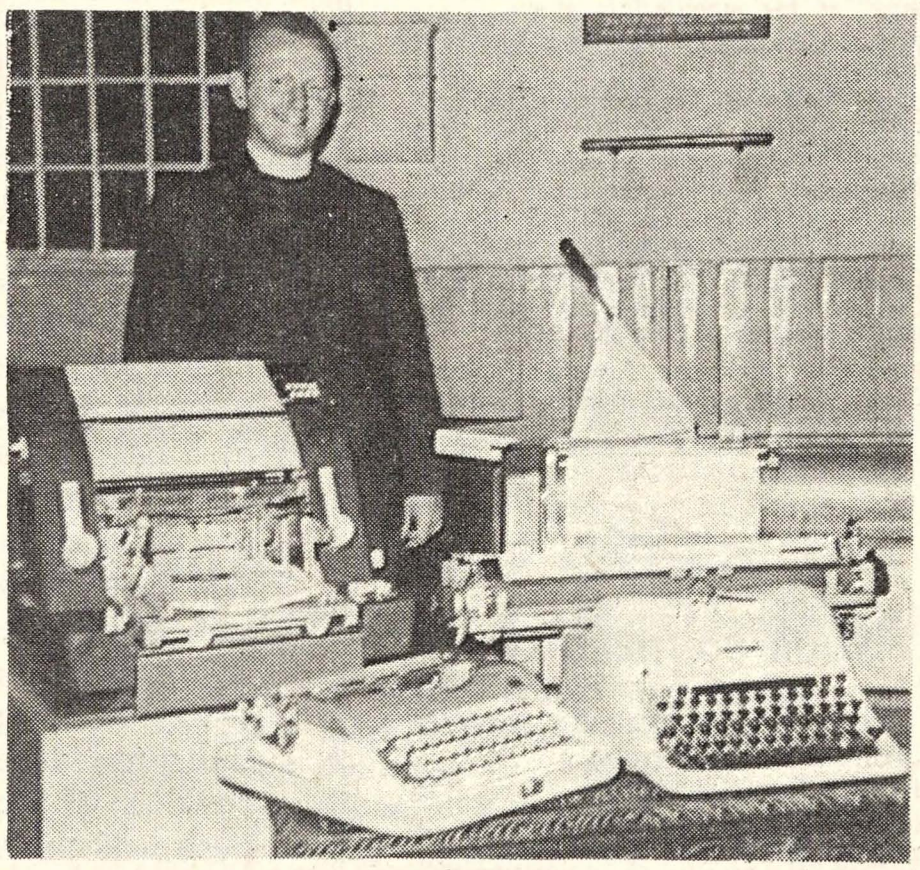
At our baptismal service the candidate was Mrs. Irene Shore, who came to know the Lord just a few weeks ago. She came to the church first of all to have her baby dedicated—and did not even stop to the full service!

We hope to hold another such service in which four young people will show their love for the Lord. This will be Pastor Hawkes's fourth baptismal service since coming to Grangetown.

(MISS) ELIZABETH WOOD.

NORTHAMPTON **Pastor: J. M. Cuthbert**

In the face of heavy costs for advertising, tracts and so on, the Elim Pentecostal Church, Northampton, decided to invest in some of the latest Rank/Roneo printing equipment. Normally this equipment, worth over £1,000, would have been far out of our reach. However, helped by a substantial anonymous gift, we decided to take up a special offering in an effort to make up the difference between the gift and the actual cost, about £160. Imagine our delight when the count revealed a total of £274/12/4! Then a further check showed that there had been a miscount—the total was, in fact, £284/12/4, nearly double the amount requested! Accordingly we were able to purchase extra hardware. On the following



Sunday evening the gleaming machines were on display. Pastor Cuthbert is seen standing with the electric three-colour printing machine, electronic stencil cutter, Cubit Continental typewriter, micro-typewriter and guillotine. Other equipment includes cabinet, staplers, etc. We praise the Lord for the generosity of His faithful people and look forward in faith to using this machinery efficiently to help His Word to multiply.

PAUL DRURY.

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EVANGEL

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EDITORIAL

ONE of the problems of government in Great Britain must be that Her Majesty's Opposition tends to get more of the time on radio and television programmes than do Her Majesty's Ministers. The latter are presupposed to be occupied with affairs of state, and when they do speak it is with all the accompaniment of sepulchral, intoned announcements like "A Ministerial broadcast by ——" or "Over now to 10 Downing Street. The Right Honourable the Prime Minister." The other side, however, no doubt hoping for a decimalised pound or two to help out the expenses, seems much more readily available. Men who had been almost silent in office suddenly talk their heads off at the instigation of the modern Samuel Pepys like Hardcastle of *The World at One*. The way they present it, by the way, makes it sound as if the world is really getting at one.

Among those who seem to be able to get on the air almost at will is ex-Minister of Technology Anthony Wedgwood Benn. He goes on about almost everything from education (though he seems to disagree with his wife here!) to effluent via his obviously favourite Concorde (sic!).

He was right the other day though. He was being questioned by the aforementioned Hardcastle about pollution, especially regarding mercury in the sea and in tinned fish. Among other things it came out that sixty tons (yes, *tons*) of oxygen are used up when a jet zips across from Heathrow, London, to New York. This led away from tuna fish and the whole problem of pollution came under consideration. It was not long before Mr. Benn said that world government was the only answer. He was right, but we wonder how right he knew he was.

It has amazed many of us how many times of late similar sentiments have been expressed. The similarity of conditions in various parts of the world is simply staggering. We see on our screens pictures of a city and apart from obvious things, like driving on the other side of the road, colour, weather and language differences, it is really hard to say whether it is Salisbury (Rhodesia), Bombay, Tokyo, New York, Glasgow, Sydney or whatever. The same signs for the same petrols, soft drinks, cars, cameras and all the modern so-called essentials of living blink out in the same neon colours. The same exhaust cloud seems to hang about. The same crowds of helmeted policemen with the same staves and riot shields appear to charge the same crowd of rowdies who carry banners proclaiming the same kind of things. The desire of the world to be all alike seems to be all-consuming. It is a plain fact of modern history that global considerations have come to take precedence more and more. Even the great power blocs seem old-fashioned in conception. World conundrums take more solving than can be devised by the East, the West, the non-aligned, African Union or whatever. Sin is cosmopolitan.

The world is increasingly one. "Jesus shall reign" has become more relevant today than ever it was and we add with exultation "*whose right it is*"!

The Secretary-General comments

OBVIOUSLY God loves mankind and certainly the West, with an intensity that surpasses understanding. Did He not He would not look towards us a second time. The world's most advanced and presumably most sophisticated society is not so much wicked, though it is all that, but so almost completely inane, that it is a miracle that both God and the Church do not give up in despair trying to do anything for it. Can any greater depth of inanity be plumbed than that indicated by a caption on the cover of *Radio Times*: "Twenty-six and a half millions of us will be watching the choosing of Miss World 1970"?

Or has God given us up and left us to our own devices? Were this so it would not be the first time in history that a privileged society has been given up by God and left to its own devices. Of this the Israeli nation for 2,000 years has been an unhappy object lesson for all mankind.

Jesus said concerning His own chosen people, Israel: "the publicans and harlots go into the kingdom of God before you." Maybe God is saying the same to privileged Britain—that the unprivileged will enter the kingdom of God before us. But, as Jesus said, the whole world system has been left to its own devices, hence its present predicament; "condemned already" was Jesus' verdict. His appeal is to individuals to renounce their association with the world system by conversion to Him and thus to be united with His Church, an alien entity in a hostile world.

While 26,500,000 Britishers watched the choosing of Miss World, mankind's real horrific state was highlighted by the East Pakistan catastrophe, with a possible death roll of 500,000 or more. Military reports from Vietnam indicate over the past few years the slaughter of about 500,000 North Vietnamese, the maiming of a much greater number and the almost total destruction of their country.

The basic frivolity of the Western way of life is demonstrated by the cart trundling across the moon. Were we serious about the business of living, the know-how that put the cart and the astronauts on the moon, the industrial potential dissipated in these inane exploits, the cost involved in these scientific exploits and military adventures like Vietnam, could have prevented the East Pakistan disaster, as technical know-how prevents, at this moment, a similar fate overwhelming the Netherlands. We "pull down our barns and build greater, in which to bestow our goods," but the voice will soon come from heaven, "this night thy soul shall be required of thee."

This is the approach to life that the Bible enjoins. It is not concerned with mysticism as a cult, as the cultivation of interior poise; it rejects those practices aimed at ascetism which, as it states, produce, or may result from, inverted selfishness, and promote self-centredness.

The Bible demands above all a practical outlook on living and requires honesty, truth, hard work, attention to duty, and love for our neighbour, *vide* the story of the Good Samaritan. It sets out both in the Old and the New Testaments economic theory in simple practical terms, that we have rejected to our bitter cost.

But when God looks upon our national selfishness, our greed, our frivolity, our love of pleasures more than of Him, may He not even now be saying, as He said to the Jews, "You, by your actions judge yourselves unworthy of eternal life, lo, I turn elsewhere"?

Massive judgment is about to hit mankind. Woe to us if it can be charged against us that we wasted our substance with inanities while 2,000,000,000 people starved around us.

JAMES T. BRADLEY.

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D.2271

Elim Missionary Society feature

"I MET A MAN WITH *FORTY* WIVES!"

by Arthur D. Bull, ELIM MISSIONARY, TANZANIA

UNLIKE the man in the nursery rhyme, I did not meet the man! When I asked for him I found that he was away from his four Manyatas (thorn-stockaded villages and cattle enclosures) and 3,000 cattle. He was engaged in taking two more wives, paying over the cattle and other items of the bride price.

One of the forty wives, despite the riches of her husband and all the visits to different witch doctors over a period of twenty years, was still possessed of a particularly violent demon (or demons).

We were holding some special meetings near the watering place for the cattle. Ten of our Christians had welcomed us with much joy. Some were preparing food, others went off to bring others to the service. "Karibuni (draw near and welcome)" they said. The son of one of the women brought some water for us to wash our hands. Shaking off the water, we began to tuck into chicken and rice. Right hand only, the two fingers and thumb grasped a little rice, rolled it into a ball, dipped it into the gravy and conveyed it to the mouth. Most of our people, knowing that I am not very adept at this, supply me with a spoon. Rice is particularly troublesome. Either I cannot get it into a ball or, if I do, it dissolves when dipped in the gravy. The left hand was fully occupied in fending off the flies, but despite all our efforts two at least drowned in the gravy. Back came the water, into which we dipped our hands, and having declined a drink of water we sat back considerably refreshed waiting for the Masai to gather.

The singing of a trio through an amplifier reached quite a distance across the plains, telling the families in the Manyatas that Bulu and his party had come. The women sat down near the Land-Rover. The warriors lounged at a distance. Having preached, Joseph began to pray for the sick. About fifteen were seeking prayer for self or child. One woman wore the distinctive clothes of the local witch-doctor's wife. Joseph bent over each person, asking their particular need. As often happens, a woman began to sway and dance, screaming and jerking her head up and down. Joseph moved quietly from one person to another apparently oblivious of her. But this violent demon made the woman attack him. She moved behind him and began to claw at him. Joseph turned swiftly, placed his hands on her head, rebuked the demon in the name of Yesu, and commanded the demon to come out. The demon refused; the woman was barking like a dog. Joseph again commanded the demon to come out in the name of Yesu and finally it departed, leaving the woman lying exhausted on the grass. Joseph went back to his praying for the others.

The meeting over, we heard the woman's story. Since her youth she had been possessed and subject to violent fits and was in addition barren. At about thirty-five years old twenty years of misery lay behind her. "This powerful religion that could cast out a demon could it also heal my barrenness?" she asked. We told her that with Yesu Kristo in her life nothing would be impossible. I told her of another Masai in the same condition who had been prayed for in that mighty name and now had a child in her arms. His hand had touched another that day; the witch-doctor's wife testified before all her people that she had been healed of a serious complaint overnight.

Pray much for Pastor Joseph, who is now chairman of the Elim Missionary Society in Tanzania.

Book review

We all Volunteered, published by Scripture Union. Price 4/6 (23p), postage and packing 6d. (3p) extra.

We all Volunteered relates the experiences of twelve young people who served with Voluntary Service Overseas. I found the book challenging and feel it would be particularly valuable to young teens and students in encouraging them to serve Christ through their particular vocations. I was disappointed that the book did not contain a chapter about the V.S.O. organisation. There was not even an address provided so that those interested might make further inquiries. By the end of the book I had felt the challenge, but was left unaided in what to do by way of response. I suppose one would have to write to the publishers for further help. The book is well worth its price and would make an ideal gift to all dedicated young people who desire to use their knowledge and training for God.

A. K. CHAMBERLAIN.

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

READING (1)

by Desmond W. Cartwright

PASTOR OF ELIM PENTECOSTAL CHURCH, MARTON, BLACKPOOL

THE chief difficulty of writing an article on the subject of reading is that the only people who are likely to benefit are of necessity readers already! All that I can hope for is that, as a result of this or subsequent articles, some may be encouraged to read a little more.

I am frequently asked the question: "What shall I read?" No matter how many times I am asked this question I am very much aware that the number of those who ask for advice is only a very small proportion of the total of those capable of deriving benefit from books. We ought to begin by answering a more fundamental question: "Why should I read at all?" Many boast that, apart from the Bible, they have never read any other book. In some cases this has even been recorded in the books written about them! My chief concern is not only that we should read; with so many books available today it is important to concentrate on those books that are likely to be the most beneficial.

Why read at all? In the first place we should read to *know*.

There are too many people drifting from church to church having only a vague notion of what they believe. It is undeniable that modern heretical groups gain a high proportion of their converts from the ranks of nominal churchgoers many of whom are abysmally ignorant of basic Christian truth. Christians need not only to know *what* they believe; they should also be able to say *why* they believe (1 Peter 3:15).

Books are often storehouses of information. Biographies provide fruitful fields of material for illustrations. A steady course of reading will add greatly to the general store of information that will come in useful in the most unlikely ways.

The second reason for reading is in order to *show*.

The main object of reading is not only that we should benefit ourselves, which would make it somewhat selfish; a more important reason is that others can gain profit from what we have learned. Most great readers have had to face the twin temptations of becoming either recluses or pedants, but in the history of the Church many of the champions of belief and progress have toiled at their reading and the whole of the Church has entered into their labours. John Calvin and Thomas Cranmer might be cited as examples from a host of illustrious names. Other great champions of orthodoxy, like Richard Baxter and Martin Luther, were themselves authors of over 100 volumes each.

Many would derive great profit from the study of Christian evidences that go under the name of "Apologetics." Modern heresies can be far more effectively refuted by a well-informed reader. The informed Christian need never fear the Jehovah's Witness or the Mormon. For all their verbosity, it is not too difficult to demolish their cases if you are sure of your facts.

The third reason for reading is to help you to *grow*.

Many people are put off because they feel that they are expected to read heavy tomes that are dry and deadly. Dr. Livingstone, as a young lad, was put off good reading by being given books that were far too advanced for his tender years.

We hope that we have stirred some to think on this highly important subject. It is better to take a little time in choosing what you read than to seize the first volume that comes to hand. In my next article I will deal with books that have been of particular help to me and I trust that these will be of equal value to you.

NORTHAMPTON CHOIR AT PETERBOROUGH

To many people, Peterborough is but a railway junction on the main line north from Kings Cross. During the next fifteen years, however, it will become home for another 100,000 people, when the city more than doubles its population as a London overspill area. In spite of its outward growth, it is an area of considerable spiritual decline. Only two Free Churches hold Sunday evening services in the central area.

Pastor J. M. Cuthbert with the choir and members of the Northampton church recently travelled forty miles to conduct a Saturday night rally in the British Legion Hall. The service had been preceded by much prayer, local press adverts and leaflet distribution, the latter being largely carried out in the city centre by Northampton Crusaders.

A number of local people were present to hear the fine choir singing, join in the hearty hymn singing and hear Pastor Cuthbert preach the Foursquare Gospel.

J. L. STEWARD.

PRAYER AND PRAISE

by F. H. Coleman

A PRAYING MOTHER

LIFE is wonderfully easy today for most people. Wages received from work in factory, workshop and office are enough and to spare in these days. It was not always so.

A long while ago in the City of London a woman toiled at her washtub to eke out a pitiful living. Her husband was dead and her only son had gone to sea and for years she had not heard of him, but she prayed. Often she would think of, and pray for, her boy as she washed other people's clothes for her living. Little did she know that her boy had sunk so low that he had become a slave to a slave. Her prayer was answered. John came to Jesus and became known as the " Sailor Preacher of London."

The man I refer to is no other than John Newton. He was used of God to bring thousands to Christ. He was ordained in the Church of England and was for years vicar of a church in London. To its right was the Bank of England and to its left the home of London's Lord Mayor—the Mansion House.

Among the many whom John Newton influenced was Thomas Scott, cultured, scholarly, moral, who said he did not need a Saviour. Through Newton, Scott came to Christ. Then Scott by tongue and pen brought thousands to Christ.

Scott was the means of bringing to Christ William Cowper, who wrote so many of our beautiful hymns. Among the men Cowper touched was William Wilberforce. He was a power for God inside and outside Parliament. Wilberforce touched a vicar of the Church in the Channel Isles, named Richmond. He wrote a book about a woman of those isles where he ministered and this book was translated into over forty languages. It went into the homes of the poor as well as into kings' palaces and untold thousands of lives were changed. And still it continues. *The centre of the whole thing was a woman praying as she bent over her washing and ironing, praying for her son, John.*

Have you a son like John Newton or a wayward daughter ? Go on praying and the results of that dear one's salvation could be staggering.

Prayer is the touch of an infant—but on the arm of the Almighty. THOMAS SCOTT.

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For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252



The President-elect in action at the 1970 conference.



Margaret M. Ladlow's page

A CHANGED OPINION

AFTER the excitement and sparkle of Christmas, January often appears to be a rather dreary month; dark mornings, cold days and even colder nights seem to pass so slowly and the Easter holiday seems so far away. Small wonder, then, that for many of us, battling against the weather, combating colds, coughs and ever present influenza, not to mention rising prices, the cost of heating our homes and of buying warm clothing, the prospects do not appear very bright. Before I plunge you into unadulterated gloom, however, I must tell you of a recent experience of mine.

I attended our district Presbytery Rally at Weymouth and thoroughly enjoyed the trip. It was a day of lovely sunshine and quite mild for December, so together with a friend I walked along the promenade admiring the view of the bay and the sweep of the low encircling hills. We explored the shopping centre and wandered around the clean, attractive harbour with its many gaily coloured sailing craft. Altogether I discovered that Weymouth is a very pleasing little port and a place I shall make a point of visiting in the summer days. Why am I telling you all this? Just because seventeen years ago I paid my first visit to the town in very different circumstances and got an entirely adverse opinion of the place. Together with my family we crossed overnight from St. Peter Port, Guernsey, to Weymouth. What a miserable and stormy night! My husband and I both succumbed to sea-sickness and had to leave our two small daughters to fend for themselves. Eventually we made land and, gathering our luggage, we staggered ashore feeling really groggy. It was still raining heavily, the harbour seemed cold and unwelcoming, we all felt chilled, wet and hungry and irritable as we stood on the dockside waiting for our car to be unloaded. We could not see anything beyond our immediate surroundings and we were very relieved to get into the warmth of our little car and drive away from the place of such discomfort. How wrong or misguided our impressions can be without full knowledge. How often, too, we can only see the drab unpromising side of life's picture and thus we mould our thinking on these pessimistic lines.

There are many such situations in the Bible which spring to my mind. I am sure that Moses must have led his father-in-law's flock to the backside of the desert on many occasions and what a soul-destroying desolation it sounds to be, and yet afterwards Moses must have treasured the memory of that spot as a place of revelation, holy ground, alight with the fire of God!

I have wondered sometimes whether Abraham was a little disappointed with the area left to him after worldly-minded Lot had chosen the well-watered Jordan plain. Hebron became Abraham's camping site, situated in a rocky hilly country, probably wild and isolated. Yet in later years it was to become a well-loved place, hallowed by sacred memories. Was it not there that Abraham built an altar, and must have often stood and surveyed the land of Canaan? He laid his beloved Sarah to rest there and his only son Isaac had his dwelling there.

Disappointing and unprepossessing places and situations can be transformed by God. You may be placed in surroundings which have little charm or comfort, the outlook of life may be rather dismal but please don't leave God out of the picture. Much of our happiness depends on our own frame of mind and adding to this faith and hope, and above all God's shining steadfast love and His close involvement in our lives, we who are His children can live triumphantly in spite of the surrounding gloom.

I will not sing of sadness;
The world is sad enough.
Let mine be songs of gladness
For those whose paths are rough.
For those whose hearts are weary,
Whose days are hard and long,
Whose skies are dark and dreary,
Let me uplift a song.
Perchance some heart in sorrow
May listen to the strain,
And from its sweetness borrow
New hope and strength again.
Some life may cease regretting
The days that used to be,
And turn from useless fretting
To find life's song with me.

E.H.D.

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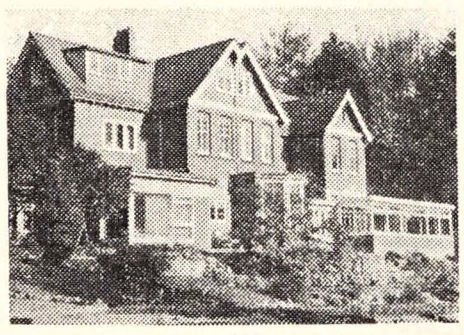
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MISCELLANEOUS

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ITINERARIES

The President:
January 16, Ulster Temple; 17, Alexandra Park (a.m.), Ulster Temple (p.m.).

BIRTHS

BOOTH. On November 29th, to Edward and Betty, both Sheffield Elim Crusaders, God's precious gift of a daughter, Michelle Angela, a sister for Timothy.

EDWARDS. On December 6th, to Malcolm and Sue Edwards, of Elim Pentecostal Church, Gloucester, the gift of a daughter, Rachel Judith.

LANE. On November 5th, to John and Judith Lane, of Elim Pentecostal Church, Gloucester, the gift of a son, Simon John.

LANE. On November 30th, to Philip and Wendy Lane, of Elim Pentecostal Church, Gloucester, the gift of a son, Ian Philip.

SMYTH. On December 31st, to Pastor and Mrs. J. C. Smyth, God's gift of a son, Jonathan Mark, a brother for David.

STEVENSON. On November 23rd, to Alastair and Sally Stevenson, of Worcester, a son, Edward. A brother for Matthew.

DEDICATION

BLAKE. On October 2nd, to Martin and Pauline (née Hillman), God's precious gift of a son, Glen Scott. Dedicated to the Lord on December 6th at Elim Pentecostal Church, Barking, by Pastor B. C. Richardson. C.2290

ENGAGEMENTS

ARNOLD—ALLINGHAM. On December 24th, Angela Mary, second daughter of Mr. and Mrs. Arnold, to Ian, only son of Mr. and Mrs. W. Allingham, of Wells Elim Pentecostal Church. C.2287

FISHLOCK—SHARP. Mr. and Mrs. Hedley Fishlock, of the City Temple, Bristol, are happy to announce the engagement on December 26th of their son Paul, F.I.M.L.T., to Margaret, S.R.N., S.C.M., D.T.M. C.2293

MARRIAGE

CARTER-DAVIS. On December 5th, at the Congregational Church, Stevenage, Eric Thomas Carter (pastor of Lane End, High Wycombe, Elim Pentecostal Church), to Helen Margaret Davis. Officiating ministers : B. C. Richardson and W. E. Dawkins.

WITH CHRIST

CASHMORE. On December 11th, Clifford Eason Cashmore, beloved member of Elim Pentecostal Church, Selly Oak, passed into the presence of the Lord. Officiating minister at funeral : A. Caple.

LANE. On December 15th, Ernest Stanley Lane, member of Elim Pentecostal Church and Choir, Gloucester, was called into the presence of the Lord. Officiating minister at funeral : F. Lavender.

POOLE. On December 21st, Mrs. Agnes Poole, faithful member of Elim Pentecostal Church, Ellesmere Port, went home to be with the Lord. Officiating ministers at funeral : S. Beresford and A. M. Whitton.

RAMSEY. On December 16th, Ellen E. Ramsey, aged 86 years, a foundation member (with her husband) of Elim Pentecostal Church, Southend-on-Sea. Officiating minister at funeral : J. A. Wright.

TEBBS. On December 3rd, Peter Tebbs, aged 26, passed suddenly into the presence of the Lord in a road accident. Adherent of the Ryde Elim Pentecostal Church. Officiating ministers at funeral : J. Shaw and I. R. Hall.

WINTERS. On November 2nd, Mrs. D. G. Winters, of Elim Pentecostal Church, Barking, passed into the presence of the Lord and Saviour whom she loved. Officiating minister at funeral : B. C. Richardson.

COMING EVENTS

BIRMINGHAM, Kingstanding. February 6-10. Elim Pentecostal Church, Warren Road. Pastor's twentieth anniversary. Saturday at 7. Presbytery rally. Sunday at 11, 3 and 6.30. Weeknights at 7.30. Preacher: J. C. Smyth.

LEYTON. February 6-14. Elim Pentecostal Church, Vicarage Road, E.10. Back to the Bible rallies. Preacher. F. Lloyd-Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.45.

RYDE, Isle of Wight. January 16. Elim Pentecostal Church, Albert Street. United Pentecostal rally at 7 p.m. Preacher: J. J. B. Hounsome. Convener: I. R. Hall.

SILVERDALE. January 23. Elim Pentecostal Church, Albert Street. Film: "Beloved Enemy." At 7.

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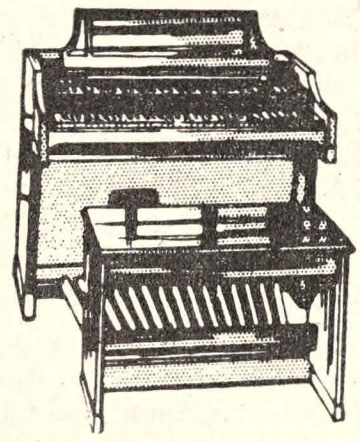
EVERY year the Americans have their autumn lectures in their Bible colleges. Pastor P. S. Brewster was invited to conduct two such series of lectures in the Life Bible College, Los Angeles, and in the South-Eastern College, Lakeland.

The subject chosen was "Pentecostal evangelism." Two other colleges extended invitations and in all Mr. Brewster had the opportunity of speaking to over 3,000 Bible college students and prospective ministers and missionaries, plus the members of the faculties.

It is impossible to assess the results of bringing the Word of God and the fruit of forty years of evangelistic experience to these lives. Each series consisted of ten lectures and each lecture lasted for almost one and a half hours.

Later these lectures were broadcast on radio and beamed to cover the whole of California. The lectures were then put into printed form and presented to the student bodies.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, January 18th — Leviticus 3:1-17

" Of peace offering " (v. 1).

The name of this offering reveals its purpose—peace, which was established between God and man when man confessed his sin by placing his hand upon the head of the victim (v. 2). In this way he acknowledged that there was enmity between himself and God, but that he desired peace. " Christ is our peace," said Paul, " because He broke down the partition between us." Christ's blood cries, " Peace, peace," thus leading us to the experience of " the peace that passeth all understanding " (Philippians 4:6, 7).

Tuesday, January 19th — Leviticus 4:27-35

" If any one of the common people " (v. 27).

How gracious is the Lord ! With Him there is no partiality even though " all have sinned and come short of the glory of God." This broad statement is condemning enough, but fear possesses some people who think that they might have sinned ignorantly. Here the Lord makes provision that fear might turn to peace and joy. The gospel invites the whosoever—any man—telling him that there is but one sacrifice for sin once for all—Jesus Christ the righteous. How gracious is the Lord !

Wednesday, January 20th — Leviticus 5:1-19

" He shall confess that he hath sinned " (v. 5).

This is not a pronouncement of judgment but an offer of grace—undeserved mercy. So often sin is passed over lightly, sometimes efforts are made to conceal it. What sin is this that refuses the grace of God? Surely it is a breach of faith in a holy God to fail to use the abundant means of grace at our disposal in prayer, worship, sacrifice and the service of the House of God. May we keep this blessed communion sweet !

Thursday, January 21st — Leviticus 8:1-24

" Anointed . . . and sanctified them " (v. 10).

The life that would be of service to the Lord must be set apart to Him alone. The holy anointing oil followed the cleansing and the new garment which set apart Aaron and his sons. We have the cleansing, the spotless garment and the anointing in our Lord Jesus Christ. Being sanctified by the blood of Christ and robed with His spotless righteousness, we can seek Him to be filled with the Holy Spirit. Let us serve in love **and with power.**

Friday, January 22nd — Leviticus 9:22-24; 10:1-11

" And blessed them " (v. 22).

Obedience is ever the way of blessing. If the Lord's blessing **delights** the servants of the Lord, how much more will the Lord bless them in word and in deed. Spontaneous obedience brings the blessing, removes the veil which hides the glory of the Lord, and stirs the soul to shout His praise. Wilful disobedience brings down judgment, as Nadab and Abihu discovered. May our heavenly Father be pleased to bless us.

Saturday, January 23rd — Leviticus 14:1-20

" In the day of his cleansing " (v. 2).

The happiest day in the life of a leper is " the day of his cleansing." What joy to hear the priest pronounce: " Clean " ! With exactness he would attend to all that was required of him, just to hear the one word " clean." Now he is free to worship in the House of God, free to live again with those whom he loved, free to hold fellowship with those who were clean. How reassuring are the words: " The blood of Jesus Christ His Son cleanseth us from all sin " (1 John 1:1-7). How sweet to hear the words of our Saviour, " Now ye are clean through the word which I have spoken unto you " (John 15:3).

Sunday, January 24th — Leviticus 16:1-14

" Come not at all times " (v. 2).

We know how easy it is for sin to bring restrictions. Here Aaron was forbidden. Sin lay at the door. His ease brought a halt to his service. To be easy-going will rob us of many privileges. With great carefulness we ought to cherish our privileges with God and nourish our freedom. Free access into His presence at any time is the joy of every believer. Let us retain the King's pleasure.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following needs:

Much better, believing for complete deliverance (Worcestershire); arthritis (Hampshire); distressed after bereavement (Staffs); angina pectoris (Eire); in great difficulty (Surrey); ear trouble (Bucks); four members of one family in physical need (Northamptonshire).

EPISTLE TO THE HEBREWS (*continued*)

His. As the upholder, the present is His. As the heir, the future is His.

Christ's position upon the throne is the guarantee of His coming triumph (v. 13; Psalm 110:1). To what angel did God ever speak thus? The conclusion is absolutely irresistible. Angels are " all " —without exception—ministrant spirits for the benefit of the heirs of salvation, but the Son, Jesus Christ, is far above them in person and excellence. They render service to the Lord of the universe and are busy at His footstool, while Jesus sits on the throne. In every aspect of His being and relationships, eternal or historical, Jesus Christ is " so much better than the angels, as He hath by inheritance obtained a more excellent **name** than they." Hallelujah !

SWINDON — **Pastor: W. R. McKibbin**

We recently held a church family gathering on the occasion of our pastor's fifth anniversary when ninety-five sat down to tea. Our sisters did a splendid job. The end table was occupied by Pastor W. R. McKibbin, his wife, daughters Dorothy and Rachel, and son-in-law, Richard. Suitable comments were made by one of the brethren in reference to the minister's exposition of the Scriptures, both in Bible study and Gospel preaching. Gift tokens were presented to him and to Mrs. McKibbin. Rachel, their youngest daughter, received a gift from the Sunday school teachers.

After tea we held a time of fellowship when Bible readings, testimonies, solos and choir items were rendered. Almost all sections of the work took part. Pastor R. J. Niles was our guest speaker.

F. W. HAWKINS.

Youth page

YEOVIL CRUSADERS

There is a very flourishing youth work in our Yeovil Elim Pentecostal Church. Here are a report of a summer outreach venture and three testimonies from Crusaders.

A. TEE.

YOUTH OUTREACH REPORT

OUR Crusaders organised a special evangelistic night. Over 200 young people heard the Gospel, about half this number heard perhaps for the first time. They came as a result of our Crusaders' personal invitations at work and at school. The field was bedecked with bunting. The car park rapidly filled up as treasure hunters completed their course. The barbecue was beginning. In the middle stood our chefs, suitably attired, roasting a sheep on a spit, with chickens and sausages being cooked to a turn. The announcer declared that the barn was open and that the visiting group would commence singing. We shut up shop as the darkness descended. Everyone crammed into the barn having thoroughly enjoyed the "starters." The group sang. We all joined in. Then we had our speaker, the sports editor of our local paper. The atmosphere was charged with the presence of the Holy Spirit and eleven people responded to the invitation. More songs as we drank our hot soup and, as the people dispersed, we realised that perhaps many who came would never have heard the Gospel in any other way.

DEREK FOOTE (*youth leader*).

MY TESTIMONY

by BRIAN BANKS

Age: twenty-seven; occupation: surveyor.

Following several years' Sunday school attendance, at the age of twelve years I accepted Christ as Saviour during a Gospel service. For a while I was a keen Christian, though of a shy disposition. Unfortunately I mixed with the wrong kind of company and was swept along with the majority. By the age of fourteen years I no longer attended church. I became a fine example of a juvenile delinquent, partaking of every kind of worldly pleasure, including smoking and drinking heavily. Sadly, the things of God became strangely dim.

At the age of twenty-two I married a Christian girl, although I denied the faith. I had made up my mind to cling to worldly pleasures and would not consider religion. I later contracted an illness called "Bell's palsy" and all the muscles in one side of my face were paralysed. My doctor said that few cases recovered and that I might have this condition for life. I met several people who had endured this for many years. I received special treatment, but did not recover. Several Christians prayed for me and even I prayed. Overnight I was healed. Even after proving God in this way I still clung to worldly pleasures, but in the summer of 1967 I attended a campaign where Bible prophecy was preached. I had never heard this truth before and I reconsecrated my life to Jesus and subsequently was baptised in water early in 1968.

Since that time I have proved God in many ways and I have been baptised in the Holy Spirit. I now continually seek God as I have found that this is the only way to obtain true satisfaction, peace and joy.

EVERYTHING TO ME

by JANICE DAVIES

"I don't believe!" was my reply five years ago, when asked if I believed in God, the Bible, or Jesus Christ. They had meant nothing to me from childhood. As far as I was concerned God didn't exist. Now I know I was wrong because I have met with God through Jesus Christ, His Son. My whole life has changed and taken a new direction. I have found in Him peace, joy and security—words I hardly knew the meaning of before, and things which money can't buy.

The more I read His Word, the more I realise how much God loves us and why we should love Him. I wouldn't exchange a second of my life with Christ for all the years I spent without Him. Jesus Christ is everything to me and I'm glad I can now say "I believe."

THIS WAS DIFFERENT

by GEOFFREY TREWITT

It is only by the grace of God that I can write as to how the Lord saved me. I was born in South Croydon and lived for fourteen years in Sanderstead. My parents and two sisters were not Christians and we never went to church.

When I was fourteen we moved to Mudford, near Yeovil. One day my sister surprised me by inviting me to meetings to which she had been going for some time. I had always thought of church as a solemn tradition every Sunday that ended there. But this was different, the Gospel of Jesus Christ was proclaimed, how that God came into the world in the person of His Son, Jesus Christ, and how that He lived perfectly, died on the cross and took the punishment of our sins. This was love, the love of God! God spoke to me and I knew that without Jesus I was lost. Life eternal starts at the cross of Jesus. He saved me, praise Him! If you have not peace with God then don't despair; ask Jesus to come into your heart and life now.

From T. H. Stevenson

A letter to Dr. T. Wilkinson Riddle, F.R.S.L., D.D. (features editor of *The Christian Herald*).

DEAR DR. RIDDLE,

Your sympathetic article "Breaking Down The Barriers" would be received with much gratitude by many Pentecostalists and specially by the Elim Pentecostal Churches in your favourable comments on the "Songs of Praise" programme from the City Temple, Cardiff. I join with many others in saying "Thank you," and trust you will feel my observations on other points you raised are being expressed charitably and with an endeavour to "clear the air" about some of your statements.

Your words "So far, the Pentecostal movement has not produced any outstanding scholars or theologians" may well hold in the academic sense, though I am not convinced that we suffer thereby, as the abundance of such in the historic churches and denominations does not appear today to make the desired impact of reaching the outsiders, or, in general, to make the man in the pew well informed in the tenets of his faith. Without question, the Pentecostal movement in this century was born without scholars or theologians and has become established throughout the world perhaps on the same basis. Nor would it seem that its verification now depends on such, even if we would sincerely appreciate men who would gain this recognition. Meanwhile, our message is being faithfully declared by many capable ministers and much good literature. On the importance of scholarship, the most vital and relevant word is surely that of Ephesians 4:11, 12: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

On the doctrine of the baptism of the Holy Spirit you consider our view as "Slightly out of focus—based largely on the A.V. rendering of Paul's question to the Ephesians: Have ye received the Holy Ghost since ye believed?" I disagree that our teaching is based largely on this particular Scripture and affirm our conviction that we seek to interpret every doctrine by all the Scriptures. I accept your remark that the R.S.V. gives a more correct translation: "Did you receive the Holy Ghost when you believed?", as I also do the N.E.B. rendering: "Did you receive the Holy Ghost when you became believers?", but do not see that either affects our interpretation. If the baptism of the Holy Spirit and believing, or becoming believers, are synonymous, why does Paul ask a question when there is no question to be asked? Why cloud that which is clear? In the incident of the Ephesians in Acts 19:1-7, when Paul taught them "That they should believe . . . on Christ Jesus," this they did, and confessed the same by baptism in water. But it was *after* these were done that they received the baptism of the Holy Spirit. (If the A.V. is not the best *translation* of the text, it remains a good *interpretation* with its words: "since ye believed?", this being their actual order of experience.) "The Holy Ghost came upon them" *after* they believed in Christ, *after* they were baptised in His name, and *after* Paul laid hands upon them for this specific purpose. Their receiving the baptism of the Holy Spirit was not synonymous with, nor simultaneous with, believing and being baptised, but subsequent to such and evidenced in that "they spake with tongues, and prophesied."

May I conclude with your thoughtful words: "It is evident that much more patient and prayerful research will have to be undertaken, if the gracious work of the Holy Spirit is to be more clearly understood." If this is done by non-Pentecostalists also, then soon may come the day when many in the churches and denominations will sing as you have written of Elim: "Elim sings from the heart of an experience which is as real as the rising sun."

Your sincerely in Christ,

THOMAS H. STEVENSON.

BOOK REVIEW

From Fear to Freedom, by Marjorie Pethybridge. Published by Marshall, Morgan and Scott Ltd. Price 10/- (50p), postage and packing 1/- (5p) extra.

From the first page I found this book an enthralling account of the transformation of the Duna people, living in the rain-soaked Pori Valley, high up in the mountains of Central New Guinea.

The simple Gospel of our Lord Jesus is highlighted as it effects such a radical change in these "Stone Age" people, that the age-long fears, superstitions and cruel customs have given place to sweet freedom of spirit in the space of seven years.

The courage of Ivor and Marjorie Pethybridge shines through the book as they tackle an apparently impossible task in a climate where rain is an everyday occurrence. Their quiet reliance upon the Lord's power brings its reward, climaxing in the great fetish burning leaving the people free at last.

I was struck by the way the churches were founded and the leaders came to the fore, showing the overruling hand of God. There are graphic penpictures of individuals, of the forming of the airstrips, of the Missionary Aviation Fellowship's little yellow Cessna aeroplane landing amid a milling crowd of half-naked savages. Modern transport helping the old, tried Gospel through dedicated channels to bring salvation and freedom to these people in accessible areas makes this a "must" for any library.

G. S. HILLMAN.

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ELIM MISSIONARY SOCIETY FEATURE

BRAZIL

A report by Leslie Wigglesworth

(E.M.S. SECRETARY)



SOUTH AMERICA has its own brand of problem and the continent's countries are suffering from growing pains. Foreign influences are evident and there is a swing from Western to Eastern politics. In Brazil there is also a determination to keep both East and West at bay and the present government suffers from the crossfire of adverse factions. Nevertheless, another influence is spreading right through the country—*the Holy Spirit is convicting of sin in every stratum of society.*

The Elim Missionary Council felt that a visit to the Elim work in Brazil was necessary and I was able to find an early booking and go to Sâo Paulo. Pastor and Mrs. H. Jeffery were delighted and the fellowship with them throughout the tour was most profitable.

Almost from the first moment we visited churches, sites and newly-built areas of the great city. The Brazilian Christians have a wonderful, progressive vision. Possible expansion is ever in their thoughts while the established churches grow bigger and bigger. Henry Jeffery recounted to me the story of the early beginnings of the Elim work when a few children gathered around them for Sunday schools and children's services. Then the parents began to take an interest. Some were converted and the work really began. Since then national workers and church members have established district Sunday schools. These are developing into new churches as parents and scholars receive the Lord Jesus. A sound work is being built up. Several recent miracles were causes for praise to God while I was there. One little boy encased in plaster and suffering from osteomyelitis created a sensation in the hospital when the cast had to be removed after prayer. Doctors and nurses were in tears as they realised what God had done. When the news reached the Socorro church I witnessed the whole congregation rising spontaneously to praise God.

We were to participate in a workers' conference in Sâo Paulo, but, prior to this, we travelled over 400 miles to Londrina to visit another growing section of the work. In all the towns and villages there were evidences of the black arts and spirit worship. Alongside the images of the Catholic church there were similar images to the patron " saints " of black magic—a strange mixture ? One sensed the tremendous need for the power of Christ to combat the

BRAZIL

Report by Leslie Wigglesworth (*continued*)

evils which seemed to grip and fascinate the multitudes.

Londrina is an agricultural centre surrounded by plantations of coffee, maize, rice and cotton. There is a fine central Elim Pentecostal Church and the pastor oversees several smaller churches and preaching centres. He also has a radio programme and the Gospel is broadcast regularly. We had the great privilege of participating in an afternoon transmission. The enthusiasm of the deacons and laymen was good and with the preaching centres and churches on farms and plantations there is plenty of witnessing to do. Their energies are well dispersed with splendid results for Christ's kingdom.

We met Carlito, who had received new lungs in answer to prayer. He was radiant in his trust in Jesus and testifies to his associates as he transacts business in the offices and on the streets of Londrina. Henry Jeffery was thrilled as he introduced me to so many who had believed in Jesus through his earlier ministry and then through the ministry of his converts. We discussed the possibility of "Lightbearers" filling a need in Brazil. The Portuguese language would be an absolute essential, but for anyone with such knowledge and with qualifications there are openings. The church certainly needs teachers in the Word as there are many peculiar doctrines which lead the unsuspecting astray. Even the government has stepped in to try to control some of the extravagances practised by untrained men. Now it will be required of anyone who preaches and teaches in religious institutions to hold a recognised degree or diploma. Henry Jeffery has encouraged his own leaders to take special courses in a local seminary so that they will conform to government requirements. What a tremendous opportunity for some Elim graduate! Language is a small hurdle over which the right persons could attain to a great potential for Christ.

Back in Sâo Paulo the conference of workers was held in the Socorro church. The fellowship of national pastors and lay brethren, meeting after the isolations of many months, was lovely to see. The Jefferys' return to England was a matter of concern and the brethren expressed strongly their need for someone to instruct them in the Word of God. They had grown up in Elim and needed an Elim missionary to guide them. The business of the conference was efficiently dealt with. Throughout the day Edith Jeffery interpreted for me.

It was a great privilege to minister in new and old churches, at preaching points, on farmsteads, on the radio and in so many ways. Henry and Edith Jeffery gave unstintingly of their time. One noticed the strain because of anxieties about their children's education, their own health and the new laws affecting the ministry, all adding up to a considerable burden. In conjunction with the missionaries, the future of the work is being carefully considered and we would value the prayers of the movement. There are tremendous possibilities and the Holy Spirit is working.

LONDON FESTIVAL OF SONG

The annual Symphony of Praise presented by the London Crusader Choir in Greater London's magnificent Fairfield Hall at Croydon was a highlight of the year. The programme, devised and directed by Pastor Douglas B. Gray, produced a new sound compared with some previous occasions. The standard of presentation and the contributions from the special guests were of the highest order. Eric Ball, O.B.E., a life-long friend of Douglas Gray, is one of the leading composer-conductors of our day. His leadership as chairman, his closing epilogue and his ministry as guest conductor were rich in meaning and message. Dedicated skill and professional ability were displayed by the excellent team of singers and musicians. William J. Overton, for many years principal trumpet of the B.B.C. Symphony Orchestra, thrilled everyone with his trumpet renditions. His introduction of a piccolo trumpet in addition to the standard instrument was captivating. His Salvation Army bandmaster's uniform was an added witness.

A trio of outstanding sound and standard, Peter Poole, Muriel Daniels and Frederick Skinner, produced music and melody par excellence. Kelvin Thomas, of Cardiff City Temple, in his usual competent style, brought seasonable songs and music from the masters. Supporting also were massed choirs and Salvation Army Songsters from Croydon and district, and soloists Marie Hamilton and Elizabeth Harland. The massed items were thrilling to hear as music of dynamic colour and strains of great seasonable pathos were presented. Douglas Gray and Eric Ball shared in conducting these numbers.

Also taking part was Pastor G. Wesley Gilpin, Principal of Elim Bible College. Geoffrey Brough and Emyr Davies's backings on organ and piano were greatly enjoyed. Congregational participation was a great family feature.

The finale, "Born a King," rounded off a night of immense joy as all shared in the message of Christmas and as Mr. Eric Ball aptly reminded us that we are fast approaching the day when the trumpet shall sound, thus bringing us to the great and glorious truth of Christ's Second Coming.

Points for preachers

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

AN OUTLINE

"THE HOLY GHOST AND . . ."

The familiar phrase sets forth the manifestations of the Holy Spirit, the *extensions* of His personality. Fire (Matthew 3:11), boldness (Acts 4:8), wisdom (Acts 6:3), faith (Acts 6:5; 11:24), power (Acts 10:38), goodness (Acts 11:24), and joy (Acts 13:32) are the accompaniments of the baptism in the Holy Spirit.

A POEM

"SPEAK EVIL OF NO MAN"

(Titus 3:2)

If you are tempted to reveal a tale someone to you has told
About another, make it pass, before you speak, three gates of gold,
Three narrow gates: first, "Is it true?" then, "Is it needful?" in your mind—
Give truthful answers—and the next is last and narrowest: "Is it kind?"
And if to reach your lips at last it passes through these gateways three,
Then you may tell, nor ever fear what the result of speech may be.

AN INCIDENT

WHAT A MAN!

C. T. Studd had not long been in China before the news came of his father's death. He learned that he had inherited about £29,000. Allowing for a margin, he wrote cheques for £25,000 in one day: £5,000 to George Müller for his great work for the orphaned children, £5,000 to D. L. Moody, £5,000 to George Holland, of Whitechapel, £5,000 to Booth-Tucker of the Salvation Army, £1,000 to Miss McPherson, £1,000 to Ellen Smyly, £1,000 to William Booth, £1,000 to Rev. Archibald Brown, £1,000 to Dr. Barnardo's work. Later, discovering he still had a balance, he divided it between Hudson Taylor and the Salvation Army.

C. T. Studd, by N. GRUBB.

A QUOTATION

THE IDEAL CHURCH

"This is the church of my dreams: the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no division of culture or class, no frontiers geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, high as the ideals of Jesus, low as the humblest human; a working church, a worshipping church, a winsome church, a church that interprets the truth in terms of truth, that inspires courage for this life and hope for the life to come; a church of spirit, a church for all men, the *Church of the living God!*"

JOHN OXENHAM.

Elim news

SPANNING THE MILES

News from New Zealand

Reported by MALCOLM J. FRITH

CHRISTCHURCH **Pastor: M. J. Frith**

In July we celebrated the fifth anniversary of the opening of our church. Services had been held in the city for several years and then God gave us our new building. When this church was opened we had little outreach, but now many doors are open to us. Our junior and senior singing groups, for example, now present the gospel in remand homes, coffee bars, a home for unmarried mothers and youth clubs and in services such as our own first-ever youth weekend.

A recent children's campaign was a great thrill. Open-air campaigner David Salisbury with "Charlie Campaigner," his lively talking doll, attracted hundreds of children, a number of whom were counselled. There have never been as many in our building as there were at the last service—parents' night, when about 270 children and fifty adults brought the campaign to a climax.

We have seen decisions made at regular intervals, especially among young people, but existing church connections and unsympathetic parents remove much of this fruit from our hands. However, the Lord is encouraging us with slow but sure growth in various ways.

HAMILTON **Pastor: D. Hemingway**

This church celebrated its fifth anniverary in September. When the lovely new building was opened in a new housing area there were few houses around, but now the area is well built up.

Sunday school work is prospering and is limited only by the number of available workers. Youth work is also prospering and about fifty attend the Thursday evening youth activities. A number of decisions gave real cause for rejoicing. One family

now only needs the father to be saved and all will have accepted Christ.

The first-ever family service was held on a recent Sunday morning and it was thrilling to see the church just about filled to capacity. Attendances are increasing as new folk share in the services. There have been some wonderful answers to prayer and grand testimonies of healing. One man was paralysed by a stroke, but in answer to prayer he is now speaking, walking and able to climb stairs again.

NELSON **Pastor: L. Covic**

Everyone is most encouraged by the progress in this church during the year. Twelve months ago a series of special meetings saw the tide turn. Since then the work has been growing and strengthening. Evening services were recommenced. The ministry was anointed and there was a fine spirit of prayer and praise and the operation of the gifts of the Spirit. Prayer for a variety of needs—healing, baptism of the Holy Spirit, etc.—has brought testimonies of real blessing. There is renewed interest in the baptism of the Holy Spirit in the district. The church is therefore reaching out with this message.

The pastor is living well out of town and attempts to get suitable housing near the church have been unfruitful. Please join us in prayer for a home near the hall.

WELLINGTON **Pastor: G. T. S. Dunk**

Wellington was the venue of our annual conference in late October. A few days prior Mr. L. Roberts, secretary of the Wellington church and a long-serving executive member, was ushered into the Lord's presence. We missed him that weekend.

Our priorities are expansion and providing the necessary ministry to see this through. We are training people interested in serving the Lord as best we can and trust that we will soon have at least one person training in each church.

A real highlight of the conference was the presentation to Pastor and Mrs. Dunk of a stereo unit to mark the completion of forty years in the ministry. Eighteen of these have been spent in New Zealand and we gratefully thank them for these years of steadfast and unstinting service to the cause of Elim and Pentecost in New Zealand. Many of you will have met Pastor Dunk when he attended the 1970 Blackpool conference. You will be pleased to know that the Lord blessed his return to New Zealand with four decisions in his first gospel service back in his own church.

In a few years this church will have to be relocated because of motorway plans. Meantime the Sunday school work, led by Mr. and Mrs. Ogier, progresses steadily. Crusader activities are twofold —teenage (known as "Teentime") and a youth fellowship for the twenties. Both meetings are currently encouraging.

JAPAN OUTREACH

Missionaries: Frank and Noeline Bickerton

The Bickerton family arrived back in Japan after furlough late in February. They have found the changes in Japan amazing. With its booming economy, increased westernisation, soaring prices, pollution, traffic chaos and materialism, Japan presents a field of opportunity and challenge all but unparalleled today.

Frank joins with a small group of fellow missionaries to hold regular campaigns in national churches. These are the most rewarding aspect of their work in terms of commitments to Christ. The inquirers are being followed up and cared for by sound Bible-believing churches.

Frank has also played a major part in a pioneer crusade with not one local Christian available to help. However, even in a town like this God had a witness. Frank was waiting in the hall just before the first adult arrived on the first night, thinking to himself: "I wonder who this first one will be." An elderly Japanese walked in. Afterwards he revealed that he was eighty-six years old. He had such a smile as he came in. The missionary thought that with a smile like that this man ought to be a Christian. On checking with him, he found that he had been a Christian for over fifty years, that he had been Spirit-filled a number of years before and that, because there was no Evangelical church in the town, he commutes to another place every Sunday for worship!

We praise God for every blessing in New Zealand and in Japan. Do keep praying for us!

GREAT YARMOUTH **Pastor: J. Flowers**

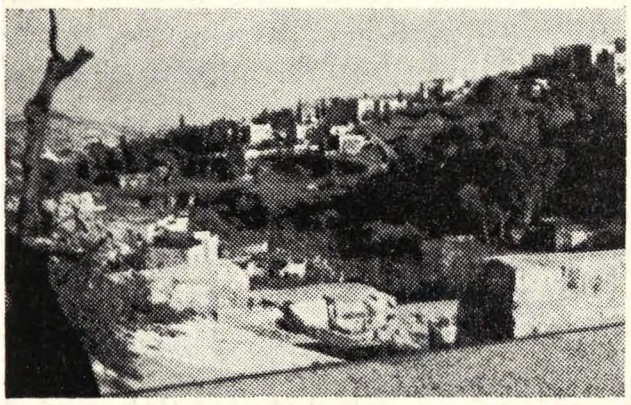
At our annual convention we were thrilled by God's blessing. On the Saturday we enjoyed support from nearby churches. God wonderfully anointed the ministry of the Norwich choir and young people's group. On the Sunday our own young people's choir sang with great blessing. Our speaker, Pastor Arnold Brooks, enjoyed great liberty throughout the weekend. We were all challenged by the messages from God's Word.

We launched out on a new branch children's work and we have so many attending that we have split the meetings up into age groups. We bring forty intermediate Crusaders to the church by bus every Wednesday. We are reaching between 150 and 200 children every week. Some of the older ones now come to our Sunday evening services and God is doing a real work in their lives.

We give God all the glory and trust Him for greater things in the future.

J. FLOWERS.

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EDITORIAL

THE truly terrible tragedy at Ibrox Park Stadium, Glasgow, will be a talking point for a long time to come. The saddest aspect was the families who had to face the loss of more than one relative, for some fathers and their young sons. Though it is now three weeks since the disaster happened we still feel for the sorrowing and think prayerfully of them and of the injured.

It seems almost incredible to learn that two accidents had previously taken place at the same ground within recent years, one resulting in casualties, fortunately very few in number. There was a similar accident at Bolton some years ago and older people will recall a very terrifying mishap during the war when people going into a Tube station to find shelter from air raids were killed when someone apparently stumbled on the stairs going down and others following fell on top of them.

"When will they ever learn?" complains a modern protest song. We might well ask the question concerning Ibrox Park. It is not as if the dreadful possibility of such a calamity was unforeseen. Governmental reports and the like were available. One high level football official dared to say that it was an Act of God. Well did columnist Vincent Mulchrone refute this, adding, "It was our act." He was right.

The whole question of professionalism in sport enters in for it is only since runaway commercialism came into soccer that such publicity has gathered around the players and clubs, such vast sums of money are gambled on results weekly and such large crowds assemble in conditions which make one shudder. A newspaper reports that the banking at Ibrox Park is at an angle of forty-five degrees and that hundreds, if not thousands, have to climb at this angle to filter out through one exit. No doubt official inquiries will meet and deliver their verdicts and recommendations and we must pray that proper precautions will in future be insisted upon at all sports grounds where thousands gather. We return again, however, to the concern which Christians must feel that a crowd the size of the population of many British towns can be herded together in potentially dangerous conditions and both the promoters of the sport and, it must be admitted, many who attend the matches know that the situation is so.

Since the propaganda and advertising exploitation of the World Cup have reached such proportions, soccer has made a tremendous impact. A recent survey revealed that the two most successful advertising gimmicks of the day are sex and soccer, with the latter rapidly gaining ground.

Is it reasonable to feel that ignored warnings—and we might add, ignored perhaps because of a desire for a pursuit made to seem so vital by those engaged in promoting and reporting it—are the main point of this dreadful happening? Should not Christians have more to say about conditions like this? They might not affect them personally in any way at all, but should we not be concerned about our fellow citizens? Should we not also have an eye to condition and safety in our church buildings?

STUDIES IN THE EPISTLE TO THE HEBREWS (4)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER NAME (1:4)

Chapter 2

The first warning. The author of this Epistle alternates between doctrine and exhortation, between argument and warning. The first warning comes at the point where, having established the superiority of the Son over the angels, he indicates how great must have been the salvation made known to men through Him.

A parenthesis (2:1-4). These verses mark a break in the sequence of thought in order to issue a warning against indifference and inattention, the first of several interjected warnings in the Letter against the sin of unbelief. Although this paragraph is clearly parenthetical, the word "therefore" gives us the ground of the warning. Someone has said that when we come across "therefore" especially in the Epistles, we should seek to discover what it is "there for"! Since we have a revelation from the Son of God, by whom the worlds were made, who is so much better than the angels, there rests upon the readers the necessity and moral obligation to heed His message and profit from it. To turn a deaf ear to what Jesus Christ says is fatal; as Professor F. F. Bruce says: "As God has no greater messenger than His Son, He has no further message beyond the Gospel." The Prophet's words (1:1) must be obeyed (cf. 2:1; 3:7), the Priest's sacrifice (1:3) must be appropriated and the King's authority (1:8f) must be recognised.

The reason for the need for such serious attention to the message of God's Son is expressed in the words: "Lest at any time we should let them slip" (2:1); "drift" or "slip" is a nautical metaphor—drifting away from the moorings of the truth. The Jews were in danger of drifting away from the truth of the Gospel under the pressure of trial and through indifference (cf. 3:6; 5:11; 6:11, 12). Drifting is almost unconscious. If we do not take the Gospel to heart we will drift past the harbour of safety. The verse can also be rendered: "Lest they run out like a leaking vessel" (A.V. margin)—that is, if we do not seriously consider what we hear it will soon leak out of our minds. The Devil is pleased when he can rob us of a desire for spiritual truth (cf. Matthew 13:19; Mark 4:15; note: "cometh immediately"). The word "spoken by the Lord" is widely confirmed (2:3) and powerfully authenticated (2:4). If men suffered for refusing the Word mediated through angels in earlier times, how much greater is the peril if they "neglect so great salvation" *which was inaugurated by the Son Himself.* The Greek word for "neglect" is translated "made light of" in the parable of the marriage of the king's son (Matthew 22:5).

THE SUBJECT RESUMED

(2:5-18)

At verse 5 the discussion of chapter 1 is resumed on the superiority of the Lord Jesus Christ to angels. To Jewish minds the place of angels was of no small importance. The author also shows that the glorious destiny of man, which was higher than the angels, had its fulfilment in Christ. The particle "for" (v. 5) connects with the closing words of the previous chapter (1:14). God has ordained that angels should serve the "heirs of salvation" and not rule the "world to come."

God's design for man. The quotation from Psalm 8 shows man's place in creation. God's purpose was that everything should be subject to the dominion and authority of man, not to angelic beings (cf. Genesis 1:26). In reality sin has prevented man from exercising this authority—he has missed his destiny (v. 8), and is characterised by servitude not sovereignty. God's purpose for man is fulfilled only through the one Man, Jesus Christ, already declared to be greater than the angels. In vv. 9, 10 our attention is turned not to Adam, but to the ideal, perfect Man, the Head of the new creation—"we see Jesus." We are led from the first man, by whom sovereignty over the earth was lost, to the second Man, by whom it is to be restored. We see in Jesus Christ manhood crowned and the fulfilment of the prediction of human glory (cf. Galatians 3:16; 1 Corinthians 6:3). The exaltation of Christ is related to God's purpose for mankind and so the name "Jesus" is used without any qualification to emphasise His relationship to man as being Himself Man.



THE LABOURERS ARE NO LONGER FEW!

by James T. Bradley (SECRETARY-GENERAL)

"The harvest truly is plenteous, but the labourers are few" (Matthew 9:37; Luke 10:2).

NO one knows for sure the world population in our Lord's day; most estimates range around the 100,000,000 mark—only about twice Great Britain's population now. World population today is estimated at 3,600,000,000.

The first part of our Lord's statement, "The harvest truly is plenteous," is certainly more true today than in His day; but though the harvest is greater, unbelievably greater, it is no longer true that the labourers are few. Recently, at the opening of one of our new buildings, we made a plea that it be a *centre* of individual evangelism, and pointed out that **there were probably more followers of Jesus in that building than there were in the whole world** when our Lord uttered the statement, "the labourers are few." It is likely that there were more believers in your church last Sunday evening than there were in the whole world when Jesus said "the labourers are few."

If the problem of world evangelism was tackled so successfully then, it need present no insuperable obstacle today; in fact it is a much less acute problem, **provided we go about it as the early church went about it.** They did not depend on conferences, committees and specialists; what we call the "lay people" got "fired up," to employ the telling phrase the Vice-President used at Cardiff. "They that were scattered abroad went everywhere," bemoaning their persecution?—no, "preaching the Word" (Acts 8:4). Acts 11:19-21 continues the theme: "Now they that were scattered abroad upon the persecution of Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

The problem of *evangelising* Britain is easy of solution provided we get rid of our preconceived notion that evangelism depends upon specialists. The *conversion* of Britain is a separate problem. Evangelism is our responsibility; the salvation of sinners is a work only Jesus can do.

It strikes us as quite remarkable that in John 4 we have the record of one newly converted woman—the Samaritan woman—doing more because, newly converted, she was "fired up" with her new-found enthusiasm for her Lord than the apostles did who had gone to her village "to buy bread." Had they already become inhibited by their new rôle? "Come see a Man," she proclaimed, "who told me all things that ever I did; is not this the Christ?" "And many of that . . . city believed on him for the saying of the woman" (John 4:39, and see verse 41). It was only a village but, "many more believed because of His own word." She was the pioneer evangelist, without money, without training, but "fired up," that others might know what she had learned.

"The labourers are few" is no longer true. Consider this. The *critics* of the present Pentecostal revival were claiming in the 1930s that Pentecostalists throughout the world numbered some 10,000,000. Let us take this figure. It means that there is one Pentecostal for every 360 people in the world. Quite clearly the problem of world evangelism is well within the compass of Pentecostals alone *if we are not only potential labourers in God's harvest, but actual labourers.* As world Penteocostals now number some 30,000,000, the task of world evangelism is not insuperable—provided that, "fired up" as the Thessalonian Christians were, we do as they did. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we [the specialists!] need not speak any thing" (1 Thessalonians 1:8). They went all over what was today known as Greece "sounding out the Word of the Lord."

Exclude the 1,000,000,000 in China and Russia and Russia's satellites as not being immediately accessible to evangelism and the evangelisation of the "free" world is a more tractable problem still.

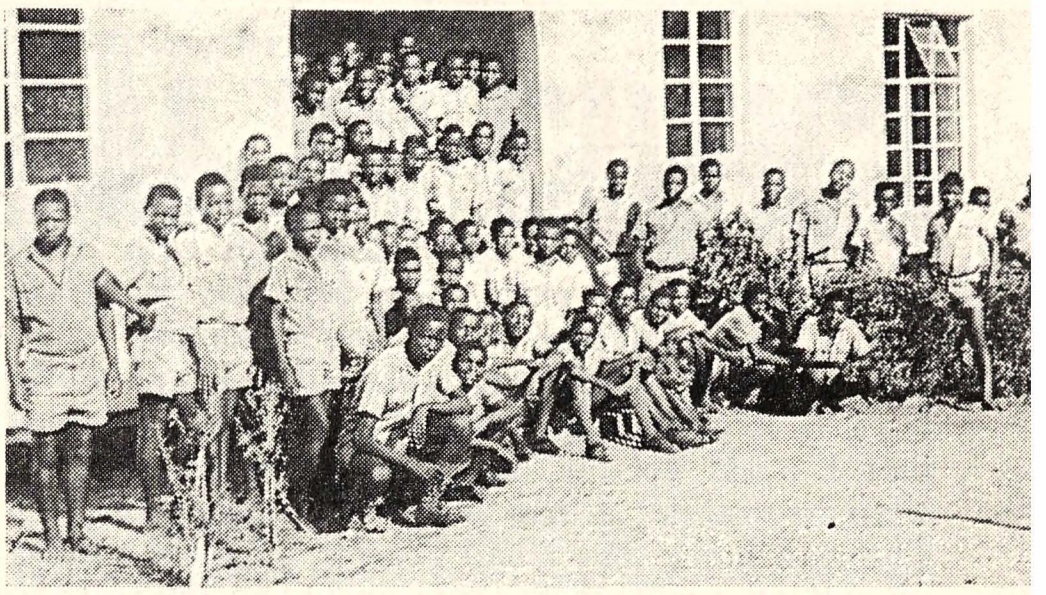
Add to the number of Pentecostals the evangelicals who are not Pentecostal, but who are keen evangelically; we estimate that 60,000,000 potential labourers in God's harvest are available for "sounding out the Word of the Lord." Do you see what this means? There is one evangelical to evangelise sixty people—not an insuperable problem. If a handful of fired-up Christians, **without even the printed page,** in the first century could evangelise

the world in thirty years, surely it is a trick of the Devil that leads us to think our situation is more desperate than theirs.

The problem in Britain is even more amenable to personal evangelism. If there are only 100,000 evangelicals in Britain, one to every 500 of the population, the task of evangelism is not insuperable. The labourers are no longer few. But are we labouring?

EMMANUEL SECONDARY SCHOOL, RHODESIA

Report by PETER GRIFFITHS



Students outside the new Emmanuel Secondary School.

"Before coming here I went to church to avoid having to herd cattle . . ."

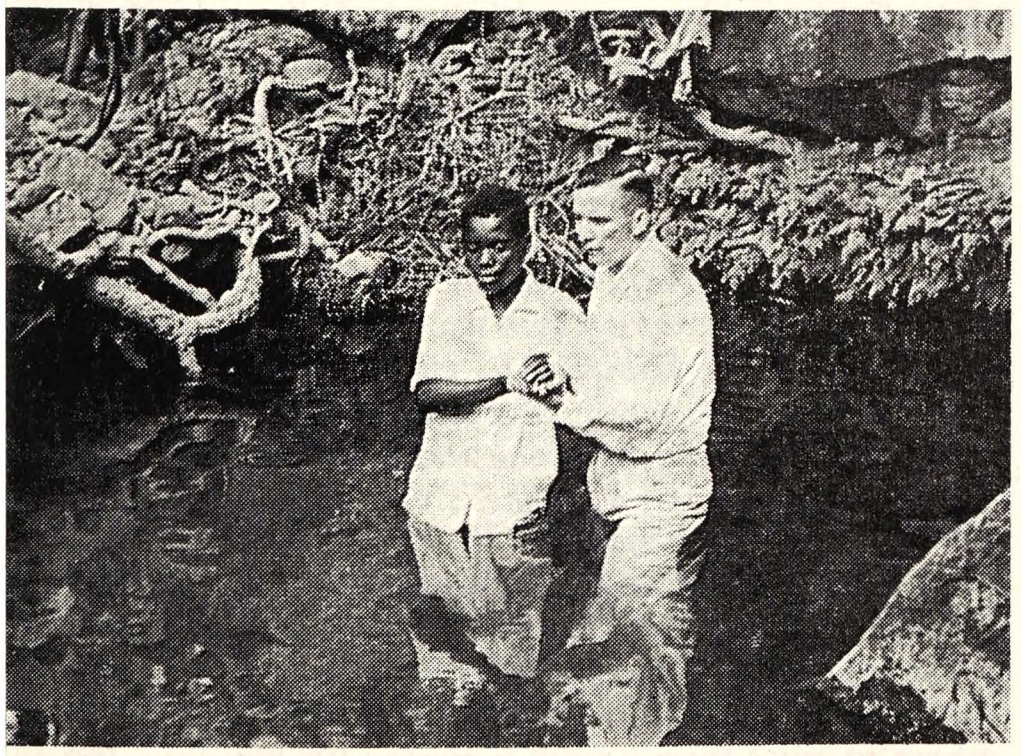
"I come from a non-Christian home, but somebody gave me a Bible . . ."

"It was during my first term here that I accepted Jesus Christ as my personal Saviour."

We sat on rocks beside a pool listening to the testimonies of twenty-five young men who were about to be baptised in the river Manjanja. All of them had entered Emmanuel Secondary School in January 1970, thirsty for education, but unaware of their need of a Saviour. Now they were about to demonstrate publicly their new-found faith.

"It is the missionary work and not the institutional work I've come to see." This has been the sentiment of visitors we have had from time to time. Their ideas soon change as they realise that there can be no dichotomy between missionary work and an educational or medical programme in Christian work in Rhodesia today. The principle that must permeate all missionary work is "All things to all men that by all means I can save some."

Each year we shall be enrolling over seventy new students at Emmanuel Secondary School. This month we shall have nearly 150 students, all boarders. We have them for only two years at present, but, probably in January 1972, we will be opening a third and then a fourth form.



Pastor P. Griffiths baptises a convert.

Students come from up to 300 miles away and from many different backgrounds. Very few are Christians on arrival and many are from heathen homes. They are handpicked, drawn from the best ten per cent academically of those who originally entered primary school. So we see our work as strategic—winning for Christ and training potential future leaders.

What happens to them when they leave here? It is a young school and students have been leaving for only four years. Some we lose track of, but on looking up my records I see that sixteen are training to be teachers, while three are already qualified teachers and are teaching in some of our twenty primary schools. Three of the girls (we have just a few girls) are training as nurses. Two of the boys are in Bible school. One graduates this year and will be a full-time evangelist at Inyanga North. Many others are still pursuing higher education, one in form VI, who will probably go on to university.

As the years go by and the school enlarges and the blessing of God increases—as it will if you join us in prayer—we believe that Emmanuel Secondary School will become a fountain-head sending out gifted, trained and Spirit-filled young people into this needy land of Rhodesia.

Some disappoint us, are unresponsive to the gospel, or run for a while and then fall away, but as we sat by the riverside last Sunday afternoon seeing and hearing of what God has done in the lives of our latest intake of students, each staff member felt that hours of marking, disappointments, problems, heat and leaving all to serve the Master in this desolate and lonely place called Katerere are worth it all.

READING (2)

by Desmond W. Cartwright

PASTOR OF ELIM PENTECOSTAL CHURCH, MARTON, BLACKPOOL

IN my previous article I tried to show the main uses of reading. In this I want to show how, in a practical way, reading the right books will help us in our Christian experience. The best way is to tell you of books that have helped me personally.

It all began twenty-one years ago. I was working in a large factory. I would read almost anything that I could get my hands on; even chip papers were irresistible! I had not been brought up in a Christian home, but I had gone to all three Sunday schools on our council estate, including the Christadelphians!

After two years in this factory a fellow of my own age came to work in our section. He was a Christian. He took whatever opportunities there were to witness and we had long discussions. One day he gave me a booklet called *The Reason Why*. This really made me think. He had set in motion a train of events that was to lead to my conversion.

A few months later the minister of the church I joined, Pastor W. F. South, gave me a book called *The Revolutionised Life*, by P. S. Brewster. Through reading this I received the baptism of the Holy Spirit and within four years I was Mr. Brewster's assistant at the City Temple, Cardiff, during his Presidential year!

We would recommend Mr. Brewster's recent book, *The Spreading Flame of Pentecost*.

When I applied for admission to the Elim Bible College in 1952 one of the questions on the application form was: "What was the last Christian book that you read?" I remember that I wrote: *The Divinity of our Lord*, by H. P. Liddon. This book, which contained the Bampton lectures for 1866, was first printed in the following year when Liddon was only thirty-eight years of age. By 1880 more than 25,000 copies had been sold. When he died in 1890 it was being sold at the rate of 800 copies a year. Since that time an abridged edition had been issued more than once by Pickering and Inglis and it is well worth reading. The complete edition is frequently found in secondhand booksellers' lists. It is quite demanding, with over 500 pages plus footnotes in German, French, Latin, Hebrew and Greek. As a young probationary minister I cut my theological teeth on this volume. For our first year thesis we had to write on "The Person and Work of Christ." I was able to win a set of Calvin's *Institutes* as a prize!

I would strongly urge young people to get a good grounding in the two most important aspects of Christian doctrine: Christology (the doctrine of the person of Christ), and the inspiration and authority of the Word of God. These two things are in dispute today and right belief on both is of paramount importance.

> *"What think ye of Christ? is the question*
> *To try both your state and your scheme.*
> *You cannot be right in the rest*
> *Unless you think rightly of Him."*
>
> JOHN NEWTON.

I try to read at least one book each week. This requires discipline, but, with practice, even the busiest can achieve this target. You might find it best to get up early or to stay up at the end of the day.

Some four years ago a young fellow came into the bookshop where I work part-time and asked for a copy of two pamphlets that were in the window. These were both about Jehovah's Witnesses. Trying to be helpful I asked, "Are you troubled by these people?" Imagine my consternation when he replied "I am one!" It turned out that he was the leader of their Bible study groups in a nearby district.

We shared a good few discussions and I still have several pages of his notes. A book had just been published in *The Lakeland Series* called *Why I left Jehovah's Witnesses*, by Ted Dencher. I had read this book and thought it would be just the thing to lend him. About a week later he returned to the shop so I asked him how he had got on with the book. His reply was: "I am born again!" He had been converted through reading this book and he is still going on with the Lord. Such is the power of the printed page.

John Bunyan was awakened through reading one of the two books that his wife had in their home: *The Plain Man's Pathway to Heaven*. William Wilberforce came through Doddridge's *Rise and Progress of Religion in the Soul* and Whitefield through Scougal's *Life of God in the Soul of Man*.

In our own movement E. J. Phillips was won to Christ through reading a gospel booklet called *Safety, Certainty and Enjoyment*.

We not only read Christian books for the good of our own souls, but we can also pass them on to others to save them (read James 5:19, 20).



Margaret M. Ladlow's page

DEAF BY CHOICE

GOD blessed a certain home with a darling baby, but the world seemed to be an unfriendly place to the wee mite. It cried incessantly. Time after time the mother checked to be sure it was comfortable. Many times she cuddled the little one, but as soon as she laid it back in the crib it resumed its crying.

Weeks passed without relief and the mother became almost frantic. She determined to shut her ears and thoughts to the continual crying. And it worked. She did not seem to hear her baby's cries. Then one day she realised that she had become deaf to *all* sound!

She went to physicians and then to psychiatrists. They say that she just " shut everything off and can't get it turned back on." We sympathise with this woman—but of infinitely greater concern is the person who deafens himself to the call of God.

Many times the Holy Spirit reproves men of sin and calls them to repentance (John 16:8). They hear Him in Sunday school and church. He calls in those near-accidents where there is but a step between them and death. He speaks in the inner consciousness just before slumber overtakes them.

This tender, insistent call of the Holy Spirit should not be shunned. Nor should anyone think Christians rude who quietly remind them of the love of God. The Spirit of God calls through the voice and tender concern of others.

It is natural for babies to cry—some more than others. It is entirely in keeping with God's character of love for the Holy Spirit to speak to the hearts of men. The Holy Spirit does not speak of Himself but calls men to Christ (John 1:29).

Many businessmen who hear the call of the Holy Spirit turn a deaf ear. They know that if they heed it they will have to deal fairly; they will have a bit less time for business because Christ will claim a share in their lives.

Pleasure-seekers refuse to listen to God's call, not realising that the joy of salvation more than repays Christians for the worldly pleasures they forsake.

Young people reject the insistent appeal to their hearts, because they crave freedom to live and choose without restrictions.

As Jesus said of the people in His day, " This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted " (Matthew 13:15).

The Holy Spirit called one young woman to repentance many times. She was constantly impressed that she should forsake sin and turn to Christ. Finally in wilfulness and desperation she prayed, " O God! Leave me alone!" *She never heard His call again.*

Jesus said, " No man can come to me, except the Father which hath sent me draw him " (John 6:44). God draws men through the Holy Spirit. " Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him " (Hebrews 11:6). *No one can turn faith on like a tap.*

The Holy Spirit may be calling you in various ways: through a minister, teacher, friend, the printed page, and the still, small, insistent voice in your heart. Do not stifle the call of the Holy Spirit! Hear and heed Him now! **It is a fearful thing to deafen yourself to the call of God.**

The Pentecostal Evangel.

(Readers will join in expressing our loving sympathy to Mrs. Ladlow in the recent home-call of her father.—EDITOR.)

WHAT THINK YE OF CHRIST?

What does Jesus mean to you . . .
The Christ of Galilee?
Is He the Master, Brother, Friend,
Who taught men faultlessly?
Or is He God's begotten Son
Who died on Calvary,
Whose blood hath cleansed your soul from sin,
Who lives eternally?

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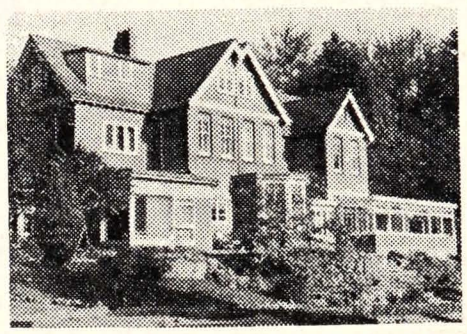
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ITINERARIES

The President:

January 16, Ulster Temple; 17, Alexandra Park (a.m.), Ulster Temple (p.m.); February 6, Newhaven; 7, Hastings; 8, Eastbourne; 9, Hove; 10, Brighton; 11 Bognor; 13, Worthing.

London Crusader Choir with Douglas B. Gray:

January 24, Ealing; February 6, Oxshott; 14, Reading; 20, Twickenham; 27, Wimbledon (Town Hall); March 7, Croydon (Wormwood Scrubs prison afternoon); 14, Orpington (Maidstone prison afternoon); 20, Little Hallingbury; 27, Eastbourne (Congress Theatre).

Miss M. Hopper:

January 30, Dowlais; 31, Merthyr; February 1, Treharris (a.m.), Abercynon (p.m.); 2, Abertysswg; 3, Aberdare; 4, Mountain Ash; 6, Caerphilly; 7, Pontypridd; 8, Porth; 9, Trealaw; 10, Llantrisant; 11, Cardiff; 13, Llanelli; 14. Swansea; 15, Neath (a.m.), Briton Ferry (p.m.); 16, Port Talbot; 17, Bridgend; 18, Barry; 20, Newport; 21, Caldicot.

BIRTH

LOCKWOOD. On December 3rd, to Eileen (née Sargent) and Percy, of Elim Pentecostal Church, Colchester, God's gift of a son, Stephen John, a brother for Marilyn and Michael.

MARRIAGE

IJEWSKY—THOMAS. On December 19th, Ian Ijewsky to Patricia Thomas (formerly of Evangel Temple, Southport). Officiating minister: L. N. Knipe.

WITH CHRIST

KNIPE. On December 31st, Lena Helena Knipe, aged 89, beloved mother of Pastor Len Knipe, Will Knipe (secretary of Portsmouth Elim Pentecostal Church), Arch and Violet, passed into the presence of God after a protracted illness. Officiating minister at funeral: A. A. Biddle.

LEECH. On December 12th, at Colchester, Dorthy Alice Leech, aged 72, beloved sister of Pastor L. G. Hawes. "Till we meet again."

COMING EVENTS

BIRMINGHAM, Kingstanding. February 6-10. Elim Pentecostal Church, Warren Road. Pastor's twentieth anniversary. Saturday at 7. Presbytery rally. Sunday at 11, 3 and 6.30. Weeknights at 7.30. Preacher: J. C. Smyth.

BRIGHTON. February 10. Elim Pentecostal Church, The Lanes. United Presbytery Youth Rally conducted by the President. At 7.30.

GLOUCESTER. January 30, 31. Elim Pentecostal Church, Park End Road. Preacher: A. K. Chamberlain. Saturday at 7.30. Sunday at 11 and 6.30.

KENSINGTON. January 23-26. Elim Pentecostal Church, Kensington Temple, Kensington Park Road. Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Tuesday at 7.30.

LEYTON. February 6-14. Elim Pentecostal Church, Vicarage Road, E.10. Back to the Bible rallies. Preacher. F. Lloyd-Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.45.

SILVERDALE. January 23. Elim Pentecostal Church, Albert Street. Film: "Beloved Enemy." At 7.

SOUTHPORT. January 30, 31. Evangel Temple, Manchester Road. Sunday school prizegiving. Preacher: Eric Garner. Saturday at 7.30. Sunday at 10.45, 2.30 and 6.30. February 7, 8. Lord's Day Observance Society meetings. Preacher: Howard P. Crosseley. Sunday at 6.30. Monday at 6.30 and 7.30.

STOWMARKET. January 30, 31. Elim Pentecostal Church, Crowe Street. Visit of students from Elim Bible College. Monthly rally on Saturday at 7.30. Sunday at 11 and 6.30.

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CHURCH REPORTS

DARLINGTON **Pastor: J. D. Henderson**

We recently had a visit from The Internationals, a gospel group from I.B.T.I., Burgess Hill, with members from Ceylon, U.S.A. and Britain. They witnessed to over 300 young people at the church and at a local school, where they had the opportunity of speaking to the principal about Christ.

We had the joy of seeing two young women deciding for Christ. The group were also a help to our young people.

SALLY FULTON.

SHEFFIELD **Pastor: A. V. Gorton**

At the welcome tea given for Pastor and Mrs. G. L. W. Ladlow and Andrew on their return from Ghana, the showing of the slides taken in Ghana was very encouraging.

Following this was Crusader week, and though our Crusaders are young they gave us food for thought and did very well indeed.

Then came the men's weekend and we were blessed as they sang, testified and preached the Word. The choir was conducted very ably by Pastor Gorton. Another encouraging item was the receiving in of eight new members, including one family of three.

At our annual fellowship meeting we heard good news from all departments, the financial side being outstanding, the past year's offerings amounting to more than £1,000 over the previous year's figures.

We recently had a baptismal service which was very well attended. Five young people went through the waters. Each one gave a word of testimony before entering the water. A brother and sister were baptised. A young married man recently saved asked for prayer for the salvation of his wife before he was immersed. Another sang with Pastor Gorton "Follow, follow, I would follow Jesus."

At our Sisterhood E.W.M.A. party the tables looked beautiful and were decorated by the candles, due to an electricity power-cut which lasted for two hours. Seventy sat down to tea and when the lights came on again we had slides of Switzerland, America and other places, including the Whit walk which takes place in Sheffield, when all the Sunday school scholars take part.

Pastor and Mrs. Gorton are true shepherds of the flock. Prior to our Sunday evening services Mrs. Gorton and the young members give out tracts and invitations to the service. Praise God for His care for us and the encouragement He gives!

(MISS) CONNIE LADLOW.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, January 25th — Leviticus 16:15-34

" He shall make an atonement " (v. 33).

The Lord is careful to ensure that all sins are accounted for. Israel must have been wearied through the year in bringing their offerings. This annual event settled the whole of sin's account for Aaron and all Israel and sanctified the tabernacle and its vessels. The heart of Israel would be lifted up again to know that the Lord had accepted the sacrifice. What joy is ours, to know that Jesus entered within the veil and was accepted ! He is our Atonement and we can come boldly before the throne of grace.

Tuesday, January 26th — Leviticus 17:1-16

" They may bring them unto the Lord " (v. 5).

Strange gods captivate our hearts under the pretext of something new. Man is ever looking for new discoveries, yet " there is nothing new under the sun." The new becomes old in its familiarity. The people were drawn away from the Lord by seeking a new place and a new way where the Lord had not promised to meet them. In loving entreaty the Lord says, " Israel may bring their sacrifices . . . even that they may bring them unto the Lord." He refuses to take away our free choice, for He loves a cheerful giver.

Wednesday, January 27th — Leviticus 19:1-18

" I am the Lord thy God " (v. 10).

These words are appended to the commandments, not with terrifying authority, but with encouragement—to underline the assurance of His faithfulness (note vv. 12, 14, 16, 18). In the changing scene in which we live **we have a Defender.** He cares for the afflicted and He would have us to do likewise. Commandments are not hurtful, but for our good. In eighteen verses the title " Lord " is mentioned eleven times. The Lord is with us and we have nothing to fear !

Thursday, January 28th — Leviticus 19:31-37;20:1-9

" Be ye holy " (20:7).

Anything that is harmful to God's children earns His displeasure, especially if it takes them away from Him. Our God is a jealous God—jealous for His children. We have here a list of those whom we are to avoid. To fraternise with them would be to become defiled. The way to keep ourselves separated unto the Lord is to be careful of our associations. Contend for the faith once delivered to the saints and that brings deliverance to sinners ! Thus we will help to answer the prayer: " Thy will be done on earth as it is in heaven."

Friday, January 29th — Leviticus 24:10-23

" The mind of the Lord showed them " (v. 12).

This passage draws attention to parental responsibility and to the good conduct of their children. Sons may commit grave offences but parental authority can guide and help to stamp out much delinquency. With regard to punishment nothing must be done without first seeking the mind of the Lord. The Lord is all-wise. We need His counsel and He is ever ready to guide us in all matters, if we will consult Him.

Saturday, January 30th — Leviticus 25:1-17

" A Sabbath unto the Lord " (v. 2).

The Lord decreed that the land should have rest every seventh year. Every fiftieth year should be a jubilee, a family reunion for servants. To ensure provision for the people in these periods of rest the Lord promises a miracle of a threefold supply in the preceding year. He, by whom all things were made and by whom all things consist, will furnish us with ample sufficiency. Cease from fretting and fuming and grant Him the Sabbath He requires of us. We shall then be blessed.

Sunday, January 31st — Leviticus 26:1-20

" I will " (v. 4).

Six times the Lord says " I will," indicating the blessings He will bestow upon us if we obey Him. It is common practice for us to follow certain rules to win a game or to make something we desire. The Lord presents the rules and promises good success. He does not say " maybe," but " I will." He is not going to depend upon another, but He will attend to it personally. Can we trust Him ?

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following needs in your prayers:

Seriously ill (Worcestershire); heart condition (Leicestershire); nervous depression (Somerset); apoplexy (N. Wales); Parkinson's disease (Yorks); nervous trouble (S. Wales); arthritis (Cheshire); cerebral aneurysm (Glos).

TESTIMONY TIME

I was brought up in a Christian Quaker home but did not come into contact with the explicit teaching of the gospel until I went to a youth camp run by an Elim boys' club. In that camp God made the biggest claim on my life that can be made—to give one's life to God and to follow Christ. The problems I have had to face are those put forward by the liberal church and those of modern science.

I have found that the only way to meet these difficulties is to walk in the way of Christ, to seek the truth and to have the power of the Holy Spirit present in one's life, summed up in Christ's words: " I am the way, the truth and the life."

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69	Four sisters in the Lord	50	0	0

ELIM YOUTH MOVEMENT MANUAL

PROGRAMME OBJECTIVES

(3) FELLOWSHIP

EVERY young person is searching for answers to three questions: "What is my life?," "What can I do?," "What am I worth?" These pertain to self-understanding, self-development, and self-esteem. Most young people find the answers by comparison with their teen friends. When they are with them they consider who they are, what they can do, and what they are worth. If their friends are bent on making trouble and if they are such that most of them will have a police record before they reach twenty-one, this is a terrible tragedy! What can the Church do? *It is the prime duty of the Church to bring young people into the right kind of friendship,* into an environment of Christian friendship and Pentecostal fellowship! In this environment seeking young minds will find Christian answers to these vital questions. What kind of fellowship should the Church give?

CREATIVE

Care must be taken not to limit this type of fellowship to rallies and specials. The pastor and the youth leaders must take a personal, individual interest in the youth. So many young people feel that they are just numbers on a clock-card to their employers or marks in the registers to their teachers; the Church must see them as important persons *who count*. Public rallies will play a part in the life of the teenager by creating a desire to do God's will, a conviction that Christ is the answer, and a feeling that he or she can approach the pastor and youth leaders for advice and help at any time. However, a balance must be maintained between these and personal contact. It is one thing to bring a young person into the Church, it is another to keep that person in the Church!

PROGRESSIVE

The Church must provide the means to make the desire for God ever greater. If God's Word gripped their hearts when they heard the evangelist preach it with power during the crusade or the teen special, then, for spiritual progress, *the Word of God must grip their hearts every day*. There is a simple way of telling whether young people are getting anywhere or whether they are in a rut spiritually.

A Bible-based standard for our lives. When young people are faced with vital issues either at home or at work, if they depend on feelings (their own or other people's), if they depend on thoughts, they will fail. In that moment of crisis the only thing that will see them through is a *Bible-based conviction*! The young person who can say *"I know"* is noticed today. The thing to keep in mind is that a mere set of rules will never produce maturity in Christian youth. Israel had the best rules ever given and violated them again and again. Heartfelt convictions are the backbone of the inner man and Christian youth must not be allowed to become spiritually spineless.

An increasing sense of purpose. Aimless living is one of the tragedies of modern youth. Christian fellowship gives young people a goal and places a true sense of purpose within their hearts.

A contented devotional life. Young people may attend the midweek meetings, but this in itself is no guarantee that they are growing in the spiritual realm. Progressive fellowship will cause them to enjoy a happy, *personal,* devotional life.

A sense of personal responsibility. Someone said: "Unless young people feel a sense of obligation toward their own generation today, they may not accomplish much for Christ on the mission field tomorrow." Learning must be translated into living!

CHURCH-BASED

Relationship. In the family of God young people can enjoy belonging to people who love the same Lord. Whatever age a person is, the work of Christ puts everyone on the same wavelength (Malachi 3:16; "spake often one to another").

Respect. The younger generation feels that the older generation are often not "with it," but *within the Church respect for the older members is very much the order* (1 Timothy 5:1).

Regard. The Bible says that the Church is a body and every part is important. To enjoy a complete Christian experience young people must realise that they will get nowhere in isolation. God has no "only children"; *He has a large blood-bought family*. It is impossible to belong to God, but not to His Church (1 Corinthians 12:12-22).

We must promote in all our programmes the basic conception of the Church. Our youth branches must be seen as part of the local church, not isolated specialist clubs. We must also try to involve our churches in our youth work by informing our fellow-members as to our activities and by seeking their help, guidance and prayers.

WISE LIVING

Ecclesiastes 3:1, 2

By F. LAVENDER

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

HERE are the two certain facts of human experience: we have been born, and we shall die. Many events —*or, perhaps, few*—may separate the one from the other, but, if we are to live wisely, *we should consider our end* and decide whether we are living for time or for eternity.

My wife was speaking to a lady shopkeeper, who seemed most interested in what was happening at our church—until she was invited to come to a meeting. She had recently undergone an operation for the removal of a malignant growth and was still having deep ray treatment, yet she said in response to the invitation: "Ten years ago I would have jumped at the chance, now I am too busy." The tragedy is that *she must find time to die*. The things which take all her time must be left and, suddenly, *unprepared*, she will have to stand before God.

This is the tragedy of so many folk today. They are completely wrapped up in the affairs of this life and are too busy to find time to prepare for eternity. They live as though their bodies will go on for ever and their spirits will die, as if the things they handle will provide eternal bliss. Men and women are reversing the true order. They are living a lie. Like the farmer in Luke 12:16-21 they forget that they must make time to die and to meet their Maker.

Sooner or later you are going to cease to have any interest in the things you possess, even your greatest treasures. What preparations have you made for the day when you meet God? Will He say: "Come!" because you have responded to His invitation and have opened your heart to the Lord Jesus? Or will He say: "Depart!" *as you have so often said to Him*? You can never, unaided, make yourself fit for the Kingdom of God, but if you come to God through the Lord Jesus Christ, *He will receive you*. He loved you so much that He gave the Lord Jesus to provide for your salvation. If you would live wisely you must prepare to meet God by accepting the provision He has made for you. If you would really enjoy your present life, you must secure your future by turning to Christ!

BOOK REVIEWS

Pray in the Spirit, by Arthur Wallis. Published by Victory Press, Price 7/- (35p), postage and packing 9d. extra.

Mr. Wallis indicates the scope of his book thus: "It concentrates on the ministry of the Holy Spirit in relation to prayer." This work of the Spirit is outlined from Scripture and a third of the volume is devoted to showing how He can help us to overcome weaknesses in prayer.

Apathy, difficulty in "getting through," knowing God's will, are among the issues clearly and concisely dealt with. Praying in tongues and praying "without words" (Romans 8:26) are also considered.

The latter chapters consist of testimonies revealing the possibilities in Spirit-led intercession. As these are anonymous their value depends upon our acceptance of Mr. Wallis's estimate of them.

This is an excellent short book on a vital topic. It is inspiring, yet eminently practical.

STEPHEN HILLIARD.

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

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L. WIGGLESWORTH.

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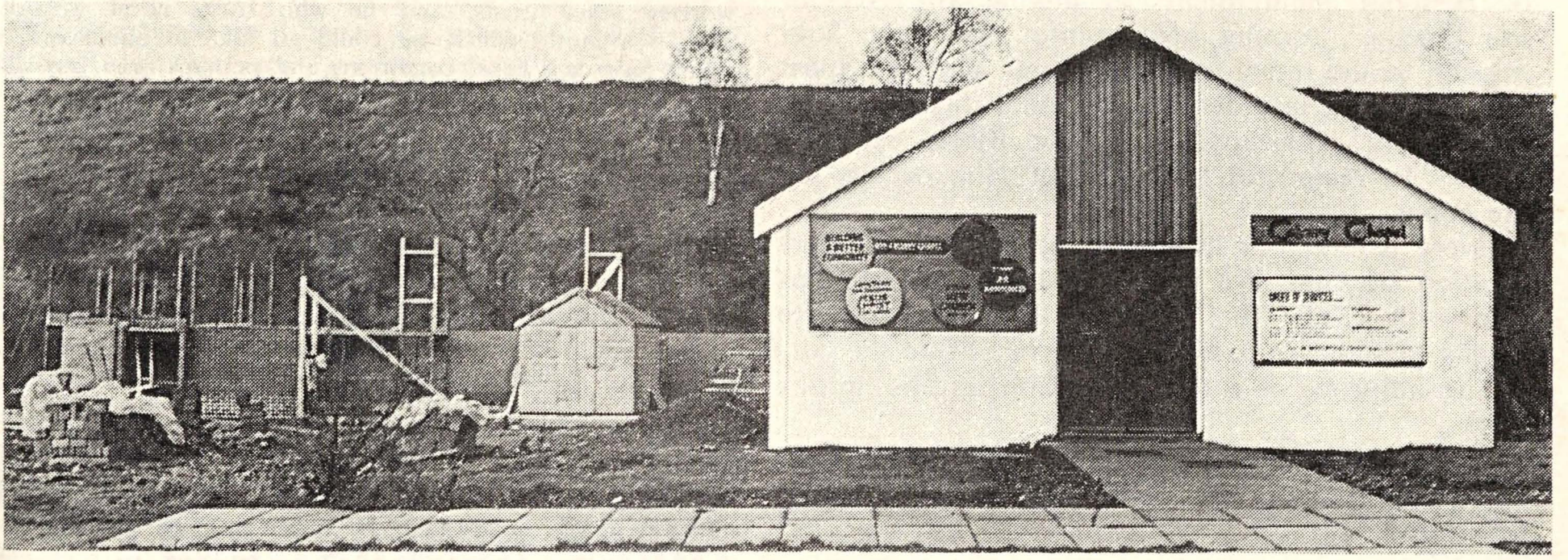
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ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, BIRMINGHAM



Our photograph shows the permanent hall in course of construction.

AN ARTICLE BY THE MINISTER . . .

THE ISOLATED UPPER STOREY or THE CASE FOR THE STAIRCASE

By MICHAEL W. CARR

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, BIRMINGHAM

THE most frustrating hindrance to buoyant blessing is failure to construct a staircase! What have carpentry and joinery to do with soul-bursting cheer? Let me explain.

A strange architectural folly, a gate-house, stands in a field at Swarkstone, Derby. Its purpose is a mystery, but the greatest curiosity is the absence of a staircase to the first-floor rooms. The upper region is isolated by the irregular design which limits the complete use of the building.

This immediately suggests an analogy to the fifty-fifty disciple—half for God and half for who-knows-what. A life fully abounding is fully inhabited, but, although this is the Biblical norm, it is the twentieth-century exception. Having lifted the latch to God, some Christians make no provision for the higher side of life. They become bungalow believers with a spare upper story! There is a deliberate detachment of defined areas from the winsome presence of Christ. It is no small wonder that their witness and testimony are disappointingly diffident.

The staircase lifts Christ into the second realm of the soul, allowing His foot to tread every square metre of the heart. There should be no reticence in

admitting His influence, for His wounded heel has already stamped a victorious cross on the Serpent's neck. We, who have the light in which to build, must erect a means of lifting Christ higher, and let Him fit and fill us for faithful service. If we give the mean boundaries of our life to Him, letting the overflowing, undergirding power of God penetrate the whole man, then and only then will the "folly" become the acceptable favour of a loving God.

There are some places where God cannot stand. A guardian of a self-centred soul debars His animating presence from moving in and transforming muddled misconceptions into multiplied joy. This challenges us to rough hew from the carnal timbers of the soul a fashioned ladder for God to climb. Thus we may sense the raising Power flowing through the margin of limited experience.

The compartmentalised Christian life shades the Gospel image. Split loyalties divide opinion on the effectiveness of Christ's work upon the soul and lower our conceptions of spiritual conversion. The gulf-spanning Lord of Calvary can cross the gap of personal commitment, so linking all levels of life together, turning apathy into aspiration. Submission to the transforming invasion of God's Spirit turns doubting into definite assurance, fitfulness into faithfulness. "Occupy," says the Bible, "till He come." In reciprocal language, let *Him* occupy till He come.

Every part of our lives must be open to full permeation by God. We are in vital, vertical relationship with God, who "filleth all in all," yet He deigns to stand in hampered patience while the curtailing influence of earthly lives impairs His Spirit's work.

Higher, holier planes of Christian service are waiting to be accepted. Flee, then, the disaster of divided dedication.

Sufficient grace

Sufficient grace! This is my promised portion
When disappointments overwhelm my soul;
Sufficient grace to smile through bitter sorrow
When loss and tears and sighing take their toll.

Sufficient grace! This is the heavenly blessing,
A balm to soothe the misery and distress,
When, tired or racked by physical affliction,
The thorns of human weakness goad and press.

Sufficient grace! Ah, how this hope sustains us,
Though difficult and weary be our way;
For, in the all-sufficient grace of Jesus,
God's strength is made more perfect every day.

PAUL T. HOLLIDAY.

PRAYER AND PRAISE
by F. H. Coleman
TAKE IT TO JESUS

There are tremendous possibilities in prayer and I would be grateful if you would read James 5:16, 17: "The effectual fervent prayer of a righteous man availeth much," etc. This means that there are no impossibilities in prayer. Through prayer supplies can be brought to you and me.

A missionary visiting London for a few days needed money. I went to visit him in the missionary home where he was staying. While talking to him, someone brought in a letter which had come in the post. He opened it and inside was the very amount he needed. The story was then told to me how he did not have sufficient to pay even the bill of the home where he was staying. Prayer was offered privately and here was the answer with the very amount needed.

How I desire that the readers of this column would so believe in God, who answers prayer, as to lay upon God all the things which concern them. Some might laugh if you do and call you simple-minded. This is not so. Such faith is but good sound common sense.

Such a simple couple were filled with peace and joy. One day they told me their secret. They had had for years a motto which they kept and it went like this: "He who worries never trusts, and he who trusts never worries." This is a motto which we could all take to ourselves. We might have less heart conditions and perhaps even less sickness if we were to trust the Lord with everything which concerns us, casting on God all our care, not only the big things, but all the little ones as well.

"All your anxieties,
All your care,
Bring to the mercy seat,
Leave it there."

John Newton, the sailor-preacher of London, wrote:

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such,
None can ever ask too much"

THREE GENERATIONS!



Pastors J. T. Glass, John Woodhead and J. J. Glass photographed at the wedding of Alison Glass and Stephen Taylor.

Better and better

By G. J. FEASEY

Pastor of Elim Pentecostal Church, Stratford-on-Avon

WE are living in an age where war, cold war, summit conferences, tension and strife seem to rear their ugly heads in every country in the world. The eyes of all are centred upon a narrow strip of land in the Middle East. A cry comes from the lips of the Jewish leaders, "We will not give way!" From across the Jordan we hear the heated reply, "We will not give up!" and so the tension rages.

This situation is not strange to Jewish blood. From time to time in bygone days armies faced each other across the Palestinian slopes and thundered out warnings to each other, and the small, seemingly feeble Davids met, fought and conquered their Goliaths more times than we can remember.

But we turn our thoughts away from the political snakes and ladders of the Middle East to speak of our experience in Christ. As members of the true Church of God we face our Goliaths every day. They come to us with their seductive temptations and weapons of sin, but we can face them, like that lowly shepherd boy of old, in the power of the Spirit.

Rufus Mosley, an American evangelist, once said: "*Everything within the spirit of the world will get worse and worse, and everything within the spirit of Jesus will get better and better.*" We see the truth of those words coming to pass in the world today. The menace of drug addiction, the pagan philosophies of men, the sensual, perverted theatre productions and that other threat to world peace—air piracy in the form of hi-jack attempts—grow worse and worse. Our Goliaths seem to have taken body-building exercises to increase their stature! But, in the name of Jesus, all the resources of heaven are at our disposal. The world may seem black, the darkness may seem to engulf the believer, but the love of God and the unsearchable riches of Christ grow deeper and more precious every day.

Some Pentecostals are discouraged by the events around them. Instead of marching through this world in the power of the Spirit they have taken to looking around for vantage points from which to wail to passing Christians, "All is lost!" Their bi-focals have become misted. Their eyes are turned from the Saviour.

When the road is rough and steep,
Fix your eyes upon Jesus.

The totally dedicated Christian who has recognised the power of Christ and who relies upon it daily does not fear the passing show of the world with all its sin, but plunges more deeply every day into the preciousness of Jesus. He fixes his eyes upon the sovereign Lord and cries with a voice that echoes down into the very caverns of hell, "We will not give way." He boldly marches on under the banner of Christ pushing back the frontiers of sin. We are "*more than conquerors.*"

CHURCH REPORTS

ACCRINGTON **Pastor: G. I. Potts**

Over fifty children took part in our carol service before a "standing room only" congregation. It was a great time for rejoicing and worship. The children were trained by the pastor, ably assisted by the Sunday school teachers. The demonstration took the form of illuminated Nativity tableaux with Bible readings by the older children.

D. BARLOW.

CASHES GREEN **Pastor: R. J. Teague**

On December 20th a party of adults and Sunday school scholars (complete with Father Christmas!) and their leader, R. J. Teague, visited Cashes Green hospital. Carols were sung in the wards and all eighty patients were given gifts. In this service of love we realised the truth of the Master's words: "Inasmuch as ye have done it unto . . . the least of these my brethren, ye have done it unto Me."

(MRS.) BERYL BURFORD.

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

Recently ten people, including three married couples, were baptised in water.

The Crusaders have been making tremendous efforts to attract young people to the gospel coffee bar. They talk until nearly midnight about the things of God. Who are we to presume to assess the results of this enterprise?

On Sundays our church is usually filled to capacity. An application was made to extend our building. This resulted in a compromise, the council allowing us to modernise two existing back rooms and build two more above them. The structural work was done by builders, but the remainder by the pastor and the brethren, supported by Mrs. Anthony and the sisters.

The choir recently presented their tenth musical

festival, which delighted a full church on both nights. God answered prayer and gave us full electrical power, although much of the preparation had to be carried out in candlelight. The ministry of Pastor and Mrs. D. J. Green was greatly blessed of God. Many toys were brought for local children's homes.

LILIAN CROFT.

WEYMOUTH **Pastor: T. P. Mullen**

We went out door to door extending invitations to our carol service at Christmas-time and were rewarded when young and old, children and parents, people from the streets visited and our own members, about sixty-five adults and twenty-five children in all, attended. A piano duet was rendered by Pam Wall and Neil Taylor and carols were sung by the children.

Our minister faithfully proclaimed the gospel in song and ministry. All present were thrilled. It was the best carol service the church has known, a climax to a year in which we have felt God's hand markedly upon us.

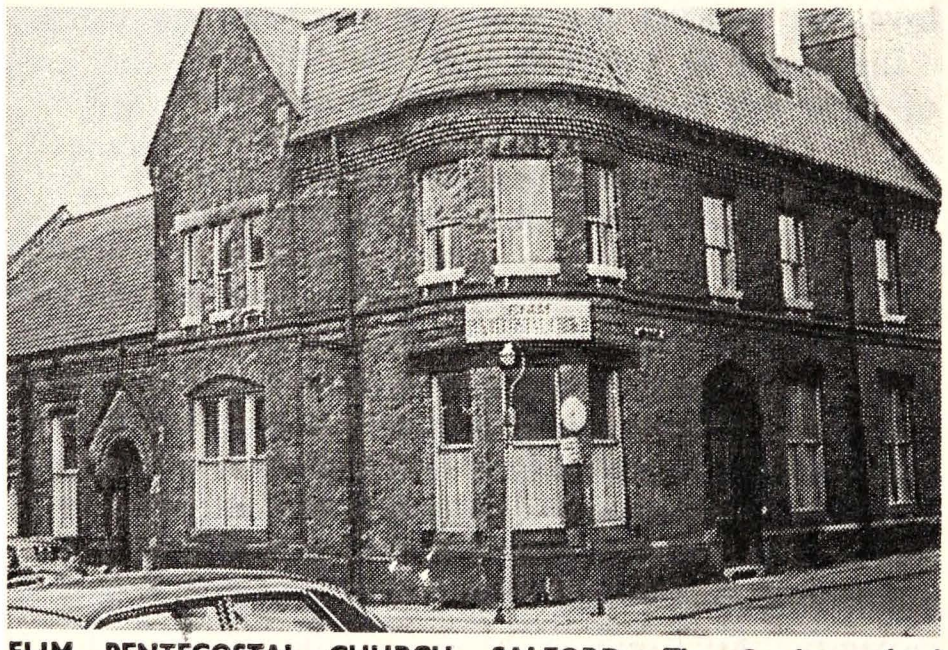
JACQUELINE NEWELL.

SALFORD **Pastor: A. Lambie**

It has been known for some time that our church building was to be demolished for redevelopment, but a site for a new church had not been allotted. However, an alternative building, a former health clinic, has been leased by the local authority pending further development (see photograph).

The temporary accommodation is very good, well situated and has amenities for Sunday school and for smaller meetings.

Door-to-door evangelism has been carried out by a number of members after a period of training by the pastor, and an increase in numbers attending the meetings is evident. A new building will be erected in two or three years' time.



ELIM PENTECOSTAL CHURCH, SALFORD. The Sunday school utilises most of the upper floor, which is reached by a separate outside door.

Recently Pastor A. Lambie celebrated his twenty-fifth anniversary of entering the ministry. A fellowship tea was followed by a special meeting in which many members took part. Pastor J. Tetchner ministered over the weekend.



In preparation for the new church a furnishing fund was opened and gifts have been donated specifically for an electronic organ. A Hammond organ, amplifier and speaker have been purchased and dedicated to the Lord's work. Our organist is Andrew Lambie, the pastor's son.

Report and photographs by A. MOORE.

Book review

Today, No. 2, published by Scripture Union. Price 1/6 (7½p), p. and p. 6d. (2½p) extra.

If you were not aware that the values of Christianity were a universe apart from those of industrialised, materialistic society you will be after digesting Scripture Union's usefully priced second topic-study magazine. To keep them that way, there is no substitute for prayer, Bible study and Christian fellowship. Anyway, what sort of exchange are the intoxications of Sunday sport, pre-marital sex, alcohol or pilfered dresses for heaven, sonship and daily guidance? *Today* admirably makes such points. The messages of the topics are clearer than the order of their selection; those who insist on clear titles, apart from those to "Mansions yonder," might be disappointed. There remains something contrived about some illustrations, though they are in complete contrast to the text.

LIONEL SCOTT.

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

READING: (3) MAKING A START

By DESMOND W. CARTWRIGHT
PASTOR OF ELIM PENTECOSTAL CHURCH, MARTON, BLACKPOOL

EVEN if you had an unlimited purse and endless time, it would not be possible (even if it were desirable) to read every book that was published during the past year. Some books have hardly been out of print for several hundred years, of which some certainly could be profitably read, but many new books hardly deserve a second glance.

In the past certain titles were recommended to us which it must be confessed we found incredibly dull. In offering advice we are very much aware that individual needs are by no means the same. In a review of one of the new Pelican Commentaries the reviewer highly praised the earlier commentary on Mark in this series. This writer would certainly not endorse those comments; the commentaries are spoiled by far too many critical presuppositions.

To new Christians we would recommend the two books of Bishop J. C. Ryle, issued by the Banner of Truth: *Five Christian Leaders* and *Five English Reformers,* though a secondhand copy of the first book (called *Christian Leaders of the Last Century*) is even better if you can obtain one as it has some fine writing on Wesley and Whitfield.

A balance should be kept between books on doctrine and biography. *The Cross and the Switchblade* has awakened many to their need of Christ, but we wonder if 6,000,000 copies of a book on *Holiness* or *Justification by Faith* had been sold what the result might have been!

With doctrine it is better to use a comprehensive volume that will give a grasp of the whole range of Christian truth. Two books are outstanding: T. C. Hammond's *In Understanding Be Men* (I.V.F.) and Berkhof's *Systematic Theology* (Banner of Truth).

Do not let a textbook decide every issue for you. Some are not impartial and most are deficient in some points, for example on the question of baptism, which we believe cannot be for any other than believers.

Let us now come to books that will help you to understand the Bible better. For new Christians the Billy Graham Evangelistic Association has published a book called *What the Bible is All About.* This gives a good and easy introduction to the various books of the Bible and it also contains special passages for each day. Another useful book is Halley's *Bible Handbook,* published by Oliphants.

The next stage is to select one particular book from the Bible and study it in some detail. Read it through at least twice, preferably more, including at least one modern translation. When you have got a fair grasp of what it says, turn to a commentary. A commentary should be a stimulus to thought, not a substitute for it. The best will mean more to you if you allow the Bible itself to speak to you first, without any other aid.

The series of Commentaries issued by the Tyndale Press are almost all of a high quality. John, Romans, James and the Epistles of John are all very good, but Acts is disappointing. The New Testament is now complete apart from Luke, and the Old Testament volumes are slowly being produced. If the same quality is maintained every preacher should have them and use them.

For those who desire a more simple form of commentary those of William Barclay on the New Testament issued by the St. Andrew Press are useful, but though Professor Barclay's books have sold over 1,000,000 copies, note that he is particularly good on the background to the New Testament and the meaning of Greek words, but on the question of interpretation he is by no means a safe guide.

For the more advanced student the best series are the volumes published by Marshall, Morgan and Scott in *The New London Commentaries.* F. F. Bruce on Acts is particularly fine.

(The recent publications mentioned may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.—EDITOR.)

FAITH AND CIRCUMSTANCE

There's never a winter so severe
That spring disdains to follow,
And never a circumstance so drear
But God's sweet grace will hallow.
From sun and rain and winter's cold,
Good earth brings harvest treasure;
And trial "more precious than of gold"
Increases faith's scant measure.

MILDRED ALLEN JEFFERY.

THE ELIM
EVANGEL

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EDITORIAL

EVANGELISM seems to have become inadequate to describe the reaching out of the Church with the saving message; the "in" expression is now "pre-evangelism." We have wondered just what this indicated, but two incidents have brought a new slant on the subject.

Two young men were discussing in loud, uncouth terms their associations with two girls. Their remarks occupied but a few moments, but the repetition of certain expletives was nauseating in the extreme. They were utterly careless of the presence of others and batted not an eyelid as they luridly commented on their pursuits. If they are typical of even a section of today's young men one would almost despair of their generation.

A group of church folk were talking about youth who came to their services who had no reverence or respect. They treated church and services as nothing out of the ordinary, unworthy of any form of deference. They talked and joked, went in and out of the building, showed no respect for property or for older people. But they had no background, as we say, at all. It would seem that neither they nor their parents had had any Sunday school experience. Most of them smoked from the age of seven onwards. They had no real idea of what it means to express oneself in a mannerly way. No wonder the church folk reacted.

We have described souls for whom Christ died. Other ways must be found to win them if conventional, "respectable" methods do not touch them. Is the place for reaching out to youngsters such as we have depicted the average gospel service? On the other hand, if we sectionalise our gospel work—as was done when we had a rash of campaigns to reach Teddy boys—how do we later join the old, established congregation and the new, raw, sometimes rough young converts? Are our gospel meetings, free and easy as we consider them to be, too stuffy?

We feel that we must take a lesson from the body. Growth cannot be recognised by the individual in whose body it is taking place. Development happens to the organism and it is quite unconscious. Only after a passage of time are we able to realise that growth has taken place.

Perhaps in our evangelism we need, certainly as far as the individual assembly is concerned, to emulate this. If we reach out for numbers with which we can adequately cope and pray them into a real experience of the new birth and of the baptism of the Holy Spirit, is there not a likelihood that they will feel the call to win their own age group and that the increase will take place naturally in a way that will bring glory to God and blessing to the church? Dare we say evolution and not revolution!

Still there seems to be a place for what has come to be called pre-evangelism. In big cities especially children tend to have almost no spiritual background. Hymns are unknown. The names of God are but oaths uttered all around. Some, perhaps many, Christian teachers are working in spiritual jungles. We would like to see much more thought and prayer given to this difficult subject. We have been saying that Britain as a nation has been living on its spiritual capital.

(*continued on page 14*)

STUDIES IN THE EPISTLE TO THE HEBREWS (5)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

THE INCARNATION AND ITS MEANING
(2:10-18)

THE meaning of the Incarnation is revealed here. Man's lost dominion was regained in the person of Jesus, who as true Man was made (for a little while) lower than the angels, but is now "crowned with glory and honour." The moving cause of such a wonderful destiny for fallen man was "that He by the grace of God should taste death for every man" (v. 9). The Son of God, portrayed in chapter 1 as "so much better than the angels," appears in chapter 2 as the Son of man "made a little lower than the angels" to suffer death and thus to redeem His people from death.

God's purpose was to bring many sons unto glory (v. 10), but there first had to be a Leader, a Pioneer, to take men to their goal. Jesus is seen to be "the captain" (A.V.), "the pioneer" (R.S.V.) of our salvation. "*Archegos*" means a pathfinder (translated "Author" in 12:2). He is the One person capable of seeing His people through safely to the end—leading them to the heavenly promised land. God sent His Son to tread the pathway first and so He has opened the way for us through the sufferings of the cross. "Perfect" (v. 10) does not mean moral perfection (cf. 4:15; 2 Corinthians 5:21); it signifies that by which He could bring "many sons" into the presence of God. "Christ was 'perfected,'" says Griffith Thomas, "in the sense of being equipped for His work as Saviour, for obviously His divine person needed no perfecting."

Christ is not only our *Archegos,* He is also our Brother, for He is one with His people (v. 11). The consecrated Son of God consecrates the sons of God; they "are all of one stock" (N.E.B.). Three Old Testament quotations (vv. 12, 13) are used to support the idea of Christ's union with His people (cf. Psalm 22:22, a messianic psalm dealing with our Lord's sufferings; Isaiah 8:17 [Septuagint], which infers that the utter dependence of Christ on God expresses His kinship with His people; Isaiah 8:18). Christ's people are set forth as His "brethren" (Hebrews 2:11), His "congregation" (v. 12, R.V.), and His "children" (v. 13).

THE IMPLICATIONS OF THIS RELATIONSHIP
(vv. 14-18)

Christ's Victory (vv. 14, 15). Bishop B. F. Westcott declared that the Incarnation had a two-fold object: "to overcome the prince of death (v. 14), and to establish man's freedom, destroyed by the fear of death (v. 15)." Man's great enemy is death, but the Son of God conquered this final foe when He became incarnate and entered into death, not as a helpless Victim, but as the decisive Victor (cf. Romans 14:9; Revelation 1:18). This Epistle was addressed to those who faced possible martyrdom (cf. 12:4). They could do so without fear, for Christ has freed His brethren from the terrors of death. Natural death still remains, but it has lost its sting for the believer (1 Corinthians 15:55).

Christ's Sympathy (vv. 16-18). The Destroyer of death is also the Sustainer of life: "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham" (v. 16, R.V.). Our Lord not only took human nature, He also "taketh hold" (Greek, *epilambanetai,* "takes hold of" or "takes by the hand") not of angels, but of men, in the sense of helping them and rescuing them from their plight. They needed One who could make them right with God (v. 17) and help them to triumph over life's temptations (v. 18). To minister thus to men, Christ had to enter into their temptations (cf. 4:15). "High Priest" (2:17) occurs here for the first time in the Epistle; it is also the first time that it is applied to Jesus Christ in Scripture. Verses 17, 18 anticipate the major theme of the Epistle which we shall consider in greater detail in a later study.



YELLOW FEVER or MODERN MISERY-GO-ROUND

by
H. W. Greenway

"I gathered me also silver and gold . . . and behold, all was vanity and vexation of spirit, and there was no profit under the sun"
(Ecclesiastes 2:8, 11).

"And now, you plutocrats, is the time for you to weep and moan because of the miseries in store for you! . . . your gold and silver are tarnished. Yes, their very tarnish will be evidence of your wicked hoarding and you will shrink from them as if they were red-hot" (James 5:1-3, J. B. Phillips).

WE are witnessing the phenomenon of the last days, or should we say the tragedy of man's final delirium. Never were the words of the Man from Nazareth, who gave up the vastest riches to take upon Himself the deepest poverty, more apposite than they are in our greedy society: "He that loveth his life shall lose it" (John 12:25). Everywhere, in every nation, political party, stratum of society, church organisation, from the imploring, poverty-stricken, hungry millions to the avaricious, cold-blooded business tycoons, the madness of the great illusion drives men to their own self-destruction.

Having turned their backs on the light of truth their shadows lengthen before them. The sun of hope dies on a generation that has ignored the divine question put to an earlier age: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Our Lord calls for self-diagnosis; to heed this call could save man from the torment of utter disillusionment.

The hysteria excited the gold diggers of the nineteenth century who raced across the world in search of the yellow metal that held promise of earthly gain, which had become the symbol in the minds of men of happiness, security and satisfaction. Alas, how often it terminated in the raging paroxysm of frustration and ultimately of spiritual and physical death! In his book *River of Gold*, Hector Holthouse tells of "the steamy, mangrove shore of the Endeavour River" where the tent town sprouted. "Its sole business was Palmer gold. Men and women of every race jostled in its streets. . . . The gravels of the Palmer, its creeks and gullies, yielded a hundred tons of gold. Men who won it easily spent it easily. Horses were shod with gold and nuggets were wagered on flies crawling up bar-room walls and tossed to dance-hall girls as payment for Australia's first strip-tease shows. But the Palmer kept the balance by making others pay. Hundreds died of starvation, of fever, of a bullet or a spear. Chinese coolies hung from trees by their pigtails for days, in batches of half a dozen or more, waiting their turn to be knocked on the head, roasted, and eaten."

We are not long in this world before we are afflicted with this idiotic longing to possess, the Devil's most vile malady. The child cries for toys. The hungry child stands outside the confectioner's shop window longing for the attractive cakes and sweets. The adolescent applies for entry into the university, hoping to reach the top in industry or politics. So the drive goes on until the futility of the false notion begins to bite into the inner consciousness. The child soon discovers that toys lose their attractiveness once Father Christmas has brought them; they lie on the kitchen floor discarded in deference to an old tin box or mother's saucepan lids. The child who gazed longingly into the pastrycook's window sits in the corner or tosses in bed with a bilious attack learning the painful lesson that too much sweetness brings sourness. Students at university, or at least some of the reforming type, join up with some off-beat political group, or even deviate into the weird twilight underground of the drug manipulators, only to join the drop-outs in a final loathing of the society into which they were thrust by an accident of birth and which they reject for its futility and idiotic waste. The lesson of life is that the quest for satisfaction all too often ends in dissatisfaction.

The complaint is worldwide. The cry is heard from the shop floor up to management levels and it is seen painted on the crudely designed banners that sag in the straggling processions: more money. Unions and bosses wrangle over wage demands and arrive at unsettled settlements, for the solutions they find intensify the fever they suffer—and so the misery-go-round keeps spinning, more things, cars, washing machines, household gadgets, houses, holidays-in-the-sun. The ancient poor become the newly rich, the old-time rich become the new poverty class. The cruel scene is one of utter confusion. All the time the fever rises, and no one seems able to find an antibiotic to lower the temperature.

We are beginning to learn by bitter experience that the words of Paul have a vital, universal application: "For the love of money is the root of all evil" (1 Timothy 6:10). Note that this Letter was sent to a young man engaged in ministerial duties. The writer adds: ". . . which while some coveted

after, they have erred from the faith, and pierced themselves through with many sorrows." The mask of hypocrisy covers the face of the cleric who refers to the will of God when in reality he responds to the lure of a more lucrative pastorate; he is false to himself and false to his charge. Paul points to the need for dedication to the high calling of the Christian ministry as he continues to exhort Timothy: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:11, 12).

The cure for money mania undoubtedly lies in a dedication to higher ideals and nobler pursuits. Without a remedy all evils develop until the nemesis of death intervenes. The poem of Sir Clive Phillips-Wooley sums up this very tragedy.

"My body stained with the rust-red drip
Which dropped from my master's hold,
My soul dyed red with a deeper stain,
The stain of that devil—Gold.

My loins grew bent, my hands grew crooked,
My eyes grew blear and dim
Away from the light of the blessed day
In the holes where I followed him.

Toiling for millions I could not use,
While the life I might use went by,
What wonder the Devil laughs long tonight
As he watches his bond-slave die!"

In the halls of Babylon Belshazzar gathered his princes, wives and concubines to drink out of the sacred vessels of the temple in Jerusalem. Abandoned to his drunken orgy the king sought for some further way to abuse the Almighty Jehovah and called for the vessels that they had captured at the siege of Jerusalem. As though to add insult to blasphemy they praised the gods of *gold,* silver, brass, iron, wood, and stone. But as they quaffed in praise of the yellow god the divine hand of retribution appeared. The king's days were numbered. Already the advancing hosts were marching up the river bed to take the city from within its closed gates, and that night Belshazzar was slain.

Paul has the answer to our problem: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1, 2). Ebenezer Erskine often said concerning the night of his conversion, "I got my head out of Time into Eternity." That is the realm of contentment, where the lust for corruptible things has no place and where gold has no relevance except as a medium of usefulness in the service of God's great kingdom of love.

THEY SLAPPED GOD ON THE FACE

(Matthew 26:27)

By F. LAVENDER

Pastor of Gloucester Elim Pentecostal Church

DOWN the ages a slap on the face with the open palm has been regarded as an insult, not because of the pain of the blow but because of the sting of scornful contempt which lies behind it. Usually the slap carries the need to prove one's manhood in fight. To refuse the challenge brings the added shame of taunts of cowardice.

The accusation brought against Jesus by the Jews was His own claim to be the Son of God, so the slap on the face challenged Him to prove His Godhood, not His manhood. His insulters were saying in effect: "If you are God, prove it by answering the challenge; come on, fight us!" When He did not respond to their insult they regarded it as proof that His claim was false. They slapped God on the face and seemed to get away with it; they insulted Him and nothing happened to them!

Divine *justice* might have been satisfied by wiping out the mockers. After all, they had challenged Jesus to show that He was the Christ of God, the Judge of all. Their wickedness merited death and destruction, so justice would be revealed and vindicated by immediate punishment. However, the Lord Jesus had shown another way of responding to insults—that of love which turns the other cheek (Matthew 5:39). Divine justice held back, therefore, so that divine love might have its chance. The Lord Jesus died willingly to bring repentance and salvation to those who mocked Him. Many believed on Him and were forgiven and restored to God, while others refused to repent and came under the condemnation of divine justice.

The Bible shows that you and I have also done wrong. We are sinners. If you have not loved God with all your heart and soul you have broken the first commandment, you have sinned. If you have not loved your fellow man as yourself or if you have done wrong to him, you have sinned. As surely as the servants of the High Priest insulted Jesus, so your sin slaps God on the face. **Yet in love He is offering forgiveness and salvation to you if you will repent.** He died to save you from sin. He has turned the other cheek to you. But if you continue to slap His face by your sin then you will be self-condemned. He wants to show mercy and to make you His child. **Will you turn to Christ from your sin and ask Him to save and cleanse you and give to you eternal life?**

From T. H. Stevenson

THE agreement to sell Methodism's Kingsway Hall for £3,000,000 has provoked lasting interest within Methodism and without, but as long ago as June 1970 the minister, Lord Soper, declared: "Central halls are a dead loss and the sooner we raze them to the ground the better. We had the message at Kingsway Hall when, after a service, half the roof fell in. We took that as a sign and acted accordingly." It is intriguing to find Lord Soper believing in "a sign." In his theology he denies the virgin birth of Jesus, of which Isaiah said "This shall be a sign unto you." Equally he summarily dismisses the physical resurrection of our Lord, which Christ described as "the sign of the prophet Jonah." As for signs promised to "follow them that believe," or "signs in heaven" relative to the last days, these also are cast aside. But a falling roof is a sign from above in a more than literal sense—most convenient! More than a falling roof, the practical reason for disposing of this building has been a steadily falling congregation which Lord Soper has experienced over several years. The statement that Methodist central halls are a dead loss will be contested by many Methodists. From Brighton to Bradford there are several such churches that would refute such generalisation. The Methodist Central Missions Committee recently referred to "the great work still being done by several of them." Nor does the peculiar situation of central London churches explain the decline of Lord Soper's congregation to the 100 mark, as other London congregations, Anglican and Nonconformist, draw great crowds.

Referring to the roof falling, Lord Soper said: "We had the message at Kingsway Hall," but the truth is that he has not had the message, certainly not the message of the King's way! If Lord Soper had the right message Kingsway Hall would be far too small. He would require an even bigger building than that of Rev. Ian Paisley, a man so much decried by him, and a man whose congregation is surely the largest in the British Isles. If publicity, prominence, peerage, participation in television and sound radio programmes of discussion and entertainment, penmanship, politics, parading, preaching and personality could draw and hold a congregation, Lord Soper would stand supreme. But all these and more have failed him as a minister. Only a little while ago Lord Soper mentioned that many of his young left-wing student friends felt he had let them down. Not even his left-wing socialism has helped him. He seems left out on a wing.

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Margaret M. Ladlow's page

CHILDREN AT PLAY

(Luke 7:32)

I WAS told even before setting foot in the City of Salisbury that it possessed a fine market square. I discovered that the stalls are set up twice weekly and it becomes a busy, cheerful trading centre. Even so, it is a far cry from the African market I used to visit every Saturday during my stay in Ghana. Salisbury market is crowded and noisy with passing traffic, but very clean and well-ordered compared with its African counterpart. I never failed to be amazed at the number of children in the Koforidua market. Sometimes the whole place seemed to be one vast playground for dusky children of all ages, singing, talking, chasing one another, yelling at the top of their voices, jumping over the smelly open drains, scooping up the sandy soil, and playing with the produce that their mothers and older sisters were selling, often completely oblivious of what was going on around them.

I shall never forget one particularly African game involving clapping and jumping, because some energetic little girls, who lived opposite to the Elim mission, always had a prolonged session of this on Sunday afternoons just as I was trying to rest after a two-hour visit to the local hospital to sing and speak in six wards. On the whole though I think children are pretty much the same the world over. From the mission house balcony I have seen children dressed up, obviously playing weddings, walking in procession, and little tots playing at being mothers with an empty talcum tin in place of a baby secured on their backs by a strip of cloth. I have a hazy recollection of my own daughters when they were small playing funerals and getting scared because it seemed so gruesomely realistic. Returning to the Ghanaian scene, there was an adorable group of four-to-six-year-olds I used to watch with pleasure. They often had a song and dance session in our mission driveway, then changed into marching soldiers and finished up after dark on the steps of their houses having a meeting and going through the full repertoire of Elim Sunday school choruses. There was a fat, roly-poly little boy who joined in every game with gusto, but some of the little girls would resent being organised, and would begin to sulk or run out of the games screaming in temper.

In two of the gospels we read of the Lord Jesus revealing His keen observation of the ways of children at play. I never cease to be thrilled when I come to these Scriptures, for they show us how human He was and how in touch with everyday life. People who cannot tolerate children dismiss them as rowdy little horrors and ignore their activities, but folk who love children watch, understand and enjoy seeing their unselfconscious play. **Jesus was the Friend of children.** What a scathing comparison He gives therefore when He utters words of condemnation directed mostly at the leaders of the generation, the Pharisees and intellectuals. Read the story for yourself (Luke 7:31-35). How chagrined the haughty critics must have been when they were likened to children in the market place. Jesus said they were no better than children having a squabble and saying " when we played you a happy tune you did not dance, when we wailed you a sad lament you did not weep "—simply put: " We played weddings and you were not pleased; we played funerals and you would not join in!" Nothing will suit awkward uncooperative children and who can fail to understand the Lord's sorrowful exasperation with the leaders of religious thought who severely criticised both John the Baptist and Himself? There are difficult, stubborn, hard-to-please children today, as there always have been, but there are also adult Christians who have never progressed from these childhood attitudes. Anyone bearing responsibility in the Church would far rather face direct opposition and even persecution than deal with those who have the mental attitude described by Jesus. I call such people " the awkward squad." They are impossible to please. To put it bluntly they deserve to be left high and dry, completely ignored by busy workers in the church or the sphere of service which demands so much effort in winning souls and caring for needy people.

The Amplified Bible elaborates on the summing up of the Lord Jesus in Luke 7:25 thus: " Yet wisdom is vindicated (shown to be true and divine) by all her children (that is by their life, character and deeds)." William Barclay comments on this discourse: " The human heart can be lost in a perversity in which any appeal which God can make will be met with wilful, wayward, childish discontent."

Have we grown up or are we still peevish children?

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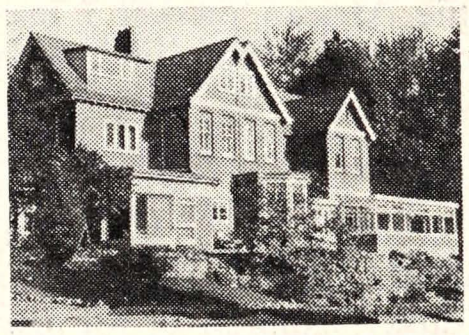
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BIRTHS

COLE. On December 14th, to Ian and Pauline, of Elim Pentecostal Church, Graham Street, Birmingham, God's gift of a son, Stephen Edward.

WATSON. On December 23rd, to Brian and Kathryn (née Pickering), of York, God's gift of a son, Richard Ivor.

YATES. On January 6th, to Michael and Ann Yates, of Elim Pentecostal Church, Gloucester, the gift of a son, Daniel Adam.

DEDICATIONS

JONES. On January 3rd, Carl Mark Corey Jones was dedicated by Pastor Ken Smith at Elim Pentecostal Church, Bolton. C.2320

SMITH. On January 3rd, Andrew Priestley Smith, son of Pastor and Mrs. K. Smith, was dedicated by Pastor Stanley Beresford at Elim Pentecostal Church, Bolton. C.2319

ENGAGEMENTSS

ATKINSON—CLARKE. The engagement is announced of Paul Atkinson (pastor of Harrogate Elim Pentecostal Church) to Miss Susan M. Clarke, of Hull City Temple.

PRICE—CURTIS. Mr. and Mrs. A. J. Curtis have pleasure in announcing the engagement of their only daughter, Audrey, to Roger, only son of Mr. and Mrs. H. E. Price, on December 24th, 1970. All are members of Sparkbrook Elim Pentecostal Church. C.2318

MARRIAGE

DIXON—DREW. On January 9th, at Elim Pentecostal Church, Selly Oak, Christopher John Dixon to Stephanie Drew. Officiating minister : A. Caple.

WITH CHRIST

CULLEY. On January 9th, John Emmanuel Culley, aged 75 years, member of Elim Pentecostal Church, Gloucester, was called home. Officiating minister at funeral : F. Lavender.

PADLEY. On January 7th, Arthur Lawson Padley, aged 80 years, founder member of Elim Pentecostal Church, Sheffield, and father of Mrs. Margaret Ladlow, passed peacefully into the presence of the Lord. The memory of the just is blessed (Proverbs 10 : 7). Officiating minister at funeral : A. V. Gorton.

COMING EVENTS

BIRMINGHAM, Kingstanding. February 6-10. Elim Pentecostal Church, Warren Road. Pastor's twentieth anniversary. Saturday at 7. Presbytery rally. Sunday at 11, 3 and 6.30. Weeknights at 7.30. Preacher: J. C. Smyth.

BRIGHTON. February 10. Elim Pentecostal Church, The Lanes. United Presbytery Youth Rally conducted by the President. At 7.30.

EAST HAM. February 5. Elim Pentecostal Church, Central Park Road. Men's Fellowship meeting at 8. Speaker: John Barr.

GLOUCESTER. January 30, 31. Elim Pentecostal Church, Park End Road. Preacher: A. K. Chamberlain. Saturday at 7.30. Sunday at 11 and 6.30.

LEYTON. February 6-14. Elim Pentecostal Church, Vicarage Road, E.10. Back to the Bible rallies. Preacher. F. Lloyd-Smith. Saturday at 7, Sunday at 11 and 6.30. Weeknights (except Friday) at 7.45.

SOUTHPORT. January 30, 31. Evangel Temple, Manchester Road. Sunday school prizegiving. Preacher: Eric Garner. Saturday at 7.30. Sunday at 10.45, 2.30 and 6.30. February 7, 8. Lord's Day Observance Society meetings. Preacher: Howard P. Crosseley. Sunday at 6.30. Monday at 6.30 and 7.30.

STOWMARKET. January 30, 31. Elim Pentecostal Church, Crowe Street. Visit of students from Elim Bible College. Monthly rally on Saturday at 7.30. Sunday at 11 and 6.30.

ITINERARIES

The President:

February 6, Newhaven; 7 Hastings; 8, Eastbourne; 9, Hove; 10, Brighton; 11, Bognor; 13, Worthing; 14, 15, Portsmouth.

London Crusader Choir with Douglas B. Gray:

February 6, Oxshott; 14, Reading; 20, Twickenham; 27, Wimbledon (Town Hall); March 7, Croydon (Wormwood Scrubs prison afternoon); 14, Orpington (Maidstone prison afternoon); 20, Little Hallingbury; 27, Eastbourne (Congress Theatre).

Miss M. Hooper:

January 30, Dowlais; 31, Merthyr; February 1, Treharris (a.m.), Abercynon (p.m.); 2, Abertysswg; 3, Aberdare; 4, Mountain Ash; 6, Caerphilly; 7, Pontypridd; 8, Porth; 9, Trealaw; 10, Llantrisant; 11, Cardiff; 13, Llanelli; 14, Swansea; 15, Neath (a.m.), Briton Ferry (p.m.); 16, Port Talbot; 17, Bridgend; 18, Barry; 20, Newport; 21, Caldicot.

Joseph Smith:

January 30, 31, Chesham; February 2-7, Ealing; 13-15, Woolwich; 20, Rye Park.

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THE CIGARETTE SPEAKS

"I'm not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances for success."

* * *

That day of worry is more exhausting than a week of work.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, February 1st — Leviticus 26:40-46

" Then will I remember My covenant " (v. 42).

Promises are good capital providing we have a faithful promiser. Here the Lord assures us of His faithfulness in fulfilment. In a covenant there are agreed conditions. Israel's was: " If they shall confess their iniquity " (vv. 40, 41). We have similar conditions, viz.: " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness " (1 John 1:9), and, with regard to divine healing, James 5:16.

Sin prevents fulfilment, therefore putting our lives in order is the secret. We know that God is faithful (Hebrews 10:23; 11:11).

Tuesday, February 2nd — Obadiah 1:1-21

" Thou stoodest on the other side " (v. 11).

We cry shame on the people who stand by doing nothing to help when a brother is in trouble. The Lord was displeased not only for this reason but because Esau assisted Jacob's enemy (v. 14). The Lord is a just God: " as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head " (v. 15). We find the same thought in Galatians 6:7.

We need grace to help those who have offended us, for it is easier to help a friend, or even a stranger, than one who wronged us. The Lord is the rewarder. If we do good we shall be rewarded with good. Let us keep our souls pure from the deadly sins of pride and resentment, doing to others what we would have them do to us.

Wednesday, February 3rd — Micah 1:1-16

" Behold, the Lord cometh " (v. 3).

It is a terrible sin that moves God to anger. Israel loved and served idols rather than the living God whom they had proved. Sin, like a pestilent, ravaging disease, must be driven out. The Lord cannot stand by and see His creatures destroy themselves without providing some way of escape. With warnings of the wrath to come, we have the gracious words of John 3:16. A. M. Toplady brings us the thought in the much-loved hymn:

Rock of Ages cleft for me,
Let me hide myself in thee!
Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure:
Cleanse me from its guilt and power.

Thursday, February 4th — Micah 2:1-13

" I will surely assemble, O Jacob, all of thee " (v. 12).

This glorious news comes like a ray of light from heaven bringing hope for the house of Jacob. This is the grace of the shepherd of Israel who will gather together the remnant. He will not gather them secretly or quietly. There will be a great disturbance, a great noise, to prove that the Spirit of the Lord is not straitened (v. 7).

People often say that the Spirit of the Lord does not function in the Church, forgetting that the Lord promised: " The glory of this latter house shall be greater than of the former " (Haggai 2:9).

Friday, February 5th — Micah 3:1-12

" Full of power by the Spirit of the Lord " (v. 8).

Here was a man who stood before the leaders to denounce their love of evil and their hate for good and to expose the false prophets who spoke of pleasant things when they ought to have been warning the people of the evil day to come upon them if they continued in sin.

It is easy to pass over the ominous day and to speak of a brighter one. There are many escapists today, people who refuse to face the truth. In Acts 1:8 the Lord promises power. In Acts 2 we see once-fearful disciples bold in the proclamation of the truth with wonderful results—despite many obstacles. " The promise is unto you, and to your children " (Acts 2:39).

Saturday, February 6th — Micah 4:1-13

" It shall come to pass " (v. 1).

Students of prophecy are familiar with the words " the last days." They are the days when God speaks by His Son —the Day of Grace. Pauls calls them " perilous times " (2 Timothy 3:1), but out of it all the Lord is establishing the Kingdom of Heaven.

The Lord is a specialist in making diamonds out of cinders, in giving beauty for ashes, in restoring peace out of tumult. Believers can rejoice that they are new creatures in Christ Jesus, lively stones in the building of God.

" It shall come to pass even as the Lord hath said."

Sunday, February 7th — Micah 5:1-15

" Whose goings forth have been from of old " (v. 2).

The birth of Christ was foretold approximately 710 years before it took place, foretold by Him who is from everlasting to everlasting, the living God whose " eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him " (2 Chronicles 16:9). He goeth forth as the morning to bring light to them that sit in darkness. Only Jesus could say " I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life " (John 8:12). In this light we have fellowship with the Father and with His Son, fellowship with the Eternal (1 John 1:3).

ELIM DIVINE HEALING PRAYER PARTNERSHIP

A testimony from Worcestershire:

" I feel I must tell you that the Lord is wonderfully answering prayer on my behalf. I feel I could shout " Praise the Lord " from the top of the Eiffel Tower! For the first time in twenty years my doctor is very pleased with me, and was able to tell me that my blood pressure was beginning to come down. Best of all, I have not had any of the terrible pains in my head which were a result of premature hardening of the arteries, especially the one supplying the blood to the brain. To enable you to understand how miraculous all this is I will tell you a little of my family history. My chronic hypertension is hereditary from both sides of the family, my mother, father and brother died at the ages of fifty-six, fifty-seven and fifty-eight, and my remaining younger brother has recently sustained his third coronary thrombosis. I have outlived them all and when I know that I could have died of a cerebral haemorrhage, like my fifty-six-year-old brother, can you wonder that I want everyone to know? "

EDITORIAL *(continued)*

There are signs that we are overdrawn. We do not say for one moment that all or even the majority of young folk are like those described—of course not; but we have an unhappy feeling that their numbers are increasing actually and proportionately. Means must be found to win them. Thank God the compulsion of the gospel call already influences many to seek to do this. May there be many more!

Whitehaven Crusaders testify

I THANK God for Christian parents, who are a real asset and encouragement to me.

The Lord saved me at a campaign in Workington at the age of eight. Students from Kenley Bible College were conducting meetings in our church. Towards the end of these meetings I realised that I must accept or reject God's love.

Four years ago at a baptismal service in Whitehaven Elim Pentecostal Church I followed the Lord through the waters as an outward testimony of my faith.

Two years later I was gloriously filled with the Holy Ghost. God has proved Himself faithful in every way. He has blessed me spiritually, physically and in ways too numerous to mention. The Lord healed me of acute bronchitis when I was a child, through Pastor Hodgson praying for me.

I would say that whatever your problem take it to the Lord. You will find a Friend in time of need.

IAN ULYETT.

☆ ☆ ☆

Everybody loves to know that someone cares. We like being with loving people and enjoy the relaxing atmosphere when spending time with friends. I cannot claim to have friends in high places, but I do have a Friend high over all, Jesus, ruler of heaven and earth, who cares enough to be my Friend. He cared through the years when I shunned Him. Despite my constant denials of His existence, He loved me. He did not turn His back on me, but lovingly led me to the moment when I simply cried out and admitted that I had been wrong.

The Lord led me to a church which is alive, one which finds its strength and joy in the promises of God. Pentecostal fires burn high in the souls of God's people to encourage and edify. Praise the Lord, Pentecost is my experience too; the Holy Spirit has comforted my soul and made an impact on my life.

In my Christian life the Lord is all I need; He says "I am." To me this means that throughout eternity He is my Saviour, Healer, Baptiser, coming King and more besides.

NORMA TYSON.

☆ ☆ ☆

When walking home after being with friends I felt so empty inside. Soon after this an Elim Crusader invited me to church. Looking back now I know my conversion was a result of prayer. I attended the meetings and was aware of a warmth that I had been missing.

Then at an evangelistic crusade God spoke to me through the evangelist, Pastor Brian G. Edwards. What a struggle went on in my heart! The crusade ended and I had not decided for Christ.

The Crusader leader drove me home one Sunday night and spoke to me about my salvation. Later, while listening to Trans World Radio, I heard a man speaking on the Second Coming. Something happened! I began to weep and couldn't stop. I accepted Jesus as Saviour and was born again. My twisted thinking was straightened and joy filled my heart. Only Christ could have cleared the filth and blackness from my mind. Many times since I have proved that "He abideth faithful." My name is in the Book of Life. Praise God for praying people!

ROBIN MARTIN.

☆ ☆ ☆

Adds local minister, Pastor K. John Cave:

We lost our Crusader Secretary to Elim Bible College, but now, under the leadership of Philip Stephenson, the work goes steadily ahead. Among our many activities have been regular visits to the approved school, door-to-door and open-air work in the surrounding area, a service conducted in a public-house and an excellent witness on the beach at St. Bees. There has been no phenomenal surge forward, but in many ways we endeavour to fulfil Mark 16:15.

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TESTIMONY TIME

FROM DEATH TO LIFE

By PHILIP J. TOFT
(WESTCLIFF-ON-SEA)

THE engine throbbed and, letting out the clutch, my friend and I moved off along the road. The sun shone brightly in a cloudless sky and it was a thrill to feel fresh air in our faces. On this last ride before preparing for the rest of our examinations during the coming week, we turned towards the open countryside.

Two weeks later I woke up too stupefied to know whether anything was different. Then I saw my broken leg and paralysed arm. I looked with blurred vision and saw my friend in a similar condition in the next bed. My shock-scarred mind began to grasp the magnitude of the accident.

Time passed and we slowly improved, until we were discharged from hospital complete with calipers, walking sticks, and one paralysed limb.

Not long after this my father moved to the church at Westcliff. I decided to attempt my schooling once more, now at a college in Southend-on-Sea. It took me a little time to realise how much the head injuries had done to me. I had retained none of the knowledge that I had studied for my examinations and I seemed unable to relearn it.

A letter arrived from my friend, Tom, to say that he had passed his examinations and was commencing to study for his A levels. Relief flooded through me that I had not been responsible for preventing Tom continuing his education, but a real bitterness that I was incapable of continuing mine developed.

Receiving physiotherapy two or three times a week, thinking of the friends I had left behind in Ballysillan, Belfast, and brooding over what future I might have, life seemed scarcely worth living. Then I thought that possibly the Gospel that I had been brought up with might mean something, so I bowed my head and said, "God, if there is a God, heal my arm!" Nothing happened. "So much for all that self-persuasion!" I hoarsely whispered to myself.

Not long afterwards came word that Tom had become a Christian. I felt sorry for him. At least I would stand on my own feet; I'd make life exciting and therefore worth living. Buying the largest motor-cycle I could get my hands on, I raced round all the nearby countryside. After a year's physiotherapy I regained considerable movement in my arm, and scarcely limped, but I was very much a fool.

At this time I went to church about every other Sunday, just for something to do, and in church I thought I had found some of the biggest hypocrites alive. I became exceedingly cynical. I became so bitter with myself and the whole world that I decided that life was not worth living and, one Sunday morning, I made up my mind to put thoughts into action. Suddenly, the fear of hell came surging through me. "No, there could be nothing worse than what I was living through; hell is Philip —— *me;* but if there's a hell *there's a God to save me!*" were the thoughts that twisted round and round inside me. Utterly at an end of myself I knelt at the side of my bed and cried, "God save me. God save me." Immediately relief flooded my heart, but even so, being weak in faith, I said "Save me! Now give me reassurance. No conditions, Lord, like healing my arm—just give me reassurance."

That evening a young chap from a different church on the other side of the town, who had also been involved in an accident and had found Christ as his Saviour, came to see me. He said "Phil, I just felt led to come tonight and talk to you and I don't know why."

Months later a relative in a different part of the country told of how she had really been burdened for my soul on that very Sunday morning and had prayed until the peace of God had come to her.

"We have a great big wonderful God," and He is still guiding my life. Praise be to His name.

VERDICT

The world is loss, all hopes are gone,
One's mind submits and hopes to die.
But then the Saviour enters in
And brings redemption sure and free.

He offers life and purpose new,
He offers hope and lasting joy;
He offers all this now to you,
To last for all eternity.

Will you refuse, be bound by sin
And all its treacherous, thorny ways?
Or will you let the Saviour in
To guide you through eternal years?

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THE ELIM
EVANGEL

Vol. LII No. 6 February 6th, 1971 9d

From the President's pen . . .

JOTTINGS FROM A FAIRLY FULL DIARY!



WELL, here we are in 1971. I pray that it will be a year of outstanding blessing in the service of the Master, for you and yours and for the whole Elim family.

Many start to keep a diary at the beginning of a new year and then fail to keep it up to the end of the year. For obvious reasons I have made a very special effort to keep mine up to date since last May. I would like to turn over some of its pages with you.

THURSDAY

I'm on my travels again. Today's destination is Becontree. Getting through London is becoming more and more of a nightmare. I am fairly sure that I need the A11. Winding down the window of the car I attract the attention of a local. "Excuse me, can you kindly direct me to Becontree?" "Oh, yes, that's quite easy. First left, on to the traffic lights, turn right and if you take the third on the right, it's just straight on. *You can't miss it!" But miss it I did!* Why is it that whenever I ask for directions they all seem to end up by saying, "You can't miss it"? They evidently don't know how easily I do miss it!

I am thrilled that my heavenly Father knows me better. "He knoweth our frame; and remembereth that we are dust." It is a new year and I pray that I shall miss the way less frequently and that I shall walk more closely to the One who has promised to guide me with His eye. Many other Elim members must feel the same—and probably you are among them.

FRIDAY

It was a good service last night and the young fellow who played the Hammond organ was really brilliant. This reminds me of something which has greatly encouraged me as I have visited our churches during the past months: we have in our ranks many fine young people with outstanding talents which they have dedicated to the service of the Master. I should be more grateful to God for them. I should encourage them, seek to inspire them more, spend more time in prayer for them, for these young people will be among our movement's leaders tomorrow.

SATURDAY

Today has been an exciting day. I have had the opportunity of talking to a good number of our

FROM THE PRESIDENT'S PEN (*continued*)

Elim young people about Elim's message and vision and I have witnessed their great hunger for God and their desire that He might use them more and more for the salvation of the lost. The wealth of our movement is not so much in our property and material possessions, but in these fine young people. Close on sixty of them came to the front and knelt in prayer. Many had tears in their eyes. They remained there for over half an hour, the ministers present laying hands on them and praying with them. How glad I was that this was not a rally so overcrowded with items that we had no time left to wait before the Lord and let Him deal with us.

I am more convinced than ever that in all our rallies—local, presbytery or national—we must be willing to give more time for the moving of the Spirit of God in individual lives, even if it means cutting down on items.

SUNDAY

This was a day of contrasts. In the morning it was Communion at Ilford. There is character about this church and I don't mean just the building. Elim people certainly know how to worship. It was stirring to experience the moving of the Holy Spirit in the operation of the gifts of the Spirit. Was it similar in all our Elim Pentecostal churches this morning? It would be a tragedy if we degenerated into a theoretically Pentecostal denomination rather than a live movement vibrant with Pentecostal experience and power. The evening meeting was good, too, but different. It was in the hired Community Hall in the New Town of Stevenage. This Elim work shows what can be done through the sacrificial labours of a dedicated honorary pastor. Our work and witness would be bigger if we had an army of men like Brother Dawkins. I am sure that we have them in our ranks if only we can encourage and inspire them!

There were sixty present. Pastor Dawkins and his helpers had made tremendous efforts to get strangers in. A young people's singing group of fifteen voices made its first public appearance. There were four decisions. How wonderful are the encouragements of the Master!

My mind went back some ten to twelve years to a tent campaign I conducted at Barking. Among the converts on the final night was a young lad, now Pastor Eric Carter. His young lady came to me after the service in Stevenage. "I'd like you to meet my brother, Garry," she said. "He made his decision tonight. Up to this moment I was the only Christian in our home and Eric and I have been praying very much that someone else would get saved before I leave home in the near future. We were anxious that the witness should continue in the home. God has answered our prayers tonight." God wonderfully links things together.

MONDAY to FRIDAY

I enjoyed the privilege each morning of talking to the first-year students of Elim Bible College on the all-important topic of evangelism. I was impressed by the dedication and enthusiasm of these young men and women who are preparing themselves to fill the gaps that are bound to come in our ranks over the next few years as some of our older brethren lay down their pastoral responsibilities.

Capel and its students are more important and vital to our work than perhaps many of us realise. We must never lose sight of the importance of a high standard of Holy Ghost anointed ministry in our movement. I was amazed at the tremendous amount of work put into their tasks by Elim's dedicated leaders at the helm at Capel, Pastor and Mrs. Wesley Gilpin.

SUNDAY

Back in Bristol, I thought how good God has been to us in this work. It was nice to have a letter waiting for me from B.B.C. Radio Bristol telling of the good reception of the "Thought for the Day" features I was privileged to broadcast last week.

Our new development promises to be exciting. The cost will be tremendous, but God is still on the throne. Hallelujah!

Tonight God reminded me of His great faithfulness. It was twenty minutes past six when the nameless lady stepped into the vestry and handed me her little Christmas parcel. She had never been to the Temple before and she did not stay tonight. It was evident that she just came to leave that little parcel. Stephen Hilliard was there when I removed the Christmas wrapping. It was a fairly long blue box with a jeweller's name printed on the cover, the sort of box in which to put a necklace. I opened the box, but there was no necklace, just a wad of *cotton wool!* If this was a joke, then it was a poor one.

I removed the cotton wool and read the words on the piece of card underneath: "For the Lord's work." Beneath the card was a £5 note, beneath that there was another £5 note, and another, and another, and another. There were *twenty* in all!

By the time Stephen and I had counted them the nameless lady had vanished into the night!

Faith in God can move a mighty mountain,
Faith in God can calm the troubled sea,
Faith can make the desert like a fountain,
Faith can give the victory.

W. RONALD JONES.

FROM WITCH-DOCTOR'S SON TO MISSION CHAIRMAN

by Arthur D. Bull

"'LET the Lord set a man over the congregation' (Numbers 27:16), a man in whom is the Spirit to take an equal place with the heads of the other denominations in Tanzania, some of whom are bishops, others chairmen or presidents," I thought. Like Moses I prayed: "Give him gifts—leadership among leaders, wisdom, humility. Enlarge his heart. A ministry accompanied by signs following is needed."

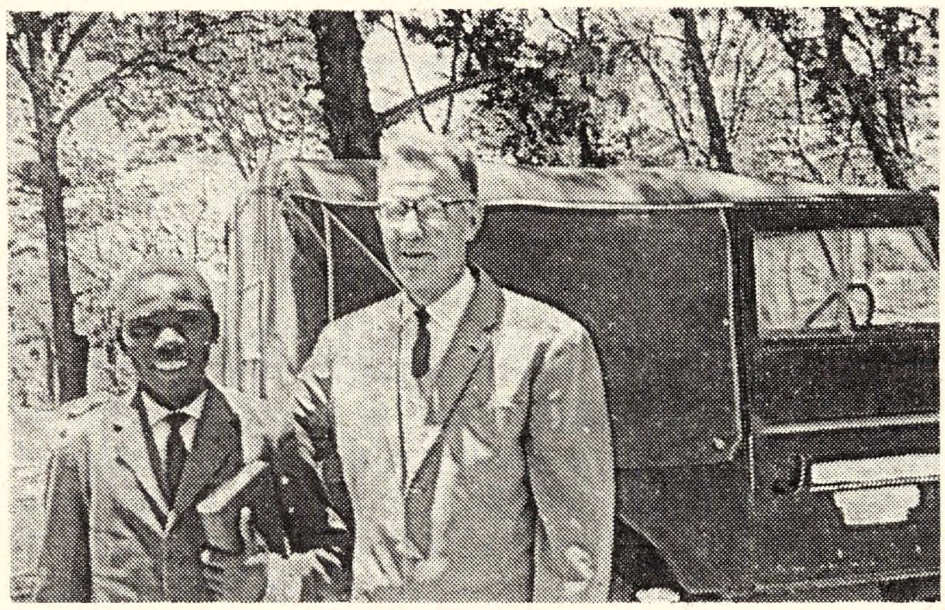
My wife and I, known as Bwana Bulu and Mama Bulu, have served in the coastal area of Tanzania for twenty-one years. For the last nine years I have been Chairman of the E.M.S. here. For nearly four of those years I had been thinking of, praying about, and seeking for my successor. In 1967 I received my first guidance as to God's nominee and the following years have confirmed and strengthened my assurance as to the right man.

Joseph Ibrahimu, the son of a witch-doctor, was saved in 1955. At the time of his ordination he had served as an evangelist for five years. One of the very first of his tribe of 50,000 to come to the Lord, he was persecuted and reviled as being "mtoto wa Bulu" ("child of Bull"), as, despite the mission board with its large "E.M.S.," our religion was known as "Dini ya Bulu" ("religion of the Bulls"). Up to that time the Protestant faith in any form had never entered the tribe. Islam was known and the Roman Catholics were present, but no one had heard of another religion. Thus arose the sayings that Bulu and his wife brought their own religion or a new religion.



E.M.S. executive, Tanzania, with two new pastors.

Working from the mission in the centre of the tribe, Joseph and I pioneered the people around us in his own tribe. When I began prayerfully to enter other tribes, Joseph often came with me. We partook of the same spirit, learning from one another. If he had little formal education and needed much teaching from myself and Bible school, his knowledge of his own people was a mine of wealth for me to tap. Paul would certainly have found in him another Timothy.



Pastors Joseph Ibrahimu and Arthur D. Bull.

These were difficult days of scorn, persecution and ill-treatment of believers. As the small groups of Christians were formed we put evangelists in charge. Some of the places were very difficult. We knew, because we had partaken of the scorn and derision of the Moslems, the drunken insults of the Roman Catholics. In some places we rotated the evangelists fairly often or pulled them out for a rest. They might well have been overwhelmed in a town like Matombo. Here the drunken Roman Catholics returning from mass would stand on the road outside the evangelist's house and shout, "Come out you Protestant, lowest of the low," and other such menaces. *Two men who pioneered there are pastors today and are two of the best.*

During my years in office as Chairman we had made eleven pastors, all but two personally known to me and all daily prayed for. I received the office of Chairman from the Missionary Council in the United Kingdom. How should we pass it on? The executive, four pastors and myself, decided on an order of service for the induction of our new Chairman.

The Sunday service was in full swing. The pastors had gathered from nearby and from far-off Tanga. Paulo, the new Vice-Chairman, had come 400 miles

(*continued overleaf*)

FROM WITCHDOCTOR'S SON TO MISSION CHAIRMAN (*continued*)

from Kikilo with his two pastors. The executive were seated at the front, myself in the middle. I explained that the time had come and we were of one mind that Joseph should succeed me as Chairman. I showed that we had been unable to discover any authority in the New Testament for robing him as a priest. We should not lay hands on him afresh; was he not already ordained? Two local people were called to testify to his character; both had known him for many years. All, standing in dead silence, witnessed my presenting him with a Bible, inducting him to the office of Chairman. The Vice-Chairman prayed for our new leader and then the congregation broke out in Pentecostal praise. When the praise died down Joseph was in the chair and I at his side. "Pray for me. I am nothing and nobody," were his first words. He then spoke of the tremendous debt he owed to the E.M.S. and to the missionaries. "I stand here today because of them," he said. "I take this opportunity to send our thanks and greetings to our brethren in far-off United Kingdom who have made it possible and who still maintain our missionaries here today."

He had the annual conference to chair with the help and advice of the Executive Secretary (my new rôle). He quietly guided the discussions and it was later agreed that it was the best conference ever.

What sort of a leader have we? Two weeks after assuming office a report came in that a whirlwind had taken the tin roof off one of the churches twenty miles out. Joseph gathered some volunteers and took them to the place and they restored the roof before sundown. One of the volunteers told me that Joseph had overcome every obstacle by hard work or ingenuity.

Joseph and I are rarely together evangelising now. He has his own transport, a strong B.S.A. motor-cycle supplied by E.W.M.A. He is in demand at Tanga and Kikilo in addition to his local work. He is accepted and respected by the pastors.

"Lord, give him a ministry with signs following!" I prayed. *God has given that which I asked.* Some remarkable healings have taken place during his ministry, and for dealing with demons none of us can match him. We commend him to your continued prayers.

A WEDDING HYMN

to the tune *Sweet Hour of Prayer*

O God of love, O God of grace,
We thank Thee for this sacred place,
Where we today have made our vows,
And ask Thy blessing on us now.
We thank Thee for Thy saving grace,
That led us, Lord, to seek Thy face,
And now rejoice that we are found
Together on redemption ground.

We thank Thee for this happy day,
For love and care upon life's way,
And as we in Thy presence stand,
With heart in heart, and hand in hand,
Grant unto us, O Lord, we pray,
Thy sure protection day by day,
Hold Thou our hands lest we should stray,
And keep us in the narrow way.

If storm clouds gather o'er our head,
Or vale of sorrow we must tread,
If friends forsake, and cause us pain,
Our trust in Thee shall still remain;
Thy faithfulness will be our stay,
And so with joy we make our way,
And pray that we may always be
True to each other, and to Thee.

JOHN W. TOPHAM.

(To be sung as the final hymn)

LONDON CRUSADER CHOIR CELEBRATES ITS FORTY-SECOND ANNIVERSARY

Another milestone is reached following a year of vigorous musical evangelism. Last year records the choir, with their leader-conductor, Douglas B. Gray, fulfilling some eighty appointments, additional to their weekly rehearsal and devotional meetings. The choir's activities included their continued radio ministry, work in the recording studio, visiting churches and mission halls in towns, cities and hamlets, attracting thousands to the great festivals and their first love—telling hundreds of men and women in Britain's prisons of the One who can set them free. In the words of their leader, when speaking to some 500 men in one of our grimmest penitentiaries, "As many as received Him, to them gave He power to become the sons of God."

Thus this unique Elim team of dedicated evangelists move into their forty-third year of unstinted service. We welcome the prayerful, practical support of our EVANGEL readers. We need the service of dedicated young people who are willing and prepared to commit themselves to this outstanding vocation for Christ.

The programme for 1971 is full of opportunity, promise and challenge. The work of the kingdom of God must continue until such time as "He, the invisible Leader, bids us stop."

STUDIES IN THE EPISTLE TO THE HEBREWS (6)

by James F. Hardman, PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER LEADER
(3:1—4:13)

THE first two chapters of this Epistle show the glory of Jesus Christ, the Son of God and the Son of Man. His "more excellent name" than the angels arises from His voluntary humiliation. By His life and death He has opened the way to glory for the sons of men and is thus fitted to be the heavenly Representative of His people.

The writer, having set forth Jesus Christ as superior to the prophets and angels, now devotes the remainder of the expository section of this Epistle to showing that Christ the Son is superior to Old Testament prophets, priests and kings.

SUPERIOR TO MOSES AND JOSHUA
(3:1—4:13)

The opening word "Wherefore" (chapter 3) links what has gone before with what follows. There is an appeal to consider Christ Jesus, "the Apostle and High Priest of our confession" (R.V.). It is not enough to confess Jesus Christ; He must be considered. The more we consider Him the better we will know Him, and the better we know Him the more we will love and obey Him. To consider Christ will strengthen our faith and make brighter our hope.

These Hebrew Christians, quite naturally, are reminded of their great leader, Moses (vv. 2-6). In the most tactful, skilful manner, the writer points out that Christ is greater than Moses (v. 3). He gives Moses all the credit that any Jew would claim for him, but he gives Jesus Christ a higher place and greater honour. Because of the appeal to consider Jesus Christ as "Apostle"—God's ambassador to mankind—and since Moses was recognised as being this to his people, it is right that he should be thought of in the light of the Person of Christ.

The resemblance between the founder of the old economy and the Founder of the new in the matter of faithfulness is stated first (v. 2, cf. Numbers 12:7). Then Christ's superiority over Moses is demonstrated: the builder of a household is greater than the household itself (vv. 3, 4); Moses was a servant, but Christ is a Son (vv. 5, 6). Moses was a human representative of God to the people, Christ was "the express image of God's person" (1:3). Verse 6 shows what is meant by that house or family over which Christ as a Son presides—"whose house *are we,* if we hold fast the confidence (boldness, R.V.) and the rejoicing of the hope firm unto the end" (cf. 3:14; 6:11; 10:23; 10:35). This view of believers as the family of God suggests important truths in relation to their privileges which are fully possessed only if those who have embraced the hope set before them in Christ persist steadfastly until the hope is realised.

A WARNING FROM THE PAST
(3:7-11)

Moses was faithful (3:5), but all his travelling companions did not follow his example or believe his testimony. Christ, immeasurably superior to Moses, was also faithful, but many were not following His example, and because of unbelief were in danger of losing great spiritual blessings. As though to challenge the readers, they are reminded of Israel's mistake in the wilderness. Psalm 95 is quoted first as a warning (3:7-19), and then as an encouragement (4:1-11). After the quotation from the Psalm, the writer keeps returning to the theme, stressing the vital challenge it contains (cf. 3:13; 3:15; 4:3, 5, 7). Israel's persistent rebellion is summarised by the use of the two words "provocation" and "temptation" (3:8), which in the original are proper names. In the Septuagint (Greek O.T.) they are translations of Meribah and Massah (cf. Exodus 17:1-7; Numbers 14:1-13).

AN EXHORTATION IN THE PRESENT
(3:12-19)

The history of Israel reveals that it was unbelief that hindered them from entry into the land (v. 19). To avoid such an evil heart of unbelief the Christian constantly needs *faith* (3:12, 19; 4:2, 6, 11), *perseverance* (3:12, 14), for the outstanding personalities of this Epistle are those who endured (cf. 6:13, 15; 11:27; 12:2), and Christian fellowship—"exhort one another" (3:13). "Exhort" is the word from which Paraclete (Comforter) is derived. The exhortation therefore contains that element of comfort which strengthens and encourages the believer, so that he will be able to stand fast. Hebrews stresses the importance of encouragement and mutual help (cf. 6:10; 10:24). Christian fellowship was never so important as today, and thus we should seek every possible opportunity of being with those of like mind (v. 13).

THE ELIM
EVANGEL

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EDITORIAL

DECIMALISATION has become very familiar to us of late, though the body concerned with introducing it to the country is worried as it has not yet, as they say, caught on. It will have to do so very quickly, as we must very quickly become accustomed to £ and p instead of £ s. d.! It will no doubt be very confusing for older people; they will need to be shown much patience and given tactful help.

Along with many other publications and organisations we are having to adjust our price. As from the next issue of the EVANGEL our price will be 5p. This represents an upward adjustment, but readers will recognise that we have held our price for a longer period than some others and have delayed the rise until the last possible moment. We suffered a substantial increase in printing costs towards the end of 1970 and you will know that postal charges are now to go up by an average of about forty per cent, with the chilly prospect of further additions. An increase in our price was inevitable.

The picture is rosier than it may seem, however, for we have found it possible to make some improvements to our magazine. Firstly we are to have twenty pages instead of sixteen. We are sure that this will be welcomed. We are also to introduce a second colour on the cover, which, we trust, will add to the appearance of the EVANGEL. We shall also use a larger type to make the matter more readable and, we hope, improve layout. We are keen always to extend our witness and we hope that these new features will be well received.

We must stress a theme of very great importance concerning literature and publications. Have you stopped to analyse the papers and magazines which enter your home weekly? What proportion of them can be described as Christian? Publications to do with television, hobbies, cars and other subjects are widely bought and believers are among their clientele. Women's magazines enjoy an enormous circulation. We are free to buy what we wish, of course, but it will not do us any harm to reassess the position regarding Christian periodicals. Surely we ought to give them priority.

It is ever brought before us that the distribution and promotion of our magazine are very dependent upon the active co-operation and ready enthusiasm of our ministers and of our EVANGEL secretaries. We ask them and our readers for their strong support. We want to make further improvements and the way to help towards this is to try to increase our circulation. If every Elim Pentecostal church took three more EVANGELS weekly—a small number really—future improvements would be brought within our grasp now. We specially ask our ministers to announce the EVANGEL every week when they make their regular pulpit intimations. Thank you very much for all your interest and support.

May we also ask for your prayers? Literature plays a vital part in our witness both internally and externally. Your kind intercession for God's blessing upon our EVANGEL will be greatly welcomed.

"Ermintrude" in Asesewa

by David L. Mills, ELIM MISSIONARY IN GHANA

WE busily removed some of the seats from the minibus and loaded it with the amplifier (kindly donated by friends in Belfast), and boxes of Bibles, New Testaments and Scripture portions. The usual difficulty faced us: what selection should we take and what should be left behind? We knew that some items would sell well, but others—well, you can never tell. More than fifty varieties of books and booklets in English (our main language), Twi, Ga and Ewe were packed. The personnel climbed in and "Ermintrude" (our minibus) was soon taking another consignment of Scriptures to the people of Ghana.

Our destination was Asesewa, twenty-five miles away. Once a very thriving market town serving the fertile Volta area, this market has decreased in size in recent years due to the encroachment of the vast man-made Volta Lake upon the productive land. Nevertheless, from 8 a.m. the town is in a great bustle with continual comings and goings. The last eight miles of the very picturesque journey through luxuriant tropical rain forests were on red road. We were entering the Harmattan season, when the winds from the north are very dry and laden with fine dust from the Sahara. Often visibility is reduced as in a London fog and on such occasions I am truly thankful that I have never seen a Sahara sandstorm. The dryness of the air and the continual movement of lorries meant that the last part of the journey was very dusty. When we arrived we parked Ermintrude in the main lorry park, opened the rear doors and erected a cover over them with the loudspeakers on top and began our day's sales.

It was almost 11.30 a.m. when we arrived. We have learned that to start earlier does not help our sales, as everyone is busy buying and selling foodstuffs. But when the general trade in food "that satisfies not" begins to die down the arrival of a Bible van creates its own interest. I had no opportunity to gaze around, as stock had to be sorted and put on display. I well remember my first visits to Ghanaian markets and the impressions I gained—brilliantly coloured clothes continually intermingling (how drab Petticoat Lane appears to us now!), mammies ringing bells, clapping hands and shouting to encourage people to buy, the porters carrying phenomenal loads on their heads (200lb. of flour, for instance) and everyone enjoying themselves.

Emmanuel was using the amplifier to encourage people to buy. Emmanuel Kwapong, our pastor at Onyame Bekyere, and Samuel Opoku, an out-of-work member of the Koforidua church who is now doing colportage, were soon in business. We sell European style—one price, no bargaining—but even so there are many who try to bargain with us.

We had made some mistakes with our stocks, for "Sorry, sold out" became the cry for several items, though of others we sold not a single copy. During the sales the amplifier was used to get the gospel over in song, word and testimony. We had interruptions and hecklers. One was a Muslim who uttered some very blasphemous statements. Another was a woman who was more occupied with the powers of the native doctor than with the Bible. But for four and a half hours there was a crowd hearing and buying the Word of God. Children came in droves. We arrived back in Koforidua later than we had intended, dusty and tired, but thrilled that we had distributed over 1,300 copies of the Scriptures.

Some Pentecostal folk are concerned about the work of the British and Foreign Bible Society and they wonder whether they should continue to support it. I was sorry to learn that some had already discontinued their backing. May I urge such to reconsider their decisions?

Without the B.F.B.S. and its sister organisations, which together make the United Bible Societies. Scripture distribution in Ghana would be almost impossible. Many of the vernacular translations have been undertaken by the Bible societies (though many are tackled by Wycliffe Bible Translators) and all are printed and produced by them. The English and the vernacular versions are highly subsidised to make all Scriptures readily available to the Ghanaians.

Until he left Ghana recently, one of the most successful Bible distributors was a Polish priest who regularly sold Scriptures in Tema market. An Elim distributor reported sales of over 250 items of Scripture in a Catholic school.

To us there is a very happy by-product of Scripture distribution. Because of the quantities we sell we are counted as a bookshop by the Bible Society and receive bookshop discounts. We are able to sell to our distributors at discount rates and they are therefore able to earn some money. In a country where unemployment is one of the biggest single problems this means of employment is a real blessing.

Readers will be delighted to read of how useful our minibus is proving in gospel propagation. Keep up the Green Shield stamps!



Notes of an address by a beloved minister now with the Lord

THE NEW TESTAMENT PATTERN OF CHURCH MEMBERSHIP

by J. J. MORGAN

"The Lord added to the church" (Acts 2:47). *"They gave to me and Barnabas the right hands of fellowship"* (Galatians 2:9).

IT is very important that we act according to the Word of God and to the commands of Christ. Some drift into membership and drift out just as easily.

Only one thing can make a person a Christian—accepting Jesus Christ as one's own personal Saviour. Baptism, confirmation, membership are ineffective in this connection. *But, having been saved, what is the next step?*

We should find a church as near to the Word of God as possible and seek to enter into its membership and fellowship. There is a glaring mistake made by many modern evangelistic organisations—they let converts choose which church they should join. Some join formal dead churches and, before long, the new converts are back in the world again. The evangelistic groups do not take a clear line and give instructions to converts to join only a live, evangelical church, one that preaches the Gospel, that believes fundamental doctrines, that believes the Bible. Rev. W. P. Nicholson used to say: "Do not put live chickens under a dead hen."

While church membership does not produce the New Birth, we believe that Christians should join a church for the following reasons:

1. Because this is a *public confession of our faith in Christ*. The true Church is Christ's Body. If I belong to Him, my place must be with His people.

2. It is a *consecration to service*. We indicate as we join hands when the right hand of fellowship is given: "This is my pledge, resolve, vow, bond. I give you my heart's loyalty in the service of God."

3. Because we *accept responsibilities* as well as receive privileges. Some people take all the privileges for granted—the building they worship in, the upkeep of church and Sunday school, the missionary work, the services—with no sense of personal responsibility. The wedding service is very impressive. Two people join hands and pledge their loyalty each to the other. Suppose they decided to forgo the service, to live together as man and wife without any formalities—they could just as easily part. They would have no bond, no sense of responsibility, no public approval or recognition.

4. Because *it is New Testament teaching*. If you have never joined a local church and received the right hand of fellowship, you have not been properly initiated. When I ran away, joined the army and took the King's shilling, I was received in and wore the King's uniform. In what branch of Christ's Army are you? Do you say, "I do not belong to any?" *Then do not say that you are in Christ's Army*. I joined and I mean to fight in the Lord's Army. I am not prepared to be a spiritual tramp going here, there and everywhere. I am not prepared to be an undenominational or an interdenominational Christian. *I am prepared to be a Pentecostal Church member* because I believe they are nearest to the Book.

5. Because *it is Christ's command*. Jesus expects us to obey His commands and it is His will that His people form themselves into local fellowships. "Where two or three are gathered together in My name, *there am I*." He chose the twelve. There were 120 at Pentecost. "Tell it to the church" says Matthew 18:18. "Whatsoever ye shall bind or loose" was the divine empowering. Prayer can be unavailing if we disobey. Have you obeyed?

6. Because **not** joining a church is a *bad example* to the rising generation. If mature Christians adopt the attitude that it does not matter whether they join a church or not, it is small wonder if our young people or our own children do not join. God will hold us responsible for any laziness on our part. I would have every young person join a church immediately they are converted, to commit themselves to Christ's way of life, to burn their bridges behind them, to go out into the world with the feeling: "I belong to Christ. I belong to the Church. I must not let them down."

Being a church member provides public recognition that a person is one of the Household of Faith. Our spiritual home is the place where we are known, where we know one another. We should recognise some of the vital considerations.

1. *We owe it to God* to join a church. If this is God's way then we should be for it. If this is God's appointed means of grace, we should pay our vows to God as well as receive His blessings.

2. *We owe it to ourselves*. It is in the fellowship of Christ's Church that we can grow in grace and in the knowledge of our Lord and Saviour.

3. *We owe it to our fellow members*. An expanding, ever-growing Church is a general source of

encouragement. Many churches die because attenders fall away. During the war people moved away and left home and possessions. Many became liabilities to others, but this discouraged and disheartened them and caused others to follow a similar unfortunate pattern. The faithfulness of every member makes all the difference to the whole fellowship.

4. *We owe it to the ministry.* Pastors are often blamed for coldness and deadness in some churches. *Do we encourage our ministry?* By our absence, irregular attendance, lack of loyalty and lack of co-operation do we cause discouragement? We need praying people in our congregations. Take Aaron and Hur, who strengthened the hands of Moses, as examples. The Church is the whole Body of Christ, not just the person in the pulpit. The loving interest, sympathy and understanding of the congregation help the minister to be at his best.

In apologising for their absence from services people sometimes say, "I was with you in spirit." How does one preach to spirits? We prefer spirits *and bodies!* A man who got himself elected to Parliament and never took his seat there would be a very unworthy person. A believer who joins a church and then leaves the running and the support of the church to others is much the same. Pull your weight. Put your back into God's work. Make it a matter of conscience. Ask yourself: "Have I been fair? Have I taken everything without giving what Christ expects from me?"

We would do well to adopt the words of 2 Kings 10:14-16: "Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand . . . And he said, *Come with me, and see my zeal for the Lord.*"

TRAGEDY

From a broadcast over B.B.C. Radio Medway by the pastor of Elim Pentecostal Church, Rochester, R. WILLIAMS

FEW people can have failed to have been touched by the tragedy that hit Scotland at the New Year. To think that a jubilant crowd could be reduced to such open sorrow in a matter of seconds is almost unbelievable. Yet the fact remains that it happened.

My mind goes back just a few years, when anyone who had any feeling was stunned by the Aberfan disaster. I come from that town and a relative lost his child in that chaotic horror. How true the saying that "in the midst of life there is death."

To be confronted suddenly by tragedy, with no warning, is a shattering experience. The mind will not think. We are too sorrow-struck to know where to turn. What can we do when we are overtaken by grief? Most people are faced with the stark reality of tragedy at some time or other. It is too late to think of a diversion when it has dealt its blow. How can we bear the pain it inflicts?

Strange as it may seem, sympathy does not have a lot to offer in the initial stage, for the grief is still fresh in the mind and the words of compassion cannot be heard for the sobs of sorrow.

I think the fellow-feeling we have for those who suffer gives us great strength in our adversity. Whittier summed it up in these words:

In vain remorse and fear and hate
Beat with bruised hands against a fate
Whose walls of iron only move
And open to the touch of love.
He only feels his burden fall,
Who, taught by suffering, pities all.

Doing nothing for others is the undoing of ourselves; we do ourselves most good by doing something for others.

We might be more grieved by the fact that we cannot do a thing for the bereaved in Scotland, but the incident will not be wasted if it teaches us compassion for our neighbours now. Our Lord was always moved with compassion at the sight of needy people. So great was His feeling that He even gave His life to save man from his own wickedness and its consequences.

Apart from the grief, there are many things to learn from tragedy. Whatever may be your suffering, God wants to show you how you can bear it and receive His strength. Our sorrows can make us more thoughtful people than we were before. Most of the things that we win and hold come through strife. Trouble, if we accept it, can bring patience, sympathy, and, very often, faith. Many people have made their personal discovery of God in their most trying times.

Be thankful that sorrow lives, only changing its form from pain into sympathy. In a world like ours, the measure of our love may well be the measure of our tribulation. Love cannot be content to remain aloof when others suffer.

Recently, the wife of a minister was told that her husband had been killed in a car crash and her son seriously injured. When she recovered from the shock she was heard to say, "I don't know why, Lord, but I won't complain." Sometimes our sorrows are like thunder clouds—in the distance they look black, but overhead they look scarcely grey.

If you are in the middle of trouble, no matter what it is, remember these words, written about God's interest in each one of us: "*Casting all your care upon Him, for He careth for you.*"

NUGGETS OF GOLD

THE SHEPHERD GOD

" The Lord is my Shepherd " (Psalm 23 : 1)

By H. BURTON-HAYNES

PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

THIS psalm portrays God as a faithful shepherd. It has been described as the nightingale among the psalms pouring forth melodies which, when once heard, will never be forgotten. It was born of David's life as a shepherd. Those early experiences when he led his father's flocks among the hills of Bethlehem he ever carried in his heart and it was natural to use them for illustrations of God's goodness and mercy.

There is the banishment of want. The world is full of souls that are hungry because of sin, but for His sheep there are "green pastures and still waters." There is bread enough and to spare in the Father's House, and any soul that hungers for real rest and satisfaction, nourishing food that makes life worth living, may have them by just coming to the Shepherd God.

There is the banishment of fear. David says " I will fear no evil." Perhaps there is no blessing so great for the happiness of the soul as the driving away of fear, which God does for those who live under His sovereignty. He takes away the fear of judgment. The man who has received a pardon from the king has no longer any fear of punishment. Forward then without fear under the guidance of the good Shepherd. God in His lovingkindness will meet us at every corner.

There is a glorious hope. What an immortal hope the Shepherd God holds out of the future life toward which He is willing to lead us through all our life's journey. How happy is David's assurance ; not only were goodness and mercy to follow him all his days, but he says, " I will dwell in the house of the Lord for ever." F. B. Meyer shows that, in olden times, crews of outgoing vessels, until they reached the line toasted, " Friends behind," but as soon as they passed it, they began to toast " Friends before." What an inspiring outlook to all who have dear ones who have gone before. The Germans have a proverb: " Blessed are the homesick, for they shall reach home."

BECAUSE OF YOU

Will the world be any better
Just because you lived in it ?
Will there be more joy and hope
Just because you laughed in it ?
Will there be more faith and kindness
Just because you loved in it ?
Will there be more souls in heaven
Just because you prayed in it ?

GLADYS M. GEARHART.

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?

D.2308



Margaret M. Ladlow's page

What's it worth ?

A FAMOUS painting by Velazquez sold for over £2,000,000. "Staggering," "amazing" were the comments of the public who were well informed about the sale by the various news media. Yet it was obviously worth all that money in the estimation of the American purchaser. He travelled to Britain with the definite purpose in mind of getting that picture at all costs. He appeared to be a very satisfied man when interviewed on television, and stated that he was delighted with his purchase and felt that he had obtained value for his money.

I was rather nonplussed when unexpectedly confronted by a large, fat Hausa man at the door of the mission flat in Ghana. In his voluminous robe he sat cross-legged on the floor and proceeded to display his carvings, souvenirs, strings of beads, curios, leather goods and ivory. His wares were unusual and attractive and I was tempted into asking the prices of several articles. Of course, this was all wrong, for he named high prices immediately. I shook my head and walked away, but, very persuasively, he held out a fascinating brass, "King of the Dance," I was admiring and said, "What's it worth? You tell me!" I stated a figure as low as I dared. "No, Mam, more than that! Come, you tell me what it is really worth!" he replied. The haggling went on until we reached a satisfactory figure. I was pleased with my bargain. Some time later a European visitor was shown my purchase and said, "I would never have given him that—you have been robbed!" However, I felt perfectly satisfied, for it was just what I wanted and gave me such pleasure that I did not begrudge a penny of the money.

Few things are more varied than values. One man. on hearing the price paid for a masterpiece, will say: "It's not worth tuppence. I would not give it house room." The non-gardener never fully understands why the keen gardener spends his spare cash on a new hybrid rose. From childhood onwards our scales of values are being tabulated, perhaps unconsciously at first. In adult years they become an integral part of life and seriously affect our patterns of behaviour. For Christians, spiritual values must always top the list. The person who stays at home to watch television rather than attend a prayer meeting obviously does not rate corporate prayer very highly. Christians who by choice never attend the Bible study surely put very little value on the Scriptures. The person who easily gets offended and stays away from church or resigns from membership places Christian fellowship and worship pretty low in his scale of values. Valuable things are costly and therefore are cherished and safeguarded.

One who places no value on a masterpiece of art could never claim to be an art lover. Have we the right to be called Christians if we set little store by the priceless privileges of the kingdom of God? The Lord commended both the connoisseur who sold all that he had to buy one pearl of great price and the man who found treasure and wasted no time in selling all his assets to obtain his heart's desire. The Lord said that the man *in his joy* went and sold all he had. Herein is the secret. It is not an intolerable hardship to make sacrifices, to rate the things of God of paramount importance; *joy is predominant in the transactions every time.*

In *Marching Orders for the End Battle* Corrie Ten Boom gives the testimony of a communist: "We are fanatics. Our lives are absorbed by one tremendous all-important factor: the battle for world communism. We communists would not spend any money on concerts or other pleasures. We set a clear aim before our eyes. We have an ideal to fight for. We dedicate ourselves, our personal lives and possessions in the service of a great movement. What does it matter that our personal lives, our own egos have to suffer for the sake of the party? We are fully rewarded at the thought that every one of us is co-operating a little in the creation of something new, something better for mankind. There is only one thing for which I will die: communism. That is my life. That is my faith, my hobby, my love, my beloved; that is my master, my food and my drink."

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D.2210

ITINERARIES

The President:

February 6, Newhaven; 7, Hastings; 8, Eastbourne; 9, Hove; 10, Brighton; 11, Bognor; 13, Worthing.

London Crusader Choir with Douglas B. Gray:

February 6, Oxshott; 14, Reading; 20, Twickenham; 27, Wimbledon (Town Hall); March 7, Croydon (Wormwood Scrubs prison afternoon); 14, Orpington (Maidstone prison afternoon); 20, Little Hallingbury; 27, Eastbourne (Congress Theatre).

Miss M. Hopper:

February 6, Caerphilly; 7, Pontypridd; 8, Porth; 9, Trealaw; 10, Llantrisant; 11, Cardiff; 13, Llanelli; 14, Swansea; 15, Neath (a.m.), Briton Ferry (p.m.); 16, Port Talbot; 17, Bridgend; 18, Barry; 20, Newport; 21, Caldicot.

Joseph Smith:

February 6, 7, Ealing; 13-15, Woolwich; 20, Rye Park.

BIRTHS

HARDING. On December 5th, to Ruth and Bernard, members of Elim Pentecostal Church, Southampton, a son, Andrew John, a brother for Elaine.

JOHNSON. On December 14th, to June and Bill, members of Elim Pentecostal Church, Southampton, a daughter, Susan Elizabeth, a sister for Clayton and Amanda.

ENGAGEMENT

THOMAS—LEWIS. Rev. and Mrs. E. J. Thomas, of Liverpool, take great pleasure in announcing the engagement of their younger son, David Paul, to Janet Lloyd Lewis, only daughter of Mr. and Mrs. Tudor Lewis, of Holywell, Flintshire, on Saturday, January 16th. C.2324

WITH CHRIST

COLBY. On January 8th, Miss Wilhelmina Thomasine Violet Colby, aged 87 years, of Elim Pentecostal Church, Scarborough. Officiating minister at funeral : J. Hyde.

COMING EVENTS

BEESTON. February 6, 7. Elim Pentecostal Church, Nether Street. Visit of Tom W. Walker. Saturday at 7.30. Sunday at 10.45 and 6.30. February 27. Youth rendezvous. Speaker and soloist: Alan Caple. Items by young people. At 7.30.

BIRMINGHAM, Kingstanding. February 6-10. Elim Pentecostal Church, Warren Road. Pastor's twentieth anniversary. Saturday at 7. Presbytery rally. Sunday at 11, 3 and 6.30. Weeknights at 7.30. Preacher: J. C. Smyth.

BOURNEMOUTH, Winton. February 20, 21. Elim Pentecostal Church, Hawthorn Road. Presbytery missionary weekend. Saturday at 3, forum; at 7, missionary pageant and rally. Sunday at 11 and 6.30. Speakers: missionaries, members of the Missionary Council. Convener: George Backhouse.

BRIGHTON. February 10. Elim Pentecostal Church, The Lanes. United Presbytery Youth Rally conducted by the President. At 7.30.

GLOUCESTER. February 20, 21. Special services celebrating F. Lavender's twenty-fifth anniversary in the Elim ministry. Girls' High School, Denmark Road. Saturday at 7. Elim Pentecostal Church, Park End Road. Sunday at 11 and 6.30. Preacher: Alexander Tee.

LEYTON. February 6-14. Elim Pentecostal Church, Vicarage Road, E.10. Back to the Bible rallies. Preacher. F. Lloyd-Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.45.

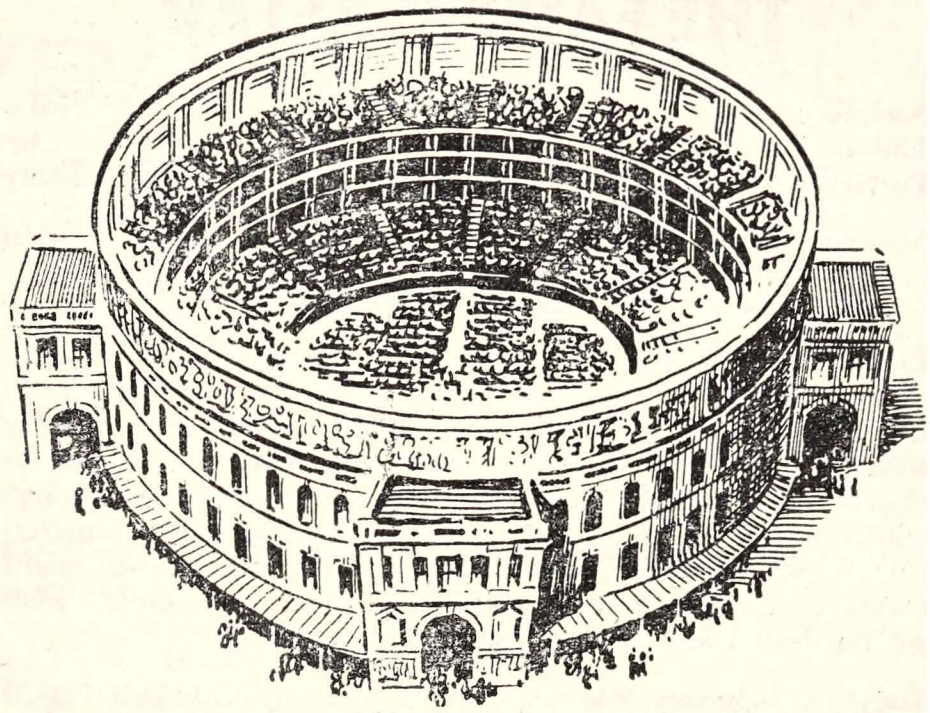
SOUTHPORT. February 7, 8. Evangel Temple, Manchester Road. Lord's Day Observance Society meetings. Preacher: Howard P. Crosseley. Sunday at 6.30. Monday at 6.30 and 7.30.

WORCESTER. February 20-25. Elim Pentecostal Church, Lowesmoor. Visit of F. Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

LATE NEWS

Howard Carter died on January 22nd in the U.S.A. and W. F. P. Burton on January 23rd in South Africa.

Our loving thoughts and prayers are with our brethren in the Assemblies of God and the Congo Evangelistic Mission.



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in the
ROYAL ALBERT HALL
Services at 2.30 and 6

- ***WORSHIP AND PRAISE***
- ***THE FOURSQUARE GOSPEL***
- ***PENTECOSTAL BAPTISM***
- ***DIVINE HEALING***

Preachers :
W. RON JONES (President)
JOHN LANCASTER (Eastbourne)

Conveners :
H. W. Greenway and A. Tee
Massed choirs led by D. B. Gray
London Crusader Choir
The Springbourne Five
Soloist : William Hunter

TRAFALGAR SQUARE RALLY
at 11 a.m.
Preachers :
J. G. COOPER
W. M. E. PLOWRIGHT
Conveners : H. W. Greenway and J. C. Smyth

D.2271

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, February 8th — Micah 6:1-16

" What doth the Lord require of thee ? " (v. 8).

This question arises in the minds of all who know the Lord Jesus Christ as Saviour. It came to Paul, and he said: " Lord, what wilt Thou have me to do ? " We are all required " to do justly, and to love mercy, and to walk humbly with God." To walk with God is the sweetest companionship of all, but we must also have the right relationships with our fellows. We must be honourable, loving and merciful. If we observe our distance towards others, we might measure the distance between us and our God. May we be drawn into a closer walk with God.

Tuesday, February 9th — Micah 7:1-20

" Therefore I will look unto the Lord " (v. 7).

This is the greatest decision one could make. Though thrones and empires fall, the Lord is King for ever. Micah lamented that the good man had vanished from the street, but his confidence was in the Lord. Joshua said to Israel, "As for me and my house, we will serve the Lord." There is a moral and spiritual declension in our time. Like H. F. Lyte, we say, " Change and decay in all around I see: O Thou who changest not abide with me."

David found no hope in himself, but came to this conclusion: " I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord " (Psalm 121:1, 2).

Wednesday, February 10th — Luke 3:1-14

" What shall we do ? " (vv. 10, 12, 14).

In response to the challenging word of John the Baptist, ordinary people, taxgatherers and soldiers asked John this question with one accord. They were brought to look into the mirror to see themselves as God saw them. We find in the answers the right way to live, and to do business. One group were to be just, while another had to be content with their wages and to cause less suffering.

Such true repentance is expected in response to the challenge of the Gospel.

Thursday, February 11th — Luke 3:15-23

"And as the people were in expectation " (v. 15).

This is the state of heart and mind in which to receive the revelation of Christ. The Lord will honour repentance, obedience and expectation. Where there is expectation there will be preparation. Jesus made this clear in the parable of the ten virgins.

When Peter wrote about the second coming of our Lord, he posed the question, " What manner of persons ought we to be in all holy conversation and godliness ? " (2 Peter 3:11, 12). It is little use our saying that we have faith if we are not expecting results. A bright future requires a bright expectation: " Unto them that look for Him shall He appear the second time without sin unto salvation " (Hebrews 9:28).

Friday, February 12th — Luke 4:1-15

" Jesus being full of the Holy Ghost " (v. 1).

No man is immune from temptation though he be filled with the Holy Spirit. It is clear from this portion that God may lead us to the place of testing, but are we not to come forth as pure gold ? If our faith would be of any worth, it must be proved. Jesus stood firm on the Word of God, and so must we.

To meet the hazards of life we must be equipped. Jesus went into the wilderness full of the Holy Ghost and came out of the temptation " in the power of the Spirit " (v. 14), ready to serve others.

Saturday, February 13th — Luke 4:16-30

" To preach the acceptable year of the Lord " (v. 19).

If Jesus had to make an open declaration of His divine calling to His familiar friends, then it is all important that we do the same. Some anxieties might go if people immediately took their stand for Christ before their associates. A clear testimony presents a challenge. Let it be by life and by word.

This is the day of grace, the day of opportunity for all men to be saved. It is urgent that we tell them that this is " the acceptable day of the Lord."

Sunday, February 14th — Luke 4:31-44

" For His word was with power " (v. 32).

We have precept and practice here—an example to us all. No sooner were the people stirred by His word than the Devil tried to cause a disturbance in the house of God. Evil spirits are never comfortable where Jesus is, nor can they stay where He is. There is always help where Jesus is found, as many discovered. His presence and companionship vouchsafe for us the " word of power." We need Him and so do others.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following in your prayers:

Daughter with migraine, sister with diabetes (Essex); much improved, closer to God, complete healing awaited (Birmingham); greatly worried about personal backsliding (London); ulcer trouble, sinusitis and loss of memory (Worcester).

EASTLEIGH — **Pastor: M. Jones**

Pastor Maldwyn Jones was recently inducted as the new minister of the church by Pastor A. A. Biddle, the district superintendent. A good congregation gathered, many being members of neighbouring Pentecostal churches.

Pastor Biddle introduced Pastor Jones and welcomed him to our church and to the presbytery. The brethren of the church warmly welcomed the new pastor to the local church. Pastor Jones suitably replied and contributed to the service by singing to us. Pastor J. C. Kennedy gave a timely message of exhortation.

We are looking to God to bless us in the coming days.

W. E. LAWES.

BIBLE STUDY HELPS

LEARNING OBEDIENCE

Hebrews 5:8

1. A son must learn it.
2. A son must suffer for it.
3. A son is perfected through it.
4. A son is rewarded for it.

ELIM YOUTH MOVEMENT MANUAL

PROGRAMME OBJECTIVES

(4) SERVICE

PAUL began his converted life on the right note when he said, "Lord, what wilt Thou have me to do?" (Acts 9:6). One of the purposes of conversion is that we might serve God (1 Thessalonians 1:9). Jesus said, "If any man serve Me, let him follow Me" (John 12:26). Opportunities to serve the Lord have never been greater and the need to serve Christ has never been more vital.

"Latent" means "present, but not yet fully active, hidden, dormant." In the ranks of our youth there is this type of service —present, but not active. Pastors and youth leaders should be on the look-out for latent service and make every effort to make it active. One person cannot do everything, but he can do something. That something may turn out to be the needed spark that could set alight a church.

Some young people "once did run well," but now they seem to have slowed down or stopped. Their case may be much the same as the man who lost the axe-head (2 Kings 6:1-7). He may have appeared to have been working like the others, but he knew that in the depths of the River Jordan lay his power —the axe-head. Paul says of some people that they have a form of godliness, but deny the power thereof (2 Timothy 3:5). The man who lost his axe-head was soon back in full service because he did not allow the loss to remain a loss. It is never easy to admit failure and start again but God will give needed grace to help. With men success rates high, but with God it is faithfulness. In the parable of the talents (Matthew 25:14-30) Jesus did not say "Well done thou good and *successful* servant"; He said, "*faithful.*" God wants young people who are consistent, for this brings true success in the end.

In God's service the flesh has no place, for God reads all motives. David's words in 1 Chronicles 29:5 show that lasting service is that which is unto the Lord.

What can young people do who want to serve the Lord? They can witness, pray, study God's Word, take an active part in worship and prayer, tithe. They can visit absentees, the sick, the aged and the shut-ins, help clean the church, do needed repairs, bring people to the Gospel services, teach in the Sunday school, help with other youth activities.

However busy young people are, what really counts in the end is not what is done, but in what spirit it is done. Paul shows that love never fails (1 Corinthians 13). Jesus said that people would know His followers by the way they loved one another.

(5) INTEREST

A terse headline can arouse the interest of thousands. Advertising media exploit this, the object being to whet the appetites of prospective clients. Man has a God-given thirst for knowledge. There is nothing so frustrating as boredom! Wildcat strikers coming out for apparently trivial reasons are often really protesting against monotonous, uninteresting work programmes. The Church must beware of falling into a similar trap when developing its programme techniques.

"Interest" is derived from the Latin meaning "it matters." Attitudes like "It is only Junior Crusaders" should be summarily dispensed with. *It is of vital concern that the Church engages and holds the interest of every age group.* All available man power and materials should be engaged in the supreme task of winning souls to Christ and keeping them. Everyone agrees that to be successful in this it is necessary for interest to be stimulated.

A short preview of the meeting, or of the next month's activities, is very helpful. Glossy travel brochures advertising package tours have the "then we go there, then we do this" air of excitement about them—the "*interest by anticipation*" technique. It requires careful planning. This procedure should never be embarked upon if ample provision is not made to guarantee its success.

Not only *what* we are going to do, but *why* we are doing it—this is our goal. For instance, the object of the exercise is not only to save Green Shield stamps, but to send mini-buses to missionaries. We aim not only to learn about Jesus, but *to be like Him.* Leaders and workers must be careful not to present the goal in such a way as to make it unattainable.

Participation is vital to the continuance of active interest in lessons or programmes—*interest by adventure.* The Lord is good—I know, because I have tasted. Relate all this to the various age groups. Visual aids must be used for the age groups for which they are intended. Utmost consideration must be given to variety. Jesus was interesting, but He spoke with authority, and not as the scribes.

CHURCH REPORTS



Neath Sisterhood tea. Pastor and Mrs. A. T. Harries are seen in the front row.

NEATH **Pastor: A. T. Harries**

We praise the Lord for His blessings upon our Sisterhood under the leadership of Mrs. Clarke. In the past twelve months we have seen the numbers steadily increase and we have enjoyed the ministry of the Word of God through His servants. Many sisters have found rest and comfort as they have shared fellowship together. The greatest joy has been leading souls to Christ, the most recent being on the last day of the old year, when a sister nearly ninety years of age asked the way of salvation. We look to our God for further increases that His name might be glorified.

(MRS.) ESTHER HARRIES.

BATH **Pastor: D. O. Ward**

Our annual fellowship meeting was a fitting opportunity to look back and thank God for His many blessings. We also celebrated the fifth anniversary of Pastor and Mrs. D. O. Ward's ministry with us. The visiting speaker was Pastor R. D. Bradley and we enjoyed his rich ministry.

We praise God for the manifestations of His presence among us, for many evidences of His blessing on His Word through the faithful ministry of the pastor, and for the pastor's untiring visitation of the sick, aged and those in trouble. In Bath and district Pastor and Mrs. Ward's ministry and song have been Elim's shop window by their Pentecostal witness.

Our weekly prayer meeting is well attended—double the number six years ago.

Mr. H. S. Denkins reported at the business meeting that, though our membership may not be large, the sacrificial giving is excellent. Mr. J. Felstead spoke of blessing in the Crusader meetings and of outreach work to other churches.

The annual fellowship meeting was the last for Miss Margaret Barwick. For many years she has been secretary for the Sunday school and missionary work, and church pianist at the weeknight services. We regret that her career now takes her to Portsmouth. Presentations were made by the pastor from various departments.

FREDERICK C. SMITH.

KNOTTINGLEY **Pastor: E. Garner**

We learned with great joy that our secretary, Mr. George P. Pease, had been awarded the British Empire Medal in the New Year's Honours. The feelings of the church can be summed up in the words of one of our deacons: "It couldn't have happened to a better man."

Mr. Pease is held in great esteem in our church, where he has served and worshipped all his life. He has held the office of church secretary for many years and has carried out his duties most worthily. He also commands great respect in his place of work, where both those who work for him and those who are his employers admire the Christian character and consistency of his life. I personally have received testimonies via his employers as to the respect they hold for him.

E. GARNER.

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THE ELIM EVANGEL

Vol. LII. No. 7 February 13th, 1971 5p

A. D. SANDFORD AT BALLYMENA



(see report on page 3)

Proclaiming the Truths of Pentecost

STUDIES IN THE EPISTLE TO THE HEBREWS (7)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A PROMISE FOR THE FUTURE
(4:1-13)

We must have before us the fear that we might come short of entering into God's rest, as Israel did (4:1). The promise of entering the rest of God remains open, for no earthly Canaan could exhaust the meaning of that rest. The rest is not that of the land of Canaan, because David wrote about it (Psalm 95:11) and Israel was already in possession of the land then (vv. 6-8). "Jesus" (v. 8), as in Acts 7:45, is the Greek form of the name of Joshua; in both cases the Hebrew word should have been retained (cf. v. 8, R.V.). God's rest is spiritual and not material. Those who believe share in the sabbath rest of God now and more fully hereafter; the readers of this Epistle are called upon to enter into it themselves. The rest of God is pictured as following upon His work at creation (Genesis 2:3). It is called a "sabbath rest" (v. 9, R.V.), because it is sharing in God's own rest, and whoever enters it rests from his works as God did from His, since the believer's rest has been procured for him by Jesus Christ.

The blessings of eternal salvation in Christ can only be realised by faith (v. 2) and diligence (v. 11). "Let us labour" (A.V.) is inappropriate; it is inconsistent with the cessation of works (cf. Ephesians 2:8, 9). The R.V. renders it "Give diligence." This fellowship with God will be experienced as, first of all, we rest upon Christ's finished work on the cross, and then, as we show the effect of faith, by our diligence. There are means for judging unbelief (vv. 12, 13), which prevents a person from entering into this rest: God's Word (v. 12), and God's Omniscience (v. 13).

A BETTER PRIESTHOOD
(4:14—7:28)

The writer reaches the climax of his exposition of the person and work of Jesus Christ in this. As a Prophet, as the Word of God incarnate, Jesus Christ is superior to the prophets of old (1:1-4). As Mediator of the new covenant, He far exceeds in name and position the angelic beings, the mediators of the old covenant (1:4-14). As Founder of the new economy of grace, He is superior to Moses, the founder of the old economy of law (3:1—4:13). Now we see His superiority to the Aaronical priesthood. He surpasses in nature and ministry the high priests of the old covenant (4:14—7:28). The Priesthood of Jesus Christ is the central theme of this magnificent Epistle; apart from an important parenthesis (5:11—6:20), this entire passage is devoted to a detailed discussion of its nature and importance. The author has alluded to the subject twice already (cf. 2:17; 3:1), but now he enters upon a more detailed consideration of it.

CHARACTERISTICS OF CHRIST'S PRIESTHOOD

Victorious (4:14). No part of the Mosaic economy had a stronger hold of the imaginations and affections of the Jews than the Aaronic priesthood and perhaps some were claiming that there was no priesthood in Christianity like the Aaronic. *But such a High Priest exists* and He is a Person of higher distinction and power than Aaron. Jesus Christ is described as "a *great* High Priest" (v. 14), for no one has been exalted as high as He, who "is passed into the heavens." He is great, therefore, because of the sphere in which He ministers. The priest of the first covenant was privileged once a year to pass into the holy of holies, but our Saviour passed into heaven itself, of which the earthly holy of holies was but a type (cf. 7:26; 8:1, 2).

Sympathetic (4:15). He is the High Priest *par excellence* because of His perfect sympathy with those for whom He ministers in His high and holy office. The perfect understanding of Jesus has already been pointed out (2:17). If He had never voluntarily subjected Himself to the limitations of humanity (while still being God) He could never have become the perfect High Priest. H. R. Mackintosh says that "nowhere in the New Testament is

(*continued on page 4*)

Church reports

BALLYMENA **Pastor : A. D. Sandford**

The church was filled for the induction service of Pastor A. D. Sandford, who came with his wife and family from Cheltenham. The service was conducted by the Irish Superintendent, Pastor A. Wilson, others taking part being Pastors R. G. Weare and A. F. Seeman. Solos were sung by Mr. W. Dawson and Mrs. B. Cotter. A warm welcome was extended to the new pastor by Mr. H. Reilly and Mr. S. McCaughey, after which tea was provided for all by the ladies of the church.

On a recent Sunday evening 240 people attended a baptismal service at which Pastor Sandford baptised eight young people, including three young married couples. Two young men accepted Christ as their Saviour ; they were the husband and boy-friend of the other two candidates.

We praise God for His blessings and continue to pray that many more will be won for the Lord.

BISHOP AUCKLAND **Pastor : R. M. Kingsbury**

In spite of the intense cold many friends from other churches gathered along with our own members and friends for the induction service of Pastor R. M. Kingsbury. Pastor J. Woodhead conducted this service, along with Mr. and Mrs. D. Watson. A warm welcome was given by the secretary on behalf of the members and Mr. Watson gave an address to the minister. Mrs. Watson sang a solo. Great blessing rested on the message of Pastor Woodhead to the church.

Mrs. Kingsbury was unable to be with us as their baby was ill. We offered much prayer on their behalf and trust they will soon be able to join us.

HEREFORD **Pastor : R. Griffiths**

Happy Christian fellowship was mingled with sadness after a gospel service as we gathered to bid farewell to John and Pamela Randell with their three children, Matthew, Zena and Lucy-Ann, who will have left our shores for Adelaide, Australia.

Our friends were received into membership by Pastor Griffiths some time ago and we have enjoyed rich fellowship with them. To mark the occasion our pastor presented brother and sister Randell with a book of daily readings and the children received their Sunday school prizes.

We shall miss our friends very much and we



pray that the Lord's nail-scarred hand will be upon them and that they will be witnesses for the Lord Jesus in their new country.

BRENDA APPERLEY.

STRATFORD-ON-AVON **Pastor : G. J. Feasey**

On a recent Saturday afternoon friends and members of the Stratford-on-Avon church spent a happy time at a fellowship tea. During the six months since Pastor Feasey came to Stratford we have received many blessings for which we praise God. New contacts have been made and new interests aroused. At Christmas we held a special camp-fire carol service, which proved a great blessing to members and several visitors. Monthly revival rallies have been stirring and encouraging experiences.

We believe that foundations are being laid for a strong and growing church. Plans are being made to start a children's work and we are also looking forward to a crusade during the summer.

JOHN E. BURSTON.

IN NEXT WEEK'S "EVANGEL"

"The Tragedy of Waste,"
by Malcolm J. Frith
(New Zealand)

"Let us Pray,"
by the President

Letters to the Editor

DEAR EDITOR,

Please may I comment on points raised in an article in the issue of January 2nd, 1971? They were made by my revered and related brother in the Lord T. H. Stevenson, but would be widely endorsed.

One can readily concur with the depressing picture painted of the world in 1970 and of the confusing standards of ethical morality. Affluence being more real than need presumably means that the ones who are gaining most are those who already have, rather than those who had least in the first place, and not that need, being less real than affluence, is nearer a myth. The particular culprit selected was the striking worker, whose actions no one can justify. This statement can hold if the criterion of judgment is specified, for example the view supported by the story of the labourers who had to accept the owner's judgment and all got a penny. If other criteria are applied then even another general strike might be justified.

Consider the following economic/sociological justification. In an inflationary situation, where the critical factor is more readily assumed to be wages than prices, but where the latter appears to increase almost arbitrarily (one country has fixed them for twenty years), the working class is told that its wages must conform to a percentage which is three times less than professional classes are asking. Paradoxically the working man is the main consumer of food and utilities, and is in fact mentally subjected to incessant advertising, psychologically manipulating human moral weaknesses, to spend more than he earns. He has the least intrinsically rewarding jobs and is darkly reminded that there were times when he was not even employed. The culprit not only strikes but pilfers and robs the country. But making free with another's possessions is universal enough. Are moon probes and gambling businesses legitimate reasons for taking money, let alone sleeping partners in boardrooms ?

Facing such interpretations leaders of Christian opinion might well be in a dilemma. Should they urge for materialistic justice on the basis of Christian-inspired common humanity, or, because of Christian abhorrence of violence, readily identify with the establishment to work for law and order at all costs against the irrational unethical masses ?

Unjustifiable situations there are in the world, for example the affluent sections of America enjoy one-sixth of the world's industrial output, yet over 60,000,000 of their own society are in the deprived category. Sixty millions in India are unemployed and half the world is on the bread line.

If the Church wishes to comment on the ethical shortcomings of society it should be a balanced comment. There is no justification for an automatic alignment with or attack on one stratum or another.

One cannot help but feel that the the Lord of the vineyard rewarded according to need—something this world never does.

LIONEL F. SCOTT.

DEAR SIR,

My wife and I listened to the broadcast service over the radio conducted by Pastor G. Canty. This was one of the finest services we have heard for a very long time. We hope that we shall have more of these services over the radio. It did us good to listen to Pastor Canty.

WILL E. SAMPSON.

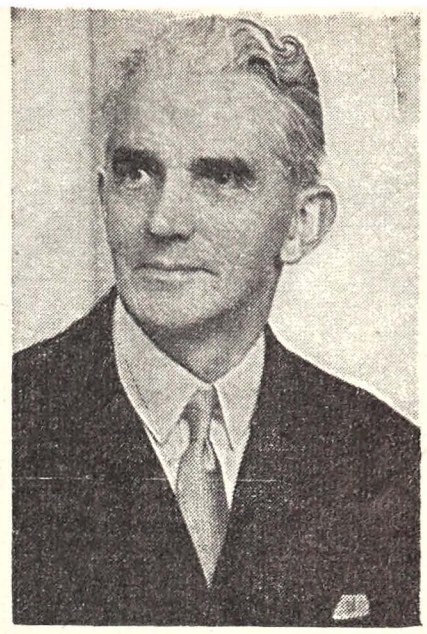
STUDIES IN THE EPISTLE TO THE HEBREWS (7) (*continued*)

the humanity of Christ set forth so movingly" as in this Epistle.

There follows the exhortation to hold fast our profession (4:14); the Hebrews, especially, were counselled not to abandon the hope of the Gospel which they had heard and not to return to Judaism with its inferior priests and incomplete sacrifices (cf. 10:23). There is the further exhortation to come with assurance to the throne, through Christ a throne *of grace* (4:16; 10:19-22; Ephesians 2:18; 3:12), to obtain mercy because of the disappointing past and grace for seasonable help. God gives us grace to help which is opportune—enough for the moment.

"Therefore" (v. 16) indicates that certain things have been said before and, on the ground of these, "let us come boldly" ("with confidence," R.S.V). The appeal is: "Boldly approach"—a favourite expression in Hebrews (7:25; 10:22; 11:6—"cometh"=same word).

Paul's thorn in the flesh was weakness



by JOSEPH SMITH

THE Revised Standard Version says: "Three times I besought the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' I will all the more gladly boast of my weakness, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong" (2 Corinthians 12 : 8-10).

The Lord did not say "My power is made perfect in *sickness.*" If it were some form of sickness, e.g. an affliction of the eyes, why did not the Lord say so? The Lord said "My power is made perfect in *weakness.*" Paul did not say "I will all the more gladly boast of my *sickness,*" but "I will all the more gladly boast of my *weakness.*"

Paul is not the only one who has been afflicted with supernatural weakness; Charles G. Finney, Richard Weaver, George Jeffreys and many others have experienced it. Pastor R. E. Darragh, George Jeffreys's song leader, told me that when George Jeffreys was at the height of his great revival campaigns he saw him collapse on the floor just before going to a meeting, but when he got to the platform and began to preach the power of God swept through the place, scores were converted and many healed.

Charles G. Finney was asked by an old man to preach in a town which, because of its wickedness, was nicknamed "Sodom." The old man was nicknamed "Lot." As Finney drew near the school-house where the meeting was held, there came over him such a spirit of weakness that he had to sit down on the stump of a tree. He was, at that time, young and fit, just starting out on his great revival campaigns. Not knowing anything about the history of the place, or about its name, he took for his subject Lot's escape from Sodom, his text being "Up, for the Lord will destroy this place." As he preached the power of God came down upon the congregation. Men fell from their seats to the floor. He said: "If I had a sword in each hand I could not have cut them down so fast." He stopped preaching because no one was listening to him—every man was calling on God to have mercy on his soul. The meeting did not completely finish until the next morning, when the place had to be cleared to accommodate the schoolchildren. Even then men had to be helped from the place to a neighbouring house. God's power was made perfect in Finney's weakness.

I remember speaking at a convention in Lurgan. I had just come from a Christmas convention in Belfast, and was feeling a little tired, but not unduly. Before I got up to speak there came over me such an experience of weakness that it is hard to describe it. The building was packed. I felt utterly helpless; my strength seemed to be completely drained from me. I prayed, "O God, if you do not undertake now it is all up with me." I threw myself wholly upon the Lord, gave out the text, and began to speak. I was conscious of divine power flowing through me, wave after wave. When I finished I felt that the strength of the Lion of Judah had replaced all my weakness.

I have had a few more experiences of this since, but these experiences have always been followed by a visitation of power. Now when I feel this weakness coming upon me I know that a special visitation of divine power is also coming. No doubt Paul experienced this in a far greater measure. When weakness first struck him I quite understand his going to the Lord about it. Afterwards, when he knew what it was, he accepted it gladly, even as others have done since.

"I will all the more gladly boast of my weakness, that the power of Christ may rest upon me."

Testimony time

Nine years ago I was so ill that the doctor could not understand what was wrong. I had a sore head and my stomach was upset. After about six weeks the doctor suggested that I went back to work, but I knew I would not be fit for work and did not go back. I began to notice something strange in my right arm and leg. I began to lose the power of them.

The doctor still had not found out what was wrong. He did not think I was as bad as what I was. My husband took me to the doctor again. He seemed really alarmed and rang the hospital immediately. He arranged for me to see a specialist in Dungannon hospital. When we were going out he told my husband to go back in alone. He told my husband that I would probably have to stay in hospital and that I might never walk properly again.

I went to the hospital next day. The doctor told my husband that he would like me to stay in. My husband said if it was for my own good I should stay.

I was placed in a private ward. A specialist came from Belfast. They then told me that I had multiple sclerosis. I was in the hospital for eight days and I told the doctor that I wanted to go home.

My mother heard of a man who prayed for the sick. One day she asked me if I would like to go to be prayed for. This was some months after I had been taken ill. It was arranged that I would go to Ballymena on a Sunday night. When the main part of the meeting was over the evangelist asked those who wanted prayer to go up to the front. My husband and my aunt helped me up. The evangelist told me I only needed faith like a grain of mustard seed. He and another man then laid hands on me and prayed.

After a few weeks I began to feel a little better. I went round the kitchen from one piece of furniture to the next. I had many trials, but I knew the Lord would heal me. I got a little better as time went on and, though I couldn't walk much, I could stand in one place.

One evening I was washing the dishes and my husband was sitting looking at television. I had washed all the dishes so I said to him: "Where is the drying cloth?" He told me it was hanging on the door at the other side of the living room. Before I realised what I was doing I walked straight to it without the aid of a stick or anything. From that day I never looked back and praise the Lord I am still going on.

I was healed but I was not saved. Some three years ago I was, after a crusade meeting. We were sitting in a caravan talking about the Lord and the wonderful things He had done. I realised more than ever I needed to be saved. I got down on my knees and asked the Lord to forgive me my sin and save me. It is great to know Jesus as a personal Saviour. He can meet our every need.

(MRS.) DOROTHY HADDEN.

HANDLEY PAGE AND THE RAT

Flying east, Frederick Handley Page and his friends descended at Kobar in Arabia. Attracted no doubt by the smell of food, a large rat managed to get aboard the aircraft. Only when aloft again did Mr. Page discover its presence from the sickening sound made by gnawing teeth behind him. Travelling as he was in a primitive aeroplane, he thought with horror of the damage those pitiless teeth could do and of the peril to which they might lead. Vital parts of the 'plane could be destroyed in a few moments, resulting in dreadful deaths for all aboard. But what could he do? Suddenly he remembered that rats are not made for high altitudes, but live on the surface of the earth, or burrow beneath it. He determined he would soar. The aircraft rose higher and higher until the pilot found difficulty in breathing. He listened and, to his great delight, the sound of the gnawing had ceased. When he alighted later he found the rat lying dead beneath the engine.

As man cannot raise himself by tugging at his shoe laces, no more can we get the victory over inward evil by our self-effort. Jesus Christ can raise our living to a loftier level where the evil things that spoil our lives and with which we so often struggle in vain cease to trouble us. In chapters 7 and 8 of his letter to the Romans Paul tells of his terrible inward conflict and of how Christ gave him deliverance and triumph. He can do the same for each and all of us.

"I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

J. A. WRIGHT.

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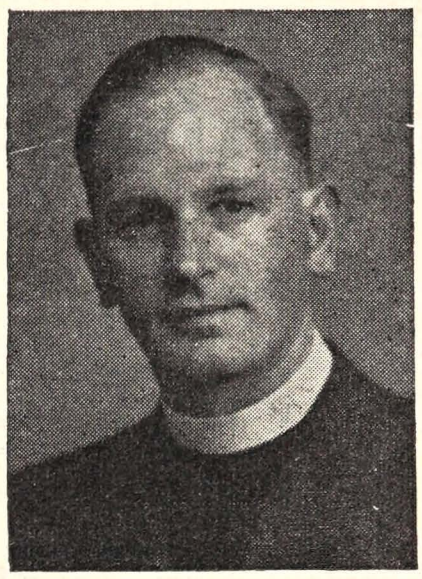
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GREAT DOORS, SMALL HINGES

(James 3 : 3-6)



by Frank Lavender PASTOR OF GLOUCESTER ELIM PENTECOSTAL CHURCH

IT is commonly said that "great doors turn on small hinges"—great events spring from apparently small happenings. It is not surprising that James speaks of horses' bits, ships' rudders, a spark, the human tongue—all of them little things that determine greater matters.

In Exodus chapter 3 we read about a burning bush, a common enough sight in that desert heat. However, the attention of a shepherd named Moses was attracted because the bush kept burning but the fire did not go out. When Moses went to look at this sight God spoke to him and sent him to Pharaoh, king of Egypt, with the demand : "Let My people go!" An ordinary bush and common curiosity were the hinges on which the door of Israel's redemption swung open.

A BABY

Luke 2 : 7 tells of the birth of a baby—just an everyday happening (though every one is wonderful), yet God made the future of the human race depend upon that birth. One tiny, helpless Baby was born, yet man's hopes and God's plans rested upon Him. His birth stands at the dividing of human history.

A CROSS

We are told in John 19 : 17 about a wooden cross, certainly not a strange sight in Roman Palestine, for the rebellious Jews were constantly encountering the harsh justice of Rome. This, however, was no common gibbet, but a mighty bridge. By His death the Lord Jesus has spanned the gap between God and man and has made it possible for a holy God and a repentant sinner to dwell together in harmony.

AN EMPTY TOMB

John 19 : 41 and 20 : 1 speak of a tomb. Tombs are the melancholy witnesses to man's last encounter, the silent testimonies to the power of sin and the folly of materialism. But this *empty* tomb declares that death is now a defeated enemy and that Jesus is the God-appointed Judge of mankind. On the great Judgment Day the Conqueror of death will call all to judgment ; every tomb will be emptied. Death will neither hold nor conceal any.

DECISION

The commonest words in any language are among the smallest, "Yes" and "No," yet, faced by the claims of Jesus Christ, they are the most important words of all. Eternity for you hinges upon whether you say "Yes" or "No" to Him. God has made full provision for your eternal salvation and joy, yet He has made this dependent on your willing response to the Lord Jesus. *What will your answer be ?*

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.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE 1970 Elim Conference passed a resolution that March 1971 should be a month of prayer in all our Elim Pentecostal churches. It will be recalled that various ways of organising united prayer have been used in our movement and they have resulted in great blessing. The Conference felt that it was time to change the system of all-the-year-round intercession in favour of one month's concentrated prayer. Arrangements for special meetings are left entirely in the hands of our Church Sessions. We trust that there will be a great response to this call from the Conference, the governing body of our fellowship.

The EVANGEL will seek to play its part in this movement effort by including a number of articles on prayer in the coming weeks, as follows:

February 20th - The President
February 27th - John Lancaster
March 6th - - The Field Superintendent
March 13th - - H. W. Greenway
March 20th - - The Principal of Elim Bible College

We ask your co-operation in making both the articles and the month of special prayer widely known. Ministers are asked kindly to include details in their pulpit announcements.

In our issues dated February 27th to March 20th (inclusive) important matters for prayer will be highlighted in display panels in the EVANGEL. Our members may care to cut these out and keep them by them. Our greatest need is, of course, a move of the Spirit of God. In underlining particular needs we fully recognise that this is all-important.

* * *

Our price is 5p from this issue onwards. The postal strike has made it very difficult for us to communicate with our ministers and EVANGEL secretaries. We trust that the news did get through to you of the upward adjustment in our price. You will observe, however, that we have four extra pages and a second colour on the cover. In addition, we are using a wider variety of type sizes. We trust you will like the improvements we have made. The design for the new cover was by Peter F. Sanderson.

We trust that you will be able to increase the numbers of EVANGELS sold. The need for Christian literature has never been greater. Your kind prayer support and practical interest will be very much welcomed.

A parking ticket

From a broadcast over B.B.C. Radio Medway by the pastor of Elim Pentecostal Church, Rochester,
R. WILLIAMS

A COUPLE of years ago in Bristol, a city I did not know very well, I got a parking ticket. After driving around for some time I still could not find a place to stop, so I pulled up behind some vehicles and asked the driver in front if I was allowed to park there. When I got back I saw a traffic warden putting a ticket on my car. I told him I had not been very long, but that did not help matters. So I mentioned that another motorist said it was all right besides, there were other cars there when I arrived. By then in the now empty street stood a solitary car and an embarrassed driver. After pleading and explaining, I failed to draw any sympathy from the man. You may say it was my own fault, and I must confess that I tend to agree with you. *I really was asking for it when I parked on a yellow line—especially outside one of the city's police stations!*

I wonder how many of you are guilty of making the same mistake as myself—though perhaps in different circumstances—that of heeding the advice of unqualified people. Possibly we have regretted listening to someone because their advice has not produced the desired results in our predicament. There are those who always know what they would do if faced with the same problems, but are they really any help? It is good to talk things over, especially if we feel we have a sympathetic listener, but in our daily living some of the answers we seek need to be clear cut.

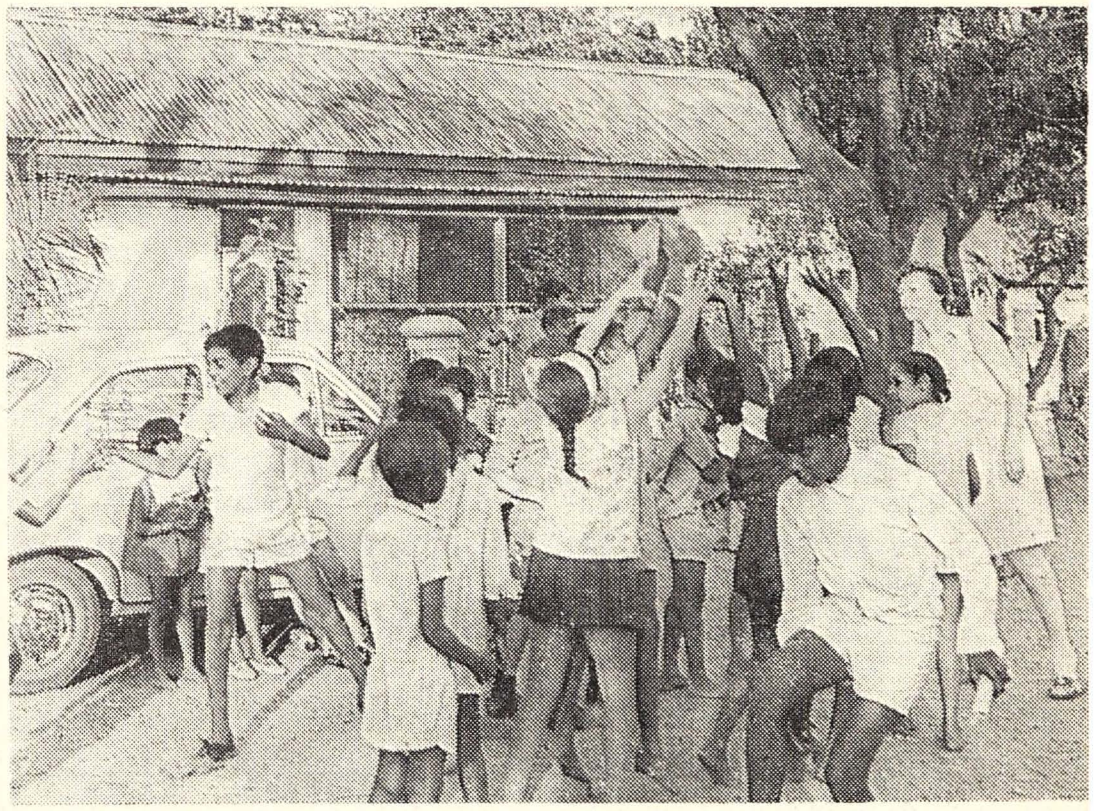
Perhaps we are concerned that the right answers will not be convenient! Possibly we are afraid of the consequences of doing the right thing. Maybe we prefer to court public opinion rather than obey our consciences. Sometimes we save face at the expense of losing a virtue.

Have you considered committing your way to the One who understands? We tend to blame God for the various hardships of life, but we would do well to remember that *no man will blame his Maker who remembers that he is still in the making.*

If you are trying to solve a difficulty, don't follow my example of a few years ago, by breaking the rules and seeking the advice of someone doing the same. I wish I had taken the trouble to find the appropriate parking space; it would have saved me a lot of bother. After all, it was the proper thing to do. My adviser was nowhere to be seen when I could have done with him. Alone, I had to account for my actions. The simplest rule in life is that on a straight road *there can't be a short cut.*

When you wrestle with a problem and find difficulty in solving it, be patient. The man who struggles out of a pit won't pray for its sides to be smooth. If you can't find a foothold, reach out, and you'll be certain to find God's hand.

E.M.S. FEATURE



Anne Stephenson supervising games time at Ron Gull's Tuesday club, Transvaal, South Africa.

(Can you find the ball? It is on the left of the picture above the wheel of the car!)

PRAY FOR THESE YOUNG PEOPLE!

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PAUL wrote: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52). There was not the slightest doubt in the mind of Paul that at an appointed time in the programme of God for the ages the trumpet of the Lord would sound and the sounding would be accompanied by stupendous events. He also made this unmistakably clear in his Letter to the Thessalonians: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

UNCERTAIN PEACE

Although world tension may have eased a little, the prospect of world peace is still uncertain. We would like to believe that another world war is a remote contingency and that the Russian leaders and others really mean what they are saying about friendship and good will among the nations, but the fact cannot be ignored that war involving the nations of the world may come at any time. The possibility of this is made all the more realistic in the light of past history and of the new, awful scientific discoveries and devices for future warfare. It is within the bounds of fair calculation that in the next great war every weapon that could make victory more certain will be employed with the utmost determination.

BLESSED HOPE

Whatever may develop in the near or distant future one thing is absolutely certain—the trumpet indicating the return of the Saviour for His own *will* sound. This is the encouraging, stimulating and inspiring hope of the Christian Church, for accompanying "the shout of the Lord" and "the voice of the archangel" will be the sound of the trumpet heralding the rapture of the Church to meet the Lord in the air.

Many Bible expositors believe, significantly enough, that this trumpet is related to the one referred to as the last trumpet in 1 Corinthians 15:51, 52 and consider it to be an allusion to a practice of the Roman soldiery in Paul's day. When they had to move, a first trumpet was sounded and immediately tents were struck, baggage packed, beasts laden, and everything made ready to move at a moment's notice. At the sounding of the second trumpet the soldiers fell into line. At the blowing of the third and last trumpet they began to march. Whatever the sounding of the other trumpets may mean in that great day, one thing is certain: at the sounding of the last trumpet the Church will be raptured. It will be the signal heralding that meeting in the air. It will be the crowning event of this Christian dispensation. This event may take place at any moment, for the signs of the times indicate that its glorious shadow is already upon us. The hands of God's time-piece have almost met at midnight and the hour of a new day, the day of the Saviour's coming again, is about to strike. This is the real hope of the Christian Church, the "blessed hope" as Paul called it.

PLEDGED WORD

Jesus Himself referred to the certainty of His coming again when conversing with His disciples, who were despondent at the thought of His approaching departure from them. He said to them: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again,** and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). These words make it clear that the Lord Jesus has pledged His word to return again. They contain a joint statement of fact: "If I go . . . I will come again." He has gone, that is a fact of history, and the fulfilment of the first part of the statement about His going is the guarantee of His return.

ANGELIC WITNESS

Added to the Lord's authoritative statement there was the reliable witness of the angels who testified, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). The angels assured the disciples that the coming descent of the Lord was as certain as His ascent into heaven.

APOSTOLIC ANTICIPATION

The apostles were equally certain of the coming again of Jesus. Paul's statements to the Corinthian and Thessalonian churches have been referred to

AIN
ND



by Samuel Gorman

already, but another three references are worthy of mention. For instance, the one made by Peter: "And He [God] shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began" (Acts 3:20, 21). In writing to Titus, Paul associated with the anticipation of Christ's coming again the truth of sanctification (Titus 2:12, 13). The writer to the Hebrews, with similar clarity, declared: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (9:28). The term "second time" distinguishes the Lord's return from His first advent into the world, when He was born of a virgin by the Holy Spirit. Then He came to suffer at Calvary as the sin-bearer, but when He comes the second time He will come for those who have made Him their Saviour. The trumpet will sound and the Lord Jesus will come again.

PERSONAL TESTIMONY

Every Christian should ask "What does the coming again of the Lord Jesus mean to me?" Can we truly unhesitatingly say that the second advent of the Lord Jesus means everything to us, especially in these chaotic days in which we live, revealing so glaringly the uncertainty, fear and perplexity of the nations concerning the future, and the utter distrust certain groups of nations show to each other?

Is the hope of the return of the Saviour an anchorage to your faith, the inspiration and impetus of your service, and a sanctifying influence upon your life? Does it mean all these things, and more, to you because it is a living, thrilling, vital part of your Christian belief and experience? Can you say unreservedly that if you did not believe it wholeheartedly and absolutely you would not derive such inexpressible blessing and benefit from it, that this deep-rooted conviction within us that Jesus is coming again, and that His coming is imminent, stirs our souls, calms any fears that might arise concerning the future, and helps to regulate the conduct of our lives and service?

PRE-EMINENT SAVIOUR

The prayerful study of prophecy, especially relating to the certain return of the Lord Jesus, stimulates and challenges Christians because it gives pre-eminence to the Saviour. It also stimulates spiritual experience and challenges the Christian to give the Master the supreme place in his life—to give Him the pre-eminence. One of the great arguments used by Peter to lead Cornelius and his household to accept the rule of Christ over their lives was the pre-eminence given to the Master in prophecy. Said he, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Their prophecies gave Jesus pre-eminence as Saviour. The Master took a similar line of argument when He sought to enlighten and enliven the two dejected and doubting disciples: "O fools, and slow of heart to believe all that the prophets have spoken . . . and beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke 24:25-27). This goes to show that prophecy should be studied because it exalts Christ and gives Him pre-eminence. The prophecies concerning the Lord's return do likewise.

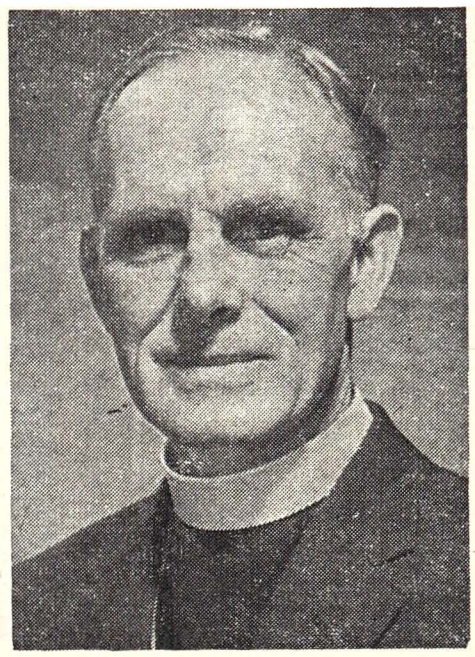
Christians living amid the wickedness and confusion of these days in the affairs of men and nations must work for the Lord in the light of the Saviour's coming again. Until that day it is the obligation and imperative business of the members of the Church of Jesus Christ to stand together as a solid phalanx against all the forces of evil, at the same time doing all that is possible to lead men and women to the Saviour in preparation for the certain sounding of the trumpet.

"WHEREFORE TAKE UNTO YOU THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO WITHSTAND IN THE EVIL DAY, AND HAVING DONE ALL, TO STAND"

(Ephesians 6:13).

Man of God among the people

ELISHA



by William J. Hilliard

PASTOR OF ELIM PENTECOSTAL CHURCH, IPSWICH

IN a number of respects Elisha differed from his illustrious forerunner, Elijah, who came from the far side of the River Jordan, a land of thickly-wooded hillsides and dashing streams. His nature seemed to imbibe the rugged aspect of his native land. It was here, in Gilead, that his prayer against Israel was made. It was born out of the solemn words of warning that God had spoken to His people centuries before, that He would make the heavens like brass and the earth like iron. He forbade rain for three years and six months. The passion and power of his prayer are indicated in the four verses that describe the persistence of his prayer of reversal. The cloud like a man's hand was the precursor of the deluge that followed the years of drought. After making his curt, bold announcement to Ahab and his confederates he was ordered into hiding. His hiding was almost in isolation, first at Cherith and then at Zarephath. Like John the Baptist he sought for himself the solitary places, coming to men only to speak God's message to them.

HUMILITY

Elisha's life was different ; it was lived in constant, intimate touch with all that was happening in Israel and in Syria. The Shunammite woman knew where to find him in her hour of need. He was nearby to advise the frustrated king of Israel when Naaman the leper stood before him. Joash, when he heard of the prophet's illness and impending death, could locate his humble cottage without difficulty.

CONSIDERATION

None of the 7,000 in Israel who remained true to the old faith was known to Elijah in his time of dire loneliness. Their fear of the cruel Jezebel and the apparent hopelessness of their cause kept them apart from Elijah and from each other.

Elisha was one of the 7,000. Much of his time was spent in prayer. God saw the bleeding heart of the young farmer as he wearily followed the plough. When the call came to him it came suddenly, but not unexpectedly. This was when Elijah waited for him at the end of the furrow he was ploughing and cast his mantle on him. Elijah was known in Israel and was much feared by the promulgators of the permissive society that dominated the land. He was known, too, by the adherents to the truth who were thinly spread across the face of Israel. They had heard Elijah speak or they had seen him from afar off.

Elisha's request to bid farewell to his mother and father cannot be put in the same mould as the man in the New Testament who said " Suffer me first to go and bury my father." The man who heard Christ's call was asking for time ; he was giving preference to the affairs of this life. His father was an old man. He asked to stay with him until he died, sell the farm and farm equipment, invest the proceeds in a profit-making deal and in course of time give thought to the matter of discipleship. Elisha was attached to his parents ; they were probably of the 7,000 who had refused to bow the knee to Baal. In their hearts there was a mingling of apprehension and gladness that their son would be identified with Israel's great spiritual leader. Elisha's slaying of the yoke of oxen and his setting fire to the wooden plough was the indication of his burning his bridges behind him.

A DARING REQUEST

Although the mantle of the prophet had alighted on him it would be wrong to assume that Elisha took Elijah's place there and then and became God's representative in Israel. The word that came to Elijah to anoint Elisha prophet in his

room called him to anoint Hazael king in Syria, but this part of the command was held in abeyance for fourteen years. Elijah was God's gift to the nation at the most critical stage in its history. He was a spiritual giant among men. At the time of his call Elisha had neither the knowledge of God nor the experience of the older man. We do not wonder that Elijah said to Elisha at the time of his translation to heaven, when he asked that he might be successor in his work and heir of his spirit, "Thou hast asked a daring thing." It took intrepid strength to stand alone in the face of the iniquitous society of his day.

A MINISTER

1 Kings chapter 19 ends with the words "He arose, went after Elijah and ministered unto him." "Ministered" is the secular side of the word usually connected with the work of the ministry. It means "to pour water on one's hands" and indicates the performance of the most commonplace and menial tasks. Elisha filled this humble office for ten years. The deference that he showed towards his master when first he left home remained with him through the years. It was not tarnished by inconsistency on Elijah's part or by any desire of his for a more honoured place.

God puts great store on activity, humility and faithfulness. In his years of preparation Elisha was like Moses, who spent one-third of his life as the shepherd of Midian, or like John the Baptist, who spent his earlier years in the lonely stretches of the desert. No young servant of Christ should jump the years of preparation. They are essential in knowledge and spiritual experience to the years of service that follow.

Book review

The Church at the End of the Twentieth Century, by Francis A. Schaeffer. Published by the Norfolk Press. Price £1.60 (32/-), postage and packing 6p (1/2) extra.

THIS book is a must for those who have a concern for the rôle and survival of the Christian Church today, but it must be read with care, for a superficial reading will miss some of the vital things this fearless writer has to say. That he is a man of experience is obvious from the many times he is called upon to lecture in universities and theological colleges throughout Europe and the U.S.A.

He begins with the ferment on the student campuses and devotes his first two chapters to the student revolution with its confusion over man's place in the universe and the existence of God, both of which are challenged by the arts, science and psychology. Referring to the "God is dead" fashion, he traces the cult back to Neitzsche and adds ". . . but he was brilliant enough to understand the results. If God is dead then everything is gone. I believe that it was not just his venereal disease in Switzerland which caused him to become insane. . . . He understood that if God is dead there are no answers to anything and insanity is the end." The hippy movement with its crazy idea of freedom dropped out of society, which it described as a plastic culture, but their free speech movement led to trouble in Utopia and the final destruction of freedom.

The attitude of the older generation is criticised on account of its orthodoxy unrelated to reality, which has caused many young people to reject its doctrines. Of the evangelicals he says "The evangelical Church seems to specialise in being left behind." Thus he sees the Church in grave danger, for modern man "thinks truth unfindable" and therefore ". . . all we are left with is statistical averages. . . . Enlightenment with all its humanistic pride has come to the place of despair."

The demand that church members open their homes as a means to evangelise is stinging in its forthright simplicity of presentation. The writer evidently uses his pen from the vantage point of personal effort in this field of witness.

Adultery and apostasy occupy a chapter which strips the veil of hypocrisy from the arguments of our modern permissive society. Apostasy in the Bible is likened to adultery, condemned in both Old and New Testaments with amazing force.

We cannot agree with the writer when he says that "Baptism is once for all. It represents a man's acceptance of Christ as Saviour and then being baptised at that moment with the Holy Spirit. This is a once for all situation." We agree that these two experiences can happen at the same time, but there are ample scriptures to show that they are distinct events in the life of the believer.

We do, however, recommend this book as excellent and thought-provoking.

H. W. GREENWAY.

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

PLEASE REMEMBER—
MARCH IS THE MONTH FOR SPECIAL PRAYER
(See editorial, page 8)

From T. H. Stevenson

NOT owning a television set may, in many minds, preclude me from passing comment. One can, however, be interested though not involved, and one may ponder without pontificating. The views on some aspects of television by those " in the trade " interest me. One assessment of the general interest in television is that " On an average day, more than 55,000,000 see one or more television programmes in Britain." Having long since learned how mistaken Elijah was when he cried " I only am left," I have reservations about the accuracy of this !

Almost a year ago it was reported that in the U.S.A. the average American could spend nine years of a sixty-five-year life watching television nightly.

A reviewer of the recent publication *The New Priesthood—British Television Today* wrote: "The congregation sits in small private groups and the sum is very large. For the majority, television is the chief source of information and entertainment. More watch its drama than go to the theatre, many more see its films than take their wives to the pictures, more enjoy its football than stand on the terraces, and more witness its programmes devoted to the old religion than attend church." Such is the extent of television.

What is the effect ? Sean Day-Lewis, the reviewer referred to, stated : " Even if *The New Priesthood* were disposed to frivolity it would quickly be called to order by way of the laity. We know that its general effect on *us* is simply to confirm our prejudices on all questions. But we also believe that it is an amazingly potent influence on *all other* members of the congregation, and is liable to convert them at the slightest flicker to all manner of heresy." Sean Day-Lewis seems to understand human nature as well as television.

Here is an insight into the experience of a former television producer, now minister of a Methodist church in Melbourne. It may interest ministers who may be inclined to be carried away by their impression of the television influence, or encourage those ministers who may feel like running away because of personal discouragement. Rev. Colin Honey said : " From the pulpit you're not in contact with such a wide audience, but you're certainly making contact at a deeper and more personal level. . . . It's no longer good enough thinking just in terms of increasing your congregation and keeping your doors open. In my opinion that kind of witness just isn't witness any more."

The oldest and least spectacular medium of mass communication—the one practised by the earliest Christians to such good effect—can even today compete more than successfully with the leading methods of communication. *I refer to personal witnessing for Christ.*

THE PROMISE OF THE BOWED HEAD

A city boy visiting a farm for the first time saw a field of ripening wheat. He noticed that some of the yellowing stems stood up tall and straight while others gracefully bent their heads. " Those stalks that stand up so tall and straight must be the best," he remarked to the farm boy who was his companion. " They look as if they were proud of what they were doing."

The country boy laughed. " That shows you don't know much about wheat," he explained. He plucked a head of each and rubbed them in his hands to show that the tall, straight stalks held very little grain while the bending heads were filled with the promise of a rich harvest. One of the surest evidences of greatness is a humble spirit

Log of the Good Ship Grace.

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.



Margaret M. Ladlow's page

"SINGING AND MAKING MELODY"

THE Indian woman is a natural poetess. During the early morning hours one can hear the Indian mother singing, usually in the minor keys, as she grinds the grain to provide for the daily needs of the household while the rest of the family are still asleep. Words and tune are composed by the singer as she turns the grinding stone. The theme is anything that happens in the village, its joys or sorrows, the coming harvest, the visit of the newly appointed government officer, the neighbour's new-born babe.

Turning the upper millstone with one hand, feeding the grain into it with the other hand, her body sways in rhythm to the song and the momentum of the turning millstone. In the dim light provided by a couple of tablespoons of sweet oil in an earthen vessel with a bit of string or rag serving as a wick she sits, works and sings.

It was still dark ; the dawn of the new day had not yet been born. The missionary awoke. Someone had spoken her name. Who could it be at this hour? Was someone in trouble and needing help ? She thought she heard it again. No, it was not a dream. Lifting her head from the pillow, holding her breath, she strained her ears. Yes, there it was—her Indian name " Aanandi-bai," which means " joyful woman," sounded clearly through the still night air in soft musical tones.

She had to listen carefully to catch the words. Someone was softly singing. Zaibai was singing about her own beloved missionary while grinding the corn. She sang the story of the missionary leaving home and loved ones in the land far across the sea, of the missionary mother who had left a little boy and girl, her own flesh and blood, to return to India to spread the good news of God there. Some of the song came out clearly with full, strong notes, while in some parts there was soft, tender feeling, the love of a mother's heart toward the far-away children expressed with delicate phraseology. The names of mother and children were mentioned over and over again as the singer recalled incidents of days gone by. There was petition to the great heavenly Father that blessings might rest upon them all. All the details of a mother's love, a child's longing and loneliness, of consecration and sacrifice were there.

We have seen Zaibai arise in the Sunday morning service and sing her testimony. Often she would sing in her own words whole stories from the gospels. At other times she would just extol the Saviour in unrehearsed song.

Making melody in our hearts to the Lord is the secret of happy, victorious living.

The Australian Evangel.

GOD GIVE ME JOY

God give me joy in the common things :
In the dawn that lures, the eve that sings,
In the new grass sparkling after rain,
In the late wind's wild and weird refrain ;

In the springtime's spacious field of gold,
In the precious light of winter doled.
God give me joy in the love of friends,
In their dear home talk as summer ends ;

In the songs of children, unrestrained,
In the sober wisdom age has gained.
God give me joy in the tasks that press,
In the memories that burn and bless ;

In the thought that life has love to spend,
In the faith that God's at journey's end.
God give me hope for each day that springs ;
God give me joy in the common things !

THOMAS CURTIS CLARK.

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AM INTERESTED in obtaining any record of Gipsy Smith. Can any reader help me please? Mrs. Brenda Apperley, 136 Aylestone Hill, Hereford. C.2327

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BIRTH

NORRIS. On January 19th, to Helen and James Norris, members of Edinburgh Elim Pentecostal Church, God's gift of a son, Graeme, a brother for Fiona and David.

WITH CHRIST

COWAN. On January 25th, Mrs. A. Cowan, member of Edinburgh Elim Pentecostal Church, passed into the Lord's presence. "With Christ, which is far better." Officiating minister at funeral: B. J. Hayes.

COMING EVENTS

BEESTON. February 27. Elim Pentecostal Church, Nether Street. Youth rendezvous. Speaker and soloist: Alan Caple. Items by young people. At 7.30.

BOURNEMOUTH, Winton. February 20, 21. Elim Pentecostal Church, Hawthorn Road. Presbytery missionary weekend. Saturday at 3, forum; at 7, missionary pageant and rally. Sunday at 11 and 6.30. Speakers: missionaries, members of the Missionary Council. Convener: George Backhouse.

GLOUCESTER. February 20, 21. Special services celebrating F. Lavender's twenty-fifth anniversary in the Elim ministry. Girls' High School, Denmark Road. Saturday at 7. Elim Pentecostal Church, Park End Road. Sunday at 11 and 6.30. Preacher: Alexander Tee.

LEYTON. February 13, 14. Elim Pentecostal Church, Vicarage Road, E.10. Back to the Bible rallies. Preacher: F. Lloyd-Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.45.

WORCESTER. February 20-25. Elim Pentecostal Church, Lowesmoor. Visit of F. Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

The Secretary-General's Notes

CONFERENCE BROADCAST OF "SUNDAY HALF-HOUR" ON WHIT-SUNDAY

This signal opportunity for our Conference to broadcast the Pentecostal message in song has been given to us by the B.B.C. for the first time.

All "Sunday Half-hour" broadcasts are pre-recorded. It is anticipated that the recording of our Conference broadcast for this "Sunday Half-hour" will be made on Thursday afternoon of the Conference. A rehearsal or rehearsals will be arranged at a time or times to be announced.

You will not need to be reminded of the importance of rehearsal as well as broadcasting. To ensure that we are fully prepared for this great opportunity, **make sure that you are with us for the whole Conference.** If you have not already booked, complete your booking form now. Extra forms can be obtained from

The Conference Secretary, P.O. Box 38, Cheltenham, Glos, or by telephoning 0242/59904

JAMES T. BRADLEY.

ITINERARIES

The President:
February 13, Worthing.

London Crusader Choir with Douglas B. Gray:
February 14, Reading (prison and Elim Church); 20, Twickenham (S.A.); 21, Wandsworth prison (morning service) and Watford (Elim Church); 27, Wimbledon Town Hall; March 7, Wormwood Scrubs prison and Croydon (Elim Church); 14, Maidstone prison and Green Street Green; 20, Little Hallingbury; 21, Rochester (Elim Church—B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne (Elim Church).

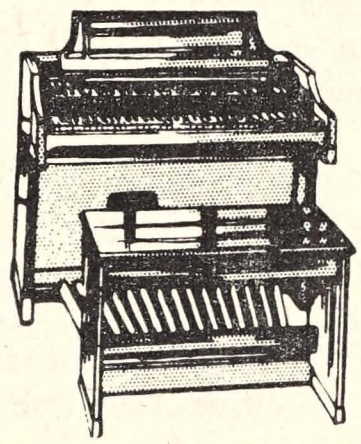
Miss M. Hopper:
February 13, Llanelli; 14, Swansea; 15, Neath (a.m.), Briton Ferry (p.m.); 16, Port Talbot; 17, Bridgend; 18, Barry; 20, Newport; 21, Caldicot.

Joseph Smith:
February 13-15, Woolwich; 20, Rye Park.

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"I thy child am weak and helpless,
And I need thee every hour:
Take my life with every failure,
Fill it with thy Spirit's power.
Thou alone canst make it useful—
Use it for thy praise alone,
'Til I finish all thy pleasure
And thou will to take me home."

TRIUMPHS OF FAITH.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, February 15th — Luke 5 : 1-16

" They inclosed a great multitude of fishes " (v. 6).

This miraculous catch astounded these experienced fishermen because they had fished in the same waters and had failed to catch any fish. It was not the " right side of the ship " that brought them success, but Peter's obedience when he said " nevertheless at Thy word I will " (v. 5). He was ready to sweep aside failure, doubt and pride, and trust his Master. We need such trust that when He speaks we will obey. The day of miracles is not past!

Tuesday, February 16th — Luke 5 : 17-26

" Men brought in a bed a man " (v. 18).

We have here determined men of faith and compassion. " Faith laughs at impossibilities, and cries ' It shall be done! ' " Real faith will not be put off.

Compassion moves to action. Jesus was moved with compassion and many were healed. To feel for others in their need will bring them help.

The partnership of these four men recalls Paul's comment: " workers *together with Him* " (2 Corinthians 6 : 1).

Wednesday, February 17th — Luke 5 : 27-39

" And Levi made Him a great feast " (v. 29).

Showing a real work of God in his life, Levi gathered his friends to meet the Lord. His soul had been awakened, His heart rejoiced, and in gratitude he sought to give opportunity to others. He knew they needed Christ.

What does Jesus mean to us? Have we made Him a feast? Do we recommend Him to our friends? Never let it be said that we failed to show our gratitude.

Thursday, February 18th — Luke 6 : 1-11

" The Son of man is Lord also of the Sabbath " (v. 5).

Christians everywhere honour the Lord's Day in worship and service in the House of God. It affords them the opportunity to be rekindled to go out to shed light to the world. They thus make Christ Lord both of the Sabbath and of their lives. Jesus gave us an example to follow. He honoured the Sabbath and He cared for others. **Prayer and service go hand in hand.**

Friday, February 19th — Luke 6 : 12-26

" There went virtue out of Him " (v. 19).

The whole multitude sought to touch Him *because they had heard that He was the source of blessing.* There is a lesson here: their testimony, their faith and **His power.** Jesus is approachable and He is able. How humbling it is that He, the Lord of all, condescended to allow the poor, the hungry, the sick and the diseased to touch Him. But He did more— **He healed them !**

Saturday, February 20th — Luke 6 : 27-38

" But I say unto you which hear " (v. 27).

How shall we know if we do not listen? Jesus said that His sheep heard His voice and that He was known of His own. Many voices demand our attention (perhaps television tops them all!) ; the mind buzzes with them. By virtue of our need, the greatest is the Shepherd voice of the Lord, yet we may not hear His voice. God grant that we are not deaf because we do not like what He says. It is hard to love our enemies and to do good to those who hate us, but by His grace all things are possible.

Sunday, February 21st — Luke 6 : 39-49

" Out of the good treasure of his heart " (v. 45).

From these parables we learn that out of the heart can come evil or good, depending upon what is stored there. Some treasure up evil, such as scandal, but some treasure up good thoughts towards others. A computer gives out only what is fed into it. Man has feelings, but a computer is a dead thing. If evil is in our hearts it will come out with bitterness. A computer must receive what it is given, but we have power to receive or reject. May we receive the good and reject the bad.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for the following needs :

Improved, still needs prayer (Somerset) ; friend in hospital, baby niece in hospital, friend with insomnia, lady with thrombosis, seven-year-old relative with incurable disease (Essex) ; wife very ill after a stroke (Northants) ; great pain from arthritis (Channel Islands) ; nervous trouble vastly improved, but deafness a problem (Potteries).

Rejoice with the following :

" I can be so thankful and joyful for what the Lord has done in my life in the past year, repeatedly giving me strength . . . your prayers and the faith of several other saints have been wonderfully answered " (Birmingham) ; " Thank you for your prayers for my husband ; he is much better " (Devon).

YOUTH PAGE (*continued*)

tained our first netball team for two years. August of last year brought the " O " level results and I was so thankful to God for my success. Many people have the impression that the Christian life has no place for ambition and success, but Joshua 1 : 8 tells us that this is not so.

As I continue my studies I know that when Christ has His rightful place in my life and I am obeying His Word I can know victory wherever God places me. I do not want to be just a Christian student, but a student who is a real Christian.

Caerphilly Youth

THE Elim Pentecostal Church at Caerphilly is very youth conscious. We have a large Sunday school work and the Crusader meetings for varying ages. However, it was felt that more must be done in the light of the hour in which we live, and so a small hall was secured on a seven-year contract. A new Sunday school about three miles from the church was commenced over six months ago. A Wednesday work was recommenced in our new hall and a regular sixty to seventy children are attending, led by Mrs. Maureen Brock.

During late summer a band of workers held open-air services for the children in the church area. This was well received and even on a stormy night a faithful group turned up to hear the Word of God. Quite a few attend the Sunday school as a result. The greatest difficulty with Sunday school work, which is led by Mr. Arthur Bowring, is not getting the children in but the lack of room in the church. Hence, the diaconate decided to build a new Sunday school hall. We hope that through this extra hall many more children will find Jesus Christ as Lord and Saviour.

The senior youth, led by Mr. Colin Bowring, have spent much time in gearing themselves to personal evangelism. Mr. and Mrs. G. Pratley took this subject very much to heart and made great efforts to win Mr. Pratley's workmates by inviting them to their home. One such young man made frequent visits and decided to get married in our church. They met the pastor, and hours were spent talking not of marriage but of salvation. They were wonderfully converted.

Mr. and Mrs. E. Warrington are the leaders of the Junior Crusaders and they have faithfully led a band of youngsters through their junior years. Several fine young people have recently been promoted to the Senior Crusaders. The leaders of the two departments believe that it is vital to feed from one department into another. This has brought our senior work a fine increase over the last twelve months.

MY TESTIMONY

By JOHN WELLS

The Caerphilly bus terminus has taken on a new look. Gone are the old, shabby waiting-rooms. New buildings have been erected, all in keeping with Caerphilly's modernisation plan. But all this modernisation has left me a little sad, because gone is the wall that, at the age of sixteen, I leaned against and, with all sincerity, made a vow that if there was a God and if He could get me out of the predicament that I was in I would follow Him.



This happened at about Christmas-time 1958, but it took the Lord three months to remind me of that promise and to make me do something about it. I was invited to a Sunday night service at the Elim church by a friend at work. For the first time I heard the Gospel call for me to repent of my sins and of living for my own small world.

They have pulled down the old bus terminus, but they cannot destroy the knowledge that is inside me, that God is, and that He intervenes in the lives of men.

A CHRISTIAN STUDENT

By SHERYL JONES

I was born six years after Evangelist P. S. Brewster led the Elim pioneer crusade in the town of Caerphilly. I began attending the church at the age of four, but it was not until 1967 that I was converted.



As young people, we should do our best to please God in whatever place He puts us. Being in school, people have told me that if I want to do well I must not take my Christian life seriously. This proved to be wrong, for while actively involved in our church I cap-

(*continued on facing page*)

THE THINGS OF THE SPIRIT OF GOD



by James T. Bradley (SECRETARY-GENERAL)

READING again Paul's First Letter to the Thessalonians we recognise how nonsensical is the view that modern (!) young people do not understand theological language, or rather that their supposed failure to understand prevents the Christian message getting through to them. If it were true, it would be a doleful reflection upon one of the most expensive and advanced educational systems in the world. If teenagers today cannot comprehend what youngsters of under twelve took in their stride half a century ago, educational progress has been regress. However, we know the adaptability, versatility, resilience and knowledgeableness of youth. Youth can comprehend, if they and their mentors will.

TURNING FROM IDOLS

The First Letter to the Thessalonians was written a few short months, maybe weeks, after the pioneer campaign conducted by Paul, Silas and Timothy. What did the Thessalonians know, or the Corinthians or the Athenians (among whom Paul, Silas and Timothy were campaigning when this letter was written) know, about the terminology of Christian theology? They were so ignorant of this that they even thought the term "resurrection" to be the name of a new god. *But their lack of knowledge did not prevent multitudes of them "turning from idols to serve the living God,"* and the Letters to the Thessalonians show how much doctrine Paul and his associates were able to get across in a campaign of a few weeks amid terrible persecution.

GLORIOUSLY CONVERTED

The dissemination of the view that religious terminology is beyond the understanding of the rising generation is part of the Devil's strategy to prevent the Church being active in disseminating divine truth.

If what the philological pundits say is true, one wonders how the Congolese, for example, a hundred years ago, or fifty years ago, understood the message sufficiently to get converted. *But converted they were and gloriously so.*

My contemporaries, who listened forty to fifty years ago to George Jeffreys expounding the doctrine of "The Old Man," "The Body of Sin," "The Body of Death," "The Crucifixion of the old Man," "Mr. Miserable Man," his rejection of the Doctrine of Inbred Sin, his clear distinction between the human, evil and divine natures and their origins—you know, Romans chapter 6, 7 and 8—and the expositions on the Spiritual Gifts, among other abstruse doctrines, esoteric even to the converted recall with amazement his ability to expound them to and to get them across to congregations of thousands of unconverted people *and at the appeal to find scores and hundreds responding to the claims of Christ!*

ILLUMINATED

The things of the Spirit of God are not discernible by the natural man, no matter how advanced his intellect, but once the heart of the unenlightened has been illuminated by the Spirit of God the light of divine revelation floods the mind *no matter what the ignorance of the convert.* "God . . . hath shined in our heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." These words were written to people who had once been steeped in grossest heathenism.

PROCLAIM IT!

The Bible is still light, God's light, living light, the light of life, in fact the only literary light in a gross and evil world. *Let us not be discouraged from proclaiming it, for, contrary to politics, philosophy, science, religion as such, or psychology, the preacher of the Word can say, "The mouth of Jehovah hath spoken it."*

Jesus said:
"I AM THE LIGHT OF THE WORLD"
(JOHN 8:12).

THE ELIM EVANGEL

Vol. LII. No. 8 February 20th, 1971 5p



From the President's pen

LET US PRAY

IT is amazing how *little* things stick in our memories. It is over eight months since our 1970 annual conference at Blackpool, a conference filled with the blessing of God and with rich fellowship. Even some of the tricky items on the business agenda did not create the difficulties one had expected. There was, however, one item that took endless time because of *a comma*. It seemed that no one could quite decide just where the comma should be placed in the proposal before us. Someone even suggested that it should not be there at all! Whenever my mind goes back to that conference I automatically think of that comma. This underlines how much we can be taken up with trivialities

There were other vital issues dealt with at that same conference and many important decisions were made. Let me quote from the conference minutes :

> " The conference approved a proposal of the Executive Council that March 1971 be set aside as a special month of prayer during which specific requests for prayer will be brought to the attention of Elim churches."

My sincere gratitude goes to one of our ministers who reminded me of it just recently while I was visiting our Scottish churches. I had remembered the trivial comma and forgotten the all-important prayer matter. The only crumb of comfort I can find is that I am not alone in my shame.

DATELINE MARCH 1971

Let us really pray

This month can be the beginning of months throughout our movement. As I have travelled

(*continued overleaf*)

Proclaiming the Truths of Pentecost

around our churches in Devon, Cornwall, Essex, London, Birmingham, Scotland and Ireland, I have been greatly encouraged by the evident desire of our Elim members to see a great move of God's Spirit, revival in the individual life, in the local church and throughout the movement—an awakening on the inside! We have lived long enough to know that there are no "marked down" prices or "bargain basement" specials in revival.

METHOD OF REVIVAL

In the Word of God we find over and over again that men's desires were granted because of the way they approached God. Nehemiah prayed, wept and fasted *and these produced results. I believe that they still will.* The walls were broken down and circumstances were as bad as they could be, but Nehemiah saw in those broken walls the very conditions out of which revival could come. LET US MAKE NO MISTAKE ABOUT IT, PART OF THE COST OF SUCH REVIVAL IS FERVENT, PERSISTENT PRAYER. Nehemiah 1 : 6 tells us that "He prayed day and night for the children of Israel," and God heard and answered.

SEPARATE EVENINGS

I feel more than a tinge of disappointment when prayer meetings and Bible studies are combined in our churches, "because it's so difficult to get our people out on weeknights." It is my earnest prayer that this month will see a new sense of urgency in the prayer life of our movement and that as a result our weekly prayer meetings will be fanned into a mighty flame *and separate evenings set aside for prayer in all our churches.* The poet was absolutely right when he said "Prayer is the Christian's vital breath." In these days of "broken walls" it is more vital than ever. Nehemiah proclaims the glorious truth : "Fervent prayer can help build broken walls."

DYNAMIC PRAYER

Another warrior whose life always inspires me is Elijah. My Welsh imagination runs riot whenever I think of Mount Carmel, the prophets of Baal, the altar and its slain bullock, the pouring out of the water, and that fervent, dynamic prayer of just sixty-three words (1 Kings 18 : 36, 37)! What amazing results were obtained. Baal was defeated, the false prophets were put to flight and there was a spiritual awakening among God's people. Here is the exciting truth : "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not . . . [miraculous!]. . . . And he prayed again, and the heaven gave rain" (James 5 : 16, 17). Hallelujah!

Elijah was made of the same stuff as we are, but his prayer ascended and God heard, answered and was glorified. The same Elijah prayed three times and life came into a dead child. There is a real longing among us for more life and power. Prayer can bring them—prayer from the lips and hearts of ordinary folk like you and me.

INTERCESSION

It is essential that we do not indulge in SELFISH PRAYING. This is so easily possible if we think only in terms of personal blessing. The man seeking bread in Luke 11 wanted it not for himself but for a friend tired in his journeyings. He probably first knocked and asked quietly, but eventually he pleaded, shouted and refused to be put off. BUT IT WAS FOR ANOTHER! The Amplified New Testament puts it like this : "Because of his shameless persistence and insistence" —"ask . . . seek . . . knock" commands the Scripture.

I was greatly stirred during a visit to our church in Ballymena. Near the close of the almost two-hours-long service I asked for those who felt challenged and concerned about the unsaved to go into the minor hall to join in an act of new dedication. I shall never forget the prayers and the tears of that prayer-time. There were close on sixty people of all ages present—fathers crying to God to save their boys, wives seeking the Lord to save their husbands, teenagers weeping before the Saviour on behalf of their parents.

Friends, pleading, persistent prayer like this can bring revival, even in this cold, hard, cynical age.

DATELINE MARCH 1971. LET US SEEK GOD AS NEVER BEFORE.

LET US CALL EVERY DEPARTMENT IN ALL OUR CHURCHES TO PRAYER, THAT THE FERVENT PRAYERS OF RIGHTEOUS PEOPLE WILL AVAIL MUCH.

W. RONALD JONES.

Points for preachers

by J. Alex Wright

(pastor of Elim Pentecostal Church, Southend-on-Sea)

AN OUTLINE

FOR YOU

All that Jesus Christ is, has, and does, is **for His own.** They are the objects of His zealous, tender care.

1. **He died for you.** " My body . . . broken for you " (1 Corinthians 11 : 24).
2. **He lives for you.** " He ever liveth . . . for you " (Hebrews 7 : 25).
3. **He sent the Holy Spirit for you.** " It is expedient for you " (John 16 : 7).
4. **He has an inheritance for you.** " Reserved in heaven for you " (1 Peter 1 : 4).
5. **He has a mansion for you.** " I go to prepare a place for you " (John 14 : 2).
6. **He will come again for you.** " I will come and receive you unto Myself " (John 14 : 3).

In the light of this we ought to be all for Him : " All my days and all my hours . . ."

A POEM

LIFE IS NOT SO BAD

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 loss that gave me pain,
The darkest shadows at my door, were *those that never came.*"

A QUOTATION

KEEP THE FIRE BURNING

" Young men, take heed to the fire in your own heart, *for the tendency of fire is to go out.* My fire will go out unless I do three things : keep the draughts open; keep the ashes and clinkers shaken out ; put on more fuel. I am not to run around and kindle my fire at the altar of someone else. I have a fire of my own. I am to keep the draughts open—keep testifying, keep the windows open towards heaven. I am to shake out the ashes. I cannot depend upon past experience ; I must seek God afresh. And then, finally, I must add fuel—pile on new truth, search the Scriptures, feed my soul. The flame will die out if I don't guard the fire in my heart."

COMMISSIONER S. L. BRENGLE, the virtual architect of the Salvation Army.

AN INCIDENT

THE BIBLE AND MODERN CRITICISM

Dr. A. J. Gordon, conversing with a coloured deacon, found that the good man could not muster up much enthusiasm for his pastor. When pressed, he complained that he told too many *antidotes* from the pulpit. " But," said Mr. Gordon, " I thought he was a great Bible man." " Well," replied the deacon, " he's the best man I ebber seed to take the Bible apart, but he dunno how to put it together again."

DOCTOR A. M. HUNTER in *Teaching and Preaching the New Testament.*

I MUST TELL ALL

I've sat for years, but shed no tears
O'er a world that's lost in sin.
What shall I do as I pass through
This world God placed me in ?

Lord, make me real, don't let me fail ;
I've a work to do for Thee.
I must tell all, both great and small,
That You died upon the tree.

When I meet Thee there in that land so fair,
Will I hang my head in shame ?
Will there not be one for God's only Son
Who through me has learned His name ?

Lord, wake me up and send me out,
And let me work for Thee,
And take my eyes from every man
To view sweet Calvary.

Lord, let me think as Thou dost think,
And do as Thou would'st do.
Don't let me slack, 'til Thou come back
To take me home to Thee.

G. H. WALLACE.



FIGHTING THE WRONG FIGHT

by James T. Bradley

SECRETARY-GENERAL

To hear a layman of Enoch Powell's intellectual stature telling the Church its business is stimulating indeed. Had the EVANGEL been a bigger magazine we would have asked Mr. Powell's permission to reproduce in full his incisive article in *Frontier* magazine "How the Church militant is fighting the wrong fight," but quotations must suffice. How marvellous to have a ringside seat when *bishops and politicians are sparring*!

Mr. Powell comments first on the present Bishop of Shrewsbury's attendance, when he was rector of Wolverhampton, at a celebration of the Hindu Durga Pinja in that town, not to confute or to denounce, but to "take part." "Consider," he asks, "the spectacle from the point of view of the Christian laity. Here, they say, is my parish priest who asserts before me and joins with his people in asserting the unique truth and indispensability of the Christian revelation and of the sacraments of the Church, yet he not only dare not make these assertions in the face of those to whom he is in duty bound to make them known, not even when they confront him a street or two away from his own church, but he behaves outside it as if religion, and the Christian religion in particular, were indeed a cultural badge and as if one were as good as another, in the sense that one language or style of architecture may be said to be as good as another. Good manners, tact and tolerance cannot explain this. They are requisite, but they are not relevant here. The reason, surely, why any parish priest dare not preach to the unconverted and dare not behave out of doors as if he believed what he professes indoors is that he cannot believe what he professes. And if he cannot, how can I?"

CHURCH IN FLIGHT

Mr. Powell then draws attention to a resolution adopted by a conference held in the diocese of the Bishop of Carlisle, calling on the Government "to take the lead to integrate public and private investment so that each will reinforce the other to achieve the planned objective of wealth creation." Mr. Powell comments, "A church that is applying itself to objectives of wealth creation is a church in flight from itself and, what is more, in flight from its Founder, who did not come to teach the achievement of planned objectives of wealth creation."

"It is the failure on the part of the clergy to realise the effect of what they are doing upon those who would naturally look to them, and desire to look to them, that is staggering," continued Mr. Powell. Some of us have been saying this for fifty years; yes, as teenagers on an engineering shop floor, fighting for the Bible and truth and the "*faith once for all delivered to the saints*" against episcopal pronouncements that have wrecked the faith of a nation and emptied its churches. "Your bishops don't believe . . . so why should we?" We did not mind Thomas Payne, "Age of reason," Charles Bradlaugh or the Rationalist Press Association wallahs being quoted against us, the Church and the Bible; but when church dignitaries were quoted against us we felt that a devil's fifth column in the Church had let us down. And the position is much the same for the teenager today. Nevertheless, let him "dare to be a Daniel, dare to stand alone; dare to have a purpose firm and dare to make it known."

A LOST SOUL

Mr. Powell then stands Rev. William Gowland, principal of Luton industrial college, on his head when commenting on the fatuousness of the principal's statement at the Methodist Conference in Manchester in July that "it is as important for a Christian who holds a trade union card to be at his branch meetings as it is for him to be at holy communion." Mr. Powell, thinking that the principal had been misquoted, approached him for confirmation. "Promptly and most kindly," states Mr. Powell, "and evidently without the least sense that there was anything amiss, Mr. Gowland confirmed that that was indeed what he had said."

Mr. Powell raises the question: "How do the clergy not see what these things convey?" Then he states "To say that participation at holy com-

munion is no more important than attendance at a union branch meeting is to reduce Christianity and the Church to a nullity." He goes on: "There may be a number of reasons for regretting it if a prime minister or a general secretary of the T.U.C. is not a Christian, *but for the Church there is only one reason, the same no more and no less, as for regretting that a shop assistant or a garbage collector is not a Christian, namely that thereby he is a lost soul.*"

It is certainly encouraging to have someone of Enoch Powell's intellectual stature, whatever we may think of his views on racial problems, setting forth so lucidly the Church's real task in the world.

Perhaps if he came to our conference he would also stand us on our heads! An incisive, impartial judgment by someone occupying a ringside seat in our conference might be a breath of fresh air to blow away the complacency that clouds our thinking on the subject of evangelism at least.

A few scribbled words

Tribute to a great Pentecostal Pioneer
by H. W. Greenway

A FEW scribbled words on a scrap of paper can reveal a mass of information about a man's character. I have just come across such a scrap of paper in going through some of my files. It was handed to me while I was conducting the missionary meeting at the 1968 Conference. I will let it speak for itself :

> PUT TO THE MISSIONARY OFFERING WHAT YOU WERE GOING TO GIVE ME.—Wm. F. P. Burton.

Brother Burton, as he so often wished us to call him (he had no time for special titles), was the guest speaker at the morning sessions for Bible study at the Elim Conference in Blackpool. There are many of our Elim friends who will look back with deep gratitude to the splendid expositions of the Word on those occasions. He was planned to address the crowded missionary rally in the evening of the Wednesday. He kept to the point and was brief. His words were listened to with studied interest, for here was a man of God with wide experience, artistic temperament and deep spirituality. To know him was to respect and love him, for his life was one of absolute devotion to the mission to which he had been called by the Master.

I esteem it a privilege to have shared the platform with Willie Burton at conventions and in conference, and to have had social conversations with him around the meal table. He was the perfect Christian gentleman, upright in all his dealings with fellow believers, and dedicated completely in the act of sacrifice. The scrap of paper he handed me at the Conference bears evidence of this fact. He died a poor nomad in this world's estimation of values, yet he was rich in heavenly treasure, which he shared with so many thousands of Christians throughout the world.

Others will no doubt write of his work on the mission field, where, with Jimmy Salter, he served with such distinction, but I felt it a duty to the memory of this warrior to ask the editor for a small space in which to add a tribute from one who has followed the work of the Congo Evangelistic Mission from the early days of my introduction to Pentecost.

NO CHRISTIAN IS GREATER THAN HIS PRAYER LIFE

The Church has many organisers, but few agonisers ; many who pay, but few who pray ; many resters, but few wrestlers ; many who are enterprising, but few who are interceding. People are not praying but playing.

Two prerequisites of dynamic Christian living are vision and passion, and both of these are generated in the prayer closet. A worldly Christian will stop praying and a praying Christian will stop worldliness.

Tithes will build a church, but tears are needed to give it life. That is the difference between the modern church and the early church : our emphasis is on paying, theirs was on praying. When we have paid, the place is taken ; when they prayed, the place was shaken.

In the matter of effective praying, never have so many left so much to so few.

Brethren, pray for us.

With acknowledgments to
Things Concerning Himself.

STUDIES IN THE EPISTLE TO THE HEBREWS (8)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A PERFECT PRIESTHOOD
(5 : 1-10)

EVEN in Old Testament times the two conditions essential for valid priesthood were a sympathetic human nature and divine appointment (v. 4). The writer is careful to show that Christ is as good as Aaron before he stresses the superiority of Christ over Aaron (chapter 7). Another writer has said : " If Christ were not as good as Aaron, in the points in which Aaron was good, then His superiority in other matters would collapse." High priests were called of God to their high office as Christ was (Psalm 110 : 4) and He qualified for it by His sufferings on earth (Hebrews 5 : 5-10). Verses 7, 8 seem to refer to Gethsamane (Matthew 26 : 39-44). Son of God though He was, by fulfilling the rôle of the suffering Servant He was perfectly fitted to be our sympathetic High Priest (2 : 10 ; 5 : 8), and thus acquired by means of suffering the experimental knowledge of obedience, for the suffering was according to the Father's will. By this submissive obedience Jesus became the author of eternal salvation to those who obey Him (v. 9). This salvation was *secured* by the obedience *of* Christ ; it can only be *experienced* by obedience *to* Christ.

A PARENTHESIS

The passage from chapter 5 : 11—6 : 20 is a parenthesis. The writer turns to words of warning and encouragement. Jesus Christ is declared to be " named of God as high priest after the order of Melchizedek " (5 : 10, R.V.). We know no more of Melchizedek than what is contained in a fragment of ancient history (Genesis 14). Mention of this priest-king of Old Testament times (Hebrews 5 : 6, 10), prompts the author to comment on the inability of his readers to take strong meat, even though they were supposed to be teaching others (5: 11-14). The difficult nature of his subject and the sloth of his readers in spiritual things (they were not ready to receive the advanced teaching about Melchizedek, the prototype of Christ's High Priesthood [5 : 11]) prompted encouragement to seek maturity (6 : 1-3), since to go back would be disastrous (6 : 4-8), but he was confident that his readers were not reprobate and would not lapse (6 : 9-12), for they had given evidence of their salvation. The things that accompany salvation were all about them (v. 10). They were exhorted to show the same diligence in cultivating hope as they had shown in their aid to the saints (v. 11). They must get rid of spiritual inertia and, through faith and patience, inherit the promises, for the Christian's inheritance has been guaranteed by God, as was Abraham's, and that by an oath, affording the surest possible ground for confidence (6 : 13-20). Abraham is cited as an example of endurance and fidelity (6 : 15). The writer closes his parenthetical appeal and reverts to the theme of the Priesthood of Christ " after the order of Melchizedek " which caused him to digress (6 : 20).

The writer resumes the theme of the Priesthood of Christ which he had left (5 : 10). From the beginning of this Letter he seems eager to get to this main theme. He has alluded to it several times without entering upon discussion because other things had to be said to prepare the way for its full development. Jesus is shown to be superior to the prophets, to angels, to Moses, to Joshua and finally to Aaron. Because the readers to whom he was writing were sluggish and dull of hearing, they had to be aroused from their state of indifference. The writer makes a digression in which there are rebuke, warning and encouragement. He is now ready to launch into the deep and give a full treatise of the priesthood of Jesus Christ.

READING (4)

THE PROBLEM OF SELECTION

By DESMOND W. CARTWRIGHT
PASTOR OF ELIM PENTECOSTAL CHURCH, MARTON, BLACKPOOL

IT would be easy to fill the whole of this magazine with the titles of books that would be worth reading. I.V.F. have published a good book, *A Guide to Christian Reading*, edited by A. F. Walls, at 35½p; it will save you that amount many times over.

CHURCH LIBRARY

It is good to have a number of books circulating among the members of your church. As a young Christian I enjoyed the books of J. Edwin Orr. *God's Smuggler*, by Brother Andrew (Hodder and Stoughton, 30p), the books of Kathrine Kulmann (*I Believe in Miracles* and *God can do it again*), the biography of Smith Wigglesworth, by S. Frodsham (45p) and P. S. Brewster's new book *The Spreading Flame of Pentecost* (40p) could well be included. Someone in the church could keep a record of the books borrowed. No church should set up too large a library. The chief purpose of books is that they should be read, not that the church should provide free accommodation for them. A few months ago I saw a church library of 1,000 volumes that had not been used for 200 years!

READ WELL

There seems to be a popular notion that only the latest books are worth reading. We know of some who never read any new books. Our recommendation is that the best books should be read *regardless of when they were written*. We would still choose Bishop Ryle before Bishop Robinson!

Through reading you can choose as your companions not only the great men of today, but many of the noble society of the past. At particular times certain writers will appeal to you. If you find one that is to your liking then read everything that he has written. I have a few volumes of Richard Baxter in my study, but he wrote 168 books, many of which were only of a temporary nature. His whole works have been reprinted in the U.S.A. at the cost of £200. *The Reformed Pastor*, first issued in 1656, is still in print and ought to be read by every minister. When it first appeared some ministers suggested that it ought to be in Latin in case it fell into the hands of laymen!

MASTERS OF THE PEN

Other names worth mentioning are R. A. Torrey, A. T. Pierson, Alexander Whyte and G. Campbell Morgan. Try one of the smaller books that any of them wrote. C. H. Spurgeon still has many followers; many of his sermons are still read. There are two editions available, the first issued by The Banner of Truth Trust at £1.25—five volumes have so far appeared. Condensed versions are published by Marshalls at 50p in paperback.

One of the most challenging, readable writers of modern times is C. S. Lewis. He has been a favourite of mine since I read *The Problem of Pain* a few years ago. He has written many books, from children's stories to science fiction.

ADDING

One way of adding to the number of books that you read is by following one author, reading as many of his books as you can. Another way is to study a particular subject. Take the doctrine of the atonement for example; there are books by Anselm, Bushnall, Clow, Dale, Denney, and so on through the alphabet. It is wise to ask around and to read the best. Our own choice would be Dale and Denney.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

F. W. BOURDILLON.

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EDITORIAL

TWO great Pentecostal stalwarts recently went Home to be with the Lord. Howard Carter died in the U.S.A. the day before W. F. P. Burton passed away in South Africa. Their names have entered into the history of Pentecost in Great Britain and across the world. They will be missed, but their works do follow them. Our tributes to brother Burton are opposite and on page 5. We particularly recall his versatility and his humility. He would have been a giant among men in any sphere, but somehow his living demonstration of the power of the Spirit drew attention like a light in a dark place.

We understand that our brethren of Assemblies of God were expecting that brother Howard Carter would open their new offices in Nottingham in few weeks' time—a fitting choice. He was not to fulfil this engagement, for the Lord took him. We very specially think of our beloved and respected colleague John Carter at this time. These two brothers from Birmingham have left an indelible mark for God and for good upon the whole Pentecostal movement.

Mentioning Howard Carter's name brings Hampstead, Syon College and Bloomsbury immediately to mind. Heaven alone will reveal how many have been led into blessing, not least into the baptism in the Holy Spirit under our brother's ministry.

We recall a tremendous message he gave on the work of the potter. It was not a well-attended meeting in Bloomsbury that night, but the speaker's puckish sense of humour and abundant spirituality brought a feeling of occasion. The theme of the potter must have been a favourite one. He could have gone on all night, one felt.

He ended his talk by, as he said, using his sanctified imagination. The vessels were all ready at the pottery, ready, in fact, for the king's palace. The king's son was sent to inspect the vessels and found many already packed up in boxes. Seeing others of all shapes and sizes nearby, the prince said "Do not bother to pack these up. I will take them with me!" With mounting joy, brother Carter ended "Whether we are *picked* up or *packed* up, what matter so long as we arrive in the King's palace?" He has gone on before, gone to his reward; we shall remember him. We share his infectious delight in the victory over death, the triumph of the second advent.

George and Stephen Jeffreys, Donald Gee, E. C. W. Boulton, W. G. Hathaway, J. J. Morgan, W. F. P. Burton, Howard Carter —the names read like a "Who's Who" of Pentecost. We cannot help but stand in amazement as we consider the impact which has been made upon world Pentecost—and is still being made—by British ministers. It seems out of all proportion to the numerical strength of the Pentecostal fellowships in the United Kingdom. We thank God for our brethren. We rejoice that some of the Pentecostal fathers are still with us, making a wonderful contribution to the development and deepening of the work. *Our prayer is that God the Holy Ghost will move Great Britain as never before.*

WILLIAM F. P. BURTON HAS RETIRED TO GLORY!



William F. P. Burton

by Leslie Wigglesworth

SECRETARY OF ELIM MISSIONARY SOCIETY

A VETERAN preacher has been forcibly retired! Heaven has called W. F. P. Burton to relinquish his vocation. He has been summoned into the presence of the Lord whom he served for over sixty-five years. Up to the time of his death his passion was to have fellowship with God's people and to impart his knowledge of the Scriptures. During a long span of years Africa benefited from his anointed ministry and the present Pentecostal church in Katanga and Kasai is a direct result of his pioneering energy.

PIONEER

In the early years of the century he was an active member of a Bible study group which met under the tuition of Thomas Myerscough in Preston. Their endeavours produced the leaders and founders of the Pentecostal churches in Great Britain. In 1915 William Burton left this country with James Salter and penetrated into the jungle areas of Katanga around Mwanza. Their vision was a big one. They were devout believers in the power of Christ to change lives and environments and their call was to bring Jesus to Central Africa. The story of their successes through faith is now history and a great encouragement to a new generation of preachers and believers.

PRACTICAL CHRISTIAN

My personal contacts with brother Burton reach back to the time when he first visited Smith Wigglesworth's home at 70 Victor Road, Bradford. Eventually we met in Africa and I was accepted into a family relationship. The close ties of Congo Evangelistic Mission workers, past and present, are well known and we all thank God fervently for the welding leadership and inspiration of W.F.P.B. In uplifting Christ he quietly helped us through many a struggle. Coupled with his genius and drive was a remarkable spirit of humility. Some of us were inspired by his practical examples to eke out a living in a country which at that time had few communications. Tools fitted as comfortably in his hand as did a pen or a brush. A visit to Mwanza sent us back to our remote bush stations with ideas which invariably materialised for the benefit of the work and the extension of Christ's kingdom. None of us could emulate his skills as an artist. This remarkable gift has left us many beautiful records of Congo life and has helped to provide funds for the mission in moments of stress.

PREACHER AND WRITER

He will be missed, but his writings and Bible studies, so widely distributed, will give instruction to the generations following him, should the Lord tarry. We in the Elim Pentecostal Churches cannot forget the great impressions he made through the years and latterly when he visited our annual conference at Blackpool in 1968. The ministry of the Word drew capacity crowds daily as he gave his best for God. His final gesture was to pour his ministry gift and expenses into the missionary offering! Truly a man of God!

"ONLY A TRAMP PREACHER"

Eulogising a personality who deprecates any personal praise presents difficulties. An incident in a great evangelistic rally in the Capetown Town Hall where I was present will illustrate my meaning. When asking him to open the meeting in prayer, the leading evangelist likened brother Burton to Livingstone. Dead silence followed! Then a small voice broke the stillness with "I am only a tramp preacher willing to tread the Congo forest trails so that I might preach Christ. I am plain Willie Burton. Shall we pray?" This was the man who has gone to his reward to bask in the glory of the presence of His Lord.

THE TRAGE

by Mal

(Editor of *Elim N*
Christ

IN today's competitive society many businesses use time and motion study to try to reduce wastage of time, materials, ability, talents, effort and energy. The resultant savings make the businesses better equipped to face the future. Christianity also needs to be better equipped to face the future, for the Church is facing tremendous needs, challenges and urgencies today and it is beset by the problem and tragedy of waste.

Wasted lives

There is a world-wide tragedy, for *multitudes* die without Christ. A life without Christ is a wasted life; it has not fulfilled its created potential of knowing God. Many people who die without Christ do so because they have never heard of His saving gospel. We read of unparalleled opportunities in many places for preaching Christ, but where are the sent ones? Even in Europe the needs are tremendous, for there are hundreds of millions without Christ. There is hardly a Christian in many areas and there are very few missionaries. In U.S.A. people are talking of the crisis of empty pulpits, a condition now found in many countries. Lives are wasted *because lives are wasted*. Many die without Christ because many respectable Christians have settled for second best. God has called enough workers to meet the need of the unsaved masses, *but many have not gone forth*.

God once called a young Swedish farmer to preach and he agreed, if God would see to the sale of his farm, and God did. Instead of preparing for the ministry he used the money to emigrate. Finally, sorrow and bankruptcy were his lot. Shortly before he died he confessed that he had withheld his life from God. Now he was waiting to be ushered into the Lord's presence to give an account of a life of disobedience. Wasted lives are nothing new. King Saul wasted a life full of promise for God. Solomon did likewise. But in 1971 this waste must be reduced. The need of the masses demands it.

We have a proud record of Spirit-filled members and young people who have set aside personal ambition and gain to lay their lives at the Master's feet. But can we believe God to send out more labourers into the harvest field, to stop Christians disobeying His call and settling for second best, and to stop the world-wide waste of lives for whom Christ died?

Wasted time

Joel's words are still true: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (3:14). The days of grace are slipping relentlessly into eternity. Christian leaders keep telling us that time is not on our side. *World Vision* points out that "the stork passed the plough in 1963." The population explosion, the international striding ahead of godless communism, social and moral decay in the western world, Egypt's renewed plans of warfare which could heat the Middle East cauldron to boiling point, signs of the times of the Bible—all these tell us that the time is short in which to tell the world, including our own neighbourhood, of Christ.

Can we escape the conclusion that the accelerator of time is being relentlessly pushed down farther and farther, rushing us towards Christ's return? No, we cannot, for the day is far spent and moral and social night is coming, when no one will be able to work for Christ. What we are going to do will have to be done soon.

Paul was right on target when he told the Ephesian Christians: "Make the most of every opportunity for these are evil days" (5:16, 20th C.N.T.). But Christians are often very busy. Is it right to speak of wasted time? I recall a youth meeting I once attended with about fifty other young people, mostly Spirit-filled. The speaker asked how many could testify to witnessing to someone that week. There was an embarrassed silence. We had time for sport, for pop, for romance, but no time for witnessing. We learned that the Bible says: "Now is the accepted time, behold now [this very day] is the day of salvation" (2 Corinthians 6:2), and we began using our time for God. We should encourage every Christian we meet to redeem the time for Christ.

Wasted teens

We all have our own ideas about today's youth. My heart goes out to them, for so many are wasting their teens. The Devil is having a field day with the world's teenagers, making them believe his great lies and controlling the culture and lives of so many of them. Multitudes are being lost to God in their teens and many Christians do not really understand what is happening. Would to God He would show every Christian what the Devil is doing. If we all knew I am sure we would find a new urgency to win them for Christ before the Devil claims them.

Stories like the one Sally Trench relates are becoming too common. She met him in London, a fresh-faced Irish youngster of fifteen. He had arrived only ten days previously, but already he had had his first heroin shot. Soon he would be a wasted teen-

OF WASTE

J. Frith

of Elim Church,
land)

ager. Instead of being rootless, today's youth should be rooted and grounded in the love of Christ. Instead of being without hope they should be looking for the return of Christ. *But they are not*. Praise God for all we are doing in Elim. Can we do more? Have we reached our limit?

Part of the answer lies in our own Spirit-filled teenagers. May they not waste their teens for God. I did, and I did not realise until too late that those years could have been among my best for God. I firmly believe that the best person to reach a teenager for Christ is a teenager. Sure, I lived for God, but I never saw every teenager who came into the services and every teenager who accepted Christ as my personal concern, and so the teenage years slipped by.

I challenge you. The best we can do is to pray for the young people of this world—especially the Christian ones. May God so take hold of them that they may change the hell-bound course of many.

Wasted effort

There are many well-meaning people in the Church who want to help to meet the needs of the day and therefore become involved in Church-related activities. But the waste is appalling, because they do what they want and how they think instead of first finding out God's will and way. As a result a great deal of Church effort is involved in issues which do not really relate to or help propagate the gospel. So much of the Church is preoccupied with Church union, which is irrelevant to the world. We find many bearing the name of Christian busy running here and there. They just dare not hear the still small voice saying, "This is the way, walk ye in it." Only eternity will reveal how Church-related effort is really wasted or fails to have its full impact, because people go ahead in their own strength instead of dying daily to self, and being crucified with Christ.

Sally Trench gave all she had to work *for* God for some time. Then God showed her that she had to learn to work *with* God and that this would only come as she sought and found a closer union with Him. The Lord spoke to her in the words, "When I am weak, then I am strong." She realised that until self-reliance is shattered, and until we despair of ourselves we will go on trusting and believing in our own powers, and will not employ the power of God. Our efforts and talents are therefore wasted—tragically so. We will be failures, not because we are weak, but because we fail to employ God's strength.

Shall we ask God to give us a vision of the tragedy of waste? When He does may we resolve to pray like true Spirit-filled Christians. May our movement do more to stop the tragic waste that so reduces the impact of the Church universal for our Lord.

Can you take the final step and pray for revival and pray that God will help you bear the cost of being a vessel which God can use to bring revival?

Letter to the Editor

DEAR EDITOR,

May I reply to some points in Mr. Lionel Scott's letter arising from comments of mine? My esteemed brother writes that my remarks would be widely endorsed, but concludes with an appeal for a balanced comment on such matters. If my view is not a balanced one I trust no one will endorse it. Relating to my example of the striking miner, I did not deal with the question of striking, or the hope for the higher wages. My sole criticism of this particular case was the weak reason presented for his action. My view is that individuals or agreed groups have the right to withhold their labour if they so wish, but for those who for conscience or conviction wish to continue their labour, that also is their right. I consider that is a Christian ethic.

I did not infer that the culprit (Mr. Scott's word) who strikes also pilfers. Pilfering was a separate item and paragraph and did not imply that in this there is a distinction among groups of society. Any distinction between a common thief and a kleptomaniac can only be based justly on the question of health, not wealth.

It was not my remotest intention to denigrate any section of society, but to present the reigning lawlessness of today. If I did condemn any group it could only be on the matter of hoarding of gold as quoted, and this would concern only comparatively wealthy people. Indeed, my reference to James 5:1-6 and to hoarding and injustice could well be interpreted as to where my sympathies lie. James condemned the rich who heaped up gold and comforted the labourers whose wages were held back.

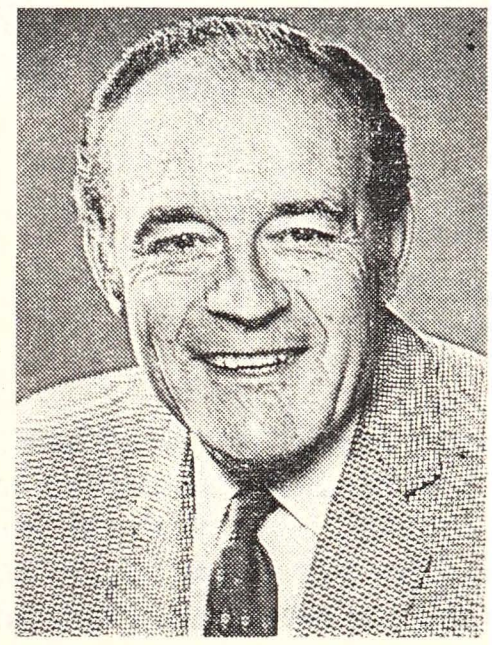
Thanking my friend for his sincere letter.

Sincerely yours in Christ,

T. H. STEVENSON.

The message broadcast on B.B.C. Radio 2 from Sparkbrook

DO WE WANT A NEW RELIGION?



by George Canty

THE first words of the New Testament to be written were probably the beginning of the Letter by Paul the apostle to the Christians in Thessalonica, about twenty years after the crucifixion. These are some of the happiest words in all literature (1 Thessalonians 1 : 1-6).

When I read words like these I wonder why people suggest that we want a new religion. What we want is *exactly* the kind of thing Paul and his Thessalonian converts were enjoying. The original brand of Christianity will suit me fine. I have not come across anything better anywhere. Can anybody tell me, for instance, what troubles would be left in the world if we also went in for "work of faith," "labour of love," and "patience of hope"?

Paul used lovely words—joy, peace, grace, power, good news! Are we looking for anything better than these? This piece of writing has survived for 1,900 years without mentioning sex! It is like a breath of heaven. Words by some modern authors are like a breath from a midden.

OUR FATHER

In the first century, dark and hopeless, Paul's message must have been sheer delight. He uses the phrase "God our Father." He told people they were not orphans in a pitiless universe. Gagarin, the Russian spaceman, seemed pleased to say that he had not seen God out there. He looked in the wrong place. Fathers like to be with their families. God our Father would not skulk around in the void where there is nothing to do. God loves *the world*. Gagarin missed God because God was too busy here.

Here are some of Paul's more golden words.

ASSURANCE

"Our Gospel came unto you with much assurance" said Paul. Somebody once asked if people like confident religion! Of what use is any other kind? You may as well ask if people like confident surgery, or confident driving! I heard a man say that preaching should be a sharing of your doubts with the congregation. Doubts? I would rather share smallpox with a congregation than doubts.

I am not prepared to launch my soul on eternity without any guarantees—and why should I? *Christ promises me eternal life*. Speculation will not do. Paul did not go on hard missionary journeys to suggest speculative theories, or to have dialogue with other searchers after truth. *He had found the truth* —he was not searching. Jesus is the truth. "Ye know Him that is true," said John. The apostles enchanted the world by crying "We know!"

People who have come to Christ do not have reservations. He becomes real. He does not stay as just a belief. "If ye love Me I will manifest Myself unto you," he declared. There is mystery, of course, *but mystery is not the same as doubt*. There is no real doubt about God—wonder, yes, but not uncertainty. Some want to turn God into a controversial topic, despite the witness of millions. It is the biggest bluff ever put across the human race to suggest that we cannot know God. Of course we can know Him *for sure!* Eye-witness evidence even from one man is more valid than arguments from a thousand. If some have not found God their evidence is nothing at all. *Others have found Him.*

The certainty of the Christian rests in one word—*Jesus*. That is the summary of our creed. He said: "He that does My will shall *know*." What is wrong with a religion like that?

JOY

"Ye became followers of the Lord, having received the word with joy of the Holy Ghost." "Joy"

occurs five times in this short letter and similar expressions occur 150 times in the New Testament. The Man of Sorrows was the world's happiest man, full of life, light, love, and even humour. He said "These words have I spoken unto you that My joy might remain in you, and that your joy might be full."

If you want to shock the world do not commit murder, just put joy into religion. The first time I saw it I felt a kind of sick fright. I wonder why the myth that Christianity must be dull is kept up. It is certainly a handy excuse for us when we do not want God around too much.

There seems a demand that Christians ought not to enjoy anything—not even God's lovely world, but only Christians *can* fully enjoy the world. What do people think we Christians do—sit all day thinking about sin, judgment and death? I don't! I remember that Jesus Christ died for my sins according to the Scriptures, that He was raised from the dead according to the gospel, that the Scripture says that he that believes on the Son of God shall not come into judgment.

I wish people laughed more nowadays. I know that folk laugh at comedians and jokes, but do they laugh for sheer joy or only when they are amused? The first reference in all literature to a man laughing was when Abraham laughed because God spoke to him—he was so thrilled. Then Sarah his wife caught the glorious contagion and she said, "Thou hast made me to laugh." Jesus said that when the prodigal come home "they began to be merry." Get back to God and you get a laugh in your soul—a shout—Hallelujah!

THANKS

A religion which brought a general spirit of thankfulness back into the world would be no bad thing today. People get worried about the colour problem. But what about their own colour problem first? They get browned off. They get the blues. They are green with envy, full of black despair. They see red, go white with fear, purple with anger, or even show the yellow streak. These unhealthy emotions are destroying people's lives and making them ill. The Christian cure is to cast your burden on the Lord and be glad in Him. Believers *joy* in God, because Christ has taken away their sins, restored them, rehabilitated them, given them His peace and filled them with His Spirit.

People get emotional about everything, from finding a Penny Black postage stamp to winning five shillings at bingo. Pop fans go into near-trances. Football fans go into hysterics. *But the same folk criticise a man who gets excited about Jesus Christ.* Why should the glorious experience which true believers have be the one thing to be quiet about? The Bible says, "Let the redeemed of the Lord **say so."**

The only time in the New Testament when silence was ordered in church was by the Pharisees **and Jesus rebuked them.** We do not go to church to sit around a coffin. **Jesus lives!** Those who demand a service of severe restraint had better not invite Paul or Jesus Christ as their special preacher. They always seemed to stir people up. Bible religion is exuberant. We have plenty of fierce passions and strong feelings let loose today and plenty of screaming. What is wanted badly is a bit of true gusto and native happiness. There is no religion that has ever been invented that can put exuberance back into us, except Christ Himself. I say—*let's have it!*

POWER

"Our gospel came unto you not in word only, but **in power,"** so it is not all talk. Christ promised "Ye shall receive power after the Holy Ghost is come upon you." Isn't that an ideal religion for today?

The Bible prophesies that in the last days men would "have a form of godliness, but deny the power thereof." They would reduce the Christian faith to a mere matter of morals. But Christ does not just offer us an ethic; He offers us a dynamic. In that incredibly polluted age the Thessalonians found power. The gospel is the power of God unto salvation. Some are feeling that power just now. Give way to it! Let God save you. The Thessalonians found they could stand, could be pure, could be better than their times. Today is the age of admass. People are proud to be trendy. **But we need people proud to be individuals,** proud to be like Christ. Too many are anxious to be with-it, and that is an easy road, if you like! Christ's gospel gives us the power not to be with-it. We are here to change the world, not accept it. The world says "Conform." Jesus says "Be transformed"!

Be definite with God. When a man came to Jesus about his sick servant Jesus did not say "I'll send him some flowers." He said "I will come and heal him."

Christ died a definite death for definite people in definite need. He died to take definite sins away for sure. There is power in the blood of Christ as it streams through all the cosmos. By His stripes we are healed. The chastisement of our peace was upon Him. Why then are so many still without peace, still unforgiven and still acting as if Christ had not died for them?

Peter's great words about Christ were "immediately" and "straightway." Let us push our way to the front of those who are only thronging Christ *and touch Him.* Virtue will flow from Him to us. You can just now put down the switch of your faith and power will come through from Jesus. **Do it—immediately.**

In response to a special request the National Youth Director explains why we reject

THE "JESUS ONLY" TEACHING



by Alexander Tee

PART I

WHEN the supreme commander of an army issues orders, no soldier dare alter them even though he feels that he has a good reason for doing so. When Jesus Christ, the unerring Son of God, issued the formula for water baptism to the Apostles, He knew what He was doing and why He was doing it. It is absurd to think that these godly men, filled with the Holy Ghost, changed the decree of their spiritual Commanding Officer. Nowhere in the Acts or the Epistles, where many errors in the Early Church were corrected, are we told to discontinue using the full formula given by the Lord and substitute either a lesser or another formula.

Wording differs

The fact that the full formula is not fully spelt out every time water baptism is spoken of in Acts does not annul our Lord's command nor does it prove that the Apostles changed it from time to time when they baptised new believers. A careful study of Acts shows that the wording is never exactly the same. Here are the references : " Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins " (Acts 2 : 38) ; " What doth hinder me to be baptised ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and he baptised him " (8 : 36-38) ; " And He commanded them to be baptised in the name of the Lord " (10 : 48) ; " When they heard this, they were baptised in the name of the Lord Jesus " (19 : 5).

Study the possible reasons why the references in the Acts have a special emphasis and then why our Lord gave us the Trinitarian formula.

Particular situations

The Apostles were commissioned to go into the world and preach the gospel, the good news that Jesus, the Son of God, came into the world, died for our sins on the cross and rose again. The main message of these early preachers was Jesus and all the glorious truths that surround Him.

Jewish converts

Certain situations demanded emphasis on one aspect of truth regarding Jesus. See Acts 2 : 38. The listeners were Jews who believed in God and the Holy Ghost. They now had to accept Jesus as the *Christos,* the sent one of God, the claim for which Jesus was hated by the Jews. This was why they wanted Jesus to be crucified and why they wanted to change the title Pilate nailed to His cross. Many Jews had accepted John's baptism unto repentance. To what a Jew was submitting himself when he was baptised was most important. Having seen the truth of Christ's divinity, they thus publicly acknowledged by baptism that they had accepted Him as the Son of God. It would seem likely that the full formula given by the Saviour was used when the baptising was done. **Notice very carefully that Peter did not command the person who was doing the immersing to baptise the converts in the name of Jesus.** Peter had no thought of altering the Saviour's formula, let alone of giving a mandate for anyone else to do so.

A Gentile convert

Now see the special emphasis in Acts 8. The heathen eunuch had just grasped the meaning of Isaiah 53, where the substitutionary death of our Lord is explained. Philip made many cardinal truths clear to this African, but the main emphasis was placed on Jesus as being the One referred to by Isaiah (compare Matthew 1 : 21). The term " Christ " was vital for the Jew with his background, but the meaning of " Jesus " was the truth that this heathen from Africa needed to understand. This is why Philip " preached unto him **Jesus** " (Acts 8 : 35). By the time Philip had gone

(*continued on page 16*)



Margaret M. Ladlow's page

Certainty or presumption ?

THE story of a vicar and a headstone caught my eye when reading a national daily. The two-line memorial verse submitted by the sorrowing parents who had lost their seven-month-old baby girl was rejected because, in the words of the vicar, " they passed judgment by stating that their little one was in heaven." To the press the minister concerned remarked that " the problem does not only turn around my objections to the verse. In the Church of England you can pray that someone is in heaven, hope and believe that they are. But the accepted view is that you do not pass judgment by saying that someone is there."

I was amazed that the Church of England apparently had such a weak, vague conception of eternal realities. I was puzzled about the words " accepted view." Whose view, by what authority and on what basis is it promulgated ? How satisfying it is to turn with confidence to the Old Book and recall what our Lord said in His discourse on the relationship of little children to the kingdom of God (Matthew 18). For me verse 14 clinches the matter. I believe that all infants and children are completely protected by the all-embracing grace and love of God until the years of discretion and moral responsibility are reached.

One wonders how the parishioners of this cleric feel about the teaching he gives. Are we Pentecostal evangelicals presumptuous in affirming that we are sure of heaven and that our dear ones who died trusting in the Lord, believing in His salvation wrought at Calvary, are already in heaven ? Many glorious verses come flooding into my mind, e.g. John 3 : 36 ; 1 John 5 : 13. Our Lord gave comforting words to fearful, troubled disciples : " In my Father's house are many mansions . . . I go and prepare a place for you . . . that where I am, *there ye may be also* " (John 14 : 2, 3). Paul could write with certainty : " We are confident . . . and willing rather to be absent from the body, and to be present with the Lord " (2 Corinthians 5 : 8). On the whole majestic sweep of scriptural teaching and evidence we base our faith and confidence.

Some years ago when we were ministering in Guernsey we held an evangelistic crusade in co-operation with other evangelicals. The building we were using became too small to accommodate the crowds. We were obliged to use the largest church building on the island, accommodating over 1,200 people for our final service. It was packed to capacity and the message was blessed, many making decisions for Christ. We were informed later that the minister who had loaned us the building was displeased. On the following Sunday he told his congregation that he desired to correct the wrong impression that had been given. The evangelist, he said, had preached that by one act of faith in Christ a person could be saved and assured of heaven, whereas the Scripture said " He that endureth to the end shall be saved ! " He declared that what had been preached was " sheer presumption and none of us can know our ultimate destiny until the end. We must strive and pray and hopefully endure."

In this age of doubt, scepticism and speculation we need to get back to the verities declared in the infallible Book. We need the proclamation of the great doctrine of assurance based upon the plain text of Scripture and witnessed within our hearts by the Holy Spirit (Romans 8 : 16 ; 2 Timothy 1 : 12). John Wesley wrote " I never yet knew one soul saved without what you call the faith of assurance." Peter Jaco, one of Wesley's early preachers, said " My soul was filled with light and love. *I could no more doubt of my acceptance with God through Christ than I could of my own existence.*" As H. Mortimer Sinfield remarks, " So it was with all Wesley's preachers. They were no icy negatives they proclaimed, but glowing *certainties*. They had assurance ! "

(*continued on page 17*)

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WRITE FOR BROCHURE

THE "JESUS ONLY" TEACHING (*continued*)

farther, we find the eunuch saying, "I believe that Jesus **Christ** is the Son of God." Philip began with "Jesus" (v. 35), but was soon explaining the truth of the term "Christ." The eunuch had to choose between worshipping a god of wood or stone and accepting Jesus as the Son of God. Having said "I believe that Jesus Christ is the Son of God" it is highly unlikely that Philip would keep the name of God out of the formula which he used when baptising the man. It is highly improbable that he used the "Jesus only" formula. This incident shows the necessity of using the full formula of Matthew 28 : 19. The eunuch accepted Jesus Christ as the Lamb of Isaiah 53 and therefore as a co-equal member of the triune Godhead.

(*to be continued next week*)

COMING EVENTS

BEESTON. February 27. Elim Pentecostal Church, Nether Street. Youth rendezvous. Speaker and soloist: Alan Caple. Items by young people. At 7.30. March 7. Visit of veteran evangelist and gospel song writer Tom Jones. At 6.30.

BOURNEMOUTH, Winton. February 20, 21. Elim Pentecostal Church, Hawthorn Road. Presbytery missionary weekend. Saturday at 3, forum; at 7, missionary pageant and rally. Sunday at 11 and 6.30. Speakers: missionaries, members of the Missionary Council. Convener: George Backhouse.

GLOUCESTER. February 20, 21. Special services celebrating F. Lavender's twenty-fifth anniversary in the Elim ministry. Girls' High School, Denmark Road. Saturday at 7. Elim Pentecostal Church, Park End Road, Sunday at 11 and 6.30. Preacher: Alexander Tee.

WORCESTER. February 20-25. Elim Pentecostal Church, Lowesmoor. Visit of F. Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

ITINERARIES

The President:

March 4, Hereford; 5, Neath; 6, Cardiff (Presbytery); 7, Cardiff (a.m.), Swansea (p.m.); 8, Llanelli; 9, Dowlais; 10, Pontypridd; 11, Caerphilly; 13, 14, Jersey; 15-18, Guernsey.

London Crusader Choir with Douglas B. Gray:

February 20, Twickenham; 21 Wandsworth prison (morning service) and Watford; 27, Wimbledon Town Hall; March 7, Wormwood Scrubs prison and Croydon; 14, Maidstone prison and Green Street Green; 20, Little Hallingbury; 21, Rochester (B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne.

Joseph Smith:

February 20, Rye Park.

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

The clearer vision

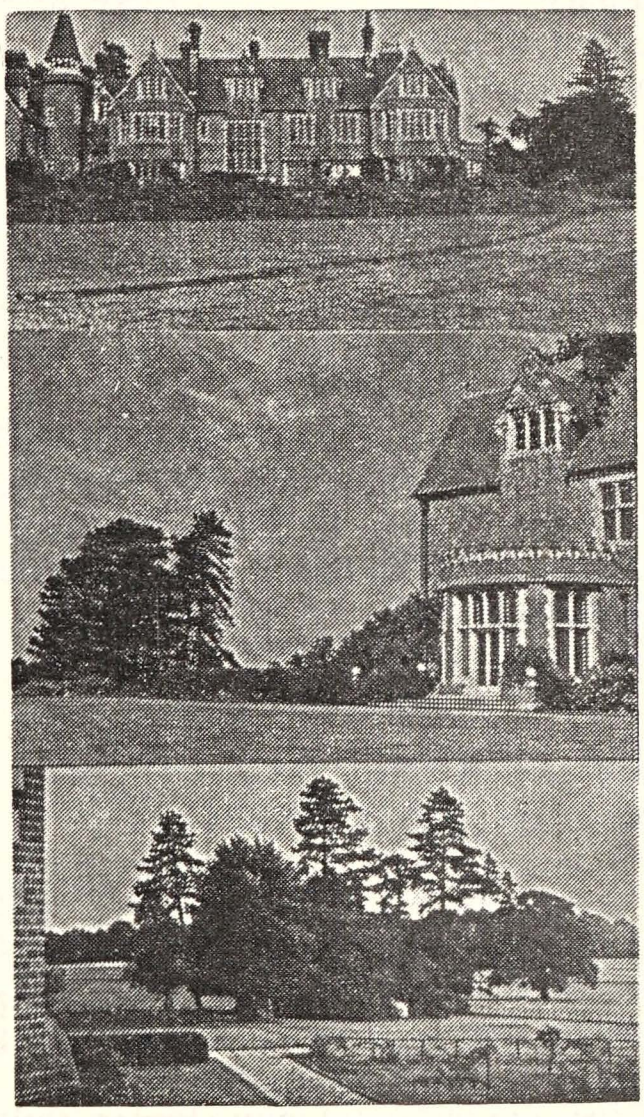
When, with bowed head
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead ;
The saints, with clearer sight,
Do cry in glad accord,
" A soul released from prison
Is risen, is risen,
Is risen to the glory of the Lord."

JOHN OXENHAM.

THE RIGHT KIND OF ESCALATION IN VIETNAM

Colporteurs in Vietnam are greatly increasing the numbers of Scriptures which they distribute. There is something of a contest going on between them to see how well they can do. In 1968 the Bible Society suggested that the minimum figure for distribution should be 2,000 Scriptures a month, with 3,000 as a target average. But last November the one who sold the fewest sold 4,500 copies, and the top figure was 13,000 Scriptures in the month. *The colporteur from Ca Mau reported on well over 100 people who professed to have found Christ through his ministry during the year.*

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THE FAMILY ALTAR

Scripture Union Portions — Notes by **F. J. Day**

Monday, February 22nd — Luke 7 : 1-17

" But say in a word " (v. 7).

The centurion recognised the **word** of authority, for he himself was a **man** of authority. He said to Jesus " but say the word " ; this was all that was needed. Note this great example of faith.

We often need a word of comfort, encouragement or healing. Sometimes we can manage only a brief prayer, but it must be the prayer of faith. We may have many words to our prayer, but it requires only one word from the Lord and we are satisfied.

Tuesday, February 23rd — Luke 7 : 18-35

" Go your way, and tell " (v. 22).

What were they to tell John in the gloom of prison and of doubt ? " Tell John what things ye have seen and heard," said Jesus.

Our doubts can be as apparent as our faith. We inspire to faith in others only if we reveal faith. Uncertainty casts a cloud over us. Faith is like the sunshine—it scatters the gloom.

John was right when he wrote " This is the victory that overcometh the world, even our faith " (1 John 5 : 4). Such faith arises in our hearts only as we look unto Jesus, the Author and Finisher of our faith. When faith is inspired our work is **to go and tell.**

Wednesday, February 24th — Luke 7 : 36-50

" Her sins, which are many, are forgiven " (v. 47).

Here we have the sweetest words to fall upon a sinner's ears. With what gratitude this woman ministered unto Jesus ! Had Simon not yet experienced this overwhelming joy of sins forgiven ? He was a Pharisee, trusting in the saintliness of his fathers and upon a traditional religion which had lost its heart and meaning.

Jesus has the power to forgive sins and to give us joy that runs in rivers of adoring tears. This woman refreshed the Lord and how good it is for us to refresh Him with our worship and adoration.

Love I much ? I've much forgiven—
I'm a miracle of grace.

Thursday, February 25th — Luke 8 : 1-15

" A sower went out to sow " (v. 5).

The sower was Jesus Himself. The harvest was the " certain women " who were devoted to Him. No doubt these women would look around and wonder why many whom they knew were not devoted to the Lord ; here was the explanation : *the seed had not fallen on good ground.*

We still have the fowls to devour the good seed of the Word of God. We still have the heat of the day to test the depth to which we have allowed the Word to fall into our hearts. We still have the cares. We still have the thorns growing alongside. May the Lord grant us the showers to cause the seed to bring forth much fruit !

Friday, February 26th — Luke 8 : 16-25

" What manner of man is this ! " (v. 25).

Men will always stand in awe as they see the wonderful works of the Lord. Think of His creation all around us. Consider what great things He has done for us—and we will express the same astonishment. The Son of man and the Son of God at the same time, He was in the beginning with God. " All things were made by Him ; and without Him was not any thing made " (John 1 : 3).

Who can be compared with Him ? Yet men would rather trust men than the Son of God with power. His majesty, power, grace and love will always be a cause for wonder.

Saturday, February 27th — Luke 8 : 26-39

" Return to thine house, and shew " (v. 39).

On entering the country of the Gadarenes, Jesus was immediately recognised by the devils that possessed Legion. Devils fear the person and power of the Lord Jesus, for He came to destroy the works of darkness. No wonder James said that the devils believe, *and tremble* (James 2 : 19).

The man, gloriously delivered from his tormentors, desired in gratitude to be with Jesus always, but He knew that his kindred and people needed him to bear testimony to Christ's saving and healing power.

The Gadarenes preferred their pigs to Jesus. In rejecting Him **they lost both.** How pathetic it is when men do not rejoice when another is made whole.

Sunday, February 28th — Luke 8 : 40-56

" Who touched Me ? " (v. 45).

Visiting an eastern country and seeing many people praying to different gods, a young lady was heard to say, " There needs to be many gods," suggesting that one was insufficient to meet so many needs. It seems easy thus to justify many gods, but men really need the **living** God. " There is one God, and one mediator between God and men, the man Christ Jesus " (1 Timothy 2 : 5).

The Master's question reveals that not all have faith. Only one out of the multitude who pressed around Him touched Him **by faith**—and she was healed. Virtue responds to the faith which touches Jesus. As the woman said, " If I may touch . . . I shall be whole " (Mark 5 : 28).

ELIM DIVINE HEALING PRAYER PARTNERSHIP

SOUTH SHIELDS.

Thank you for your prayers over the last year for my husband. He remains the same, but his confidence is returning slowly. There is not any progress with his hand, but I am certain that in time it will be healed. I feel happy about him. Please continue to pray.

ELIM YOUTH MOVEMENT MANUAL

PROGRAMME ESSENTIALS

(6) Challenge

ALL programmes must include the sense of investigation and interrogation. Why did Hillary and Tensing climb Mount Everest? *Because it was there!* It presented precisely the right challenge for their type. Young people must be challenged to reach out for God, to appropriate His promises for themselves. For example the "whatsoever things" of Philippians 4:8 are not to be considered as abstracts, but as attainable in the outworking of the power of the Holy Spirit in the life.

WORSHIP

Every opportunity must be given for the young to worship God in spirit and in truth. Samuel heard the voice of God at a tender age. At seventeen Joseph had a dream which foretold his future. At twelve years of age Jesus was in the temple doing His Father's business. Young love is unadulterated, uninhibited, true and strong. This love must be directed towards God *and expressed*.

WALK

True discipleship answers the "Follow Me" of Christ. Young people must be summoned to walk in love, in the light, circumspectly, and in the unity of the Spirit. There are avenues hitherto undreamed of awaiting those who put their hands in His.

WITNESS

Young people should be encouraged to seek and to receive the mighty baptism in the Holy Ghost. This power for service is a gift promised to all, including sons and daughters. All age groups should be made soul-conscious according to their respective abilities and limitations.

WIN

If God be for us of whom shall we be afraid? Can we not do all things through Christ who strengthens us? In a football match at the Isle of Wight Youth Camp the home team were coasting to victory over the other team. Even the ball, it seemed, knew what side to be on! Playing was a pleasure. The end was sure. But there was no letting up because *everybody* wanted to get acclaim by scoring a goal. In Christ we are not only on the winning side—we have already won! As we encourage our young people to worship Him, to walk with Him and to witness for Him we automatically contribute to their spiritual well-being, but He will give the victory. Youth leaders should arrange programmes which will fit into these areas of challenge.

VARIETY

The same menu day after day soon becomes sickening and the same types of programme week after week bring the same result. It has a demoralising effect on the members of the group and reveals a lack of understanding and forethought on the part of leaders. A lively, happy group of whatever age is one with a leader who takes time to plan programmes in such a way as to create interest and variety.

A young person has a whole personality to be catered for—physical, intellectual, social and spiritual. To cater for one of these aspects all the time is to neglect the others. Having recreational activities every week would obviousiy become detrimental. To have only discussions and lectures would have the same effect. Having "hymn, prayer, chorus, short message" types of programmes all the time can have a similar effect. All aspects of the young person's life must be catered for.

With Senior Crusaders, an effective way is to plan the programme several months ahead with a definite framework in mind, and to issue a programme card. Once a month there could be a service of worship when the Crusaders themselves organise and conduct an orthodox type of service. Once a year this could be a communion service. The next week could be a lecture or discussion on "How to lead a meeting," "How to do door-to-door work," etc. This could be followed by outreach night, when some of the lessons learned the week before can be put into practice. Then there are such things as coffee-bar work, open-air meetings, door-to-door work, etc. The fourth week could be a recreational night, when (in summer) rambles, barbecues, outdoor games, etc., can be arranged followed by an epilogue (incidentally, this last sort of activity is ideal for bringing friends along).

A similar framework can be adapted for Intermediates with more emphasis on the recreational, creativity aspects.

(*continued overleaf*)

Why can't we cope?

From a broadcast over B.B.C. Radio Medway by the pastor of Elim Pentecostal Church, Rochester,
R. WILLIAMS

HAVE you ever stopped to think of the number of things in our daily routine that we seem to find irksome and irritating, even though they are designed for our advantage? The television adverts would explain this away by informing us that we are one degree under and need relaxation from our nervous tension. It would appear that the pressures of life get on top of most of us at some time or other, and our nearest and dearest are often the first to feel the pinch. But why is it? Why cannot we cope? How is it that we are so often confronted by frustration?

There could be many answers, not least the time factor. An hour lost in the morning is most difficult to make up through the rest of the day. But I think that there may be something else, or perhaps it is better to say Someone else, about whom we ought to think—God. You may say "What's He got to do with my life?" The answer could be—*precisely nothing;* this would account for many of your problems.

In my study I have a poem stuck to a cupboard door, and I always try to remember its message. I would like to share it with you and hope that it will help you. The words are these:

I got up early one morning,
And rushed right into the day;
I had so much to accomplish
That I didn't have time to pray.
Problems just came tumbling about me,
And heavier became each task;
"*Why doesn't God help me?*" I wondered,
He answered "*You didn't ask.*"

I wanted to see joy and beauty,
But the day toiled on grey and bleak;
I wondered why God didn't show me,
He said "*You didn't seek.*"
I tried to come into God's presence,
I used all the keys at the lock,
God gently and lovingly chided,
"My child, you didn't knock."

I woke up early this morning,
And I paused before entering the day;
I had so much to accomplish
That I had to take time to pray.

While God is always willing to help at a moment's notice, I would not recommend that we get into the habit of using Him as a crutch because we are unable to support ourselves. It would be more honourable for us to give Him a welcome into the affairs of our day. By doing this we will not avoid problems but we will certainly know greater strength and purpose.

God is always available to us. All we need to do is to ask. There is nothing complicated in this. We tend to regard ourselves as being self-sufficient. We think we can do without the assistance of God, but *pride's stiff neck usually begins with a stiff knee.* There are some things that only God can do.

Prayer has the power to change circumstances, because it brings God into our lives. When you cannot pray as you would **pray as you can.**

PROGRAMME ESSENTIALS (*continued*)

Even for Primary and Beginner Crusaders variety is essential; they get tired of the same routine all the time. The usual programme of choruses, quizzes, stories, etc., can be effectively varied by filmstrips, visual aids, guest speakers, etc., bearing in mind that even with children we are dealing with the three aspects of body, soul and spirit. Programmes should be planned in such a way that the whole period is filled with something happening all the time. The element of surprise is important, particularly with these younger age groups. A good leader will plan the programme in such a way that the child will come along anticipating and wondering.

THE ELIM EVANGEL

Vol. LII. No. 9 February 27th, 1971 5p

The President at Monaghan, Eire



(see report on page 3)

Proclaiming the Truths of Pentecost

The secret of life

From a broadcast over B.B.C. Radio Medway by the pastor of Elim Pentecostal Church, Rochester,
R. WILLIAMS

I SHOULD imagine that the majority of people are attempting to discover some means by which they can get the most out of life. This could result from embarking on new interests and possibly from discarding a few of our old ones.

I am sure that in the past we have managed to conjure up some wonderful ideas to make life more comfortable, or cheaper, for ourselves. It would be interesting to see how successful we have been. Perhaps some of the things you have given up have made you a little more difficult to live with. On the other hand, you may be pleased with the results, with the extra effort that you have put into life.

Most of us know the niggling little habits that are annoying either to others or to ourselves. To avoid becoming friendless, or turning out to be our own worst enemy, we attempt some radical change in our behaviour. There is a high percentage of failure with all our new endeavours. We have broken promises galore. Why set out on this pointless task? It could end in humiliation from remarks made by friends or family. Can it be that we know that there is always a chance of bettering ourselves ?

We are often told " Life is what you make it." Why is it that we are most conscious of failure at the end of an old year, or on the occasion of some notable event? I think it could be because the date is easier to remember. Is it only at sentimental times like these that we realise the sort of life we ought to be living? Have we been confronted with our true selves and dislike what we see? It has been said " The greater the light from which we turn the greater the darkness before us."

Many people would like to improve their way of life but feel unable to do so. Some do not feel strong enough to shrug off their hindrances. Others think that they will not be able to keep it up and decide that it is best not to start. *Do not give up without a fight. If a thing is worth having it is worth fighting for.*

Some years ago I was asked to visit a lady in hospital. Her appearance completely belied her age. She was filled with fear, so much so that she was too afraid even to see her husband. There was nothing wrong with her that an injection of confidence would not cure. After a chat and a little prayer I left. Over the weeks I made repeated visits. One day I was greeted with a most heart-warming sight when visiting this lady. I failed to recognise her as she entered the room, such was the dramatic change. During our conversation I found that she had rediscovered faith in herself and was finding faith in God.

Is not this the secret of life—to have faith, a deep belief, in ourselves ? Some people may consider this to be presumption, but when faith in ourselves is born of our faith in God we will really be formidable. Life will look different.

How can we live like this? First, we have to realise that *we need to.* Then we must exercise faith. We only make the most of this when we have understanding of God as part of our life, no matter how simple our understanding might be. With Christ as our Saviour we will be able to say " I can do *all things* through Christ which strengtheneth me."

MARCH IS THE MONTH FOR SPECIAL PRAYER

Church reports

MONAGHAN, EIRE **Pastor : H. Allister**

Despite dense fog, a full congregation assembled in the Urcher Pentecostal Hall, Co. Monaghan, for the first ever visit of an Elim President to Elim's birthplace. The present meeting-place of the church is some four miles outside Monaghan town, where Elim commenced in 1915, but the present assembly comprises the results of Elim's work in Monaghan over the last fifty-six years—or does it ? As Pastor Ron Jones, with true Welsh fervour, told us of his recent visit to Guyana, one could not help feeling how not only all that is



happening to the glory of God in Guyana, but also on every Elim mission field and throughout the British Isles, owes its beginnings to the plan of God for the Elim Pentecostal Church which emerged in Monaghan from the campaign there and the formation of the Elim Evangelistic Band in January 1915.

Pastor Ron Jones's visit seemed to be an historic occasion. It had about it a sense of divine destiny as we reflected that it celebrated one of the weeks if not the very day when the Elim Evangelistic Band was formed.

Old-time Elim fervour filled the atmosphere on this occasion, being expressed in ejaculations and audible praises as the President ministered. At the close people responded to the appeal for dedication to the Lord and His service in a typical Pentecostal setting of which our pioneers would have heartily approved. May God continue to bless the dedicated work of Elim and its President !

A. R. T. WHITTALL.

HEREFORD **Pastor : R. Griffiths**

It was good to see more chairs being brought into the already packed church with five minutes to go before the Sunday school prize-giving service. Mrs. T. W. Walker was our guest speaker and it was an added joy to see her husband with her. After the prayer led by Mr. Walker, the hymn " I am so glad that Jesus loves me " brought nostalgic memories to many.

Julie Williams recited the Ten Commandments, after which she was accompanied by Stephen and Michael Dallow in singing " Christ is enough in sunshine." Our Crusaders sang " Good news I bring you." They had been taught and were accompanied on the piano by Mrs. R. Griffiths.

A more unusual happening was when our pastor called up Helen, who was eight years old that day, and asked us to sing " Happy birthday " to Helen. A delighted little girl stood there—also singing !

Mrs. Walker spoke on " Prize-giving," taking her text from Revelation 3 : 11.

Mr. Bert Andrews, who has worked in the Sunday school for many years, was called upon to call out the name of each prize-winner before handing the book to Mrs. Walker to present. Over fifty prizes were given out, after which Mr. and Mrs. B. Andrews sang a duet, " I want to be there at the roll call."

Pastor Walker announced the last hymn and closed in prayer.

What a wonderful service we had enjoyed, and as we listened to the strains of the piano and organ, played by Mrs. R. Griffiths and Mrs. W. Andrews respectively, there was a note of praise in our hearts to our Lord, to whom we give all the glory. (MRS.) PAT WILSON.

ELIM MINISTER TO PRODUCE B.B.C. RADIO SERIES

J. Hywel Davies is to be the producer of the B.B.C. Radio 2 Sunday morning religious music programme. It is the first time anybody outside the B.B.C. staff has been invited to produce a religious feature. The programmes are due to start on March 7th and will run for thirteen weeks. They go out at 8.30 a.m.

Mr. Davies will write the scripts and select the music. The programmes will be introduced by Dora Bryan. She took part in the Billy Graham film " Two a Penny " and met Cliff Richard, who witnessed to her. She then met Billy Graham and his wife and as a result became a committed Christian.

Well known in our movement and in evangelical circles, Jack Hywel Davies will need the prayer backing of all Elim friends in this venture. Our readers will be glad to learn of this opportunity coming as it does so soon after the news of the conference " Sunday Half-hour " broadcast on Whit Sunday (D.V.).

How big is your God?

A challenging article by
A. Cecil Jarvis

MINISTER OF ELIM PENTECOSTAL CHURCH,
BARNSLEY

"WHO is so great a God as our God?" (Psalm 77:13) seems a boastful question. But is it? On another occasion the psalmist was more deliberate. "My soul shall make her boast in the Lord," he declares! After all, is there anyone to be compared with our God? Why should not every believer boldly declare the Lord's greatness? Why should anyone ever be ashamed of Him?

How big is your God? He is big enough in power to hold the worlds in space. In Greek mythology Hercules held up the world on his shoulders while Atlas went to find the garden of Hesperides where grew the golden apples. In reality, Lange wrote, "Eternity Thy fountain was, which like Thee, no beginning knew, Thou wast ere time began its race, ere glowed with stars the ethereal blue."

GALAXIES

Astronomers tell us that beyond the Milky Way, of which this world is only a speck of dust, there are countless such galaxies of stars. The mind reels in its imagination of space and time, for, after all, our day's length is limited by the earth's short orbit around a tiny sun that provides our light. The God whom we worship made every star, every sun, every world. He is the Creator and Sustainer of all, for not one star alters a fraction in its course without the command of the Almighty. This God is our God!

How big is your God? He is big enough in great-heartedness to save all mankind. Peter declares, "The Lord . . . is not willing that any should perish, but that all should come to repentance." John records, "God so loved the world that He gave His only begotten Son." When we sang in Sunday school, "Red and yellow, black and white, all are precious in His sight, Jesus died for all the children of the world" it was not just a catchy little chorus. It is a glorious reality that from the far-flung corners of the earth the Lord will reap a rich harvest of precious souls because He is big enough in heart to embrace the entire human race.

How big is your God? He is big enough in love to save the worst. The Lord Jesus did not condone or condemn the adulteress brought to Him. He forgave. When dying on the cross He assured the penitent criminal likewise dying that the gates of paradise were open wide to receive him. Richard Wurmbrand, of the underground church of Rumania, tells how Communist jailers who tortured the believers have been wonderfully converted and have joined the Christians in their sufferings. God's love is so great that it reaches out to the vile, the sinner, the outcast, and transforms them into saints.

DELIVERANCE

How big is your God? He is big enough in concern to meet every need. John Mark was a promising young man with the enviable opportunity of being in the Paul and Barnabas pioneer evangelist party. With all the advantages he failed. Feeling the pull of home he deserted the party. Later, when the band was regrouping for a further tour, Paul adamantly refused to allow John to be included. He was a failure. Considering this, it is amazing that years later Paul requested Timothy to bring John Mark with him because he was "profitable to me for the ministry." God is big enough to put a man on his feet again and big enough also to solve the most difficult problem. "I sought the Lord, and He heard me, and delivered me from all my fears," sang David in Psalm 34. He had cause to sing. Shortly before, he had jumped out of the frying pan of Saul hounding him into the fire of the Philistines' camp. He had acted hastily, perhaps foolishly, but the Lord had delivered him. Others in danger found the same. Daniel, having slept with a soft lion's mane for his pillow, walked out of the den untouched. Three youths defying the monarch and scorning the searing flames walked out of the blazing inferno unscathed, proving their words, "Our God is able!" Hallelujah! Who is so great? He still heals; He still delivers; He is the same for ever.

How big is your God? Not only is He big enough for great things—He is interested in small things. The structure of the leaf and the wonder of a butterfly's wing prove that the Lord takes care in small matters. He hears the lisp of the youngest child or the request of the most insignificant person for that which may seem trivial to others.

How big is your God? He is big enough in authority to have the last word. The world is in apparent chaos. Like the elderly lady who kept a small village shop where all the stock seemed to be in confused array yet she could place her hand on whatever was needed, so while men despair, God

has His hand on all things. Man in his folly flouts the laws of God, proclaims himself master of earth, sea, sky and space, but God will still have the last word. Brian Morris writing in *The Daily Telegraph* supplement opinion column on "Genesis" sums up the position in the following imaginary interview between God and the Prime Minister.

"Who are you?" said the Prime Minister, opening the door.

"I am God," replied the stranger.

"I don't believe you," sneered the Prime Minister. "Show me a miracle." And God showed the Prime Minister the miracle of birth.

"Pah," said the Prime Minister. "My scientists are creating life in test-tubes and have nearly solved the secret of heredity. Artificial insemination is more certain than your lackadaisical method and by cross-breeding we are producing fish and mammals to our design. Show me a proper miracle." And God caused the sky to darken and hailstones came pouring down.

"That's nothing," said the Prime Minister, picking up the telephone to the Air Ministry. "Send up a met. plane would you, old chap, and sprinkle the clouds with silver chloride crystals."

And the met. plane went up and sprinkled the clouds which had darkened the world and hailstones stopped pouring down and the sun shone brightly.

"Show me another," said the Prime Minister.

And God caused a plague of frogs to descend upon the land.

The Prime Minister picked up his telephone. "Get the Min. of Ag. and Fish," he said to the operator, "and instruct them to procure a frog-killer as myxomatosis killed rabbits."

And soon the land was free of frogs and the people gave thanks to the Prime Minister and erected laboratories in his name.

"Show me another," sneered the Prime Minister.

And God caused the sea to divide.

The Prime Minister picked up his direct-link-telephone to the Polaris submarine. "Lob a few I.C.B.M.s into the Antarctic and melt the ice-cap, please, old man,"

And the ice-cap melted into water and the sea came rushing back.

"I will kill all the first-born," said God.

"Paltry tricks," said the Prime Minister. "Watch this." He pressed a button on his desk.

And missiles flew to their pre-ordained destinations and H-bombs split the world asunder and radio activity killed every mortal thing.

"I can raise the dead," said God.

"Please," said the Prime Minister in his cardboard coffin, "let me live again."

"Why, who are you?" said God, closing the lid.

God is as big in our lives as we will let Him be. The Old Testament records, "They limited the Holy One of Israel." God is big enough to save, heal, satisfy and guarantee heaven hereafter if we will but trust Him fully. Even with the sceptical unbeliever He is big enough to have, and He will have, the last word.

WITH W. H. FRANCIS IN PONDOLAND, AFRICA



"The dark places of the earth are full of the habitations of cruelty" (Psalm 74 : 20). This peaceful pastoral scene gives no indication of any cruelty, but it is there. It is experienced by Pondo women at the hands of their heathen husbands when they profess to serve Christ and seek water baptism. Evangelist Gauyaza was born in such a home about fifty years ago and he regularly visits such homes with the gospel news.

Remember Pondoland in your prayers.

THE "JESUS ONLY" TEACHING

PART II

by Alexander Tee

NOW see the emphasis in Acts 10. Cornelius was a very God-conscious man, fearing God and praying to God always (v. 2). His God-given vision caused him to send for Peter, who told all who were awaiting his arrival that Jesus is Lord of all (v. 36). Like Philip, Peter continued to explain many other cardinal truths about the Saviour. As they listened they believed every word that fell from Peter's lips and even before he had finished his sermon the whole congregation was baptised in the Holy Spirit. Peter was filled with wonder and he felt that they should be baptised. This time the emphasis was not on the name of Jesus, or on the name of Jesus Christ, but on the name of the Lord. Obviously this company had accepted Jesus Christ as their Saviour, but now it was important for them to accept Him as their Lord. This does not prove that the candidates were not baptised in the name of the Father and of the Son and of the Holy Ghost when they stepped into the water. It is highly unlikely that they were baptised " in the name of the Lord " (v. 48) as this does not mention anyone's name as a formula. The command is not the formula.

The emphasis in Acts 19 is also very significant. The people Paul addressed were " disciples " (v. 1). As yet, however, they had heard only of John the Baptist and they had been baptised with the baptism of repentance. Paul underlined the need to believe on Him of whom John spoke, " that is, on Christ Jesus " (v. 4). These Ephesians had already accepted the truths John preached. This involved leaving the heathen worship of Diana. John emphasised that One was coming after him whose shoe latchet he was not worthy to unloose. They now heard that this One was Jesus, and that He was the Christ, the sent One. This they gladly accepted and went on to acknowledge the sent One as their Lord. Hence we read : " When they heard this, they were baptised in the name of the Lord Jesus " (v. 5).

Having reviewed the incidents relating to water baptism in Acts you will readily see that the command was given not to the person doing the baptising but to the people. They were to accept Jesus as the Christ, or Jesus as Lord, etc. Never once was the name " Jesus " used on its own so that *there is utterly no Scriptural precedent for baptising anyone in the name of Jesus only.* We conclude that, when the listeners accepted the relevant truth about Jesus, they were baptised properly as commanded in Matthew 28.

WHY THE TRINITARIAN FORMULA ?

Because of His foreknowledge Jesus knew that unborn thousands of Moslems, Hindus, Jews, Buddhists and others would accept Christianity. One formula would be necessary at baptism to suit every background. No other formula is specified in the Epistles where so much teaching and doctrine are given. In the Saviour's great wisdom He ordained a concise, all-embracing formula to be used by us all when we are baptising converts to Christ.

DANGERS IN " JESUS ONLY "

To divorce the name of Jesus from the command of our Lord and use it on its own could lead to many errors. Some might interpret it as being the thin end of the wedge for introducing Unitarianism. Why not take the golden opportunity of exalting Jesus by declaring Him to be one of the Persons of the Godhead during this glorious act of public testimony ? Something very subtle would seem to be in the minds of those who will go so far as to rebaptise people in the name of Jesus only, when they have already been baptised in the name of the Father and of the Son and of the Holy Spirit, for when they are baptised with the latter pronouncement they are obviously baptised in the name of Jesus, the only begotten Son of God (John 3 : 16).

Many people were named " Jesus " in the first century. One is referred to by Paul in Colossians 4 : 11. To be baptised in the name of Jesus had no significance ; a first century Jew would simply ask you which Jesus you were talking about. The Jews were eager to have the name of Jesus separated from that of God and of the Holy Spirit. They believed in both these, but to put Jesus of Nazareth on the same plane was blasphemy to them. It would be playing right into their hands to have people baptised in the name of Jesus only. On the rock of Jesus being the

Christ, the Son of the living God, our Lord declared that He would build His church.

Sabellius was expelled from the church in A.D. 240 for seeking to introduce this erroneous teaching. To take such drastic action shows that the early believers were strongly opposed to it and their reasons must have been valid ones.

PROCEDURE

In most Pentecostal churches one of two splendid practices is used. Candidates are asked to give their testimony, telling how they accepted Jesus Christ as their personal Saviour. The other method is to bring the candidate down into the waters where the pastor says: "Do you believe that Jesus Christ is the Son of God and that He died for you according to the Scriptures?" The candidate then answers: "I do." Following either of these two procedures it is normal for the pastor to baptise the candidate, saying, "On your confession of faith as a believer in the Lord Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit." Our beloved Saviour is given His right place. This simple, Scriptural procedure clears away all the problems and we heartily stand by it.

VICIOUS TEST—VICTORIOUS TESTIMONY

by J. J. Way

PENTECOSTALS are noted for their "top note" messages based on the Word of God, which bring such blessing, but a top note sounds higher and clearer when it follows a low note of adversity. Recall the marvellous dealings of God with Israel when He turned affliction into multiplication. One has said "Affliction defeats, thwarts, even decimates": in the natural this can be true, but our God specialises in things thought impossible to reveal Himself to and by His own.

DIVISION BECAME MULTIPLICATION

Pharaoh was worldly-wise in dealing with Israel's growth in numbers (Exodus 1). Affliction followed through strong, burdensome taskmasters. This should have lessened Israel's numbers, but the more they were afflicted the more they multiplied. The wisdom of men called for more persecution, yet Israel "waxed very mighty." Pharaoh tried again. "Cast every son born to the Israelites into the river," he commanded. Moses was found in the bulrushes by Pharaoh's daughter, who later adopted him, thus training Israel's future leader, an amazing turn of the tables. Man's subtraction turned into God's addition.

PRISONER TO PREMIER

That their faith should not stand in the wisdom of men, but in the power of God (1 Corinthians 2 : 8), God's people have been taken to extremity, from solitariness in a family to martyrdom. The Psalmist said, "Hath God forgotten?" Then came his confession: "This is my infirmity," leading to "Thou art the God who doest wonders." Joseph would agree. For him it was a pit, a prison and then—Prime Minister! His testimony to his guilty brethren was: "It was not you who sent me hither, but God." Who went to such an extremity as Job? Yet his testimony was: "Though He slay me, yet will I trust Him." God's response was: "So the Lord blessed the latter end of Job more than his beginning."

PERSECUTION PRODUCED PREACHERS

Great persecutions overtook the Early Church. They were scattered, but "They went everywhere preaching the Word." Men tried to put them out, but they started a spiritual prairie fire! Paul and Silas were imprisoned, their bodies rent by many stripes, their feet fast in the stocks, yet at midnight prayers and praises rang out. The faithful Lord moved to release them and they led the jailer to the Lord.

UNMISTAKABLE BLOSSOM

This world's challenges should find us looking unto Jesus. Never let the cloud of adversity hide His loving face. He will take us through, however we are tried, His tender care is never denied. During the war a chestnut tree on a well-known main road was full of blossom, but a bomb burst near and the blast removed it all. Later, it was the talk of the area—it was blossoming again! Many Christians know the hurtful blast of adversity, but by keeping true there comes the unmistakable blossom of God's faithfulness.

(*continued on page 17*)

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EDITORIAL

A COMMENTATOR suggests that there will be more industrial strife in the first four months of 1971 than in the whole of 1970. With strikes or threatened strikes in the power supply, car, petrol delivery, rail and air undertakings and the Post Office occupying attention already, it seems more than likely.

We would like to thank many people who have helped us during the postal problems, especially some ministers who have undertaken journeys of some length. We are sorry for delays which have occurred and can only rightfully plead: "due to circumstances beyond our control"! Your support and help have been an encouragement.

Do men strike easily? We think not. The troubles we are facing seem to us symptomatic of a deep, underlying unease. That prices have risen is undeniable. That the advertising industry has a great deal to answer for in its creation of desire for ever more *things* is equally undeniable. When working men observe expense account travellers whiling time away with unnecessarily dear meals on trains and in restaurants it cannot be wondered at that they become envious. Government policy appears to be based on a feeling that the country is behind a scheme to put the unions in their place, the while pleading that inflation is being dealt with.

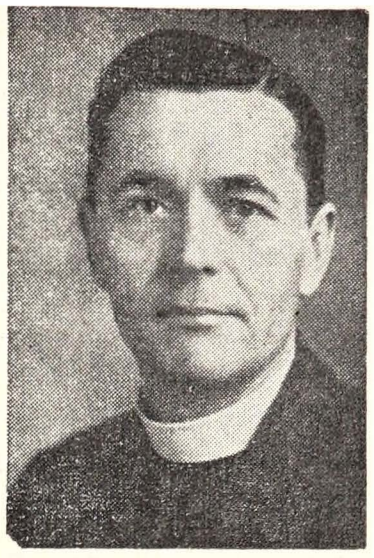
The task of governments is to govern, yes, but their sphere includes every citizen, even the ones who inconveniently voted the other way. Trade unions give every aspect of the tail wagging the dog in many instances, unofficial action, unofficial (sometimes communist) shop stewards and minority hot-heads at any rate catching the eyes and ears of the public through the mass media. We live in a complex world.

We would say that Great Britain needs prayer, perhaps more so than at any time since the war-time days of national prayer. The ideals of service seem to have become old-fashioned. The concept of the community appears to have grown ideological.

We Pentecostal Christians are longing for revival and we recognise that the Gospel is the whole, life-giving message for the whole man. For God's glory and for national good, intercession is laid upon us. We welcome the 1970 Elim Conference decision that March 1971 should be a month for special prayer. May we commend our special features to you. *We trust that there will be a movement response to the call to seek the Lord.*

March is Prayer Month

PRAYER—THE GATEWAY TO PENTECOST



by John Lancaster PASTOR OF ELIM PENTECOSTAL CHURCH, EASTBOURNE

NEARLY all of us are familiar with Joel chapter two—at least, we think we are! The magnificent description of the outpouring of the Spirit on all flesh, to which Peter referred in his sermon on the Day of Pentecost, is probably as well known to us as Psalm 23. What could be more inspiring?

> "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit" (Joel 2 : 28-30).

All-embracive in its scope, dynamic in its impact, the promised outpouring would leap the barriers of age, sex and social status and endue ordinary men and women with power from on high. The Holy Spirit used this passage to explain to the bewildered citizens of Jerusalem the meaning of the events of the first Pentecostal outpouring. "This is that," said Peter, and ever since Joel chapter two has become one of the main foundation stones of the Pentecostal message.

UNIVERSAL CALL

But there is more to Joel 2 than these three verses. The very word "afterward" in verse 28 points us back to the preceding verses, where we find one of the most moving calls to prayer ever recorded anywhere. Read again verses 12-17. If the promised outpouring of the Spirit was to be all-embracive so was the call to prayer. The people of God were called to seek Him with all their hearts, with fasting, weeping and mourning for sin, with hearts laid bare rather than with outward gestures (verses 12, 13). The solemn call of the trumpet summons *everyone* to seek the Lord: the congregation, the elders, the children, the babies at the breast, the bridegroom and the bride, the ministers of the Lord (verses 15-17).

GRACE

Over against this call to prayer was the promise of God's grace. "He is gracious and merciful, slow to anger, and of great kindness. . . . Who knoweth whether He will return and repent, and leave a blessing behind him . . . ?" "Yea, the Lord will answer . . . the Lord will do great things. . . . He will cause to come down for you the rain, the former rain, and the latter rain. . . . I will restore to you the years that the locust hath eaten. . . . Ye shall know that I am in the midst . . ." The promises follow one another in quick succession like the fast moving waters of an incoming tide, and they apply to people who will seek the Lord with all their hearts.

OPEN DOOR

Prayer is the gateway to Pentecost. God has promised the outpouring of the Spirit to those who will seek Him with all their hearts. As we engage in prayer during Elim's Month of Prayer let us face the challenge of Joel chapter two—not only its promise, but its call to prayer. Let us all, ministers, people, older folk, young people, deacons, give ourselves to an earnest seeking after God that we may be brought to the place where He can work effectively in and through us for His glory.

"The root-trouble of the present distress," wrote saintly Samuel Chadwick, *"is that the Church has more faith in the world and the flesh than in the Holy Ghost, and things will get no better till we get back to His realised presence and power. The breath of the four winds would turn death into life and dry bones into mighty armies, but it only comes by prayer."*

FOR JESUS' SAKE

A sermon preached at the Elim Pentecostal Church, Bolton,

by Ken Smith

IN the spiritual life motives are of paramount importance; "why" rather than "how" is the predominating factor in our Christian life. This is entirely opposite to the natural life, where motives are often secondary to efficiency and success. Here is an interesting distinction between science and the Christian faith, for the scientist can tell you the "how" in life, but not the "why." He can tell you how life ticks, the way the universe operates, plants grow, and the body functions, but there he must end. Only the Christian faith brings meaning to life and gives it purpose in explaining the "whys" of life, for in the spiritual life "why" has the prior claim.

Three telling phrases in Scripture operate on this principle: "for Jesus' sake," "for Christ's sake," and "for My name's sake.'

THE PRINCIPLE OF SERVICE

(2 Corinthians 4:5)

Our conception of service would be transformed if it were all "for Jesus' sake," every time. Our service must not *primarily* be for Elim, for our local church, or even for the winning of souls, but for Him. These are factors in our service, but He must be the pre-eminent Source of inspiration for our service. He alone is worthy of the best we can give. On his way to execution Cardinal Wolsey is reported to have said, referring to Henry VIII, "Would God I had served the Lord as faithfully as I have served the king."

Our motives must be pure and this is the highest, the noblest of them all, "for Jesus' sake." People say that they would do some service "just for you, pastor," others talk of having served Elim for forty years. If this is the sum total of their service they have missed the mark! Their service is simply not of the quality that will stand the test at the judgment seat. Nothing should be too small, or too great, if it is for the Master's sake. That lowly, unseen task or that difficult situation can be transformed if done just for the Master. That Sunday school class, that handshake, that tract distribution, must all be for Him. Jesus Christ commended the Ephesian church in the Revelation for their labours "for My name's sake."

THE PRINCIPLE OF SACRIFICE

(Matthew 19:29)

The motive for our giving must be the same—"for My name's sake." In this incident Peter seems to be anxious. He looks back at all he has missed in life through following Christ. He is not the only one addicted to this failing! Notice his selflessness: "We have forsaken all," and his selfishness: "What shall we have therefore?" Human personality is a curious mixture and there are similar traits in all of us. People have withheld their giving when the local ministry has not suited their fancy. Others give with such display that everybody knows about it. In relation to our sacrifice Jesus told us not to let one hand know what the other one is doing! There is no eternal recognition of giving in either case, nor for those who give because they are assured that God will bless them with more if they honour Him. It is selfish simply to give as an insurance with the Almighty to receive even greater material benefits. Even the thought that one day we shall receive a reward in glory is the wrong motive, for it must be "for Jesus' sake" every time. Christ's words referred not just to money and property but to family relationships, and such sacrifices often mean far more than material giving. Think of the aged mother who gladly, yet with a broken heart, gives her son or daughter to the work of the Lord on the foreign field, with the thought that they may never see each other again this side of heaven. Think of the boy or girl whose family relationships are severed because they do not share their faith, or again of the young person who deliberately gives up the person they dearly love because they do not love the Saviour. Such sacrifices cannot be reckoned in material terms, but the Lord promises great rewards in glory and recompense in this life. The Lord has often sent someone to care for the mother of the missionary. He has sent "mothers in Israel" and "fathers in God." Often the young person who left their loved one has found another partner or the Lord has given grace to meet the situation. If our sacrifice is simply to get more, or to gain praise or reward, we will receive not His commendation

but His condemnation at the judgment seat. *He is the great Reward,* for love gives and counts not the cost, both in the natural and the spiritual.

He alone is worthy of our sacrifice, as well as our service. It will cost everything to follow Jesus Christ. He gave everything to make it possible, for it was for your sake that He came to Calvary.

THE PRINCIPLE OF SUFFERING

(Philippians 1:29)

We should not be surprised when suffering comes, for we are warned continually by the Master of the possibility. Though it may not be the physical torture experienced by many in other lands, there are those who do suffer as Christians in our fellowship. Remember the words of the beatitudes, for Jesus spoke of being reviled "for My sake." He warned of suffering and persecution for those who follow Him. Paul was "a chosen vessel" who would "suffer many things" for the faith and "for My name's sake"; one is the consequence of the other, for if we are chosen in a special sense for the Lord, we shall know suffering in a particular sense, in that it will be intensely personal. Paul spoke of suffering for the Lord Jesus Christ, when he wrote, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," and he adds the explanation: "for when I am weak, then am I strong" (2 Corinthians 12:10).

The quality of our service, sacrifice, and suffering is determined by the motive which inspires it. Motives will play the major part at the judgment seat of Christ. If our sacrifices, service, and suffering have simply been for self-expression, they will be as "wood, hay and stubble" at that great day. We can say, with Psalm 139, "O Lord, Thou hast searched me." Let "the motives that control" come under the Spirit's scrutiny. Everything must be "for Jesus' sake" and for His sake alone.

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REMEMBER—
MARCH IS PRAYER MONTH!

MICHAEL FARADAY'S SILVER CUP

A workman working at a bath of powerful acid in Faraday's laboratory accidentally overturned a beautiful silver cup that stood nearby, knocking it into the fluid. With a hiss the silver dissolved like sugar in hot tea. The workman gazed frantically into the bath, but there was no sign of the lovely cup. In fear and trembling he went to his master and told him of his misadventure. Faraday calmly mixed some chemicals and dropped them into the bath. In a few seconds every particle of the silver was precipitated to the bottom of it. Taking out the shapeless mass, he sent it with its companion cup to the silversmith who made them originally. Within a few days it was standing in its old place, perfectly restored to its former size and shape.

No matter how disastrously men have failed, or how much the image of God in them may have been marred by evil and wrong, there is renewal for the worst. "His blood can make the vilest clean, His blood avails for me."

It is God's purpose to restore all men to the likeness of His Son, our Saviour, to a beauty of character surpassing all they have ever known. The history of the Christian Church is full of instances of this moral miracle. The Bible describes it as a new creation: "When anyone is united to Christ there is a new world, a new act of creation: his old life is over, a new life has already begun" (2 Corinthians 5:18). There is new life for you, if only you will submit yourself to Christ.

J. A. WRIGHT.

From T. H. Stevenson

WHEN the famous footballer George Best received much unpopular publicity because of problems with his manager and his erstwhile fans, he defended his right to have his long hair and beard against the cries to get his hair cut and have a shave by referring to Jesus Christ. The young Ulsterman said that "Jesus Christ had long hair and a beard, but they did not try to change Him."

Perhaps, like most others, George Best's impression of the appearance of the face of Jesus has been formed by the many portrait impressions of artists. Our Lord never sat for any commissioned artist or sculptor, though there may be good grounds for believing the authenticity of a descriptive letter attributed to Publius Lentulus, a governor of Judea in the days of Christ's ministry. His letter to Caesar includes the words "His hair is the colour of a filbert fully ripe, plain to the ear, whence downward it is more of orient colour, curling and waving on His shoulder; in the middle of His head is a seam of long hair after the manner of the Nazarines. His beard is the colour of His hair and thick, not of any length, but forked. A man for His surprising beauty excelling the sons of men."

But, as in all else concerning Christ, the Bible is the true interpreter of "the glory of God in the face of Jesus Christ." When the aged Simeon held the Babe in his arms in the temple he declared: "Mine eyes have seen the salvation of God." When Christ was thirty years old the Baptist said on the banks of Jordan as he looked "upon Jesus as He walked": "Behold the Lamb of God." When Christ was transfigured before three favoured disciples who were with Him on the mountain, "His face did shine as the sun." At the end of His thirty-three years the picture is more vivid, but so sombre. In Gethsemane, when He fell on His face, there were "strong crying and tears"; He "sweat as it were great drops of blood." Yet, when strengthened by an angel, He walked towards His enemies, and His awesome presence caused them to go backward and fall to the ground. In the high priest's house He was blindfolded, vilely spat upon, and his face struck with cruel hands. Before Pilate, the crown of thorns pierced His brow and again He was spat upon and His head hit with strong reeds. The Christ of Calvary was made that "His appearance was so marred, beyond any human semblance."

But Christ is risen and, as beheld by John on Patmos, "His countenance as the sun shineth in His strength." In His coming "Every eye shall see Him, and they also which pierced Him." The believer shall "be like Him, for we shall see Him as He is." But in judgment His rejecters will call to the mountains and hills for hiding from "the face of Him that sitteth upon the throne, and from the wrath of the Lamb"—and all to no avail, for from His "face the earth and the heaven fled away."

MONTH of PRAYER in MARCH

Arising out of the immediate circumstances the Holy Spirit led the Early Church to united prayer. Occasions such as the Day of Pentecost, the persecution of the apostles and their being driven thereby to prayer, as recorded in Acts 4 : 23-31, and the church's praying for Peter recorded in Acts 12, come readily to mind. Acts 4 : 29 records from their prayer "And now Lord behold their threatenings . . ."

In Britain at least we are not threatened with persecution as was the Early Church; we have to say "And now Lord behold their indifference."

May we suggest this as one topic for united prayer—

THAT AWARENESS OF ITS NEED OF GOD MAY COME TO OUR NATION.

JAMES T. BRADLEY.

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STUDIES IN THE EPISTLE TO THE HEBREWS (9)

by James F. Hardman PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD



A SUPERIOR PRIESTHOOD
(7 : 1-10)

JESUS CHRIST is superior as a Priest to the Levitical priests since He is constituted by a divine oath "a priest for ever after the order of Melchizedek" (5 : 6 ; cf. Psalm 110 : 4). The writer now proves the superiority of Melchizedek as a priest over Aaron. We have in verses 1-3 all that is known about Melchizedek and to go beyond what is written would take us into the field of speculation and conjecture. This priest-king is mentioned three times: historically (Genesis 14), prophetically (Psalm 110) and doctrinally (Hebrews 7). "Melchizedek," king of righteousness, was also king of peace, therefore his name and title are symbolic of Jesus Christ, who is called "the Lord our righteousness" (Jeremiah 23 : 6), while the immediate result of this righteousness is His kingdom of peace (Isaiah 9 : 6 ; 32 : 17).

The superiority of Melchizedek's priesthood to the Levitical is shown in that Abraham, the ancestor of Levi, gave the tenth of the spoils to Melchizedek (Hebrews 7 : 4), therefore "Levi embryonically paid tithes in his great-grandfather Abraham and Melchizedek collected them." It follows that Christ, being a Priest after the order of Melchizedek, is superior to the priests of the Aaronic order. Dr. Griffith Thomas remarks that verses 1-10 show a fourfold superiority of Melchizedek over Aaron : through human benefactions (vv. 4-6) ; through divine benediction (v. 7) ; through human duration (v. 8) ; through human position (vv. 9, 10). "Melchizedek is seen as a timeless figure," says H. W. Cragg, "He is a priest when we meet him and he is a priest when we lose sight of him." The fact that this mysterious priest-king is not identified in the Old Testament with details of parentage or death is used typologically in these verses to portray the eternal nature of the Son of God.

A PERMANENT PRIESTHOOD
(7 : 11-25)

The imperfection of the Levitical priesthood is indicated in that a different kind of priesthood is prophesied (v. 11), of another tribe (vv. 13, 14), based not on physical descent but on personal possession of life that cannot be destroyed (vv. 15-17, "a priest by the power of an indissoluble life," v. 16, Moffatt). Thus a spiritual, royal priesthood was to take the place of the legal and sacerdotal. The superiority of the former over the latter is revealed : it introduced a better hope by which we draw nigh unto God (vv. 18, 19) ; it was constituted by a divine oath (vv. 20, 21) ; it is an unchangeable priesthood (vv. 23-25). The Greek word for "unchangeable," according to Thomas Hewitt, is a rare word not found elsewhere in the Greek Bible. The Aaronic priesthood was of a purely temporary nature ; priests died and their ministry fell to others (v. 23). Josephus, the Jewish historian, informs us that at least eighty-three high priests held office from Aaron to the time of Phineas, when the temple was destroyed in A.D. 70. *But Christ has no successor, because He ever lives* (Romans 6 : 9). "The priesthood of our Lord," says one writer, "was underived, is intransmissible and eternal."

A SUITABLE PRIESTHOOD
(7 : 25-28)

Jesus Christ, the ever-living High Priest, is unique and cannot in any way be improved upon. He is exactly suited to our needs and exactly fits our case.

His is a suitable Priesthood because of *His unfailing intercession* (7 : 25). The Levitical priests could not officiate all the time, but this glorious Priest never fails to remember our needs before our Father's throne. The reason why our Lord is able to save "to the uttermost" is given in the words "seeing He ever liveth to make intercession for them." "To the uttermost" has been variedly translated—"for all time" (Moffatt),

" absolutely " (N.E.B.), " completely " (Living Letters). Our salvation may be spoken of in three tenses—past, present and future. Our great High Priest saves from the penalty of sin by the bestowal of forgiveness. Through the permanency of His life He saves from the power of sin in the present by the communication of grace and strength. At His coming He will save us from the very presence of sin in the future. The only condition which is attached to our daily experience of this uttermost salvation is that we daily " draw near unto God through Him " (R.V.).

Christ's is a suitable Priesthood because of *His sinless nature* (7 : 26). Here we have our Lord's moral excellence and perfections. He was holy with reference to God, harmless with reference to men, and undefiled in His character. Thus He " became us " (v. 26), meaning " whom we need," or " who is necessary for us."

His unique offering (7 : 27) highlights His Priesthood. The imperfect priests continually offered animals as sin offerings, but the Son of God, as High Priest of the new covenant, offered up Himself " once for all " (7 : 27, R.V., cf. 1 : 3 ; 9 : 14, 28), " as one whose life was not dissolved by human dying," says A. Stibbs, " He was able, as no other could, to be both Priest and Victim ; He offered HIMSELF."

Chapter seven began with the king-priest, Melchizedek ; it closes with the divine Priest, " the Son," who is constituted a Priest by " the word of an oath " (cf. Psalm 2 : 7 ; 110 : 4).

With whom do you walk?

(Luke 2 : 41-52)

by D. E. Edmonds

PASTOR OF ELIM PENTECOSTAL CHURCH, ROMSEY

HAVE you ever walked along with someone deeply engaged in conversation and you pose a question and wait for an answer that never comes ? A look tells you that the person is no longer there (probably looking into a shop window a few yards away !). You supposed they were right beside you, but how deceived you were.

AT THE END OF THE DAY

It seems inconceivable that Christ's parents should commence their journey home and continue for one whole day before discovering that their Child was missing.

Many churchgoers in so-called Christian Britain travel through life supposing Him to be there ; at the end of life's day they wake up to the stark reality *that they are alone*. Paul suggests that we examine ourselves to see whether or not we are in the faith.

The discovery that Christ was missing was made late, but it was not too late. They turned round and went to seek Him. This is the first step in conversion : " If ye seek Me *ye shall surely find Me.*"

THEIR OWN FAULT

When Mary and Joseph eventually found Jesus they blamed Him, but it would have been more appropriate if they had admitted that they had forgotten Him. People blame God for accidents, wars, violence. Some condemn the young, the church, the minister, his methods. *We do not face our own guilt.*

Supposing leads to preoccupation. They had allowed Jesus to be crowded out of their lives and thoughts, for they were taken up with material things—the feast, the service, the temple, the crowds, the city life, meeting relations and friends.

Preoccupation leads to substitution. Are you substituting material things for the life of communion with God ? It is vital that you have a union and relationship with Him. Fellowship with Christ brings purity, power, courage to witness, satisfaction, an expectation of His coming again.

SURPRISING PLACE

After three days they found Him where they least expected Him to be. Even if two days were spent in travelling, one whole day would be spent searching the streets and market-places. People are becoming desperate for fulfilment in life ; only as a last resort do they enter God's house. Is this true of you ? Jesus said, " You must have known I was here, how is it that you sought Me ? " (v. 49). If Mary and Joseph had gone there first what heartache could have been saved.

Christ can be found at this very moment. Are you supposing Him to be walking with you as your Saviour and Friend ? Is He vital and real to you ? **The discovery can be yours now if you trust Him.**



Margaret M. Ladlow's page

IN SURE AND CERTAIN HOPE

IT is wonderful to be led by the Spirit of God and to know in one's life a sweet sense of the ever-expanding revelation of God's plan and loving care. Life then has a reassuring continuity about it instead of our days passing as one disappointing, disjointed muddle.

On my last page I wrote of the Christian's absolute assurance of eternal life and of a prepared home in heaven. I had decided to write on this theme before I received word that my dear father had been promoted to glory. Thus when I put pen to paper every word and thought had an added personal significance.

As one becomes older death does not seem to be such a terrifying enemy. For our dear ones, who have enjoyed a long, happy life in Christ, it is merely the opening of a door, a glad call to come up higher.

My father was converted at the age of fifteen. I have in my hand at this very moment his carefully preserved decision card, dated September 12th, 1905. The card, entitled " God's sure promise," was compiled by Dr. R. A. Torrey and on the front are printed six things for young Christians to do: keep looking at Jesus; keep confessing Jesus; keep studying the Bible; keep praying; go to work; join a church.

Above his neatly written signature on the card are the words " I know on the authority of God's sure word of promise that I am a child of God (John 1:12) and that I have everlasting life (John 3:36)." My father carried out these wise instructions. At the grand age of eighty years, although frail in body after years of ill-health, his mind was clear, his soul was healthy. He fell asleep peacefully in full assurance of faith.

How satisfying it is when conversion, a lifelong devotion to the Saviour and His kingdom, and death itself, blend into the perfect will of God, thus making " life, death and that vast for ever one grand sweet song."

My father, though never robust, enjoyed a long, happy retirement and celebrated his golden wedding and his eightieth birthday during 1970. God worked it out all so splendidly. He was visited by all his children, his grandchildren and their children and he was able to attend the services at the Sheffield Elim Pentecostal Church, of which he had been a member for almost forty years. This was possible because of the good summer weather. The Bible tells us that " the memory of the just is blessed " (Proverbs 10:7). My childhood memories of his love and kindness are still vivid. I can recall being taken by him on our favourite walk through the five meadows and over the stiles. We had such fun with my sister. How lush were those fields in those far-off days. The buttercups seemed to be two feet high and all the daisies were pink-tipped. I remember seaside and country holidays, walking to church with him on Sunday mornings and singing all the way. I remember, too, his unfailing kindness and love all through my life and his thoughtfulness and generosity to others in a hundred little unknown ways. The missionary cause was particularly dear to his heart and what he called his " spending money " nearly always found its way into the missionary box, as well as his regular subscriptions. He loved young children and babies and they in their turn were always attracted to him. In fact his grandchildren always referred to him as " Little Gramps " and this was a term of well-deserved endearment.

But I must stop; one cannot indulge too freely in personal reminiscences. My original theme was of the consolation to be found in Jesus and the sure and certain hope of a glorious resurrection which He has promised. I want you to share with me some thoughts culled from Harold E. Kohn's book *Adventurers in Insight:* " Bereavement is a time of revelation. At first we judge by appearances. When the pulse is stilled we say the end has come. But then we begin to look beyond appearances and see that what we have called the end is really the beginning. Nothing is lost that ultimately counts most —personality, spirit, good influences. Something about sorrow snatches the thick veil of externalism from things. As James Russell Lowell sang:

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs and hath its eyes unscaled.
True it is that death's face seems stern and cold,

(*continued on page 17*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Book now and avoid disappointment. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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MISCELLANEOUS

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(continued on facing page)

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GOD'S FAITHFULNESS

A minister fell sick and a friend visited him, expressing words of sorrow that he should be laid aside. The minister's reply was : " The Lord has put me on my back that I may look up all the more." Many Christians have suffered illness, only to look to God and be healed. For some, much to their dismay and even after much prayer, it has meant hospital, but the assurance has come that it must have been God's will, because they have been able to lead some to the Lord while there.

The salvation of a husband or wife has sometimes brought derision in the home. Many have had to face much difficulty because their faithfulness to the Lord and His work was put first, but *because of their faithfulness* unsaved partners have come to Jesus. If there had been compromise there would not have been the challenge and the real witness to the unsaved which eventually joined husband and wife as one in Christ.

CONGO BLESSING

One of the latest and greatest multiplications after affliction is in Congo. A few years ago Christian workers were told to get out and many of their buildings were demolished. Then came the shocking news of Teddy Hodgson and his friend and many others being killed. The modern Pharaohs of Congo thought they had the answer, *but our Lord is ever the same. The testimony of our Lord's faithfulness in Congo today is wonderful, for revival is sweeping through.* A recent report tells of thousands of souls being saved, of wonderful divine healings, of one new church opened each week and of a need for thousands of Bibles.

REACHING OTHERS

May we ever meet this world's challenges by turning to the Lord who changes not. Your testing can reveal God's confidence in you. Through your looking unto Jesus He can unmistakably reveal Himself to others. When things are hard keep pliable before the Lord. When things get you down, *look up.*

Turn persecution into praise, suffering into song ; then will come the unmistakable manifestation of our Lord through you that others may come to Jesus.

COMING EVENTS

BEESTON. February 27. Elim Pentecostal Church, Nether Street. Youth rendezvous. Speaker and soloist: Alan Caple. Items by young people. At 7.30. March 7. Visit of veteran evangelist and gospel song writer Tom Jones. At 6.30. March 13-17. Series on the Holy Spirit led by C. J. E. Kingston. Weeknights at 7.30. Sunday at 6.30.

CLAPHAM. February 27, 28. Elim Pentecostal Church, Clapham Crescent. Saturday: Operation Outreach. Film, " Without Onion "; specially for teenagers. Sunday at 6.30, youth night. Preacher: Roy Kerr. March 20. Billy Graham film " Two a Penny."

DAGENHAM. March 16-25. Elim Pentecostal Church, Green Lane, Becontree, Dagenham. Evangelistic crusade conducted by Mervyn Morgan. Sunday at 6.30. Weeknights at 7.45.

WHITEHAVEN. Elim Pentecostal Church, George Street. March 1-6. Billy Graham on film: New York Crusade. At 7.30. March 17. Sisterhood Rally. Preacher: Mrs. L. Cartwright. At 7.30.

CLASSIFIED ADVERTISEMENTS (*continued*)

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ANDREAS, 45 Rodney Road, Cheltenham, require a hairdresser's receptionist ; experience not necessary ; five-day week. Apply Mr. Paul. Tel. 24195, 25030. C.2329

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WITH CHRIST

STEER. On February 5th, John Steer promoted to glory after twenty-five years' faithful service as deacon and twenty-three years as Sunday school superintendent of the Elim Pentecostal Church, Hove. At home with the Saviour he loved and served. Officiating minister at funeral : T. W. Thomson.

ITINERARIES

The President:
March 4, Hereford; 5, Neath; 6, Cardiff (Presbytery); 7, Cardiff (a.m.), Swansea (p.m.); 8, Llanelli; 9, Dowlais; 10, Pontypridd; 11, Caerphilly; 13, 14, Jersey; 15-18, Guernsey.

London Crusader Choir with Douglas B. Gray:
March 7, Wormwood Scrubs prison and Croydon; 14, Maidstone prison and Green Street Green; 20, Little Hallingbury; 21, Rochester (B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne.

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

When he is sent to summon those we love,
But all God's angels come to us disguised.
Sorrow and sickness, poverty and death,
One after other left their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm,
Of having looked upon the front of God.

Faith insists that when we look at the world from God's viewpoint our calamities become " golden rounds " of a " shining ladder," death becomes a gateway to new life, hopeless matters become hopeful, big things become little, and the little big. One of life's fundamental lessons is the one faith teaches: nothing is what it appears to be, everything is more than it seems to be. **Look beyond appearances.**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, March 1st — Luke 9 : 1-17

" Give ye them to eat " (v. 13).

When Jesus said this He exposed human poverty. Without Him we have nothing, are nothing, and can do nothing, yet the disciples were expected to feed this multitude. The Lord can provide. We must look to Him and not to our own inability.

The disciples had just returned from a mission where they had seen miracles wrought through them in the name of Jesus, yet they failed in this instance. They reasoned in the light of what they possessed and knew it to be insufficient. Rightly so, but **they failed to expect the same power to work through them as before.** Once again Jesus had to demonstrate His power to inspire their faith. May faith arise in our hearts.

Tuesday, March 2nd — Luke 9 : 18-27

" The Son of man must suffer . . . be rejected . . . slain " (v. 22).

This was a fact to face. No great achievement can be ours without travail, denying ourselves, or even death. Christ must die for the sins of the people ; there was no other way to redeem mankind but by pouring out His life's blood.

The question put to His disciples (v. 18) was not in the manner of modern research, but to show that it is not in being popular that one achieves good. It is often in being unpopular. It is a long way between the miracle worker He was to the crucified Saviour He was to be.

There is a price to be paid. Can we measure what we give up against the eternal gain ?

Wednesday, March 3rd — Luke 9 : 28-45

" To pray . . . it is good for us . . . Jesus healed " (vv. 28, 33, 42).

We have three thoughts in this portion of Scripture worthy of consideration—prayer, praise, power.

The reason for the ascent to the summit was prayer, a necessary Christian exercise. Prayer can resolve into praise, such as in the experience of the disciples, though they hardly knew what it was all about. Perhaps they wanted to offer sacrifices.

Human weaknesses may deter us in our purposes, but if we abide with Jesus we shall hear the voice of the Lord. The heights of ecstasy are indeed a pleasure, **but we must return where there are human needs.** Jesus delivered a man's child from his tormentor. Prayer and praise will fit us for service.

Thursday, March 4th — Luke 9 : 46-62

" His face was as though he would go to Jerusalem " (v. 53).

There never was a man as resolute as the Son of man, Jesus, the Son of God. The cross was the goal via Jerusalem. He had to be rejected of men to be accepted of God for men.

The disciples evaded an important lesson (vv. 46-48) by asking a vain question (v. 49). Pride of place, criticism of others, and unwillingness to understand, suggest a weak trait in the disciples. The Lord displayed great patience to make these men as resolute as Himself, to fulfil the purpose of God.

The old spirit of hate for the Samaritans had to go (v. 54). There were more important things to do (vv. 59-61). May we set ourselves a straight course to do the will of God (v. 62).

Friday, March 5th — Luke 10 : 1-16

" The Lord appointed " (v. 1).

Appointments with lawyers, employers, doctors and others are all important to us, but appointments with the Lord are too often skipped. It says : " the Lord appointed." If we have made Him the Lord of our lives, then appointments with Him at the House of God are also important.

The disciples were appointed to preach, to pray and to heal. Many Christians pass on their responsibilities to others. Whoever we are, it is a noble calling to serve the Lord in whatever capacity to which He calls us. What joy comes to us as we see joy come to others !

Saturday, March 6th — Luke 10 : 17-24

" But rather rejoice, because " (v. 20).

The all-important thing in life is to be sure one's name is written in the Lamb's Book of Life (Revelation 5 ; 20 : 12, 15). We can only expect our names to be there if we have accepted the " Lamb of God which taketh away the sin of the world " (John 1 : 29).

It is expected of us to occupy our time in bringing the blessing of God to others. We " rejoice with those who do rejoice." The joy of our hearts is because our names are secure there in heaven and so shall we be, when He comes or calls.

Sunday, March 7th — Luke 10 : 25-42

" How readest thou ? " (v. 26).

What a question to put to a lawyer who specialised in the law of the Lord ! We can be found to be concerned about the letter of the law to the neglect of the spirit of it.

The startling truth, discerned only by Jesus, was that this man was not given to helping his fellow men. There was no love, no compassion, great qualities in any life. The world is a barren place indeed without love and grace. With the Law of the Lord let us be concerned about human need, written in the lives of so many. By this we shall be " epistles, read and known of all men " (2 Corinthians 3 : 2).

PRAYER CHANGES THINGS

The National Youth Director asks—

"Are we really ON FIRE FOR SOULS?"

ENTHUSIASM when harnessed in the right direction is always commendable. It is inspiring to see a clean, tidy young person putting his or her best into a worthy project. The most noble project is to win the souls of men and women to Jesus Christ. The Gospel, more than anything else, will change for the better the lives of men, women and young people. A host of testimonies prove this. But what does it mean to be on fire for souls?

There is no such thing as a cool fire. Fire is hot. It consumes, expands, affects almost anything it touches, spreads and makes contact, keeps on moving outwards in every possible direction. The lessons are obvious. Do I believe that Jesus is the Son of God and that He died the terrible death of crucifixion for my soul? Do I believe that the souls of all mankind who are not born again will endure an awful eternity? Have I considered what the Bible teaches about Hell? Do I believe that the coming of the Lord is near? Are my beliefs little more than a mere mental acceptance? Can I honestly say that I believe in these tremendous things and be lethargic, lukewarm?

Passion, dedication, zeal and sacrifice to the cause of winning souls *must* occupy my life as an honest Christian ; anything else savours of inconsistency.

FIRST ESSENTIAL

Jesus called Peter over to where He stood on the shores of Galilee. His question was most significant : "Lovest thou Me more than these ?" Fish provided his livelihood and his standard of living. Jesus was asking "Where does your first priority lie ?" He did not ask "Do you love working for Me ?" He knew that when His disciples passionately loved Him they would gladly work for Him. When our love for Christ wilts our service becomes irksome. How much do I love my wonderful Saviour ? Do I appreciate all that He has done and is still doing for my soul?

WISDOM AND PREPARATION

To win a soul to Christ one must use great skill. Catching fish needs preparation, patience and competence. The same applies to winning the souls of men—"He that winneth souls is wise." To prepare for this work we must have at our fingertips what the Bible has to say in answer to the sinner's problems.

There are several good correspondence courses on soul-winning. The Elim Youth Movement has such a course, obtainable from Headquarters. It is practical and inexpensive.

WIN A CHILD

Children are often easier to win than adults. It is seldom wise for a beginner in the field of soul-winning to go after the most difficult cases first. Tenderly love a child to Christ, then try again with an older child, then skilfully try to win one who will soon be a teenager. Continue by asking God to open up an opportunity to witness to someone of your own sex and age. There may be someone where you study or work who has been watching your life and devotion to Christ. Have a chat with him or her, giving a word of personal testimony.

A WAY OF LIFE

Let the fire of God burn into your soul as you think of the lost. The baptism in the Holy Spirit is especially for soul-winners. What is the point of being Pentecostal in name only? It can be dangerous to be born into a Pentecostal home and grow up to go to church and have other good habits. Things can become routine, a way of life. We must hold definite convictions, be staunch in our beliefs and be on fire for the souls of mankind. God will then bless us and make us a blessing to others.

THESE THINGS REMAIN

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, WEST BROMWICH

THE world is changing at the fastest pace ever known. Not one day passes but something changes either for better or for worse.

What can anyone be sure about today ? What can today's youth look to for security and stability ?

The human heart has always wanted assurance and the sense of certainty through every age. The world is filled with mistrust and doubt, people appear to have nothing to anchor their hopes on. Too many look back over the years with regret, at the present day and age with frustration and to the future with fear.

Throughout the changes of time certain factors have remained constant and they offer great help to mankind.

Jesus Christ has not changed

Hebrews 13 : 8 says : " Jesus Christ the *same* yesterday, today and for ever." The Christian faith is not in some long-dead creed, but in a living, dynamic Christ ! To some He is the " great I was," to millions of Christians He is *the great I am* !

The plan of salvation has not changed

God has one way of reaching mankind with His salvation and that is only through the cross of His Son. Today in 1971 it is no different.

Jesus said " I am the way ; no man comes to the Father but by Me." Some say " As long as you are sincere it will be all right," but try to see if being " sincere " will get a tramp a first-class cabin on the *Queen Elizabeth II*. There is a way to get a first-class cabin on the *Queen Elizabeth II*—money. There is a way to God—only one, the cross of Christ.

The word of God has not changed

There are many versions of the Bible, but there is only one Bible. There has never been any need for the Bible to be rewritten.

Those who attack the Bible in the main never read it, for if they read it with an open mind they would see that it gives great help and imparts light and life and peace of mind.

" Swift to its close ebbs out life's little day, earth's joys grow dim, its glories pass away, change and decay in all around I see, O Thou who changest not abide with me ! "

" Jesus Christ the same yesterday, and today and for ever "

(Hebrews 13 : 8)

IN NEXT WEEK'S EVANGEL :

SALVATION MARKET

By George N. Backhouse

PRAY FOR US

By R. B. Chapman

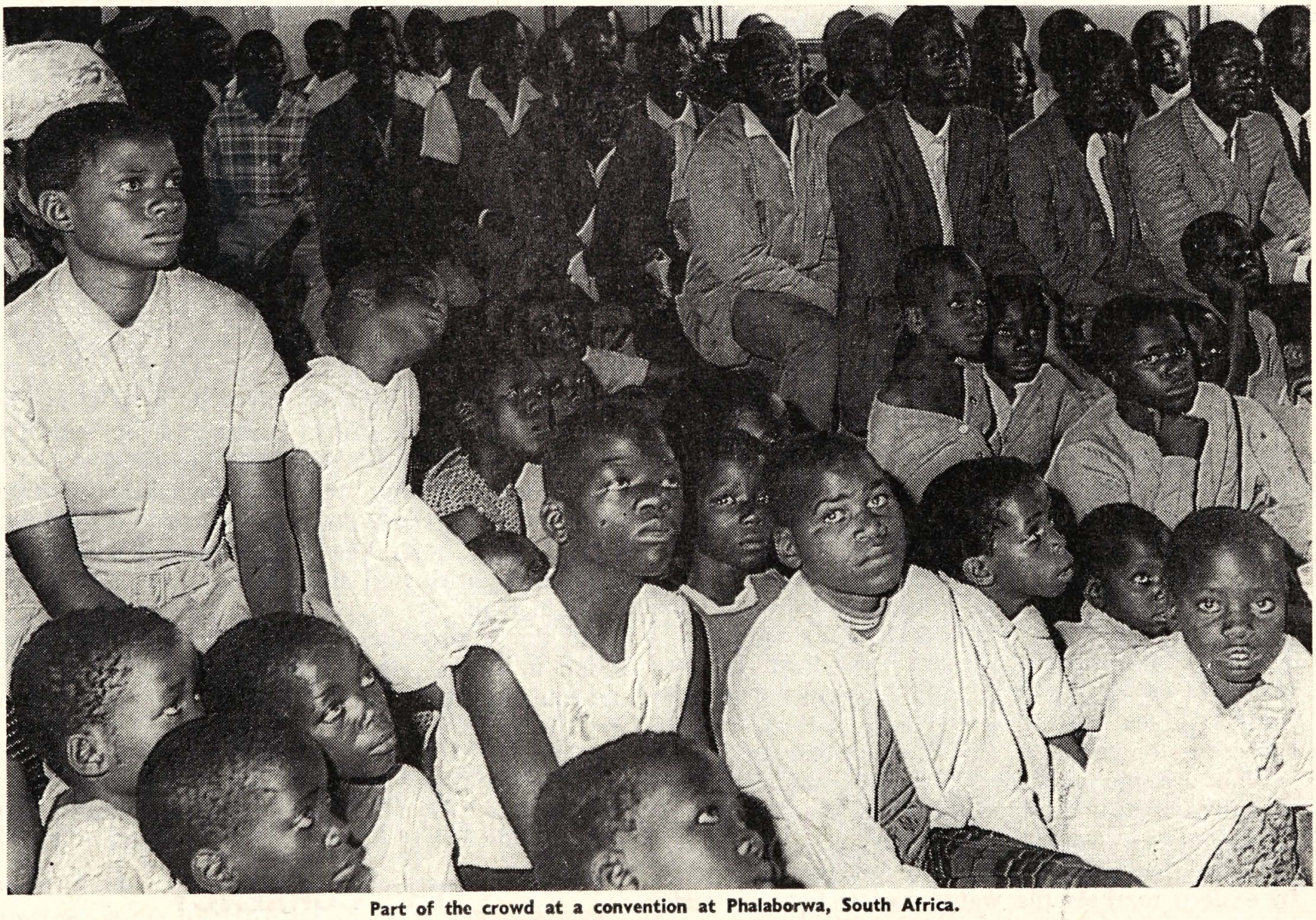
Proportionate giving

As long as a man thinks that he owns what he has the Church will always appear to him as a beggar, appealing to him to part with enough to meet her needs. The Church is everlastingly depending upon his good will and impulses of generosity. But once a man realises that he owns nothing, but owes everything, that he is a temporary steward of all that he is and has, and that his very life is given in trust, the proper proportion of his gifts to the Lord's cause will be forthcoming. Many people are not giving in proportion to their income. They have been in the habit of spending for their own comfort and convenience and giving God a little of what happened to be left. Since many of them live right up to the limit of their income, there is, from their standpoint, some logic in their claim that they cannot raise their contribution.

THE ELIM EVANGEL

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E.M.S. feature photograph



Part of the crowd at a convention at Phalaborwa, South Africa.

MARCH IS THE MONTH FOR SPECIAL PRAYER

THE SALVATION MARKET

A gospel message preached at Winton Elim Pentecostal Church by GEORGE N. BACKHOUSE

ISAIAH is called "the evangelistic prophet." How fond he is of using the word "come." He invites everyone to come, even he who has no money. Where in the New Testament will you find a clearer invitation than this? Come, says Isaiah, in the name of Another. Echoed Jesus on that last great day of the feast: "If any man thirst let him come." Isaiah's cry and call are being fulfilled in our blessed Lord's words. Isaiah is certainly a gospel prophet right enough. The marks of the gospel are: *propitiation* (Isaiah 53)—putting one in place of another; *pardon* (55:6-9)—seeking the Lord while He may be found; *peace* (55:10-13)—"My Word shall not return unto Me void."

Samuel Rutherford said that our text was the "poor man's market." When we take it in its widest meaning and application we cannot but realise that he was right. Have you visited any markets lately? I have wandered round the Caledonian market, Romford market, Cardiff market, Southend market and Norwich market. I now live near Ringwood market. We are constantly talking about the Common Market.

A market is where buying and selling are carried on. Here is the strangest market which is possible to conceive: "the salvation market," in which every principle of trade and commerce is reversed—for *the only payment is made by the seller*. All the gain is on the side of the buyer. Goods most precious and costly are to be had for the asking.

THE CUSTOMERS

A market would be no market at all if it did not attract customers. Unless there is a possibility of people coming to buy there would be no point in exposing goods for sale. A market generally attracts crowds. Think of the crowds who walk around our markets on market days. You have heard "This is the last half-dozen" and "The only two left." Think of the eastern bazaars with their infinite variety of goods offered for sale. Look at the crowds jostling for bargains, visitors elbowing their way to barter for the goods they think to be bargains.

Who are the customers in God's market? Our text gives us to understand that there are two classes of customers in Emmanuel's market.

There are the *thirsty*: "Ho everyone that thirsteth." In eastern markets the water dealers have no lack of customers. In God's market thirsty souls are invited to come and drink of the water of life freely.

I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived
And now I live in Him.

The other customers are *the penniless*: "And he that hath no money." Who has any money with which to buy salvation? We have no coinage that can purchase the goods of the kingdom of heaven. We are poverty-stricken sinners who have nothing to offer.

Nothing in my hand I bring.

Yet as customers in God's market we are invited to buy and eat! We stand before God thirsty and penniless, a desperate condition. May we avail ourselves of the salvation which He offers to us freely.

THE COMMODITIES

Before a tradesman rents a stand in a market place he must have something to sell and what an infinite variety of goods is exposed for sale on the average market stall! "You name it, we have it" could be the slogan. Everything from a pin to a sewing machine, a shirt button to a coat of mail, a market is crammed full of commodities offered for sale to the customer.

What are the commodities offered for sale in the market of which God is the sole tradesman?

Water is available, for Jesus says: "If any man thirst, let him come unto Me and drink."

Wine is there. Restless spirit, do you want the wine of life? Jesus can give you His joy, which is permanently full and abundantly satisfying.

Milk is obtainable. "As newborn babes, desire the sincere milk of the Word that you may grow thereby" (1 Peter 2:2). The Lord, who is the bread of life, can nourish and sustain your soul if you will come to Him.

All the commodities in the salvation market are found in Christ. He is the all-sufficient supply and the soul that drinks of Him shall never thirst again.

"Ho everyone that is thirsty in Spirit,
Ho everyone that is weary and sad,
Come to the fountain—there's fulness in Jesus,
All that you're longing for—come and be glad."

THE CURRENCY

There is not much point, if it is your intention to buy, in going to the market without the wherewithal

to make a purchase. A market is a place for buying and selling. Hence currency is essential for the purpose of trade. In the eastern markets the water-seller cried "Drink, O thirsty," but as it was by the sale of water that he made his living the man who had no money got no drink. This same principle holds good in every market: no money—no goods.

What is the currency in operation in this salvation market? We are invited to buy *without money and without price*. This is a paradox indeed, yet it is easily understood. It is intended to emphasise the great truth that the only currency required is a deep sense of the need of forgiveness and a humble readiness to accept God's offer of pardon in Christ.

No currency is needed for this salvation market. This is just as well, as the truth of the matter is that we have nothing with which to pay.

Nothing in my hands I bring,
Simply to Thy cross I cling.

Naked, wretched, undone, hopeless, poverty-stricken we come and acknowledge that we are poor, helpless sinners. We have the assurance of the gospel that we shall never be sent away empty.

The text is a grand and great proclamation of the truth of the gospel. The thing of greatest value in human life is salvation and it cannot be purchased for money. It is available for all, rich and poor alike, without money and without price. All that you have to do is to accept God's gracious offer as a gift in Christ. Will you? You will never find an offer made as generously as this one. Prove His invitation—come!

PRAYER AND PRAISE

by F. H. COLEMAN

PRAYING FOR OTHERS

DO you pray for others in your church? The New Testament Epistles tell us that we should pray one for another, thus bringing blessing to our own souls as well as to those for whom we pray.

For some years now the leaders of the churches have worked for church unity. Much has been said and written to the effect that if all the churches were one under one head—and it really does not matter if that head be the Pope himself!—then people would be inclined towards the church. The unity we really want is *organic union*, not merely *organisational* unity.

It was my privilege to spend an afternoon and evening in prayer with leaders of various evangelical denominations. I was blessed as I listened to these men of God pouring out their hearts for God to meet our nation and give revival. Before we left, as we stood talking for a few minutes, one man expressed what was in all our hearts when he said that such meetings would do more about unity than all the conferences held for this purpose.

"Pray one for another," says the Scripture, and prayer with one another will bring untold blessing. I was invited to speak one Sunday in a well-known Pentecostal church. The evening was over, the people had left, I had put on my overcoat and was preparing to leave when the church secretary came over to me and asked me to meet the deacons. I naturally wondered for what reasons. Perhaps some difficulty had arisen. I was taken to the deacons' room and asked to be seated. It was explained that this was something that they did every Sunday night with their pastor. I enjoyed a time of prayer and fellowship and wished more deacons would do the same.

Do pray with others. It will do you good as well as them.

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Pray for us!

by R. B. CHAPMAN

FIELD SUPERINTENDENT AND CHAIRMAN OF THE
ELIM MISSIONARY COUNCIL

STANDING beside a simple bed at the Katerere hospital in Rhodesia was *a poor African woman.* On the bed lay her dead infant child. Dr. Brien said "We are sorry; you came too late. Have you anybody to bury him?" I could not understand her answer, but that sad, dejected face, those white-rimmed, tear-filled eyes, that haunted, hopeless look cried "*Pray for us* in our primitiveness, our poverty and our hopelessness."

Part way through a service in Ghana *the local wing-chief* spoke through an interpreter. He welcomed the white preachers and asked them to build a church and to teach his people about the big God. From the depravities of superstition, the emptiness of heathen, ju-ju worship, and the bleakness of a sensuous life came the cry "*Pray for us.*"

The *young African Christians,* bidding us farewell, pleaded "*Pray for us.*" If they are to stand true to their new faith in Jesus Christ they need our prayers. They must break from centuries-old tribal customs that would shock our sensitive western culture. They must resist the pressures of parents and grandparents whose word in their society carries almost the divine right of kings. They must survive the machinations of witch-doctors which can operate with devastating consequences. These young folk certainly require our intercession to help them to sever completely from the traditional, non-Christian affiliations of their background.

A *national worker,* married, with a family, stood at a road junction as he took his leave of us and said "*Pray for us.*" He was desirous of entering Bible school to receive training so that he could pursue his calling more effectively. His previous education was very limited and his family responsibilities were considerable. He needs, and is surely entitled to, our prayers.

In the airport lounge in the early hours of the morning, as the time of departure was awaited, a *missionary* said "*Pray for us.*" Answering the Macedonian call brought Paul, the renowned pioneer missionary, into direct conflict with the evil spirits of the soothsayers, the hostility of the city multitudes and the man-handling of the malicious Philippian magistrates. So, whether he wrote to the saints in Colosse or Thessalonica, he pleaded "*Pray for us.*" The scene may have changed as the centuries have passed, but the need of prayer for our missionaries is just as great. There may be less hostility from the crowds and more justice from the magistrates, but evil spirits, which hold tremendous sway among superstitious people, still have to be coped with and a score of other modern problems, which Paul never had to face, also confront our workers. Please pray for those of our number who have readily answered the Macedonian call—do not forget them!

The *Missionary Council,* too, say "*Pray for us.*" Considerable problems pile up before us, vital decisions have to be made, which are bound to affect the future of our missionary work and policy. Some decisions are unpleasant, but they need to be made. Wisdom is needed to make the right decisions in the right way. The financial outlay on missionary work continues to rise prodigiously. The cost of living in some of the emergent countries is far higher even than at home and increased provision must be made for our co-workers. Endeavour has been made to lift the salary scale, and it has cost thousands, but income has not risen in proportion and again we say "*Pray for us,*" as we face the heavy task of administering the missionary programme and expenditure.

From every angle the cry still goes out: PRAY FOR US!

PRAYING FOR RULERS

" Supplications . . . for kings, and for all that are in authority " (1 Timothy 2 : 1, 2)

By H. BURTON-HAYNES
PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

THE duty of a Christian towards the state is defined in our Lord's words: " Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." The state has its rights and a Christian citizen must conscientiously discharge his obligations to the state, but when the command of the state clashes with the will of God another principle emerges. It was declared by Peter: " We must obey God rather than men." A balanced relationship to God and man will produce a full-orbed Christian life.

POWER

We are exhorted to pray for all who hold positions of civil responsibility. The members of the early Church, to whom these words were originally addressed, were a despised and persecuted people. They had no prestige, franchise, industrial status or social privileges; in the main they were slaves, possessed by their masters and owners. But in giving themselves to prayer for their rulers they wielded a powerful influence which vitally affected the social and political conditions of their time in a way that cannot be assessed in words.

INCALCULABLE

The principal factor in politics is the character of the politician. Political insight can be blunted by self-interest, pride, greed, ambition for place and power, class prejudice, resentments that rise from the grievances of the past, personal antagonisms, and the fear of changes. Thus we are bidden to pray that they might " be saved, and come to the knowledge of the truth." It should be the ideal of human government to express the rule of God in its laws. This ideal can only be attained by politicians who recognise God as Sovereign.

INFLUENCE

Christians can use their influence in national affairs in various ways, but the most vital is prayer. " More things are wrought by prayer than this world dreams of." Prayer can change men and policies, affect the destiny of nations, and release forces which will ultimately defeat all the sinister powers of evil.

BOOK REVIEWS

This is Not the Bible, by Dr. F. A. Tatford. Published by Prophetic Witness Publishing House. Price 5p. Postage and packing 2½p extra.

In this small booklet Dr. Tatford strongly attacks the New English Bible, with special reference to the Old Testament section. Speaking of the translators' treatment of the Psalms, he complains that " the clodhoppers have stumbled through this field of dainty flowers and tender herbs," but could it be that he himself has gone through the same field looking only for weeds? One gets the feeling sometimes that Dr. Tatford has been as arbitrary in his selection of passages as he has accused the translators of being in their interpretation of notably obscure verses. Thus his accusation of the N.E.B. translation of Genesis 4 : 7 could equally be levelled against J. N. Darby and the Amplified Bible, both highly " respectable " versions.

Granted that there are serious theological implications and regrettable literary blemishes in the N.E.B. in a number of places (some far more serious than several referred to in this booklet), one wonders whether this publication really does justice to the subject. The main value will be to sharpen the reader's wits and put him on his guard against a too easy acceptance of modern translations—and also, maybe, of their critics!

J. LANCASTER.

Believe and be Baptised, by Victor Jack. Published by the author. Price 10p. Postage and packing 2½p extra.

Here is a little booklet that I feel should prove to be of great value to all who are working among youth. How often we have wished that we had something to give to young converts which sets out clearly and simply what conversion really means and the steps that should follow. This little booklet does just this and with appropriate pen drawings makes the subjects clear and the matter easy and interesting to read. The subject of baptism is dealt with at length and the Scriptural teaching on this subject carefully examined. The last chapter shows the necessity of attendance at the Lord's house, of the Lord's table and of studying the Bible.

GERALD L. W. LADLOW.

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

A TRIBUTE to HOWARD CARTER by the President

I FIRST had the privilege of meeting Howard Carter in 1940. He was the Principal of the Hampstead Bible School, which was known to students as " No. 12." It was his school, brought to birth because of his vision.

My first impressions of him as a man of God have become my lasting impressions. First and foremost he loved his Saviour with all his being. This was reflected in all that he said and did. It was impossible to be in his presence very long without feeling that your own love for the Master was not quite what it should be.

Things were not easy in 1940. London was being heavily bombed and food was rationed, but Howard Carter was a man of simple faith—the kind that encouraged others to believe. When he was around you felt safer, for he was an inspirer of men, particularly young men.

During that very year " No. 12 " was bombed and the road leading to it was shut off, but German bombs were not able to bring to naught the result of this man's vision. As a result of the tremendous work of such stalwarts as Elisha Thompson the school continued at No. 87.

Syon College was the Friday night date for all Hampstead students in those days. It was the night of London's weekly Pentecostal convention —the night of the giants (and the dwarfs !). Pentecostal leaders like Smith Wigglesworth, John Carter and Donald Gee were often among the preachers, while poor, fearful students were also included in the programmes. I recall the night of lost sleep which preceded my first and only student sermon at Syon. There was always an excited expectancy when we knew that Howard Carter was to be the speaker. It all seemed simple, easy, yet so vital and real. I was always intrigued by the coloured cards he used in his Bible and came to the conclusion that it must have been part of his sermon note system. There was a softness about his voice that captivated me and that slight impediment added to the vocal attraction.

For many years Howard Carter graced the Assemblies of God Annual Conference as its chairman. His remarkable gift of wise, inspiring leadership was quickly in evidence. Tense conference situations were often avoided because of his gracious spirit.

His outstanding contribution to the great work of Assemblies of God can never be humanly assessed, but this much can be said : many A.o.G. ministers and missionaries and many ministers in other Pentecostal movements found their way into the work of the Lord because of this man's love for young people and his desire to help them in their preparation for the ministry.

Howard Carter was a big man with a big vision. It was inevitable that he would become a world figure in Pentecost. I suppose he ministered in almost every country where the Pentecostal message is loved.

This great man, with world-wide opportunities, loved to visit the churches of his students, frequently in not-so-smart rented halls with smali congregations. These visits served as a tonic for those sometimes discouraged young pastors. During such a visit time would be made for a long walk, when gems of truth and wisdom would be passed on to the young ministers, yet he never talked down or made them feel inferior. There were many " young Howard Carters " in those days ! The fire that burned in this man's heart caused many other hearts to catch fire for God.

Another warrior has gone to his eternal reward, but the challenge of a life lived for God remains before us. Brother Howard Carter, we thank God upon every remembrance of you for the tremendous inspiration He made you to others.

Only " Good-night," beloved—
Not " Farewell "!
A little while, and all His saints shall dwell
In hallowed union, indivisible.

W. RONALD JONES.

CONFESSION

From a broadcast over B.B.C. Radio Medway by the Pastor of Elim Pentecostal Church, Rochester, R. WILLIAMS

WE would all like to be richer, well, most of us, anyway! I suppose many envious people have been thinking of the Roman Catholic priest who won over £100,000 on the pools.

It has been said "Confession is good for the soul." One of the most startling revelations ever from a man of the cloth came from the priest when he said "How can gambling be wrong when you can win this much?" This is the first time that I have heard that responsibility diminishes the more advantages increase! The priest certainly could not be accused of avarice, like some gamblers, but at what price do we secure the appeasement of our consciences? I am surprised that someone has considered it possible to ask God to bless his coupon, when gambling is not condoned as Christian policy. I fear that many people may now bombard heaven with prayers because of one man's success. Do not be persuaded into praying for something you want but cannot afford; God meets our needs, not our wants. He helps the needy, not the greedy.

Many people like to imagine themselves surrounded by instant wealth, but why is wealth always interpreted as *financial* gain? The main message of Jesus Christ was that *we should lay up treasures of an eternal nature* and consider opening an account in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

I would not be so deceitful as to say that I would refuse prosperity and I am sure many others would be just as honest. But the first thing that people must do in order to relieve the poor is to realise that there can be no complete, permanent relief until men who have money give to those who have none, and until people who have character have demonstrated it to those who are lacking in this most vital possession.

Many applauded the generosity of Father Curtin for his handsome donations to charity. Irrespective of our opinions of his methods, it really is a remarkable thing to part with a fortune as soon as you get it. I am reminded of One who is in possession of much wealth and who is able to change our lives if we so desire. A personal encounter with Christ enriches our personalities. We not only have the satisfaction for the present, but an assured hope for the future. We possess a friendship that does not depend on our assets. Christ offers Himself to us in spite of our low estate. Wealth is only relative since the man who has little and wants less is richer than the man who has much and wants more.

Whatever the possessions we may acquire in life, invariably, at some time, they begin to turn sour. May we say with the words of a lovely hymn,

"Your gold will waste and wear away,
Your honours perish in a day,
My portion never can decay,
Christ for me, Christ for me."

MONTH OF PRAYER IN MARCH

By the Secretary-General

IT is possible that industrial strife can be as damaging to the progress of the church as can be a civil commotion and civil war. The Apostle Paul seems to have this in mind when he states to Timothy: "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men. For kings and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2: 1-4).

It appears almost strange on the surface of it that the Spirit desires the church to pray for civil authority in order "that we may live a quiet and peaceable life in all godliness and honesty . . ." in the context of the wider statement that "God . . . will have all men to repent . . ."

Further to last week's proposal, may we suggest as a topic for prayer the very matters recorded in our reference with the object of our nation coming "to a knowledge of the truth"?

JAMES T. BRADLEY.

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EDITORIAL

IT is said that the dictum which rules many press decisions is: "Dog bites man—no news; man bites dog—sensation"! Be that as it may, we observe that illness seems to be news whereas health does not, rather after the manner that divorce hits headlines while loving marriage does not.

But a healthy body seems to look after itself. Given the food, rest, fresh air, exercise, etc., which it needs, the body goes about its tasks without fuss. The complicated processes repeat themselves and the person whose body it is does not notice. Chemical reactions take place, interchanges and hormone effects eventuate, parts are replaced gradually, the heart pumps, the endocrine glands work, the brain throws off impulses—one would need a computer to reckon the number of actions and reactions in one day—and nobody notices.

Only when things go wrong do we become conscious of the body's activities. The nagging pain, the feeling of malaise, the nausea, the concern over too much (or too little!) weight, the breathlessness—these and countless other symptoms bring tension, introspection, preoccupation, which only serve to intensify the general disease. This expressive word—dis-ease—well indicates the position. Something is wrong and we are discomfited.

Most wonderfully the body grows in our younger days with a minimum of fuss. Taking thought certainly does not add one cubit to our stature—not when the true meaning of taking *anxious* thought is realised. Topsy "just growed" and so did we all!

The Church seems to be in a mood of introspection. Commissions, panels, committees proliferate. We zealously investigate this and that. Religiously we pontificate on themes without number. We seem to be good at inquests.

Might not one of our troubles be that we deal with symptoms rather than diseases? It is useless to treat a headache if the patient's real need is to be cured of pneumonia. Placebos are not confined to the medical world; the Church has its share of sugar-coated palliatives.

On the other hand, might not a better approach be the positive one? Rather than always be at the task of condemning evil should we not rather proclaim good? We feel that the example of some spiritual, dedicated, joyful Christian lives is of infinitely greater value than learned treatises on individual problems, though we recognise that such do have a place. We are pleading for a right emphasis—on good spiritual health rather than on human foibles and failures.

It is said of some, "He is the picture of health!" After contact with God the very skin of Moses' face shone.

He was the only one who did not seem to know. *And the others asked him to cover it up!*

Are we afraid of the healthy, heavenly glow? If we happily attended to the general spiritual needs of the body and lived and thought good spiritual health, would not growth take place anyway?

REVIVAL



by W. Dennis Bentley

PASTOR OF ELIM PENTECOSTAL CHURCH,
TREALAW, RHONDDA

FOR years I have prayed and longed for revival. Apathy in the Christian Church proves a need for revival. In recent months I have thought about this subject and have come to the point where I ask myself some questions.

DO WE NEED REVIVAL ?

The need for revival is a confession of the loss of spiritual life and power. This loss is the fault of the individual believer. Our lives lack spiritual power because we have allowed things to detract from our devotion to Christ.

Revival is not the salvation of souls ; that is evangelism. The Church has lost out with God. It is the Church that confesses to the loss of spiritual power.

HAS GOD FAILED ?

The national response to this question will no doubt be " Definitely not ! " I agree.

It is we who have failed, and failed miserably. If the hours spent in prayer for revival could be joined as one it would last for days, weeks, months, years. Has God refused to listen or failed to answer ? Again the answer is " Definitely not." But after all that prayer we still do not have revival. I have often said to other believers " Hold on, brother " as they continued praying for revival. " Hold on "—what a foolish thing to say ! Hold on to what—God's shoe-string of blessing ? *God is more willing to bless us than we are to receive.* God, because He is God, will never starve us of spiritual life and power. We do not have revival because we have failed to take it as our inheritance, the promise of the Father—our Father.

REVIVAL

We have over-emphasised revival in such a way that we are living on a spiritual diet, waiting for the time when the full menu will be displayed. Many confess a need of revival and live in defeat, and all the time God wants to give " life more abundant " rich in quality and more than enough in quantity. My own definition of revival is " the awakening of the Christian to the awareness of the Lord's presence and power." These never cease to operate in the life. They are always there. It is the responsibility of the individual to live in the blessing and close to God. We do not need a revival to make us live close to God.

GREATER BLESSING

I feel a greater need for more manifestations of God's power and presence. God will be more real as we walk closer to Him. God has told us in His Word so to do (Psalm 34 : 18 ; Jeremiah 23 : 23 ; 1 John 2 : 6). In every circumstance of life God has promised to be with us. He will give to them that walk with Him blessings that cannot be contained.

The Body of Christ, the Church, is living and lively. It is victorious against the enemy (Matthew 16 : 18). It marches forward to divine completion, for God is in control ; He cannot fail.

Let us walk in touch with God. Get rid of the spirit of defeat. The victory is ours through Christ. Remain faithful to Him who is able to meet every need, solve every problem and answer every prayer (John 15 : 7). Maybe we do not need revival so much as to live for Him in the world.

BUILDING "JESUS HOUSES"

by ARTHUR D. BULL

ELIM MISSIONARY, TANZANIA

AS a new missionary building my first station I began to get an insight into the philosophy of the people to whom God had called us. "Mohamed," I said to one of my workmen, "why don't you repair the hole in the roof of your house?" "Well, Tajiri (rich man)," he said, "when it is raining I cannot and when it is not raining I don't need to."

POOR CONDITIONS

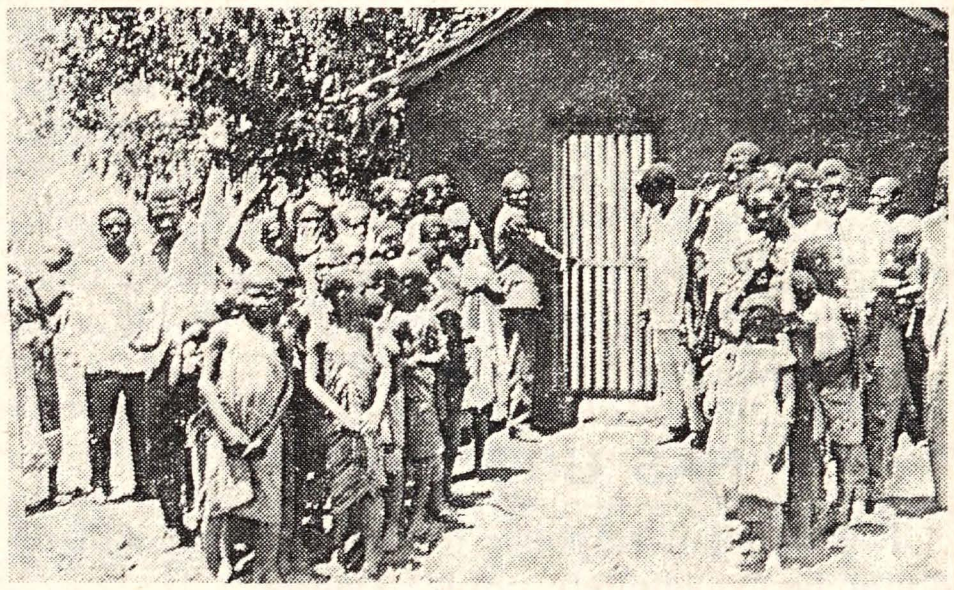
The coastal climate is hot and humid. Debilitating diseases are endemic. The people plant corn (maize or millet) and, from the moment it puts up shoots, they must guard it night and day. Mice dig up the seeds, wild animals love the half-grown shoots, and when the corn is ripening baboons and monkeys come by day and wild pigs by night. Every boy has a sling for killing the birds which eat the millet. The tiny carcasses go into the cooking pot; who can afford to eat meat otherwise? Heat, disease, poor food—a cycle that can only continue, considering the philosophy of Islam: "Shauri ya Mungu" ("It is God's affair"). The Tanzanian government calls it poverty, ignorance and disease.

IRON ROOFS

Little congregations of believers were worshipping under trees. The Moslems had not built a single mosque for fifty miles around. The Catholics did not build bush churches until compelled to do so by our example. "Joseph," I said, "Sagasaga church is falling down, I hear." "True, Mzee (old one), this will be the third time to rebuild in ten years." "But Maturi was built at the same time and it is in excellent condition." "Yes, but Maturi has a bati (corrugated iron) roof."

MBARA

Iron roofs—E.W.M.A. took it up and now the churches are standing up. Let us visit some of them. Mbara, one of the first churches shared by the Masai and the local tribe, has witnessed wonderful results from the use of the powerful name of Jesus. Easter convention 1969 at Msolwa saw nobody present from Mbara; I set off to find out why. Arriving back during the service I was called on to preach. A Masai warrior interrupted me. "My wife," he said. "Yes, my friend, we shall pray for the sick at the end of the service," I answered. He took up the story then.



SESENGA CHURCH. Roof supplied by E.W.M.A. Pastor Joseph conducts the opening ceremony.

"My wife is demon-possessed. I have taken her to many witch-doctors, all to no avail. But I hear that there is help for her in the Jesus house." Praise God there was! As we laid hands on her I said "In the name of Jesus." The woman sat up groaning and barking. "Damu ya Yesu (blood of Jesus)," I asserted. The believers took up the chorus "Damu ya Yesu." The evil spirit came out leaving her completely free, and the rejoicing warrior and wife came back with me to the convention at the big Jesus house.

MVUHA

Mvuha is 100 miles from Msolwa. It was opened by Pastor Joseph with a four-day campaign. The healing of a particularly violent demon-possessed woman drew attention to the Jesus house from many miles around. A Roman Catho-

lic catechist came to ask Joseph if he would come to their church to cast out demons. He said that many of their Christians were possessed. "Certainly I will come" said Joseph. But the priest preferred the demons to a Pentecostal pastor in his church!

SESENGA

Twenty miles farther on we come to Sesenga. Here worship started in a house, then a grass shelter was erected. The appeal came in for a church building. Yes, it could be, would they do the rest? E.W.M.A. would supply the roof. I took the iron roof on the Land-Rover to within twenty miles of the place, but a bridge was washed away. Three months ago we went over the restored bridge to open the now ready building. The leader had been a Roman Catholic, but he was also the local ngoma (dance) leader. He had been able to put on the best leaping show and the longest sustained dance. His rewards at the all-night dances were all the beer he could drink and all the women he could get.

Pastor Joseph did a round trip of 400 miles when he went to open the Jesus house at Mwakijembe in Tanga district. Pastor Ayubu reports a number of conversions there recently and ten baptisms just last week. Kikilo district has received several grants for assistance and the church currently being built is at Shamna.

OPPORTUNITY FOR EXPANSION

Roofs are going up in corrugated iron to replace the grass ones and churches are staying up. As the money continues to come in in the United Kingdom and come out to Tanzania 6,000 miles away, the sun glints on other roofs under which God's newly-won children are worshipping. Pastor Paulo at Kikilo said, pointing to an elevated plain in the distance, "Mzee, we have some people there and a great opportunity for expansion; I need a church there." Later, he mentioned three more places. Pastor Joseph has been donated a plot of ground in a small township; nothing but bati will do here. Chahuwa is high on his list and what about Sagasaga?

How can we convey to the Chama cha Wanawake wa Elim (ladies of E.W.M.A.) the many thanks expressed by God's children in Tanzania for the continuing assistance in putting roofs on Jesus houses? So many times we have heard the words "Tunawashukuru sana, sana (we thank them very, very much). Na Mungu awabarike mno (God bless them all abundantly)."

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(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 88. HOW MANY? PART 1

1. **"No man can serve ------ masters."**
2. **"Jonas was ------ days and ------ nights in the whale's belly."**
3. **"I have compassion on the multitude, because they continue with me now ------ days, and have nothing to eat."**
4. **"and they took up of the broken meat that was left ------ baskets full."**
5. **"And they did all eat, and were filled: and they took up of the fragments that remained ------ baskets full."**
6. **"If thou wilt, let us make here ------ tabernacles; one for thee, and one for Moses, and one for Elias."**
7. **"Are not ------ sparrows sold for a farthing?"**
8. **"And after ------ days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart."**
9. **"which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some ------".**
10. **"How many loaves have ye? And they said, ------, and a few little fishes."**

ANSWERS

1. Two (Matthew 6:24).
2. Three (Matthew 12:40).
3. Three (Matthew 15:32).
4. Seven (Matthew 15:37).
5. Twelve (Matthew 14:20).
6. Three (Matthew 17:4).
7. Two (Matthew 10:29).
8. Six (Matthew 17:1).
9. Thirty (Matthew 13:23).
10. Seven (Matthew 15:34).

STUDIES IN THE EPISTLE TO THE HEBREWS (10)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER COVENANT (8:1—10:18)

IN the preceding chapters of this Epistle, particularly in chapter 7, we have been occupied with the Person of our High Priest, the Lord Jesus Christ; now we are to consider **His work.** We have seen His moral excellencies and personal qualifications for priesthood. We have the emphatic assertion: "the chief point is this: We have such a high priest" (8:1 R.V.). This reassuring word must have brought great comfort and hope to the Hebrew Christians who had renounced Judaism and its priesthood. The writer is anxious that his readers shall turn from everything that previously had been their confidence and be completely absorbed into the perfections of Jesus Christ.

The writer's purpose has been to show the superiority of the Priesthood of Christ to the Levitical priesthood and so now he discusses **the ministry of Christ** as the great High Priest.

In verses 1-6 he presents further aspects of Christ's superiority.

He ministers in a superior place (vv. 1, 2). The earthly priests ministered in a destructible tabernacle in the wilderness or in the temple, whereas Christ's ministry is in the indestructible heavenlies.

He offered a superior offering (vv. 3, 4). "He offered Himself" (7:27; 9:14). "In the Greek the aorist tense of the verb 'to offer' (v. 3) suggests a single finished act, not a continuous activity" (*New Bible Dictionary*). Christ sitting at the right hand of God speaks of one who has finished the sacrificial aspect of His ministry (v. 1; 10:11, 12).

He is the Mediator of a better covenant (v. 6). The key verse of this passage (8:1—10:18) is 8:6: "He [Christ] is the mediator of a better covenant . . . established upon better promises." One of the central things in Judaism was the covenant, therefore it is perfectly understandable that the author of this Epistle should make reference to this immense theological concept. Although the Jewish nation rejoiced in a covenant-relationship with God, the Covenant of which Jesus Christ is the Mediator is "a *better Covenant.*" Under the old covenant the promises were chiefly of a temporal and material nature (Deuteronomy 28:1-13). The promises of the new are spiritual and eternal in their nature. "The covenant is better," says Dr. Griffith Thomas, "because it is absolute not conditional, spiritual not carnal, universal not local, eternal not temporal, internal and not external."

The imperfections of the old covenant (8:7) and the failure of the Israelites (8:9) are the reasons given for the inauguration of the better Covenant which is established upon better promises, as promised by Jeremiah (Jeremiah 31:31-34).

Vital reasons are revealed why the new covenant with its provisions is described as *better* than the old.

It had better promises (8:7-13; key verse 8:6). A threefold superiority of the new covenant over the old is set forth.

The laws were to be *inwardly implanted* (8:10). The laws of the old covenant were engraved on stone slabs, not on the fleshy tables of the heart (2 Corinthians 3:3) and failed to give the people the power to obey them. A new power was needed and was supplied under the new covenant. "This promised Covenant was not new in its promise 'to be to them a God,' for see Exodus 6:7; Leviticus 26:12," says a certain writer, "it was new in its ability to enable men to obey its injunctions. The old law was but a signpost to direct men; the new covenant provides the power to make the journey" (Romans 8:3, N.E.B.).

The privileges were to be *universally enjoyed* (8:11). Exclusiveness was characteristic of the old covenant, but not of the new, for all national boundaries are set aside (Galatians 3:27, 28; Ephesians 3:10, 11; 1 John 2:2). The acceptance of the terms of the new Covenant brings a new experience of God.

The provision involved *forgiveness of sins* (8:12). God binds Himself to blot out His people's transgressions. Under the old covenant sins were remembered every year by the activity of the Jewish ritual (Hebrews 10:3), but under the new, forgiven sins are remembered no more.

Here then are the "better promises" of the new covenant (8:6): "I *will* put my laws into their minds . . . hearts" (v. 10); "all *shall* know Me"

(v. 11); "their sins *will* I remember no more" (v. 12).

It had a better tabernacle (9:1-14, key verse 9:11). To demonstrate still further the superiority of the new Covenant, the writer now considers the outstanding details of the tabernacle of Old Testament times. His aim is to compare and contrast the two covenants from the point of view of their sanctuaries and sacrifices. In verses 1-5 we are given a description of the furnishings of the earthly tabernacle, and in verses 6-10 we have details of the ministry of this same sanctuary. Details of the tabernacle's furniture and ministry can be found in Exodus chapters 24-40. This earthly tabernacle, designed by God Himself, and built by Moses, was the symbol of God's presence. What could possibly be better? The answer is that the High Priest entered the most holy place—the place of God's presence—only once a year, on the great day of atonement, with the sacrificial blood offered for himself and his people (Hebrews 9:7; Leviticus 16:12-16). Jesus Christ, by virtue of His perfect and final sacrifice, has entered once for all into the heavenly sanctuary, having obtained a redemption which is valid not only for a year but for ever (vv. 11, 12).

The earthly tabernacle was a type of the heavenly tabernacle—"a figure for the time then present" (9:9); it anticipated something far better, called "the time of reformation" (9:10), when the "more excellent" covenant would be established. The spiritual significance of Old Testament worship was that the way to God was not clearly revealed; there was no free access into the real presence of God (9:8). "It was obstructed by numerous ceremonial rites and limited as to times and persons." Hence the deep significance of the rending of the veil of the temple from the top to the bottom at the crucifixion of Christ (Matthew 27:51). It meant that the old covenant had disappeared and given place to the new under which all are invited to draw near into God's presence (Hebrews 4:16; 10:19-22). "No more veil! God bids me enter by the new and living way."

In the better tabernacle Christ's ministry is founded on the better sacrifice He offered on the cross. The perfection and permanence of the new covenant thus stand in striking contrast to the imperfect and temporary nature of the old, which could neither give peace to the conscience nor afford free access to God. "Even so," says Professor F. F. Bruce, "cleansing of a kind resulted from the Levitical sacrifices, and if so, how much more thorough must be the cleansing of the heart and conscience effected by the sacrifice of Christ Himself (9:11-14)?"

The sacrifice of Christ frees us from the past, but it also equips us for the future, since it is not only effective in purging us from dead works; it also enables us to "serve the living God" (v. 14).

YOU CAN'T DODGE THIS ISSUE!

(Matthew 27:24)

by F. Lavender

(PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER)

IF ever there was a case that the Roman judge Pilate wanted to escape judging, this was it! He had done everything he could to pass on the decision to others: he told the Jewish leaders to try the case, but they would not; he sent Jesus to king Herod, but Herod only sent Him back again; he offered the mob the choice: "Barabbas, thief and murderer, or Jesus?"—and they chose the murderer! Finally, in a desperate, futile gesture, he washed his hands in water and said: "I wash my hands of Him."

There are plenty like Pilate, folk who want to avoid making a decision about Christ. They know the Christian message that "Christ died for our sins," yet though they cannot deny that they are sinners needing to be saved from their sin, they do all sorts of things to avoid saying "Yes!" to Christ. They do not want their family, friends or workmates to think that they are soft, or they know people who go to church and are hypocrites and a bad example, or maybe they want to "enjoy" life and fear that becoming a Christian will spoil things. Some think that they are too bad, others that they are too good; some are too old and others are too young. Anything will do to avoid making a decision concerning Christ.

Pilate had to make a decision in the end; he was the only one with power either to release Jesus or to put Him to death. He gave in to the cry of the crowd and ordered Jesus to be crucified; so ended the most shameful trial in history.

Pilate could *not* wash his hands of Jesus—and neither can you. No matter how you may have tried to avoid it, you are faced with it again. Once more Jesus stands at the door of your life and points to the wounds in His head, hands, feet and side as proof of His love for you. For you He bore the agony, for you He died, and yet again He pleads with you: "Let Me come in." The issue is clear: if you open the door He will come in, if you keep the door closed He must stay outside. There can be no middle way; either He is allowed in or else He is shut out. **Will you open the door and receive Jesus Christ as your Saviour?**

CALLED UNTO HOLINESS

by
W. J. ALLEN
PASTOR OF ELIM PENTECOSTAL CHURCH, FALMOUTH

WHATEVER our personal interpretation of the call of God—the ministry, the mission field or service in any form—one thing is sure : we are all called unto holiness. This brings a conscious desire to be what God would have us to be.

This subject has been distorted and misrepresented, some locking themselves away in seclusion, others making ritual the main means amid a multitude of works, resulting in a holier-than-thou attitude. Others have tortured the body in their endeavours to be holy.

The Bible shows quite plainly that discipline of our members is certainly needed if we are going to attain the standard God expects, as is also obedience to His revealed will. But things and humans can only be holy by God's command. He hallowed the seventh day and sanctified the tabernacle by His glory. It is God who sanctifies or makes holy, for this is His will (1 Thessalonians 4 : 3). It is not complicated, or like some mysterious bluebird that flits away as we pursue it. It is a realm where all can dwell. Whether we are called to walk in high or low places, the way of holiness lies open to us all. We are privileged to be partakers of His holiness, for we are sanctified by or through the offering of the body of Jesus Christ once for all (Hebrews 10 : 10).

Perhaps our appropriation has been deficient, for it is one thing to see a truth and another to experience it. Peter highlighted the possibility of being blind to the provision of God for every part of life ; he said that as long as He was in the body he would remind his readers of this. We can hold truth without living in the present power of it. Paul reminded the Romans that they had already forgotten they were crucified, buried and risen with Christ in newness of life. Holiness will not be manifested while sin reigns in the life. The reason why Paul penned these words was that they, being dead to sin and become servants to God, had their fruit unto holiness.

The writer was formerly an Anglican and knew the creeds off by heart, but after hearing the good news all these and the Magnificat became alive. He could really say " My soul doth magnify the Lord and my spirit rejoices in God my Saviour." What had been held in mind had become experience.

Some say that holiness is not an experience, but just a setting apart. We agree in principle, but note that when David had sinned and fallen from his lofty place he wanted something more than forgiveness. He needed to be fortified against the possibility of sinning again, so he cried out for a right spirit, to be a prince and a ruler. Paul taught his readers there must be a " putting off " of the old and a " putting on " of the new, which is created in righteousness and true holiness. John lay great emphasis on abiding in Christ and perfect love, the writer to the Hebrews on a rest for the people of God.

Brother Lawrence found victory through practising the presence of God. True holiness stems from God Himself ; as Watchman Nee put it : " The cross not only does something for me, **there is something to be done in me.**" Peter leaves us in no doubt. He records : " Do not shape your lives by the cravings which were formerly yours, but in imitation of the Holy One who has called you, do you also be holy in all behaviour, since it is written ' You are to be holy, because I am holy,' and that they were chosen people, royal priesthood, and holy nation, people belonging to God " (Weymouth).

We shall be holy as our God does His work in us. We must make holiness our quest as well as our rest. Whether we believe in a continual progression from conversion or a crisis with a view to a process, **holiness must be our watchword and our song.**



Margaret M. Ladlow's page

A RICH FIND

OVER sixty years ago a young lady picked up a tiny book which she found lying in an obscure lane in the then small market town of Banbury. She was just a passing visitor to the town, having travelled there with her brother, who had driven in by carrier-cart from an Oxfordshire village. The lane was deserted. The little book was grubby and had been scribbled upon. She presumed that it had been dropped by a child. There was no name inside and no one ever inquired about its loss. It lay forgotten in a drawer for many years.

My mother was that young person and, with the current revival of interest in everything antique, she brought it out to show me. I examined it with much greater care than when I first saw it as a girl. The tiny volume is only 2½in. x 1½in. in size and is bound in black leather, its pages edged with gilt. The frontispiece declares that it contains " The whole Book of Psalms in meter, According to the Art of Short-writing written by Jeremiah Rich, Author and Teacher of the said Art. London Printed and are sold by Samuel Botley, teacher of the said Art, over against Vintners Hall in Thames Streete and no wherre els."

There is no date to be found in the pages, but it may be almost 400 years old. The encyclopaedia states that shorthand writing was in use among the ancients, but was not practised in England before the sixteenth century.

During the reign of Queen Elizabeth I several systems of shorthand were in use, and from the list of certain patrons and scholars whose names appear in the book it seems likely that the Jeremiah Rich system was in use at that time. Certainly it was written and printed at a period when in some countries it was necessary to read the Scriptures in secret, as the following excerpt will show : " As for the utility thereof in other parts of the world, where the Bible is not suffered, I may say that here the gospell is plaine to the Christian but lockt up in the secrets of a Character, from the inquisition of a pagan and I could tell you it brings glad tidings to the eares and is a Lanthorn of light to the eyes : a vertuous recreation for the minde wherein the soule may finde a treasury of wisdom and knowledge. I know that some doe not alow of the Psalms ; and what of that ? the royall sun, that everyday releives this poore inferior earth has not the less of light, nor can a dunghill on which he throwes his brighter rays detract a beame from his glory. God's word requires not the help of mans unworthy witt : nor does devinity need a dress of curiosity."

Praise God for such sound words of truth and obvious trust in the Holy Bible. All this is a far cry from the attitudes of today. I opened the *Sunday Companion* this week and was surprised to see advertised a book on the subject of Christian mythology. It deals with the stories of Adam and Eve, the Tower of Babel, the Flood and the Holy Grail. Words fail me when contemplating the production and contents of such a publication. Mythology is the name given to any collection of traditions and fables concerning gods and goddesses. According to some folk, the Bible contains fables and man-made beliefs, unsatisfactory authority on which to base our faith and practice.

More than ever we must cherish and affirm our absolute belief in the Bible. I have yet to find a satisfactory substitute for the Holy Scriptures which are able to make us wise unto salvation, even as Paul described them when writing to Timothy. The Bible's great antiquity, its marvellous preservation and the high regard given to it by men of worth down the centuries are proof enough for all thinking, reasonable people. Beyond this is my own experimental proof of its authenticity and reliability. As I read its pages they speak to my heart and cry out to me " This

(*continued on page 17*)

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BIRTHS

ANSTEY. On February 4th, to David and Kathleen, God's gift of a son, Philip Ray, a brother for Robert and another grandson for Pastor and Mrs. A. Anstey.

WOODFIELD. On January 18th, to Pastor and Mrs. D. G. Woodfield, God's gift of a daughter, Cordelia Jane. Dedicated on February 14th by Pastor G. H. Wallace.

WITH CHRIST

FELSTEAD. On January 6th, Fred Felstead, faithful member of Elim Pentecostal Church, Bath, passed victoriously into the presence of the Lord, beloved husband of Gertrude and father of John, Margaret and Barbara. Officiating minister at funeral: D. O. Ward.

VALENDER. On January 30th, Agnes Daisy Valender, aged 76 years, faithful member of Elim Pentecostal Church, Clacton-on-Sea. Officiating minister at funeral: H. Burton-Haynes.

ITINERARIES

The President:
March 6, Cardiff (Presbytery); 7, Cardiff (a.m.), Swansea (p.m.); 8, Llanelli; 9, Dowlais; 10, Pontypridd; 11, Caerphilly; 13, 14, Jersey; 15-18, Guernsey.

London Crusader Choir with Douglas B. Gray:
March 7, Wormwood Scrubs prison and Croydon; 14, Maidstone prison and Green Street Green; 20, Little Hallingbury; 21, Rochester (B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne.

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COMING EVENTS

BEESTON. March 7. Elim Pentecostal Church, Nether Street. Visit of veteran evangelist and gospel song writer Tom Jones. At 6.30. March 13-17. Series on the Holy Spirit led by C. J. E. Kingston. Weeknights at 7.30. Sundays at 6.30.

BOLTON. March 20-23. Elim Pentecostal Church, Higher Bridge Street. Spring convention. Preachers: J. T. Bradley, D. J. Green and G. Stormont. Convener: K. Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30.

CHORLTON-CUM-HARDY, Manchester. March 13, 14. Elim Pentecostal Church, Oswald Road. Pastor's Seventeenth Anniversary Services. Preacher: J. T. Bradley. Convener: J. T. Glass. Saturday at 7.30. Sunday at 10.30 and 6.30.

CLAPHAM. March 20. Elim Pentecostal Church, Clapham Crescent. Billy Graham film, "Two a Penny," at 7.30.

DAGENHAM. March 16-25. Elim Pentecostal Church, Green Lane, Becontree, Dagenham. Evangelistic crusade conducted by Mervyn Morgan. Sunday at 6.30. Weeknights at 7.45.

HOLYHEAD. March 20. Elim Pentecostal Church, Bryn-hyfryd Chapel, Mount Pleasant. Opening services at 3.30 and 7. Followed by an eight-day Crusade conducted by Alexander Tee. Weeknights at 7.30.

WHITEHAVEN March 17. Elim Pentecostal Church, George Street. Sisterhood Rally. Preacher: Mrs. L. Cartwright. At 7.30.

WORCESTER. March 15-18. Elim Pentecostal Church, Lowesmoor. Visit of J. Whitfield Foster. Each night at 7.30.

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

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J. G. COOPER

W. M. E. PLOWRIGHT

Conveners : H. W. Greenway and J. C. Smyth

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, March 8th — Luke 11 : 1-23

" Lord, teach us to pray " (v. 1).

The outcome of this request was lessons of directions. They were to direct their thoughts to God. They were to expect Him to direct good in return and not evil. They were to direct good to others, even though they were told that their work was of the Devil.

Among the personal requests we have one that the kingdom of God might come to our world. A better world is the outcome of a better kingdom with a better King—the One who was born to be King.

God is good. " No good thing will He withhold from them that walk uprightly " (Psalm 84 : 11). A Father who loves will give good gifts to His children. *We have nothing to fear when we pray.*

Tuesday, March 9th — Luke 11 : 24-36

" Blessed . . . hear . . . keep it " (v. 28).

The words of Jesus teach that it is of major importance to be filled with good. If our lives are filled with God they are filled with good.

Our lives must never become unoccupied by Him, for though our lives might be clean they can be empty still, leaving room for evil.

Happy are they who hear the Word of the Lord, take it to heart, and keep it. Happy are they who have " the Light of the world " ; they " shall not walk in darkness, but shall have the light of life " (John 8 : 12). An evil generation looked for a sign, and the only sign given was that Jesus was in the tomb for three days ; He rose on the third day *that we might live also.*

Wednesday, March 10th — Luke 11 : 37-54

" The outside of the cup " (v. 39).

The Lord exposed the hypocrisy of the Pharisees. They pretended to be what they were not. Such persons live a lie.

Man can **live** a lie, **but not die one.** There is a true record of our lives. We no more like hypocrisy than a drinking cup clean on the outside and dirty inside. Such a vessel brings no enjoyment. Christianity calls for self-examination lest pride should take control over our lives. Being proud of what we really are not is not the true Christian way of living. When the Lord brings a change in our lives we say " We are what we are **by the grace of God."**

Thursday, March 11th — Luke 12 : 1-12

" Fear not . . . ye are of more value " (v. 7).

Jesus challenges His audience to have confidence in divine providence. The two illustrations in verses 6, 7 tell of the carefulness of God even for the most insignificant of His creatures. How much more shall He care for those whom He calls to be His children. We can take heart. We are of great value, as we see by the price paid to redeem us, even God's only Son.

The value of an article rises according to how much the heart longs after it. The very heart of God patiently searched for us with great longing until He found us, simply because He loved us. " Greater love hath no man than this, that a may lay down his life for his friends " (John 15 : 13).

Friday, March 12th — Luke 12 : 13-34

" For where . . . there " (v. 34).

Men fix their hearts on their treasures and resort often to the place where they have deposited them to see that they are safe and secure.

Covetousness eats away the soul and can rob others of their happiness. The covetous person expects to have what belongs to another. The things of this world perish in the using.

What is stored in heaven is there for ever, for " neither moth nor rust doth corrupt " (Matthew 6 : 19, 20). May our hearts be set on heaven !

Saturday, March 13th — Luke 12 : 35-48

" Let your loins be girded about " (v. 35).

This is preparing for a journey in eastern style. Flowing robes must not impede the traveller. Life is a journey ; let it be to life eternal.

The special journey depicts the Lord coming for those who are are bidden to the marriage feast (Revelation 19). Paul speaks of the Lord's return in 1 Thessalonians 4 : 16.

Jesus said, " Verily I say unto you that He shall gird Himself and . . . serve them " (John 12 : 37). The Lord has served us well and will serve us well. **Love always serves** (Hebrews 12 : 1).

Sunday, March 14th — Luke 12 : 49-59

" Ye do not discern this time ? " (v. 56).

In the beginning God, in the end God, for it is His prerogative to have the first and the last word because He is God our Maker. In the end much will depend upon what we have done with the opportunities given to us. We have the time now to make ourselves ready through our Lord Jesus Christ.

God is pleased to record for us in the Bible many signs to indicate the nearness of the coming again of our Lord and Saviour. So often men discern the signs of prosperity and of the weather, but pay no attention to the signs of the return of the Lord (see Matthew 24 and 2 Timothy 3).

A memorial service for the late W. F. P. Burton, co-founder pioneer of the Congo Evangelistic Mission, will be held on Tuesday, March 16th, at North Road Pentecostal Church, Preston, at 7.30 p.m.

LESLIE WIGGLESWORTH.

ELIM YOUTH MOVEMENT MANUAL

PROGRAMME ESSENTIALS

(7) Creativity

MAN is a creative creature. He is made in the image of a creating God. From early life there is a developing sense of creativity in a child as it expresses its thoughts in concrete terms. For instance, an old blanket thrown over a clothes-horse is a beautiful house—when created by a child. The scribble on the paper is an attempt to express the child's love of its parents. Wearing mother's discarded dress transforms the child into a bride or a queen. Through the model-making phase and the knitting craze into adulthood, when, for the rest of our lives, we go on expressing ourselves through so many avenues. A few do so in specialised ways, like art, music, literature, etc. The majority find outlets through the everyday affairs of life.

ACTIVITY

Young people like to do things. One of the main causes of boredom among young people in general is that "there is nothing to do." The Crusader leader will ensure that his group is not only a passive, listening group but also an active, doing group. There comes a point when taking in must give way to giving out. The more air that is forced into a balloon the more chance it has of bursting. Something similar applies to young people! Young people are individualistic personalities with ideas and thoughts of their own, waiting to be channelled in the right direction. It is a Scriptural principle that worship *to* God leads to witness and work *for* God. Ideally, all creative outworkings should be born of a desire to glorify the Master whom we serve.

EXPRESSION

In Crusader work there are many avenues of expression open to young people, from crayoning a simple text card to painting and decorating the Crusader room. There are ways in which every age group can be catered for. With the younger Crusaders (primary and junior) such things as drawing pictures of the story, writing about a Bible character, using activity packs (as in Scripture Press), acting out Bible stories, etc., can be of great usefulness as the children are encouraged to express themselves in a creative manner.

INVOLVEMENT

The intermediate group is one in particular where young people are bursting with energy. This is the age group when it is important to get the young person church-orientated. He/she should have a sense of belonging to the church as a whole. In the realm of creativity this can be encouraged as the group takes its part in doing things, such as distributing literature, helping in the cleaning and maintenance of the church, taking part in public ministry through special youth services, thus having opportunity of expressing themselves. This group, too, can be engaged in such things as handicrafts, making things for their parents or for needy folk. A branch magazine or newspaper is also an excellent outlet for expression. Making tape-recordings for shut-ins, adopting a missionary and thus sending news and material help (contact the Elim Missionary Secretary for details), organising a singing group, planning and conducting services—there are many ways of creative expression.

OBJECTIVITY

Leaders must beware of doing things for the sake of filling in time. If there is no motive for what is being done, before very long the young people will lose interest. Young people are not like blotting paper—soaking up information all the time. They are more like the racing car on the starting grid, revving up, rarin' to go, full of potential energy and power. **The leader's task is to control and to guide that power !**

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SPIRITUAL LAW IN THE NATURAL WORLD

THE ONLY SOUND ECONOMICS

by James T. Bradley (SECRETARY-GENERAL)



THE complacent criticisms by some commentators of the Pakistan Government's delay in dealing with the disaster that overtook the heavily populated areas of the Ganges estuary prompt the following considerations.

It is almost certain that a thirty-foot tidal wave surging up the Thames, the Wash or the Humber at high tide would be much more devastating both as regards property and people than the tidal wave up the Ganges and would catch us equally unprepared as it did the people in that estuary.

We have the advantage over the Pakistanis that Britain is not normally liable to cyclones, that we have the intellectual energy to anticipate to some extent and provide against these disasters, and that we have the technical know-how and the financial resources to do so.

Dangerous complacency

Regarding the intellectual energy part, as one observer put it to me when disaster like this strikes, the attitude reflected in the cry "It is the will of Allah" inhibits almost all effort at self-help. We have made the point before that in proportion as we get away from White Anglo-Saxon Protestantism the more intense is this fatalistic view of life that inhibits action against future emergencies.

As touching the technical know-how and financial aspects, the position is different. If we British appraise our situation dispassionately we have no room for complacency. A paragraph or two will put the position and we leave it there for consideration.

Starvation level

Let us assume that the British Isles were *absolutely* cut off from the rest of the world. Consider what would happen. Some playwright could write a marvellous play about this or a writer a marvellous book—the moral would need no pointing. Playwrights and writers beware; the idea is copyright!

To start with, our traffic—road, rail and air—would grind to a halt—the whole lot, except for a few horse-drawn vehicles—within twenty-four hours *and most of it would never restart*. Within a week every one of us would be at starvation level. Within a month 10,000,000 people would have died of starvation and in six months another 30,000,000. The probability is that within a year the less than 5,000,000 left would begin from scratch—literally—to rebuild a society based on an agricultural economy.

Unable to pay

We set this out to show the *complete* dependence of 55,000,000 of us on the rest of the world—and, we remember, the rest do not depend on us, though we depend on them to the extent set out above.

Actually this is the real problem that faces Britain at least today. The inflationary spiral is taking place simply because the world outside is demanding more return for the goods it supplies us with and we are not willing to pay. We pay ourselves, but we do not pay the world. Really we are unable to pay. Has, for example, the man who demands £50 a week to help put a motor-car together given a moment's thought to what would happen were all council workers to receive £55 per week? But the situation is much worse than this. Has he or I given thought to what would happen if all the workers who provide our imported food alone were to receive the equivalent of £55 per week—or even, believe it or not—*£10 per week?*

Back to the Bible

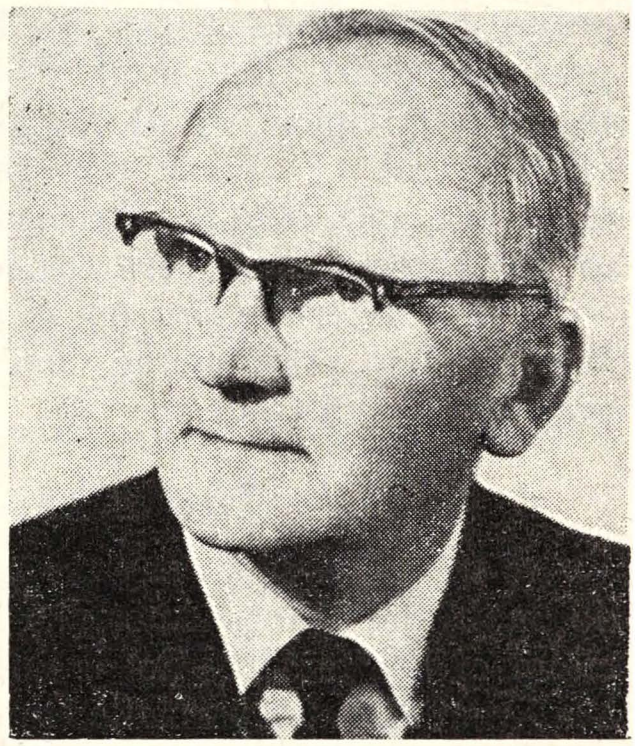
This is the real inflationary problem. No government can put it right. We can, by returning to Bible economics. In other words we are, from our economic chaos and the fast decreasing value of money, being taught the hard way the Bible truth, "It is more blessed to give than to receive."

We are finding that this is not only a kindly exhortation to generosity, it is the *only sound economics.*

THE ELIM EVANGEL

Vol. LII. No. 11 March 13th, 1971 5p

SINCERITY IN PRAYER



By H. W. GREENWAY

" Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God "
(Jude 20, 21).

IF it be true that " Prayer is the most talked-about and the least used force in the world," and if we as Pentecostals are included in this innuendo with some semblance of truth, then we must blush with shame for having failed to observe the exhortation of our text. Environed as we are by evil of a most vicious, blatant kind, evil that is ruining our chances of survival as a civilised nation and bringing to all men the threat of total annihilation, **the call to prayer and action becomes urgent and insistent.**

Two-way correspondence

When the prophets of old confronted the cruelty of idolatrous cults, the declension of God's chosen people, and the overwhelming tides of iniquity

MARCH IS THE MONTH FOR SPECIAL PRAYER

surrounding them, they spoke of the "burden of the Lord" or of whatever nation might be subject to coming judgment. The prophets' prayer life became a two-way correspondence: they spoke to God, God spoke to them. This was the burden of the prophets—the divine unfolding of events and purpose. There are "groanings which cannot be uttered" but which are *powerfully audible* at the Throne of Grace. There are also passionate outpourings that reach no farther than the ceiling "because we are not listening for the prophetic word but looking for the crowded gallery."

A prayer band

Of the importance of prayer to the Church as a worshipping and interceding community, and to the individual as a needy suppliant, we need to turn no farther than to the words of our Lord: "My house," He said, verifying the sayings of the prophets, "shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21 : 13). **The community of saints is a prayer band.** Was it not in the Upper Room prayer sanctuary that the Holy Spirit came upon the early disciples? Jesus had also said on a previous occasion, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret" (Matthew 6 : 6). *The secret of praying is praying in secret.* We therefore pray among God's people, and we pray **alone with God.**

The cost

Are we prepared to pay the price of prayer, or do mundane things intervene? Prayer in the realm of spiritual conflict is not easy. When our Lord prayed in Gethsemane He sweat great drops of blood. Let Weymouth tell it: "Then He took with Him Peter and James and John, and began to be full of terror and distress, and He said unto them, '**My heart is crushed** with anguish to the point of death'" (Mark 13 : 33, 34). Moses supplicated for his people in similar fashion: "Oh, this people have sinned a great sin . . . Yet now, if Thou wilt forgive their sin—; and if not, **blot me, I pray Thee, out of Thy book**" (Exodus 32 : 31, 32). Paul expressed his agony on behalf of the Roman church: "I have great heaviness and continual sorrow in my heart. For **I could wish myself were accursed** from Christ for my brethren, my kinsmen according to the flesh" (Romans 9 : 2, 3).

When Amalek came against Israel, Moses demonstrated the effectiveness of prayer. With Aaron and Hur he went to the top of the hill, "And it came to pass, *when Moses held up his hand,* that Israel prevailed . . . and Joshua discomfited Amalek and his people" (Exodus 17 : 10, 11, 13).

Problem

Why are so many of our prayers unanswered? This was the problem the disciples brought to the Master following their unsuccessful attempts to heal the lunatic boy at the foot of the Mount of Transfiguration. Christ performed the miracle, and cast out the demon. They queried, "Why could not we cast him out?" He replied, "This kind goeth not out *but by prayer and fasting*" (Matthew 17 : 19, 21).

Can it be that our cry for revival lacks the sincerity of purpose that alone can bring the result we so passionately desire? Charles G. Finney once wrote: "Revival is no more a miracle than a crop of wheat. Revival comes from heaven when heroic souls enter the conflict determined to win or die—or if need be, to win *and* die! 'The kingdom of heaven suffereth violence, and the violent take it by force.'"

Our present dilemma is creating a dull agnosticism as we ponder the efforts and money expended in attempts to reach with the Gospel our apathetic society, with its bulging prisons, crammed divorce courts and drug-crazy adolescents. Is our labour worth while? To pray in our own distress is not enough, for dedication can wane when the duress of adversity passes. As the eighteenth-century proverb reminds us, "Vows made in storms are forgotten in calm."

Honesty

No church can long survive the demise of its prayer life, for the primary function of prayer is to bring us into fellowship with the almighty Source of power. For us this may demand a measure of confession. Listen to James: "Therefore confess your sins to one another, and pray for one another, and then you will be healed" (James 5 : 16, N.E.B.).

Let us begin our prayer sessions with honest self-adjustment. "Prayer," says Soren Keirkegaard, "does not change God, *but it changes him who prays.*" If our prayers are sincere their influence will cover our own fellowship, and—who knows?—they may touch the very fringes of eternity.

ELIM NEWS

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

There was a great sense of the presence of the Lord at a recent Sunday gospel service at which nine believers were baptised in water. Two were senior scholars from the Sunday school who found the Saviour one Sunday shortly after the arrival of our new minister, while another was a blind lady who made her decision at the same time. In his testimony before being baptised Andrew Ladlow told how he came to a full realization of Christ as his Saviour in a Crusader meeting at the Elim Mission in Koforidua, Ghana. It was a joy to witness the baptising of three C. of E. young ladies from the Anglican Teacher Training College who have come into the blessing of Pentecost. Anglican friends and relatives of one of them travelled all the way from London to be present at the service.

ANOTHER MISSIONARY WARRIOR GOES HOME

by LESLIE WIGGLESWORTH

On February 12th we laid to rest the mother of two Elim missionaries. At the age of eighty-nine Mrs. McGillivray went to be with her Lord and be reunited with her husband, who died in China during missionary service. Her two sons, Alec and Bruce, with their sister, Grace, and members of their families, joined us to say "Au revoir" to this remarkable stalwart of the faith. Vera McGillivray in Hong Kong was contacted by telephone, while Ken McGillivray, who is in Canada, but leaving shortly, was sent the sad news by cable. We express our deepest sympathies to them all.

The funeral service in the Croydon Elim Pentecostal Church was extraordinary because of the expressed note of triumph. Mrs. McGillivray knew where she was going and requested that there should be no mourning. Her life was a series of victories in Christ, for she first lost her husband, and then sent two children to serve the Lord among the Chinese. War years caused anxieties when loved ones fell into enemy hands, but her trust in God remained constant, and eventually the family was reunited.

Pastor W. J. Maybin conducted the service, assisted by Pastors H. Burton-Haynes, R. B. Chapman, and L. Wigglesworth. At the graveside, where the hope of the Christian was so evident, Pastors Maybin, C. J. E. Kingston and I. R. Moore completed the final rites. During the service at the church a recording was made which will be sent to Ken and Vera when postal avenues are cleared.

LONDON CRUSADER CHOIR

Three prison services in one day

Douglas B. Gray reports that he and the London Crusader Choir have been invited to take services in Albany, Parkhurst and Camp Hill Prisons on Sunday, April 4th. Elim friends will be delighted to know that absolute freedom in the conducting of these three wonderful opportunities has gladly been granted to Mr. Gray.

This visit to the Isle of Wight will commence with a meeting in Ryde Elim Pentecostal Church on Saturday, April 3rd.

A SUDDEN HOME-CALL

The Preston Assembly of God was recently stunned by the news of the sudden home-call of one of its dearly loved members, Mrs. Doris Stobbart. She left home with her husband and two daughters to join with the friends at the Lord's table, but never kept the appointment, for the Lord called her Home.

A packed church at the funeral service was a tribute in itself to the esteem in which our sister was held. The wife of one of the senior elders, she was seventy-one when the Lord took her.

Many tributes were expressed at the memorial service and all acknowledged her great hospitality to the saints. Many visiting ministers enjoyed the fellowship of her home, not only from Assemblies of God, but also from our Elim fellowship. Many will wish to remember her husband and two daughters at the throne of grace.

BE FILLED WITH THE SPIRIT (1)

(Ephesians 5 : 18)



BECAUSE WITHOUT HIM WE CAN DO NOTHING

PROBABLY all of us would admit the difficulty of learning that the very usefulness and even brilliance of human nature gets in the way of the Spirit.

Obstructed

We would freely confess that our physical nature obstructs, or even opposes, the Spirit, hence we do all we can to control it. We would concede that the passions of the soul—pride, ambition, hate, envy, etc.—get in the way of the Spirit. But we find it difficult to learn that the soul's marvellous capacities for self-expression, its abilities, drive and talent, can also get in the way of the Spirit. The very technical perfection of preachers, singers, writers, musicians, overseers, even their very originality, can impede the moving of the Spirit.

Crucified

This is what Paul meant when he wrote : " I am crucified with Christ "—not only that the " old man " was crucified, but that he, with all that would have made him great as a natural man, was crucified with Christ, so that only that which the Holy Spirit would resurrect as He willed would be used in God's service.

Forbidden

The Apostle Paul's very drive almost obstructed the Spirit. " (Paul and Silas) . . . were forbidden of the Holy Ghost to preach the Word in Asia. After they were come into Mysia, they assayed to go into Bithynia : but the Spirit suffered them not."

Determined

Paul's education seemed to get in the way of the Spirit at Athens. We say " seemed " because we do not know, but it is significant that he discountenanced all attempts at preaching in classical Greek, at eloquence, at philosophy, at his next campaign, that at Corinth. When he entered Corinth he stated subsequently (1 Corinthians 2 : 1-5) that he had made it his determination to preach only Christ crucified in the power of the Spirit, even though, as a consequence, his converts charged that he was uneloquent and inelegant, lacking in personality and persuasiveness (2 Corinthians 10 : 10), a mere itinerant preacher who worked for his living !

Reasoned

Even Peter's elevation to the dizzy heights of revelation about the Person of Jesus did not prevent his descending later to thinking according to human reasoning when Jesus spoke of His going to the cross : " Lord," he said, " this shall not be unto Thee," bringing forth his Lord's reply, " You are not thinking the thoughts of God but the thoughts of a man " (see Matthew 16 : 21-23). We must beware lest the *activity* prompted by our human nature is mistaken for *action* by the Holy Spirit.

JAMES T. BRADLEY.

MONTH OF PRAYER IN MARCH

It rejoices us at H.Q. to hear and read from so many quarters of blessing in our churches. It is our people in our churches, those in the forefront of the battle, witnessing, praying, giving, labouring in a hundred and one different ways from Sunday school work to tract distribution to extend God's Kingdom, upon whom the Spirit depends to influence the world for Jesus.

ROYAL ALBERT HALL, TRAFALGAR SQUARE and our EASTER CONVENTIONS.

Let us pray during this month for a burden of prayer for a new move of the Holy Spirit upon all these special endeavours.

JAMES T. BRADLEY.

college column

A LIFE of challenge, purpose and liberty is not to be found in drugs or in any other form of so-called pleasure which this world has to offer. I know *by experience*.

From the age of seven I was brought up on a beautiful Australian farm school. I left the farm at seventeen and, having little consciousness of the reality of God, I began a life of rebellion and constant pleasure seeking.

I first began taking drugs in Sydney. After looking at the state this world was in I concluded that life was meaningless. On being asked why I took drugs, I simply replied, "Why not?" I often wondered about God and what life was all about, but at that time the gospel was foolishness to me.

Drugs deceived me. I found myself thrown into a constant frenzy of weird, sometimes terrifying, experiences. The strong psychological habit I developed led me to take overdoses of LSD and a fearless attitude towards drinking and reckless living plunged me into the depths of depravity and despair I had never dreamed of.

After three years, when so much of life appeared to have exhausted itself, I determined to return to England and, after spending some time in Singapore, I flew to India to complete the trip by land. I went to Katmandu in Nepal, where, under the influence of various drugs, I discovered in this seat of ancient culture and religion even greater disillusionment from the things I saw around me and from the terrible truth that, wherever I went, I was still I—I was running away from *myself*.

One night, in the first week of December 1968, after my arrival in England, as I lay in my bedroom, drugged and depressed, I happened to pick up an old Bible and began reading it at Genesis, chapter 1. As I read a strange awareness came upon me—awareness of my vile, sinful condition, of certain judgment and hell to come. It was the presence of God. Fear took hold of me. I realized that this was my last chance. As I read of the repentant Esau, in great distress I cried out to God for mercy and pleaded with Him to save me, promising Him my life.

The sense of joy and peace which flowed into me is indescribable. My mind and body were healed. I was astonished. The desire for drugs and drink left me as a new, childlike nature possessed me; I was born again.

A short time later, on the same day that she told me to leave home, my mother was wonderfully converted. She is a testimony to God's transforming power.

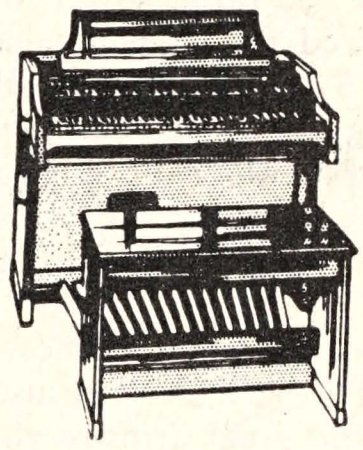
God has since blessed me and called me. It is far beyond my understanding how the spotless Christ could love me so much as to die for me. But I know this—*I will praise Him for ever.*

LEN MAGEE (first-year student).

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LED BY THE SPIRIT

The Holy Spirit directs in church government. Frequently in the Acts of the Apostles we read that ministers were sent by the Spirit, restrained by the Spirit, and led by the Spirit.—P.S.B.

W. F. P. BURTON

by his niece, Pat Barton

"THE Bible, which is His Word, is all I live for!" Uncle Willie Burton often said before he went to his beloved Africa for the last time.

Generosity towards the church may have seemed to be his outstanding virtues to some, but I know that he was generous to his family as well. My mother had been promised an antique writing bureau by her mother-in-law before Granny died, but that fact had been forgotten in the will. When the furniture was being auctioned my mother could not afford to buy it, but there was Uncle Willie (who never had a penny in his pocket) with the exact amount to pay for it! My daughter longed to go to Belgium for a holiday with her school class. I could not afford it, but along came a cheque from Uncle Willie for the exact amount of the fare.

In his last days he was tired out, but he had disciplined himself to rise at 6 a.m. each day. He would be up praying, studying his Bible, and even painting pictures, regardless of weather or circumstances. He would still come to breakfast with some amusing story to start the day brightly as though he had only just awakened.

Uncle Willie's love for fresh fruit was well known. "I could live on the Bible and fresh fruit!" he used to say. "You should just see the great armfuls that the nationals used to bring to greet us when we went into their Congo villages!" Uncle Willie certainly enjoyed his food. "God provides everything I need, including fruit. I enjoy it so much that sometimes I have to go away and have a week's dieting to keep my weight down nowadays," he told us a few years ago, "and I only get a glass of orange juice or something like that to keep me going for a whole week then!" But he did not mention the numerous times he fasted and prayed!

And how he slept! I used to get so excited at having him to stay. When he was settled into a large armchair by the fire I sometimes sat on an arm of it to talk to him. He would appear to be listening as I prattled on, and then, when I wanted the answer to a question, I would find him peacefully dozing away, refreshing himself for the next part of the day! How my family would laugh and how I loved him!

He hated publicity for himself unless it would save souls, but he would answer reporters' questions patiently, watching their reactions. When they had gone he would say: "What a pity that young man does not know Jesus as his own Friend and Saviour!" Or "I really enjoyed that young chap's company. He is doing his best in his own way, Pat" (which meant that Uncle Willie had sensed a Christian attitude).

Uncle Willie had not always been "the living saint" he was described to be. He was not my mother's favourite brother (because of the tricks all young brothers play on sisters). I have heard her tell how, when her family was out for a walk and she, the youngest and smallest, got left behind, Willie would hoist her on to his shoulders and jog along with her in order to keep up with the others as they roamed the hills round Reigate. I took him back there several times during his last two or three years and he became very repentant. "Just to think of all those birds' eggs I stole and those hundreds of butterflies I killed makes me feel quite sick now. Every time I go past that old Reigate Town Hall I think of all those stuffed birds in the museum and those that could have lived happy, free lives around those hills if it had not been for me."

I never knew *that* Uncle—nor the one who borrowed Grandmother's best cooking pan to boil up an old dead cat in order to see for himself how all its bones were fitted together! But I did know the Uncle who used to come for walks and tell us the names of every tree and all the wild flowers and then, when I was tired out, go to the local assembly and bring souls to Jesus.

I did know the Uncle who, after a whole day in a church about fifteen miles away, travelling with me in my Mini to spend the night at our house, saw a man holding a Vauxhall Motor Company number plate hooking a lift on a lonely road. "Tell him to jump in, Pat," said Uncle Willie, and he got out to let this man in his forties squeeze into the back (there are only two doors on a Mini). As soon as we were off he turned round and demanded "Do you know Jesus Christ as your Saviour?" The poor man started stuttering about having given up going to church since he left Sunday school. "But Jesus is right here" came the reply. "You had better start getting right with Him now. You never know how long you have to live" he added (taking a sidelong look at me—the driver). I could not help laughing. I stopped for another man hooking a

lift. He got the same sort of treatment. Just before we reached Luton the two passengers were deposited near a bus stop. I saw in the driving mirror how engrossed they were in their talk—obviously about the Lord.

"These are my Indian ink pens and equipment and a book I used to help me with the technique of black and white sketches, Pat. I will leave them with you, then you can practise and illustrate your own books. I do not think I can illustrate another one for you as I am too busy. Carry on writing and sketching and one day you will succeed. And do not forget to read my Bible notes I gave you. I do not suppose I will be coming back to this climate again. I can recognise black faces far better and it is much warmer in Africa." His words set me thinking. When I said goodbye to him and left him in Richmond last October I guessed it was the last time I would see him. I cried my tears as I drove home.

At London Airport on October 19th, 1970, there were about fifty friends to see him off. The stewardess asked him, "Are all these your children?" His smiling answer was: "Yes, they are all children of the Lord." The air hostess smiled in her turn. For the first time, I think, in his life he allowed a woman to carry his only two worldly possessions—his two cases—while he went to the plane.

That he left his earthly temple peacefully behind in a car to go to see his God face to face only three months later on January 23rd was no surprise. At long last he has joined his beloved parents, his brothers and sisters, his wife and their ten-day-old son for whom he waited so patiently.

TESTIMONY TIME

by H. MEAKIN (STAFFORD)

IT all began on October 22nd, 1944, while I was serving in His Majesty's Forces. I was wounded in battle and flown back to England with a severely injured leg and a head wound. After being admitted to the Royal Gwent Hospital, Newport, Monmouthshire, I lay for two months, so I am told, without any hope at all, and at times without any desire to help myself. I would improve a bit, then a haemorrhage would put me right back. Add to this diabetes and septicaemia. In two months I had fourteen blood transfusions.

As a last hope, on Christmas Eve, 1944, at 7.45 p.m., I was taken to the operating theatre. My wife was told that I had forty-eight hours to live, with or without my leg. Not once did she doubt that the Lord would undertake. Back home the friends at Covenant Hall, Stafford, were praying. Our daughter, just a year old, was being cared for.

The minutes ticked by. It was 11.45 p.m. on Christmas Eve when the theatre sister gave my wife the first ray of hope. The leg had been amputated and I was through the anaesthetic, but not as yet allowed to leave the operating theatre. We will always remember the untiring attention of doctors and staff to bring to health a man of whom it was said that he would not walk again.

In February 1945 a specialist was called in. After some discussions it was decided to transfer me to the City General Hospital, Gloucester, in two days' time. My wife and I were very disappointed. Our hope had been to come nearer home, but we were assured that Mr. Emlyn Lewis was the finest plastic surgeon in the country and were advised to abide by his decision, and very soon we were to see more prayers answered. A few weeks after arriving in Gloucester I was allowed out in a wheelchair and on three Sunday evenings was pushed to the Elim Pentecostal Church.

The minister, Rev. S. J. Cooper, in preaching, appeared to set his eyes on me and pointed. "You, my friend!" he said. Three times I came away vowing never to go there again, but if I wished to be taken out I had to go where my wife took me in my wheelchair. So again, at the Elim Pentecostal Church, on July 1st, 1945, in a building which had managed to catch one of the two bombs which had fallen on Gloucester, I found the Lord to be more than just a passing acquaintance. He became the Saviour of my soul, the Healer of my body, the One who cared.

JUST SUPPOSE . . .

And then just suppose, ere our eyes we've to close,
We must read the whole record through ;
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do ?
And I more than half think
That many a kink
Would be smoother in life's tangled thread
If half that we say in a single day were left for ever unsaid.

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EDITORIAL

"LET us pray for a burden of prayer for a new move of the Holy Spirit" writes our Secretary-General (see page 4). We feel that this is exactly the right way to put it.

Prayer can be considered a kind of news reporting, need relating activity—as if God did not know and we had to tell Him. If ever there was a lack of faith, a nearness of horizon, this must surely rank first. When we stop to think we know that we cannot tell God anything which He did not know before we started.

Then our intercession is sometimes deemed to be persuading a reluctant Deity or invoking an angry Potentate either to change His mind or to unbend and devise a new plan. We become ever more convinced that much talk about "the permissive will" is either excusing our lack of understanding of the divine purpose or administering a soporific, a palliative maybe, to our sick faith. The very expression "permissive will" becomes a contradiction in terms if we are not careful.

"Haven't we had a good time!" we tend to say when we leave our meetings, even those for prayer. The same expression must fall from the lips of folk leaving all manner of places of entertainment, we suppose, not even excepting that most mindless of all pursuits—bingo. Our very remark shows the subjective nature of much of our faith. Of course we rejoice in God who is help, comfort, refuge, joy, peace, blessing—and countless more; *but are these all*? Do we not really love God *for Himself*? Did not His love engender in us a love *for Him*?

Our month for special prayer may well positively search us out. Perhaps we are nearer to the truth than ever before since the very aridity of the spiritual atmosphere in the United Kingdom has thrown us back on God. We know that we cannot organise or plan revival, though both have a vital place none the less. *If our country is to be moved it must be of God.*

Pain accompanies every birth. Perhaps He who "shall see of the *travail* of His soul, *and shall be satisfied*" (Isaiah 53 : 11) will be pleased to choose this urgent time to bring us into something of a like experience.

THE FAILURE OF A MINISTRY

John 19 : 25, 26

by F. Lavender

PASTOR OF GLOUCESTER ELIM PENTECOSTAL CHURCH

THERE is an excellent pen-picture of the ministry of the Lord Jesus in Acts 10 : 38. Anointed by the Holy Spirit, He possessed an authority and power that no other man had ever known. For three and a half years He walked the streets of Palestine healing multitudes of sick people, delivering those oppressed by Satan, speaking salvation to repentant sinners and judgment to those who were hardened. On Palm Sunday He rode triumphantly into Jerusalem. It seemed that His mission had succeeded, that He was about to be crowned King of the Jews. Yet within five days He was scornfully rejected and, after a cynical trial, hanged in mockery on a criminal's cross. In His last hours four women and one man stood by Him, the apparent pitiful result of His strenuous ministry. The world cried derisively: " What a failure! "

Old-time failures

If you look through the Bible you will find that this is no isolated case of evident failure. Samuel was called in a time of spiritual darkness to be the judge and prophet of Israel to speak the Word of God to the nation. From childhood he bore a faithful, incorruptible testimony and was used to deliver Israel from her enemies. Yet in his later years he was rejected by the elders and people and finally died in isolation because of the hostility of King Saul.

Ezekiel was called as a young man to declare the Word of God to Israel. Before he commenced his ministry he was warned that he would fail, that the people would not listen to him, and he became an object of ridicule and contempt.

Rejected offer

But were they really failures? The prophets and, supremely, the Lord Jesus, were anointed by God for their ministries; *if men rejected the Lord's anointed, who had really failed?* They declared the Word and will of God to men and women; if the people refused that Word, who were the real failures? In various ways the prophets set the invitation: " Repent and enter the kingdom of God " before their generation; if men and women refused to repent and would not enter the kingdom of God, whose was the loss and the final failure? Through His messengers the Lord offered pardon for sin and salvation from judgment; when people rejected the prophets they were actually rejecting the Lord and leaving themselves exposed to inescapable judgment. The Lord told Samuel: " They have not rejected you, *they have rejected Me.*" To Ezekiel He declared: " *They will not listen to you; for they will not listen to Me.*" Jesus Himself declared: " He that rejects Me *rejects Him that sent Me.*"

Tests

We must be very careful before we say that someone's ministry is a failure. Our question should not be whether he is a brilliant preacher or an attractive personality (or even a good builder and decorator!). By the accident of personality and nature not all preachers can be brilliant, attractive or practical, but by the distinct calling of God they are chosen as heralds to declare the truth of God.

The questions we should ask are: Has he declared the Word and will of God? Has he shown from the Scriptures our duty toward God and man? Has he truly called sinners to repent of their sin and to believe on the Lord Jesus Christ for salvation? Has he urged Christians to do what is right, to testify for Christ by life, action and word? If he has and sinners have not repented and turned to Christ, *who has really failed*? If Christians are indifferent, unresponsive, even hostile, where is the failure? Who is responsible for holding back the power of God and revival? Who will finally stand condemned at the Judgment Seat of Christ? These are hard, searching and unpalatable questions; but I would rather face them and let them search me now than stand with sorrow and shame and answer them before Christ at His appearing!

TAKE a look at Acts 4: 23-30. Peter and John faced the same charge before the very court that had sent Jesus to the cross. They escaped a like fate, but were given a solemn warning that they were never to speak in His name again. Back among their own company they all " lifted up their voice to God with one accord " (v. 24).

Notice the prayer of these men whose lives were in peril. They did not belabour heaven with their difficulties or beseech God to save their skins; *they prayed for power to speak God's Word with boldness.* Immediately they prayed they pulled themselves together, put their problems in correct focus, and received power to meet them. They opened their lives to God and God delights to enter lives that are opened like this.

We are well into our special month of prayer. I want to ask: *" Are we opening our lives to God ? "* Unless we do, this month will not accomplish very much. Prayer is always exciting when we open our lives to God as we pray.

PERSPECTIVE

Someone likened such prayer to the climbing of a tree by a man who is lost in the woods. At that particular moment he gets no farther on his way, *but it certainly gives him his bearings.* From then on he is able to move much more quickly in the right direction. It would be specially helpful to our movement at this moment to find our bearings so that we can make sure that we are striking out in the right direction. We can waste time, energy and money and get nowhere fast!

POISE AND PEACE

We become filled with anxiety because of world conditions and frustrated because of our inability to cope. The habit of anxiety has for its opposite the habit of prayer. *April can bring us new spiritual poise if we are using the month of March as we should.*

CONFESSION

This means the pouring out of our souls to the only One who completely understands us. Hagar discovered: " Thou Lord seest me." We are sometimes in danger of keeping God at a distance and even God cannot do very much for us at a distance. But when we open up our lives to Him in prayer we give Him the opportunity to " break us, melt us, mould us and fill us." *And we certainly need these.*

From the President's

Prayer

exci

MOTIVES AND PRIORITIES

True prayer gets hold of our purposes and conforms them to God's purposes. In Gethsemene Jesus aligned His will to the will of the Father: " Nevertheless not My will, but Thine be done."

Not only will we get lined up with God, we will also get lined up with each other. Some churches are ruined by rifts. *Friends, we can pray for those we hate, but we cannot go on hating those for whom we pray!*

ENRICHED PERSONALITY, NEEDED POWER

Have you noticed how human friendships can enrich our personalities ? How very much more, then, will divine communion do so. Talking to Him and letting Him talk to us, spending time in His fragrant presence—these experiences with the Lord are bound to have effective results. " They took knowledge of them, that they had been with Jesus." As we put our hands into His, we will find *reassurance and reinforcement. Here is the secret of power and morale for living.*

We may be tempted to say " God knows all about our personal needs and the needs of our church and of our movement before ever we ask, so why pray ? " This seems to be a logical question, but there are some things that are more useful simply because we have asked for them. Consider guidance. We seldom take kindly to advice for which we have not asked, but when we are lost at night on a strange road we are eager for help and ready to use it when we get it. The best education occurs when a teacher encourages a student to pursue some interest on his own, then, when the student encounters serious difficulty, he will go back to the teacher for help. In prayer we come to the greatest Teacher and say " Lord, I have been trying to do this certain thing, but the plans have all gone wrong and my work is tangled and stopped. Please help me." Our wonderful Teacher helps us to find our way

s

ng!



through the difficulties that we have brought to Him.

God can accomplish more in our spiritual education when we pray. His best gifts come when we open our lives to receive them. God can only come as a Guest. Prayer is our invitation to Him and this is just one of the many things that make prayer so exciting!

This month let us all determine to open our lives to receive from God as never before. *To me, just thinking about the potential of this kind of prayer is more exciting than anything else I know, even than a man walking on the moon!*

W. RONALD JONES.

One (roundabout) method of Scripture distribution

A gardener who lived in a boarding house north of Bogota, Colombia, bought himself a Bible, but the woman who owned the house found out about it. She objected very strongly to his having it. She opened his case and took the Bible to the parish priest. When the young man found his case broken into and the Bible gone, he went to the police. The police inspector ordered the woman to return the Bible. But it still did not come back to the young man, for the police inspector kept it for a week, studying it in his spare moments. When the boy eventually went back to collect it the inspector asked if he might keep it. The young man, although very poor, was glad to give it to him. As a method of Scripture distribution this seems to be somewhat complicated, but the result was effective.

UNITED BIBLE SOCIETIES.

WHAT WILL YOU BE LOOKING FOR?

Jim Smith went to church one Sunday morning. He heard the organist miss a note during the prelude and he winced. He saw a teenager talking when everyone was supposed to be bowed in silent prayer. He felt that the usher was watching to see what he put in the offering plate and it made him boil. He caught the preacher making a slip of the tongue five times in the sermon—by actual count. As he slipped out through the side door during the closing hymn he muttered to himself, "Never again! What a bunch of clods and hypocrites!"

Bill Jones went to church one Sunday morning. He heard the organist play an arrangement of "A mighty fortress" and he thrilled to the majesty of it. He heard a young girl take a moment in the service to speak her simple, moving message of the difference her faith makes in her life. He was glad to see that his church was sharing in a special offering for the hungry children in Nigeria. He especially appreciated the sermon that Sunday—it answered a question that had bothered him for a long time. He felt a genuine warmth in the hearts of the people at worship and he thought, as he walked out the doors of the church, "How can a man come here and not feel the presence of God?"

Both men went to the same church on the same Sunday morning. Each found what he was looking for. **What will you be looking for this Sunday?**

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STUDIES IN THE EPISTLE TO THE HEBREWS (11)

by James F. Hardman, PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER COVENANT (8 : 1—10 : 8)

(*continued*)

Its better Mediator (9:15-28). It is necessary to point out the design of this passage and the manner in which it is introduced. The author is showing that Jesus Christ, as a High Priest, has received "a more excellent ministry" than Aaron and his successors. He has already shown that His ministry excels theirs in the efficacy it possesses. The sacrifice of Christ does more than cleanse a person from *ceremonial* defilement; it cleanses from *moral* defilement. In chapter 10 the writer shows that Christ's ministry excels theirs because of its better sacrifice (10:10). The verses (9:15-28) now under consideration are sandwiched between these two proofs of the superiority of the ministry of Christ. As one writer says: "It is a kind of digression, but a digression closely connected with, naturally arising out of, the argument." It is intended to answer the question: Why was the Mediator's death necessary for the ratification of the covenant (9:16)?

Christ's mediatorship of the new covenant is illustrated in three ways.

His bequest (vv. 15-17). Much confusion of thought has arisen over these verses because the same Greek word has been variously translated by our English words "testament" and "covenant." Hewitt says: "In biblical texts the Greek word *diatheke,* 'testament,' generally means 'covenant,' but in the papyri and contemporary Hellenistic Greek it possessed a juristic sense and meant 'will.'" In this Epistle the latter meaning is confined to verses 16, 17. A will takes effect only after the death of the testator, so the new covenant comes into force because of the death of Christ. The mention of "eternal inheritance" (9:15) probably caused the writer to use the Greek word in this different sense, for it was essential for Christ to die if this promised inheritance was to pass to the believer.

His pledge (vv. 18-26). "Testament" is used in verses 16, 17 and supplied in verse 18, but "covenant" should be used here, as in the Revised Version. The first, or Mosaic, covenant was ratified by blood (Exodus 24:3-8). The blood of Jesus Christ is the "blood of the covenant" (Hebrews 10:29; 13:20). The words of verse 20, "This is the blood of the covenant (R.V.) which God hath enjoined unto you," are clearly alluded to by our Lord at the institution of the Lord's supper—"This is My blood of the new covenant" (Matthew 26:28, R.V.).

The *ground* of the new covenant relationship is the blood of Christ and the *pledge* of it is His presence at the right hand of the majesty on high (v. 24, 1:3). The high priest on the day of atonement entered into the Holy of Holies; Christ entered the heavenly Holy of Holies through His final, complete and all-sufficient sacrifice.

His appearings (vv. 24, 26, 28). The appearing of our Lord is thrice mentioned in the paragraph (vv. 24-28), but different Greek words are used in each instance and the context clearly indicates a succession of appearances.

His first appearance on earth (v. 26). "Once . . . hath he appeared" ("been manifested"). Christ did not offer Himself repeatedly, like the Jewish priest of old entering the holy place year by year, for then He must have had to suffer many times since the world was made (v. 26, N.E.B.). "The purpose of His manifestation at the end of the age was to put away sin by the sacrifice of Himself," says Thomas Hewitt. "That this sacrifice was complete and final is proved by the fact that He died once only. If a repeated offering were necessary for each successive age, then there would have been many incarnations and many deaths. As it is there was only one incarnation and one death, which is sufficient proof that a full atonement has been made; sin has been put away."

His continuing appearance in heaven (v. 24); "now to appear for us" ("to be manifested"). "Christ has entered, not that sanctuary made by men's hands, which is only a symbol of the reality, but heaven itself, to appear now before God on our behalf" (v. 24, N.E.B.). This is a continuing ministry until His glorious return. He now appears before His Father's face in our interest. "Our hope does not rest on a dead Christ, but on One who is alive for evermore," writes Professor H. B. Swete, "nor again on a Christ who merely lives, but on One who lives and reigns with God; nor, once more, simply on the fact of His exaltation, but on the knowledge that this exalted Person uses His opportunity to lay our case before God" (Hebrews 7:25; Romans 8:34).

His second appearance to earth (v. 28); "shall He appear the second time" ("to see with the eye"). The word used implies physical beholding (Acts 1:11; Revelation 1:7). This verse tells of the Second

Advent of Christ, one of the rare references in this Epistle to this blessed hope. "The Israelites who watched their high priest enter the sanctuary for them waited expectantly for his reappearance," says Professor Bruce, "so our author thinks of Jesus as going into the heavenly Holy of Holies to reappear one day in order to confirm finally to His people the salvation which His perfect offering has procured for them."

This second appearance on earth is said to be "apart from sin" (v. 28, R.V.). "His next appearance on earth will not be related to sin and atonement," comments Hewitt, "but to positive aspects of salvation. The believer through Christ's death has already been saved from the guilt and power of sin, but at the *parousia* he will be received into eternal life and receive an eternal inheritance, because Christ at His first appearance took upon Himself the consequences and responsibilities of man's sin."

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 89 HOW MANY? PART 2

1. **"If - - - - - - of you shall agree on earth as touching any thing that they shall ask, it shall be done."**
2. **"And when the - - - - - - heard it, they were moved with indignation against the two brethren."**
3. **"And - - - - - - of them were wise."**
4. **"And unto one he gave - - - - - - talents, to another two, and to another one."**
5. **"And they covenanted with him for - - - - - - pieces of silver."**
6. **"How oft shall my brother sin against me, and I forgive him till - - - - - - times?"**
7. **"Now when the even was come, he sat down with the - - - - - -."**
8. **"Then the - - - - - - disciples went away into Galilee, into a mountain where Jesus had appointed them."**
9. **"There were there - - - - - - thieves crucified with him."**
10. **"For where two or - - - - - - are gathered together in my name, there am I in the midst of them."**

ANSWERS

1. Two (Matthew 18:19)
2. Ten (Matthew 20:24)
3. Five (Matthew 25:2)
4. Five (Matthew 25:15)
5. Thirty (Matthew 26:15)
6. Seven (Matthew 18:21)
7. Twelve (Matthew 26:20)
8. Eleven (Matthew 28:16)
9. Two (Matthew 27:38)
10. Three (Matthew 18:20)

CHURCH REPORT

CREWE **Pastor: D. Fenton**

At our annual prizegiving we were delighted to welcome the Mayor of Crewe, Alderman A. J. Beckett, a Salvationist, and the deputy Mayor and Mayoress, Mr. and Mrs. W. Talbot.

Our meeting opened with vigorous chorus singing by a well-filled church of pupils and parents, heartily joined by our platform group.

The children received their prizes in awe, unable to take their eyes off the mayoral chain! As the individual attendance records were read out, it was obvious that the overall attendance was at an all-time high.

After the mayor had spoken we sang our closing hymn and Pastor D. Fenton closed in prayer. We felt a marked sense of the presence of the Holy Spirit right through the meeting. We are thrilled to report a small but sincere number of decisions and many other inquiries.

Our Sunday school and junior church theme this year is "Getting to know more about Jesus," with this great promise in mind: "And I, if I be lifted up . . . will draw all men unto Me."

J. D. TALBOT.

"BEFORE THEY CALL . . ."

William Burton's wife (Congo Evangelistic Mission) was very ill. It was known that citrus fruit would be good for her condition, and she often longed for an orange. Finally she said to her husband, "Oh, Bill, do you think it would be all right for me to pray for one?" He reminded her that the nearest orange tree was in the orchard of Dan Crawford (the famous Brethren missionary), a full twenty-one days' trek through the jungle. Depressed that he could not help his dear one, Mr. Burton went to his meeting with a heavy heart. She had told him, despite his discouraging opinion, she would ask the Lord anyway. When he returned home, there, beside her bed, stood a full basket of beautiful oranges! Three weeks earlier, and unknown to them, Dan Crawford and his wife had been picking the semi-ripe fruit when she said "Wouldn't it nice to send some of these over to the Burtons?" A man was sent on the long journey and arrived just when the poor fever-tossed woman was longing for an orange, and praying earnestly for it.

"Before they call I will answer, and while they are yet speaking I will grant" (Isaiah 65 : 24, Spurrell).

(Acknowledgments to Elim Pentecostal Church, Southend-on-Sea, *Newsletter*)

From T. H. Stevenson

ON the subject of the sale of Methodism's Kingsway Hall, London, I have referred to Lord Soper's justification for this £3,000,000 transaction and have drawn attention to Lord Soper's overall death sentence upon all such Methodist centres : " Central Halls are a dead loss, and the sooner we raze them to the ground the better." My affirmation that many Methodists would disagree is now firmly substantiated by the report of the Methodist Home Mission Department, which states : " Thirty-seven central halls occupying strategic sites in the centre of big cities and towns have congregations of nearly 20,000 every Sunday." That is much brighter than the solitary scene of 100 each Sunday in Lord Soper's congregation. It is a mistake to weigh other people's wheat by our own bushel. It is planned to spend £40,000 to strengthen the work of these thirty-seven Central Missions.

Meanwhile, Lord Soper wants £1,000,000 from the proceeds of Kingsway Hall to be retained for the work of his centre among human beings, more than bricks and mortar. But there are human beings everywhere, and not only around Kingsway, so the long list of suggestions put forward by others is not surprising and Methodist ministers are to the fore in this direction. Rev. D. Bedford suggests that if only a third of the income from Kingsway was invested to supplement the circuit's payment to the ministry it would bring in £100,000. Rev. G. R. Hopkins wrote : " Good idea to use the Kingsway Hall £3,000,000 for ministerial pay. Better still, add another couple of million to it and use it for a five-year planned Christian counter-attack in an all-out attempt to communicate the Christian faith in this country." Rev. M. Stringer pleads for a world development trust, while another minister asks that a part be given to the Methodist Ministers' Retirement Fund " to give a worthy increase now to the pensions of retired ministers and ministers' widows, many of whom are in real need."

I imagine that in Elim, where rebuilding has taken place under war-damage reparations or town development schemes, the authorities give no option but to use the whole compensation locally ; I do not think we have as yet been faced with the problem of what to do with vast sums of money.

Meanwhile, we can take all concerns to the Lord in prayer, without, of course, taking any example from the R.C. priest who said a prayer when betting his £10 on the pools. Neither the prayer nor the winnings have any connections, certainly not with heaven. His great liberality, however, not only sets an example, but, in this particular instance, almost exemplifies " Ignorance is bliss " !

Welcome to the

OPENING OF ELIM'S NEW CHURCH

in MOUNT PLEASANT

HOLYHEAD

on Saturday, March 20th, at 3.30

followed by an

EIGHT-DAY CRUSADE

conducted by

ALEXANDER TEE

D.2335

MARGARET M. LADLOW'S PAGE
(continued)

KEEP ME IN THY HAND

Days go by so quickly,
Everything so fast.
Where are people going ?
Nothing seems to last.

Chorus :
Jesus, You're the only one
Who cares and understands ;
You love all the human race—
Keep me in Thy hand.

Lives and souls are thirsty,
Pleasures parched and dry,
Give me living water,
Lest these souls should die.

Use me now ! I'm ready
To witness as I ought,
For I know, Lord Jesus,
Time is running short.

Soon I know You're coming,
Praise your holy name !
Harvest time is ready,
Help me reap the grain.

GILLIAN ARCHER.



Margaret M. Ladlow's page

"What kind of person ought you to be?"

(2 Peter 3 : 11).

EVERYONE talks about the permissive society and many use the expression glibly as if to infer that it is just one of those misfortunes we fall heirs to, like a bad winter or measles. With such a climate of opinion it is difficult for young believers to maintain Christian standards. When I was a young Crusader, newly converted and introduced to the teachings of a Pentecostal Church, the second coming of the Lord Jesus was the strongest deterrent against worldliness in my life. This glorious truth was entirely new to me; I never heard even a breath of it in the church I previously attended. It was a wonderful revelation. I took copious notes at every Bible study on the subject. I remember buying a special black-backed loose-leaf notebook for this purpose—quite expensive for a schoolgirl to purchase, but fitting, I felt, for so important and sacred a subject.

The outcome was a firm belief in the near return of the Lord Jesus. I had to prepare myself for that event. I determined to live in such a way that when He came I should not be ashamed or engaged in some activity unworthy of a born-again Christian. I applied this simple, forceful rule to every part of my life and the queries about where and how I should spend my leisure hours were decided quite simply.

We are told that life is more complicated now, its issues more complex, than when I was a girl, but I feel that the basic principles remain the same. A truly converted young person knows in his or her heart whether or not to engage in certain pursuits or to identify with a particular group of people. "Would I like to be found doing this when Jesus comes?" can give an unequivocal answer. Any activity which gradually makes the presence of the Holy Spirit less real will in time jeopardise a Christian's serenity and spiritual sensitivity.

There is usually an element of surprise when God breaks in on our busy world. The go-ahead signal to His Son to return to the air to rapture His people will be the most stupendous surprise in the history of life on this planet. Again and again the Lord described the event in conversation with His disciples, stressing every time the element of surprise and suddenness. We recall: "Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42). When the Lord Jesus spoke to Peter, James, John and Andrew about the signs of His return, He added one little sentence which we cannot ignore: "And what I say unto you I say unto all, Watch" (Mark 13:1-37). The Greek word translated "watch" means to be awake, to be vigilant. The meaning is clear as crystal and with such a glorious prospect in view for the child of God it is surely no hardship to obey Christ's command.

I listened to Alistair Cook's American commentary recently and heard him describe with typically colourful humour the first occasion on which he set eyes on ex-President Harry Truman. There was this small man in a light blue suit busily eating a hot dog laced with mustard which was running down the roll like custard as he stood beside Cook in the convention snack bar. Suddenly, swiftly, without warning, the announcement was made over the loudspeakers that he had been chosen to be running-mate to President Roosevelt. Quickly he licked up the mustard and polished off the hot dog, threw the remains of the roll into the trash bin and, smiling and eager, made his way to the platform to instant promotion. What a change in his way of life and his prospects, but it pales into insignificance in comparison with the transformation which is to take place in the life of the believer when the Lord Jesus returns. How Christians can remain indifferent or lackadaisical about all this beats me and leaves me guessing! I can only conclude that they do not really believe in the Scriptures after all. Thank God there are some whose hearts thrill to this truth and who have a deep-rooted conviction and witness within that the coming of the Lord is very near.

When visiting Salisbury the Romsey Crusaders sang the hymn I am leaving with you. Words and music were written by one of their number who is studying at Portsmouth College of Education. It gave me such a blessing when I heard it sung.

(*continued on facing page*)

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MISCELLANEOUS

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BIRTHS

BARRELL. On February 11th, to Bruce and Sheena (née Chapman), God's gracious gift of a daughter, Tracy Amanda, a sister for Mark.

CAME. On January 2nd, to Brian and Christine, members of Elim Pentecostal Church, Plymouth, God's gift of a daughter, Nichola Louise. Dedicated on January 17th by L. P. Cowdery.

MARRIAGE

PRYOR—CRITCHLEY. On February 27th, at Elim Pentecostal Church, Southport, Michael Antony Pryor to Susan Ann Critchley. Officiating minister: L. Knipe.

WITH CHRIST

JONES. On February 15th, Jessie Jones, aged 75 years, at rest in the Lord after prolonged suffering. Officiating ministers at funeral: H. Nettleton and L. Knipe.

WINDLE. On January 30th, Fred Windle, aged 70 years, was called home to be with the Lord. A beloved brother, husband and father. Officiating ministers at funeral: A. C. Jarvis, J. Tetchner and L. Knipe.

ITINERARIES

The President:
March 6, Cardiff (Presbytery); 7, Cardiff (a.m.), Swansea (p.m.); 8, Llanelli; 9, Dowlais; 10, Pontypridd; 11, Caerphilly; 13, 14, Jersey; 15-18, Guernsey; 25, Bath; 27, Exeter; April 3, Mansfield; 4, Derby; 5, Rotherham; 6, Sheffield; 7, Nottingham; 10, Gloucester.

London Crusader Choir with Douglas B. Gray:
March 7, Wormwood Scrubs prison and Croydon; 14, Maidstone prison and Green Street Green; 20, Little Hallingbury; 21, Rochester (B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne; April 3, Welling; 11, Coldinghall prison, Bisley; 12, Royal Albert Hall; 17, Royal Albert Hall (male voice).

F. B. Phillips:
March 17, 18, Aberdeen; 20, 21, Dundee; 23, 24, Edinburgh; 25, Kirkintilloch; 26, 27, Motherwell; 28, 29, Coatbridge; 30, 31, Paisley; April 1, Glasgow; 3, Greenock; 4, Clydebank; 5, Whitehaven; 6, 7, Carlisle.

Joseph Smith:
March 13-18, High Wycombe; 20-25, Selly Oak; 27-April 1, Winson Green; 3-8, Yardley.

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D.2334

COMING EVENTS

BEESTON. March 13-17. Elim Pentecostal Church, Nether Street. Series on the Holy Spirit led by C. J. E. Kingston. Weeknights at 7.30. Sundays at 6.30.

BOLTON. March 20-23. Elim Pentecostal Church, Higher Bridge Street. Spring convention. Preachers: J. T. Bradley, D. J. Green and G. Stormont. Convener: K. Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30.

BOURNEMOUTH (Winton). March 18. Elim Pentecostal Church, Hawthorn Road. Sisterhood anniversary services. Preacher and soloist: W. M. E. Plowright. Convener: Mrs. E. Backhouse. At 3 and 7.30.

CHORLTON-CUM-HARDY, Manchester. March 13, 14. Elim Pentecostal Church, Oswald Road. Pastor's Seventeenth Anniversary Services. Preacher: J. T. Bradley. Convener: J. T. Glass. Saturday at 7.30. Sunday at 10.30 and 6.30.

CLAPHAM. March 20. Elim Pentecostal Church, Clapham Crescent. Billy Graham film, "Two a Penny," at 7.30.

DAGENHAM. March 16-25. Elim Pentecostal Church, Green Lane, Becontree, Dagenham. Evangelistic crusade conducted by Mervyn Morgan. Sunday at 6.30. Weeknights at 7.45. March 28. Visit of Miss M. Hopper. At 11.15 and 6.30.

HOLYHEAD. March 20. Elim Pentecostal Church, Bryn-hyfryd Chapel, Mount Pleasant. Opening services at 3.30 and 7. Followed by an eight-day Crusade conducted by Alexander Tee. Weeknights at 7.30.

WHITEHAVEN March 17. Elim Pentecostal Church, George Street. Sisterhood Rally. Preacher: Mrs. L. Cartwright. At 7.30.

WORCESTER. March 15-18. Elim Pentecostal Church, Lowesmoor. Visit of J. Whitfield Foster. Each night at 7.30.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, March 15th — Luke 13 : 1-17

" A certain man . . . a fig tree . . . his vineyard " (v. 6).

The parable of the fig tree was given to show how Christ found the world to be without fruit. It was only fit for destruction, but the Lord gave it another opportunity. He still cultivates it and dresses it, and He will soon return for the good fruit He expects.

This teaching was the outcome of discussion of Pilate's atrocities against the Galileans. By referring to the disasters of Galilee Jesus pointed out that even His hearers needed to be ready. " *All* have sinned, and come short of the glory of God " (Romans 3 : 23).

Tuesday, March 16th — Luke 13 : 18-35

" O Jerusalem, Jerusalem " (v. 34).

The appeal of love and mercy is sent to the whole world, but certain places, like Jerusalem, have had special privileges. The Lord visited the Holy City many times and great works were done within its walls. It still rejected His loving care. Nevertheless, the kingdom of God has come and is growing, and others are finding rest within its shade (v. 19). The outcome will be that it will leaven the whole world because its King will come and take control. The kingdoms of this world are temporal, but the kingdom of our Lord Jesus Christ is eternal.

Wednesday, March 17th — Luke 14 : 1-14

" And thou shalt be blessed " (v. 14).

The invitation to the Pharisee's house does not appear to have been a kindly one. It was to afford the Pharisee an opportunity to accuse Jesus of profaning the Sabbath, but it gave Him the opportunity to show that the Sabbath was for the refreshment of the soul and body. The Pharisees were shown two important lessons: humility (vv. 7-11), and the need to show mercy to the poor (vv. 12-14). The promise (v. 14) is worthy of our serious consideration. " For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? " (Mark 8 : 36). May we rest upon the promise of Luke 14 : 14.

Thursday, March 18th — Luke 14 : 15-35

" And bade many " (v. 16).

The call of the gospel is likened here to an invitation to a great feast. Men made different excuses not to attend, giving preference to other things.

This is an invitation from the King eternal. What do we choose ? Do we slight the gracious invitation of the Lord ? To accept this invitation affords us the great honour of eating at the King's table and of enjoying fellowship with Him. We need to leave all for Christ, for He alone can save us from sin and self and grant us to enjoy eternal bliss with Him.

Friday, March 19th — Luke 15 : 1-10

" Joy . . . over one sinner " (v. 17).

This single fact is proof enough for us to know that heaven is concerned about the sinner. If there is rejoicing in heaven when a sinner repents, then the Father and the Son, the hosts of angels, plus the redeemed of the Lord, all rejoice.

There are self-righteous people who see no reason why sinners should be pardoned, cleansed, and accepted in the beloved Son. Look past such people and see what happens in heaven when a sinner turns to God. The Lord enjoys fellowship with him (v. 2), and He calls His friends to rejoice with Him (v. 6). " He that winneth souls is wise " (Proverbs 11 : 30).

Saturday, March 20th — Luke 15 : 11-32

" All that I have is thine " (v. 31).

Think of these words in the light of this story, a story told over and over again in the lives of many. Lost to a father's love and the comforts of home, lost because his eyes saw and his heart longed for the pleasures of a far city, the prodigal suffered a great loss indeed, but he was sensible enough to return to the love and care of father and home.

The return of a waster may not always be welcome, especially by those who have remained faithful. May we never complain in this fashion but rejoice in the words of the father: "All that I have is thine." The Lord has given us all things to enjoy (1 Timothy 6 : 17). We have only to ask (James 4 : 3)

Sunday, March 21st — Luke 16 : 1-18

" No servant can serve two masters " (v. 13).

To serve riches is to deceive oneself ; to serve the Lord is of great reward. Riches promise much and perform nothing. They excite hope and confidence and deceive both. Making a man depend on them for happiness is to rob him of the salvation of God and eternal life. For these reasons riches are represented as unjust and deceitful. True riches (v. 11) are those divine graces and blessings which give what they promise, never deceiving the expectation of man.

The unjust steward was commended only in that he prepared for the future, though his choice was wrong. May the Lord be our choice.

Count your obligations,
Name them one by one,
And it will surprise you
What the Lord wants done !

MISSIONGRAMS.

TEENAGERS AND PENTECOSTAL POWER



By the National Youth Director (Alexander Tee)

MODERN living, with its many highly geared influences, almost baffles teenagers who need a sense of security, of love, of being understood. Many things are utterly bewildering to young people. In order to gain attention to their problems or to their viewpoints, they do the most unusual things. Instability and doubt haunt many sincere young people.

But here is good news: **the power which follows a genuine baptism in the Holy Spirit is the very thing which young people need.** Where uncertainty filled their minds, bringing hours of depression and doubt, a personal baptism in God's Holy Spirit will remove any doubt as to whether they are really saved or not.

Eager for action

Teenagers love to see things happening, to see success, to enjoy setting things alight. One of the major reasons for being filled with the Holy Spirit is **to get going for God.**

Power for action in the field of soul-winning is God's will for young lives. Getting "fired up" for lost souls is exciting. Emotions and energies find the right outlets when we prayerfully seek to win the backslidden and the unsaved to Christ. Teenagers face emotional eruptions, but God can give all our desires delightful avenues of action which satisfy and thrill hearts and minds.

Organise for soul-winning

This can so fill your vision and consume your energy that all else will seem secondary. Protesting about political problems is a poor second-best compared with leading blind, miserable, fear-torn, or ultra-sophisticated young people to Christ. The convicting power of the Holy Spirit can flow through you, and fasten on to the unsaved like a leech, bringing them to the point of surrender to the Saviour. Plan your soul-winning enterprises: pray over them and God will give you guidance.

Pop idols usually present themselves on L.P.s or on television. Young people listen to them and idolise them. They are enthralled as they hear them present something which touches a chord or a mood within. How poor is all this in comparison with what a keen teenager enjoys when he gets enthralled with worship deep in his soul as he glorifies the Lord Jesus. The world cannot understand teenagers speaking or singing in other tongues to express the joy inside them. The "bright and morning Star" shines on when all others have faded. Teenagers who deeply appreciate what happened at Calvary are not easily moved by cunning commercialists who seek to lure young folk into lesser things. The taste of power-filled evangelism which brims over with love for Jesus is beyond compare.

Temptation

Every young person is severely tried in one way or another. The Devil will use any and every way to damage Christian teenagers. He will tempt them in high school, college or university, laying cunning traps to ruin them. Jesus was tempted *when alone* and this often happens. However, Jesus triumphed and we know the secrets of His victory. **He knew the Scriptures** and quoted them to resist the tempter. He returned **in the power of the Spirit;** this suggests that He faced the Devil in the same power. When we learn and quote the Word of God in the power of the Holy Spirit we are in a very strong position to oppose the subtle efforts of the enemy.

The promise of Pentecost

Acts 1 : 8

by Douglas LeRoy

JESUS had let Himself be put to death on a Roman cross. He had left behind the confounding evidence of the tomb. His followers had witnessed to one another that they had seen Him alive, and He had appeared to more than 500 of them. He had delivered a mandate to His disciples to be witnesses over the whole earth, with the caution that they should wait in Jerusalem until they had experienced a second baptism—a baptism of fire and the Holy Spirit.

MANDATE

When Christ gave His command and promise, the disciples had no identity, no tradition, no history, no real sense of direction. All they had was a mandate that they should be witnesses of the great things that God had done in Christ; the promise was that they would receive help from outside themselves in fulfilling this task.

TRANSFORMATION

From this group of fearful and hesitant followers came the mighty move which Luke portrays in the book of Acts, the first chapter of church history. This transformation was so drastic that five generations later Tertullian declared of the Christians then in these terms, " We are but of yesterday and we have filled every place among you : cities, islands, fortresses, towns, marketplaces, the very camps, tribes, companies, palace, senate and forum."

Anaemic witnesses were transformed into bold proclaimers, weak Christians became strong giants of faith, indecisions became commitments, and wandering followers became consecrated disciples. Such is the transforming power of Pentecost.

EXPERIENCE

Today we use the term " Pentecost " to refer to a movement. But it is more than a movement ; it is an experience. It is the Holy Spirit working in, through, and out of the child of God, the committed Christian. In the Pentecostal experience believers are filled with the Holy Spirit with the evidence of speaking in tongues as the Spirit gives them the utterance.

REAL PURPOSE

The day of Pentecost was a day of power, victory and glory for God's people. The fire, the rushing mighty wind, speaking in other tongues, and other manifestations, were not the *purpose* of the outpouring, but the immediate results of it. The real objective of Pentecost was the gathering of souls into the kingdom of God.

RECEIVE

How does one receive this Pentecostal experience ? **Ask** (James 4 : 2) ; **obey** (Acts 5 :32) ; **believe** (Mark 11 : 24) ; **desire** (Matthew 5 : 6).

If you already have this Pentecostal experience, heed the admonition of Paul : " Be filled with the Spirit " (Ephesians 5 : 18).

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THE ELIM EVANGEL

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THE PRAYING MAN

(Acts 9 : 11)



by G. WESLEY GILPIN

(PRINCIPAL OF ELIM BIBLE COLLEGE)

THE praying man is not a freak, though in certain circumstances he has been an object of wonder and surprise. In the setting of the conversion of Saul of Tarsus, against a background of persecution and murder, it was a cause for ejaculation ("behold, he prayeth") that this unusual man should be found praying. He was as religious as any of his day and as fanatical as any of his contemporaries in the cause of his particular brand of religion, but when he was found on his knees heaven itself took notice.

Real prayer is the symptom of a spiritual change

This champion of Judaism must have been as good at saying prayers as any of his ilk, but the evidence of a faith that believed **in** and submitted **to** Someone outside himself and his contemporaries was that he prayed (Hebrews 11 : 6). The events on the Damascus road were variously interpreted. To the church of Judea it was the turning of their arch-persecutor into a preacher. This is how the convert himself described it at a later date : "I was still not known by sight to the churches of Christ in Judea ; they only heard it said, 'He who once persecuted us is now preaching the faith he once tried to destroy.' And

MARCH IS THE MONTH FOR SPECIAL PRAYER

they glorified God because of me." But to God the great marvel was that " he prayed." Prayer is not only the privilege of sonship, it is **the test,** simple, decisive, divisive.

Real prayer is the setting for spiritual partnership

All the fears and protests of Ananias were answered in the ready, exultant reply, " behold, he prayeth," the sign of surrender and a new partnership. Prayer opens the door for the **helper** to come to the aid of the *helpless.* Human frustrations and mistaken zeal find a co-ordinating Champion through the medium of prayer. In this God has a channel through which to communicate His will and man has the means to take up the challenge. In the act of prayer, while the Jacob of human nature may wince at the task ahead and wilt before the responsibilities being laid upon it, a new power is there to hand and a new partnership is offered that can make the praying man invincible (Acts 9 : 15-17 ; Isaiah 40). " The biggest thing in God's universe is a man who prays."

Real prayer anticipates the sequel to spiritual experiences

From the prayer room the one-time cavalier of pogroms emerged to become the champion of the Christian cause. He showed himself to be true to his new vision, confident and competent in his new faith, capable beyond all natural limits of human ability. His Damascus road conversion, his three days of blindness, his miraculous healing and baptism in the Spirit and his new understanding of divine purpose all made sense and took on meaning while he prayed. Saul of Tarsus saw his way through. Adverse factors and plotting forces became agents in expediting the work of God for this praying man. The Church of his day and its subsequent history could trace its phenomenal growth and overwhelming impact on society to the fact that Saul of Tarsus prayed (Acts 9 : 31).

The " God is dead " philosophy has made a mockery of prayer and reduced it to a subjective experience that is not only worthless, but which also makes a laugh of human faith. For all this, thousands of people throughout the world are lifting their eyes to " the God who is there " and finding participation with the Infinite and a way, with " a human lever on a Divine fulcrum," to move the world.

MONTH OF PRAYER IN MARCH

EXPERIENCE has shown that any campaign plans we may envisage are just not embracive enough to meet the needs of our nation. If we think of the greatest work of this century in Britain, even that under the Jeffreys brothers, only the tiniest proportion of our people has been affected. When we think of crowds that mass to football matches, of the people untouched by the Gospel even in the Church's palmiest days, how we need to pray for a visitation from heaven that will enlarge our vision and affect the nation as a whole, to bring it to Christ.

" Give to me a vision reaching to the throne " wrote E. C. W. Boulton. **Let us pray also for a vision reaching to the multitudes, a vision inspiring us to go to them rather than that they should come to us.**

JAMES T. BRADLEY.

A LIGHT AND A GUIDE

As the sun at its uprising
Spreads o'er earth its welcome light,
Fills the air with morning glory,
Bids the darkness take its flight,
So God's Word shines forth, dispelling
Nature's darkness, gloom and night.

As the mountain guide leads climbers
Up the steeps with skilful hand,
Giving help, inspiring courage,
All the way to summit grand,
So the Bible, guide unfailing,
Leads us to the Glory Land.

F. D. WALKER.

The potency of prayer has subdued the strength of fire. It has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, the root of the flowering plant, the mother of many blessings.

CHRYSOSTOM.

REFORMATION



by W. Dennis Bentley

PASTOR OF ELIM PENTECOSTAL CHURCH,
TREALAW, RHONDDA

UNDER the reign of Manasseh and his son Amon the nation of Judah was idolatrous. Josiah succeeded Amon his father when the spiritual life of the nation was on an upward trend. Josiah purposed in his heart to see that progress continued.

RETURN TO THE WORD

The " Book of the Law " was found when the Temple was being renovated. The influence and encouragement of the Law reinforced Josiah's purpose to reform the nation. He *heard it* (2 Kings 22 : 11). His " private secretary " read it to him. Immediately Josiah was stirred to act upon it. He *read it* (2 Kings 23 : 2). The priests, prophets, elders and magistrates gathered in the Temple and Josiah read to them not a speech or a sermon but just the inspired Word ! He *obeyed it* (2 Kings 23 : 1). Hearing and reading were not enough ; he had to obey and to practise its teaching. The people gathered and some joined him in a covenant of obedience. " Those put the truest honour upon their Bibles that study them and converse with them daily, feed on that bread and walk by that light " (M. Henry).

IDOLS DESTROYED

An idol is a thing that is the object of excessive worship (*Concise Oxford Dictionary*). Josiah tore down all the idols he could (2 Kings 22 : 5).

Many of God's children have allowed idols to capture their devotion, thus bringing spiritual decay. Spiritual liberty and fullness cannot dwell with such.

PRAYER REQUESTED

The priests, the nation's intercessors, were asked by Josiah to inquire of the Lord concerning the words of the Book that had been found (2 Kings 22 : 13). Prayer for the knowledge of the truth, for courage to obey conviction, and for guidance to accomplish the truth was requested. Josiah was eager to renew the people to fellowship with God and to stay the hand of judgment. Josiah was promised personal blessing and throughout his life he enjoyed it.

CONSIDER

Although Judah was promised a coming judgment Josiah pressed on with the destruction of idols. When he died not all idolatry had been destroyed, but he did what he could. The secret of his success is found in the record at his death : he " turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses."

Jesus said that we must love Him with all our beings (Matthew 22 : 37, 38). He must be placed upon the throne of our hearts if we are to enjoy spiritual liberty and fullness.

Here in my heart, Lord,
Set up Thy throne.
Have Thine own way, Lord,
Reigning each day, Lord,
In Thine own fullness
Reign evermore.

The Christian Church suffers from spiritual decay. We need a reformation of spiritual life. Those who will digest the Word, intercede at the throne of grace and put Christ on the throne of their hearts must surely enjoy blessing and increased power.

The George Canty Viewpoint



. . . on success

IN my teens I would gaze at the tiny drainside house in Hull, Yorkshire, where had lived the great Hudson Taylor. It was the fatal fascination of being demoralised, I suppose. My earliest spiritual tuition rammed deeper my psychological tendency to wallow in despairing inferiority—the process was called humility in those days! Reading everything possible about this Atlas of missionary pioneers, it was years before the stunning news was broken to me that he was a human being. I had naturally assumed that I could no more emulate his faith than follow Apollo 14 to the moon on a bicycle.

Being cut down to size may be good for you, but not being cut down to half size. It is not the shadow of our own past but the shade of other men's pasts that cools our enthusiasm the fastest. It appears to be a received truth that no man alive could be in any sense half as good as those now dead. Any reference to one's own experience is immediately countered by the name of Evan Roberts, or George Müller, or Alexander Whyte, or some other memorable person guaranteed to shatter one's confidence.

For a long time I myself allowed the originating campaigns under the Jeffreys and others to be a dead hand on my life and ministry. There are still those who take it for granted that it is impossible to equal the perfections of those evangelists. They not only had what we have not got, but also we could never get it. I almost feel the suggestion is that God was moving then but has slumbered ever since, like Vesuvius after the overthrow of Pompeii. In one neat package we have loud assertions that God never changes, and quiet assumptions that He is not doing what He once did. By way of bumper value, ingredient three proposes that the whole blame rests on our own generation of spiritual dwarfs, as if God was stuck for another Wesley who will never be born in any present time, but only in some never-never future.

However, this deprecation is perhaps just an old human attempt at virtue. Haggai fumed about it two and a half millenniums ago. As enthusiasts were trying to build a new Temple amid the rubbish of a destroyed Jerusalem, there were the Bible students who found Scriptures to take the heart out of them and to tell them that prophetically it was " not time." There were also those who had seen the house " in her first glory " and in whose eyes the new one was " as nothing." They remembered that the cloud of glory once covered Solomon's Temple so that the very priests could not stand to minister. " Where are the signs of that glory now ? " they asked the builders.

They were right. *That* glory was permanently missing. But was it the *only* criterion of God's presence ? For that matter, is the absence of mounted police to control our campaign crowds a sure evidence that God is not with us? Haggai had the word of the Lord which said to the toilers, " Be strong . . . for I am with you, saith the Lord of hosts. And I will fill this house with glory. The glory of this latter house shall be greater than of the former." *And it was.*

Haggai had his own way of interpreting facts and figures. You can do anything with figures. You can be unswervingly realistic and factual, like the ten spies of Canaan. Their incontestable statements, however, kept Israel in the wilderness for long, lost years. Brash unrealism almost brought stoning for Caleb and Joshua, who would have led Israel into a campaign for which they were logistically unprepared, but which later succeeded. Faith is an awfully naïve substitute for facts. But Haggai told the prophetical reckoners of Israel to look at some other dates and at new signs and see if God had not approved the activity of Temple building by the weight of harvest that year. Faith overrides everything.

> One of my first experiences as a probationer minister, as I had moaned to a senior about only having six people at the prayer meeting around a smoking combustion stove, was to be assured that "Elim was finished," and that "it could not survive the war." I would say that he was justified in his anticipations at that dark hour of black-outs, bombing, evacuations, money shortage and ministerial discouragement, Elim being only twenty-five years old and with hardly a toe-hold in Britain. Since then we have not only survived, but arrived. I thought of this when twice recently the B.B.C. men buzzed around with microphones in our church prayer meeting, with three-figure attendances—somehow it had become nationally interesting.

Haggai's basic message ran absolutely opposite to the defeatist attitude of Israel, and opposed the inexorable logic of their situation. "I am with you, saith the Lord of hosts." There is no difference today—and that makes all the difference.

"Fear ye not, stand still"

(Exodus 14:13).

To many this "sitting still" may seem like laziness, and they may naturally think that nothing can be accomplished under such conditions. But we are only to sit still because God works. Our strength is never renewed in noise and bustle. These only weaken and waste it. Try it for yourself, dear reader. Only in the "silence of all flesh" can the "still small voice" be heard. A large part of the difficulty experienced by Christians in hearing the voice of the Lord arises, I am convinced, from the absence of this inward stillness. Our own internal clamour drowns His quiet speaking. We listen for His voice "in the wind" and "in the earthquake," expecting their thunder to sound above all our own clamouring, and because we are disappointed we complain that He does not speak at all, when all the while the "still small voice" of His love is waiting for the quiet in which it can be heard. I am convinced that there are many at this moment hungering for the voice of the Lord who would hear it at once if they would but "be silent before Him" for a little while. All the saints of old have insisted upon stillness as a necessity of true communion with God, and have exhorted their followers to cultivate it; and every saint of the present day knows its value.—*Sel.*

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THE POWER OF PRAYER SCIENTIFICALLY PROVED

N. J. STEWEL, a great scientist, was once also a great atheist. For many years, with an army of other scientists, he worked to uncover the mysteries of atomic science and to throw light upon it. This led him along paths as yet unexplored and he made discoveries which were not only of service to science, but which also entirely transformed his own life. We will let him speak for himself on the experiments he made.

THE BRAIN

"I was a cynical atheist and I believed that God existed for believers and that their God had certainly been created by their fantasy and imagination. I could not believe in a living God, foreknowing and foretelling all things.

"In our scientific work, we had witnessed extraordinary proofs of the workings of the human brain. Thus we could assert that our brains are powerful transmitting stations for broadcasting thought over the whole world. We were intensely interested in measuring the wave-lengths of that human brain and we have not only done that, we have also found the length of the canaliculus (tiny channel) of the human brain. We have discovered that each man has his particular wave-length, as clearly distinguishable from that of others as are his fingerprints.

EXPERIMENT

"Then was the idea forced upon me: if it is possible for mortals to measure the mental wave-length of others, would it not be even more possible for God, if there is one, to register our thoughts? So we next undertook to find out what happens in the human brain when a person is about to die. We chose a woman for the experiment, knowing she had not much longer to live. We made inquiries about her; she was a pious woman who believed in a personal Saviour. Without her knowledge, we installed our measuring apparatus in the next room so that we could verify and record the movements and oscillations of her brain during the last hours of her life.

"Five well-known scientists witnessed these experiments. Among them I was the most convinced atheist, the least credulous of the possible existence of a God.

INTENSITY

"With the instruments at our disposal, we had measured the wave-lengths of the most powerful transmitting stations while they broadcast their world-wide programmes.

"When the end of that woman's life was at hand, she began to pray, to thank God and to praise Him. She asked that the sins of her enemies be forgiven them and her words expressed the certainty of the forgiveness of her own sins.

"We were so overwhelmed by her prayer that we forgot our instruments and were looking at each other with tears in our eyes; as for me, I was simply weeping aloud. Suddenly we heard a special sound from our apparatus; the needle measuring the intensity of the waves several times tapped the limit of its register, the culminating point of intensity. We looked at each other stupefied, not one of us daring to speak.

ASTOUNDING RESULT

"For the first time it was being given to men to measure the intensity of projection of cerebral waves from the brain of a Christian at prayer! The result was astounding. The measuring instrument demonstrated to us that the power of emission of a person in prayer was fifty-five times greater than that of any transmitting station in the world. Not only this, our instrument was insufficient to measure the full power of emission of that praying woman.

SURRENDER

"At that same moment all my atheistic conceptions were shattered, and here are some of the thoughts which crowded in on me:

"Was there not somewhere a God, able to register the thoughts which this woman was addressing to Him in her prayers? Thus I found myself confronting a foreknowledge of God. The stupidity of my unbelief appeared to me in all its superficiality. Yet I still wished to contend honestly with myself, but what I could no longer do was to contend against that overwhelming evidence.

"Thus I became a disciple, a happy disciple, of Jesus Christ, who could teach one to believe in Him as one's personal Saviour. I understood now that the light with which painters surround the body of Jesus is not an artistic fancy, but expresses a power of God, that liberating power which emanated in His time from Jesus, for the healing of body, spirit and soul of all those who came near Him. And it is the same today: the same power

should be manifest in the lives of the children of God, for Jesus Himself said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." How much we need the Holy Ghost in our daily struggle against the powers of darkness!

"Also, as one who was an atheist, I thank the Lord who has brought me out of darkness, in spite of my unworthiness. He has made of me a new being and clothed me in His power.

"Since I have learned my Bible, I believe that it is the Word of God: and I say with Paul: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.'" (1 Timothy 6:16).

From *La Voix dans le Desert*. Editor J. B. A. Buisson.

Translated from the French by G. Morton Colvile.

BOOK REVIEWS

Studies in the Book of Genesis, by George Henderson. Published by McCall Barbour. Price 75p, postage and packing 5p extra.

In the first nine chapters of this book the author discusses the first three chapters of Genesis, devoting space to authorship and the account of creation and the fall. Thereafter he concentrates on the main characters from Abel to Joseph, pointing out many practical lessons from their experiences. A final chapter outlines the way in which Christ is prefigured in this first book of the Bible.

This book would make helpful devotional reading and would suggest useful lines of thought for busy preachers, but its brevity at some points and its tendency to over-simplification at others would hardly satisfy more serious students.

J. LANCASTER.

The Miracle of Septenary Design in the Hebrew Scriptures. Published by the Pentecostal Jewish Mission. Price 8p, postage and packing 3p extra.

This twelve-page booklet is devoted to setting out the case for the inspiration of Scriptures on a basis of numerical uniformity and regularity. It sees in the composition of the Old and New Testaments a unique, significant design of sevens presented in the numerical values of the Hebrew letters, and multiples and arrangements of sevens in New Testament words and statements.

This discovery is attributed to Dr. Ivan Panin, a Russian agnostic, who, as a result of his study, became a Christian. His claim, made some sixty years ago, was that this remarkable numeric involvement was not true of any other literary work in the world. The claims, of course, refer to the original languages of the Bible.

It is an intriguing, fascinating study for the mathematically minded, but the line of argument is not free from those peculiar phenomena that arise in the field of figures.

The object of the work is to present overwhelming evidence of the authority of Scripture and thus challenge the unbeliever to repentance and faith.

G. WESLEY GILPIN.

William and Wendy Books, Nos. 1 and 2, by Meg Braga. Published by Victory Press. Price 20p each, postage and packing 3p extra.

For two young children the arduous task of moving house is transformed into an adventure. Mr. and Mrs. West show remarkable coolness despite continual questions and excited outbursts.

Secrets in the Attic

William and Wendy help their parents to clear the attic. An old goldfish bowl makes an improvised "assernot's" (astronaut's) helmet and a robin cake decoration reminds Wendy of her previous naughtiness. These and other objects are the basis of stories and incidents which happened to the children while living in the old house. Each story provides a simple illustration of Bible truth.

Lollipops and Apples

This book begins with two excited children arriving at their new house by the sea. Writing in similar style, the author enters into the emotions and uncertainties of a new life in a new town. Again the children's experiences are spiritualised.

Both these volumes are suitable for children from five to seven years old.

T. W. JACOBS.

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EDITORIAL

HEAR a North Country accent on radio in a political discussion and you think, "Trade Unionist." Catch the plum-in-mouth pseudo-Eton drawl and you think, "Tory minister." Even the leaders seem to bear this out, from the Wilsonian semi-Huddersfield, despite his prowess at Oxford in former days, to the Red Brick of the P.M., despite his vaunted grammar school background.

It is an unappetising fact that we all have a platform voice. Listen to someone in normal conversation and then in public speech and there is a marked difference. We all feel that we are natural, normal, that we have no accent and are completely understandable. But ask your loved ones . . .

The trouble is that this affects our public prayers. Most especially here can we detect the change of approach between private talk and utterance on an occasion. Jowett pleaded for the end of "the pulpit whine and the holy bellow!" Dare we admit that some Pentecostal demonstrations of what we are saying can be as odd as the monotone dirge of the ecclesiastic who has got stuck on C sharp (or near it!) when engaging in liturgical intercession?

We also have problems with our language. Some stick rigidly to Authorised Version English complete with "thee, thou, yea, verily, nay" and the like. Others rigidly alter every such expression and one's brain almost aches with unconsciously recognising their studied alteration of every "thou" to "you," etc. It is just as deviating to hear fractured English like "Thou is," "You wilt," "We wert" and "Thou moves." It seems particularly strange that interpretations and prophecies are subject to the same problems. We would not wish for careless, flippant, "with it" speech or language—not for one moment. But there must be a happy medium.

Somehow the Lord Jesus seemed so natural in His supernatural prayers. What we call the Lord's Prayer and what should bear that title (John 17) are classics. It would do us good to study all the Bible prayers. Their economy of expression and their directness are two things we could well emulate.

Don't you think that our language and our way of speaking when we pray in public are affected because we are more conscious of the human audience than of the divine? "Venture to beseech" and "vouchsafe" are all well and good, but could they not disguise woolliness? *How would we talk to our Saviour if He were present in the flesh?* **Is He not more really present in the Spirit?**

Sincerity, clarity, directness, simplicity—these should be the hallmarks of all our praying, public and private. We rightly consider prayer to be a spiritual exercise, *but we suspect that our praying in public needs more thought.*



BE FILLED WITH THE SPIRIT (2)

BECAUSE WE NEED HIM EVERY MOMENT

By JAMES T. BRADLEY
(SECRETARY-GENERAL)

THE disciples felt, as Jesus spoke of His departure from this world, that they were to be orphaned, left to the mercy of a hostile world. But Jesus promised "another Comforter," a promise fulfilled so gloriously and overwhelmingly from the day of Pentecost to this day.

ENCOURAGEMENT

"Comforter"—this word should not be thought of as "Consoler," as, say, in a time of bereavement, though, praise God, the Spirit is such. The middle syllable gives us a clue to the real meaning of the word: "fort"—a strong place, therefore "forter"—a strong person, "Comforter"—a strong One *with us*. The word our Lord used meant "one called alongside" to help, like a tutor to a pupil, like a ship to another in need, like a guide to a lost person.

UNLIMITED

The Holy Spirit's work as our Helper is not to be limited to the "spiritual" side of the Church. In the same manner as the apostles called for seven men "filled with the Holy Ghost" to act as administrators of the Church's social welfare, so we need people full of the Holy Spirit *for every department* of God's service.

HOME

One of the most important tasks in the Church today falls to parents as they seek to bring up their children in the Lord's way. Their problem can be acute, long drawn-out and inescapable. The powers of darkness are in strong array against the children of Christian parents. To be filled with the Holy Spirit ensures that He is always near to help by giving strength and guidance in time of need.

Do not let busy parents think that they are to spend long hours in prayer to have this fulness, or that fulness is reserved for only a few. The close association of the command "Be filled with the Spirit" with the next words "speaking to yourselves in psalms and hymns and spiritual songs" indicates one way to be continuously filled with the Spirit; *it is to sing in the heart the praises of God.*

EVERYWHERE

Wherever we need help, in the home, at business, in church life, there, if we are filled with the Spirit, will be given to us the help of the Spirit.

Many of those to whom these words were originally written were merely slaves. *How much more needful that, with our greater privileges and opportunities, we should be filled with the Spirit!*

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From Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4

D.2340

THE Ellesmere Port Elim Pentecostal Church was opened in April 1970. It was a confirmation to all around that God still keeps His promise that He will supply all our needs according to His riches in glory by Christ Jesus. The plan to go ahead and build was not a whim on the part of a few believers—it was a dire necessity. Perhaps our experiences will help others to avoid the pitfalls and mistakes that can prove so costly.

PERSONAL TESTIMONY

Although very reluctant to mention myself the request was for a personal report. About 1925 the Lord saved a little child during the tent campaign at Barking under the beloved Principal George Jeffreys. Brought up in the East Ham church from the very first day it opened how we enjoyed the blessing of God through many years. I was just another Crusader, very much in the background, too timid to speak much for the Lord—until the Lord baptised me in the Holy Spirit.

EVACUATION

In 1940, with many more, our lives were turned upside down. Because of the bombing I was evacuated to Ellesmere Port. I felt like Moses must have done when he left the splendour of Pharaoh's palace. I went from a good fellowship for the first time into what seemed a desert place. We looked around for a place to worship and tried various places, but all failed to satisfy, until we finally found a Brethren assembly. Here at least we found people who believed in salvation. I spent about four years in fellowship there, having some happy times with the saints, to prove in later years again the truth that " all things work together for good." I was thrust more and more into the Lord's work with no props now to hold me up. I was privileged to go around a few assemblies, which was indeed a great honour, they knowing my stand on Pentecost. We learned to love many of these dear saints and still enjoy their fellowship.

CHALLENGE

Then came the Enemy, causing a division over the truth of divine healing. Four of us were put out and so had no place in which to worship. We found an upstairs room where we enjoyed much blessing; even the Sunday school work began to grow. Then the opportunity was given to take over the Holiness Mission Hall as they were closing down. Again we were upstairs, but

The Secretary-General's fe

With God all t

The building and oper
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we had a good, centrally-heated room, yet not near enough to the people. There followed many years of hard labour trying to build up a work which in the past nearly all had given up because of the hardness of the place.

Various ministers tried to help, each one having to give up. Great assistance was given by brothers Looney and Burnham of the Assembly of God, Birkenhead, and by brother Harris, of Liverpool. We thank God for their faithfulness and encouragement. We felt led to leave Ellesmere Port, there now being about thirty attending on Sunday evenings, but after twelve months we returned to find that they had had to leave the building and only four members were left.

WE MUST BUILD !

Everything seemed hopeless. We were about to leave for Kent when the Lord saved two souls in the Erickson campaign in Liverpool. I remember one dear old saint who is still with us coming to me and saying: " You will have to help out or they will go back." We remained, but decided to move into ground floor premises at the Labour Hall, the owners of which were very good to us. Once more the Enemy struck. Two of our main men supporters decided that they would not move out with us at the last moment. We were down again to five members, yet God knew what He was doing. From then onwards there were many heartaches and struggles, but also times of blessing. Once again we had to move. Our hall was to become licensed premises. Now we held cottage meetings at our brother and sister Higham's house, then finally in our own home. As the work was growing it was a struggle to get the people into our front room. No other place was available—so we must build !

OBSTACLES

We were allocated a site by the council, but the time from the allocation until we moved on to the site was approximately five years, the reason being, I am told, that the Catholic Church

s are possible

Illesmere Port church
. WHITTON

wanted this site, so many obstacles were put in our way.

Next we decided on a very nice superspan building which would have saved us much toil. No, the church must be red brick, we were told.

Here we were at last, with a site available, plans at last passed by the council, but who could build ? We had no tradesmen among us. So began a search for a good bricklayer.

Now we found ourselves faced with a huge task ; we had about £900 saved towards the building and a little faith in our great God. How ignorant we were, but what a great, wise God we had ! We began to pray for a man to build. Most men wanted double the price we could afford ; but God is faithful. The Lord led me to ask a man whom years before I had worked with. He put me in touch with Mr. Poole. He was given to understand it was a lean-to we wanted. Anyway I showed him the plans and left them overnight. He was so interested and had such a good heart that he took the work on. What a God-send he was—as keen as we were to save the Lord's money and he has saved the Lord's work thousands of pounds. Needless to say, before long he and his wife began to come to the services and both made profession of faith.

HARD WORK

Under his eyes we began to work. It was to mean four years of hard graft. How our young ladies must have hated the sight of bricks, and regretted their sore hands and aching limbs, but nevertheless we were willing workers together. Again and again we marvelled at the grace of God. Different ones who, in the natural, would have hesitated to work on the roof or do bricklaying went to work. We strove to keep our patience when the concrete mixer would not work, and very rarely lost out among ourselves.

ANSWERS TO PRAYER

We had a few gifts from various people, and all we could do was to tell the saints to pray for so much, never asking outside ourselves. How God proved Himself ! Many good folk advised us to ask Headquarters. Well we were doing so, *but it was a little farther afield than Cheltenham !*

We seemed to spend, spend and spend and always a little money remained ; it seemed to stretch ! The Lord must have put elastic on the cash ! As we were nearing the end and needing an electrician, God sent a couple from Liverpool, who worked for love. Later we needed a painter ; here again was a remarkable answer to prayer. One lad, who once ran well, said that he would like to help, but he would not come to the services. He had gone right into the world, right away from the Lord. So everyone was told: " Do not preach—pray for him. Do not even ask him to the services, unless it is a real leading from the Lord." What a gem this lad turned out to be in this work. Needless to say God wonderfully restored him to Himself through the Home-call of our brother and sister's sick child.

One of the sweetest experiences was watching one of our members, sitting on a wall of the classroom when it was only two feet high, lead one of the young men to Christ.

When we had reached the flooring stage our money was used up. On the Thursday night we prayed for the money. We had already agreed for a man to do the work. It was finished by the Saturday. Out of the blue came a grand gift, unasked, of £250 for the flooring from Headquarters. This indeed was a real tonic to the saints, as we had not mentioned our need to them.

Next to the seating accommodation. Ken Smith, Pastor of our Bolton church, joined with us in prayer over this need. Even while the Bolton assembly were having their prayer meeting, Pastor Smith's wife had a telephone call to ask if they knew of anyone wanting some chairs ; 300 were available, free, from Manchester cathedral ! This was great. Stripping and cleaning meant a tremendous amount of work, but, praise the Lord, we have about 300 chairs. Some doors and the pulpit out of the Colne church were also used, so all round the cost has been kept down.

TEST

Another great test which came to me personally was when I was laid aside with thrombosis and a duodenal ulcer. I had to lay off work with six months' work yet ahead. What a blow this seemed, but the Lord has enabled me to take up the task once more although only in a moderate way.

(*continued on page 17*)

STUDIES IN THE EPISTLE TO THE HEBREWS (12)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

ITS BETTER SACRIFICE

(10 : 1-18)

THESE verses are a summary of what has already been presented, with some further unfoldings of the superiority of Christ's sacrifice over the ritual system of the old covenant. In verses 1-4 the writer thinks again of the imperfections of the shadow (the old economy) as compared with the substance in Christ. The inferiority of the old covenant is demonstrated in the multiplicity of its sacrifices. The sacrifice of Christ is shown to be better in three ways.

The Sacrifice of an obedient Will (vv. 5-10). These verses, according to Westcott, set forth " the one valid sacrifice of the perfect fulfilment of the will of God, offered by Christ." By the divine will, which Christ fulfilled, and by the offering of His body upon the Cross, we His people have been sanctified, that is, eternally made fit for God's presence and consecrated to His service.

The unrepeatable Sacrifice (vv. 11, 12). The sacrifices of the Levitical priests had to be repeated indefinitely, but Christ's was once for all !

The victorious Sacrifice (vv. 12-18). The Aaronic priests continued to stand in order to continue offering sacrifices, as their work was never finished, but Jesus Christ, the great High Priest, having finished His work, sat down at God's right hand with a sure hope based on the Father's word to Him (Psalm 110 : 1 ; Hebrews 1 : 13). The author shows Christ's battle as won ; all that He waits for is supreme dominion.

There is no further need or place for any more offering for sin (vv. 15-18). This conclusion is based on the witness of the Holy Ghost given in the words of a prophecy which declares the blessings of the new covenant (Jeremiah 31 : 31-34). At the beginning (8 : 10-12) and at the end of this section (10 : 16, 17) reference is made to the great prophetic anticipation of this new covenant blessing and thus the finality and sufficiency of Christ's sacrifice are rightly asserted (10 : 18).

A BETTER CALLING

(10 : 19—12 : 29)

The hortatory portion of this magnificent Epistle really begins now as the writer seeks to apply some practical consequences of the important theological arguments of the earlier chapters. There have been several brief hortatory asides, but now there is a general application of the truths of the doctrinal teaching already given concerning the absolute sufficiency of Christ's one sacrifice and His abiding continuance at God's right hand as our High Priest.

Earlier, the inspired writer addresses his readers not only as " holy brethren," but as " partakers of a heavenly calling " (3 : 1, R.V.). There are few appellations more frequently given to believers than " the called." Their calling is often spoken of in the Epistles (Hebrews 9 : 15 ; Ephesians 4 : 4 ; Colossians 3 : 15). " Calling " seems not infrequently to signify the blessings of the Christian salvation, since the blessings are not earthly, but heavenly and divine in their origin and nature (3 : 11). There is an implied contrast with the earthly inheritance set before those who came out of Egypt under Moses and the heavenly inheritance of the followers of Christ, the greater than Moses. This better calling is to steadfastness in faith, hope and love (10 : 19-39).

A Call to draw near (10 : 19-22). The nature of this appeal is similar to that in 4 : 14-16 where it is based upon Christ's ability to sympathise with us in our trials, but now it is also based upon His one perfect sacrifice and His heavenly ministry at God's right hand. Through the blood of Jesus,

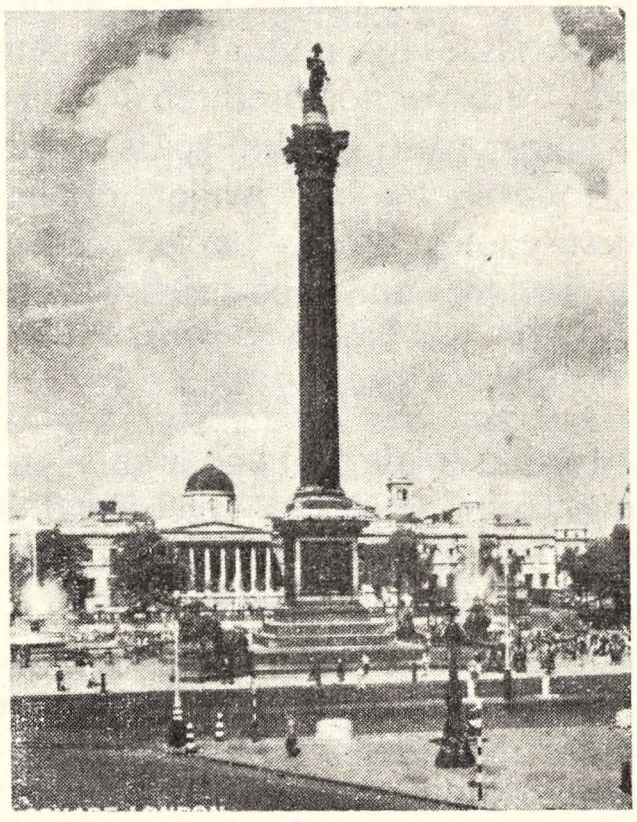
(*continued on page 17*)

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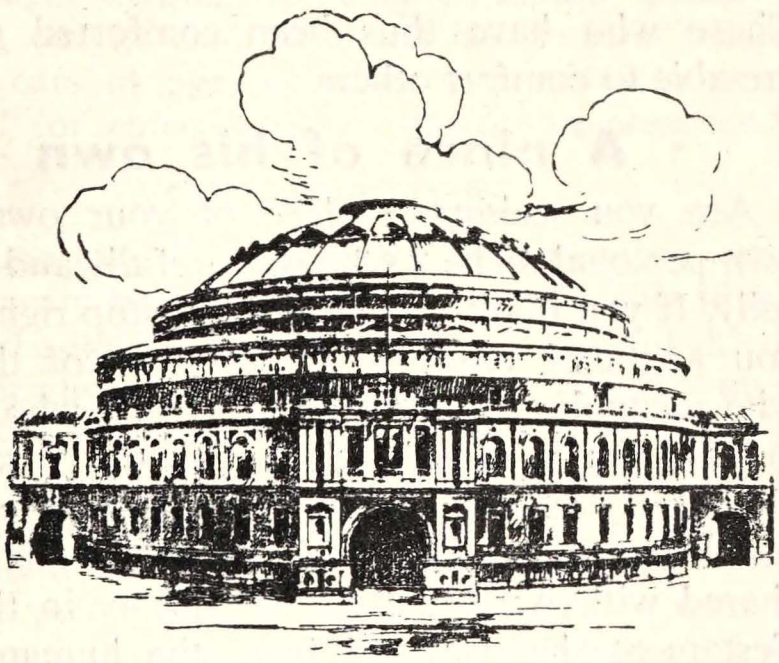
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CHOOSE WISELY

(Genesis 13 : 8-11)

By H. SPENCER (WHARNCLIFFE SIDE, SHEFFIELD)

AMONG the accounts of social strife which follow the fall is the illuminating interlude in Genesis 13. The herdsmen of Abram and Lot had been quarrelling about the question of pasture. Instead of allowing hostility and violence, Abram and Lot settled the issue by mutual agreement, "for," they said, "are we not brethren?" They parted, Abram going west to the sparse, barren, hilly country towards the sea, while Lot, having been given first choice by his uncle, pitched his tent towards Sodom and the well-watered, fertile Jericho plain.

Prospect

This Jordan plain, some twenty miles wide, stretching from Galilee to the Dead Sea, some 1,800 feet below sea level, and traversed by the River Jordan, which sparkles like a silver band running through lush, verdant pasture-land, is one of the most beautiful regions on earth. To the east it is bounded by the mountains of Moab and Gilead, blue and purple, and to the west lie the scorched red ravines and the escarpment of the Wilderness of the Temptation.

Appearances and reality

Not unnaturally, having his eye on the main chance, Lot chose the cities of the plain, Sodom, Gomorrah and Jericho. Life there would be affluent, the prospects and opportunities more promising, and there would be the security of establishment.

But what of the moral and social conditions in those cities? He failed to take this serious question into his reckoning. The cities of the plain were centres of vice, depravity and social decadence. Theirs was a very permissive society: "The men of Sodom were wicked and sinners exceedingly."

The rational and the eternal

Abram was left with the second choice, a land of rocks, ravines and sand, a country from which in later years he had to migrate into Egypt because of famine. Yet the future belonged to Abram, though he appeared to be the loser in the arrangement. God often makes Himself known to the trusting heart in the land of rocks, caves, ravines and sand!

The enigmatic truth

Think of Jacob at Peniel, Joseph in Egypt, Moses in Midian, Elijah in his cave, Peter in prison, Paul on the Damascus road, and John on Patmos. The Lord deceives no one as to the nature and conditions of discipleship. Paul was quick to learn this lesson (Romans 8 : 18; 2 Corinthians 4 : 17; John 16 : 33).

Divine intention

It has been said that "God's reward for fidelity is prosperity in the Old Testament, but adversity in the New Testament," but this is a superficial generalisation. Obedience to the will of God may not bring the easy way life, either immediately or subsequently. What it ensures is that we do not pitch our tents towards Sodom, however inviting the prospects may seem.

Second choice

In all life's contingencies the heart set on obedience to the will of God often has only a second choice, but it is just there that the Lord reveals Himself. His gracious voice is heard clearly calling the trusting heart onward and upward to a city not made with hands, eternal in the heavens, whose builder and maker is God, Jerusalem the golden. The assurance comes only when hope's anchor, tested in the storms and gales of life, has held fast to the rocks of divine promise. Those who have thus been comforted of God are able to comfort others.

A place of his own

Are you seeking a place of your own, your own personal niche? Choose carefully and prayerfully. If you think you know best, stop right where you are, and read again the story of the man who mistook appearances for reality, who trusted in his own wisdom rather than the wisdom of God. Lot failed to understand the nature of the privilege and quality of life which he might have shared with Abram. Like the farmer in the New Testament, he reasoned from the human standpoint and sought safety in the rational: the result was vexation of soul, disappointed hopes, frustrated ambitions and total loss (Luke 12 : 16-21). It could happen to you!



Margaret M. Ladlow's page

"For he was a good man . . ."

(Acts 11 : 24)

so another greatheart, a pioneer, a front-line fighter, a Christian gentleman in the truest sense of the word, has gone home to glory. When I heard the news of the sudden promotion of Willie Burton, precious memories of him came flooding into my mind, particularly of the times when he stayed in our home. He was a great favourite with children and ours were no exception. Out came his small stock-in-trade of beans and string and in no time at all, as I was dishing up our first meal together, he had the children enthralled with his conjuring tricks. After lunch the daily ritual began. " Mummy, is there time for a story ? " he would ask, and, on being assured of this, he would settle back in his chair, sometimes taking our small son on his knee, and begin one of his well-loved Congo folk tales. As we all listened with keen interest I felt that he was a classic story-teller in the tradition of Rudyard Kipling's *Just So Stories*.

HUMILITY

He was a most courteous, appreciative guest. His wants were few. We gave him a room overlooking the garden where he could write with the window open. He came downstairs one day and announced with delight that he had counted fifteen species of birds in our garden. After his last visit, at almost eighty years of age, he wrote a gracious letter of thanks " for entertaining an old tramp preacher "!

INSPIRATION

One morning I have cause to remember came several years later. He remarked unexpectedly to me, " Sister Ladlow, you should write! " He said this in a conversational tone such as one would use when saying " Pass the marmalade." I was nonplussed for the moment. He went on to elaborate his conviction. When I was asked to take over this very page his words came back to me with real insistence.

Other precious, sacred memories remain with us of our prayer times and the sudden glimpse of his loneliness and sorrow because of the loss of his beloved wife, when he opened his Bible and showed us her photograph. " I have no home now, all my belongings are in a suitcase as I travel around preaching," he would say, " and one day I want to return to Congo and be buried with my dear wife under the same tree."

I can never do full justice to his preaching ability, his grasp of the Scriptures and the unique endearing way he had of illustrating some of his talks. He once asked for the loan of my dustpan and brush and that night he brought them forth from under the pulpit Bible rest during his sermon to press home his point!

ARTIST

He loved beauty and always carried a minute sketch pad, paints and brushes with him. Many do not realise how highly his watercolours, sketches and oil paintings, particularly of the Africa he loved, were prized. The income he earned from this talent was used to build schools and churches and to finance many projects of the Congo Evangelistic Mission of which he was co-founder. Surely all Pentecostals and missionary-minded folk have read his books on Congo and its folk-lore which showed his wonderful knowledge of the country, its geography, customs, people and the transforming power of the gospel during the last sixty years.

CERTAINTY

This great man of God was a scholar, artist, author, traveller, missionary, teacher, preacher and, above all, a gracious humble Christian. After staying with us on the last occasion I discovered some pages of a discarded paperback copy of *Select Sermons by George Whitfield* in the wastepaper basket. I rescued one page with Mr. Burton's comments written in his neat, copperplate script and have kept it to this day. " Mr. Whitfield fulminates against Antinomian, Arminian, Papist, Socinian. Who ever bothers about what these terms may mean ? I certainly do not. But I know a salvation for ' whosoever will ' and know the terrible danger of resisting it. Sin, salvation, faith, love—these are the commodities in which I deal."

" He being dead, yet speaketh " and I rejoice to know that he is at this very moment enjoying to the full the glorious salvation of which he wrote in the presence of the Lord he loved and served.

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MISCELLANEOUS

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BIRTHS

BATH. On February 26th, to Jacqueline (née Jessries) and Roy Bath, of Salisbury Elim Pentecostal Church, God's gift of a son, Kevin Shean.

STREETER. On February 5th, to Diane and Phillip Streeter (pastor of Elim Pentecostal Church, Alexandra Park Avenue, Belfast), God's gift of a son, Simon Jeremy.

WITH CHRIST

BRAMBLEBY. On February 9th, Pastor William Napoleon Brambleby, aged 83 years, beloved husband of Margaret, passed into the presence of the Lord. "With Christ; which is far better." Officiating ministers at funeral: C. J. E. Kingston, W. R. Jones, H. W. Greenway, A. A. Biddle and Miss F. M. Munday.

McGILLIVRAY. On February 7th, Mrs. Mabel McGillivray, aged 89, veteran missionary and loving mother of Alec, Bruce, Grace, Ken and Vera. Officiating ministers at funeral: H. Burton-Haynes, L. Wigglesworth, R. B. Chapman, C. J. E. Kingston, I. R. Moore and W. J. Maybin.

SNOWDON. On January 13th, Miss Phyllis Snowdon, aged 57, beloved and loyal member of Elim Pentecostal Church, Sheffield. Officiating minister at funeral: A. V. Gorton.

ITINERARIES

The President:
March 20, Cheltenham; 25, Bath; 27, Exeter; April 3, Mansfield; 4, Derby; 5, Rotherham; 6, Sheffield; 7, Nottingham; 10, Gloucester.

London Crusader Choir with Douglas B. Gray:
March 20, Little Hallingbury; 21, Rochester (B.B.C. Medway broadcast); 27, Eastbourne (Congress Theatre); 28, Eastbourne; April 3, Welling; 11, Coldinghall prison, Bisley; 12, Royal Albert Hall; 17, Royal Albert Hall (male voice).

F. B. Phillips:
March 20, 21, Dundee; 23, 24, Edinburgh; 25, Kirkintilloch; 26, 27, Motherwell; 28, 29, Coatbridge; 30, 31, Paisley; April 1, Glasgow; 3, Greenock; 4, Clydebank; 5, Whitehaven; 6, 7, Carlisle.

Joseph Smith:
March 20-25, Selly Oak; 27-April 1, Winson Green; 3-8, Yardley.

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Friday, July 23rd, to Friday, August 6th

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COMING EVENTS

BOLTON. March 20-23. Elim Pentecostal Church, Higher Bridge Street. Spring convention. Preachers: J. T. Bradley, D. J. Green and G. Stormont. Convener: K. Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30.

CASHES GREEN, near Stroud, Glos. March 23-26. Elim Pentecostal Church, Springfield Road. Children's campaign conducted by J. Ridgeway. At 6.30. March 30 (and weekly thereafter). Sunshine Corner. At 6.30.

CLAPHAM. March 20. Elim Pentecostal Church, Clapham Crescent. Billy Graham film, "Two a Penny," at 7.30.

DAGENHAM. March 20-25. Elim Pentecostal Church, Green Lane, Becontree, Dagenham. Evangelistic crusade conducted by Mervyn Morgan. Sunday at 6.30. Weeknights at 7.45. March 28. Visit of Miss M. Hopper. At 11.15 and 6.30.

HEREFORD. March 20, 21. Elim Pentecostal Church, Clive Street. Twentieth church anniversary. Preacher: T. W. Walker. Saturday at 7.30. Sunday at 11 and 6.30.

HIGH WYCOMBE. March 27, 28. Elim Pentecostal Church, Lane End. Spring convention. Preacher: Eddie Smith. Music by The Second Advent. Saturday at 3, open air; 7.30, rally in the village hall, Lane End. Sunday at 11 and 6.30. April 9. Good Friday service. Preacher and soloist: T. P. Mullen. At 6.30.

HOLYHEAD. March 20. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Opening services at 3.30 and 7. Followed by an eight-day Crusade conducted by Alexander Tee. Weeknights at 7.30.

KENSINGTON. April 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, London, W.11. Pre-camp rally. Staff meeting at 3. Public rally at 7. Preacher: I. W. Lewis. Convener: D. J. Green.

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HEBREWS (continued)

believers have direct access into the presence of God; in Him the dividing veil has been torn apart. "What is required of all those who come," says Alan Stibbs, "is sincerity of purpose and absolute confidence that what Christ has done avails to make ours that full purification both within and without which was symbolised under the old ritual forms by sprinkled blood and freshly washed bodies" (Leviticus 8: 6, 23).

A Call to hold fast (v. 23). For "profession of our faith," the R.V. properly reads "confession of our hope." This second exhortation is to guard their hold on spiritual realities (Hebrews 3 : 6, 14) in the face of temptations to abandon their confidence because some promises remained unfulfilled. The Christian's faithfulness to his confession of hope should always be strengthened by the reminder of the faithfulness of God: "He is faithful that promised."

ALL THINGS ARE POSSIBLE (continued)

Thank God for the faithful few who kept things going.

We now have a place fit for people to be invited into. The Sunday school progresses rapidly. Pray for us that more souls may come to know the Saviour. Our building cost approximately £5,000, but it is now valued at £20,000.

Take heart! Your God will *and can* do all things, if you put Him to the test!

GET INVOLVED

The Public Transport Scripture Text Mission
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Theobalds Park
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WRITE FOR BROCHURE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. J. Day**

Monday, March 22nd — Luke 16 : 19-31

" And it came to pass " (v. 22).

There is nothing more certain than that we shall arrive at the place for which we have set course. The two men aimed for two different places; only one thing was common to them—*they both died*. One died a pauper, without ceremony, but the angels carried him to eternal bliss. The rich man died and was buried with pomp and ceremony, but no angels carried him to eternal bliss. He wakened to find himself in torment.

The poor man's prayers were answered. When the rich man saw the need to pray, his prayers remained unanswered. *It was too late.*

Today is prayer time; *tomorrow* we look for the answers.

Tuesday, March 23rd — Luke 17 : 1-19

" Offences will come " (v. 1).

Such is the state of the human heart, that, notwithstanding all the influences of grace and the promises of glory, men continue to sin against the Lord.

Jesus teaches the necessity of *avoiding* offences (vv. 1, 2) and how to treat an offending brother (vv. 3, 4). If we do not get the victory over offences they will get the victory over us—*and rob us of our joy.*

Offences will come, but *there is a place of quiet rest near to the heart of God.* Like the leper whose hope and joy were in Jesus, we have cause to rejoice in Him.

Wednesday, March 24th — Luke 17 : 20-37

" So shall also the Son of man be in His day " (v. 24).

We are privileged to live in the day of our Lord Jesus Christ and to receive of His love and grace.

The question put to Him by the Pharisees may have been political in thought, but the answer was spiritual—" The kingdom of God is within you " (v. 21). This is when the Lord reigns within our hearts, for there is no kingdom without a king.

He will come again and in power and great glory, with thunders and lightnings (v. 24; Zechariah 14 : 3-7; Revelation 16 : 5-18; 19 : 11). For our own good we must heed the warning, and never look back like Lot's wife. Read Hebrews 12 : 2.

Thursday, March 25th — Luke 18 : 1-17

" Men ought always to pray, and not to faint " (v. 1).

This is timely advice for us in our day of stress, strain, chaos, confusion, warring and weariness. Our stability is dependent on our persistence at the throne of grace.

It takes a determined person to break through to God sometimes. The fainthearted will be hindered by the many distractions. Such boldness requires humility of heart and truthful acknowledgment that we are unworthy. There must also be childlike trust, the trust an infant has in its parents. *Sometimes we reason and question instead of trusting the Lord.*

Friday, March 26th — Luke 18 : 18-30

" What shall I do to inherit eternal life ? " (v. 18).

The answer is: *nothing!* The work of redemption is finished—" Christ . . . died, yea . . . is risen again " (Romans 8 : 34). Our faith is in Him and His redemption.

The ruler needed the change of heart which comes from trusting and following the Lord. This change causes us to consider eternal blessings to be more desirable than temporal ones, and to think of others before ourselves.

In this day of grace we are privileged to have eternal life by receiving the gift of God (John 3 : 16). The words of 1 John 5 : 11, 12 are precious.

Saturday, March 27th — Luke 18 : 31-43

" Thou Son of David, have mercy on me " (v. 39).

It is beyond human understanding that Jesus, though He knew that He would not receive mercy at the hands of men, should grant mercy to men (vv. 31-33). We praise God that Jesus is Lord. Miracles are wrought by His hands and He grants mercy to sinners who come to Him. He is mighty to save and to heal.

Jesus had an inner strength to face death and at the same time to give life to others. There was no bitterness, no resentment; love prevailed over the things that were to happen to Him.

If only love could prevail in our hearts—for we have received of His mercy!

Sunday, March 28th — Luke 19 : 1-10

" This day is salvation come to this house " (v. 9).

The unexpected does happen. Curiosity often turns into salvation. Zacchæus was curious; he did not anticipate that this holy Man of God would condescend to talk to *him*. What was more amazing, He wanted to enter this extortioner's home. Jesus knew that by entering he could bring salvation to its occupants. *Salvation is where the Saviour is.*

How marvellous is the work when Jesus comes to a man! That man is moved to seek to make restitution. May our prayers be for more of the spirit of our Lord Jesus, which is condescending and uplifting.

The wise man does not refuse wisdom, regardless of how improbable the source may appear.

Youth and Prayer Secrets

By the National Youth Director (Alexander Tee)

NO prayer ever goes unheard. God is right beside you, eager to listen, anxious to help. He is nearer than the person for whom you are praying. God never needs to make a journey to answer your prayer. Never pray with the idea that your prayer must ascend a great distance before it reaches God.

FORGOTTEN SECRETS

We need to remember some vital things regarding effective prayer. We do well to be alone, to get into a quiet frame of mind, to think all around the problem about which we are to pray. Be practical. Ask yourself : " Are my desires the same as those of my heavenly Father, who is with me now in this room ? Am I at one with God's purpose in this ? " Until you get assurance from the Holy Spirit do not proceed. He dwells within you and, as you quietly relax in the holy presence of God, you will gradually find the Holy Spirit revealing God's will. How sad for James to have to say : " Ye ask, and receive not, because ye ask amiss " (James 4 : 3).

When a God-given assurance of how to pray has become alive within you your whole approach will be specific, fearless, full of expectation. You will know for what you are to pray and faith for the answer will be joyful and steadfast (James 1 : 6, 7). We often want something spectacular to happen ; such prayers rise from personal desire. The purpose and plan of God are of paramount importance.

ENEMY INTERFERENCE

When we know what we are to bring to God in prayer we must claim the answer. True prayer is always positive. Prayer is not an exercise in which we seek to push a reluctant God. Prayer drives back the principalities, powers and spiritual wickedness which are doing their utmost to thwart God's work and our prayers (Ephesians 6 : 12). When by prayer we have broken through the ranks of the Prince of the power of the air, we will see deliverance and victory wrought in the name of Jesus. Prayer is a spiritual weapon (2 Corinthians 10 : 4, 5).

We are often like a new apprentice surrounded by a host of switches in a great power-house. There is ample voltage, but he does not know how to operate the levers which can bring light and power to multitudes who are sitting in darkness. Desire is not enough ; we need to be taught how to operate the levers of spiritual things.

FAITH IS NOT HOPE

Faith in God is a force to be reckoned with. It is not human hope. Faith, which is born when the Holy Ghost brings divine revelation within, will be sure when asking. Our spirits must be at one with God's Holy Spirit who dwells within us, " for we know not what we should pray for as we ought " (Romans 8 : 26). The Holy Spirit will show us. He will give grace, wisdom, peace and direction in all things if we keep in the secret place and hear what the Spirit has to say. This demands our being on the right spiritual wavelength. Our whole life can be switched on in an endless communication with God, who knows no limitation. The Holy Spirit can lift us into the strata of the eternal, where we neither fear nor fumble. We must never allow mundane pressures to short circuit us from the power of His omnipotence, by which miracles take place, and through which we break into the supernatural. God is looking for young Daniels and Elijahs who can use this mighty weapon of prayer.

(NOTE. *The Elim Youth Movement Manual will be resumed later.*)

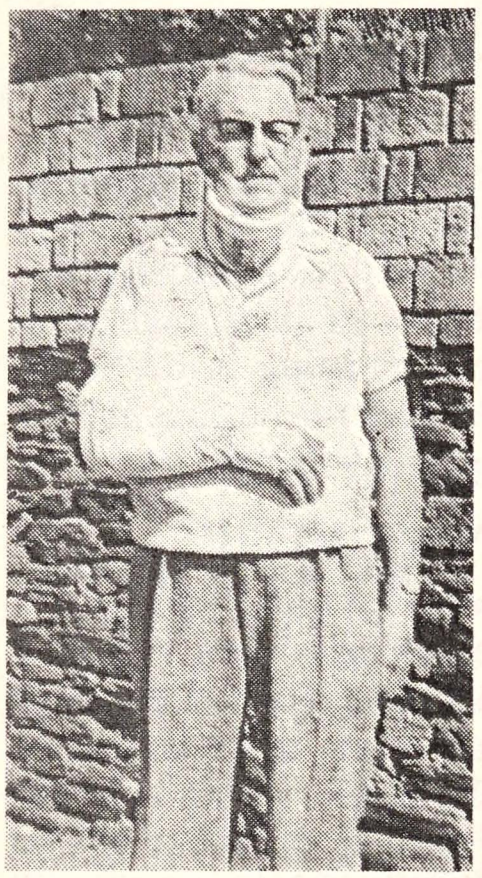
ROYAL ALBERT HALL
EASTER MONDAY

Every Crusader from thirteen years old upwards is EXPECTED to join the massed choir this centenary year of the Royal Albert Hall.

Alexander Tee.

TESTIMONY TIME

by John R. Tyler



IN November 1968, while following my occupation, I suffered a severe accident as a result of which seven cervical discs were displaced, causing curvature of my spine both ways, and my right arm became useless. I was in terrible pain, despite the influence of pain-killing drugs. I had to sleep on a wooden bed and take very strong sleeping tablets, but after about two hours I would wake up because the pain was so intense.

WORSENING PAIN

I went to hospital and was put in a head and neck brace, my right arm being placed in a sling, as the photograph shows. I was given physiotherapy and deep heat treatment and my spine was stretched on a rack, but all to no avail. I seemed to be getting worse. For seven months the pain grew steadily more severe.

I had gone out for prayer, and I think the whole Caerphilly Elim Pentecostal Church (of which I am a member) prayed for me at that time, but nothing seemed to happen, though my faith was strong, as it still is.

GOD SPEAKS

In the end the pain became unbearable. I could not stand it any longer and prayed that the Lord would take me home. Then in June 1969 our minister, Rev. John Cooper, went to Germany on a preaching campaign. While there God spoke to him and told him that I was in great pain. It was so real that he had to get out of bed at 2.30 a.m. to pray that God would undertake and heal me.

The pastor did not know that from Monday to Wednesday that week I was in such agony that I did not know what to do with myself. I went to bed on the Wednesday night, taking three sleeping tablets to try to get some relief.

HEALED

Praise God, on the Thursday morning I got up —and *the pain had completely gone*. The use had come back to my right arm and I was able to take the head and neck brace off. **I have not worn it since.** Our God is a good God ; He still cares and undertakes. On the Saturday of that week I had a card from Germany from our pastor telling of how God had spoken to him. The card was dated Wednesday evening.

I am now able to use my body in His service— but that is another story !

To God be the glory !

(Mr. Tyler is very active in the tape recording field of ministry. He reaches at least 800 people every week with gospel music and ministry.— EDITOR.)

" LOVE thy neighbour . . ." Our neighbours include those women drivers who hold us up in a line of traffic ; those drivers who cut in front of us ; those pedestrians who hesitate halfway over safety crossings.

Christ once illustrated this point with a very famous story about four other road users. The highway was the one between Jerusalem and Jericho. Three out of four failed in the road courtesy test that day.

World Christian Digest.

" 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.

THE ELIM EVANGEL

Vol. LII. No. 13 March 27th, 1971 5p

E. M. S. FEATURE PHOTOGRAPH



HERE COMES THE BRIDE !

Women preparing a bride of the Ndebele tribe for her wedding. The bangles on the women's arms and ankles are solid metal and cannot be removed. Such scenes as this are familiar to our missionaries in Transvaal, South Africa.

MARCH IS THE MONTH FOR SPECIAL PRAYER

The feast is spread—why not come?

(Luke 14: 16, 27)

By D. E. Edmonds (Pastor of Elim Pentecostal Church, Romsey)

THE preparations had been going on for days. Servants were bustling here, there and everywhere until a bountiful supply was made available for all. At last all was ready, the feast was spread and the invitations were sent out to the guests. The man who had just bought a piece of ground, surely he had something to celebrate. The farmer who had just obtained five yoke of oxen, he had every reason to come. That young man who had recently been married, he would have much to rejoice about! *"They all with one consent began to make excuse"* (v. 18). These who had so much for which to be thankful were ungrateful and despised the lavish provision made for them. The host had sacrificed, prepared, and given so much that they might participate, but these self-centred, self-sufficient, self-satisfied men had rejected it. They were too busy living to care.

Was the sacrifice in vain? Would no one partake? What would be the reaction of those with none of this world's goods? So the servants were sent out into the streets of the cities and towns and into the lanes of the countryside to compel all who would to come. *And come they did.* The misfits and drop-outs of society, the crippled and blind, the socially and physically unacceptable—all kinds were brought in and partook of that which was so sacrificially and so generously prepared.

"Come; for all things are now ready"

(v. 17)

This is a simple, sincere invitation. God does not only invite the nice, respectable folk, indeed Christ said that He did not come to call the righteous, but sinners to repentance (Matthew 9 : 13). This is an invitation to all. "Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool" (Isaiah 1 : 18). These were the deepest, fastest dyes. You may try to patch up your past, make resolutions, reform, do good, but you cannot cover up your life from God. Your own self-efforts cannot erase the stain of sin from your life. All sins, small and great, come up before Him as glaring colours. You cannot escape His all-searching eye.

"Come now, and let us reason together"

(Isaiah 1 : 18)

God is inviting you to decide. In these times nations go to great lengths conferring and reasoning in order to bring safety and peace to their countries. For peace with God and the safety of your soul, He invites you to reason with Him. One look at His holiness and we see the sinfulness of our life. Before His all-seeing glance we find ourselves guilty, helpless: "Vile, I to the fountain fly; wash me, Saviour, *or I die.*"

The invitation to come and reason contains a promise of pardon of the fullest force. Jesus Christ can remove the deepest stain of sin; this was why He died on the cross. God made man to have fellowship with Him, but through the fall this was destroyed and man was separated from God because of sin. Now through the cross of Christ the invitation comes to all. The sacrifice has been made so that you may participate in this feast. Christ has given His all. Come, though your sins be scarlet. Come, for all things are now ready. The feast is spread. Why not come—*just as you are*?

Church reports

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

On a recent Sunday evening ten young people were baptised. In this unusual service, witnessed by 170 people, seven young men, some students from the local College of Art, were among the candidates. Three of them, friends who came together for salvation a few weeks ago, stood in the water to witness each other's baptism. All the young men said "Praise the Lord!" as they came out of the water. Three young ladies, one a student from Norway, also identified themselves with Christ. One young lady asked to be baptised with her head uncovered so that her long hair might be included in her total immersion.

Each person heard their Scripture Promise read by Pastor G. A. Wright. There were many "Amens" and "Hallelujahs," especially when the Pastor said from the baptistry that several of the young men had come to the Lord as the result of the witness of one young man, a Cheltenham Crusader.

An appeal resulted in hands being raised, indicating the need for a further baptismal service very soon.

L. C. QUEST.

CASHES GREEN **Pastor: R. J. Teague**

It was standing room only at the Cashes Green Church for the Annual Prize-giving Service, which was convened by the Church Leader, R. J. Teague. The Sunday School Choir thrilled the congregation with their singing.

Teachers of the Junior department did not have the night off either, as Mrs. F. Wagner was at the piano and Mrs. J. Teague recited. A group of the teachers sang a hymn.

Birthday wishes were sung to Mrs. Bowkett. Her husband gave the message and expressed words of encouragement to each child as he presented the prizes.

God's presence was felt as all worked to make it an evening to remember.

(MRS.) BERYL BURFORD.

Book review

The Patmos Letters, by Dr. F. A. Tatford. Published by Prophetic Witness Publishing House. Price 32½p, postage and packing 2½p extra.

FROM the prolific pen of Dr. Tatford comes a most useful study of the Letters to the Seven Churches. In his opening chapter he points out that the Letters, while addressed to particular communities, have meaning for the Church in every age, and, though acknowledging that they may be descriptive of the various periods of Church history, he rightly warns against over-emphasis of this line of interpretation.

Each Church is given two chapters, one in which the historical and geographical settings are described and one in which the implications of the Letter are discussed. There is a great deal of valuable material in this book and it will be warmly welcomed by all who wish to study these highly relevant chapters of the New Testament.

J. LANCASTER.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal Church)

QUIZ NUMBER 90 OPPOSITES (Part 1)

The blanks in the following quotations are words of opposite meaning. Can you name them?

1. **"Ye have heard that it hath been said, Thou shalt - - - - thy neighbour, and - - - - thine enemy."**
2. **"But I say unto you, Love your enemies, - - - - - them that - - - - - you."**
3. **"What I tell you in - - - - - - - -, that speak ye in - - - - -."**
4. **"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the - - - - - of all seeds: But when it is grown, it is the - - - - - - - - among herbs, and becometh a tree."**
5. **"Fear them not therefore: for there is nothing - - - - - - -, that shall not be - - - - - - - -."**
6. **"The angels shall come forth, and sever the - - - - - - from among the - - - -."**
7. **"No man putteth a piece of - - - cloth unto an - - - garment."**
8. **"I am not come to call the - - - - - - - - -, but - - - - - - - to repentance."**
9. **"He that - - - - - - - his life shall - - - - it."**
10. **"For he maketh his sun to rise on the - - - - and on the - - - -."**

ANSWERS

1. Love, hate (Matthew 5:43)
2. Bless, curse (Matthew 5:44)
3. Darkness, light (Matthew 10:27)
4. Least, greatest (Matthew 13:31, 32)
5. Covered, revealed (Matthew 10:26)
6. Wicked, just (Matthew 13:49)
7. New, old (Matthew 9:16)
8. Righteous, sinners (Matthew 9:13)
9. Findeth, lose (Matthew 10:39)
10. Evil, good (Matthew 5:45)

STUDIES IN THE EPISTLE TO THE HEBREWS (12)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A Call to Mutual Consideration (10 : 24, 25). " We ought to see how each of us may best arouse others to love and active goodness " (N.E.B.). Believers should give themselves to the ministry of mutual help and encouragement ; this will never be accomplished unless we " meet together " (v. 25, Moffat). The exhortation not to forsake the assembling of themselves together arises from what is stated in the previous verse. Some had ceased to attend the Christian gatherings (" as the manner of some is "), but, whoever they were, their example was not be followed ; on the contrary, true Christians were to use such opportunities for mutual encouragement. We cannot expect understanding or encouragement in spiritual matters from unbelievers, no matter how close they may be by ties of blood and nature ; believers must therefore regard it as their sacred duty to safeguard the occasions of the coming together of the people of God.

In the days of the Early Church, Christian teachers had to deal with a difficulty which sorely troubles the Church now. To encourage the believers " to meet together," a very forceful motive is added : " so much the more, *as ye see the day approaching* " (v. 25). If this Epistle was written prior to A.D. 70, for its first readers these words referred primarily to the destruction of Jerusalem ; yet " the day " cannot be limited to that catastrophe. With this writer, as with other writers of the New Testament, " the day " seemed to include the return of the Lord. In the wisdom of God, the fact that centuries were to elapse between the fulfilment of the two parts of the Mount Olivet prophecy (Matthew 24)—the fall of Jerusalem and the return of the Lord—was curtained from them. By withholding the knowledge of " that day and that hour," God has encouraged each generation to hope that Christ would return in their own lifetime, and has therefore strengthened them in their expectation and faith. With us today, the paradox would be if after almost twenty centuries we should be in danger of forgetting the certainty of God's promises and of neglecting " the assembling of ourselves together " as the Lord's return is daily drawing near.

A Call to a Full Response (vv. 26-39). The writer, having exhorted his readers to make a full response (vv. 19-25), now considers the alternative : wilful apostasy and determined rebellion. The emphatic verb " wilfully," which is placed first in the Greek for emphasis, stands in contrast with sins of weakness, ignorance and error. It is the flagrant rejection of Christianity that is under consideration. The people in mind are those who have received the truths of Christianity as a system of beliefs, but *without any personal experience* of saving faith. " To have understood the significance for themselves of the one sin-offering which God has accepted," comments Hewitt, " and then reject it deliberately, would be to sin against light and knowledge, and no other sacrifice existed which could be of any assistance to them." " There remaineth no more sacrifice for sins " (v. 26), not only because the one final, sufficient sacrifice has been rejected, but also because such a sin is unforgivable. For the wilful apostate there remains nothing but the terrifying prospect of the judgment of God. If no mercy was shown to him who despised the lesser Law, what shall be the consequences of despising the better covenant (vv. 26-31) ? The author turns again to encouragement to go forward in faith (vv. 32-39).

Look Back (vv. 32-34). There is always a cost to discipleship. These Hebrew Christians had already endured trials and persecutions, even to the loss of material possessions, and they had accepted these experiences, being fully persuaded of their better,

permanent treasure in heaven (2 Corinthians 4: 16-18).

Look Forward (vv. 35-39). Believers, having paid the first cost of discipleship, may, through resentment or pressure of trial, be tempted to cast away in a rebellious spirit the assurance that led them to take the first stand. So readers are urged to make a full response to the cause of their Christian hope, to march on in faith and to realise that their confidence had not been misplaced. The appeal is for endurance, for patience, so that having done the will of God they may receive the promise. This call is supported by a quotation from the prophet Habakkuk (2: 3, 4) that the consummation of the divine purpose (here identified with Christ's second coming) will come and will not tarry. Meanwhile faith is the secret of holy living and patient endurance.



THE FIELD SUPERINTENDENT'S NOTES

THE TWENTY TOWN CRUSADES

INTO my office have come reports from the majority of the towns where our evangelistic endeavours were highlighted recently. These really united efforts were financed not from the Evangelistic Fund alone, but in conjunction with the churches themselves and with the local Presbyteries.

Encouraging

Church after church spoke appreciatively of the practical help and interest and especially of the visits paid to the churches beforehand by members of the Evangelistic Committee. This personal involvement and experienced advice proved to be encouraging.

Decisions

The unstinting, sacrificial work of the campaigners brought high praise and the ministry in general appears to have been of high quality and to have challenged and stimulated the churches, quite apart from its reaction upon outsiders. Decisions were not made everywhere but it would appear that in the limited period of the crusades in the vicinity of 100 adult decisions, many decisions by children and a number of rededications were recorded. These are being followed up energetically. We invite readers to pray for these who are new to the faith. Some healings and baptisms in the Spirit were reported, too. We thank our team of evangelists for their zeal and consecrated passion for souls.

Schools

One outstanding feature, to my mind, is that as a result of these special meetings in at least two towns schools have opened their doors for our local ministers to take assembly for the scholars. This is evangelism in perpetuity and it proves that these are doors which, when they are knocked, will be readily opened.

New branches

Moving stories have been related of young people broken before the Lord and weeping for pardon, of families being converted and bringing along relatives to subsequent meetings, where they, too, have found Christ as Saviour. In certain towns a particular work has been achieved among children, and new Sunshine Corner and youth branches have been established as a consequence.

Impact

In one town 8,500 homes received Christian literature, in another 3,000, and so forth. Hundreds of families across the country have been visited personally by our ministers and their helpers and have been introduced to the local Elim Pentecostal Churches. One church hired a coach to transport people from surrounding estates to the crusade. All this initiative and activity must ultimately have an impact on the populace.

Annual programme

Some towns proved to be hard fields and little response could be seen, but this has not deterred the Evangelistic Committee from looking to the future and already plans are taking shape for a similar venture later in 1971. If you would like to share in the continuity of this annual programme please send a contribution marked " Twenty Town Crusade " and thus help to spread the glorious gospel.

R. B. CHAPMAN.

E.W.M.A.

Report by Gladys M. Gorton

(Secretary)

THE Elim Women's Missionary Auxiliary is five years old this coming May. All of us have recognised the value of working together in the unity of the Spirit. The outstanding results prove this.

Being women, we have appreciated individually being needed and have therefore manifested the ministry of caring by practical Christianity. The feeling that we care must be a fine fillip to each of our missionaries. As they remember you, they rejoice. The aged apostle Paul rejoiced over the generosity of the Philippians. Paul's expression of thanks showed how he sensed their love for him. "It has been a great joy to me . . . you have shown such interest in my welfare. . . . It isn't the value of the gift that I am keen on, it is the reward that will come to you because of these gifts that you have made" (Philippians 10 : 17, Phillips).

You—mothers, housewives, widows, semi-invalids, single girls, O.A.P.s—have laboured so nobly. This heartfelt vote of thanks from the Missionary Council, the missionaries and me comes to you all, especially to the pastors' wives who have wholeheartedly supported.

Prayer for revival

Remember every midday to pray : "Lord, send revival to Britain and to our mission stations." This may not be the most convenient time for you to pray, but we can lift up our hearts in prayer wherever we may be.

Light through literature project

This year's target is £3,500 and we are full of expectation that at the Annual Conference we shall exceed all previous records. Already the work has benefited and negotiations are being made now for the purchase of press machinery for two of our field presses.

S.O.S. project

This is still used for priorities, e.g. a roof for a new church in Tanzania, domestic electrical installations for Pastor and Mrs. Norton's house in Penhalonga (which needs major repairs as it has been unoccupied for quite a time). Pastors Don Norton and Alan Renshaw started work on it as soon as the Norton family arrived, though Miss Olive Garbutt had already commenced the much needed alterations.

Old Christmas cards

Our missionaries in India like these just as they are as they use all the card. For Tanzania, Ghana and Guyana, send the fronts of the cards only ; cut round the edges with pinking shears. Do not send R.C. pictures or those of pagan influence or depicting Santa Claus.

Urgently needed

Christian literature and Bibles are urgently needed for Guyana and Ghana. A special request has come from Mrs. Sally Prentice for Bibles in Madras, India. Please do not send any more scrap books to Guyana. Hymn books are required in Guyana and for Pastor and Mrs. Prentice, India.

Food parcels

Please send by letter post, 2—4lb. in weight. These are required for India and Tanzania and should include dried fruit, milk powder, cake-mix, flour, sugar, sweets, tinned salmon, tinned meat, tinned butter, Oxos, dried soup.

Mini-buses

Pastor Wigglesworth is negotiating for our **third** mini-bus. We trust that we will have the fourth for the Annual Conference. Make an all-out effort ! Approximately 1,250 Green Shield stamp books are now required to purchase a mini-bus. S. & H. pink stamp books can also be used.

A lovely gesture

Mr. Padley, the beloved father of Mrs. Margaret Ladlow, died recently and Mrs. Padley requested that, instead of flowers, money be given to E.W.M.A. This will be used to sow gospel seeds. God grant that many perennial flowers will bloom in eternity through this !

THE GREATNESS OF LOVE

" The greatest of these is love "
(1 Corinthians 13 : 13)

by H. BURTON-HAYNES

PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

MORE than one hundred years ago, Henry Drummond, the author of *The Greatest Thing in the World*, an exquisite exposition of St. Paul's great hymn to love, was born at Stirling. He became a man of distinguished presence, of tall, lithe, handsome form, of steady, piercing eye, of courteous, gentlemanly bearing, of happy, genial temperament. " After a lifetime's intimacy," said Dr. John Watson, " I do not remember my friend's failing." D. L. Moody, his personal friend, paid this tribute to him : " Quite a number of Christians make an occasional excursion into the thirteenth of First Corinthians, but Drummond lived there continually." While still in his twenties, Drummond was appointed Lecturer in Natural Science at the Free Church College, Glasgow—a chair he held to the end of his life.

A life need not be great to be beautiful. There is as much beauty in the smallest flower as in the lofty tree, in the flashing diamond as in the majestic mountain, in the tiny insect as in the mammoth. A beautiful life is utterly unselfish ; this is attainable only through communion with the selfless Christ. Christian discipleship, the outflowing of the Christ-conquered heart, is one of the most attractive things to be observed on earth. The humblest believer, by becoming a disciple of Jesus, is morally elevated to a place of true greatness.

" Love," argues the apostle, " vaunteth not itself, is not puffed up." These two qualities are closely related. " Is not puffed up " refers to inward disposition, " vaunteth not itself " to outward conduct and behaviour. Because men are puffed up, they vaunt themselves. Because they have an exaggerated sense of their own importance, they strut and swagger. The man who is third cousin to a duke never allows you to forget it ; the duke himself makes no fuss about it. Love has no need to vaunt itself or puff itself up. *It is the greatest thing in the world.*

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EDITORIAL

WE would strongly plead for a true celebration of Easter, so soon to be here. The secularisation of our society proceeds apace and it behoves us to witness to our faith by using the opportunities provided by the ancient festivals. Sunday school staff will do well to pray for power in presenting the sacred subjects of Calvary and the Resurrection. No doubt our preachers will be guided to prepare to cover as much as possible of these amazing events. We shudder to recall how many sermons are preached at Passiontide that have little or no bearing on the glorious death and rising again of our Lord. This cannot be right. Let us not take knowledge for granted. God help us to proclaim the Easter message with penetration.

☆ ☆ ☆

The secular world will contemplate just another Bank Holiday. We fully appreciate that Christians need rest and recreation, too. But our priority should be God's House. We are thrilled with the support of our conventions, but we feel an urge to press for an all-out effort to back home especially our Royal Albert Hall and Trafalgar Square meetings on Easter Monday. These annual demonstrations of loyalty to and love for our movement are a cause for hearty thanksgiving. They are a vital part of our overall witness. No doubt many will be praying already. May the famous square and auditorium once again see mighty things done for the glory of God!

☆ ☆ ☆

The youth choir is always a marvellous feature. We are privileged to have talented accompanists and the ministry of that fine conductor Douglas B. Gray. The way he brings music from the massed choir after so brief a rehearsal is absolutely outstanding. We trust our young folk will rally round and respond wholeheartedly to the efforts of our National Youth Director to enlist their support.

☆ ☆ ☆

It is our privilege to minister in many places and we have heard over the years many testimonies to the receiving of salvation, renewal, healing and the baptism in the Holy Ghost at our Easter Monday meetings. Many have to sacrifice and travel long distances —but how very many have learned to thank the Lord that they made the effort.

☆ ☆ ☆

May we mention for your prayers the work of Headquarters in connection with Easter Monday and the ministry of every one who will take part, not forgetting the ushers, bookstall workers, musicians, conveners, preachers—the list is large but, as our 1971 Conference slogan declares: HOW GREAT IS OUR GOD!

THE BAPTISM IN THE HOLY SPIRIT

A study by Leon C. Quest

Is this doctrine scriptural ?

Yes ; read Matthew 3 : 11 ; Acts 1 : 8 ; John 7 : 37-39 ; Luke 24 : 49 ; Acts 1 : 4, 5 ; Acts 2 : 4-38.

Is the Baptism of the Holy Spirit received at conversion ?

No, it is not.

1. The Disciples were saved men—they had their " names written in heaven " (John 15 : 3 ; 17 : 6 ; 13 : 10 ; Luke 10 : 20), but Jesus told them to " wait for the promise of the Father." It was still in the future (Luke 24 : 49).

2. The Samaritans were converted and had great joy, many were healed (Acts 8 : 5-8), but they did not receive the Baptism until later (Acts 8 : 12-17).

3. The Apostle Paul was converted on his way to Damascus (Acts 9 : 1-6) and received the Baptism three days later (Acts 9 : 17).

4. The twelve men at Ephesus were saved men —" disciples "—but had not received the Holy Ghost Baptism (Acts 19 : 1-7).

Who can receive this glorious experience ?

Not only the Apostles, or Jews, or people who lived in the days of the Apostles, but all saved people in every age can receive (Acts 2 : 38, 39).

1. Down at the house of Cornelius (a Roman) they received it eight years after the Day of Pentecost (Acts 10 : 44-47).

2. The disciples at Ephesus (Greeks) received it twenty years after the first outpouring (Acts 19 : 1-7).

3. Multitudes are receiving it today. It is *for you*.

Is it simply a privilege, or is it a duty, to seek this infilling of the Spirit ?

We are commanded to seek it and are not obeying God fully unless we do (Ephesians 5 : 18 ; Luke 24 : 49 ; Acts 1 : 4 ; Zechariah 10 : 1).

What are the purposes of the Baptism ?

These include power for service, in prayer, in unfolding the Word, in witnessing for Christ, to overcome sin (Romans 8 : 26 ; John 16 : 14 ; Acts 1 : 8 ; Luke 24 : 29 ; Acts 9 : 17-20).

What is the outward evidence of the Baptism ?

Speaking in other tongues as the Spirit gives utterance (Acts 2 : 4 ; 10 : 45, 46 ; 19 : 6 ; 9 : 17 with 1 Corinthians 14 : 18 ; Isaiah 28 : 11 with 1 Corinthians 14 : 21, 22).

What are the conditions to be met before receiving it ?

1. Repent and be baptised in water (Acts 2 : 38).

2. Obey God fully. Consecrate your life to His will and service (Acts 5 : 32).

3. Pray for it (Luke 11 : 13 ; Acts 1 : 14).

4. Praise God for it in faith (Luke 24 : 49, 52, 53).

Do you want this enduement of power from on high ?

COME, SEEK, PRAY, " TARRY UNTIL " !

MONTH OF PRAYER IN MARCH

THE emphasis upon **A BURDEN OF PRAYER** as a matter about which we should pray will have been noticed by our readers in recent weeks.

I feel, and readers will share this feeling, that we may, and do, pray as a result of requests made to us, or because we delight to pray, or because need prompts us to pray.

But a **BURDEN OF PRAYER** is born only of the Holy Spirit. Paul states " I will pray with the spirit and I will pray with the understanding also." The Hebrew prophets knew something of " *the burden of the Word of the Lord.*" Paul writes in Romans 9 : 1-3 and 10 : 1 of his burden for his nation.

Daniel's **burden for his nation** caused him to pray through for three weeks in faith until the answer came to him.

JAMES T. BRADLEY.

"FERVENT in spirit; serving the Lord" (Romans 12:11).

"Never let your zeal flag" (Moffatt).

PASSION

What is needed is men who not only possess academic ability, but men of passion whose souls are aflame for God. There is an absence of passion in life in general. The spirit of indifference is the curse in every walk in life. We are threatened by atomic warfare, communist ideology, divorce, delinquency, and an appalling drift from the Church. Apathy is a disease which is eating away the heart of this once-great nation. It pervades our national life at every level. It is seen in trade unions. The communists are negligible in number, but they gain power and position because rank and file members just do not bother to attend union branch meetings. Communism thrives on apathy. Do not blame communists for the troubles they cause; blame the indifference of the people.

This sad indifference is true of Christian organisations. Many are closing. Many churches are dying. Sunday schools are stumped for teachers. Churches drift on without pastors. Men leave the ministry for more remunerative positions. What will stop the drift? **Passion in the heart of the preacher.** We need men trained for the ministry, but no college, faculty or lecturer can impart passion. *Only the Holy Ghost can do it.*

When Jesus cleansed the Temple the disciples remembered Psalm 69:9 as characteristic of the Master's attitude to God's House: "The zeal of Thine house hath eaten Me up" (John 2:17). We need enthusiasm for God, His work and His House. Happy is the man whose soul is aflame. Nothing will be a burden to him, no task too difficult, no ministry too small or trivial.

Paul could say, "Woe is unto me if I preach not the gospel." He **had to** communicate the message of God laid upon his heart. So concerned was he about the salvation of his fellow-countrymen that he wished himself accursed from Christ for his brethren's sake (Romans 9:3).

At Ephesus twelve men were baptised in the Holy Ghost. Paul remained for three years and established a fine church under the shadow of heathen worship in the Temple of Diana. Difficulties arose, opposition grew, some were hardened, others disbelieved, some spoke evilly of the faith. What did Paul do—resign? No—he found a place for his converts in the school of Tyrannus and preached and taught there for two years until all who dwelt in Asia Minor heard the Word of the Lord both Jews and Greeks! Moffatt comments: "He continued the argument every day from eleven to four." I searched for Moffatt's authority and found it in *The Codex Bezea* where it reads: "from the fifth to the tenth hour." These hours were when the sun was at its



Notes of a challenging Service at Kensi

THE CHRIST

by

brightest, all work ceased, people had their siesta, schools closed, *but one man kept working.* He gathered his followers and preached the Gospel with a soul burning as bright and fiery as the sun in the high heaven. Here was a man driven on by the pressure and passion of his soul; he is the writer of our text: "Never let your zeal flag." After preaching from 11 a.m. to 4 p.m., Paul then went to some horrible workshop to labour far into the night to complete the task he began in the early morning (Acts 20:34).

This dedication is worthy of our Christian calling. You must preach because God has called you to your life's work. The writer to the Hebrews says that God makes His angels spirits (margin: winds) and his ministers flames of fire. Let us ask God to make our Pentecostal preachers firebrands for Him, ablaze with a white-hot love for God and with the burning fire of the Holy Spirit.

PERILS

Many trades have their dangers. Men are paid danger money for enduring hazards in their callings. The medical world talks of occupational diseases. Miners in the bowels of the earth breathe dust and contract pneumoconiosis. Workers with flour get dermatitis, stone-workers silicosis. Safeguards are necessary in many industries to prevent sickness, disease, injury, even death.

Your work is fraught with perils. You work on your own and because of this you must guard against indolence. Be as conscientious as the man who clocks in at work. Do not let other people waste your time. Give your people a reasonable amount of time, but remember that you are not to neglect the gift that is in you. You must read, study, meditate, pray, that your profiting may appear to all (1 Timothy 4:14, 15), thus saving yourself and those who hear you.

Guard against a love of popularity for its own sake. Some preachers want to shine, to catch the eyes of the crowd, and they resort to stunts. John was a burning and a shining light (John 5:35). If you burn for God you will be sure to shine, but beware of the apparent shining which has no passionate burning. Preach the Word, the cross, the

n by a beloved minister at the Ordination
e, London, on November 4th, 1967

MINISTRY TODAY

. Morgan

message, and leave your popularity with God.

Guard against debt. Money can be a snare, but the want of it can be a greater snare. It can be a minister's undoing. In days of easy borrowing your name is good security. You may be tempted to live beyond your means. Ministers see others prospering and they may be tempted to emulate them. We live in a materialistic world where great store is set on better houses, clothes, cars, gadgets. Better a thousand times to go without than to put your head into a noose which may hang you! Certain things are essential nowadays, even perhaps a car, but mind how you go. Cars do not run on air. **Avoid debt as you would avoid the plague**

Guard against hasty marriage. Young men should develop their ministries before marrying. Thank God for wives who are 100 per cent behind their husbands, who have accepted sacrifices, hardships, uncertain hours, late meals for unexpected visitors, frequent removals, problems with children's education. But may we be saved from wives who make ministers repent of their ordination, who are not happy until their husbands are in secular jobs earning higher salaries.

Beware of frustration. A minister knows what he wants and where he is going in the work, but sometimes he cannot get the help and co-operation of his people. Teachers leave Sunday school, members move away. He builds up the youth work and is criticised by the older ones; he concentrates on the mature and is blamed for neglecting youth. Everything he does is liable to criticism. You may even feel like asking for a change of appointment; even resignation may seem a way out. Remember your ordination, your vows to God, your pledges of loyalty, and take fresh heart. "I will make you fishers of men" is Christ's promise. "I will never leave thee nor forsake thee" is His solemn pledge.

PROFIT

As an institution the pulpit can still be a great power for good and for God. Preaching is God's appointed medium and still His greatest. Preaching is truth conveyed through the personality of the preacher. "Can a man be profitable to God?" (Job 22:2); no man can be more profitable to God than the preacher. He deals with eternal verities, eternal life, truth, salvation. The preacher's vocation is to fill the streets of Heaven and empty the pits of Hell. A divine prayed, "O God for a full Heaven and an empty Hell." He is God's ambassador, His representative, acting in God's place, in His authority, beseeching people to be reconciled to God (2 Corinthians 5:20.)

PREPARATION

Both preacher and people need to prepare. In the parable of the sower Christ described four kinds of hearers by comparing four kinds of soil into which the seed fell. These were the wayside, uncultivated and unprepared, stony ground, shallow and without depth, thorny ground, depicting those who are preoccupied with cares, riches and pleasures, and good ground, indicating honest and good hearts (Luke 8:15). "He that **heareth** My word" said Jesus. He also said, "Who hath ears to hear, let him **hear.**" The cause of the absence of blessing may lie with the congregation, who have arrived unprepared to hear what God has to say. The trouble may be your ear, not the preacher's tongue! Dr. White said. "The poorest sermon you ever heard had much more in it than you had grace to take home." The sermon which you thought was of no use may have been the balm of life to another.

PARTICIPATION

The congregation should take part in the sermon as well as in the remainder of the service. We must beware of the one-man ministry in which the pastor does everything. In true Pentecostal meetings there should be a response from the listeners. The wholehearted "Amens" and "Hallelujahs" are vital. Imagine a football team playing before a totally silent crowd; the game would die. Performers on a concert platform respond to the expressed pleasure of the audience. Such acclaim is natural and vital. *Should the preacher be expected to toil on with no encouragement, response or appreciation?* Seth Sykes tells of a fireman who tried to rescue a child from a Glasgow tenement. He was being beaten back by smoke and flames. Someone in the watching crowd said, "Give him a cheer!" The crowd responded. The gallant rescuer paused, then threaded his way through fire and smoke and brought out the child. He was spurred on by the crowd.

In his gallant efforts to save the lost do not discourage your minister. Cheer him! If he has been a blessing to you, tell him so. Give him your full support energetically; never let your zeal flag!

We recognise a succession of men since our Lord's day who have kept the fires burning. Men of zeal like Martin Luther brought the Reformation. John and Charles Wesley saved England in the eighteenth century. William Booth's motto "Blood and fire"

(*continued on page 14*)

CHARISMATIC CROSSROADS

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

by G. Wesley Gilpin

PRINCIPAL OF ELIM BIBLE COLLEGE

SPIRITUAL awakenings of significance and permanence have resulted from Bible reading and truth seeking. The pioneers of the Pentecostal churches of the world, in their reading of the Scriptures, sought for order and experience that approximated most nearly to that of the New Testament Church. In common with a great number of people throughout the world they had experienced salvation through repentance and faith in Jesus Christ. In their new-found joy they sought guidance on how best to live out that life for the glory of God as much as possible like the Saviour they loved. This quest for holiness (Christ-likeness) carried with it a desire to influence others, and the rank and file felt their inadequacy to do this and to maintain a consistent Christian witness. Driven to prayer, they enjoyed the strength that comes from waiting on God. As they read the records of the experiences of simple, primitive Christians, they saw in the Bible that, with the departure in person of Jesus, God had provided a Deputy, a Representative, who would give power for service (Acts 1 : 8) and enabling for ministry and worship (1 Corinthians 12 : 14). As they sought God, He in turn met with them (Acts 2, 8, 9, 10, 19) and thus, throughout the world since the turn of the century, has grown up a company of people calling themselves "Pentecostal." They possessed much in common with traditional Evangelicals, but with this more that they claimed spiritual power for service and endowment with spiritual gifts as recorded in the Acts of the Apostles and in 1 Corinthians. Enthusiasm marked their way of living and liberty characterised their forms of worship. Many of their fellow Evangelicals, who were not prepared to go all the way with Scripture, or who claimed that they interpreted these relevant Scriptures in a different way, took up arms against them. This drove these, with others who had been members of liberal or lifeless churches, to come out and form themselves into special Pentecostal groups, variously known.

For fifty years or more these groups have pioneered not only the great truths of salvation through faith in Jesus Christ, believers' baptism and the second advent, but the doctrines of divine healing and the baptism in the Holy Spirit. Over the last twenty years there has come a new awareness of the person and ministry of the Holy Spirit and His importance for the life and work of the Church in the last days. This has resulted in thousands of people in all denominations throughout the world claiming to have received the baptism in the Spirit, placing great emphasis on the sign of tongues. The new movement has been alternatively spoken of as "The New Pentecostalists" and "The Charismatic Revival." Almost all of those influenced by this revival are outside the traditional Pentecostal churches and have remained in their particular fellowships and denominations. They have felt they should remain there and thus seek to influence a very large cross-section of the Christian Church. This has been a bane and a blessing—perhaps more of the former than the latter. Unfortunately it has been observed that frequently a Pentecostal type of service and ministry has been an extra or a special addition to the general run of service in that particular denomination. Claims to having received the baptism in the Spirit, speaking with other tongues, have been made by Roman Catholics and self-confessed liberal ministers. This has provoked some Bible-loving people to think deeply and to reflect on the validity of such claims while these people remain in fellowships that can only be called heretical or anti-Christian. This state of things is not completely detached from the thinking and position of ecumenists, with whom doctrinal beliefs are sublimated to a great overall attempt to unite all believers in a "god" under one world-wide banner.

We therefore feel that the time has come to sound a solemn note of warning lest the exultance of true Pentecostalists in this latter-day visitation blinds them to the true position and maybe opens the door for them to be drawn into an amalgam of non-Bible-based fellowships and public occasions which, so far from advancing the cause of true Pentecostalism, will expose them to criticism from discerning non-Pentecostalists and in all put back the clock of witness to full gospel truth another half-century or more. Let the Pentecostalists of the seventies be warned by the fate of the Montanists and the more recent debacle of the Irvingite movement and the Catholic Apostolic Church. " To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." Let it be said that there is no denominational or heretical prison into which the beam of gospel light cannot pierce. In a sovereign way God can meet with those who " have not so much as heard whether there be any Holy Ghost " (Acts 19 : 2) *provided that they are willing to be doctrinally adjusted and brought up to date with what God requires*. No honest-hearted Cornelius need remain a stranger to Divine visitation provided he will seek guidance and advance into blessing in the God-ordained way (Acts 10). But let us remind ourselves that when the light comes into the prison it will bring the prisoner out (Acts 12 : 6-11). Those who claim that God has met with them outside of and in advance of their theological thinking (and He can) should seek to come up to " the measure of the stature of the fullness of Christ " or *their claims will be suspect*. There can be no such thing as a Roman Catholic Pentecostalist, but a Roman Catholic earnestly seeking God can become a Pentecostalist who will renounce the authority of the pope, acclaim the sovereignty of the Spirit, deny the mediatorship of Mary and confess " one mediator between God and man, the man Christ Jesus." There is no such thing as a Pentecostal Modernist, but God can meet with the Modernist, albeit at a point on the circumference of his faith, but if his experience is God-given it will lead him to acclaim that " all Scripture is given by inspiration of God . . ." (2 Timothy 3 : 16).

The revelation of truth in the Bible is full and final. The Church's doctrinal charter and pattern for living is all there. This is not set down to vary according to age and/or geographical location ; it remains unchanged in norm and principle for all people at all times. The approach to Biblical interpretation which takes experience as a key and standard and goes back to the Bible to interpret it thereby is not new ; it is the great error of liberal thought and neo-orthodoxy. I may not say : " My experience of God is such and such, let me see how this fits into what the Bible says." *I must go first of all to the Bible and inquire there as to what it teaches on human and divine relationships and find out there how I can best fall into line with those requirements that will lead me to inherit its blessings and so live out my new relationship in full and happy usefulness.*

Psalm 23—a revised version from Africa

God is my Father ; I shall have no need. He lets me rest under the blossoming cherry tree. He takes me up to the refreshing waterfall. He guides my heart. He leads me along the path of well-doing for Christ's sake. Though I fear death, I will not be frightened. For I will place my hand in His, and He will lead me where I cannot see. He will give me rice and tea as I need it. My cup is filled by His love. His love and peace will surround me until life's sunset ; then I shall dwell with Him evermore.

Sunday School Times.

THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates : First, " Is it true ? "
Then, " Is it needful ? " In your mind
Give truthful answer. And the next
Is last and narrowest, " Is it kind ? "
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

From the *Arabian.*

From T. H. Stevenson

"DYING is an important part of living." The words impressed me when spoken by a lady medical doctor in a B.B.C. interview about the care of cancer patients. When the news reader came in at the end of the interview his words about that particular sentence convinced me that a multitude of listeners must have found the words registering in their thoughts.

The thought expressed the need for patience and tender care by doctors and hospitals for those reckoned to be beyond human cure. Having known something of "the valley of the shadow," I was able to think in an involved, and yet detached, way of the experience of a patient, and more precisely of the Christian viewpoint of dying being an important part of living. Death is an enemy, the "last great enemy," and sin has injected the deadly sting, but neither aspect makes the act or fact of dying fearful. For the Christian, the author Joseph Addison's own final words ring true: "See in what peace a Christian can die."

Dying is an important part of living, but let me now add that living is an important part of dying. It is *the* important part of dying, since almost all die as they live. Death-bed repentances are not common. There were *two* thieves who died with Jesus, which so many are inclined to forget when they declare their intention to be like the dying thief. *Only one repented.* It is a very sad fact that advancing years take people speedily to the grave, without bringing them one step nearer the Kingdom of God. Too often it is true that "the majority of men devote the greater part of their lives to making their remaining years unhappy."

Living and dying are but important parts of what is most important of all, since "It is appointed unto men once to die, but after this the judgment." The judgment is all-important. Daniel Webster, the American statesman and dictionary compiler, when asked concerning the most serious thought he had ever contemplated, directly mentioned the day of solemn judgment before the Lord. There is a judgment day, and not only for the unbeliever. Though different in nature and purpose, there is a judgment of the Christian as servant and steward. Though many years have passed since hearing the prayer petition in one of my pastorates, I often ponder the earnest words a sister would pray: "*Help us to keep eternity's values in view.*"

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THE CHRISTIAN MINISTRY TODAY

(*continued*)

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O for a pity that yearns!
O for a love that loves unto death!
O for the fire that burns!

Father, forgive the cold love of the years
As here in the silence we bow.
Perish our cowardice, perish our fears,
Kindle us, kindle us now.

Lord, we believe, we accept, we adore,
Less than the best though we be.
Fire of love, burn in us, burn evermore,
Till we burn out for Thee.



Margaret M. Ladlow's page

Show me a penny

(Luke 20:24)

AT the risk of causing annoyance by referring to a subject which has caused such upheaval and much heart-burning in our national life, I feel I must mention the subject of decimalisation. I suppose most of us are heartily sick of the subject, but, with characteristic tolerance, we have bowed to the inevitable, not, however, without a backward glance to the days many of us remember when a penny was a coin of real worth. I must be in the same age group as Peter Grosvenor for I recall the years he remembers when he writes in the *Daily Express:* "I'm feeling in nostalgic mood this week. I remember the time when a penny bought a two-ounce bag of Dolly Mixtures or two Sherbet Fountains. You could buy some pretty good penny treasures at Woolworth's, too, from a cotton reel to a yard of elastic—enough for several catapults."

I understand that the great Marks and Spencer empire began as a Penny Bazaar in Leeds market place. The postal service commenced in 1840 with the introduction of the penny post and of course the stamp collector will never forget the Penny Black. As a coin the penny may eventually be forgotten, yet it may remain as part of our language for we say "a penny for your thoughts" or talk of being penny-wise and of earning an honest penny, not realising that in the Middle Ages a penny was actually a day's wage for a farm worker. The abbreviation "d" in £.s.d. stands for "denarius," the silver coin in most general use in the days of the Roman empire and current throughout Europe long after the dismemberment of the empire. The Halsbury Committee on Decimal Currency described it as "the impoverished aristocrat of our coinage."

The silver penny was the one with which our Lord was familiar and He used it to give one of His most astute, conclusive answers to His critics. It sent them away speechless in absolute amazement. His clear-cut pronouncement has been a guide to all His children: "Render therefore unto Caesar the things which are Caesar's; and to God the things that are God's" (Matthew 22:21). Recognising its value, our Lord spoke of the penny as the reward for service in His parable of the workers in the vineyard.

It certainly is not easy to manage one's finances in these days. The changing state of our economy, strikes and the peril of inflation produce instability. Nothing seems to become cheaper and for elderly and retired people on a fixed income it is increasingly difficult to make ends meet. One such lady was heard to ask how she could manage when the pound note in her purse was now worth only one hundred pennies instead of the two hundred and forty solid old ones!

No matter how we may regret it, the good old penny has gone and we shall have to jog along with new pence in our pockets. There have been many changes in the sixties and many more are planned for the seventies. We wonder what is in store for us if entry to the Common Market materialises. There is much apprehension today about our country's future prosperity both in trade and, more important still, morally as far as national integrity is concerned.

However, in the midst of all the changes there are certain values which never change; truth, righteousness, honesty and purity are as valuable to our national prosperity as ever they were, and any attempt to devalue them can only end in moral bankruptcy. The Word of the Lord is still true: "Righteousness exalteth a nation."

The Christian rejoices that heaven's currency never loses its value. As he walks not in the flesh, but in the Spirit, he can be assured that he is "laying up treasure in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal." As Paul reminds us, faith, hope and love abide for ever, and as he tells young Timothy: "godliness is useful and of value in everything and in every way, for it holds promise for the present life and also for the life which is to come" (1 Timothy 4:8, Amplified Bible).

Tho' life's changing values may vanish away,
And things that were real become dreams;
How blessed to walk with the Lord day by day,
And know He's as real as He seems!

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MISCELLANEOUS

EASTER cards for sale: twelve for 25p. Kathleen Partridge Book of Tranquil Moments, Pictures and Verse Through Spring, Summer, Autumn and Winter, 52½p. Postage paid. M.G.N., 69 Russell Street, Norwich, Norfolk. NOR 60K. C.2314

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ITINERARIES

The President:
March 27, Exeter; April 3, Mansfield; 4, Derby; 5, Rotherham; 6, Sheffield; 7, Nottingham; 10, Gloucester.

London Crusader Choir with Douglas B. Gray:
March 27, Eastbourne (Congress Theatre); 28, Eastbourne; April 3, Welling; 11, Coldinghall prison, Bisley; 12, Royal Albert Hall; 17, Royal Albert Hall (male voice).

F. B. Phillips:
March 27, Motherwell; 28, 29, Coatbridge; 30, 31, Paisley; April 1, Alloa; 3, Greenock; 4, Clydebank; 5, Whitehaven; 6, 7, Carlisle.

Joseph Smith:
March 27—April 1, Winson Green; 3-8, Yardley.

Miss O. Garbutt:
March 27, Dewsbury; 28, Wrenthorpe; 30, Barnsley; 31, Goldthorpe; April 1, Huddersfield.

DEDICATIONS

SLOPER. Ian Sloper, son of Mr. and Mrs. K. Sloper and brother of Suzanne and Julie, was dedicated to the Lord on January 10th at Llantrisant Elim Pentecostal Church. Officiating minister: John J. Glass. C.2345

TARLING. Philip Geoffrey Tarling, son of Mr. and Mrs. G. Tarling and brother of Michelle, was dedicated to the Lord on January 10th at Llantrisant Elim Pentecostal Church. Officiating minister: John J. Glass. C.2344

WITH CHRIST

BARROWCLIFF. On January 29th, Mrs. M. Barrowcliff, aged 89 years, of the Elim Pentecostal Church, Scarborough. "For ever with the Lord." Officiating ministers at funeral: J. Hyde and A. P. Johnston.

BATES. On December 28th, Mrs. Barbara Ada Bates, aged 73, passed into the presence of her Lord after a long illness. Founder member of the Elim Pentecostal Church, Newcastle. Officiating minister at funeral: David G. Woodfield.

BOURGAIZE. On January 24th, 1971, Mrs. Louise Bourgaize, aged 73 years, faithful member of the Ladies' Bright Hour, Vazon Elim Pentecostal Church, passed into the presence of her Saviour. Officiating minister at funeral: A. J. Downes.

OATES. On February 22nd, Mrs. Cora Oates, beloved member of Springbourne Elim Pentecostal Church, Bournemouth, passed into the presence of the Lord she loved. Aged 89 years. Officiating minister at funeral: J. Osman.

QUERIPEL. On January 21st, 1971, Mrs. Elvina Mary Queripel, aged 81 years, a faithful and loved member of Vazon Elim Pentecostal Church. Absent from the body, present with the Lord. Officiating minister at funeral: A. J. Downes.

COMING EVENTS

HIGH WYCOMBE. March 27, 28. Elim Pentecostal Church, Lane End. Spring convention. Preacher: Eddie Smith. Music by The Second Advent. Saturday at 3, open air; 7.30, rally in the village hall, Lane End. Sunday at 11 and 6.30. April 9. Good Friday service. Preacher and soloist: T. P. Mullen. At 6.30.

KENSINGTON. April 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, London, W.11. Pre-camp rally. Staff meeting at 3. Public rally at 7. Preacher: I. W. Lewis. Convener: D. J. Green.

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street and Newhall Hill. Good Friday at 11 and 6.30. Saturday at 7. Easter Sunday at 11 and 6.30. Monday at 7. Preachers: E. Dainton and L. Middleton. Tuesday at 7.30. Preacher: W. R. Jones.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Robin Rees. Convener: George Backhouse.

CROYDON. Elim Pentecostal Church, Stanley Road. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Pastors H. W. Greenway and T. W. Walker. Convener: W. J. Maybin.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 6.30. Saturday at 7.30. Showing of Billy Graham film "For Pete's Sake." Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. N. Chapman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 10.30 and 6.30. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 (united rally) and 6.30. Preachers: A. Hawkes and J. Crimp.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. S. F. Horne and W. West. Tea on Friday. Singing by "The Foursquares."

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Preacher: B. C. Richardson. Saturday at 7.30. Film, "The Power of the Resurrection." Sunday at 10.45 and 6.30. Preacher: L. Knipe.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: John Lancaster and R. J. Morrison. Convener: Edward J. Jarvis.

WHITEHAVEN. Elim Pentecostal Church, 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 (full tea provided). Preachers: J. F. Hardman and J. McBurney. Convener: K. J. Cave.

WIGAN. Elim Pentecostal Church, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (refreshments). Preacher: B. C. Richardson. Convener: John Seaman.

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D.2340

RESTORED

A U.S. whaler, driven off course, found a deserted brig among the ice-floes of the Polar seas. Deserted by her crew and guided by no human hand, she had sailed into those silent waters. Through untold perils her discoverers brought her into port. That staunch ship, which for two years had sailed among the frozen horrors of the Polar seas without a living soul on board, was H.M.S. *Resolute,* one of five vessels which the British Government had sent out to rescue the heroic Arctic explorer Franklin. The U.S. Government did a beautiful and noble deed. They refitted the brig from stem to stern, in every minute detail. With grateful courtesy the costly gift was sent across the ocean, given as a free will offering to the British Government. The glory of the deed was America's alone. No British seaman had helped to save her, nor was a farthing of British money spent on her restoration. Even the officers and crew who returned her were all American. There was nothing for Britain to do but to accept the restoration of the ship as a free and generous gift.

Your life may have been abandoned, drifting for years amid the perils of the world. In the mercy of God you have not yet sunk, but your danger is real. God would save you, restore your long-lost peace, and give you purity and a new hope, but He must do it all. He will not let you add one solitary item of your good works. There is absolutely nothing for you to do but to accept His gift. Will you say "Thank you, Lord, for saving my soul"? This is faith. Take Him at His word.

(Adapted from Dr. F. E. Marsh's *The Structural Principles of the Bible*).

J. A. WRIGHT.

THE FAMILY ALTAR

Scripture Union Portions

Notes by F. J. Day

Monday, March 29th Luke 19 : 11-27

" A certain nobleman went " (v. 12).

The panorama of events from the time of the Lord's departure to the time of His return is indicated in this parable. On His return He will find some faithful and others unfaithful, as were the Jews to whom were committed the oracles of God.

Soon Jesus was to take His departure from this world to receive the kingdom from His Father. Having received it, He will return expecting profit from those whom He left behind.

May we be found " abiding in the vine," bearing " much fruit " (John 15).

Tuesday, March 30th Luke 19 : 28-48

" Blessed be the King " (v. 38).

This King was different from all earthly kings. He rode on a borrowed colt. He wept because He felt for the city he loved. He called His house " the house of prayer." Human hearts often look for pomp, the plaudits of men, and a house of gaiety. Jesus was human, but with a more than human heart, one that broke with grief, that felt the insult of the wrongful use of His house.

No one can help us **with understanding** like this great King (Hebrews 4 : 15). He says, " Surely I come quickly " (Revelation 22 : 20).

Wednesday, March 31st Luke 20 : 1-18

" Then began He to speak . . . this parable " (v. 9).

This parable exposed sin and showed the extent to which sinful man would go to get his own way, though it be the wrong way. Christ knew what was in the minds of these questioners.

It is a terrible thing to expose sin, but it must be exposed to be healed. The doctor exposes to view the evil wound that he might heal it. Sin destroys our peace and happiness and the end is complete disaster (vv. 17, 18).

If the sin of another be exposed to us, may we seek to bring Jesus to heal it. Let it be a lesson to us not to follow in such sin.

Thursday, April 1st Luke 20 : 19-47

"Not a God of the dead, but of the living " (v. 38).

Men vie with God. They use the Word of God for malicious purposes, not realising that they must give account to Him.

Three questions divide the reading. In answer to the first question (v. 22), His enemies were made to understand that the ruling monarch must be honoured, and so must God (v. 25). Responding to the second question (vv. 28-33), Jesus made it plain that the Lord holds the key of death and all must give account to Him (vv. 35-38). All who are found worthy are equal in His sight. Dealing with the third question (vv. 41-44), He asked the questioners concerning David, who was referred to by the prophets as " Lord." He left them with this question as to who it really meant, **for it was He.**

Friday, April 2nd Luke 21 : 1-19

" In your patience possess ye your souls " (v. 19).

We love the tribute which Jesus paid to the widow who put two mites into the treasury (v. 3). It was not easy for her to drop in her small gift alongside the abundance which the rich man gave, *yet she could not give more than her all.* For this reason, Jesus made it clear that her gift was more precious to God than the munificence of the rich.

The faithful are warned of the terrible things to come upon the earth ; even the temple would be destroyed. It would require perseverance to endure such times. With the trials the Lord would grant grace. May we stand up and be counted and wait patiently for Him.

Saturday, April 3rd Luke 21 : 20-38

" Then look up " (v. 28).

This posture is worthy of any man, for the beasts are made to look down. Yet at times there are reasons why our countenances should fall. At such times we are to look up, for then this is specially needed.

The powers of heaven and earth will be shaken, but Jesus will come to deliver us (vv. 26, 27). He will come with power and great glory. Let us remember that the Word of the living God will stand for ever (v. 33). We can lift up our heads, for we are on the victory side. May we never be tempted to look to the world (v. 34). Look up !

Sunday, April 4th Luke 22 : 1-13

" Called the Passover " (v. 1).

How marvellous that Jesus should become our Passover, the Lamb of God without blemish (1 Corinthians 5 : 7) ! The commemoration of Israel's Passover, the preservation from the angel of death and the bondage of Egypt was turned into the communion of the body and blood of our Lord Jesus Christ. We spend many hallowed moments at the table of the Lord, the " guestchamber " (v. 11).

We are glad that the cloud of condemnation is lifted from us (Romans 8 : 1). It is a very humbling thought that He should die for us. Now He is our life and our salvation.

YOUTH PAGE

An open letter to every young person in Elim

My dear young friends,

Spring time and youth have much in common. The lambs are skipping with abundant life and the birds are singing their glorious melodies. I trust you are enjoying the abundant life which is ours in Jesus Christ. Keep young!

However, it is singing I want to write about. For the forty-sixth year we will have a splendid massed choir in the Royal Albert Hall on Easter Monday. This is the centenary of this world-famous building and we want to have 1,000 SINGERS this Easter for this great occasion. This is no easy target, but I challenge you with the question: CAN THE ELIM YOUTH OF TODAY DO IT? I SAY "YES, WE CAN!" Here is an idea. Why not invite a young Christian friend to come with you and help us to reach this exciting target? There will be a rehearsal in the building at 1.30 p.m. on Easter Monday and the pieces are very simple. For now, send an s.a.e. for a free seat in the choir (or two if your friend will come). Send it to: Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4, and tell him if you sing soprano, alto, tenor or bass.

Now then, young people, can I count on YOU to help me reach the target?

With very best wishes to you all,

Yours sincerely in His service,

Alexr Lee.

THE SECRET OF PEACE

MAN has much to boast about in the realm of scientific progress. The moon is now part of earth's conquest ; nothing seems beyond man.

We can build homes, but we cannot create love. We can make money, but we cannot buy satisfaction. We can control nature, but we cannot control ourselves.

One thing man has not achieved is the finding of true, inner peace. In a day of confused values it is far more desirable to have true peace than to leave a war-torn earth in search of other planets.

We seem like people who walk on streets that have no foundation, live in homes that fail to shelter, eat food that fails to nourish, while columns of smoke rise from our despair, hiding the stars. Life seems to be void of real meaning.

Man lacks inner peace. What kind of peace will make this a better world to live in ? Some think the answer is international peace. In all recorded history there have been only 200 years of concord among the nations.

Another thought is that we need industrial peace, for it affects so much of daily living.

The Bible makes it clear that the secret of international peace lies in individual peace. When men and women are at peace with God and with themselves this will affect international and industrial circles.

Jesus said " My peace I give unto you." The secret is to know the peace of sins forgiven. Only Jesus Christ can impart this when man comes to Him as an individual and repents of his sin. " Peace, perfect peace in this dark world of sin ? The blood of Jesus whispers peace within."

A. R. WILLIAMS.

(Acknowledgments to *Midland Chronicle*)

Theme : HOW GREAT IS OUR GOD

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For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252



The Secretary-General in action at the 1970 conference.

THE ELIM EVANGEL

Vol. LII. No. 14 April 3rd, 1971 5p

THE SEASHORE

" The same day went Jesus out of the house, and sat by the sea side " (Matthew 13 : 1).

Lord, I've traced your footprints in the sand
And now I see You
Sitting there beneath the changing oceans of the clouds,
Listening to the singing of the sea,
And the rhythm of the swinging tide.
Sunlight dances through Your hair, dazzling Your gentle eyes.
The shouting wind brushes that tanned face,
Lifting your flowing locks and tossing them into confusion,
Tugging, pinching at the folds of your garment
And swirling sand around Your sandalled feet.
A tang of salt pervades the air,
And birds, screaming with delight, wheel through the burning blue.
How soothing for you, Lord, to escape from the incessant babble of human voices,
To wander down the seashore,
Where liquid peace stretches as far as the eye can see
And crystal silence spills from behind untrodden skies.
Look, Lord, how those spumy waves race each other up the glistening sands
And rattle down the pebbly shore,
Laughing with glee as they fling themselves at the aged rocks,
Crashing into surf and scattering jewels of water high into the sunlight,
Slapping, splashing, gushing, gurgling,
In their frantic search for shells and coloured pebbles
Among dark crevices.
Lazy seaweed comes and goes in deep green waters,
The blue Galilean hills wobble in the morning heat
And a lonely bee sweeps past You, singing in the sunshine.
O the serenity, calm, hush, stillness, peace . . .
" There He is, over there on that rock. Lord, that problem . . ."
Herds of people tumble over the cliff-top in a flurry of dust and flying stones,
Like stampeding cattle, pushing, scrambling, shouting, wrecking the silence,
Pushing their way to reach You . . .
Time begins to beat her wings again
And You are swallowed up by the demands of men in a suffering world.

PHILIP E. STREETER.

Proclaiming the Truths of Pentecost

THE RIGHT WAY TO HEAVEN

(Matthew 22 : 11-14)

BY FRANK LAVENDER

(Pastor of Elim Pentecostal Church, Gloucester)

A MAN escaped from a prison in Suffolk and a newspaper reported that he had been recaptured while working for a firm of builders repairing a police station ! He certainly had a nerve—or, perhaps, he really wanted to work for law and order, but his way of life contradicted his better desires !

REFUSAL

The Lord Jesus told of a man like this. He went to a wedding feast by invitation of the bridegroom's father, the king of the land, yet the king had him thrown into prison before he could taste the food. A mixed bunch of folk had been invited to the wedding, so the king gave every guest a new suit to wear, but this man thought his own clothes were good enough and refused the king's suit. Having accepted the invitation, he should have kept the rules. By his attitude he insulted the king and the bridal couple, so he found himself in the king's prison instead of at the king's feast.

INVITATION

Heaven is God's home and only He has the right to invite us there. He has given an invitation to all to enter, on certain conditions—they must enter by the door and wear the right clothes. If you invited me to your home I would come to your door ; I would not bring a ladder to your window. If, at the appointed hour, you heard someone forcing an entry through your bedroom window you would not (I hope !) automatically think : " Ah, that will be Mr. Lavender arriving." You would assume that a burglar was there and call the police. If, in addition, your invitation said : " Formal dress will be worn," you would not expect me to come in slacks and sweater.

THE DOOR

God says that you must enter heaven by the door and that the door is Jesus Christ, who said : " No man comes to the Father, **but by Me.**" Those who try to get in another way He calls thieves and robbers.

GARMENTS

If you would enter heaven you must wear the suit of salvation which Jesus died to obtain for you. You may hold a high opinion of your morality, religion and good works, but God says that these are not good enough for Him. *If these things were good enough Jesus would not have had to die to save us.*

THE RIGHT WAY

Jesus said that many will be surprised to find themselves shut out of heaven. Some will cry, " Lord, open the door to us." Others will say, " We had a meal with You, You visited our home." Some will claim " Lord, we have worked miracles in your Name." To all He will reply, " Depart from Me ! "

It is, therefore, very important that we should be right about this matter. We must accept the salvation which He offers us and must enter the kingdom of God by the only door He has opened. If we try some other way we shall certainly be kept outside. **Recognise your sin and your need of Christ and let Him save you.** You can then know without doubt that heaven is your home and that God is your Father.

ELIM NEWS

LLANTRISANT **Pastor : J. J. Glass**

The new year saw the beginning of a new venture in the Llantrisant Elim Pentecostal Church—the opening of a boys' club, held every Saturday morning. At the first meeting only ten boys attended, but now there is a membership of fifty-six, with an average attendance of forty.

Our pastor is well supported by two junior leaders, who assist with the various activities. The emphasis on enjoyment embraces the spiritual side



also and the teaching of choruses and memory verses is something into which the boys willingly enter.

A camp is being organised this summer and a number of our boys will be going. It is hoped that they will benefit spiritually and physically.

Time will tell how successful our new venture is going to be, but we believe that our boys' club will be a fruitful method of outreach among the youth of Llantrisant. NOEL RICHARDS.

SCUNTHORPE **Pastor : J. H. Noddings**

We would like to report that Pastor T. E. Francis's last fight was not in vain, for the work, which was revitalised by his short but sincere ministry, is now bearing the fruits of his last labour of love.

The church is going through a period of spiritual enlightenment and we have the evidence that in the hearts of men, women and young people the desire is for a closer walk with God. A new depth of sincerity has been found. In the past few months we have had the joy of seeing eleven candidates going through the waters of baptism, including an eighty-two-year-old man, and thirteen friends receiving the right hand of fellowship.

Our present minister and his wife have begun junior church meetings on Sunday mornings, with "Sunday extra" in the afternoons, which is comprised of film strips, Bible quizzes, etc. We feel very definitely that God's hand is upon us and upon our pastor's ministry.

F. I. GIBSON.

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INDIVID
INI

How a businessman pioneered and established a group of Elim Pentecostal Churches.

THE Elim Pentecostal Churches in Essex commenced in 1918 when my father moved with his family from London to Eastwood, near Leigh, Essex. A weekly house meeting was commenced in their new home, called "Furzefield," for those seeking more of God and the baptism in the Spirit. It was from this nucleus that the first Elim Church in England began. In May 1921, Principal George Jeffreys opened the new building, an ex-military barrack hut, with an eight-day campaign, assisted by James McWhirter and myself. We were called "The Elim Evangelistic Band" then. Later in the same year Robert Darragh, Miss Adams (as she then was) and I returned for a longer mission. She wrote about this later: "We had been advertised as 'The Elim Evangelistic Band.' Some of the visitors said to me, 'Where is the Band?' I replied, 'We are the Band!' Never shall I forget the expression on their faces! It was enough to make us run, and we did—right into the prayer room where we told the Lord all our fears. When we came out all the faces in the world could not have caused us a tremor."

According to the handbill announcing the opening of the Leigh church it was founded to teach:

1. A full and free salvation through the atoning work of the Lord Jesus Christ (John 1 : 29);
2. The Baptism of the Holy Ghost for all believers as on the Day of Pentecost (Acts 2 : 38, 39);
3. Divine Healing (Matthew 8 : 17);
4. The Second Coming of our Lord and Saviour Jesus Christ (Acts 1 : 11).

How the people came—and what wonderful meetings they were! There was a large clock (ex-railway, I think) which a Mr. Ormond (who with his wife had joined with my father and mother) had presented to the new Elim Church. This had been fixed at the back of the platform. Mr. Jeffreys mentioned to me that he felt the congregation watched the clock while he was preaching. Mysteriously, the clock always stopped just as the service commenced, so the Word would not be hindered by any clock-watching sinner anxious to get out before he was compelled to yield to the claims of Christ! I remember one old couple who came to nearly all the meetings. They were Salvationists grown old in the service of the Lord. One day they confided in me: "These meetings are just like our Army meetings used to be when we were younger. Would God we had that old-time power now!" My father was ordained as an Elim minister by Mr. Jeffreys at this time.

Miss Adelaide Henderson writes of the time when she and her brother, the late William Henderson, came to Leigh to take charge of the church during my parents' visit to America. This was in 1926: "Coupled with the practical ability of a successful businessman, Mr. George Kingston had brought into this work a burning zeal for the salvation of souls. By his side stood his wife, a gracious lady to whom God had entrusted not only outstanding gifts of evangelism and healing, but also discernment and loving sympathy. So filled were they with the Holy Ghost power that people listening to their preaching caught the fire. Many were marvellously healed, and many more baptised into a glorious Acts 2 experience. It was into this lovely atmosphere of early wholehearted, Pentecostal blessing that my brother and I entered. I remember one evening at a baptismal service, one young woman was being immersed whose mother up to the last minute opposed her doing so. However, the mother not only came to witness this act of her daughter, but in deep contrition of heart hurried to help her dress. She tripped as she passed the baptistry and toppled in! Opposition was washed away that night—she was baptised herself soon afterwards. But what lives in one's memory is the presence of the supernatural in those days. Individually the members took responsibility for seeing souls saved and diseases blighted. They prayed desperately and with anguished hearts."

By this time there were two Elim churches in Essex, for Hadleigh had been opened by my father and mother. Pastor Henderson and I conducted the opening campaign in 1923. Later my mother was ordained by Principal Jeffreys as the pastor of this church.

So many people from nearby towns were coming to Leigh that soon other places were opened

L ATIVE



by Charles J. E. Kingston

for the Pentecostal truth—Rayleigh, Westcliff, Colchester, Maldon, Southend (at the request of the founder, the late Stephen Jeffreys), Chelmsford, Ingatestone, Braintree and others.

In 1930 we formed the fellowship of churches known at first as "The East Essex Elim Churches." Later, in 1946, because of the expansion of the work into Suffolk, the name was changed to "The Elim Pentecostal Churches." When in 1964 we amalgamated with the Elim Foursquare Gospel Alliance the whole united body took the title of "The Elim Pentecostal Church."

It would be invidious not to mention the loyal support of those early ministers, many of whom received their call into the ministry from my father because of the increasing size of the work. There was John Woodhead who joined us in 1930. While pastor of the Chelmsford church he pioneered assemblies in Ingatestone and Braintree. Mr. Woodhead writes of those early days: "One of the things that impressed me (about Pastor George Kingston) was that he had faith without fanaticism. He believed God and things happened." Mr. Woodhead had an old motor-cycle and sidecar and on one occasion had my father as passenger. "When travelling back through the night from a visit to the churches we had our acetylene lamps go out, and found there was no water in the container. We walked along the dark country road, but found no pool or stream from which we could get water. When I returned to the motor-cycle I was astounded to hear Mr. Kingston praying that the Lord would undertake. He then put a lighted match to the lamps. I could hardly believe my eyes. The lamps lit! And they continued to give us light until we arrived home. When we examined the lamps we found the container and the carbide were absolutely dry!"

Later, in 1930, John Eaton was called to take charge of the Colchester church. A piece of land had been obtained and Mr. Eaton and I erected a wooden sectional building on it and then together we held the opening campaign. I shall always remember the quizzical look on the face of the then borough engineer who came to examine our foundations before allowing us to proceed. "Is this the first time you have laid bricks?" he asked as he looked at the somewhat irregular piers we had constructed. He passed them, though, and they carried the weight well until the church moved to more central premises.

Then another pastor was needed and Alec Wright was invited in 1931. He came from Belfast and has exercised a profitable ministry in various churches in the area. For many years now he has been a trustee and treasurer of the Elim Pentecostal Churches Trust.

One cannot speak too highly of the sacrificial labour of love given to the work by my brother-in-law, George Stormont, assisted by his wife, Ruth. In 1938 he became co-superintendent with my father and later, on my father's death, he became full superintendent. He did not spare himself in the spiritual oversight. I am convinced that much of what might be called the "family feeling" in the work was engendered by the readiness of Mr. Stormont, as well as of my father before him, to visit the churches and counsel the pastors.

It was in 1939 that my father and George Stormont took a pioneer campaign in Lowestoft. Gwilym Francis followed with a remarkable crusade and the church founded as a result was pastored for many years by George Backhouse, who had joined the Essex work in 1933.

Dennis Anthony, too, has been a tower of strength as secretary to the work and has given of himself unstintingly over the years.

Some of those who started their ministry in Essex have moved to other fields of service: some have been called to higher service. One of those early workers was Harold Mason. Originally a member of the "Peculiar People," he received his baptism in the Holy Spirit and had "a great filling" (to quote the late Mrs. Stoneham, then Miss Adams). When the Lord called him home he left a fragrant memory of faithful pastoral work and anointed preaching.

I think that one of the reasons why the Essex work is, under God's blessing, stable is that

(*continued on page 14*)

STUDIES IN THE EPISTLE TO THE HEBREWS (14)

by James F. Hardman,
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A better calling

(10 : 19—12 : 29)

FAITH is the secret of holy living and patient endurance (10 : 18-39). Having quoted Habakkuk ("The just shall live by faith"), the writer now shows that faith has always been a characteristic of the people of God (chapter 11). His aim throughout was to exhort to perseverance those who had professed faith in Jesus Christ. His readers' faith was sorely tried and some were tempted to turn away from Christianity. He calls the roll of the heroes of faith to show that for the people of God suffering is nothing new and that "without faith it is impossible to please God" (11 : 6).

A call to a triumphant faith

(11 : 1-40)

In every age men of God have been men of faith. This is the theme of the series of biographical illustrations taken from the heroic pages of ancient history showing the nature and influence of faith in God.

Definition of faith

(vv. 1-3)

This is the only formal definition of faith to be found in the New Testament, though the writer does not imply that it is a comprehensive definition. It is a description of its meaning in the context of the lives of the Old Testament characters he is about to review. Faith in relation to the future is defined as that which gives substance to the things for which we hope, and in relation to the invisible as that which provides evidence for the things not perceived by the senses. Every instance of faith in this chapter comes under one of these definitions.

"Substance" (v. 1) is translated "assurance" (R.S.V.) and "confidence" (A.V., margin). "The essential meaning of Hebrews 11 : 1 is 'Faith is the title-deeds of things hoped for'" (*The Vocabulary of the Greek N.T.*). Egyptologists have discovered papyri on which it is found that this word "substance" was in olden days used in the legal sense of title-deeds. Thus a man who has true faith possesses the title-deeds of eternal realities.

Heroes of faith

(vv. 4-40)

In commending something it is good to have testimonials or examples of value. The remaining verses of this chapter have been described as "The Westminster Abbey of Faith." Our author sets forth illustrations of the working of this principle of faith in human life and history. Verses 3-22 are a spiritual commentary on the book of Genesis, verses 23-29 unfold the vital truths of the book of Exodus, and verses 30-38 cover the remainder of the Old Testament and possibly events in Maccabean times.

The accomplishments of faith. In verses 4-35 we have faith's acceptance (Abel, v. 4), walk (Enoch, v. 5), work (Noah, v. 7), obedience and trial (Abraham, vv. 8-10, 17-19), power (Sarah, v. 11), vision (Isaac, v. 20), worship (Jacob, v. 21), persistence (Joseph, v. 22), decision (Moses, vv. 23-28), and vindication (vv. 29-31).

"What shall I more say?" (v. 32). The writer finds in the history of Israel too many examples of overcoming, enduring faith and realises that he cannot describe them in detail. He supplies a few names from Judges and Samuel, which span the period between the settlement in Canaan and the beginning of the monarchy.

After verse 32 no more names are recorded, but the victories of faith are listed. Terse references are made to accomplishments of faith; we are left to try to identify persons and events. The wide diversity of cases reveals that there is no human predicament that cannot be trusted to God. We see God in the death chamber restoring life, on the battlefield giving victory to His people, guiding in times of darkness, and supporting in times of weakness and despair (vv. 33-35).

The endurance of faith

(vv. 35-38)

The word "others" (v. 35) introduces a particular class of heroes. Here we see faith's unconquered but outwardly unrewarded endurance. They did not accept earthly deliverance because it would have been enjoyed at the price of denying their faith. *The martyrs chose to die.* If they could not have Christ and live, then they would

keep Christ and die. Their reward lies in " a better resurrection " in the life beyond—that is, a resurrection better than mere restoration of life in the flesh to die again (cf. v. 35 : " Women received their dead by a resurrection," R.V. ; 1 Kings 17 : 17-24 ; 2 Kings 4 : 17-37). These tortured saints refused deliverance that they might obtain the better resurrection unto glory at the coming of Jesus Christ.

The writer's purpose in the use of the word " others " (v. 36) is to include another class of people who suffered severe tortures without suffering martyrdom like those of verse 35. " Bonds and imprisonments " remind us of Joseph (Genesis 39), Micaiah (1 Kings 22), Jeremiah (Jeremiah 20). " Sawn asunder "—Jewish tradition says Isaiah was during the reign of Manasseh. " Slain with the sword "—as was Urijah, a fellow prophet of Jeremiah (Jeremiah 26 : 23). " Others " were exposed to numerous sufferings (v. 37). They were destitute and their bodies were famished, but their souls were sustained by the Bread of Life. The secret of their heroism and fidelity is declared to be faith, not of human production, but one of the most supernatural things in existence. " Faith in God," says Professor F. F. Bruce, " carries with it no guarantee of comfort in this world, but it does carry with it great ' recompense of reward ' in the only world that ultimately matters." The reading of *I Found God in Soviet Russia* and similar books is sufficient to remind us that there are heroes of faith in the twentieth century, whose circumstances are well described by verses 36 and 39.

The reward of faith
(vv. 39, 40)

Note " they . . . us " (v. 40). Here we are introduced to the whole household of faith. All the heroes of faith mentioned in this chapter were rewarded with commendation from God, for they " obtained a good report," but the goal of faith was not reached when these died. " The promise " (v. 39) surely refers to perfection in glory at the coming of Christ. The whole household of faith will be perfected together. The Old Testament heroes must therefore wait until that day when Jesus comes to be glorified in His saints, " that they without us should not be made perfect." " This concluding statement (v. 40)," says Campbell Morgan, " reminds us that the activity of faith is not over, that it is still proceeding, and will continue to do so until the purposes of God are fully realised in human history, and that by faith, and by faith alone, can we be workers together with Him towards that consummation."

PRAYER AND PRAISE

By F. H. COLEMAN

An inexhaustible Supply

WHEN Jesus was asked by His disciples to teach them to pray as John taught his disciples, Jesus gave them the pattern prayer we commonly call the Lord's Prayer. It commences with " Our Father." Paul, writing in his Ephesian letter says, " God hath blessed us with all blessings in the heavenlies." Both Jesus and Paul use the plural words " our " and " us " in these verses. Jesus knew that countless millions would be saved as the result of His work at Calvary and that these would have the privilege of praying what He taught His disciples.

" Give us this day our daily bread "—God provides daily bread, among other things, for multitudes the world over. Surely this gives us an insight into the amazing resources of God. Daily bread is supplied as well as all the blessings in the heavenlies for very many—yet God's resources are just the same as ever.

Just outside London is a pumping station that was built a long time ago. It pumps water from the River Lea into the New River, which flows into London to help to supply water for millions of people. When it was proposed to build this station that would pump water continuously from the River Lea people were so shocked that the matter was raised in parliament and a rumpus ensued. Many thought the Lea would dry up. In spite of the uproar at Westminster the station was built, and though the station has worked constantly day and night for well over a century the River Lea is as full of water as ever. Nature is continually making up the loss. God's supplies are like this. Use as much as you will, it is impossible to diminish the supply. So, child of God, do not be afraid to draw upon the blessings in the heavenlies. There is enough to supply your needs and mine, as well as those of multitudes of others. Tomorrow the supply will still be great to draw upon. Ask the Lord to meet your need. **His supply is full.**

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EDITORIAL

"If our faith were but more simple . . ."

THE event we call Palm Sunday, like many other Christian festivals, has become neglected with the demise of so many celebrations connected with faith. We tend to give more attention to Mothers' Day, a very nice idea indeed, and commendable, except in its commercial aspects. Somehow the semi-Christmas type thoughts seem easier to come by. Our other remembrances have become dulled since holidays are considered vital and holy days an anachronism in this busy workaday world. More's the pity!

The entrance of our Lord into the Holy City was both a happening and a parable. It has become immortalised for many by the lovely children's hymn "Children of Jerusalem." As one version of one of the verses declares:

"Children, too, of modern days
Join to sing the Saviour's praise."

We only wish many more of them did.

The outbursts of the children of Jerusalem are an indictment of the lack of response on the part of older folk. It is immensely refreshing to hear the cries of children. We can recall the excitement, fear, incredulity, astonishment and sheer uncontrollable laughter of a crowd of youngsters watching Punch and Judy at the seaside. When you next have a chance look at a grown-up who is watching a group of children; the expressions tend to become mirrored on the face of the onlooker. Husbands and wives unconsciously pick up one another's mannerisms, even facial expressions. It would be far from a bad thing if the happy, *spontaneous* pleasure of the welcoming boys and girls could rub off on us this Palm Sunday.

They had no thought of tomorrow, of serious, global considerations, of political, sociological niceties, of adult inhibitions, of what other folk thought, or of anything else. **The Saviour was there.** Everybody was happy. So were they. It was as simple, as naïve if you like, as this. Do you not long for the lovely, dare we say carefree—and really mean the word—praise of the kiddies to be the example you follow in your worship? *Shouldn't it be more like this anyway?*

God must have a special interest in children. His Son watched them playing and used their games of weddings and funerals as a parable and a rebuke to the older, disgruntled, woebegone generation. What about this:

> *"And the streets of the city shall be full of boys and girls playing in the streets thereof"* (Zechariah 8 : 5).

It makes you think and remember "Thy King cometh" (Zechariah 9 : 9).

Then He was lowly, and riding upon an ass. **Next time He will come with power and great glory!**

THE HOME-CALL OF A FAITHFUL PENTECOSTAL WARRIOR

WILLIAM Napoleon Brambleby, born May 2nd, 1887, in London was the eldest of a family of six and came to know the Lord as Saviour at a very early age through the loving witness of his mother. He became a very active Christian in his youth, working with other members of his family in the Cromer Street Mission, London. Mr. Brambleby was much used of God to bring members of his Bible class to the Lord.

In World War I he maintained a zealous Christian witness; soldiers used to ask to lie near him at night, especially when the shelling was heavy. Mr. Brambleby also regularly prayed with the wounded and the dying. A shell burst buried him alive in a trench—only his boot remained sticking up out of the ground! A soldier went to pick up this boot, imagining he would be able to replace one he had lost and thus discovered Mr. Brambleby totally buried in the mud. He was rescued and was in hospital for a year. He lost his speech for six months. He was also burned with mustard gas and to his death his legs were very badly scarred. On his return to England he took services at Calshot, near Southampton, under Methodist auspices.

He was called Napoleon at his mother's wish. She was of French extraction from Huguenot days. The eldest boy in the family was always called Napoleon, and in fact Mr. Brambleby's only son was given this name. Mr. Brambleby also had a daughter by his first wife. Mr. Brambleby appeared on B.B.C. Radio Children's Hour twice; on one occasion he explained why he was called Napoleon, and on the other he gave an account and imitation of the old-time street cries of London.

Mr. Brambleby's second wife survives him. She was born in Glasgow and went to live in Letchworth in 1938. She met her husband at Eastbourne on September 17th, they were engaged on October 11th, and married on November 29th, 1958, at Eastbourne, Pastor John Lancaster conducting the ceremony. They settled in Gosport. Mrs. Brambleby informs us that her husband commenced in the ministry at Yeovil and to the best of her knowledge he was responsible for the commencement of the work there. He had been a traveller for a coal merchant. He began house meetings at Yeovil and then, as the result of a wonderful answer to prayer, he having claimed in faith a piece of ground for the building of a church, a lady came forward with a fairly substantial gift. Others followed, thus enabling the building to be built. Mr. Brambleby thus came into the Elim ministry at Yeovil in the late 1920s. The Yeovil church came into Elim on condition that Mr. Brambleby was accepted as the minister.

He had a fruitful ministry among German prisoners of war at Wells. There is a plaque on the wall of our Wells church which was signed by these German brethren. He remained in contact with some of them almost up to the time of his death.

Two things endeared our brother to very many: his extreme simplicity in prayer and preaching, and his approachability. This was particularly marked in his contact with children.

Mr. Brambleby was ordained on December 16th, 1932, at Kensington Temple. He held the following appointments: Dowlais, Bermondsey, Coulsdon, Romsey, Rugby, Eastbourne, Wells, Worcester, Glossop and St. Leonards.

The writer well remembers Mr. Brambleby's preaching at Kensington Temple and the occasions during World War II when he gave a series of studies on prophecy on Saturday nights at our Graham Street, Birmingham, church, which attracted crowds to fill ground floor and gallery.

J.T.B.

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Monday at 7.15 p.m.	**Pentecostal Rally** **Preacher : Rev. Denis G. Clark** **(evangelist and Bible expositor)**
Tuesday at 7.15 p.m.	**Pentecostal Rally and B.B.C. broadcast rehearsal. Preacher : Dr. T. F. Zimmerman (U.S.A.)**
Wednesday at 7.15 p.m.	**Pentecostal Missionary Rally** **Speakers : Elim missionaries on furlough**
Thursday at 7.15 p.m.	**Pentecostal Rally** **Preacher : Dr. T. F. Zimmerman**
Friday at 7.15 p.m.	**Pentecostal Rally** **Preacher : Rev. John Phillips** **(Assemblies of God Executive Council member)**

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Conference

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  Preacher : Mrs. D. O. Ward (Bath)
- **OPEN-AIR MEETING on Sunday at 3 p.m.**
  Preachers : Revs. D. J. Ayling (Belfast) and A. S. F. Horne (Ealing)
- **MORNING MINISTRY every day at 7.45 (Sunday at 8)**
- **BIBLE STUDIES. Monday to Friday at 11.15 a.m.**
  Preacher : Rev. Dennis G. Clark. Convener : Rev. J. Tetchner (St. Helens)
- **YOUTH AND CHILDREN'S PROGRAMMES every day as announced in the official programme**
- **B.B.C. SUNDAY HALF-HOUR broadcast recording for Whit-Sunday on Thursday at 2.30 p.m.**



Dr. T. F. Zimmerman



Rev. John Phillips

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piritual feast

King Asa's sad end



by H. L. DAWSON

PASTOR OF ELIM PENTECOSTAL CHURCH, EAST HAM, LONDON

THE good kings in the Bible narrative are far outweighed by the bad, but Asa was one of that small minority. In the Book of Kings we are told : "He did that which was right in the eyes of the Lord." Asa cleansed the land of Judah from filth and idolatry. He even removed his mother from being queen because she had built a grove and erected an idol. "His heart was perfect with the Lord all his days," but even God's best men have their sad days of calamity and failure.

FEAR

(2 Chronicles 16 : 1, 2)

Fear does not come from God. It is a human weakness that derives its existence from the Fall. We see fear for the first time, as Adam and Eve ran from the presence of God and hid in the trees of the garden. Fear should be conquered in the heart of a man of faith by love, for " perfect love casteth out all fear." But fear can usurp the place of faith—it happened with godly Asa and it happens with us.

In moments of fear we make mistakes. In a moment of fear we find Asa making his only recorded error and sin. Baasha, king of Israel, came with his army to Judah and built Ramah with the purpose of cutting off Asa and his people and fear gripped the heart of Asa. Elisha at Dothan with his servant stood looking out of the city to see the armies of Syria massed ready to arrest Elisha. The lad by Elisha's side was full of fear. Elisha was full of faith and he prayed, " Lord, open the young man's eyes "—and the mountains were full of chariots and horses; heaven's army was ready to deliver Elisha. No wonder he had no fear ! God was near to help Asa, but fear caused him to forget God and to look to a man for assistance and salvation (compare v. 8 with 14 : 9).

FAULT

(vv. 3-7)

The seer, Hanani, came to Asa and told him of his fault. Benhadad, the Syrian, came to Asa's aid, in answer to his gift and cry for help, but though the seeming calamity was overcome a greater calamity had been created, which could have been avoided had Asa only cried to God for help. Hanani told Asa that because he had relied on the king of Syria and not on the Lord God, the host of the king of Syria had escaped out of his hand. Had Asa trusted God He would have delivered him from his enemy Israel and destroyed the Syrians once and for all, but now Asa would never be free from wars with Syria. What folly it is to put more faith in a man than in the living God ! " Put not thy trust in princes, nor thy confidence in the legs of a man."

FOLLY

(v. 10)

When a man makes a mistake he often takes his anger out on other people. So it was with Asa. He put Hanani in prison for revealing his faults to him, and he began to oppress some of the people. These actions could not alter what Asa had done by his own folly. As in the case of David, who numbered the people, he could not avoid the consequences of his mistake. Asa's reaction only caused him greater pain and sorrow. He was building up for himself an insurmountable hill of trouble. If we make a mistake let us admit that we were wrong and seek to rectify it.

FINALE

(v. 12)

Disease afflicted Asa's body, an exceedingly great affliction in his feet. Surely God was speaking to Asa through the chastening rod of affliction, but what did this proud man do ? He sent for physicians, who prescribed potions and lotions, but still he got worse and in all his sickness he did not seek the Lord. This great, godly king ended his days in a sad state, unrepentant of his fault and his folly.

It is sad when Christians will not submit to the chastening hand of God. Many, like Asa, are too proud to admit that they have failed God, too full of themselves to repent of their sins and backslidings, but this is a costly attitude. I believe that Asa would have been healed had he repented and who can tell what blessings he might have enjoyed ?

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college column

EDEN IN ADEN

ADEN is a beautiful place. True, there are heat and sand. When I was there, there were war, disease, evil and drugs, but it was a really beautiful place to me.

That verse about

" Heaven above is softer blue,
Earth around is sweeter green ;
Something lives in every hue
Christless eyes have never seen,"

though I did not know it at the time, was very true for me.

In Aden I had become a Christian. Then even the sand of the desert spoke of God. The mile walk across the bondu to work revealed new wonders of His creation : the ants and spiders scurrying to and fro, the scrub, the cacti. There I saw things properly for the first time. It was wonderful.

Life was tremendous for a young Christian. The fellowship of many missionary societies and of my R.A.F. colleagues, who had told me of Jesus, was a blessing.

These folk showed me the Scriptures. Christ had saved me ; I knew this, for His joy filled me. Just as the Bible was true in that respect I considered that it must be true about the baptism in the Holy Spirit—the wonder of a simple faith ! About five weeks after my conversion I was baptised in the Holy Spirit.

My R.A.F. friends believed that we were saved and baptised for more than just to revel in the new-found freedom. This freedom brought responsibilities as well as privileges. We went out together to witness, we gathered together for prayer and study, and we rejoiced together when others put their trust in Christ.

The Radfan war had just ended and my squadron was posted, as a unit, to Bahrein. It was time to say goodbye to my fellow Christians, to leave for what at that time was considered to be one of the worst possible postings. On arrival I soon found a few isolated Christians, but they were anti-Pentecostal.

Why had I to leave such a Christian paradise for this ? God knew, for He had planned it. My time in Aden was a preparation for Bahrein, but Bahrein is another story of God's working through man.

JOHN BELL,
assistant at E.B.C.

INDIVIDUAL INITIATIVE *(continued)*

most of the churches were started in a small way by men and women who had a love for souls and Pentecostal truths. Over the years, by faithful preaching and pastoral work, they have gradually grown in numbers and influence. Many of the first pastors were laymen, whose hearts God had touched, and who faithfully carried out their duties as ministers of the Gospel, while carrying on with their secular jobs. This is still true today. Some of the churches are pastored by faithful brethren who like Paul, the apostle, preach the Gospel and do a job of work to pay expenses. Let us honour them ; they do a double job. Not only do they preach the Word, but they also release money for God's work in other places.

I have been asked to write of how the work in Essex began. Thus my terms of reference would obviate reference to later times and ministries. To sum up I would say that it has been by the united efforts of the many that we can say of what is God's work : " What hath God wrought ! "

By the sacrificial work of a loyal band of pastors, lay and full-time, by faithful deacons, youth workers, Sunday school teachers and, above all, by the consistent, loving interest of the members of the church, God has been pleased to bless and to Him must be ascribed all the glory.

One other point I would like to make. The work in Essex and Suffolk has always been Pentecostal, not only in doctrine, but also in experience. We have made much of the Holy Spirit and He has been pleased to bless our efforts. God be praised !

" For we are labourers together with God "

(1 Corinthians 3 : 9)



Margaret M. Ladlow's page

SPIRITUAL PARENTHOOD

THE whole question of adoption has been aired considerably during recent months in the press, on the radio and on television. There was controversy about a member of the nobility adopting the sons of a school teacher and an excellent programme was shown on television giving the viewpoints of local authorities and social workers as well as those of adoptive parents and the general public. Friends of mine have become the proud and happy parents of two adopted daughters, a bright two-year-old and an adorable baby of seven months. The poet says :

" He who gives a child a treat
Makes joybells ring in heaven's street,
And he who gives a child a home
Builds palaces in kingdom come."

We may not agree with the doctrinal implications of this verse, but there is no doubt that many people who have given a home to an unwanted child or orphan have been deeply conscious of the blessing of the Lord. The Scriptures contain words of command and concern regarding the care of the fatherless, and the Christian Church, including individual believers, has carried out this teaching for many centuries. The first orphanages and the first caring for unwanted children sprang from the people of God.

There are those who, owing to the circumstances of life, have been unable either to adopt a child or to savour the joys of motherhood or fatherhood. They have felt a deep, unsatisfied longing in their hearts ; life has been incomplete for them. As always, the Lord has an alternative, a divine compensation, a channel through which thwarted, suppressed feeling can flow. God always wishes to use our personalities and develop our potentialities to the fullest extent. He has always had a great need for " mothers in Israel " and " fathers in the faith." Paul the apostle deplored the fact that, though there were ten thousand teachers in Christ, there was a dearth of fathers (1 Corinthians 4 : 15). He wrote lovingly of Timothy whom he called " my beloved and trustworthy child in the Lord " (v. 17, R.S.V.). In the Old Testament we remember Deborah the prophetess who described herself as a mother in Israel. When no man was available, she judged Israel, guided its affairs and, being a Spirit-filled woman, used her motherly instincts to care for her people, to lead and encourage them in the ways of the Lord.

Not until we stand in the presence of God and the rewards and commendations are given shall we know how much the Church owes to its spiritual fathers and mothers, not sloppy, sentimental, doting parents, but like Paul and Deborah, capable, responsible people who lovingly, sometimes sternly, cared for and disciplined their adopted children. A young, newly converted Christian knows when an older Christian, senior in years or experience, *really* cares, just as an adopted child blossoms out so beautifully when surrounded by the love and care of the new parents. A wonderfuly satisfying relationship is born.

I received a letter from Ghana recently from Emmanuel, of whom I have written before, mentioning his roles as Bible school student, Sunday school teacher and (during our stay there) our steward. He commences his letter : " Dear Mum and Dad " and goes on to say : " I think I have full right to refer to you kind people as such, because of the way and manner you stayed with us. In fact it is a relation of parents and child in the Lord. I will also get my biblical authority from the Apostle Paul referring to Timothy as his beloved son in the Lord. I believe the same way, you encouraged us, helped

(*continued on page 17*)

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ITINERARIES

The President:
April 3, Mansfield; 4, Derby; 5, Rotherham; 6, Sheffield; 7, Nottingham; 10, Gloucester; 13, Graham Street; 16 Bishop Auckland; 18, Newcastle; 19, Hull (Mason Street); 20, Scarborough; 21, York; 22, Scunthorpe; 24, Harrogate (3.30 youth workers' conference, 6.30 presbytery rally).

London Crusader Choir with Douglas B. Gray:
April 3, Welling; 11, Coldinghall prison, Bisley; 12, Royal Albert Hall; 17, Royal Albert Hall (male voice).

F. B. Phillips:
April 3, Greenock; 4, Clydebank; 5, Whitehaven; 6, 7, Carlisle.

Joseph Smith:
April 3-8, Yardley.

BIRTHS

BINKS. On March 10th, to Vic and Ann Binks, of Elim Pentecostal Church, Evangel Temple, Southport, the gift of a daughter, Fiona Ruth, a brother for Janet and David.

BURDETT. On January 17th, to Ronald and Marian Burdett (née Morgan), of Elim Pentecostal Church, Merthyr Tydfil, the precious gift of a son, Paul Wynne, a brother for Ruth and David.

OAKLEY. On January 1st, to Derrick and Marilyn Oakley, of Elim Pentecostal Church, Merthyr Tydfil, the gift of a son, David Mark, a brother for Sharon.

STACEY. On December 27th, to Pastor and Mrs. R. C. Stacey, of Elim Pentecostal Church, Merthyr Tydfil, God's precious gift of a daughter, Esther Suzanne, a sister for Richard.

ENGAGEMENT

DREW—GRADY. On March 12th, Mark Drew, eldest son of Mr. and Mrs. N. Drew, of Selly Oak, Birmingham, to Susan Grady, eldest daughter of Mr. and Mrs. R. J. Grady, of Elim Pentecostal Church, City Temple, Cardiff (both E.B.C. students).

MARRIAGES

BOLTZ—OSBORNE. On March 13th, at Elim Pentecostal Church, Hadleigh, Michael Edwin to Caroline Gordon. Officiating ministers: R. F. Stripp and P. E. Stormont.

FEASEY—CLARKE. On March 27th, at the Deer Lake Church (Pentecostal Assemblies of Canada), Newfoundland, Pastor Geoffrey James Feasey to Carole Clarke. Officiating minister in Canada: Pastor Rideout. Officiating minister in England: Pastor F. H. Coleman.

HICKMAN—WHITEHOUSE. On February 27th, at Elim Pentecostal Church, Rowley Regis, Robert Hickman to Valerie Whitehouse. Officiating minister: W. J. Patterson.

WITH CHRIST

COPPEN. On February 20th, Ivy Grace Coppen, aged 72 years, faithful member and missionary secretary of Hadleigh Elim Pentecostal Church. Officiating ministers at cremation service: R. F. Stripp and W. R. West.

CREWS. On February 15th, Mrs. Elsie Crews, aged 69, passed from physical suffering into the presence of her Lord. Faithful member of the Ryde Elim Pentecostal Church. Officiating minister at funeral: I. R. Hall.

GILLESPIE. On March 6th, Daisy L. Gillespie, aged 95 years, member of Elim Pentecostal Church, Southend-on-Sea. Officiating minister at cremation: J. A. Wright.

COMING EVENTS

BOLTON. Commencing April 17. Elim Pentecostal Church, Higher Bridge Street. Crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

CANNOCK. April 3-9. Forum Theatre. Crusade conducted by B. J. Epton and party. Sundays at 8.15. Weeknights (except Fridays) at 7.30. April 10. Old Community Centre, off Avon Road. Preacher: J. T. Bradley. At 11 and 6.30.

GLOUCESTER. Commencing April 4. Please pray for the after-church outreach at the new Scout Hall, Tuffley Lane, Tuffley, every Sunday at 8.30.

IPSWICH. April 17-25. Elim Pentecostal Church, Vernon Street. Crusade conducted by F. Lavender. Weeknights (except Fridays) at 7.30. Sundays at 11 and 6.30.

KENSINGTON. April 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, London, W.11. Pre-camp rally. Staff meeting at 3. Public rally at 7. Preacher: I. W. Lewis. Convener: D. J. Green.

ROWLEY REGIS. April 13-22. Elim Pentecostal Church, Cardale Street. Spring crusade conducted by G. N. Backhouse. Supporting items. Weeknights at 7.30. Saturdays at 7. Sundays at 6.30.

RYDE, Isle of Wight. April 3. Elim Pentecostal Church, Albert Street. Visit of The London Crusader Choir. At 7.

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street and Newhall Hill. Good Friday at 11 and 6.30. Saturday at 7. Easter Sunday at 11 and 6.30. Monday at 7. Preachers: E. Dainton and L. Middleton. Tuesday at 7.30. Preacher: W. R. Jones.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Robin Rees. Convener: George Backhouse.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. G. Blackler. Soloist: Alan Woodhouse.

CLAPHAM. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and T. W. Walker. Convener: I. R. Moore.

CREWE. Elim Pentecostal Church, St. Paul's Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Preachers: R. D. Bradley and D. J. Green. Convener: D. Fenton.

CROYDON. Elim Pentecostal Church, Stanley Road. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and T. W. Walker. Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. E. Edmonds and J. C. Kennedy.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday at 7. Saturday, Baptismal service at 7. Sunday at 11 and 6.30. Monday at 3.15 and 6.15. (tea provided). Preachers: D. A. Lambelle and J. H. Sainsbury. Convener: W. J. Allen.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Preachers: W. R. Jones (President) and R. Hughes. Good Friday and Saturday at 7.30. Easter Sunday at 11 and 6.30. Convener: F. Lavender.

HIGH WYCOMBE. Elim Pentecostal Church, Lane End. Good Friday at 6.30. Preacher and soloist: T. P. Mullen.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 6.30. Saturday at 7.30. Showing of Billy Graham film "For Pete's Sake." Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. J. Chapman.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street, Commercial Road. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preachers: S. J. Brown and M. J. Tilley. Special singing by male voice and Crusader choirs. Convener: A. A. Biddle.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Thursday at 7.30. Good Friday at 3 and 7. Saturday at 7. Sunday at 10, 11 and 6.30. Preacher: J. C. Smyth. Convener: I. R. Hall.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 10.30 and 6.30. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 (united rally) and 6.30. Preachers: A. Hawkes and J. Crimp.

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: A. S. F. Horne and W. R. West. Music and singing by The Foursquares. Tea provided on Good Friday.

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Preacher: B. C. Richardson. Saturday at 7.30. Film, "The Power of the Resurrection." Sunday at 10.45 and 6.30. Preacher: L. Knipe.

STAFFORD. Covenant Hall, St. Patrick's Street. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Preacher: G. H. Wallace.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: John Lancaster and R. J. Morrison. Convener: Edward J. Jarvis.

WHITEHAVEN. Elim Pentecostal Church, 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 (full tea provided). Preachers: J. F. Hardman and J. McBurney. Convener: K. J. Cave.

WIGAN. Elim Pentecostal Church, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (refreshments). Preacher: B. C. Richardson. Convener: John Seaman.

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

us, and provided for us. Oh dear we have missed you a lot, we long to see you quickly again." He ends his letter with the words : "Your son in Christ Jesus." His letter alone is ample reward to my husband and me for our year of service in Koforidua.

Are you bored, disgruntled, self-centred ? Shake yourself and realise that in self-forgetting and concern for others is the way of happiness. God will help you to develop your latent talents and use you to be a spiritual parent to some of His needy children.

THE FAMILY ALTAR

On behalf of our readers we thank Pastor F. J. Day, whose Notes ended in our last issue.

We welcome to this feature Pastor B. C. Vidamour, Pastor of Elim Pentecostal Church, St. Helier, Jersey.

Editor.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. C. Vidamour**

Monday, April 5th — Luke 22 : 14-34

"Until it be fulfilled in the kingdom of God" (v. 16).

Overshadowing the events in the Upper Room was not so much the agony of Gethsemane and Calvary as "the glory that should follow" in the coming kingdom of God. The whole memorial feast, symbolising the broken body and shed blood of Christ, points forward to "the marriage supper of the Lamb" when the believers of all ages will eat and drink at His table in His kingdom (v. 30). Although, like the disciples, we may be proud (v. 24), and prone to deny our Lord at times (v. 34), by His intercession we can both endure testing and strengthen our brethren (v. 32).

Tuesday, April 6th — Luke 22 : 35-53

"He was reckoned among the transgressors" (v. 37).

Warning them of the approaching climax, Christ led His disciples out to His favourite place of prayer, Mount Olivet. In the agonised striving which followed a heavenly messenger appeared to fortify Him for the conflict (v. 43). From the intensity of that hour Christ rose a conqueror to face the armed company who had come to arrest Him. Betrayed by a sign of affection, yet compassionate enough to perform a last miracle of healing (v. 51), Christ stood in contrast to those around Him, like an inextinguishable light in earth's darkest hour. The religious considered Him a transgressor: He became as one to save the transgressors.

Wednesday, April 7th — Luke 22 : 54-71

"Art thou then the Son of God?" (v. 70).

Betrayed by one disciple, denied by another, mocked and abused by the coarse soldiers, Jesus was hauled before the Sanhedrin. Scornfully they asked: "Are you really the Christ? Do tell us" (v. 67). Dismissing their sarcastic question, He foretold His coming exaltation at God's right hand. His inquisitors saw the implications of His bold prophecy, demanding: "Are you the Son of God then?" Confirmation was unnecessary. He was mocked, yet He was majestic, rejected, yet resplendent, denied, yet dignified. He answered: "You say that I am" (v. 70). We may choose not to believe, but we cannot face Christ and fail to recognise Him. "Truly this was the Son of God."

Thursday, April 8th — Luke 23 : 1-25

"I find no fault in this man" (v. 4).

Pilate's repeated pronouncement of Christ's innocence contrasts starkly with the vehement desire of the Jewish leaders that He be condemned to death for sedition. Neither the Roman procurator nor the Galilean king could find evidence of His guilt, but the cry was "Crucify Him" (v. 21). The crowd called for the release of the condemned murderer Barabbas, whose name ironically meant "the son of the Father." Possibly he was a psuedo-messiah. The choice was pointed—the blameless Son of God or the murderous "son of the Father," the true Messiah, Jesus, or the false one. Men often prefer their own error to God's truth, yet the best that man can offer cannot compare with God's Man, Jesus Christ.

Friday, April 9th — Luke 23 : 26-38

"He saved others" (v. 35).

All His life's work had been concerned with saving others. Now in His dying moments His enemies recalled why He had come into the world: "He shall save His people from their sins." He declared: "The Son of man is come to seek and to save that which is lost." As Simon the Cyrenian carried the cross for Him, Christ warned the mourning multitude of the dreadful days awaiting them (vv. 27 and 31): "*He saved others.*" Crucified between two thieves He prayed: "Father, forgive them; for they know not what they do": "*He saved others.*" Even as He entered upon the darkness of that final battle with evil, He heard the penitent thief's prayer: "*He saved others.*" This was the reason for it all.

Saturday, April 10th — Luke 23 : 39-56

"The veil of the temple was rent in the midst" (v. 45).

During the three hours of darkness the great curtain separating the holiest place from the courts of the temple was torn in two, symbolising the admittance of all believers into the presence of God. Now all may enter with confidence by the "new and living way" made by the rending of "the veil, that is to say, His flesh." Even the dying thief can enter paradise (v. 43). Romans and Jews, men and women, those standing afar off watching and those who drew near, the rulers of this world and those awaiting God's kingdom can come to God in the same way—through the rent veil representing the triumph of His death on Calvary's cross.

Sunday, April 11th — Luke 24 : 1-12

"Why seek ye the living among the dead?" (v. 5).

The Galilean women came early that Sunday morning to anoint His remains, but, to their amazement, *the tomb was empty* (v. 3). The waiting angels, in telling them of His glorious resurrection, reminded them of His prophecy (v. 7). Thrilled with this tremendous news the women rushed back to Jerusalem to tell the others, but "their words seemed to them as idle tales, and they believed them not" (v. 11). Even when Peter saw for himself, it seemed incredible that Jesus actually had risen, *but it was undeniable*. Henceforth the tomb lay forgotten—unheeded in a faith centred upon a risen Messiah. The scholar's *Quest for the Historical Jesus* cannot find its goal among the dead of the distant past, but in a present experience of the living Saviour.

YOUR QUESTIONS ANSWERED

by the National Youth Director, ALEXANDER TEE

Q. In the factory where I work we are often asked to buy a raffle ticket to aid a local charity. What should I do ?

A. Here is a golden opportunity to take your stand for the Lord. This is a form of gambling. As Christians we ought not to participate in gambling of any kind. Perhaps a donation to the particular charity could be given. No one could then gain the impression that you are using your convictions to sidestep helping a noble cause.

Q. There is to be a staff dinner and dance where I work and my boss is pressing hard for me to attend. What should I do ?

A. There is nothing wrong in enjoying a good dinner with your colleagues, but after the meal you should tactfully excuse yourself. A better way, however, is to be engaged in some form of Christian activity on the same night, making it easy to explain why you will not be able to attend.

Q. Most of the lads where I work take home some of the reject tools. Otherwise they are only thrown out as scrap. Would it be wrong for me to take one or two ?

A. The best thing to do is to **ask your boss** if you can have the tools, even though they are rejects. If he gives you permission then you have nothing to fear.

Q. The amount at the top of my pay slip is £20, but by the time my National Insurance stamp, income tax, etc., have been deducted I only take home £17.25. What should be my tithe to the church ?

A. We tithe on **what we earn,** not on what is left, because all kinds of deductions, such as bankers' orders and superannuation contributions, as well as tax and insurance stamps, are made from our earnings before we receive them.

Q. My boy friend comes to our Elim services almost every Sunday night and he seems interested in the things of God. I like him ever so much, but so far he is not saved. Just recently we discussed getting engaged. If I tell him he must get saved first he might make a profession just for my sake. If I break everything off he might think that we have a queer brand of Christianity. Would I not be wiser to go ahead, get engaged and continue to pray that he will ultimately get saved ?

A. The Bible is quite clear regarding the danger of being unequally yoked to unbelievers (2 Corinthians 6 : 14). To go contrary to the Word of God **knowingly** is to court tragedy, as many young people have found to their sorrow. It would be wise frankly to discuss the full facts of what the Bible teaches with your pastor and then with your boy friend. You might be able to arrange for your pastor and your boy friend to meet. This might lead to his surrender to the Saviour.

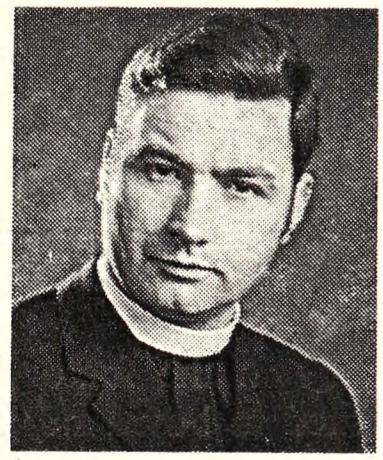
Q. My workmates keep teasing me because I am a Christian and because I don't do some of the things they all seem to do. They call me all sorts of embarrassing nicknames, and this upsets me. What am I to do ?

A. It is good to see that you have the courage of your convictions and that your workmates know that you are a Christian. Deep down most of them admire you. Pray for them more fervently than ever and don't do anything which will bring discredit to your heavenly Father. Every time you feel that things are getting a bit too much for you read 1 Peter 4 : 12-16.

Restoration

BY W. DENNIS BENTLEY

(Pastor of Elim Pentecostal Church, Trealaw, Rhondda)



"IT is not what it used to be" or "We are not what we ought to be" we say of our spiritual experiences. We need to be restored to our former position.

THE NEED

The need automatically reveals a sense of loss. David experienced a loss of joy because of his sin with Bathsheba. He prayed for a restoring of the joy he lost (Psalm 51 : 12). Paul, writing to the church at Galatia, shows their need for restoration (Galatians 5 : 7). Their spiritual progress had been checked. Their fellowship with God was marred by sin. They were progressing at a crawl, if at all. An athlete not only runs to win but also to finish. A feeling of dismay overtakes the athlete who has to stop without finishing the race.

THE CAUSES

False teachers had crept in (Galatians 5 : 7), heretics and heresy were corrupting the spiritual life and liberty. There was not much love in their attitude (Galatians 5 : 14, 15), shown by their biting and devouring one another, stinging and hurting each other by contentions. A Christian who says that he loves God and his fellow believer will surely not deliberately hurt either.

Paul joins faith and love together (Galatians 5 : 6). This is not an intellectual faith, but that which reaches the heart and affects the emotions, a living faith which produces an attachment to others. The Galatians lacked this kind of faith. A faith motivated by love will produce a loving spirit and a strong bond of fellowship.

The Spirit's influence in their lives had become of little importance to them (Galatians 1 : 16). With such an experience of spiritual dearth they had fallen and lost out with God. If we live in the Spirit, let us also walk in the Spirit—living the life of the Spirit (Galatians 5 : 25), walking to please Him and so being close to God.

THE WORK

Paul teaches restoration by helping each other, by lifting the fallen (Galatians 6 : 1). A fellow believer had fallen and the Galatians gave him no assistance to get up. "Gently and humbly help him back on to the right path, remembering that next time it might be one of you who is in the wrong" (*Living Letters*).

In past ages men called upon God to restore them to former spiritual positions and He did so. God has promised us spiritual victory and blessing and He keeps His promises, "If we are living in the light of God's presence, just as Christ does, then we have wonderful fellowship and joy with each other" (*Living Letters*). "I will restore to you the years that the locust hath eaten" (Joel 2 : 25).

May we love God with all our hearts, believe Him at all times, and walk with Him by the Spirit's influence and power. **Then we will know the blessings of God.**

THE ELIM EVANGEL

Vol. LII. No. 15 April 10th, 1971 5p



"WRAPPED IN IMPERISHABILITY"

(1 Corinthians 15 : 53, J. B. Phillips)

By H. W. Greenway

OUR title, borrowed from a modern translation, will be recognised as a quotation from Paul's great chapter on the resurrection. The only relevance of death in the economy of the Christian revelation is its destruction by the victory of our Lord. This was the primary, ultimate purpose of the mission of Christ to man. Through death He finally achieved the demise of death. The tomb was his first objective in the final conflict with Satan, for there He grappled with man's last enemy *and triumphed* (1 Corinthians 15 : 26). Men took Him to the Cross, but His exile into the realms of darkness was voluntary : "I lay down My life," He said, "that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10 : 17, 18).

The Holy Spirit reminds us that the conquest of death was for Him vital, conclusive, for the experience of death became terminal. It had its end in Him, for He is now alive unto God : "Christ being raised from the dead dieth no more ; death hath no more dominion over Him. For in that He died, He died unto sin once : but in that He liveth, He liveth unto God" (Romans 6 : 9, 10).

J. B. Phillips helps us with his translation of these verses : "We can be sure that the risen

(*continued overleaf*)

Christ never dies again—death's power to touch Him is finished. He died because of sin once : He lives for God for ever."

HE TORE THE BARS AWAY

In the fact of the resurrection there are two phases of great significance to the Christian faith. The first is the physical act of bursting through the death barrier. This event is fully recorded in the Gospel narratives and confirmed by many witnesses, including His own disciples who saw Him immediately after His emergence from the grave. Many apologetics have been written in defence of the doctrine of the resurrection of our Lord. The evidence is abundantly confirmed both in the historical records and by sifting the very arguments of those who have tried to disprove an event considered unscientific, but which, if found to be fact, shatters the whole realm of darkness. Indeed, a reading of The Acts of the Apostles demonstrates the effectiveness of this truth both in stirring the antagonism of unbelievers and in convincing many who are seeking knowledge. The disciples, by their exuberant emphasis on the appearances of Christ, demonstrate a certainty of experience that cannot be dismissed as a passing hallucination. Arnold Lunn reminds us that " It was the appearance of Christ which transformed the apostles ; no other explanation is adequate to explain the transformation of these men from a broken, dispirited group into the triumphant missionaries who returned to Jerusalem. Jerusalem mark you ! Had their faith been corroded by the least suspicion that the appearances of Christ were not objective, they would certainly have elected to preach the Gospel in the comparative seclusion of Galilee."

Frank Morison, who made a careful study of the drama surrounding the trial and crucifixion and the subsequent events following the discovery of the empty tomb, points to an important fact concerning the witnesses of the appearances of Christ ; it is that the testimony they bore *did not diminish with the passing years.* This was of great significance in the case of the Apostle Paul. In his book, *Who Moved the Stone,* which every Bible student should read, Morison comments : " The vacancy of the tomb was an historic fact—fixed and unalterable. Its authority grew rather than declined with the passing of the years. It was never shaken throughout Paul's lifetime, and in the writer's judgment it remains unshaken to this day." Add to this the fact that whereas the Pharisees believed in a resurrection from the dead, those of the Hebrew hierarchy, who were Sadducees, had no such anticipations of life after death. Israel looked forward to the establishment of an earthly kingdom, a hope which is confirmed by the question asked by the disciples of our Lord following His resurrection : " Lord, wilt Thou at this time restore again the kingdom to Israel ? " (Acts 1 : 6.)

GLORIOUS EFFECTS

The second phase concerns the effect of that mighty act of God upon the experience of the Christian. Jesus said " Because I live, ye shall live also " (John 14 : 19). The value of man is thus rescued from the scrapheap of humanistic pessimism, for Jesus makes it clear that our victory over death is not bound in some creed within a volume tied around with mythological red tape, it is emblazoned in a living reality, it is a part of history, and a fundamental part at that. It is embodied in the personality and triumph of Christ.

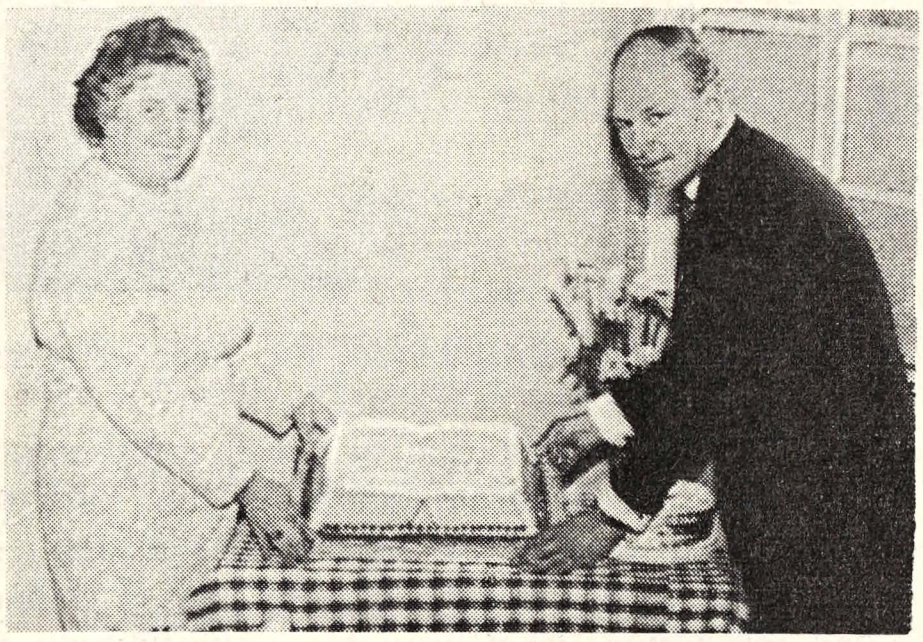
Modern astronomical research has reduced man to a minute speck of cosmic dust. Man has been overwhelmed in his thinking by material magnitudes, and the sin of pride, which brought our forefathers to ruin, has given place to the folly of abject self-contempt. Our insignificance in a vast universe of glittering galaxies depresses us. Even the Psalmist was caught up in this sense of hopelessness : " When I consider Thy heavens, the work of Thy fingers . . . What is man, that Thou art mindful of him ? " (Psalm 8 : 3, 4).

Christ restores the dignity of man. " I am the resurrection," He said, " and the life : he that believeth in Me, though he were dead, yet shall he live " (John 11 : 25). Resurrection and life are coterminous in the continuous experience of the believer : he will ever live, because his life is that of One who has for ever exterminated death itself. Marching on in the light of God we can afford to deride the slings and arrows of outrageous fortune, for we have been born again of an incorruptible seed. If we can but grasp this sense of majesty in our association with the Saviour we shall find that our neuroses will grow noticeably less frequent, and sin shall not have dominion over us. We can wrap ourselves round in imperishability, we can bid adieu to negative thinking, for " *this is the victory that overcometh the world, even our faith* " (1 John 5 : 4).

ELIM NEWS

GLOUCESTER **Pastor : F. Lavender**

The church entered enthusiastically into the arrangements for celebrating the twenty-fifth anniversary of Pastor Frank Lavender's entry into the ministry. They rejoiced not only for themselves but for the Elim fellowship, which has been blessed by his ministry over the years. A dinner was planned and special permission was obtained to hold it at a local high school for girls where they have first-class cooking facilities.





Pastor and Mrs. Lavender looked lonely at the top table even when joined by Pastor and Mrs. Tee, but a surprise was in store. Amid great applause a party from Ipswich came in, having been carefully hidden until then.

We really enjoyed the food so well superintended by Mrs. Cook (!) and served by a bevy of young ladies all festive for the occasion. There was a monster iced cake made like a family Bible, and a smaller, private one in memory of a previous connection with Gloucester.

Remarkable skills were displayed at the evening fellowship meeting by young and old, including a one-man harmonica and guitar solo and a specially composed poem. The choir did well. Our Ipswich visitors sang and gave testimonies. Mr. Cook conducted a crowded programme during which a beautiful Thompson Reference Bible was presented to Pastor Lavender and a bouquet to Mrs. Lavender. Greetings and congratulations were received from the Gloucester Assemblies of God church.

Pastor Tee rounded off a blessed day with a helpful message. He also spoke at the Sunday services.

R. J. NILES.

THE LONDON CRUSADER CHOIR

will be taking part in MUSIC FOR SUNDAY at 8.30 a.m. on B.B.C. Radio 2 on Easter Sunday.

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WOUNDED FOR ME



by Robert Griffiths

PASTOR OF ELIM PENTECOSTAL CHURCH, HEREFORD

THE late Lady Kinnaird used to tell the following touching incident concerning the then Prince of Wales, now the Duke of Windsor, who was invited to visit a special hospital on the outskirts of London, where three dozen of the worst wounded men of World War I were being cared for. He at once agreed to pay a visit. Arriving there he was shown over the principal ward. He shook hands with some, spoke kind words to many and sympathised with them all. Then looking around, he said, " I thought there were thirty-six ; I have only seen thirty." It was explained that six of the very worst cases were in a special side ward not usually visited. " I must see them," he said. Guided by the doctor he saw the men—bruised, maimed, helpless wrecks. " But there are only five," the Prince exclaimed, " Where is the other ? "

It was again explained that one poor man was so badly maimed that he was kept in a room alone. It would be wise not to see him. " I must see him, too," the Prince said. Taken into the room he saw a sight which touched his heart. There lay all that was left of a brave soldier ; he was blind, deaf, legless, armless and disfigured almost beyond recognition as a human being. Standing silent a moment, touched beyond measure, the Prince stooped down, kissed the brow of the veteran, and, with broken voice, exclaimed *" Wounded for me ! "*

GAUNT, BUT GLORIOUS

There is no earthly beauty about the cross of Christ. That wooden gallows is obnoxious to the human eye, but the heart of the Bible is the cross and the heart of the cross is in the heart of God. No wonder Paul could say " God forbid that I should glory save in the cross."

If a man wants to draw near to God it must be on the grounds of shed blood, the basis of sacrifice.

At the dawn of creation two men representing the human race illustrate this fact. Cain brought an offering to God of the fruit of the ground ; it was an outwardly pleasing offering, but God had stated His terms. Abel brought of the firstling of his flock, God's declared way of approach. He was accepted and Cain was rejected. This principle is followed throughout the Bible. The nation of Israel had its passover lambs slain and consumed year by year. Their fellowship depended upon the shedding of sacrificial blood. Isaiah spoke of a sacrifice that would not be of an animal ; he foretold of the promised Messiah : " He was wounded for our transgressions, He was bruised for our iniquities ; the chastisement of our peace was upon Him ; and with His stripes we are healed." We read in Hebrews " but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." The mightiest hour of all time was the hour of crucifixion. Christ died at the Place of a Skull, a place of condemnation, execution, infamy, intolerable pain, where lawless ruffians gasped out their dying breath of blasphemy. The cross truly reveals the nature of sin and God has spoken His attitude to it—He cannot look upon it, and will judge it, but " Christ has borne our sin in His body on the tree."

FORGIVENESS

Nothing else can rid the conscience of guilt but God's forgiveness. Nothing else can produce forgiveness apart from the atoning death of Christ. The absolving words of prelates and priests are devoid of authority and power—no man can forgive sins but God only.

The cross reveals the love of God, who, at the

greatest personal cost, has made a way of deliverance from the consequence of sin. If there is any other way, the death of Christ is irrelevant and the Word of God meaningless.

The finger of prophecy points to the cross,
The mysteries of prophecy are unravelled at the cross.
The serpent's head is bruised at the cross,
The door of heaven is opened at the cross.
The fountain of salvation is unsealed at the cross.
All the departments of human life are dominated by the cross.
The bitters of life are sweetened by the cross.
The shadows of death are dispelled by the cross.
The darkness of eternity is eradicated by the cross.
The heaven of the redeemed is built upon the cross.

HALLELUJAH FOR THE CROSS !

I hear saints say : " Draw me nearer, blessed Lord, to the cross where Thou hast died." I hear others singing " The cross it standeth fast, defying every blast " and " I'll cherish the old rugged cross till my trophies at last I lay down. I will cling to the old rugged cross, and exchange it some day for a crown."

This Christ who died lives again and desires admittance into your life. King George V and Queen Mary, vacationing by the seaside, were taking a walk along the ocean front. A sprained ankle brought the couple to a little cottage in the wood. Answering the knock at the door, the cottager said, " Who's there ? " " King George and Queen Mary," was the reply. " You don't expect me to believe that, do you ? " said the occupant. " See for yourself," said the king. He came and saw and gave such help and hospitality as he could. For years they retold the story of the night when they were visited by royalty, and they always concluded with " You know, we almost refused to let them in."

Admit the Christ of the cross into your life. **Let Him in !**

Theme : HOW GREAT IS OUR GOD

ELIM PENTECOSTAL CHURCH

ANNUAL CONFERENCE

May 8th to 15th

PONTIN'S HOLIDAY CAMP

BLACKPOOL, ST. ANNES-ON-SEA

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(General Superintendent of the Assemblies of God, U.S.A.)

REV. JOHN PHILLIPS
(Executive Council Member, Assemblies of God, Great Britain)

REV. DENIS G. CLARK
(Evangelist and Bible Expositor)

DR. J. M. LAIRD
(President of the Evangelical Alliance)

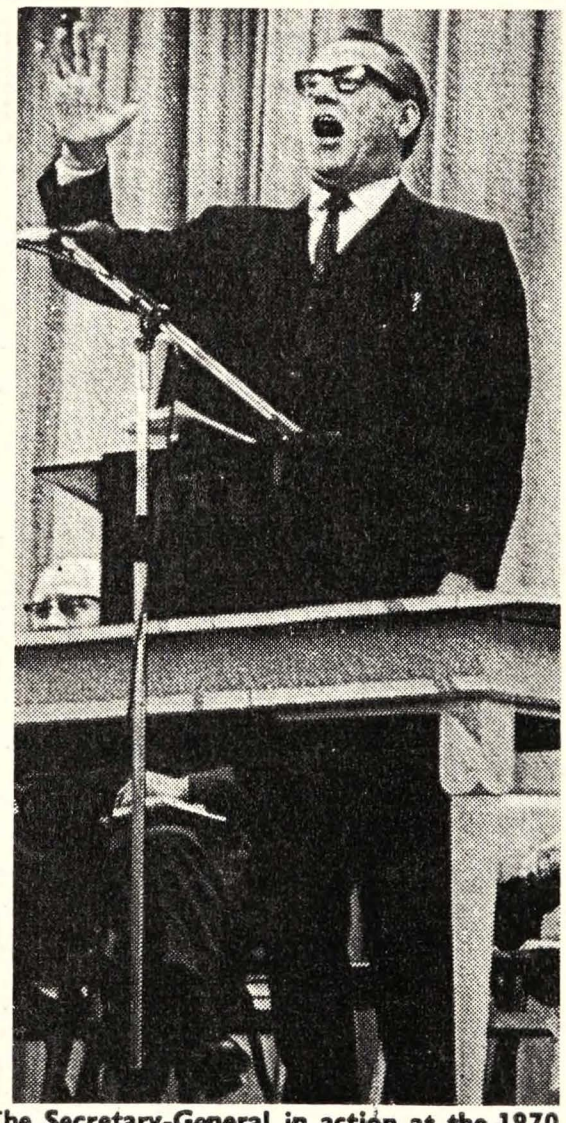
REV. A. A. BIDDLE (President)

REVS. J. McBURNEY, JOHN H. SAINSBURY and JOHN WOODHEAD

Elim missionaries expected : Olive Garbutt, Frieda Grossen, Ron and Betty Gull, Henry and Edith Jeffery, John and Gladys MacInnes and Maisie Hopper.

For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

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The Secretary-General in action at the 1970 conference.

STUDIES IN THE EPISTLE TO THE HEBREWS (15)



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER CALLING
(10 : 19—12 : 29)
(*continued*)

KEEP in mind the sufferings and persecutions which were straining the allegiance of the Hebrew Christians. This section begins with an exhortation to a steady, active, persevering discharge of Christian duty despite all the dangers and difficulties. Exhortation has been prominent throughout (Hebrews 2 : 1 ; 4 : 11, 14, 16 ; 10 : 22, 23, 24, 35). This chapter presents a further exhortation.

A CALL TO PATIENT ENDURANCE
(12 : 1-29).

The author sets forth the Christian life under the figure of a race, in which all believers are competitors within the arena. The imagery was possibly drawn from the ancient games. The language is highly rhetorical and figurative. From faith exemplified by those in the past (chapter 11) the writer turns to faith expected in the present.

Manifest perseverance (vv. 1-3). The runners are urged to run the race with patient endurance " compassed about with so great a cloud of witnesses." " Wherefore " connects this chapter with the previous one, and refers to the heroes of faith, named and unnamed, under the former dispensasation, who had borne testimony to the value of persevering faith in the face of trial and difficulty. Some commentators have spoken of the Old Testament heroes of faith as spectators, looking down from heaven to encourage those still running the race, but the idea of " witnesses "—those who cheer by their testing and example—is to be preferred. The context would suggest that the runners are to look at them rather than they at the runners.

The race suggests that the Christian life is active, progressive and persevering. The life of faith demands so much that at times there may be the danger of being wearied and faint in our minds **(v. 3).**

Certain hindrances impede progress in the life of faith—weights and sin (v. 1). " Weight " is used, technically, in the language of athletes, to mean " superfluous flesh " to be reduced by training. The writer had in mind the special dangers to these Hebrew Christians. The " divers and strange teachings " (13 : 9, R.V.) which they were tempted to observe might suit the figure best. Christians must throw off every hindrance in the race. There are things lawful in themselves which may become too absorbing ; they serve as a drag on our spirituality. Besetting sin is also to be laid aside. " Which doth so easily beset us " forms the translation of a single Greek word, a form of verb which means " to stand around us," so that the meaning is " closely clings." The precise reference of our author may be to the sin of apostasy which at that time beset his readers, or to sin in general. Moulton says : " The writer is comparing sin with a garment—either a loosely fitting garment by which the runner becomes entangled and is tripped up, or one that clings closely to him and thus impedes his ease of movement." The besetting sin that is common to us all is the sin of unbelief, the proneness to wander away from God. As we run the race we must strip off every habit that weighs us down to earth and every sin that entangles our feet, and keep our eyes fixed upon Christ, who is the supreme exemplar of enduring faith (vv. 2, 3).

Expect discipline (vv. 4-11). These Hebrew Christians had suffered much, but they were encouraged to " consider Him that endured," and to realise that their sufferings were light compared with those of Jesus Christ, the Author and Finisher of faith (v. 3). Because of their afflictions they were in danger of becoming weary and faint in their minds because they were not viewing their trials as fatherly discipline. Every true son is disciplined. God is not concerned with promoting

weaklings ; He is seeking sons who will be worthy of His name and confidence. Chastisement may be painful now, but profitable hereafter (Psalm 119 : 67). The Greek word rendered " chastisement " means " child-training." In all our experiences and afflictions our heavenly Father is training us as His children ; His love is behind the discipline (v. 6). Chastisement and punishment must be distinguished : the former is for God's children, the latter for His enemies. Chastisement is parental, punishment is judicial. Chastisement is remedial, punishment is retributive. The corrections from our heavenly Father are not to injure us but to excite us into action and godliness (v. 11). " On the way to that goal," says one writer, " we are to be trained by discipline, to keep fit for the race and to bring forth the fruits of righteousness in daily life."

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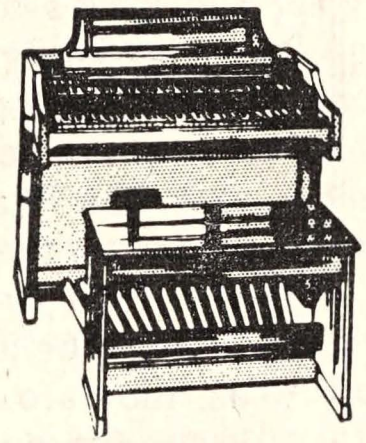
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EDITORIAL

Buddha is dead. They display alleged bits of him in many eastern temples. Confucius and Mohammed are dead. Baal, Ashtaroth, Molech and Asshur were but figments or extensions of human imagination. All the so-called gods are either dead or they never lived, being but idols. But Jesus was from the beginning. He became incarnate in the flesh. He did die. He did rise. He does reign. He will come.

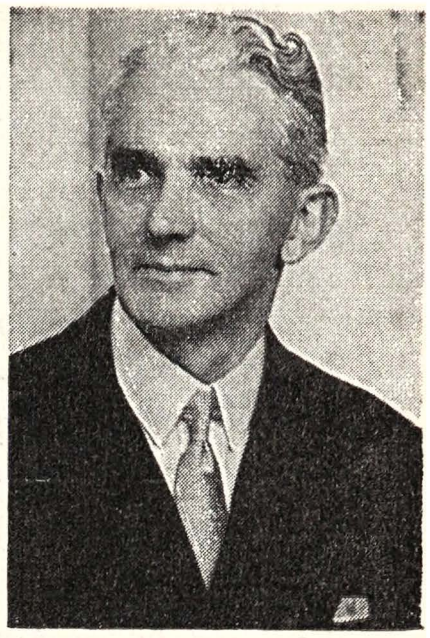
The great men of the world have come and gone. Winston Churchill's moving speeches, all the more expressive because of the lisp and the slur, expressed the depths of the man. F. D. Roosevelt operated as the then most powerful man on earth **from a wheel-chair.** Recall Alexander, Charlemagne, Cromwell, the Pharaohs, Artaxerxes, Nebuchadnezzar. Their tombs, many of them, are still with us. Their bones lie mouldering, like John Brown's body, in a simple grave like Churchill's at Bladon, or in some ornate pyramid or sarcophagus. One and all, they are dead. **But Jesus Christ is contemporary.** More, **He is the future!**

The world has known its martyrs, some of whom died for noble causes. Many were misunderstood in their day and still are. Others died for lost causes. Hundreds succumbed in abject misery. Scores in our day in oppressed countries have laid down their lives. Christianity has many tombs of unknown warriors who all died in faith. The world was not worthy of them. But Jesus laid down His life by a deliberate act **and He took it again!** No man had power to take His life from Him or to give Him it back. In His almighty condescension and power He died by the act of His own will and He rose again on the third day by the same authority and power and He reigns now and He will come!

He died not deserving to. Pitiful Herod, cruel Pilate, wily Caiaphas could find no just cause to condemn Him. **He** made His soul an offering for sin. He who knew no sin was made sin. Countless sacrifices have been made on this earth. The soil ran red under a multitude of offerings under the Mosaic Law. But Jesus Christ's was the one true sacrifice. He made atonement by His blood. He was **the** propitiation. In complete verification and justification He rose again. Throughout eternity past, present and future He is the unique sacrifice. **He is alive to prove it!**

"Hallelujah!
And again they say,
HALLELUJAH!"

JESUS IN GETHSEMANE



by
Joseph Smith

MANY declare that the prayer of Jesus in Gethsemane was not answered. Let us look into the Word of God regarding this. " Then saith He unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with Me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me · nevertheless not as I will, but as thou wilt " (Matthew 26 : 38, 39).

SATANIC OPPOSITION

We know from both Old and New Testaments that it was the plan and purpose of God that Jesus should die by crucifixion and by His sufferings and death procure salvation for all mankind and overthrow the dominion and power of Satan. Jesus Himself looked forward to accomplishing this great salvation for us (Hebrews 12 : 2). It is not to be wondered at that Satan should do everything in his power to thwart the purpose of God for his own overthrow. Jesus lived in a human body, which was subject to death. Up to the last night of the Master's earthly life everything went according to plan, but now Satan concentrated all his forces on the one Man on whom his own fate for eternity hung.

First, he succeeded in putting Christ's own bodyguard into a deep sleep, then he brought all his powers to bear on the physical frame of the Master. Jesus said: " My soul is exceeding sorrowful, even unto death." Later He said to those who were come to arrest Him : " This is your hour, and the power of darkness." A missionary from India told me that he has known demon-possessed men in that land almost squeeze the very life out of people by Satanic power.

FIERCE BATTLE

Quite how fierce that battle was in Gethsemane we may never know in this world, but we know that it reached such a pitch as to cause Jesus to sweat blood. When the king of France, who ordered the massacre of the Huguenots on the night of August 24th, 1572, the feast of St. Bartholomew, was dying, the fearful horror of that inhuman slaughter of innocent people came before his mind so vividly that in his bitter remorse blood oozed out through his pores. Jim Bishop in his book *The Day Christ died* writes : " It occurs when fear is piled upon fear, when an agony of suffering is laid upon an older suffering until the highly sensitised person can no longer sustain the pain. At that moment the patient ordinarily loses consciousness. When that does not happen the subcutaneous capillaries sometimes dilate so broadly that when they come into contact with the sweat glands the little capillaries burst. The blood is exuded with the perspiration, and usually this occurs over the entire body."

MIRACLE

It really was a miracle that Jesus survived that awful ordeal and was able to reach Calvary. This must be the time in Christ's life to which Paul referred in Hebrews 5 : 7 : " Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able *to save him from death,* and was heard in that He feared." If Jesus Christ was praying against dying at Calvary then His prayer was not heard, for He died at Calvary on the cross. In Gethsemane He flung Himself at the feet of God Almighty and put the responsibility on to the Father, saying *" Not as I will, but as Thou wilt."*

It was the will of the Father that He should not die in Gethsemane but at Calvary, therefore His prayer was heard. " And there appeared an angel unto Him from heaven, strengthening him " (Luke 22 : 43). Having been strengthened, He was enabled to go through all that lay ahead and fulfil the great desire of His heart " that **through death** He might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage " (Hebrews 2 : 14, 15).



From the President's pen

LET US BE GREAT

WE must never mistake bigness or impressive talk for greatness. A beaten boxer lying on the floor with a suspected broken jaw declaring " I am the greatest " does not make him the greatest. It has frequently been said that the Pentecostal Church is the fastest-growing movement in the world. Even if it is true we would be well advised not to let it go to our spiritual heads or, like Samson of old, we shall lose our strength.

There is no doubt that we are proud of the movement to which we belong, and I for one am grateful to God for the exciting, worthwhile opportunities Elim has given me to serve the Master. We want our movement to be great. But what do we really mean by greatness in this realm ? Why do we want to be great ?

These questions demand our attention. We must answer them fearlessly, otherwise we shall present the pitiable sight of smallness masquerading as greatness.

John the Baptist was a remarkable man by any standard. In that wilderness east of Jerusalem he spent long periods of silent communion with God. Then out of that wilderness, with his desert eyes and ears and keen sense of the real and the true, he came upon the life of Israel preaching the one sermon it was possible for such a man to preach—repentance. There was a ring about him which had not been heard in Israel for many a day, a sound that made many think of the prophet Elijah. The people flocked from all parts to hear him. His voice seemed to have the accent of another world. Jesus, looking at him and his life, said " Among them that are born of women there has not risen a greater than John the Baptist." This man shows us true greatness. He knew his capacity, he knew his mission, and he stuck to them.

His preaching so stirred the people that they questioned among themselves whether he was the Christ. They actually asked him if he was. Here was a real temptation—to be looked upon and treated as the great hope of the nation. He had made a tremendous impression and had he said " Yes, I am the Christ " they would have shown him the honours due to the Messiah. But there was not a moment's hesitation. He declared " I am not the Christ." They insisted that he was someone great and asked him " Are you Elijah ? " With the same promptness he replied " No, I am not . . . I am the voice of one crying in the wilderness."

John knew who he was and *what his task was.* So must we. John was magnificent as a herald, but had he presumed to be the Christ he would have eventually become the laughing-stock of the world. He was incomparable as a trumpet-blower announcing the coming of the king, but had he ascended the throne he would have made a fool of himself.

God has called us, above all else, to Pentecostal evangelism. There are other realms in which we like to move, but they must only be incidental. We must know our limitations. We must stick to our God-given mission and not waste our time chasing ecclesiastical fantasies. We must know our mission, and in following this mission we will find our strength.

Another mark of John's greatness was that he knew the significance of his work. It was to prepare the way of the Lord. He gave his work just the right place. He dealt in symbols, but he was great enough to know that the symbol was not the substance. " I baptise you with water, but there is coming One after me who will baptise you with the Holy Ghost and with fire." He realised that his work was important and vital, but he was great enough not to exaggerate it. He knew the value of his work and he did it faithfully, although he knew that a greater was coming who would overshadow him and his work.

Have we this greatness ? There are some who

unless they can do the greatest things will do nothing; unless they can be chief they will be nothing. John was great enough to do the work which he could do in the best possible way, with utter dedication, and then leave greater things for those who had the capacity to do them. Let us be great too.

Perhaps the outstanding mark of his greatness was his capacity to recognise moral and spiritual worth. One day there stood among the crowd One who was regarded by others as just an ordinary man; they knew him as a Galilean peasant. John saw beyond His peasant's garb and cried: "Behold the Lamb of God, which taketh away the sin of the world." John was certainly not the first to see Jesus, *but he was the first to see the Lamb of God.*

In an age that seems to see only the tangible may we have that spiritual conception to see more clearly the One who is holy, pure, righteous, loving, the One who is the altogether lovely. This will save us from degenerating into materialism and worldliness which the passing of time has brought to some other movements. Our vision and contemplation of Him and His beauty will make us great in the values that really matter.

Points for preachers

by J. Alex Wright

(pastor of Elim Pentecostal Church, Southend-on-Sea)

AN OUTLINE

"WHAT! KNOW YE NOT?"

TEN things the New Testament says we ought to know:

1. The meaning of Christian baptism (Romans 6 : 3, 4).
2. The totality of sin's slavery (Romans 6 : 16).
3. The supremacy of the law (Romans 7 : 1).
4. Some Old Testament history (Romans 11 : 2).
5. The importance of the body (1 Corinthians 3 : 16; 6 : 15, 19).
6. The power of bad influence (1 Corinthians 5 : 6).
7. The destiny of the Church (1 Corinthians 6 : 2, 3).
8. The composition of the kingdom (1 Corinthians 6 : 9).
9. The support of Christian ministers (1 Corinthians 9 : 13, 14).
10. The prize is not for all (1 Corinthians 9 : 24).

A POEM

"MINE AND THINE"

Mine be the pomp and glory, and Thine be Calvary!
Give me the ease of living—the scourge, the thorns for Thee!

Ah, how we prate of treading the path the Master trod—
Laurel and gold our portion; thorns were the crown of God!

Mine the respectful gesture, Thine be the bloody thong!
Mine be the titled leisure and Thine the jeering throng!

Yes, and we call Him "Master"! Our hands are pale and fine,
Too good for blood or wounding—His blood ran down like wine!

Mine be the chain and candle, Thine be the pain and loss;
I am too good for trial—Thine, judgment and a cross!

Say, can we call Him "Saviour," we, with our place and pride?
Hast Thou dominion o'er us, God of the spear-pierced side?

And if thou bear no wound-prints, for Him thou hast not died,
Prate not, nor boast thou love Him, ere thou art crucified!

C. T. STUDD.

A QUOTATION

THE B.B.C. BETRAYS ITS TRUST

The dedicatory plaque at the entrance to Broadcasting House reads: "This Temple of the Arts and Muses is dedicated to Almighty God by the first Governors of Broadcasting. It is their prayer that all things hostile to peace and purity be banished from this house, and the people, inclining their ear to whatsoever things are beautiful and honest and of good report, may tread the paths of wisdom and righteousness."

THE SUFFERING SON OF GOD



by J. TETCHNER

PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELENS

I REMEMBER reading Psalm 22 in a service. I got as far as verse 14, when tears coursed down my cheeks. I had to stop; the ghastly picture of my Lord's suffering just overcame me. Take your Bible this Easter and read again how the four Gospel writers describe the Calvary scenes. Then look at the psalmist's graphic picture in his psalm of sobs and griefs. Your heart will be stirred.

Among the last recorded words of Jesus before His ascension are these: "It behoved Christ to suffer." His followers had listened to a fine Bible study as He opened their understanding. No doubt reference was made to Psalm 22 and Isaiah 53 among other scriptures unfolding the necessity of His sufferings. What did He say, I wonder, about Genesis 3 : 15 when He spoke about the "bruised heel"? The cost of human redemption was clearly foretold in the Old Testament, for Moses, psalmists and prophets depicted the sorrows and sufferings of our blessed Lord from Bethlehem to Calvary.

Jesus knew the word and the application to Himself, but His disciples were slow to understand. He told them at Caesarea Philippi that He must go to Jerusalem and suffer many things (Matthew 16 : 21). He knew, but Peter said "Be it far from Thee, Lord; this shall not be unto Thee." Even after the resurrection they still doubted. The Lord chided them for their continued obtuseness: "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?" Evidently this was foreign to their thoughts of Messianic duty and dignity, this idea of suffering and rejection.

Peter reminds us that it puzzled the Old Testament prophets. What a difference the outpouring of the Holy Ghost made! A classic example of this is in Acts 3 : 18, where Peter says "Those things, which God had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Paul was enlightened. When at Thessalonica, preaching in the synagogue (Acts 17 : 2, 3), he "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered." The writer to the Hebrews wrote that the Lord's sufferings were connected with His temptations (2 : 18). Even the disciplinary effect of His sufferings was alluded to (5 : 8). The necessity and reason for the sufferings of Christ are revealed in 1 Peter 3 : 18.

Sin and suffering go together. Were there no sin there would be no suffering. What would have been the fate of the redeemed had they been visited with the consequences of their sins and if the Saviour had not assumed the guilt of the human race? But, thank God, "He took my place and died for me." Have you thought that there might have been an incarnation of the Son of God, even if there had not been any sin to atone for? God might have revealed Himself in the person of His Son and thus have bound man indissolubly to Himself. But there would not have been suffering, sighing, tears or groaning in the spirit, or crucifixion—a birth, but no Calvary. But God's Son came not only to reveal the Father but also to make an atonement for sin.

Because of His purity the Lord's suffering was more intense, especially anticipating all the forms that sin can assume. "It behoved Christ to suffer," not as a Stoic but willingly, cheerfully, though not taken by surprise (Hebrews 12 : 2). It was no accident that Christ died on the cross. It would have meant nothing if He had died by the sword or by wild beasts; it was a curse to be crucified (Galatians 3 : 10-13).

The limit was reached in a glorious way, for when the malice of men had vented itself he cried "It is finished." Matthew's record says "He cried *with a loud voice.*" Have you stood over the deathbed of a loved one listening attentively

for the last whisper ? At Calvary it was **a shout of triumph ;** the crisis had been met, the pierced foot of the seed of the woman had been placed upon the hissing serpent's head. Satan thought that he had gained the victory, for he had the power of death. The last Adam had been brought under the dominion of death and His body consigned to the grave. For Satan it was a costly victory, for he was caught in his own trap (Hebrews 2 : 14, 15). " 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." David went out to meet Goliath, that blustering braggart, and smote him to the dust *with his own weapon.* So on the cross David's greater Son overcame the Devil. A defeated Devil can frighten us no more. Read Hebrews 2 : 9, 10.

" The tempest's awful voice was heard,
O Christ it broke on Thee :
Thy open bosom was my ward,
It braved the storm for me,
Thy form was scarred, Thy visage marred ;
Now cloudless peace for me."

THE DYING THIEF

(Luke 23 : 33-43)

by David J. Blake

(ELIM BIBLE COLLEGE STUDENT)

" THE serpent was more subtle than any beast of the field " (Genesis 3 : 1), and Satan has never shown his cunning more than he did on Calvary's hill almost 2,000 years ago. Jesus, the sinless Son of God, had as His companions for this, the hour of His greatest agony, two criminals. Satan poured scorn upon Christ by this humiliating situation. But Jesus was and still is the Master of every circumstance. He took this opportunity of proving to all that He was not defeated by saving one of the thieves.

REVELATION

While officials and soldiers mocked and derided the dying Christ one of the criminals observed the inscription above the head of Jesus. Through the gloom he saw by faith the **majesty and lordship of Christ.** He realised his need and decided to trust Christ for his own salvation. He was willing to trust Christ when others had left Him, for Peter had denied his Lord, Judas had betrayed Him and only one of the disciples, John, was with Christ at the cross. When the Apostle Paul was saved on the Damascus road he was blinded by the glory of Christ revealed from heaven. He knew then that Christ had risen from the grave, had ascended into heaven and was seated at God's right hand. But the dying thief trusted Christ *when he saw Him hanging on a cross,* dying like a common criminal, besmeared with saliva and shame.

" REMEMBER ME "

He prayed probably the first real prayer of his life. He could not use eloquent phraseology, but he prayed from his heart, " *Lord, remember me when thou comest into thy kingdom.*" Jesus had been ridiculed and mocked by the crowd around the cross and He had ignored them all—**but He always answers repentant sinners.** He met the need of the penitent's soul in one sentence. He did not promise him a time of purification in purgatory, nor did He leave him in any doubt about the safety of his soul. He gave the thief a personal assurance of salvation : " *Today shalt thou be with me in paradise.*" The great transaction was completed and the soul of a sinful man was saved for eternity.

" The dying thief rejoiced to see
That fountain in his day,
And there may I though vile as he
Wash all my sins away."

From T. H. Stevenson

TWENTY years ago George Bernard Shaw died in the belief that his house would become a shrine for multitudes of visitors. He persuaded the National Trust to accept his home at Ayot St. Lawrence, Hertfordshire, convinced that after his death people would visit it in droves to see how and where he lived, and thus pay for its upkeep. Accordingly, he gave all his fortune of £337,000 to the British Museum, the Royal Academy of Dramatic Art and Dublin's National Gallery.

Only a mere trickle of Britishers cross the threshold ; the tourists who visit are chiefly from Russia and other eastern Europe communist countries. Not even a national appeal fund by his friends could raise more than a few thousand pounds to maintain his former home. Like H. G. Wells, with whom he had an unholy alliance to write anti-religious propaganda, G.B.S. is an almost forgotten figure.

How different is the story of the despised Nazarene, who never wrote a book, or owned a home, and who died in shame. *But He rose from the dead* and, less than twenty years afterwards, His followers were rightly suspected of turning " the world upside down." In his book *The Adventures of the Black Girl in her Search for God*, G. B. Shaw described the Book of Revelation as " the visions of a drug addict," but it is now revealed that Shaw kept on his desk several Bibles and a prayer book. Some assert that he was a secret disciple. He was not. But, like H. G. Wells, who died disillusioned by his dreams of a brave new world, I wonder if Bernard Shaw also died in the knowledge that all his writings and plays had no message, but would remain only fictitious and theatrical.

It raises the query whether the " genuine " atheist is ever but a fictitious character. The psalmist twice declared : " The fool hath said in his heart, There is no God." Omitting the italic words " there is," the text simply renders " The fool hath said no God." As Dr. A. T. Pierson remarks, " It may be understood not as an affirmation but as an exclamation, as though he had said within 'Would there were no God,' or 'Let there be no God.'" Much atheistic unbelief is only " make-belief."

THE WONDER OF CALVARY LOVE

Thou lowly Nazarene, Thy feet have trod
The slopes of Olivet and desert waste
Knowing that at Thy word the streams sprang forth
While at Thy will the mountains, too, made haste.
And yet for me Thou climbest Calvary
And on its brow Thy blessed feet have bled !
On stark Golgotha's hill didst meet in force
The conflict of the ages on Thy head.
For me 'tis far too great to comprehend
That Love, incarnate Love Himself, should die,
When Love dies not, neither begins nor ends.
Yet Love Himself hath often been passed by.
O, lowly Christ, Thine heart hath known its pain,
The anguish of the innermost recess
Of longing still ungratified, of arms
Held out upon the cross, and hands that bless.
O, Christ of God, Thy loveliness conveys
The wonder of Thy grace and depth of love.
May I, a mortal, loveless, worthless, base,
Rise up to Thee and in Thy fullness move ?

CONSTANCE BUTLER.

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Margaret M. Ladlow's page

OUR SCAPEGOAT

TO while away the hours during childhood illness, my mother used to allow me to look at our family's most treasured book, *Sacred Art—the Bible Story pictured by eminent modern painters.* I can remember gazing in sorrowful fascination upon the painting of " The Scapegoat " by Holman Hunt. Strangely enough I opened another book recently and saw the same haunting picture. My late father-in-law was a prolific reader and, although a working man all his days, he had a great feeling for literature and art. He presented me with this second book on the lives and paintings of the two leaders of the Pre-Raphaelite Brotherhood. I was amazed to find in the chapter dealing with this painting that the artist actually travelled to the Holy Land to paint this remarkable picture.

Holman Hunt was a keen Bible student and he wrote to his brother artist, Millais, telling of his intention : " I am sanguine that it may be further a means of leading any reflecting Jews to see a reference to the Messiah as He was, and not (as they understand) a temporal king." Arriving in the Holy Land he purchased a white goat and, risking attacks from hostile Arabs, he travelled to the south-western shore of the Dead Sea and actually waited until the Day of Atonement to commence his work and thus have the precise period of the year required for the background. Braving terrific heat, flies, lack of water and unwelcome visits from Bedouins, he painted from dawn to dusk and so we have an accurate, moving portrayal of a vital part of the Atonement.

My readers will know that the Day of Atonement was the greatest day of the Hebrew year and that two goats were chosen by the high priest for a sin offering. One was slain and its blood sprinkled seven times before the mercy seat. Placing his hands on the head of the second goat, the high priest confessed all the sins of the nation. In Jewish ceremony it became a tradition to bind a strip of red cloth between the horns of the animal before it was led into the wilderness. This scarlet cloth was said in course of time to turn white, indicating that the sins of the people were forgiven. There is perhaps an allusion to this in the familiar passage : " Though your sins be as scarlet, they shall be as white as snow " (Isaiah 1 : 18).

The goat was regarded as a vicarious sufferer for the nation's sins which it carried out of sight of Jehovah. According to the Talmud everyone who saw the scapegoat threw a stone at it to drive it farther away into its mystical outlawry. In Holman Hunt's view the scapegoat is the emblem of the suffering Messiah. In later ages of Jewish history it was cast from a rock outside Jerusalem. A significant verse (Hebrews 13 : 12) reminds us that our Sin-bearer and Saviour also suffered without the city gate.

Easter brings its own glorious message. I have no need to elaborate on it. We who love the Lord can know an ever-deepening appreciation of His work of atonement and the suffering, humility and death He bore for us and for this sinful world.

Pentecostal Jewish Mission

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ITINERARIES

The President:

April 10, Gloucester; 13, Graham Street; 16, Bishop Auckland; 18, Newcastle; 19, Hull (Mason Street); 20, Scarborough; 21, York; 22, Scunthorpe; 24, Harrogate (3.30 youth workers' conference, 6.30 presbytery rally).

London Crusader Choir with Douglas B. Gray:

April 11, Coldinghall prison, Bisley; 12, Royal Albert Hall; 17, Royal Albert Hall (male voice).

BIRTHS

MAW. On December 29th, to Joan (née Shaw) and Howard Maw, of York, God's gift of a son, Stephen Jonathan.

SAWYER. On March 12th, to John and Shirley, members of Southampton Elim Pentecostal Church, God's gift of a daughter, a sister for Sarah and Rachel.

THOMAS. On March 16th, to Ian and Victoria Thomas, formerly of Kingston-on-Thames, God's gift of a daughter, Marie-Louise Victoria.

WATSON. On February 13th, to Shirley (née Dutton) and Ray Watson, of York, God's gift of a son, Daniel Edward, a brother for Jacqueline and Carol.

MARRIAGE

NIBLETT—ENGEL. On March 6th, at Winson Green Elim Pentecostal Church, Philip Niblett, pastor of Bognor Regis Elim Pentecostal Church, to Brigitte Engel, of Hamburg, Germany. Officiating minister: S. J. Brown.

WITH CHRIST

COATES. On February 7th, Rev. Charles H. Coates, former missionary to Tibet, China and Nigeria, and a former editor of the "Elim Evangel," passed into the Lord's presence. Officiating ministers at funeral: W. R. Jones (President), F. H. Coleman and G. Harpin.

HEATH. On March 7th, Charlie Heath, faithful member of Elim Pentecostal Church, Islington, after suffering a stroke, passed into the Lord's presence. Officiating minister at funeral: F. H. Coleman.

MOSS. On February 24th, Maud, aged 85, wife of the late Cecil and mother of Elsie, Eileen and Leslie, received the Lord's call to leave this earthly scene. At one time a Salvation Army officer, she became one of the early members of Southampton Elim Pentecostal Church. Officiating minister at funeral: D. E. Edmonds.

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COMING EVENTS

BIRMINGHAM, Kingstanding. April 24-29. Elim Pentecostal Church, Warren Road. Spring convention. Preacher: A. Wilson. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

BOLTON. Commencing April 17. Elim Pentecostal Church, Higher Bridge Street. Crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. April 24—May 2. Elim Pentecostal Church, Curzon Road. Evangelistic crusade with evangelist Joe Fudge and team including Peter Smith, Pam and Michael Osman, Ken Butcher, Springbourne Five and Crusade Chorale. Sundays at 11, 3 and 6.30. Weeknights at 7.30. After-church rallies. Late night line-up. Afternoon specials.

CANNOCK. April 10. Old Community Centre, off Avon Road. Preacher: J. T. Bradley. At 11 and 6.30.

EDINBURGH. April 14-18. Elim Pentecostal Church, Henderson Terrace, Ardmillan. Spring convention. Preachers include F. W. Jones and H. B. McGowan. Soloists: Myra Anderson and Keith Pointon. Weeknights at 7.30. Saturday at 7. Sunday at 11 and 6.30. Convener: B. J. Hayes.

EVESHAM. Commencing April 18. Evesham Dramatic Society Meeting Rooms, Workman Road, Hampton. Every Sunday at 11 and 6.30. Preacher: J. R. Brown. Please pray for this new Elim outreach.

GLOUCESTER. Commenced April 4. Please pray for the after-church outreach at the new Scout Hall, Tuffley Lane, Tuffley, every Sunday at 8.30.

IPSWICH. April 17-25. Elim Pentecostal Church, Vernon Street. Crusade conducted by F. Lavender. Weeknights (except Fridays) at 7.30. Sundays at 11 and 6.30.

LEYTON. April 24. Elim Pentecostal Church, Vicarage Road. East London Pentecostal rallies. Preacher: H. Toft. At 3 and 6.30.

PONTYPRIDD. April 24, 25. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher and soloist: W. M. E. Plowright. Saturday at 7.30. Sunday at 11 and 6.

ROWLEY REGIS. April 13-22. Elim Pentecostal Church, Cardale Street. Spring crusade conducted by G. N. Backhouse. Supporting items. Weeknights at 7.30. Saturdays at 7. Sundays at 6.30. April 24-26. Male voice choir's fourth anniversary weekend. Preacher: H. W. Greenway. Saturday at 7. Sunday at 6.30. Monday at 7.30.

RYDE, Isle of Wight. April 21-27. Elim Pentecostal Church, Albert Street. Billy Graham film crusade. "Seven Days from Madison Square Garden." Weeknights at 7.30. Sunday at 8.15.

SHEFFIELD. April 24-29. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week. Subject: "The second coming of Christ." Preacher: W. J. Maybin.

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street and Newhall Hill. Good Friday at 11 and 6.30. Saturday at 7. Easter Sunday at 11 and 6.30. Monday at 7. Preachers: E. Dainton and L. Middleton. Tuesday at 7.30. Preacher: W. R. Jones.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Robin Rees. Convener: George Backhouse.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. G. Blackler. Soloist: Alan Woodhouse.

CHELTENHAM. Elim Pentecostal Church, St. George's Road. Good Friday at 11 and 7 (baptismal service). Saturday at 7.30. Preacher: G. Canty. Sunday at 11 and 6.30.

CLAPHAM. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and T. W. Walker. Convener: I. R. Moore.

CREWE. Elim Pentecostal Church, St. Paul's Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Preachers: R. D. Bradley and D. J. Green. Convener: D. Fenton.

CROYDON. Elim Pentecostal Church, Stanley Road. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and T. W. Walker. Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. E. Edmonds and J. C. Kennedy.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday at 7. Saturday, Baptismal service at 7. Sunday at 11 and 6.30. Monday at 3.15 and 6.15. (tea provided). Preachers: D. A. Lambelle and J. H. Sainsbury. Convener: W. J. Allen.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Preachers: W. R. Jones (President) and R. Hughes. Good Friday and Saturday at 7.30. Easter Sunday at 11 and 6.30. Convener: F. Lavender.

HIGH WYCOMBE. Elim Pentecostal Church, Lane End. Good Friday at 6.30. Preacher and soloist: T. P. Mullen.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 6.30. Saturday at 7.30. Showing of Billy Graham film "For Pete's Sake." Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. J. Chapman.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street, Commercial Road. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preachers: S. J. Brown and M. J. Tilley. Special singing by male voice and Crusader choirs. Convener: A. A. Biddle.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Thursday at 7.30. Good Friday at 3 and 7. Saturday at 7. Sunday at 10, 11 and 6.30. Preacher: J. C. Smyth. Convener: I. R. Hall.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 10.30 and 6.30. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 (united rally) and 6.30. Preachers: A. Hawkes and J. Crimp.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: F. J. Slemming and J. Woodhead.

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: A. S. F. Horne and W. R. West. Music and singing by The Foursquares. Tea provided on Good Friday.

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Preacher: B. C. Richardson. Saturday at 7.30. Film, "The Power of the Resurrection." Sunday at 10.45 and 6.30. Preacher: L. Knipe.

STAFFORD. Covenant Hall, St. Patrick's Street. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Preacher: G. H. Wallace.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: John Lancaster and R. J. Morrison. Convener: Edward J. Jarvis.

WHITEHAVEN. Elim Pentecostal Church, 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 (full tea provided). Preachers: J. F. Hardman and J. McBurney. Convener: K. J. Cave.

WIGAN. Elim Pentecostal Church, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (refreshments). Preacher: B. C. Richardson. Convener: John Seaman.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. C. Vidamour**

Monday, April 12th — Luke 24 : 13-35

" Jesus Himself drew near, and went with them " (v. 15).

Saddened, perplexed, the two disciples walked home to Emmaus, paying little attention to the Man who joined them. Even when He assured them from the Scriptures that all that had happened was part of God's plan they failed to realise who He was. Then when He broke the bread so characteristically they recognised Him as their Friend and Teacher. " Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures ? " (v. 32), they said. Their gloom dissipated, they rushed back to Jerusalem to hear of Christ's appearance to Peter and to tell of their own encounter. He still draws near and goes with us, as we know from the burning of our hearts.

Tuesday, April 13th — Luke 24 : 36-53

" Ye are witnesses of these things " (v. 48).

Christ, by His resurrection appearances, was preparing His chosen witnesses. Throughout His ministry He had taught them. They had seen what happened at His death. He expounded the Scriptures to them. Now they were ready for their life work —witnessing for Christ. Our experiences in life and in the things of God are not pointless. God intends them to prepare us for witnessing. The same promised power of the Holy Spirit helps us. We can be " continually praising and blessing God " (v. 53).

Wednesday, April 14th — Numbers 6 : 1-21

" All the days of his separation he is holy unto the Lord " (v. 8).

Although the general regulations concerning the vow of the Nazarite no longer apply, the spiritual conditions are laid upon every believer. The believer should be separated from sin, worldliness, and unworthy pursuits—the negative side of his calling as a saint of God. The positive aspect is that he is henceforth " holy unto the Lord." He has relinquished his grip on this world's baubles that he might have his arms filled from God's treasure house of holiness.

Thursday, April 15th — Numbers 6 : 22-27 ; 7 : 1-11

" They shall put My name upon the children of Israel " (v. 27).

In repeating this beautiful threefold blessing to the Israelites the priest was marking them out as God's own. The name represented God in all His fulness of grace and power. By calling upon His name, seeking refuge in His name as in a strong tower, and stepping out in faith upon His name, the believer embraces the matchless ability of God Himself.

Friday, April 16th — Numbers 9 : 15-23

" The cloud covered it by day, and the . . . fire by night " (v. 16).

The pillars of cloud and of fire which led the Israelites out of Egypt and which dwelt upon Mount Sinai throughout their stay there now rested on the Tabernacle, symbolising God's presence in the midst. While it stayed on the tent they rested, when it lifted they journeyed (v. 17). At night it glowed so that they would know that He was with them and be able to respond instantly to His will (v. 21).

The Christian may not see a visible cloud, but He has the very presence of God the Holy Spirit filling the temple of his life like that glowing cloud of glory which abode in Solomon's temple in Jerusalem.

Saturday, April 17th — Numbers 10 : 1-13

" Ye shall be remembered before the Lord your God " (v. 9).

God instructed Moses to make two silver trumpets for the priests to summon the Israelites together, to proclaim the start of a journey and to sound the alarm when attacked. He promised that when they sounded the alarm He would remember them and save them from their enemies. When Israel faced the dreadful captivity Joel cried for the priests to blow the trumpet in Zion, but, tragically, they did not, and the people were swept away. John foresaw the day when God would send His angels with the seven trumpets to sound the alarm and His people would be finally saved from this present evil world. Before that day comes let every child of God sound the alarm that God may visit our nation again!

Sunday, April 18th — Numbers 10 : 29-36 ; 11 : 1-3

" Come thou with us, and we will do thee good " (v. 29).

He who joins himself to the children of God is assured of a glorious future. God has spoken good concerning them (v. 29). None need be excluded from this journey to the promised land, provided he was willing to follow the same cloud of the Lord (v. 34). The ark of God went before them (v. 33), symbolising Divine leadership then, and reminding the Christian of his Forerunner who has already entered within the veil. For some the way was too demanding and they complained ; " it displeased the Lord " (v. 1). His fire of judgment fell, until in repentance they cried to Moses, who prayed for them (v. 2). We can miss the blessing of God through grumbling about our earthly lot.

PROGRAMME ESSENTIALS

(9) Participation

PARTICIPATION carries with it the meaning of involvement. It has been said that teenagers need less to be served than to serve. **Every member of every Crusader group should be actively involved in the life of the group.** Leaders should be aware that if all the planning and work are carried out by themselves alone, then before very long the group will be frustrated and discontented.

INDIVIDUALS

It is important that every young person is treated as a personality, a person with feelings, with ideas and with a contribution to make to the group. The Church is made up of a great mass of people from all ages and climes, but the Church is made up of people, *individuals*. We are differing members of the same Body. Not all members have the same office or work, but all have some function or other. In the same way, youth groups are composed of individuals, all different, but all having a vital part to play in the life of their group.

UNWISE

Not everyone is fitted to take part in public speaking or singing. To try to force young persons to do this when really they would be happier making the coffee or doing something else is foolishness indeed. Both aspects have the same importance to God (Colossians 1:17). Wise leaders will see to it that every member is participating in such a way that their individual personality is put to the best use.

ORGANISE

One way of ensuring that everyone is involved in the life of the group (particularly with intermediates and seniors) is to have rotas for various jobs, for example making the coffee, washing up, cleaning the youth room, visiting the sick, etc. Large groups could benefit from having a number of sub-committees to plan for special functions, like "Outreach Saturdays," door-to-door work, etc. Form a Crusader musical group or choir. A choir is better than a group, as there is opportunity for more people to be involved. For those more especially gifted musically a musical group, *as long as it remains an integral part of the Crusader group and does not split off on its own,* can provide a suitable outlet.

YOUNGER GROUPS

With younger Crusader groups the problem of participation is not quite so acute. There is opportunity for all to take part in action choruses, quizzes, team games, take-home competitions, etc. The emphasis here is on the whole group rather than on individuals. As the children grow older and more mature, with developing personalities and characters, they begin to make a more positive contribution to the group. Even in younger age groups leaders must ensure that no one is left out of things and that every child has opportunity of expressing itself.

DANGER

Favouritism is a danger to be avoided. Using the same small group of children or young people all the time will eventually lead to trouble. Everyone must have the opportunity of taking part, even if some are not as talented as others. Nothing hurts a young person more than to feel neglected and to be excluded. Participation means involvement for **every** member of **every** Crusader group.

SPEAK A WORD FOR YOUR LORD

A little girl in a foreign land
Was held in captivity,
But she spoke of her faith, and Naaman the great
Was healed of his leprosy.
She knew not how much the Lord would use
Her words to exalt His name.

Take courage from this! Speak a word for your Lord;
He can use you just the same!

F. D. WALKER.

Conscience never appeals to reason, nor sets out to prove the case. It simply declares categorically the rights and wrongs of any action and, after it has done so, nothing that we may do can alter its decision. It works quickly and with ruthless logic. We are aware only of the sentence passed. And when conscience speaks there is nothing more to be said. We cannot bribe it, or reason with it, or plead with it, or hope to silence it.

D. WATSON.

THE OUTSTANDING EPITAPH

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, WEST BROMWICH

MOST tombstones bear the name, date of birth and death—and perhaps a few words of praise for the deceased. Only one tomb, ever, has a different epitaph— the empty tomb of Christ!

The outstanding thing about His epitaph is that the words are not written in gold or cut in stone; they are spoken by an angel and they mean just as much this Easter as the first time they were used.

On every other tomb are the words, "Here lies . . ." But the angel said "HE IS NOT HERE . . . HE IS RISEN!" (Matthew 28 : 6).

The Resurrection is not a date; it is rather a Person. Jesus said: "I AM THE RESURRECTION." The Christian faith needs a great cause to account for it and the empty tomb provides that cause . . . "He is not here . . . He is risen!"

After the events of the first Good Friday the faces of the disciples told a sad story of defeat, dejection and doubt. Every one of them knew he was a failure and a bad one at that. This feeling was like some poison gas that polluted the air and paralysed their will.

Jesus had been killed and they were next. They were marked men. With Jesus gone, hope was gone. How sad it is that too many people live as if every day were Good Friday. They live out every day in defeat . . . dejection . . . doubt.

Three days after Calvary Jesus walked back into the lives of His disciples and they were changed people. Every trace of gloom and defeat was buried in Christ's tomb; every sense of shame and failure God removed through His matchless mercy; every sin Christ had nailed to His Cross.

Jesus is no receding memory . . . no vanished hand . . . no silent voice.

"HE IS NOT HERE . . . HE IS RISEN."

THE RESURRECTION OF CHRIST

1. Proclaims an accepted sacrifice.
2. Endows the Church with a living Saviour.
3. Crowns human nature with a divine Head for ever.
4. Through it the Father secures the salvation and sanctification of sinners:
   (a) Affording the great assurance of Justification.
   (b) Through a risen, living Saviour we are regenerated.
   (c) Affording the great type of spiritual existence.
   (d) Providing the great incentive to morality.
   (e) Providing an atmosphere of consecration of the believer's time.
5. Throws welcome light upon the doctrine of "the last things."

THE MORNING STAR

"And I will give him the morning star" (Revelation 2 : 28).

Star of hope, the star of the morning,
Through the darkest hour of the night
Shines so bright and heralds the dawning
Of the day with radiant light.
Like that star, the promise, so cheering,
Of our Lord's soon coming again,
Glorious day—His wondrous appearing,
When as King o'er earth He shall reign!

F. D. WALKER.

TIME FLIES

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6 : 2).

Time has two wings that give it swift flight,
One is called day and the other called night.
Come then to Jesus, just now, while you may,
Ere every chance has with time fled away.

F. D. WALKER.

THE ELIM EVANGEL

Vol. LII. No. 16 April 17th, 1971 5p

THE PRESIDENT VISITS THE CHANNEL ISLANDS



Left to right: A. J. Downes, Mrs. Penney, the President, Mrs. Jones, S. Penney, B. C. and Mrs. Vidamour, A. Anstey, Mrs. Downes and Mrs. Anstey.

Proclaiming the Truths of Pentecost



Mrs. Jones receiving the bouquet from Ruth Downes.

PRESIDENT VISITS CHANNEL ISLANDS

THE President and his wife were welcomed by Rev. Samuel Penney, minister of the Eldad Elim Pentecostal Church and District Superintendent of the Elim Pentecostal Churches in the Channel Islands. The President welcomed Miss Coralie Paint, a missionary from India.

A musical interlude was provided by Mr. John Barbé, followed by the singing of "O the deep, deep love of Jesus."

The address, by Mr. Jones, included greetings from the whole Elim family. He gave a vivid account of his travels in South Africa and Guyana, where, he said, "we have some wonderful missionaries, excellent Pentecostal churches and Sunday schools. I was proud to belong to Elim when I saw the work of God that has been done by Elim missionaries and Elim witness."

A vote of thanks was proposed by Rev. Brian Vidamour, of Jersey. The evening closed with the Benediction by Rev. A. Anstey.

Guernsey Evening Press and Star.

NEW YOUTH CENTRE IN JERSEY

COBURG mission hall has been greatly used of God in the past, but for a decade it was left almost desolate. Several months ago the Elim young people in the island, armed with brushes, dust pans and hot, soapy water, evicted the colony of spiders, tore down the cobwebs and generally tidied up. The pastor, B. C. Vidamour, the youth leader, teachers, office girls, students and others were transformed into experts in concreting and carpentry!

The President performed the opening ceremony and was gracious enough not to look too closely behind the large piano which hid a multitude of omissions! Our prayer is that many will find the Saviour within these walls.



B. C. Vidamour and the President.

Photographs by courtesy of *Guernsey Evening Press and Star* and *Jersey Evening Post*.

ELIM NEWS

DARLINGTON **Pastor : B. H. Tween**

The induction of Pastor and Mrs. B. H. Tween took place recently. The service was convened by the District Superintendent, Pastor J. McBurney. The Presbytery Secretary, Mr. J. A. Hamilton, expressed a welcome to the area. Pastor J. Crimp gave the charge to the minister.

A letter from Pastor J. Woodhead was read. It warmly commended our new pastor and was received with pleasure. Pastor Woodhead's ministry in Darlington has been greatly appreciated.

Pastor A. L. Hawkes spoke to the congregation from the book of Ruth.

Fifteen of Pastor Tween's relatives visited Darlington for the weekend. All have attended the Chelmsford Elim Pentecostal Church for many years. Great blessing was experienced during this first weekend of our new pastor's ministry and we look forward to the future with keen anticipation.

W. E. COATES.

SOUTHAMPTON **Pastor : J. C. Kennedy**

We are grateful for the Lord's continued blessing on the work. It was good to have another baptismal service, when five candidates showed their love and obedience to the Lord by their immersion. We had a special visit from Felix Lloyd-Smith for six days, when good numbers attended. His humour and illustrative preaching held everybody's attention. We received very challenging ministry to greater faith, deeper experience and more sanctified living. There is a very important place for brethren with this type of ministry to supplement the faithful, persevering ministry of the pastors.

We have also celebrated the third anniversary of Pastor and Mrs. Kennedy at Southampton. We do sincerely thank God for their sound, solid and deeply spiritual ministry. Too often our pastors receive little, if any, appreciation for the services they give, yet apart from knowing they have the highest calling possible, their tasks are so often the least enviable. We wanted Pastor and Mrs. Kennedy to know the love and esteem we have for them and our appreciation of their ministry, so it was arranged to express this after our mid-week Bible study. A number spontaneously witnessed to the all-round pastoral and teaching ministry of both Mr. and Mrs. Kennedy. There followed a lavish spread of refreshments, including an iced cake.

R. O. H. WHITE.

WINTON, BOURNEMOUTH

Pastor : G. N. Backhouse

The Presbytery missionary weekend held in the Winton church exceeded our expectations. Pastor L. Wigglesworth, the Missionary Secretary, was present with other members of the Missionary Council. We were also pleased to welcome Miss O. Garbutt and Miss M. N. Hopper from Rhodesia and Pastor and Mrs. H. Jeffery from Brazil.

At the Saturday afternoon meeting there was an opportunity to ask questions on missionary work. These were ably answered by a panel of Missionary Council members and missionaries. This was very informative and helpful.

It was difficult to find seating accommodation for everyone at the evening meeting. The missionary pageant was very effective. It was followed by accounts of their work by Pastor and Mrs. Jeffery from Brazil, Miss Garbutt from Rhodesia, and Pastor and Mrs. G. L. W. Ladlow, who had worked in Ghana. We were inspired as we heard how greatly God has blessed the work overseas and challenged as we realised how much more remains to be done. The meetings continued on the Sunday, when the various speakers visited the churches in the area. It was a weekend of meetings to be remembered.

(MRS.) D. F. KEMP.

To Evangel Secretaries

"HOW KEEN ARE YOU ?"

Having a spare copy of the ELIM EVANGEL, the sister who sells them in one northern assembly was delighted to see a lady in the morning meeting. She had not seen her before ; here was an obvious opportunity. The visitor was asked if she would like to buy a copy of the EVANGEL, with a view to a regular order, of course. This is usual, for this sister never misses the opportunity to place an order. A kind reply that the visitor had one meant no sale, for the visitor was Mrs. J. T. Bradley !

GOD'S GUIDING HAND

by Ronald Thwaites

(SUNDAY SCHOOL SUPERINTENDENT, BEESTON)

" Neither told I any man what my God had put in my heart to do at Jerusalem " (Nehemiah 2 : 12).

AS Nehemiah penned these words he was viewing the matter in retrospect. He was probably aware of nothing more than a deep concern for the work of God beyond his immediate sphere. This is revealed in his query to Hanani. His first questions were not about the health or welfare of his relatives, but concerning the work of God.

WORLD VISION

Many believers work, pray and give to the work at hand, but the Church, leaping the bounds of denomination, race, colour and nationality, reaches out to enfold the world. A narrow vision hampers outreach ; loyalty to local assembly or locality, while needful, must not be allowed to restrict the horizon. The command is *" into all the world."*

ACTION

Nehemiah's concern was not passive ; it moved him to do something. He did not at first talk about that which was dear to his heart (" neither told I any man what my God had put in my heart to do at Jerusalem "), for this would have merely dissipated the deep longing of his soul. A writer, a composer or a designer knows that to disclose plans in the early stages may see them never being brought to fruition.

His concern sought expression in pouring out his heart to God. The fire within caused him to agonise in prayer, and his continual prayer kept the fire burning brightly. Whether his first desires were a call from God or the expression of his innermost concern, his fervent prayer demanded fulfilment.

If we would have our prayers answered, we must be prepared for God to answer them through ourselves. It was one thing to be a believer in an affluent society, a place of religious liberty, where revival blessing brought about through Esther and Mordecai was still in living memory ; it was quite another thing to face the rigours of a journey to a place of active opposition to the work of God, coupled with despair among God's people.

LONELY BURDEN

Nehemiah's prayer was not passing, uncaring : he bowed beneath the burden. He fasted, prayed, mourned, wept, for four long months and, as he prayed, God called. A plan and purpose formulated in his mind. Here again we see his wisdom : " Neither told I any man." Nehemiah alone had the burden and the vision. To share this with another before it became absolutely clear within his own mind would have been to invite comment and opinion from his confidants, who might sway him from his purpose. Advice from more mature believers can at best only be advice ; the decisions remain ours. Advice from many sources can leave us the more confused. Even the best advisers have not the vision which is for us alone. Our calling is precious, what Nehemiah describes as : " My God had put into my heart."

CONFESSION

Nehemiah realised that one hindrance to the answer to his prayer was the sin of those who had no desire to repent, but he did not shirk the issue. He stooped beneath the burden of sin and confessed it to the Lord. He took his stand upon the promises of God. This was his basis for prayer, his reason for expecting an answer. Many live defeated lives because they will not believe.

" NOW ! "

When God's purposes had been made plain—this was the time to invite others to share the burden and to pray. Nehemiah needed all the strength and courage that the prayers of the saints could bring. " In the month Nisan " the time had come. All the prayers, travail, fasting and weeping would be in vain if Nehemiah's courage failed him now. A ship's captain knows that he must catch the flood-tide ; later, all the effort in the world will not avail. When God says " Now ! "

for us to delay is the same as saying "No!" God knows all the circumstances and His timing is always right. For months Nehemiah had not been called into the presence of the king; he might never have another opportunity as good as this. To enter into the presence of the king with a sad face could mean instant death, but what is hidden in the heart is expressed in the countenance and in the character. The answer to his prayer had become even more important to this man of God than life itself. He had become one of those who loved not their lives unto death.

BOLDNESS

It meant taking a step of faith, which all must take who will accomplish anything for God. His godly life and conduct brought their own reward. The king's life depended upon his cup-bearer, who not only offered the cup, but also first tasted its contents, lest any should attempt to poison the king. Men of ability and integrity were chosen for such a position. Thus Nehemiah came to the place where he could make his request. Nehemiah 2 : 2, 6 indicates that he was not just looked upon by the king as one of his servants, but was known and respected as an individual whose services were greatly valued. How else would he later have been entrusted with such authority and position? "The queen also sitting by him" suggests that here was someone close to the king upon whose influence and support Nehemiah could rely.

"I set him a time"—faith saw the task already accomplished. Nehemiah intended to get on with the work without delay. We have only a limited time before today becomes yesterday, and its opportunities become regrets.

"Moreover I said unto the king"—boldly he asked much. We receive what we expect from life, and he who asks much receives much, he who asks little receives little. An escort was required, together with the king's authority for safe conduct. Timber was needed; the king had plenty and would not be impoverished by giving.

PREFERMENT

Nehemiah was given a position far greater than he requested (5 : 14)—governor of Jerusalem, administering the king's authority in place of the monarch himself. We are declared to be ambassadors of Christ and as such bear His authority. Adversaries of the gospel prevail because we lack the faith to assert our God-given authority, to challenge the powers of darkness in His name. The gates of Hell shall not prevail against the Church.

VICTORY

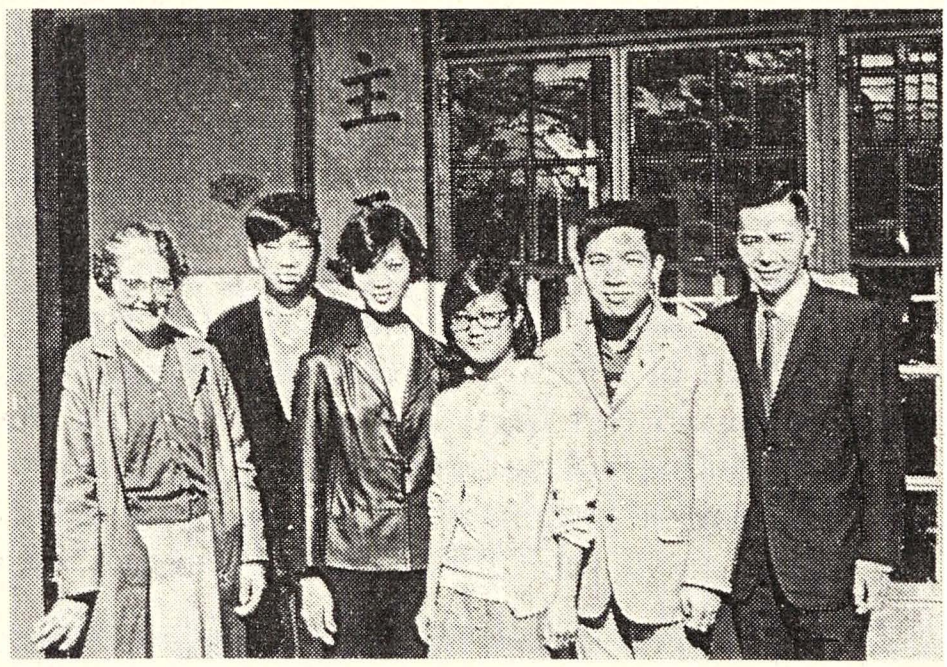
Nehemiah surveyed his task. He took account of its magnitude, but, like Joshua and Caleb, he saw it in the light of a great and mighty God who is abundantly able. The time had come to challenge the people, to testify of what God had done. Enthusiasm spread, others caught the vision and declared, "Let us rise up and build."

There was opposition, as always. No man can disturb the powers of darkness without opposition, as Hebrews 11 faithfully records. There can be no victory without a battle first. If we would shirk the fight we shall accomplish nothing, and be ashamed in that day when others receive their crowns.

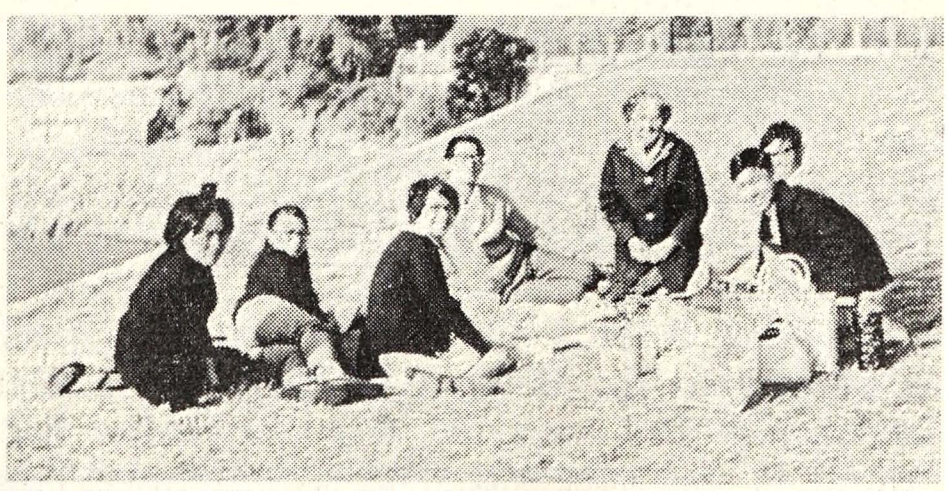
There are ever those who despair right from the start, but, as mighty rivers begin with very small streams, so great acts of God often start within the hearts of individuals who care enough to pray and to be moved by the Spirit of God.

E.M.S. Feature

HONG KONG Missionary : Miss V. McGillivray



From left to right : Miss Vera McGillivray, four young people recently baptised, and Pastor Chang.



Miss Vera McGillivray and her Sunday morning Bible class at breakfast. This 8 a.m. meal was followed by chorus singing and prayer.

Strawberry picking

by TREVOR PARTINGTON PASTOR OF COVENANT HALL, STAFFORD

ON the day that I arrived in Wrexham, seven years ago, to take over the pastorate of the church there I went to see one of the brethren of the assembly who owned a farm on the Cheshire border, just inside England. Much of his work at that time was devoted to strawberry growing. He and his workers were busily engaged in picking the strawberries. It was not long before I was enlisted. The labourers were few, the task was great, the time so short. Many local schoolchildren had been given time off school to help. When we think of God's harvest there is an evident shortage of workers. Jesus said "The harvest truly is plenteous, but the labourers are few" (Matthew 9 : 37). *Can God rely on your help?*

CARE AND PRAYER

I was quickly shown by my farmer friend, who had obviously noticed my rough handling, that there is a right way and a wrong way of picking strawberries. You have to be very careful that you pluck them from the main plant at the right place otherwise they might be damaged. There is a right way and a wrong way in reaping souls. Men in need of Christ need careful handling. The best reaping in this harvest field is done with the sickle of kindness. One Sunday a boy named John saw some ragged urchins playing in the street. Seeking to win them for Christ, he called out "Why don't you come along to Sunday school with me?" "Not us," they replied. One boy relented, and said : "I would come with you, but I am too ragged." John took off his coat and gave it to him. The two of them went to church, the ragged boy with the coat, and John shivering in his shirt-sleeves. Years passed and that boy continued to attend Sunday school. Later he was converted and became the teacher of the Bible class. He told his scholars that the boy who had given him a coat, years before, was John Paton that great missionary to the South Sea Islands. Practical Christianity had won the day, for Paton had reaped in the right way, *and so must we.* You get down on your knees to pick strawberries, *and that is the best position to be in when you are reaping for souls.*

FAITHFULNESS

I learnt that day on the Cheshire farm that I must not be too conscious of the weather conditions. I was tempted to cease picking at the slightest sign of a black cloud. The strawberries would have remained unpicked. Christians who are too sensitive to the black clouds of persecution sometimes cease to witness for Christ, but "He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap" (Ecclesiastes 11 : 4). Others become discouraged by a lack of response ; even though they have sown faithfully, there is little harvest. To all such Christians Paul says "Let us not be weary in well doing : for in due season we shall reap, *if we faint not*" (Galatians 6 : 9).

TEAM WORK

I was greatly impressed by the way the strawberry pickers worked together. One team worked on one row, while another team worked on the adjacent one, and the baskets we each had, when filled, were left at the side. Every now and then someone collected these baskets, placed them in a wheelbarrow, and then carefully stacked them on a waiting lorry. In Christian service we must work in co-operation with one another and recognise our respective abilities. "*We are labourers together with God*" (1 Corinthians 3 : 9).

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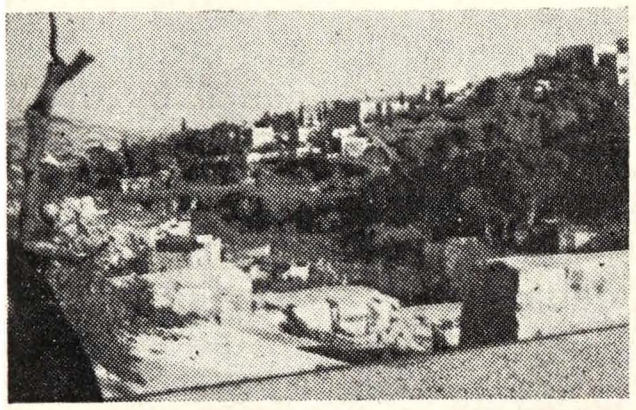
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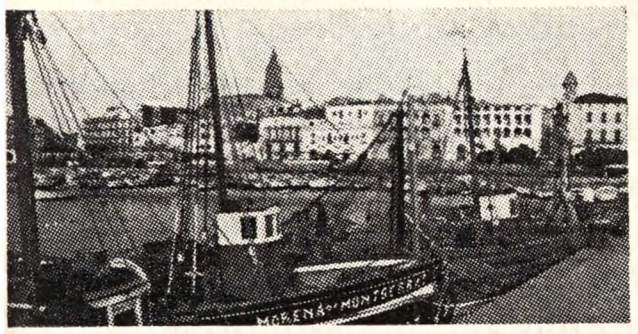
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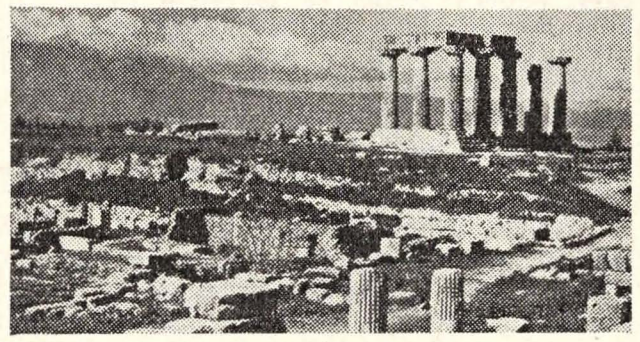
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EDITORIAL

One very worrying aspect of life today is the age barrier. While recognising the historical truth that every rising generation needs to make its own way and that it must be expected that the processes of discovery and education will lead to different judgments and decisions, we must still realise that our day and age has witnessed—is experiencing—a pronounced over-emphasis on the age gap.

We make no special plea for any particular age group. It is foolish to think that we gain popularity or credence by overcompensating, by proclaiming loudly we are pro this section or anti the other. Experience amply demonstrates that dividing God's work into too many sectional interests is self-defeating. The proliferation of departments does not necessarily produce growth. The passing of time also unfolds that the whole suffers if any part is given undue prominence or attention.

We have written before of the Church as a body, organic rather than organisational. We now underline the delicate wonder of Bible pictures of God in Christ's relationship with His Church. The Ephesian Epistle abounds with telling metaphors, two of which may be selected to amplify the truth. "Husbands, love your wives, **even as Christ also loved the church**" commands Ephesians 5 : 25. The one, in all its sublime wonder, the uniquely intimate human involvement, mirrors the other. Then proclaims Ephesians 3 : 15 : "Of whom **the whole family** in heaven and earth is named." So the background, the foundation of our collective faith and experience, is marriage and the family, love and home. We are all deeply concerned with these as the basis of natural society ; how much more should we take pains concerning the spiritual !

Though Timothy was at an age which would not now be called young, the beautiful commendation by Paul amply illustrates our theme : "But ye know the proof of him, that, **as a son with the father,** he hath served with me in the gospel" (Philippians 2 : 22).

If we all gave proper place to the true spiritual relationships in the Church—"fathers in God," "mothers in Israel," "brothers and sisters in the Lord," we say—we would take seven league boot size steps forward in spiritual progress.

STUDIES IN THE EPISTLE TO THE HEBREWS (16)

by James F. Hardman, PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER CALLING

(*continued*)

Display courage (vv. 12-17). Recognition of the gracious, beneficent purposes of chastisement encourages Christians of every age to throw off despondency and to face life with fresh courage and increasing determination. Verse 12 refers to Israel. Picture the wider communion into which tion is to face it bravely. This verse is a picture of one bracing himself, determined to stand upright, setting about the task. The hands hanging down and the feeble knees are figurative expressions denoting a tendency to abandon Christian duties. To " make straight paths " (v. 13) is the decision of one to keep going to the end of the race with eyes firmly fixed upon the Lord. By his inspiring example weaker ones will be encouraged and lame ones will be healed of their defects, of wavering progress in the pathway of faith.

The chastening of the Lord produces the fruit of peace, righteousness and holiness (vv. 11-14), but where chastening is despised, a " root of bitterness " may result (Deuteronomy 29 : 18, margin), which, if it bear fruit, will defile others (v. 15). Esau (vv. 16, 17) was devoid of spiritual values and despised his spiritual heritage for material gratification. " ' Profane ' here," says Griffith Thomas, " has its old meaning of ' secular ' . . . Esau was a purely secular man." He did not look to " afterward " (v. 11), but lived only for the present. When he realised his error and sought the blessing with tears, there was no way of retrieving the situation.

Offer complete obedience (vv. 18-29). This must be interpreted in harmony with the design of the Epistle which shows the superiority of Christianity to Judaism. We have here an impressive contrast between the Mosaic and the Christian economies under the symbolism of two mountains, Sinai and Zion. The first was characterised by terror and majesty (vv. 18-21; Exodus 19 : 1-25; 20 : 18, 19; Deuteronomy 5 : 25), the second by mercy and assured peace (vv. 22-24). The old economy, though divine was only transient.

Note the contrast: " Ye are **not** come unto " (v. 18), and " But ye **are** come unto " (v. 22). Christians under the new covenant have not come to terrible manifestations, but into God's presence, to the very throne of grace, through Jesus Christ their Mediator. Men under the law are at Sinai; those under grace are at Zion. Zion was the meeting-place of earthly Israel (2 Samuel 5 : 6, 7); spiritual Zion is the meeting-place of spiritual Israel. Picture the wider communion into which believers have entered through the acceptance of the Christian faith (vv. 22-24).

Believers are urged to offer complete obedience to the voice of God (vv. 25-29). The consequences of rejecting gospel warnings are far more serious than even the severe consequences of despising the law. Hebrews 1 : 1, 2 and 12 : 25 bind together all the intervening statements and arguments. " If none might with impunity disregard the voice of God there (Mount Sinai)," says a well-known commentator, " let us not disregard that voice . . . from heaven, for that heavenly voice shakes things that can be shaken, leaving only the unshakable things standing; but the kingdom which we inherit is [unlike all other kingdoms] unshakable. In gratitude for this, therefore, let us approach God with becoming reverence and awe, ' for our God is a consuming fire ' (12 : 26-29)."

ASPIRATION

Spirit of Faith come to my heart
And make it now Thine own,
Dethrone the power of sin and self
And be Thyself enthroned.

Spirit of Life come to my heart
And thy rich virtues bring,
Remove the carnal seeds of death,
The roots of doubt and sin.

Spirit of Wisdom, come, draw nigh,
My heart and mind to win,
'Til truth divine, so rich and pure,
Enlightens all within.

W. J. ALLEN.

HE IS HERE



W. Ronald Jones

Notes of the President's Royal Albert Hall message

CHILDREN are marvellous. Sometimes they fill your heart with joy, sometimes with tears. They can teach you the most profound lessons in their own simple way. They provide preaching fathers with a wealth of illustrations!

When our middle daughter, Rhiannon, was about six years of age we had just moved into a new house. It was her bedtime. "Mummy!" she called. "Yes, love," was the answer. "Please keep your door open," came the request. There was silence. "Mummy!" rang out again. "Yes, love," replied my wife. "Don't put the landing light off," Rhiannon commanded. Again there was silence, but only for a few minutes. "Mummy!"—here it was again. "Yes, what do you want this time?" was the rather stern reply. "I don't want anything, mummy. I just want to know that you are there!"

The exciting message we declare this Easter Monday in London's Royal Albert Hall is HE IS HERE! We have not gathered to remember the death of a martyr or just to pay respect to One who gave His life; we are here to meet with Him. Jesus is alive. Jesus is here. "Death could not keep its prey. Hallelujah!"

ASSURANCE OF FAITH

"If Christ be not risen . . . your faith is also vain" (1 Corinthians 15 : 14)—faith that Jesus is who He claimed to be, *the Son of God*. If He is dead His tomb is a permanent monument to the most amazing lie ever told. Jesus Christ made stupendous claims: "I and my Father are one"; "He that hath seen Me hath seen the Father"; "Before Abraham was, I am"; "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." The most tremendous claim of all was that He would go up to Jerusalem, be delivered up to the chief priests and elders, be scourged, spat upon and put to death, but that on the third day He would rise again. "*Destroy this temple and in three days I will build it again!*"

Our faith in His every other declaration depended upon His ability to keep this one. They did destroy the temple of His body with thorns, nails and spear, but, praise God, there was a third day and He did build it again. The resurrection gives the divine guarantee to every other claim and promise He ever made. Jesus was "declared to be the Son of God . . . by the resurrection from the dead." He said, "Lo, I am with you alway, even unto the end of the world." My faith is anchored in the resurrection. Because Jesus is alive my need can be met in Him, and my greatest need is **forgiveness.**

ASSURANCE OF FORGIVENESS

"If Christ be not raised . . . ye are yet in your sins" (1 Corinthians 15 : 17). In the Book of Leviticus we have the thrilling story of the great Day of Atonement. The High Priest alone would enter the Holy of Holies with the blood-offering for sin—his own and the people's. All the instruction regarding the offering had to be carefully followed: "That ye die not" (Leviticus 16 : 13).

God had shown His rejection of certain offerings by the death of the offerers (Numbers 16). The people would wait anxiously. The question in hearts and minds would be " Will God accept the offering ? " If the High Priest returned alive they knew that God had accepted the blood-offering for their sin.

On that first Good Friday our great High Priest made the offering for sin by His own blood. But did God accept that offering? How can we know? Thank God our High Priest has returned alive! Jesus is here—the divine guarantee of forgiveness.

ASSURANCE OF THE FUTURE

" If Christ be not raised. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept " (1 Corinthians 15 : 17, 18, 20). Michael Faraday, the great Christian scientist, was asked, just before his death, " What are your speculations about the future ? " He replied : " Speculations ? I have none ; I am resting on certainties." How different from the death-bed cry of the atheist Hobbs : *" Now for a fearful leap into the dark ! "* The glorious Easter message gives us full assurance for time and for eternity.

CHALLENGE FOR TODAY

" **THEREFORE,** my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord " (1 Corinthians 15 :58). Because of the resurrection, because Jesus is alive, because He is here, the challenge reaches our ears and our hearts. The conscious presence of the risen Christ made Stephen face the stones praying for his persecutors. The same presence enabled Paul to face beatings, shipwrecks and imprisonments, sweetly saying : " In all these things we are more than conquerors." Ignatius faced the lions. Polycarp faced the flames. Every saint of God throughout the years has been kept and sustained by His presence in trial, tribulation, torment and temptation. Thank God, it is still true : Jesus is here, risen, victorious, able, ready, willing, mighty to save, mighty to keep, ready to change lives—" He that liveth and was dead and behold I am alive for evermore." Hear His words : " All power is given unto Me in heaven and in earth. *Go ye therefore."* We must go because He is here and because He commands us to, remembering all the time that He did not just *send* those early disciples, He went with them. Some go with their preaching, some with their evangelism, some with their voices and music ; one thing is certain—**we all must go. THIS IS OUR TASK.**

20,000 YOUNG PEOPLE INVOLVED IN U.S. BIBLE QUIZ

AT least 20,000 young people of the American Assemblies of God between the ages of twelve and eighteen are involved in the ninth annual teen Bible quiz contest sponsored by the national youth department. About the same number are competing in the eighth annual teen talent search coordinated by the department.

Winners receive trophies and American Assemblies of God colleges offer scholarships to district, regional and national winners in the competition each year. This year, for the second time, four members of the national championship Bible quiz team will also receive a free ten-day tour of the Holy Land.

Interest among Assemblies of God young people in the two national contests increases annually. Last year the number involved reached 18,000 as compared with 10,000 in 1969. The programme began in the mid-1950s. Local, sectional and district contests precipitated the national programme, which has been held annually since 1962.

Missionaries and ministers in Indonesia, South Africa, West Africa and Australia are adapting the quiz programme for use in those areas and report growing interest. International competition is a possibility for the future.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following needs in your prayers :

Wife with blood pressure, mother-in-law with blood pressure and leg ulcers (Essex) ; prevented from attending meetings because of bronchitis, foster mother crippled (Jersey) ; lady over ninety recovering from operation, man nearly blind, lady with angina and skin trouble, lady with rheumatoid arthritis (Dundee) ; lung trouble (Glamorgan) ; nervous tension and arthritis (South Yorkshire).

IT'S NOT A NEED!

A face-to-face and heart-to-heart talk between **Jack Osman** and **Joe Fudge,** Pastor and Evangelist in the coming Springbourne Crusade (April 24th to May 2nd)



Joe Fudge

J.F.: What triggered off the vision for this crusade?

J.O.: In the normal church meetings we make little impact on the thousands who rarely come under the sound of the gospel. A special evangelistic effort can bridge the gap between the outsider and the insider. I know you believe that evangelism has a positive contribution to make.

J.F.: Every day I spend in the work of reaching the lost confirms my conviction that there is a need for militant moments in seeking to advance the kingdom of God. Every soul that turns to Christ underlines the value of such a combined effort between local church and itinerant evangelism. What made you choose this particular time?

J.O.: Souls are being saved, but only a trickle when we desire a flood in view of the speed at which this generation is hell-bent. We have a message and are under pressure and obligation to deliver it as the Holy Spirit directs.

J.F.: We need to remember that the Holy Ghost does not come upon machinery or methods, but upon people of purpose and dedication. We use organisation to provide the means of communication and try to avoid using "Daily Telegraph" language in a "Daily Mirror" world. But why did you and your church officers invite me to be your campaigner?

J.O.: An interesting question, as this is your home town. Jesus said "A prophet is not without honour save in his own country." The session gave this very careful, prayerful consideration. We needed someone with evangelistic vision and ability, plus concern for souls. We asked you because your ministry fulfilled this and was acceptable to God and approved of men. What made you accept?

J.F.: Because I believe that God has prepared all the necessary ingredients for His blessing to be felt inside and especially outside your church at this time.

J.O.: What are the ingredients for success?

J.F.: Obviously God must be in it. Then we must have total involvement of the individual members. We must use all dedicated means to save those outside the religious "swim."

J.O.: You touch something that all evangelists face, namely an increasing reluctance among Christians to become involved when time, effort and inconvenience may be implicated.

J.F.: Every crusade demands service and sacrifice from all who are co-workers in this great task.

J.O.: Many old methods seem comparatively ineffective today. Have you any new ideas for reaching the outsider?

J.F.: We have great faith in coffee mornings and tea afternoons in members' houses, to which neighbours and friends are invited to fellowship and to meet the team who minister. These have proved to be really effective and easy to organise. There are also the main meetings, youth nights, late-night specials, healing services, family and melody hours. We have some of the finest spiritual musical ministry in the country. They provide a backcloth for the Word of God to shine

forth. This covers every age and social stratum, but we must have a launching platform of prayer.

J.O.: Agreed. Work without prayer is bound to be sterile and prayer alone without work is spiritual free-wheeling. In this discussion we have touched on basics for every campaign. *My appeal to Christians everywhere is to become involved in prayer and effort to save the lost, for Christ is coming and, for our part, we intend to treat this campaign as though it were the last opportunity before the Lord's return.*

. . . IT'S A NECESSITY !

TESTIMONY TIME

AT the age of 12 years I contracted a germ in the ears which caused perforated ear drums. One ear became reasonably better after two years, but the other deteriorated to such an extent that I became totally deaf in that ear by the time I was fifteen years of age. I visited several hospitals for treatment, but at the age of seventeen I was told by a Guy's hospital consultant that it was no longer necessary to attend his clinic again, as I had to learn to live with the fact, as nothing more could be done. I did learn to live with this affliction for many years.

I joined Nuneaton Elim Pentecostal Church in May 1963 and was saved during that month. In October 1967 my other ear became bad and I was totally deaf from the Monday. When Sunday came I went down to the front of the church to be prayed for. The pastor inquired as to my need. I told him that my right ear was not open. It never occurred to me to talk about my left ear, as I still thought it was impossible for this to be released.

After prayer my right ear became free within forty-eight hours. In October 1969 my right ear became blocked once again. I went down to the front of the church again and this time the pastor placed his hands across both ears. On the Monday following my right ear became free and the following Friday I retired to bed. During the night a terrific sensation went through my head. It was a tingling sensation but very painful. **I awoke that morning and heard with that ear the clock ticking for the first time for forty years.** So have faith all those who are waiting for healing. The Lord will honour the faithful. He kept me waiting, but it was worth while. Praise His name !

LEN W. PITCHER.

REVOLUTION!

ACROSS the road from the Bible Society offices in Auckland, New Zealand, is a shop labelled "Resistance," the centre for anarchist, revolutionary, and communist literature in Auckland.

Recently the Deputy General Secretary of the Bible Society, Rev. David Cohen, went into the shop incognito, and noticing photographs of Ho Chi Minh and Chairman Mao, among others, and the printed works of all the great communist and socialist writers of the century, he asked the young man behind the counter what the moving force of the organisation was. The man answered, "We preach love, peace, and brotherhood among all men, and this will come once the present oppression is overthrown by revolution."

The Bible Society Secretary replied, "I belong to an organisation that preaches the same doctrine of love, peace, and brotherhood. Would you like to hear some of our writings ? Close your eyes, sit back and listen." Passages were read from 1 Corinthians 13 and the Epistle of James in *Today's English Version*. The listener's eyes opened in amazement and he asked "What is this you are reading ? It sounds just like our manifesto ! " On being told that they were selections of Scripture, he retorted, "You must be joking. That could not be from the Bible because I understand it ! " On being assured that they were passages from the Bible he was easily persuaded to take a supply to have on sale in the bookshop together with communist literature. So today, along with Marx, Lenin, Engels, Chairman Mao, and others, copies of the Word are going out !

Your car will last a lifetime if you are not careful.

HAVE WE BECOME BLIND TO THE FUNDAMENTALS OF LIVING ?



An Elim minister answers this vital question in an interview with newspaper reporter " Nigel "

IS religion the answer ? In times of turmoil people have turned to the Church for guidance. Rev. Frank Lavender, of the Elim Pentecostal Church, Gloucester, who recently celebrated twenty-five years' service in the ministry, feels strongly that the Church can still play an important part in people's lives. But he feels the Church must change its dialogue to fit the modern human condition. " I feel the Church has got the answer, but it has to give it in a way or form that people will understand. I believe the old message of Christ should be addressed to modern situations. I think His basic teachings of trust are just as relevant today as they were when He first gave them. That is one of the marvels of Christ," he said.

MATERIALISM

He added : " For a long time people have been materialistic. Salesmanship today is so high-powered. People are made to feel they must have a certain thing because they are not making the most of their lives. I think many young people now are not content with the materialism of their parents. They want a different answer. Things at the moment are not very secure, what with the collapse of Rolls-Royce and the implications. They cannot put their trust in anything. They are looking for something like a rock. The young are asking ' Where is this materialism getting us ? ' I see it as a spirit of revolt. There is also a deep desire for the truth."

RETURN

The pastor is confident that religion is coming back into the lives of both young and old. His church on Sundays is far from empty—about 240 people attend. He told me, " I personally feel Christianity has the answer. I don't think the man in the street is concerned with Christian unity. I think many regard the Church as a meaningless institution weighed down with many middle-aged customs. There are many people looking for a spiritual answer. They think there is an answer in Christianity but not in the Church. The answer really is for the Church to go out to the people. I can see no other way. Take the message of Christ to their homes."

OUTREACH

That is just what the Elim Church has been doing for some time. There are very few homes in Gloucester which have not been contacted by Mr. Lavender and his 140 workers. Without appearing to be hard-selling advertising representatives, the pastor and his team last year estimate they made over 45,000 visits.

Their gospel message is simple : " Men and women need to be brought into the right relationship with God because they are out of focus with Him. Repent, for the kingdom of heaven is at hand. Give your lives to Christ."

Said the pastor : " There is nothing evil in possessions. The question arises whether having got these possessions a person is really happier. One of the most penetrating comments of Christ was ' What shall it profit a man if he gains the whole world but loses his own soul ? ' The only real hope for the world is the return of Christ. There is no human solution. I believe Christ is coming again. He is the great hope for the world."

Acknowledgments to *Gloucester Journal.*

GET INVOLVED

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

WRITE FOR BROCHURE

D.2267



Her own works praise her

by Noni Lee Wood

BUZZ ! At last the school bell bellowed out the dismissal. Hastily snatching my textbooks, I darted for the door.

" Why the rush ? " questioned my girl friend.

" I'm headed for home ! " I breathlessly replied, already half a block down the street.

It wasn't that our 100-year-old antique abode allured me ; it was someone inside—**my mother !**

" Hi m-o-t-h-e-r ! Are you home ? " Silly of me to ask, for she was always awaiting my arrival.

" Where are you ? You'll never guess what . . ." and on I meandered until I found her —scrubbing floors, ironing, bending over a hot stove, or meditating with a Bible in her lap. That's the way I remember her most.

One day I burst through the front door with the usual greeting. My carefree search ended with shocked abruptness. I couldn't find her ! My pulsating heart drowned the clock's incessant ticking. Sure that Jesus had come, leaving me behind, the search intensified. While asking the Lord to forgive me for everything I had ever done wrong, I ran to the adjacent church building, half fearful that my aroused anxieties would only mount.

Banging doors from one Sunday school room to the next, my voice grew urgent, " M-o-t-h-e-r ! M-o-t-h-e-r ! " Then I found her, hidden in a corner, travailing before the throne of God.

That little schoolgirl is now a minister's wife. The greatest teaching she ever received was neither from college instructors nor from library books, **but from her mother's life.** When facing a seemingly insoluble situation, she asks herself, " What would mother do ? " Can I do it ? Can I be like her ? Can I set an honourable example for my own children ? If I follow her recipe I can.

" That's just the trouble," I argue with myself. " What is her recipe ? She has left nothing penned for my future reference."

" Foolish girl," speaks my conscience. " You have read her life ! Go thou and do likewise."

" Do what ? " I ask unnecessarily. For I know all too well her guideline : a willingness to allow life's purging fires to develop a refined product.

" *Her price is far above rubies !* "—read that beautiful message in Proverbs 31 : 10-31. Though heaviness of heart fall to your lot, mother, God will intervene, for " she shall rejoice in time to come ! "

Ezekiel, the most influential man in the whole course of Hebrew history, takes the podium. The lively bones hush, paying respect to the uncompromising man and his message. What he says is brief, but oh so pungent : " As is the mother, so is her daughter " (Ezekiel 16 : 44).

Would you want your daughter to be like you ?

From *The Pentecostal Testimony.*

To mothers so often discouraged,
Worn out with the cares of the day,
You often grow weary and cross and impatient
Complain of the noise and the play.

For the day brings so many vexations,
So many things going amiss,
But, mother, whatever may vex you,
Send the children to bed with a kiss.

For some day the noise will not vex you,
The silence will hurt you far more,
You will long for the sweet childish voices,
For a sweet child's face at your door.

And to press a child's face to your bosom,
You'd give all the world for just this.
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

ANON.

CLASSIFIED ADVERTISEMENTS

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A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Book now and avoid disappointment. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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MISCELLANEOUS

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WANTED for Continental youth team evangelism July to mid-August, young men and women. Evangelise Europe on holiday. Leaders: John Wildrianne and Roy Jeffs. Send s.a.e. to E.E.S., 16 St. Catherines, Lincoln. C.2299

ITINERARIES

The President:

April 18, Newcastle; 19, Hull (Mason Street); 20, Scarborough; 21, York; 22, Scunthorpe; 24, Harrogate (3.30 youth workers' conference, 6.30 presbytery rally); 25, Sowerby Bridge (a.m.), Huddersfield (p.m.); 26, Halifax; 27, Wrenthorpe; 28, Barnsley; 29, Knottingley; May 1, Bradford; 3, Chippenham; 4, Keynsham; 6, Thornton Heath.

BIRTH

NEWMAN. On March 22nd, to David and Valerie (née Jerome), of Southampton Elim Pentecostal Church, God's gracious gift of a daughter, Lesley Ann.

MARRIAGES

GREEN—RANSOME. On March 20th, at Elim Pentecostal Church, Ealing, Carl Vincent Green to Gillian Anne Ransome. Officiating minister: A. S. F. Horne.

HURST—TAYLOR. On March 20th, at Elim Pentecostal Church, Southampton, Andrew Peter Hurst to Gillian Carol Taylor. Officiating minister: J. C. Kennedy.

SOUTHWOOD—NASH. On February 27th, at Elim Pentecostal Church, Ealing, Derek Trevor Southwood to Susan Margaret Nash (foster daughter of Pastor and Mrs. A. S. F. Horne). Officiating minister: R. B. Chapman.

WITH CHRIST

BURDETT. On March 21st, Frederick G. Burdett, aged 83 years, member of Elim Pentecostal Church, Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

OWEN. On February 1st, Henry Charles Owen, aged 78. Officiating minister at funeral: A. S. F. Horne.

WHITE. On March 21st, William George White, aged 75 years, was called into the Lord's presence. A founder member of the Southampton Elim Pentecostal Church, who for most of his life suffered so patiently, now proves that there is "a rest to the people of God." Beloved father of Ron and Joan and grandad of Rhoda. Officiating minister at funeral: J. C. Kennedy.



D.2368

COMING EVENTS

BIRMINGHAM, Kingstanding. April 24-29. Elim Pentecostal Church, Warren Road. Spring convention. Preacher: A. Wilson. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

BOLTON. Commencing April 17. Elim Pentecostal Church, Higher Bridge Street. Crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. April 24—May 2. Elim Pentecostal Church, Curzon Road. Evangelistic crusade with evangelist Joe Fudge and team including Peter Smith, Pam and Michael Osman, Ken Butcher, Springbourne Five and Crusade Chorale. Sundays at 11, 3 and 6.30. Weeknights at 7.30. After-church rallies. Late night line-up. Afternoon specials.

BRADFORD. May 1. Elim Pentecostal Church, Leeds Road. Tenth Annual Presbytery Choir Festival. Preacher: W. R. Jones. Soloist: Mrs. Mair Jones-Perkins. The Bethshan Sextet and United N.W. Presbytery Choir. At 3 and 6.30.

CLAPHAM. May 1-3. Elim Pentecostal Church, Clapham Crescent, London, S.W.4. Preacher: K. Peel. Saturday at 7.30. Sisterhood anniversary meetings. Speaker: Mrs. B. Peel. Soloist: Mrs. Edna Mahon. Sunday at 11 and 6.30. Monday at 3 and 7.30 (tea provided).

EDINBURGH. April 17, 18. Elim Pentecostal Church, Henderson Terrace, Ardmillan. Spring convention. Preachers include F. W. Jones and H. B. McGowan. Soloists: Myra Anderson and Keith Pointon. Weeknights at 7.30. Saturday at 7. Sunday at 11 and 6.30. Convener: B. J. Hayes.

EVESHAM. Commencing April 18. Evesham Dramatic Society Meeting Rooms, Workman Road, Hampton. Every Sunday at 11 and 6.30. Preacher: J. R. Brown. Please pray for this new Elim outreach.

GLOUCESTER. Commenced April 4. Please pray for the after-church outreach at the new Scout Hall, Tuffley Lane, Tuffley, every Sunday at 8.30.

HULL. April 19. Elim Pentecostal Church, Mason Street. Visit of the President (a former minister). At 7.30. Supporting items of song.

IPSWICH. April 17-25. Elim Pentecostal Church, Vernon Street. Crusade conducted by F. Lavender. Weeknights (except Fridays) at 7.30. Sundays at 11 and 6.30.

LEYTON. April 24. Elim Pentecostal Church, Vicarage Road. East London Pentecostal rallies. Preacher: H. Toft. At 3 and 6.30.

LIVERPOOL. April 25—May 6. Elim Pentecostal Church, Jubilee Drive, Kensington. " New Life " Crusade conducted by G. H. Wallace. Sundays at 11 and 6.30. Weeknights at 7.45.

MOUNTAIN ASH. April 24—May 2. Elim Pentecostal Church, Knight Street. Music and evangelism with George Canty. Monday, Tuesday and Wednesday. Cardiff City Temple young people, the Pilgrims (Neath), the Swansea Octet and Caerphilly Choir. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.

NEWTOWNARDS. April 17. Elim Pentecostal Church, Court Street. Annual Convention. Preachers: J. Harris, A. D. Sandford, S, Metcalf and W. S. Dempster. Vocal items by William Henning, David and Sylvia, and Ards Male Testimony Choir. At 3.15 and 6.30 (refreshments provided).

PONTYPRIDD. April 24, 25. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher and soloist: W. M. E. Plowright. Saturday at 7.30. Sunday at 11 and 6.

ROWLEY REGIS. April 17-22. Elim Pentecostal Church, Cardale Street. Spring crusade conducted by G. N. Backhouse. Supporting items. Weeknights at 7.30. Saturdays at 7. Sundays at 6.30. April 24-26. Male voice choir's fourth anniversary weekend. Preacher: H. W. Greenway. Saturday at 7. Sunday at 6.30. Monday at 7.30.

RYDE, Isle of Wight. April 21-27. Elim Pentecostal Church, Albert Street. Billy Graham film crusade. " Seven Days from Madison Square Garden." Weeknights at 7.30. Sunday at 8.15.

SHEFFIELD. April 24-29. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week. Subject: " The second coming of Christ." Preacher: W. J. Maybin.

SOUTHPORT. April 25. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: K. Garner, B.A. At 10.45 and 6.30. May 9. Preacher: G. N. Backhouse. At 10.45 and 6.30. Convener: L. Knipe.

WOOLWICH. April 28. Elim Pentecostal Church, Crescent Road. Sisterhood Anniversary. Speaker: Mrs. Joseph Smith. Convener: Mrs. M. Jones. At 3.30 and 6.30.

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Bristol Youth Witness

Two of the fine group of youth who work and worship at our President's church, the City Temple, Bristol, share their experiences with us.



I WAS brought up in a Christian home. I knew about the things of God. I loved the Lord and I wanted to serve Him.

Then I started to go out with unsaved boys. I thought that it did not matter as I would never get involved. But I did. I went drinking, to dances, to the pictures ; everything of the world that I wanted I had. I got engaged. The things of God did not interest me. My parents and I drifted apart. They loved the Lord and I did not.

One Monday morning I woke and thought **" If the Lord comes again what will I do ? "** Every spare minute it would cross my mind. I knew that I was not in the right place with God. I could not have my fiancé and God. It says in the Bible " Be not unequally yoked." But I did not seem to have enough strength to make the break.

I had not attended church for eighteen months, but my parents were a witness at home. One day my mother said that two of the Lee College Singers were coming to stay with us. They came that night and one of them talked to me until the early hours. At the very end we had a time of prayer.

From that moment my life changed. I gave up my fiancé, but it was not me ; I had the Lord with me and so I could do it. The Lord comes first in my life now. The things of the world are nothing compared with Christ. **I know, I have tried them.**

BARBARA UNDERHILL.



Over two years ago I was enthusiastic for music, football, friends, but God took a secondary place in my life, in spite of being brought up to attend an Evangelical church.

I became friendly with some Pentecostalists and I talked frequently with them about the Baptism in the Holy Spirit. They seemed to have a joy and freedom in the Christian life that I had not previously known.

I first attended the City Temple, Bristol, on Good Friday, 1969. The preacher was Dr. John Wesley White. That night I rededicated my life to God. I had been attending Elim frequently, but I felt that it was not fair to attend two churches, so, after reading my Bible a lot, I joined the City Temple. I first spoke in tongues at a youth meeting in the church.

My testimony is not one of a miraculous conversion from the vices of the world, but in the difficult times that surrounded my change of belief concerning the Holy Spirit, God was with me. God is very real to me now. I know joy in the Lord Jesus in every aspect of life.

KEVIN HASKINS.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, April 19th Numbers 11 : 4-23

" I will take of the spirit . . . and will put it upon them " (v. 17).

Moses, overwrought with bearing responsibility for the vast company of Israelites and the mixed multitude, totalling 600,000 men alone, wept before God for others to bear the burden with him. During the exciting, early days everything seemed to go well, but when discontent arose it was different (vv. 10-15). God never expects leaders of His people to bear the burdens alone. He said " Gather unto me seventy men . . . that they may stand with thee " (v. 16). He promised the needed help and undertook to quieten the complaints. The Lord's hand is not shortened (v. 23).

Tuesday, April 20th Numbers 11 : 24-35

" Would God that all the Lord's people were prophets " (v. 29).

When the elders were assembled at the Tabernacle God came down in the cloud, spoke with Moses, and anointed the men with prophetic unction. Two were missing—Eldad and Medad were still in the camp (v. 26), but the spirit rested upon them too. Moses expressed the longing of every anointed leader's heart (v. 29). We need to learn this same lesson. The outpouring of the Spirit lies within the sovereignty of God's will.

Wednesday, April 21st Numbers 12 : 1-16

" And the Lord spake suddenly " (v. 4).

Aaron and Miriam disputed the leadership of their younger brother, Moses, but God heard the family argument (v. 2) and summoned them to the Tabernacle. There He vindicated His servant Moses with whom uniquely He could speak intimately (v. 8). The glorious cloud of God's presence left the Tabernacle and judgment fell on Miriam, the instigator of the dispute. Only real repentance brought healing and renewed contact with God. Little do the rebellious realise that God hears their complaints, that His blessing is hindered, and that judgment may even fall.

Thursday, April 22nd Numbers 13 : 1-3 ; 17-33

" Let us go up at once, and possess it " (v. 30).

The Israelites were in sight of the Promised Land. Spies were sent to examine the land. Forty days later they returned with a glowing report of prosperity, but with a discouraging comment on the strength of the inhabitants. Only Caleb and Joshua encouraged the people. Tragically, the history of God's people has been influenced less by the men of faith and vision than by the doubters, who see only the obstacles and not that the victory is the Lord's.

Friday, April 23rd Numbers 14 : 1-12

" The Lord is with us : fear them not " (v. 9).

Hard on the heels of discouragement came murmurs of rebellion. The two faithful spies tried vainly to bring the angry mob to its senses. Moses and Aaron prayed in the Tabernacle. God appeared in glory before them all and threatened to disinherit the faithless nation and make a new nation of believers " greater and mightier than they " (v. 12). " He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God " (John 1 : 12). Our heritage is not in an earthly nation, but in a heavenly family.

Saturday, April 24th Numbers 14 : 13-25

" Followed Me fully " (v. 24).

Moses' moving plea for the forgiveness of the faithless Israelites was based on God's reputation among the heathen (vv. 13-15), His ability to do as He said (vv. 16, 17), and His gracious, unchanging character (vv. 18, 19). He was prepared to let them live for His glory's sake, but He could not let them enter the Promised Land because of their persistent unbelief (vv. 20-23) Only the man with a different spirit, who followed God fully, would finally possess the land. Prophetically, Caleb, representative of the tribe of Judah (Numbers 13 : 6), received God's promise that his descendants, the Jews, would possess the land. So it is today !

Sunday, April 25th Numbers 14 : 26-45

" Because ye are turned away from the Lord " (v. 43).

Forty years' wandering in the wilderness until all over twenty years old were dead, the immediate death of the faithless spies, and the Israelites' defeat by the inhabitants of the land, resulted from their turning away from the Lord. When the Israelites were willing to enter Canaan, God's judgment had begun to fall. It was too late. " Today if ye will hear His voice, harden not your hearts " (Hebrews 4 : 7).

LONDON CRUSADER CHOIR

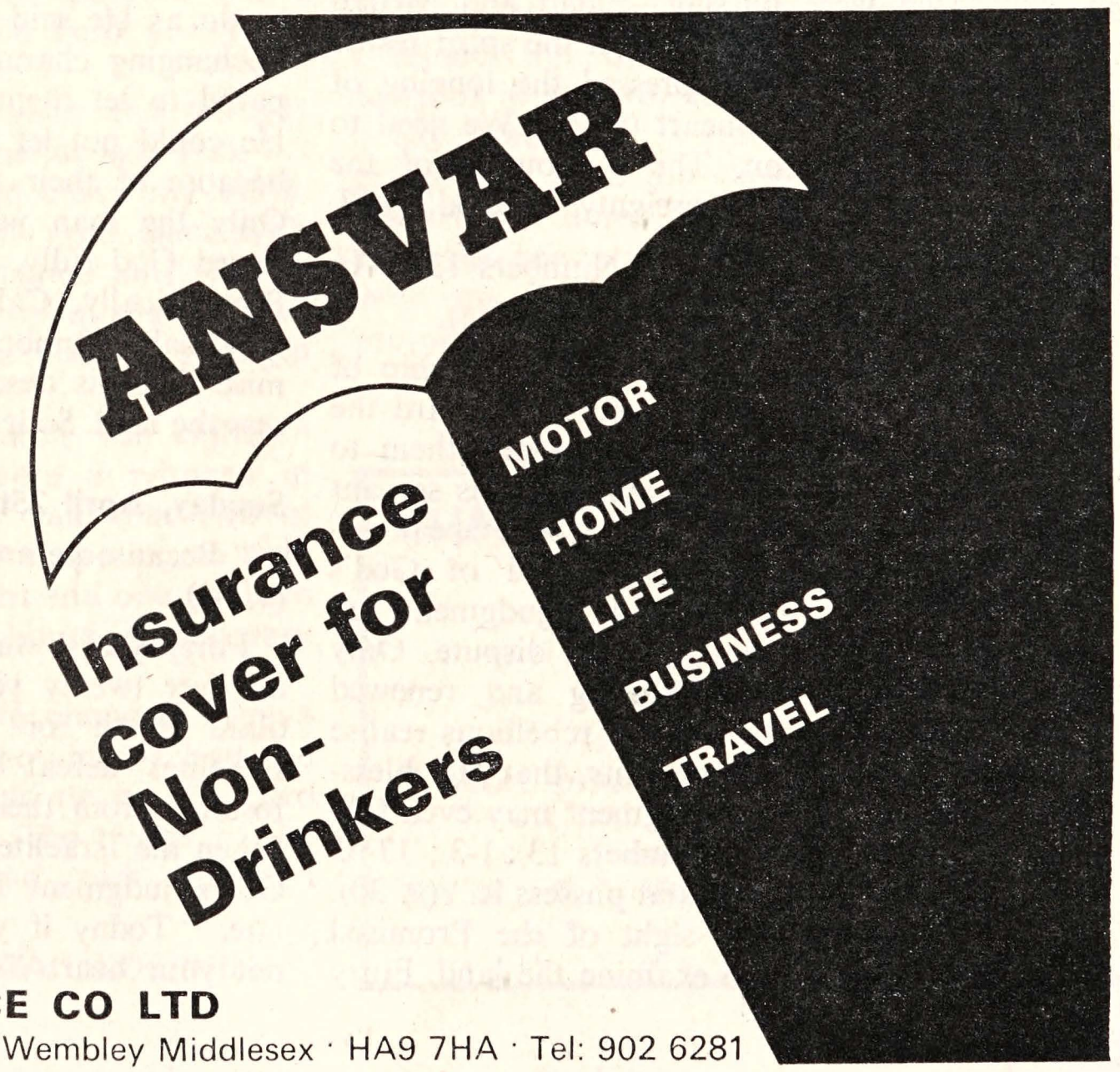
Director : Douglas B. Gray

AT the invitation of the Anglican Chaplain the London Crusader Choir recently conducted a morning service in the spacious chapel of Wandsworth prison. By the time of commencement of the service (9.30) some 400 men had gathered. Following words of welcome, the entire service was in the hands of Pastor D. B. Gray and the choir. Congregational hymns were heartily sung with dignity and enthusiasm. Prayer was offered and the morning lesson and testimonies were given by members of the choir. This morning format was very different from the usual service of Matins, yet the men entered into every phase of worship and witness. The message was clearly presented by Pastor D. B. Gray and moving items by the choir made clear the truth of " none other name." After a few hours' break the choir shared ministry and fellowship with the pastor and members of the Elim Pentecostal Church, Watford.

Wimbledon Town Hall was the scene of great enthusiasm when a capacity audience supported the choir as they shared a Salvation Army symphony of praise with the excellent Southsea Salvation Army band and the local songster group. Massed items produced a thrilling sound. Guests of honour were the mayor and other civic representatives.

The choir has made its debut on B.B.C. Radio London, being introduced as " The London Crusader Choir of Elim tradition." There was excellent reception covering a very wide area of southern England.

Other radio broadcasts are to take place in the near future in various parts of the country. These ever-expanding opportunities need dedicated young people to accept such a ministry as their vocation for Christ and His kingdom. This is the hour for Elim's youth to be up and doing with even greater vision, zeal and consecration. The doors are wide open !



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THE ELIM EVANGEL

Vol. LII. No. 17 April 24th, 1971 5p

ELIM MISSIONARY SOCIETY FEATURE

NINETY-AND-NINE THAT SAFELY LAY

by A. D. BULL, ELIM MISSIONARY, TANZANIA

NO, it was ninety-eight. "What is the news, Mchungaji?" I asked. "Mzuri mzee lakini (good, Old One, but) Maria is in trouble and Lazaro has been spirited away," was the reply.

There was a nice little crowd outside the church recently opened for Masai. The challenge came "Mchungaji (pastor), if we stay here we will have no time to contact Maria and find Lazaro." "True, Old One, perhaps we had better leave a worker to take this service," was the rejoinder.

The landscape shimmers in the heat. The grass has turned yellow or has been scorched by bush fires. The Masai warriors have taken their cattle in search of pasture. Household articles on donkeys, spears over shoulders, fighting knives on belts, sticks in hands, they have gone.

We find Maria at home in her hut with her teenage son. We are made welcome inside and seated on three-legged stools. At a quick glance I note that the cow dung is peeling from the wall, letting the strong sunlight in. "What is the news, Maria? Is there peace now?" "There is peace," she replies. She begins to blow on the fire to prepare some food. "Maria, we are in a hurry and cannot stop for food today." "You must eat,"



Arthur D. Bull.

she replies. "Have you any news of Lazaro?" I ask. "They have made him turn from Yesu," she replies. "Where is he?" "In the bush somewhere near Kilosa."

Pastor Andrea ministers the Word while the beans bubble in the clay pot over the three-stone fire. A dog comes in and is kicked out, but the foraging chickens scratch in peace. About a month before her old husband had died suddenly. In the morning he had beaten Maria, then the same

Proclaiming the Truths of Pentecost

evening had become seriously ill. Three days later he was buried in the middle of his cattleyard. The relatives speculated on his mysterious death. Maria was a Christian, the only one in the three bomas (villages) there. Did these Christians have a curse? Had Maria prayed against her husband? Witchdoctors were to be feared. The Shehe (Moslem priest) could read a curse from the Koran. The inquisition went on.

DELIVERED

News reached Pastor Andrea through the medium of many mouths. He must get to her somehow. She lived a long way off and usually he went with Mzee and Mama Bull in the Land-Rover. " I went in fear and trembling, Mzee," he said. " Perhaps they would spear me." He had good reason to be afraid, as only recently fighting had broken out between the nomadic Masai and the local tribe ; several had died. Armed with the Bible and its teaching : " Pray for them that despitefully use you," and like verses, he approached the boma. The drunken orgy that follows death was over. The cattle had trodden down the soil and dung over the dead man. No sign of the grave was visible. The relatives from far and near were leaving for their own bomas. Thus they met Andrea. " Mungu (God) delivered me. Namshukuru (I praise Him) ! " he told me. " After they had asked me many questions I was allowed to go into the boma and comfort Maria." Another storm had passed. Only Maria had known and felt its full power and testing, but she had known the strength from above.

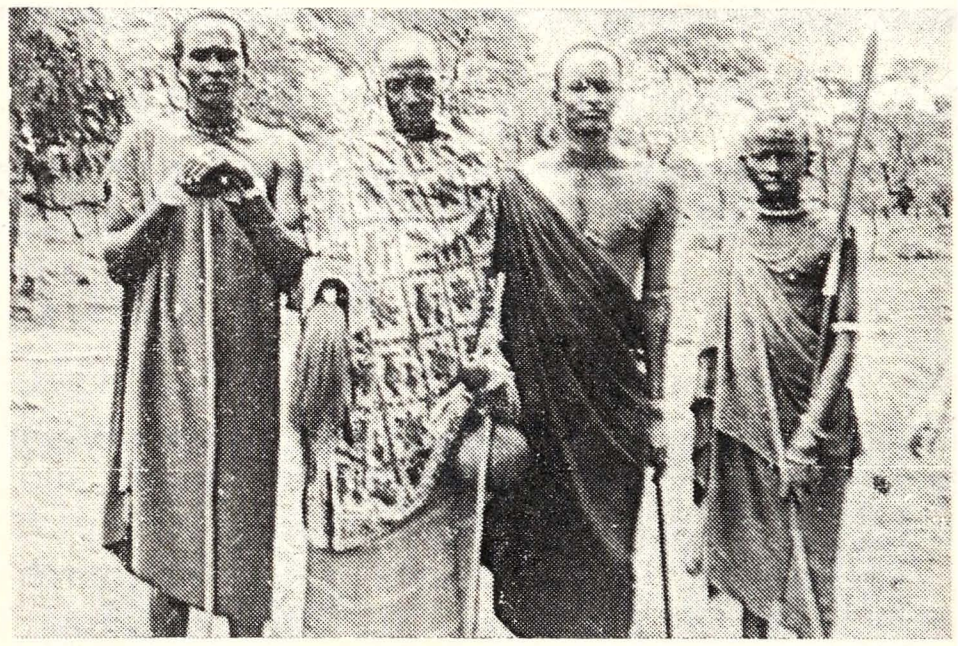
" HOW ? "

Rice and beans are disposed of (with the help of the chickens). If I ate them in the evening they would deprive me of the night's sleep—but it is only 2 p.m. Back to my wife, Dorothy, and the Land-Rover. As we draw near we hear the sound of singing. The vehicle is packed with Masai children to whom Dorothy is teaching choruses. She has had no time for food of any description.

The Land-Rover empties, except for the flies, and we head for the dirt road leading to Kilosa. How are we going to find them in such a large area ? " Lord, lead us," we pray. Back into the bush again, inquiring here and there, stopping, starting, backing out, driving gingerly on overgrown tracks or none at all. Then we find women, donkeys and packs outside hastily erected grass shelters. Warm greetings, a definite welcome, followed by " How did you find us here ? " My question, " Where is Lazaro ? " has a cooling effect. " We don't know," they say. They are very afraid, having been threatened by their menfolk. The sun is low, not much time to find him. We search, and then we see some warriors under a baobab tree. On approaching an angry voice greets us. " How did you find us here ? " The speaker is Lazaro's elder brother and Lazaro is with him.

NO TURNING BACK !

We withdraw to the Land-Rover. " I heard the Land-Rover," said Lazaro, " but I did not think of you ; how could you find me here ? " Andrea explains that we had heard that he was sick and being persecuted for his belief in Yesu Kristo. " True," he answers. " I was very ill, but as for their attempts to turn me away from Yesu, they will never succeed. Usiogope mzee Bulu (do not fear), they will never turn me back." " God grant



Three Masai chiefs and an attendant.

it, my son," say I. Over the Land-Rover bonnet we fellowship and pray, commending Lazaro to the care of the mighty Saviour, who is well able to keep such a one, yes, and present him faultless before the presence of His Father.

We shall be late home today, I think, as I glance at the mileage. We are 120 miles from home. But there is peace; all the sheep are accounted for.



ELIM NEWS

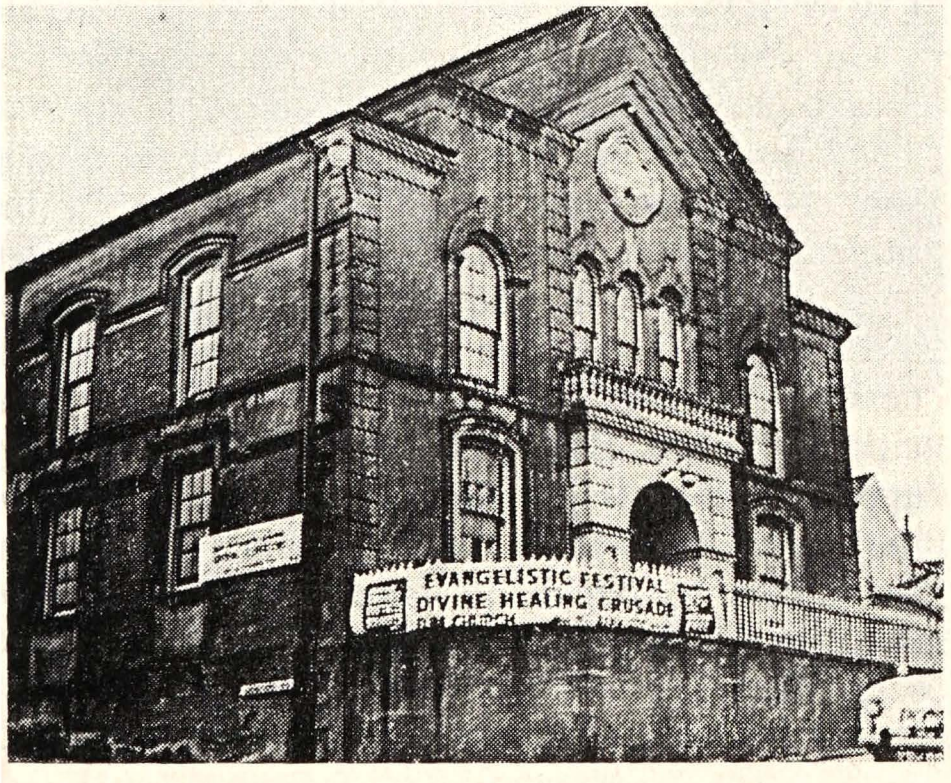


CHURCH OPENING AT HOLYHEAD

Report by the Pastor, J. D. RICKETTS

THE weather was inclement, rain had fallen for three days non-stop, but a fair number gathered for the opening services of the new Elim Pentecostal Church in Holyhead. The National Youth Director, Alexander Tee, received the key from Mr. William Roberts, Secretary of the Welsh Chapel for over fifty years, and opened the door for Elim.

A number of previous ministers attended. Pastor L. G. Hawes told of a vision in 1947 that Brynhyfryd Chapel would one day be an Elim Pentecostal Church; he walked around it claiming it for Elim. He now rejoiced that this beautiful building, situated only a few feet away from Holyhead's main shopping street, had come into our possession. Pastor H. L. Dawson and Pastor R. Hodge also participated, and a very real sense of the Lord's presence was felt. Assemblies of God ministers from Colwyn Bay and Old Colwyn were also present as well as a number of local ministers.





Mr. William Roberts told of his experience

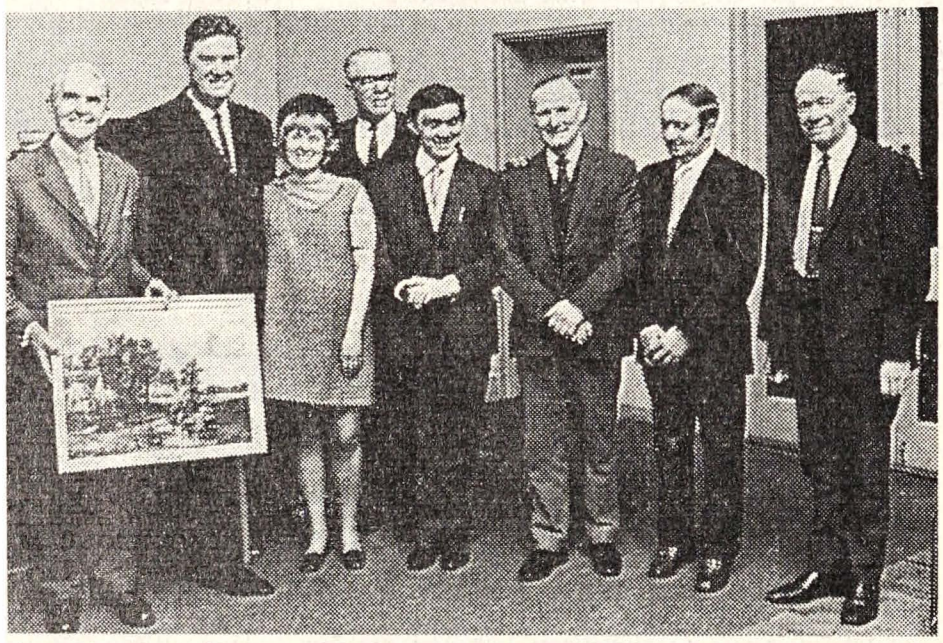
in the Welsh revival when the building was packed until 3 a.m. and opened again for a 7 a.m. prayer meeting. He expressed his hope for blessing in 1971 " under new management " !

The resident minister thanked the members and friends for all the hard work put in on the renovation of this building, and the solicitors and estate agents who had rendered their services gratis.

Pastor Tee conducted eight days of crusade services. The meetings had good attendances and twenty to thirty folk answered the appeal, including three Jehovah's Witnesses.

A short children's campaign saw 150 to 200 children present. Many new contacts for the youth departments were made. We value prayer for Anglesey and for North Wales. We pray that the Lord will move mightily among us.

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



Our photograph shows the presentation of a Constable print to the pastor and his wife on the occasion of their seventh anniversary. Pastor Joseph Smith is seen making the presentation in the presence of the deacons.

BURTON-ON-TRENT **Pastor : R. Morrell**

There was a great sense of the presence of the Lord at our recent Sisterhood rally, which was also our fifth anniversary.

We were greatly blessed by the anointed ministry in word and song by Mrs. Jean Broomhall. It was indeed a feast of good things.

The various items and the testimonies were also a source of inspiration to all. We do praise God for His mighty hand of power upon us.

Our church is in blessing under the loving, gracious ministry of our beloved pastor and his dear wife. We give our wonderful Lord all the glory for His goodness to us.

V. SHIPLEY.

RUGBY **Pastor : D. C. Lewis**

A happy and blessed weekend was celebrated, the twenty-fifth anniversary of Pastor and Mrs. D. C. Lewis in the Elim ministry. Twenty years



of their ministry were spent in India as Elim missionaries.

We were privileged to have Pastors T. W. Walker and L. Wigglesworth as guest speakers for the weekend.

At the Saturday afternoon tea and fellowship a presentation was made of a 400-day clock and a bouquet from members and friends of the Rugby church.

A capacity congregation assembled in a local Methodist church, kindly loaned, for the Saturday evening meeting. The Coventry choir delighted us with their inspired singing.

On Sunday our guest speakers ministered in Word and song and we were truly blessed.

HAROLD WHITE.

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

On a recent Sunday evening four believers followed the Lord through the waters of baptism. They were all brethren—a father and his young son of thirteen and a half, another boy of the same age (a grandson of the late Principal Parker), and a young man, the husband of one of our members. A very large crowd assembled to witness this service and Pastor G. W. Gilpin, Principal of Elim Bible College, delivered a very appropriate message. There was such a sense of the presence of the Lord that when the appeal for others to decide to take the same step of obedience was made a young lady and a brother responded.

L. C. HOPPER.

HANLEY **Pastor : A. R. Thomas**

Our church decided to exploit Mothers' Day as a means of reaching people for the Lord.

The Sunday school and the Girls' Club were both invited to take part in the Sunday evening Gospel service and consequently the church was full, the congregation including many parents, many of whom had never been to the church before.

Pastor A. R. Thomas convened the meeting and the children sang and recited. Pastor Thomas spoke first to the children with the aid of a talking doll and afterwards to the parents, challenging them to accept Christ as their Saviour. God blessed in the salvation of souls, for two decisions were made. To God be the glory !

At the end of the service flowers were given to every mother present and a bouquet was presented to the oldest mother (aged eighty-four). The children took flowers home to parents who did not attend.

It was a very worthwhile venture. Many were reached who otherwise might never have come to the church.

C. E. WALTON.

EXETER **Pastor : J. H. Sainsbury**

Elim Providence Chapel, Elim's own miniature Royal Albert Hall, has recently been the scene of much rejoicing. We celebrated the clearance of the debt on the church building. Old and



new friends came to magnify the Lord with us and to enjoy the ministry of the Word through Pastors T. W. Walker, W. R. Jones, G. A. Wright and F. H. Birkett.

The photograph shows the symbolic ceremony of the handing over of the deeds. Pastor T. W. Walker is passing the documents to the Church Secretary, Mr. D. G. Cave. No wonder he looks so happy !

The building, which belonged originally to the Bible Christian Methodists, was erected more than a century ago and still echoes to the sound of the same Gospel and the praises it inspires.

PRAYER AND PRAISE

By F. H. COLEMAN

For some weeks we suffered the postal strike. What a welcome sight it was to see our regular postmen once again bringing us, day by day, letters from near and far !

It may have been your privilege to go on a conducted tour of one of the G.P.O.'s sorting offices. If you have, you will have been shown that small department where skilled men pore over envelopes trying to make out the addresses written on them. They often succeed, but sometimes they fail. Such letters end in the dead letter office, all because they are not properly addressed. To whom do you address your prayers ? They should be properly addressed !

The story is told of a godly woman who was visiting a hospital. Seeing a young man without a visitor, she went over to talk with him. He was a sceptic. He soon discovered she loved the Lord. He asked : "Would your God give me £100 if I asked Him ?" The woman replied : "If you went to see the Queen for the first time would you ask her for £100 ?" "Why, no, not until I knew her better," he replied. Then she said quietly : "My God gave thousands of pounds to George Müller, but then George Müller knew Him very well. When you know Him better you will ask Him not for money but for something you need much more."

When we know God and His will better, we ask more correctly. Jesus taught us when we pray to say "Our Father, which art in heaven." It would be profitable to note how men addressed their prayers to God in the Bible. It would help us to send our prayers clearly and directly !

Due to the postal strike, the National Assembly of Evangelicals has had to be postponed and will now take place on *Wednesday, May 12th.* The programme will be as before, except that the evening public meeting at the end of the assembly will be at the Friends' Meeting House, Euston, instead of at Central Hall, Westminster.

The George Canty Viewpoint



"I preached to more than half a million"

THE B.B.C., for the first time, allowed full Pentecostal worship to go out over the entire country on Radio 4 from an Elim Pentecostal church. Apart from recordings of the Sparkbrook prayer meeting, discussed in the thirty-minute "Subject for Sunday" last year, also on Radio 4, this was an historic broadcast for Elim. The B.B.C. asked for a normal Sparkbrook service.

> The average listening audience on Radio 4 is five times greater than the television audience for Sunday morning services. I took what steps I could to hold the attention of an even greater public and possibly succeeded because our opening music by our New Creation group was in popular style. The mailing response was high by B.B.C. expectations, despite the postal strike which began immediately after the broadcast. Eight weeks later people were still writing to us every day.

Our "programme" was shorter but no different because we were on the air. We were far more conscious of the power of the Spirit in the service than of the fact that we were broadcasting. It produced dynamic results. Letters, telephone calls and personal contacts all indicate what really went on in the 1,000 times multiplied section of listeners' homes than we have had contact with. It was far more than "I enjoyed your service."

By sheer chance, for instance, I heard of a non-churchgoer who heard the service in her kitchen. It made her so happy she wanted to dance. This is by no means an isolated report.

Neighbours of a church member from a whole row of houses said they had never heard anything so wonderful. Another wrote: "The greatest broadcast I've ever heard." Someone else told me that it has made many members of a dead church seek the Spirit. Another wrote saying that the local Pentecostal assembly had caught "the wave of blessing."

> A telephone message told of a Brethren elder with some trouble on his mind who heard the broadcast in his car. He was not going to his assembly that morning. He did not sympathise with Pentecost—rather he was anti. But God spoke to him through the message in tongues. He went to his assembly and took up the theme there, telling all that had happened—and he has asked for a tape to play to forty young men in his class. For many (including ministers), it has opened the door for discussion of Pentecost, even in learned circles.

The words "wonderful," "thrilling," and so on, are common in the correspondence. A lady said it was "magnetic" in her home, adding "I can truly say that this is the first religious service I have ever *enjoyed.*" Another wanted the address of any church like that in their area. One woman wrote: "Never have I thrilled so much to the wonder of words and music as that which I was privileged to hear coming from your blessed church. I felt my whole body fill with a new kind of power . . . as if I drank of some new, heady wine, as the glorious singing bathed my soul in its joyous praise to Almighty God. I bless my Father's name and thank Him for

allowing me to listen to you and your wonderful congregation . . . would that all church services were as uplifting. Please come on the air again *soon.*"
Another begins : " What a wonderful service. Thank you, all of you. Oh that we could have more of this, the real Christianity ! "

This correspondence is nearly all from strangers to Elim. It is not Elim fan mail. I do not think I had more than half a dozen letters from the entire Elim community, ministers and members. One letter came from Holland, where Radio 4 can be heard. It read : " Thank you for the Spirit-filled service today. It brought blessing to my soul and I hope to share the blessing with Catholic nuns in the hospital."
The Holy Spirit reached many, like the man who revealed " a great spirit of weeping came upon me " all through the broadcast. Another claimed healing, another salvation.
Others have taken tape recordings to play to their friends and are testifying of the sense of the Spirit " coming through " still. Indeed, the volume of prayer for this broadcast ensured such results.

One letter thrilled me perhaps more than any other It came from the sole survivor of Elim's original band of workers—Miss Adelaide Henderson. Her tremendous encouragement before the broadcast to me and to the church was something we needed and deeply appreciated.
A broadcast of this type cuts new ground for Elim. From the B.B.C. point of view I understand that it was considered very successful. But I think that the peculiar reticence sometimes manifested to let the world know we speak with tongues was proved by this broadcast to be a great mistake. God associated Himself with speaking with tongues, put it down in His book for the whole world to read, and made it the birth-gift of the Church itself. Pentecost was a very public affair then—why not now ? Our message should be the whole Book, not judiciously extracted passages from it, a kind of bowdlerised, expurgated version of the gospel, and " Let converts gradually realise what really goes on on Sunday mornings in case they are put off." God does not give gifts to put people off, though anything can put some people off if they want the excuse. A college staff inquired about the broadcast two months later because of the discussions it had caused, and far from being put off they talked about it being " very wonderful."
Pentecostalists have the key in their hands to open the door to reach the people. It is just Pentecost, neat, exciting, moving, free. Elim began that way and can only progress that way.

NEWSPAPER COMMENT ON ELIM BROADCAST

HAVING felt somewhat under the weather recently I decided last Sunday to have a restful day at home.

I was expecting friends to pick me up on their way from church and take me to their home, so while awaiting their arrival I switched on my radio and shared in the worship of Sparkbrook Elim Pentecostal Church.

I say " shared " because despite the fact that the service was being conducted by George Canty in Birmingham he brought the Saviour so close that I felt the intimacy of His presence ; it seemed almost as if my fellow worshippers, too, were rejoicing alongside of me.

Rejoicing was indeed the word and as this minister so rightly stated : " This week we have had five prayer meetings—I do not think we need do any more *asking* so let us now *praise.*" What a thrill it brings to hear of believers who still take " everything to God in prayer " as one hymn-writer expresses it, and who remember to thank Him also.

I thought of those lying in hospital with their ear-phones and the many " shut-ins " for whom a transistor is a sole companion, who must have been experiencing the same sense of joy and comfort which I felt as I praised the Lord for this wonderful medium whereby the gospel can penetrate a home—and a heart.

(*continued on page 9*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

The challenges facing evangelism are perhaps greater than they have ever been, certainly as far as Great Britain is concerned. The needs have never been greater, either.

Halls cost more and are rarely available for consecutive nightly bookings. Church buildings, which used to go for a song, have now become commercially desirable because of their site value. Advertising has become almost prohibitive, whether it involves printing or the press or whatever. We could go on building up a very gloomy pile of readily provable facts.

When we add the prevailing indifference, the mood of laissez-faire in the religious world, the vast resources of gambling, brewing, entertainment and other vested interests all bent on the mass exploitation of the public, there is little wonder if we begin to ask "What are we among so many?"

But we could not be more wrong! "China has for too long been a sleeping tiger" is a remark attributed to one of her leaders. Dare we paraphrase this and ask whether the Church is now too much of a dozing lion? We all know what Spurgeon thought about Christian apologetics; he forcibly declared that one does not defend a lion, one simply lets it loose.

It is a pity in some ways that "Comforter" is the title applied by the Authorised Version to the Holy Spirit. It conveys the atmosphere of the sick room, the laboured breathing, the fetid breath, the throbbing pain. It might envisage the scene of bereavement, the drapes drawn, the voices hushed, the eyes not meeting those of the nearest and dearest. Of course there is every cause for rejoicing in the Holy Spirit being right alongside in these and similar situations.

But is not the truth more positive, startling, invigorating? For surely the Paraclete is more than a **soothing** Comforter. He is the Executive of the Godhead on earth. He is power, dynamic, jet propulsion, supersonic. He is energy, stimulation, enabling. **"The Spirit** and the bride say, Come"—and wisely is "the Spirit" put first.

Pentecostal power is the answer. Instead of "What are we among so many?" we should be shouting "What are they against us—**the Spirit and the Church?**"

We can still turn the world upside down. There are places in the Far East and elsewhere where it is happening. Perhaps we British Pentecostalists need to take up the challenge of Joel 2 : 17. The power is there. The Comforter has come.

FOR EXPORT ONLY

by DAVID L. MILLS

ELIM MISSIONARY, KOFORIDUA, GHANA

STATISTICS can be boring and comparisons are said to be odious. The other night I was busily doing our literature fund account books. The book work is a burden, but necessary ; the actual selling of Scripture is a delight. How could the book work bring a blessing ? I started to count up the various Scriptures we had sold. Perhaps I had better tell you a little more of the background to our selling.

On the inside veranda of our flat there is a store cupboard which houses our supply of Bibles, New Testaments, *Redemption Hymnals*, etc. It had small beginnings. Our first order was for £5/2/6 and consisted of New Testaments and Gospels. Now our stock on hand is worth about £200. People come to the house to buy. Pastors, members and colporteurs come for supplies to sell around town. Occasionally, perhaps three or four times a year, we get opportunity to go to other towns on market days. We strive to get the Gospel home when we sell the Scriptures.

Bear in mind that the total population of Ghana is equal to about three-quarters of the population of Greater London. Although Koforidua is the capital of the eastern region its population is only about 60,000. In 1969 our Scripture sales were 447 Bibles, 583 New Testaments, 1,921 portions, complete Gospels or books, 4,250 selections (e.g. the Easter story), which, together with 100 miscellaneous books, were sold for just over £408.

Now compare the statistics for 1970 : 647 Bibles, 1,197 New Testaments, 10,311 portions, 19,720 selections, together with 147 miscellaneous books, a turnover of nearly £702—a grand, indeed great, total of 32,022 Scriptures in twelve months !

Ghana is a developing nation, but what about the U.K., home of the British and Foreign Bible Society ? Has the export drive meant that the Word of God is becoming " For export only " ?

One of the greatest thrills of selling Scriptures is to see young schoolboys or schoolgirls forgoing their two or three bananas at break-time to spend their one penny on an illustrated copy of the Sermon on the Mount. This selection is especially valued, as it contains the Lord's Prayer, but the prayer " Give us today the food we need " is tempered by **" For your heart will always be where your riches are."**

NEWSPAPER COMMENT ON ELIM BROADCAST

(*continued*)

Only a few days previously I had addressed a Sisterhood in Bournemouth, taking for my text the words of Paul in 2 Timothy 1 : 12 : " I know whom I have believed."

In these days of increasing doubt and unbelief an established faith is our one sure foundation and certain hope—it is quite something to be able to say " *I know.*"

This same theme of assurance continued with marked deliberation throughout that broadcast service. The minister made the same statement on behalf of his congregation and himself : " We know," and went on to say " Mystery does not mean doubt."

While scientific experiments prove some things they serve only to create questions all too often.

Referring to the fact that men have not found God by going to the moon, Mr. Canty stated quite unapologetically : " Of course not. God is not skulking around behind the moon ; He is too busy down here."

The atheist is sometimes a less harmful element in the world than the man who does not really know what he believes—or why he believes at all.

MONICA GAUNTLETT.

Acknowledgments to *Bournemouth Echo*.

THE FLESH AND ITS DEATH

by M. J. BAKER PASTOR OF ELIM PENTECOSTAL CHURCHES, TELFORD AND SHREWSBURY

AS one reads the Scriptures one sees more and more that there are only two ways of living: by the way of the world, or by the way of the Spirit. "The lust of the flesh, the lust of the eyes and the pride of life . . . is of the world" (1 John 2 : 16) and "the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever" (v. 17). John implies that by not doing God's will we will not abide for ever. Peter tells us that the heavens and the earth which we can see "are kept in store, reserved unto fire against the day of judgment" (2 Peter 3 : 7).

THE WILL OF THE FLESH

If we are not doing God's will then whose will are we doing? Scripture tells us plainly that we are doing the will of the flesh. Paul told the Ephesians that their way of living was the way of the world. They lived their lives as the rest of the world did, according to the dictates of Satan; they lived in the lusts, the desires of the flesh, fulfilling its desires and those of the mind (Ephesians 2 : 2, 3). Peter echoes this principle (1 Peter 4 : 2) when he says that a man who has turned to God should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. If we are not doing God's will we are living according to the desires of the flesh, the ways of the world, and as the world will perish and the lusts thereof, so will we perish.

EVIL

The ways of the flesh are evil and whoever does them will not enter the kingdom of God. These ways are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, thefts, covetousness, wickedness, deceit, blasphemy, pride, foolishness, maliciousness, malignity, whispers, back-biting, hatred of God, insolence, haughtiness, boasting, invention of evil things, disbedience to parents, lacking understanding, covenant breaking, implacability, lacking natural affection (Mark 7 : 22; Galatians 15 : 19-21; Romans 1 : 29-31). They will never change: "That which is born of the flesh is flesh" (John 3 : 6). John tells us that we must be born from above by the Spirit of God, because, being born by the dictates of the flesh, we cannot enter the kingdom of God (John 3 : 5).

CONTRARY

Those who go after the things of the flesh, mind the things of the flesh (Romans 8 : 5) and fleshly ways, are always contrary to the will of God and can never be subject to God's will. "Whatever a man sows that will he reap. For he that sows to his flesh shall of the flesh reap corruption" (Galatians 6 : 7, 8).

This leaves us in a quandary. The ways of the flesh can never be reconciled to God's ways; then how can we live our lives? If we do not want to walk in the lusts of the flesh we are to walk in the Spirit (Galatians 5 : 16) because the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death (Romans 8 : 2). Paul exhorts us not to walk in those things that defile man and are the works of the flesh; we are to put on the Lord Jesus Christ and not make provision for the flesh to fulfil the lusts thereof (Romans 13 : 13, 14).

LIFE IN THE SPIRIT

How then are we to walk and live in the Spirit (Galatians 5 : 25)? "And they that are Christ's have crucified the flesh with the affections and lusts." If you are Christ's, is this true of you? If not, then you ought to ensure that it is, because Paul's statement is emphatic: those who are Christ's have done this.

If this has not happened do you find yourself in Romans 7 : 14-24? Paul described himself as doing those things that he did not want to do,

even when he wanted to do good. Do you find a battle going on between two forces and that the flesh gets the upper hand ? Do you want to live a victorious life ? You can : " But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life " (Romans 6 : 22).

We can be made free from sin, the principle that controls our flesh. We can be delivered from the power of sin. Jesus Christ is the one to free us (Romans 7 : 25) and He did it on His cross.

RESURRECTION

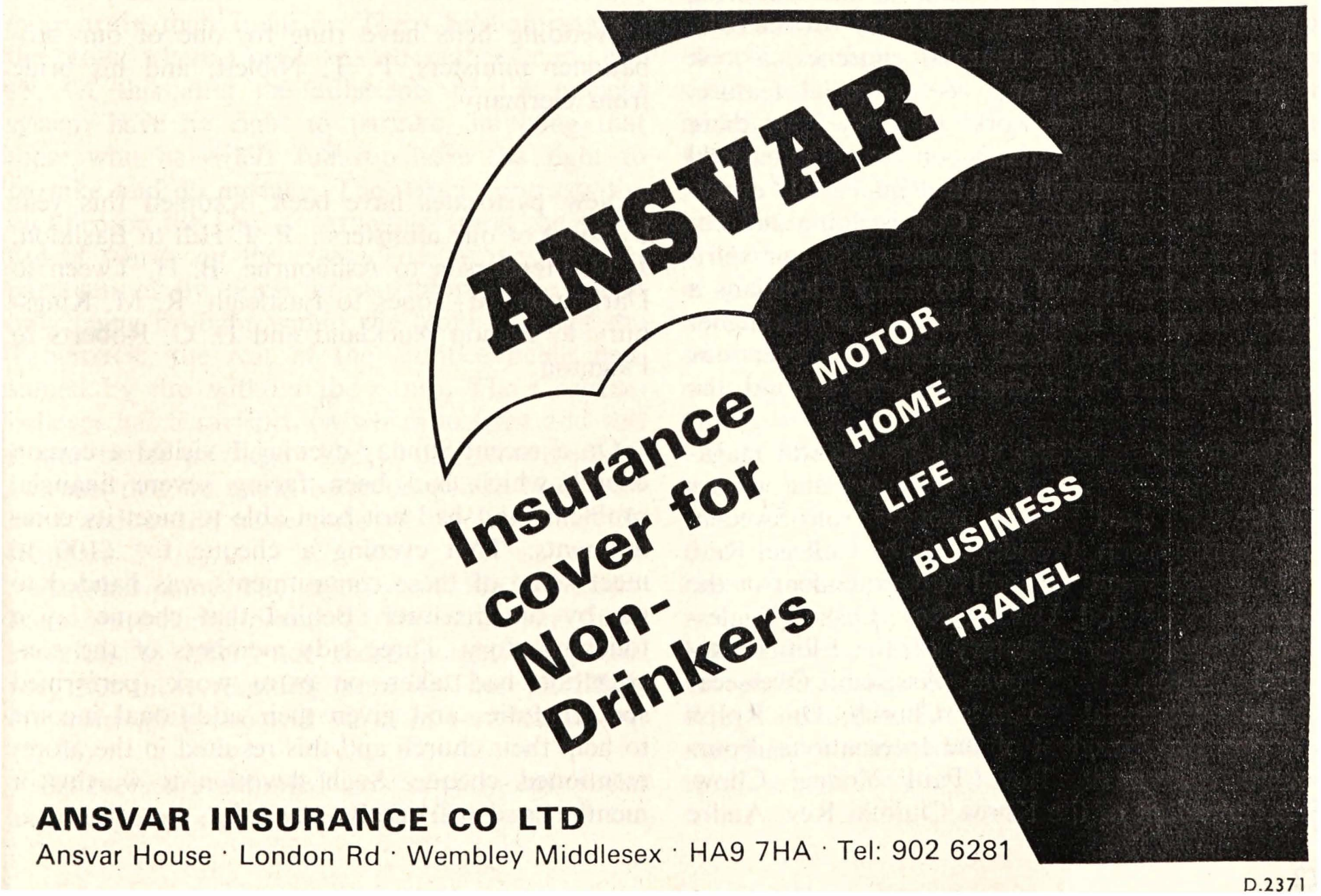
Christ died unto sin and for sin—sin was condemned **in the flesh** and He arose through the power of the Holy Spirit to serve God in the Spirit. He did not rise by the power of the flesh at all. Flesh died at Calvary and it stayed dead (1 Peter 3 : 18).

When we were baptised into Jesus at salvation we were baptised into His death (Romans 6 : 4, 5). Our old man was " crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin " (Romans 6 : 6).

EXPERIENCE

When we know that our old man, who caused the discomfort of Romans 7, is dead, then we are free from the power of sin. If we do not know it then let us ask God to reveal it to us, because until we see it we will have no peace (Romans 8 : 6). If we have died with Christ we shall rise with Christ, and as Christ lives now unto God in the Spirit so we are to reckon ourselves dead indeed unto sin, but alive unto God through our Lord Jesus Christ (Romans 6 : 11). " Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield you your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God " (Romans 6 : 12, 13), and let us go on to mortify the deeds of the body by the Spirit (Roman 8 : 13).

We die to sin and then we continue walking in the Spirit, the Spirit showing us what is wrong with the methods and practices of our old life that we have brought over to our new life. We mortify the deeds of the body by the Spirit and we take on the life of Christ. We are changed from glory unto glory by the Spirit, gradually being changed into the image of Christ as the Father has ordained for those who believe in Christ (2 Corinthians 3 : 18 ; Romans 8 : 29).



WORLD PENTECOSTAL MAGAZINE

ONE of the decisions of the World Pentecostal Advisory Committee, which recently presided over the World Conference in Dallas, was to introduce a new world Pentecostal magazine. Rev. P. S. Brewster, executive member of the Elim Pentecostal Church, was requested to become the editor.

This magazine is to be a quarterly, published and distributed from Great Britain. When subscriptions were invited in the World Conference many hundreds of delegates from around the world immediately responded.

The main purpose and value of a world Pentecostal magazine is to share the news of what God is doing all over the world today. Strange as it may seem, in some of the undeveloped and underprivileged countries, and especially in the Far East, they are experiencing a Pentecostal revival unprecedented in Pentecostal history. In some of the countries where Catholicism and Buddhism had predominated the people are turning to Christ in their tens of thousands.

The magazine will be informative and will bring a review of some of the Pentecostal Movements, including some of the unusual churches, a look at missionary work, and, as a special feature, news of Bible college work. In every issue there will be a doctrinal thesis on our Pentecostal beliefs. This news will enable Pentecostals everywhere to rejoice with what God is doing and enable us to pray intelligently concerning our spiritual well-being. It will give to many Christians a larger vision and help us to lift our horizon higher than ourselves, our local church and even our country, to see what God is doing around the world.

The first issue of the world Pentecostal magazine will appear in May 1971. Among the writers will be Rev. Levi Pethrus, pioneer from Sweden, Dr. Charles Conn, President of Lee College, Rev. T. F. Zimmerman, General Superintendent of the Assemblies of God, U.S.A., Rev. Leslie Wigglesworth, Missionary Secretary of the Elim Pentecostal Church, Dr. Corvin, Assistant Overseeer of the Pentecostal Holiness Church, Dr. Rolph Macpherson, President of the International Foursquare Movement, Rev. Paul Yonggi Chow, Superintendent of the Korea Church, Rev. André Nicole from France, Rev. Svartsdalh from Norway, and Rev. Paul Zetterson from California.

Among the features will be a look at our pioneers, including Smith Wigglesworth, Stephen Jeffreys and Donald Gee. There will also be a gallery of pictures of the World Pentecostal Conference.

The subscription for the magazine will be 60p for one year, post free. Write to the Editor, City Temple, Cowbridge Road, Cardiff, South Wales.

THE FIELD SUPERINTENDENT'S NOTES

THE postal strike may have prevented many deliveries, but not in the realm of babies! We are happy to extend our congratulations to the following ministers and their wives: D. G. Woodfield (a daughter), R. C. Stacey (a daughter), N. G. N. Miller (a daughter)—girls are certainly making their presence felt!

☆ ☆ ☆

Wedding bells have rung for one of our probationer ministers, P. T. Niblett, and his bride from Germany.

☆ ☆ ☆

New pastorates have been occupied this year by some of our ministers: P. J. Hill to Basildon, J. D. Henderson to Ashbourne, B. H. Tween to Darlington, M. Jones to Eastleigh, R. M. Kingsbury to Bishop Auckland and L. G. Roberts to Paignton.

☆ ☆ ☆

On a recent Sunday evening I visited a certain church which had been facing severe financial problems and had not been able to meet its commitments. That evening a cheque for £100 to meet some of these commitments was handed to me by the treasurer. Behind that cheque lay a touching story. Three lady members of the congregation had taken on extra work, performed special duties and given their additional income to help their church and this resulted in the aforementioned cheque. Such devotion is worthy of mention and will receive reward.

STUDIES IN THE EPISTLE TO THE HEBREWS

by James F. Hardman, PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

A BETTER PRIVILEGE
(Chapter 13)

THIS final chapter stresses the practical application of the teaching of this magnificent Epistle. There is an obvious change in tone and theme, as the writer turns to moral and social matters. The emphasis thus far has been concerning our duty to God, but genuine Christianity has its manward obligations, so these are now enjoined upon believers.

A key-verse of this chapter is " We have an altar, whereof they have no right [privilege] to eat which serve the tabernacle " (v. 10). There is a militant emphasis on the words in the original. The adherent of Judaism naturally found Christianity a strange contrast to their worship, of which altar and sacrifice were prominent features. Our author, in accordance with his central theme, insists that Christianity has altar and sacrifice more truly than Judaism. The Christian altar is the cross, where Christ was offered once and for all. Of this altar the adherents of the ancient system have no right to partake, implying that those who have left Judaism have the right to partake **and do partake.** The writer contrasts the sacrifice on the Day of Atonement and the sacrifice of Christ on the cross. The former was not partaken of by priest or worshipper, the blood only being brought within the Holy Place of the Tabernacle, the rest of the sacrifice being consumed by fire without the camp. The Christian believer has a sacrifice on which to feast and this is our better privilege. The Christ, who died for our sins that we might be reconciled to God, now lives and is the sustenance of our spiritual life (Romans 5 : 10).

Another point of superiority is made. All Christians are believer-priests of this altar and have sacrifices to offer, not those perpetuating Calvary but those resulting from it. These sacrifices are words of praise and works of beneficence (vv. 15, 16).

Believers are exhorted to sundry moral, social and religious duties which are all part of the sacrifice of praise to God and of well-doing among men.

PRACTICAL DUTIES
(vv. 1-6)

Brotherly love (vv. 1-3). The primary application of the words " Let brotherly love continue " is to that spiritual affection that exists in the hearts of Christians towards one another. From preceding statements in this Epistle (6 : 10 ; 10 : 33, 34), we learn that the Hebrews had formerly been eminent for this virtue. This exhortation implies that this love was being somewhat imperilled, possibly by some who were neglecting the assembling together for worship (10 : 25). " Brotherly love," someone has said, " is a tropical plant ; it cannot stand the cold winters of human selfishness and pride." This love must be given practical expression by hospitality (v. 2, Romans 12 : 13 ; Titus 1 : 8 ; 1 Peter 4 : 9), and by sympathy (v. 3). Practical sympathy was to be exercised with as much devotion as if they themselves were prisoners. This exhortation should make a special appeal to Christian people today when many fellow believers in other countries are languishing in prisons and labour camps because of their faith in Christ.

Marriage relationships (v. 4). These words are of great importance whether they are viewed as an assertion or a precept, for they are directed against false and unscriptural opinions. They are an assertion : " Let marriage be had in honour among all, and let the bed be undefiled " (R.V.). Calvin and others have maintained that these words were directed against false asceticism (as was manifest by the Essenes) and have declared that marriage should be denied to no order or class of men. They are also a precept. Marriage is a divine ordinance : " There is nothing dishonourable about the marriage relationship and its physical intimacy, when rightly practised, brings no defilement." Free love, companionate marriage, and indeed all improper sexual relationships, whether engaged in by the married or un-

(*continued on page 14*)

From T. H. Stevenson

I DO not readily add to my library, for I prefer books to which I feel I will want to return and not merely read once. In this respect I will value the publication of *One World, One Task,** the report of the Evangelical Alliance Commission on World Mission. It is a worthy book. Do not be put off by the tone of "report" and "commission." Many ministers and others will value this as a textbook on missions and evangelism.

The Elim Pentecostal Church and other Pentecostal movements in our country are members of The Evangelical Alliance, but of the nineteen members of the commission none seem to be members of such churches. However, this is surely a good thing in this instance, because of the numerous references to the Pentecostal testimony. The chapter "The Church in the World Today" says: "This movement is affecting a growing number of Christians in regular orthodox churches throughout the world. Recapturing the spontaneity of the power and presence of the Holy Spirit in the Church, it is rapidly gaining notice, especially in churches where barren institutionalism has prevailed. Serious recognition of this movement is imperative in any responsible assessment of the contemporary church, especially in Latin America." Of Latin America we read: "Perhaps no area in any continent of the world has shown such phenomenal church growth rates. A significant feature of this expansion is the independent Pentecostal Church groups whose growth rate far outstrips that of most of the other churches put together." Of the British scene I read sadly and gladly: "In many cities church buildings are gradually being closed and sold, rescued, in some cases, by immigrant groups with their lively charismatic ministry." There is another side, though, to the general sad British scene. In print and by chart we learn that in 1971 British missionaries represent thirteen per cent of the world force, U.S.A. is represented by seventy per cent, the rest of the world supplying the remainder. It is challenging to read: "As we look at God's Church it seems as if the centre of gravity of the Christian world has changed. Most Christians are going to be Africans, Asians or Latin Americans. If present trends continue Africa will be the most Christian continent in the world. The balance is shifting away from Europe and North America towards Africa and Asia."

The question of missionaries taking their denominational divisions includes this: "In many a village in Ghana, for example, there are two Protestant churches which have very little fellowship, the main difference between them in the eyes of the local people being that the Methodists sit to pray and stand to sing, while the Presbyterians stand to pray and sit to sing." The book is surely a handbook as well as being a report. I would like to see it widely and wisely read, particularly by all who want to be informed by the world mission scene today.

* Published by Scripture Union, 5 Wigmore Street, London, W1H 0AD. Price 60p, postage and packing 5p extra. Available from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

STUDIES IN THE EPISTLE TO THE HEBREWS (*continued*)

married, will not escape the judgment of God. With the authority of an inspired man, the writer denounces lust but extols holy wedded love.

Contentment (vv. 5-8). "Conversation" (v. 5) means "manner of life" or "the way of your life." Covetousness is inordinate desire for riches. The Christian's habits of thought in connection with money and possessions are often the acid test of his character. This high standard of true contentment is possible to believers of every age because of several eternal certainties (vv. 5-8).

Steadfastness (vv. 7-17). This section begins with an exhortation to remember former spiritual leaders and ends with a reference to leaders still in their midst. They are referred to as rulers and this implies pastoral authority.

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

Isaiah said Do you want the sun to go ahead ten degrees? Hezekiah said It is nothing for the sun to go ahead ten degrees, but let the shadow return backward ten degrees.'

"Ten degrees are exactly forty minutes! Twenty-three hours and twenty minutes in Joshua plus forty minutes in 2 Kings make the missing twenty-four hours the space travellers had to log in their log-book as being the missing day in the universe. Isn't that amazing? Our God is rubbing their noses in His truth!"



Margaret M. Ladlow's page

SCIENTIFIC EVIDENCE

TALKING with teacher trainees and students attending a Further Education College, I have found a sense of bewilderment and doubt as to the authenticity of the Bible. Some have confessed to me that they are confused by the conflicting opinions of the Church and state teachers. With this in view I submit the following article which recently appeared in *The Evening World*, of Spencer, Indiana, U.S.A.

Did you know that the space programme is busy proving that what has been called " myth " in the Bible is true ? Mr. Harold Hill, president of the Curtis Engine Company in Baltimore, Maryland, U.S.A., a consultant in the space programme, related the following developments : " I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Maryland. They were checking the position of the sun, moon and planets out in space where they will be 100 years and 1,000 years from now.

" We have to know this so that we do not send a satellite up and have it bump into something later on in its orbits. We have to lay out the orbits in terms of the life of the satellite and where the planets will be so the whole thing will not bog down !

RED SIGNAL

" They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong either with the information fed into it or with the results as compared to the standards.

" They called in the service department to check it out and they said ' It is perfect.' The I.B.M. Head of Operations said ' What is wrong?' ' Well, we have found there is a day missing in space in elapsed time.' They scratched their heads and tore their hair. There was no answer.

" One religious fellow on the team said, ' You know, one time I was in Sunday school and they talked about the sun standing still.' They did not believe him, but they did not have any other answer, so they said ' Show us.' He got a Bible and went to the book of Joshua where they found a pretty ridiculous statement for anybody who has common sense. There they found the Lord saying to Joshua, ' Fear them not. I have delivered them into thy hand : there shall not a man of them stand before thee.'

" Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still ! The sun stood still and the moon stayed . . . and hasted not to go down about a whole day ! The spacemen said ' There is the missing day ! ' Well, they checked the computer, going back into the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was twenty-three hours and twenty minutes—not a whole day. They read the Bible and there it said about (approximately) a day.

STILL FORTY MINUTES

" These little words in the Bible are important. But they were still in trouble, because if you cannot account for forty minutes you will be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. Well, this religious fellow also remembered in the Bible where it said the sun went backwards ! The spacemen told him he was out of his mind. But they got out the Book and read these words in 2 Kings chapter 20 : ' Hezekiah, who thought he was on his death bed, was visited again by the prophet Isaiah, who told him that he was going to recover. Hezekiah did not believe him and asked for a sign as a proof.

(*continued opposite*)

COMING EVENTS

BIRMINGHAM, Kingstanding. April 24-29. Elim Pentecostal Church, Warren Road. Spring convention. Preacher: A. Wilson. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. April 24—May 2. Elim Pentecostal Church, Curzon Road. Evangelistic crusade with evangelist Joe Fudge and team including Peter Smith, Pam and Michael Osman, Ken Butcher, Springbourne Five and Crusade Chorale. Sundays at 11, 3 and 6.30. Weeknights at 7.30. After-church rallies. Late night line-up. Afternoon specials.

BRADFORD. May 1. Elim Pentecostal Church, Southend Hall, Leeds Road. Tenth Annual Presbytery May Choir Festival. Preacher: The President, W. Ronald Jones. Soloist: Mrs. Mair Jones-Perkins. The Bethshan Sextet. United N.W. Presbytery Choir. At 3 and 6.30.

CLAPHAM. May 1-3. Elim Pentecostal Church, Clapham Crescent, London, S.W.4. Preacher: K. Peel. Saturday at 7.30. Sisterhood anniversary meetings. Speaker: Mrs. B. Peel. Soloist: Mrs. Edna Mohan. Sunday at 11 and 6.30. Monday at 3 and 7.30 (tea provided).

EVESHAM. Evesham Dramatic Society Meeting Rooms, Workman Road, Hampton. Every Sunday at 11 and 6.30. Preacher: J. R. Brown. Please pray for this new Elim outreach.

EAST HAM. May 7. Elim Pentecostal Church, Central Park Road. Brotherhood Meeting. Speaker: Rev. Dennis Downham (Mayflower Family Centre). At 8.

GLOUCESTER. Please pray for the after-church outreach at the new Scout Hall, Tuffley Lane, Tuffley, every Sunday at 8.30.

IPSWICH. April 24, 25. Elim Pentecostal Church, Vernon Street. Crusade conducted by F. Lavender. Saturday at 7.30. Sunday at 11 and 6.30.

LEYTON. April 24. Elim Pentecostal Church, Vicarage Road. East London Pentecostal rallies. Preacher: H. Toft. At 3 and 6.30.

LIVERPOOL. April 25—May 6. Elim Pentecostal Church, Jubilee Drive, Kensington. " New Life " Crusade conducted by G. H. Wallace. Sundays at 11 and 6.30. Weeknights at 7.45.

MOUNTAIN ASH. April 24—May 2. Elim Pentecostal Church, Knight Street. Music and evangelism with George Canty. Monday, Tuesday and Wednesday. Cardiff City Temple young people, the Pilgrims (Neath), the Swansea Octet and Caerphilly Choir. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.

PONTYPRIDD. April 24, 25. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher and soloist: W. M. E. Plowright. Saturday at 7.30. Sunday at 11 and 6.

PORTH. April 24-26. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preachers: Idris Davies, Caleb Dando, Clem Roberts, T. W. Walker. Weeknights at 7.30. Sunday at 11 and 6.30.

ROWLEY REGIS. April 24-26. Elim Pentecostal Church, Cardale Street. Male voice choir's fourth anniversary weekend. Preacher: H. W. Greenway. Saturday at 7. Sunday at 6.30. Monday at 7.30.

RYDE, Isle of Wight. April 24-27. Elim Pentecostal Church, Albert Street. Billy Graham film crusade. " Seven Days from Madison Square Garden." Weeknights at 7.30. Sunday at 8.15.

SHEFFIELD. April 24-29. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week. Subject: " The second coming of Christ." Preacher: W. J. Maybin.

SOUTHPORT. April 25. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: K. Garner, B.A. At 10.45 and 6.30. May 9. Preacher: G. N. Backhouse. At 10.45 and 6.30. Convener: L. Knipe.

WOOLWICH. April 28. Elim Pentecostal Church, Crescent Road. Sisterhood Anniversary. Speaker: Mrs. Joseph Smith. Convener: Mrs. M. Jones. At 3.30 and 6.30.

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ITINERARIES

The President:

April 24, Harrogate (3.30 youth workers' conference, 6.30 presbytery rally).

Miss M. Hopper:

May 13, Wigan; 16, Blackpool Marton (11 a.m.), Blackpool Jubilee Temple (6.30 p.m.); 18, Liverpool; 19, Salford; 20, Chorlton-cum-Hardy; 21, Oldham; 22, Southport; 23, Accrington; 24, Ellesmere Port; 25, Glossop; 26, Macclesfield; 27, Crewe; 29, 30, Holyhead.

Joseph Smith:

April 24-26, Leicester; May 1-6, Tamworth; 15-20, Cradley Heath; 22-27, Dudley; 29—June 3, Erdington; June 5-10, Mosborough.

BIRTHS

BOWLES. On March 12th, to Tony and Sheila (née Hickson), of Southport, the gift of a daughter, Jane Eleanor.

FRITH. On March 26th, to Malcolm and Carol (née Evans), of Christchurch Elim Pentecostal Church, New Zealand, a daughter, Glenys Ann, a sister for Kevin.

MARRIAGES

EDGAR—ROSS. On April 10th, at Elim Pentecostal Church, Evangel Temple, Southport, James Kenneth Edgar to Julia Ross. Officiating minister: L. Knipe.

HOLMES—NAYLOR. On March 6th, at Elim Pentecostal Church, Sheffield, Walter Holmes to Ethel Naylor. Officiating minister: A. V. Gorton.

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Promotion of the Youth Groups

THE promoting of the various youth groups is very important. There will also be a certain amount of overlap in respect of age, e.g. Primary/Junior and Intermediate/Senior, consequently many of the suggestions will, with certain modifications, be applicable to more than one group. The four groups are dealt with in two sections : Primary/Junior, Intermediate/Senior.

PREPARATION

All-age children's meetings. There is still a place for this type of mid-week activity, although its usefulness is limited. It can be used to advantage following a children's campaign, the programme content being similar to that of the campaign, but with greater emphasis on spiritual growth. The age gap problem must be remembered ; older as well as younger children must be catered for. The older children will drop out unless we accommodate their mental development in the programmes.

It is recommended that Primary and Junior Crusaders have their activities separately.

Primary/Junior Crusaders. A prepared spiritual programme is essential. Participation in this part of the evening should be encouraged. The various teaching methods are available from Headquarters free. Our Filmstrip Library is able to help both these age groups. Bible games, outdoor recreation and expression work can also be bene-
for Junior Crusaders.
ficial. An achievement system will create interest

Family church (all-age). This has two main aims : to introduce children to the worship and work of the church, and to provide a monthly contact with parents. This monthly service should be geared to all ages. It should last for no more than one hour.

OUTREACH

Children's campaigns (all-age). These can be conducted in the church, or in surrounding districts using schools, Scout halls, youth club premises, and, during the summer months, in the open-air on housing estates. Again remember the age gap. Have a short after-meeting for the older group and use them as helpers in the meetings.

Vacation Bible school (all-age). This takes advantage of the long school holiday and can run for one or more weeks. It is a day-time venture. There can be difficulty in respect of workers, but adequate staff is vital.

Sessions should run for three hours, say from 9.30 a.m. to 12.30 p.m., and should be full of interest, using playgroup and fellowship ideas. Age groups should be catered for separately. Scripture Press can furnish full details and equipment.

House-to-house visitation. The aim is to make personal contact with parents and children. Print or duplicate pamphlets setting out the time and place of each activity. Contact Headquarters for samples of recruiting material.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, April 26th — Numbers 16 : 1-19

" The Lord will shew who are His " (v. 5).

Jealousy lay at the root of the gainsaying of Korah and his companions. " Ye take too much upon you, seeing all the congregation are holy . . . and the Lord is among them : wherefore then lift ye up yourselves above the congregation of the Lord ? " Supposedly in the name of democracy and equality, many oppose God's appointed, anointed leaders. God will confirm the work of His chosen ones. Any revolt is against God (v. 11). He can be relied on to settle the matter.

Tuesday, April 27th — Numbers 16 : 20-35

" Separate yourselves " (v. 21).

Sin inevitably divides the people of God, for those who will be holy cannot remain in fellowship with those who refuse to abandon their sin. Through Moses, God warned the congregation to separate themselves from the tents of the rebels (v. 26). By a dreadful earthquake God confirmed the works of Moses His servant and by fire from heaven the 250 princes who had followed the rebels were destroyed. In His mercy the Lord summons His people to leave the haunts of the wicked that they may escape the certain judgment on sin.

Wednesday, April 28th — Numbers 16 : 36-50

" He . . . made an atonement for the people " (v. 47).

God warned Lot and his family not to look back on wicked Sodom when they fled for their lives, but Lot's wife foolishly disobeyed. The Israelites narrowly escaped death with the rebels and shared this proneness for the backward glance (v. 41). A plague of judgment came upon them. The High Priest, Aaron, stood between the dead and the living, " made an atonement for the people," and the plague halted. We have a High Priest who has interposed Himself between us and our fate making an atonement for our lives. Even now He intercedes for us.

Thursday, April 29th — Numbers 17 : 1-13

" Whom I shall choose " (v. 5).

The tests had been primarily negative ; the rebels had been judged. Now God provided a positive demonstration of His choice by causing His man's rod to blossom and bear fruit. Henceforth this rod was preserved as a perpetual reminder of God's gracious choice. As from the dead wooden stick came life, so from Christ's death on Calvary flows a lifegiving stream. Multitudes who kneel at His feet are a positive, perpetual reminder of God's gracious choice of a perfect way of redemption.

Friday, April 30th — Numbers 19 : 1-13

" It is a purification for sin " (v. 9).

The ritual of the red heifer applied to those who had been defiled by touching dead bodies. Death resulted from sin and a sacrifice was needed to cleanse any consequent defilement. The heifer was to be red, indicating that the only effective atonement lay in blood. It had to be without spot and blemish, wholly devoted to God (" upon which never came yoke," v. 2). The sacrifice was to be made without the camp in the presence of the priest, who had to sprinkle the blood before the Tabernacle seven times (the perfect number—vv. 3, 4). Thus was the sacrifice of Christ richly prefigured.

Saturday, May 1st — Numbers 20 : 1-13

" Speak ye unto the rock before their eyes " (v. 8).

At drought-ridden Kadesh, where Miriam, Moses' sister died, God put Moses and Aaron to the test. They were to take Aaron's rod, call the people together, and speak to the rock right in front of them. At their word water would pour out. Sadly, Moses took the rod and not only did he speak but he also struck the rock twice with the rod. The water came, but for this act of disobedience the brothers were excluded from the Promised Land. We need to beware of the temptation to do more than God asks of us.

Sunday, May 2nd — Numbers 20 : 14-29

" Moses and Eleazar came down from the mount " (v. 28).

Compelled to by-pass Edom, the land of their kinsfolk, Israel came to Mount Hor, where Aaron died. Taking the High Priest and his son up into the mountain, Moses, at God's command, stripped Aaron of his sacred robes and put them on Eleazar, the new High Priest. The change-over was complete. God may bury His workmen, but His work must go on. God will not let His work stop through the death of any of His servants.

"Seeing that ye look for such things"

What things? Let us glance back at the descriptive record of the outlook. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up." Here is an apostle vividly anticipating an awful day of judgment. In that final judgment righteousness is to be triumphantly vindicated, and everything is to be irrevocably overwhelmed. The coming of the day is sure; the time of its dawning is uncertain. It will assuredly come, but it will come as a thief! The affairs of all men are moving forward to consummation and crisis. There are details in the apostle's outlook, a mere drapery of the expectation, which I do not profess to understand, and which I shall make no attempt to explain. But altogether apart from the mysterious vestures in which the judgment is clothed there are three outstanding characteristics of this stupendous crisis in the history of the soul. In the day of judgment is to be a time of dissolution. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works therein shall be burned up."

With the material details of this description I am not concerned. It is sufficient for me to receive this cardinal impression: that the judgment is to be a season of convulsion, of upheaval, of exposure of foundations, of the dissolution and the exhibition of the component parts of things. In that day it is to be revealed of what elementary substance things and characters are made, and secondly the anticipated judgment is to be a time of discrimination. This outstanding event is to mark not merely a culmination but a crisis. Things are to be analysed and tested, and judged by the pattern in the mount, and there is to be a separation of part from part, of character from character, of the healthy from the corrupt.

J. H. JOWETT.

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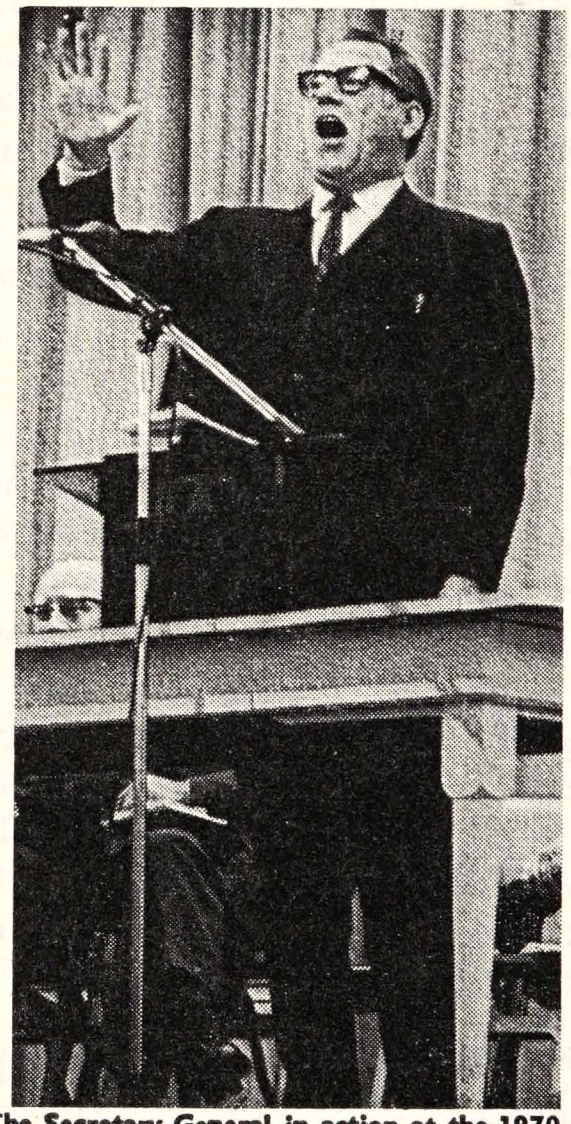
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For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252



The Secretary-General in action at the 1970 conference.

THE ELIM EVANGEL

Vol. LII. No. 18 May 1st, 1971 5p

THE IMPORTANCE OF FAMILY LIFE



by Samuel Gorman

THESE are days when many evil influences are at work for the disunity and disintegration of family life. The family is one of the most important units of society. In fact it is asserted by many theologians and sociologists to be the most important, and they produce a considerable weight of argument to substantiate their assertion. There are differing opinions among sociologists regarding what constitutes society, but it is generally conceded that it is an indefinite number of individuals bound together by a common bond of relationship and fellowship, such as a family, a community, or, in general, any body of persons bound together by certain ties. The social instinct in man is evident throughout history, for he has always sought companionship and fellowship with others, especially those of a kindred spirit and interest. This in a special sense applies to the family as a unit.

CHRIST AND THE FAMILY

Our Lord was a member of a race of people in which the family was a great institution, consequently it is not surprising that it figured largely in His teaching. He lived the greater part of His earthly life in a poor but godly home. His earthly parents' social standing was not reckoned highly, insomuch that when He commenced preaching and teaching the people expressed surprise and astonishment that One so mighty in word and wisdom should have come from such humble surroundings. Unreservedly He accepted the family's position and social standing, never denying or disguising the facts of His birth, life and surroundings. He was not ashamed. He always appreciated the importance of home life, never by word or deed giving the slightest implication or indication that He deprecated the propriety of home life, no matter how humble. He spoke of the prodigal's return home after wasted years in the far country and of the welcome his father gave him. He attended a family wedding feast in Cana. During the last week of His earthly ministry before being crucified, He sought the

companionship and fellowship of the humble home of Lazarus and his two sisters in Bethany.

THE FAMILY TODAY

How sad that in so many homes today real family life is practically non-existent. Home is just a place to feed and sleep in, each member of the family going his or her own way. One fears that in many cases juvenile delinquency springs from parental delinquency. Delinquency, among other things, means to neglect. A delinquent person fails or omits to perform his duty and it is in this sense that we refer to parental delinquency. Any parents neglecting or omitting to train their children in a true, wholesome way of life are failing in their duty to them and to society.

Too often parents are so occupied with following their own pleasures and pursuits that their children are left to run wild in the streets well beyond a proper bed-time hour, to make unfortunate contacts, and to indulge in unhealthy, unclean habits. They do not seem to realise that they owe their children more than clothes and food for their bodies and shelter from the elements. They need to protect them from the snares and pitfalls of life and to train them in the way they should go, as the Bible exhorts (Proverbs 22 : 6). To accomplish this will make great demands upon their time and talents, tax their patience, and necessitate careful planning and effort on their part. That much they owe to God, the child, and the community, and if the duty is performed faithfully it will yield rich dividends, generally speaking, in later years. Children belonging to homes where the parents are keen to help them to mould their characters in a right way usually develop into fine young men and women and make good citizens.

THE FAMILY FOUNDATION

The family circle is the foundation on which our civilisation is built. In the words of Bacon : " He that hath wife and children hath given hostages to fortune." This is especially true if the children have had a good, pure, healthy, Christian upbringing. A good home, no matter how humble, is the root and flower of family life.

Many social legislators and sociologists unfortunately seem to concern themselves only with the physical, temporal aspects of family life, rather than with the morals of those living in the home. Others are even more concerned with the kind of property housing the family than with the persons living in it.

However good living conditions may be made, juvenile delinquency will only be checked with the aid of parents. Among other necessary things, parents must realise that they have not fully discharged their obligation to God, their children and society by merely sending them to Sunday school for one hour each week. Of course, this is most admirable and beneficial and must to some degree help the child combat the evils that surround it, but it is not enough ! Sunday school teachers cannot be expected to accomplish in one hour what the parents should and could do during the whole week. They should instruct their children in morals, religion, the forming of good habits, and the reading of good literature. They will need to exercise care not to impose unnecessary restrictions, which tend to create a spirit of boredom, and thus mar the happiness of the child. As daily dew is more beneficial to the growing crops than occasional heavy rains, home religion, worship and training, with a Christian example of life, are more elevating and effective than Sunday school and church attendance, essential as these are.

IF JESUS WERE HERE

If Jesus was here in person today He would concern Himself with all the functions and circumstances of family life, giving precedence and pre-eminence to the spiritual and moral aspects. He would point out that a family of low moral standards could become a plague spot in the life of society. Everything should be done for the spiritual, moral and social well-being of family life, knowing that Jesus would have it so. To Him the family was and is the bulwark of society, worthy of the highest consideration and esteem. **One of the chief aims of the Christian Church and of society should be to purify and preserve the spiritual and moral life of the family.**

" RIGHTEOUSNESS EXALTETH A NATION "

(Proverbs 14 : 34)

Church reports

ALDERSHOT **Pastor: M. J. Tilley**

A recent Saturday afternoon found us meeting at our present building and travelling in convoy to the site of our new building. The land had been cleared and the baptistry dug out. Members and friends gathered on this plot of land to dedicate the new church being built there. We were pleased to have two of our founder members with us on this occasion. Our Pastor led us in praise to God for the progress of past years and encouraged us to trust Him for the future days.

We adjourned to our present building for a fellowship tea. This also commemorated our Pastor's tenth anniversary. A beautiful birthday cake completed the refreshments.

Mr. L. Graham, our senior Deacon, made a presentation to Pastor Tilley on behalf of the church.

R. A. ELSEGOOD.

GREAT YARMOUTH **Pastor: J. Flowers**

There were forty-five present at the first baptismal service to be held in our church. It was a thrill to hear the testimonies of the candidates and to see them take this step of obedience, all of them having been saved during the last year. Now that we have our own baptistry, we are looking forward to many more following the Lord in this way.

At our youth weekend we rejoiced to see young people from all departments of the youth work taking part and God crowned the efforts with nine decisions for Christ. May they all go on in loving service for their new-found Master!

We rejoice in the mercy and blessing of God and trust in Him for greater things yet.

J. FLOWERS.

BRIDGEND **Pastor: J. Bristow**

During the past six months we have made a number of evangelistic efforts, including a summer youth camp, a crusade conducted by Pastor J. Osman and a Billy Graham film crusade. These reached a particularly happy stage recently when seven candidates, all products of these projects, were baptised at a service held at our Barry church.

Right from the commencement there was a wonderful anointing upon this service. The singing of the hymns and a solo by Miss Iris Cavan (soon to be Mrs. Bristow) were particularly inspired.

Pastor Bristow explained man's need of Jesus and His reality in every situation. Each candidate



gave a word of testimony. It was thrilling to hear two ten-year-old girls testifying to their conversion.

After partaking of the generous hospitality of the Barry folk, we proceeded home filled with praise for the great things God has done and in anticipation of even greater blessing in the future.

P. W. F. HIGGINS.

CHRISTIAN BROADCASTING

World Day of Prayer

SUNDAY, June 13th, will be observed internationally as the World Day of Prayer for Christian broadcasting. Christians all over the world will thank God for giving to the Church the modern means of radio and television for spreading the gospel.

Only fifty years ago the world heard the first radio broadcast. Today radio encircles the globe by shortwave, national and commercial stations cover countries, counties and cities by medium-wave and FM. God is using this medium in a powerful way.

Will you help make known this day as widely as possible by encouraging people to set aside Sunday, June 13th, for special prayer that God may bless and prosper the work being carried out by many in this field?

E.M.A. RADIO COMMITTEE.

ROYAL ALBERT HALL

Reports and pictures on pages 9, 10, 11, 14, 18

Letters to the Editor

From Dr. F. A. Tatford

DEAR SIR,

Lest anyone should be misled by Mr. Lancaster's review of "*This is not the Bible*" in your issue of March 6th, may I point out the inaccuracy of his reference to the only Scripture he quotes, viz. Genesis 4 : 7.

The N.E.B. renders the second clause "sin is a demon crouching at the door." Mr. Lancaster implies that J. N. Darby renders it "sin lieth at the door" and adds a footnote, indicating that "sin" might equally well be rendered "sin offering." The Amplified Bible renders the clause "sin crouches at your door."

It would be interesting to know why Mr. Lancaster considers "demon" a valid translation of "chattath."

It would have added to the value of his review if he had quoted some of the "far more serious" blemishes and incorrect renderings to which he refers. But possibly he has not taken the trouble to examine the N.E.B. as carefully as one has done.

Yours faithfully,

F. A. TATFORD.

Mr. Lancaster replies :

I am sorry if in trying to be brief I did not make myself very clear. I understood Dr. Tatford to mean that in his view the only correct rendering of the word "chattath" in this context was "sin offering" and not "sin." This seems apparent when he says : "God told Cain that, if he had done anything wrong, sin (or a sin offering) lay at the door, *thereby disclosing . . . that atonement for sin was possible by the death of another.* The N.E.B. completely disposes of this by its rendering, 'sin is a demon crouching at the door,' thus adding to the Word of God and *distorting its meaning*" (page eight).

I wholeheartedly agree that the word "demon" is completely unwarranted, but unless it can be established beyond all doubt that "chattath" means "sin offering" and not "sin," then the import of the passage is not inconsistent with other Evangelical views of the verse. Both J. N. Darby and the Amplified Bible render the verse as "sin lying, or crouching, at the door," neither of which implies that a sin offering, and therefore atonement, is necessarily in view here. It was to this, not to the word "demon" that I was referring when I said that Darby and the Amplified Bible support the N.E.B.

If I have misunderstood Dr. Tatford in this I offer him my apologies, but a further perusal of his booklet has only served to confirm my original impression. May I add, however, that I am wholly in agreement with many of his criticisms of the N.E.B.

JOHN LANCASTER.

DEAR EDITOR,

May I write and say what a source of great joy it has been to read sermons by our dear brother, Pastor J. J. Morgan, with whom I had so many precious associations ? I am sure that sermons now and then from other former brethren would be of great blessing.

KENNETH SMITH.

When John G. Paton was on the island of Tanna, traders cruelly spread measles among the natives. Thirteen of his own mission party died of this disease, and the remainder packed up and left for Aneityum, except a chief called Abraham. At first, thinking all were on the wing, he also had packed his chattels, and was standing beside the others ready to leave with them. Drawing near to him, Mr. Paton said : "Abraham, they are all going ; are you also going to leave me here alone on Tanna to fight the battles of the Lord ?" He asked : "Missi, will you remain ?" Mr. Paton replied : "Yes ; but Abraham, the danger to life is now so great that I dare not plead with you to remain, for we may both be slain. Still, I cannot leave the Lord's work now." Abraham asked : "Missi, would you like me to remain alone with you ?" Mr. Paton replied : "Yes, I would like you to remain ; but, considering the circumstances in which we will be left alone, I cannot plead with you to do so." Abraham answered : "Then Missi, I remain with you of my own free choice, and with all my heart. We will live and die together in the work of the Lord. I will never leave you while you are spared on Tanna."

THE FLAPPABLE ASSET



by Michael W. Carr

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KING'S HEATH, BIRMINGHAM

Percy Whincup has soggy socks and damp pride. He jumped off the roof of a Peterborough supermarket flapping his home-made wings of wood and tubular steel. Instead of flying the fifty yards over the River Nene, he fell like a stone straight into the water, knocking himself unconscious with his own wings. His comment was : " I could not get enough spring." After an anticipated win of £10,000 from the Royal Aeronautical Society and £5 worth of groceries per week for life from the supermarket, it all ended in a non-flight.

Did God ever intend man to fly ? Should he continue to attempt what seems impossible ? I suppose, with a challenge like this, it is one of those rare occasions when it is an asset to be flappable !

God give us the spring to soar into another sphere. It is never left to our own impetus to get airborne. The enabling anti-gravity pull is from heaven. The Bible says that it is God who " worketh in us." The upward thrust is so designed as to transfer us from the "kingdom of darkness to the kingdom of His dear Son." High flying is an automatic experience of the saved life. God never intended us to drag our heels in the Devil's dust. So many are running under self-effort for take-off when God gives vertical ascent. The royal sacrifice on Calvary's hill lifts us above the dismal failure of fleshly faith.

Once up, or " in " as the Bible puts it, we need those wings. It has been succinctly put : " using both the wings of prayer and praise," the double " flap " that lifts life above the peaks. Thus, we who are now in God's perfect will by salvation need both wings to maintain a steady flight. Only experience will enable the Christian to glide in the wind of the Spirit. I have never seen a one-winged bird float very easily ! Some are all prayer, some all praise. For right living in the upper regions a balanced life is imperative. Exercise will bring greater elevation. Getting and giving praise are. The hymn opines : " One can never ask too much," but if the inflow exceeds the outflow there comes congestion.

The average Christian expects God to give while he gives nothing. He asks only when danger and fear are near. Asking is good, **but giving is better** ; it shows the right motive. Mr. Whincup had but to cross one river, but we are confronted with numerous torrents and countless crags that only flight will clear. The rugged hills and rushing streams of daily trials present a problem that can only be conquered by soaring. It is therefore not surprising that the Bible states " Pray evermore " and " His praise shall continually be in my mouth " ; both are acts of perpetual motion for the believer.

Having been born for the sky by a new birth let us inherit our heritage. It is sad when Christians develop a " wingless " condition, slumping repeatedly to the ground. " Love not the world, neither the things that are in the world." **We have the means of living in the heavenlies, let us therefore take heed to the provisions freely given and dwell with the eagles.**

STUDIES IN THE EPISTLE TO THE HEBREWS



by James F. Hardman
PASTOR OF ELIM PENTECOSTAL CHURCH, ILFORD

(FINAL STUDY)

CHRISTIAN STEADFASTNESS

Remember former leaders (Hebrews 13 : 7, R.V. ; 2 : 3). The Hebrews had been blessed with noble pastors who had taught them the Word of God. Why should they turn away from the faith which had been so precious to their former leaders ? Here was a mighty argument for faithfulness and steadfastness. " Never get too big in your shoes to thank God for your first teachers ! " says one writer. Contemplation of the Word they preached and the godly lives they lived gave new inspiration to copy their faith. Verse 8 gives added encouragement to steadfastness : the under-shepherds may be taken away, but the Chief Shepherd remains.

God's grace (v. 9). The readers were warned of strange, varied doctrines, particularly the teaching that one could not really become established (a Jewish phrase meaning " to obtain real satisfaction ") except by partaking of sacred or sacrificial meats. External ordinances were necessary for salvation rather than reliance solely on God's grace. They had already been reminded that formal ceremony could not " make the comers thereunto perfect " (10 : 1). Now they are admonished that all the " meats " and divers washings of Judaism did not bring spiritual profit to those who were occupied therein (v. 9) and that God's grace (God's favour and spiritual blessing) is far more fitted to give permanent satisfaction to heart and mind than is mere regard to carnal ordinances.

This admonition has an important message to Christians in these days of which Jesus said, " Take heed that no man deceive you " (Matthew 24 : 4 ; Mark 13 : 22, 23 ; 2 Peter 2 : 1-3). There has been no period in the history of the Church when there was so much deception and false doctrine abroad—" divers and strange doctrines." We need to " grow in grace and in the knowledge of our Lord and Saviour Jesus Christ " (2 Peter 3 : 18), " that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine " (Ephesians 4 : 14).

Follow the teaching of present spiritual leaders (v. 17). The Hebrews were urged to obey their present spiritual leaders (v. 7). The true pastor rules as a leader and not as a lord, as a nurse rules her patient desirous for his physical well-being. He carries a great responsibility. Christians should never make his work harder by refusing his teaching, whether it is pleasant or unpleasant, as long as it is true (Acts 17 : 11).

CONCLUDING WORDS

(vv. 18-25)

Mutual Prayer (vv. 18-21). For the first time the writer speaks of himself in the first person singular, seeking the intercession of the believers on his behalf. He hopes through their prayers to be restored to them the sooner (vv. 18, 19). His prayer for them (vv. 20, 21) is almost a summary of the whole Epistle. He asks God to make effective in their lives all that he had sought to teach them. The word translated " make you perfect," according to Dr. Dale, is sometimes used to denote the repairing and putting in order of what has been injured or broken, like the mending of nets or the resetting of a fractured limb (e.g. it is translated " restore " in Galatians 6 : 1 and " mending " in Matthew 4 : 21). The prayer then is that all the believers may be equipped with all the necessary means which will enable them to do God's will.

Exhortation (v. 22). The author seems to feel

that much that he has written may not be welcome, at least at the first reading. He solicits them as brethren and for love's sake to bear with what he has written.

Greetings and Benediction (vv. 23-25). He sends good news that Timothy has gained his freedom and the probability is that the two of them may visit them soon. He sends greetings to their leaders and to all the saints. The benediction (v. 25) brings to a close one of the most enriching writings in the whole of Christian literature.

ANOTHER SLANT

by Ken Smith

Being a victim of the recent postal strike for some time, our experiences in the secular field have been limited. Just before the strike I had a banking survey. I was surprised how little many saved, or were able to save. It gave a good opportunity to talk about one bank where wealth does not devalue, nor can it be lost. With tracts left in the homes, one prays that fruit will come of this witness.

One survey was in Manchester for a well known razor blade manufacturers, who are experimenting with a new type of steel. In the Chorlton-cum-Hardy area invitation cards and tracts from Pastor Glass's assembly were left in more than two dozen homes. Three months' free supply of razor blades meant that tracts and invitations were not refused! One just prays that results will follow. How grand it was to give the gospel so easily in tract form with free gifts and to tell them that the tract contained something more important than the blades they had received.

It was an interesting social study to interview in one road graduates, labourers, intellectuals and artisans. Some Roman Catholic homes grieve one's soul when one sees the crude idolatry in the form of statuettes suitably illuminated, crucifixes, etc. The Scripture Gift Mission is very co-operative in granting free supplies of tracts for personal work. Commercial travellers, insurance agents and others who meet the public thus have a reliable source of good Biblical literature for personal witness. Use them in your work, for His glory.

Our Bolton church is certainly not the only Elim Pentecostal church to suffer from dry rot and vandalism, but we have had our share of both troubles over the past few months. One thinks of the Bradford church and of other Elim churches in demolition areas which have been broken into. When the new inner relief ring road is completed towards the end of this year one expects that our church in Bolton will be one of the most prominent sites in the town. We need prayer for its protection.

NOT DEAD, BUT LIVING

If we believed merely that Christ had died
And nothing more than this, yes, even though
We had the faith to say it was for us
He died, nigh on two thousand years ago,
What could we do but mourn for Him and speak
Of Him with sad and muted breath?
But He's alive—triumphant He has risen
From the very gaping jaws of death—
Alive today! No prophet from the wilderness
Of distant years, dead, buried, gone long since,
No figure from the past—He's present now,
Alive, victorious, Heaven's eternal Prince
Of peace and glory. No need now to mourn,
But cause instead to tell His praise abroad,
The joyful news to publish far and wide
Until the day when all shall own Him Lord.
Oh, He's alive! We're conscious of His presence,
Not faint or intermittent, but each hour
Of every day a purpose for our living,
An inner source of joy and peace and power.
Yes, He's alive! We know it deep within us,
For in His life our quickened spirits live
And leap and sing and savour all the fulness
Of the life that only He can give.

RENE.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

You can be certain only about one thing concerning the British climate—that there will be weather!

After bitterly cold days in London, spring came suddenly over the Easter weekend, just in time for the Easter Monday meetings. Reports of the meetings appear in our columns this week. We can rejoice in the memory of a wonderful day. The happy reunions, the joyful singing, the exuberant 700-voice youth choir, the missionaries, the music, the ministry—what a kaleidoscope of blessing!

Geoffrey Cooper proved to be a worthy successor to his illustrious father, helped by the son of dear "J.J.," Patrick Morgan, at the piano and that stalwart Bristolian Peter Standerwick on the drums. The Springbourne Five harmonised exquisitely, beautifully accompanied by their lady pianist. William Hunter certainly lifted us into "the glory . . . the glory . . . the glory," as one of his pieces rhapsodised, despite his laryngitis.

D.B.G.—we need say no more! Though the best authority did say that he retains his youthful style by reading our official organ! The obvious youthfulness of the massed choir made it a difficult assignment, but the master touch was there, as it has been at every Elim service in the Royal Albert Hall—all 160 of them.

Which recalls the recognition given to Pastors C. J. E. Kingston and Joseph Smith, and specially to Miss Mabel Dalton, who retired after forty-six years as confidential secretary to three Secretary-Generals.

You can be sure that our reporters highlight these and other details of the Trafalgar Square and Royal Albert Hall meetings, but we must remark on the really outstanding service rendered by so many behind the scenes. To mount and to run these services is no small undertaking. We salute the many helpers whose devoted, loyal ministry made this Easter Monday festival possible. Thank you—and you will surely join us in thanking the Lord for blessing, salvation and baptisms in the Holy Spirit.

☆ ☆ ☆

A B.R. poster proclaims: "Go INTER-CITY to the folk back home before they start calling you 'Whatsisname.'" A lady was heard to say that she was a member of a certain church. The minister whom she recalled as pastor left the church perhaps fifteen years ago. Which reminds us of a man who loudly proclaimed the value of prayer, but he only ever attended special times of prayer, never the weekly prayer meeting.

"It is required in stewards, that a man be found faithful" (1 Corinthians 4 : 2).

1971 EASTER MONDAY MEETINGS



Family fellowship at its finest !

Report by G. L. Taylor

GREETINGS, handshakes, hymn-sheets waving—yes, it was family reunion day ! At 2.25 p.m. the platform party, led by our revered Missionary Secretary, Pastor L. Wigglesworth, took their seats. Amid an atmosphere of great expectancy Pastor Alexander Tee stood to lead the congregation in the singing of the hymn " Years I spent in vanity and pride." We were conscious that we

were present in the rally because of the love that drew salvation's plan and the grace that brought it down to man.

Pastor T. W. Walker expressed our hearts' desire for the day as he prayed : " May signs and wonders be done today "—and they were !

The Elim family loves to extol the name of Jesus and was thrilled, therefore, as the Springbourne Five, with musical finesse and spiritual anointing, sang " Jesus the name high over all," followed by " When God dips His love in my heart."

" And now it's chorus time ! " declared Mr. Tee, and how they sang " He's alive," " A robe of white " and " I am glad I belong to Jesus " !

Pastor W. Hunter thrilled our souls as he sang, under a great anointing of the Spirit, " The touch of God." Our hearts were stirred with praise when he testified that the day previously he had lost his voice, but the Lord had touched him. It was evident that he was singing from a wealth of personal experience.

In these days when modern youth often come before the critics' eyes, it was thrilling to see hundreds of young people in the choir. Pastor Douglas B. Gray conducted in his own inimitable, captivating manner as they sang " I sometimes pause and wonder why " and " Each step I take." How thankful we are for a man of such dedication and musical ability.

The Scripture from John 20 was read with clarity and understanding by Miss Jean Pedler. After the announcements from our Secretary-General, Pastor J. T. Bradley, the Royal Albert Hall rang with the praises of God in " How great Thou art " and the Easter hymn " Christ the Lord is risen today." We knew it ; He was there !

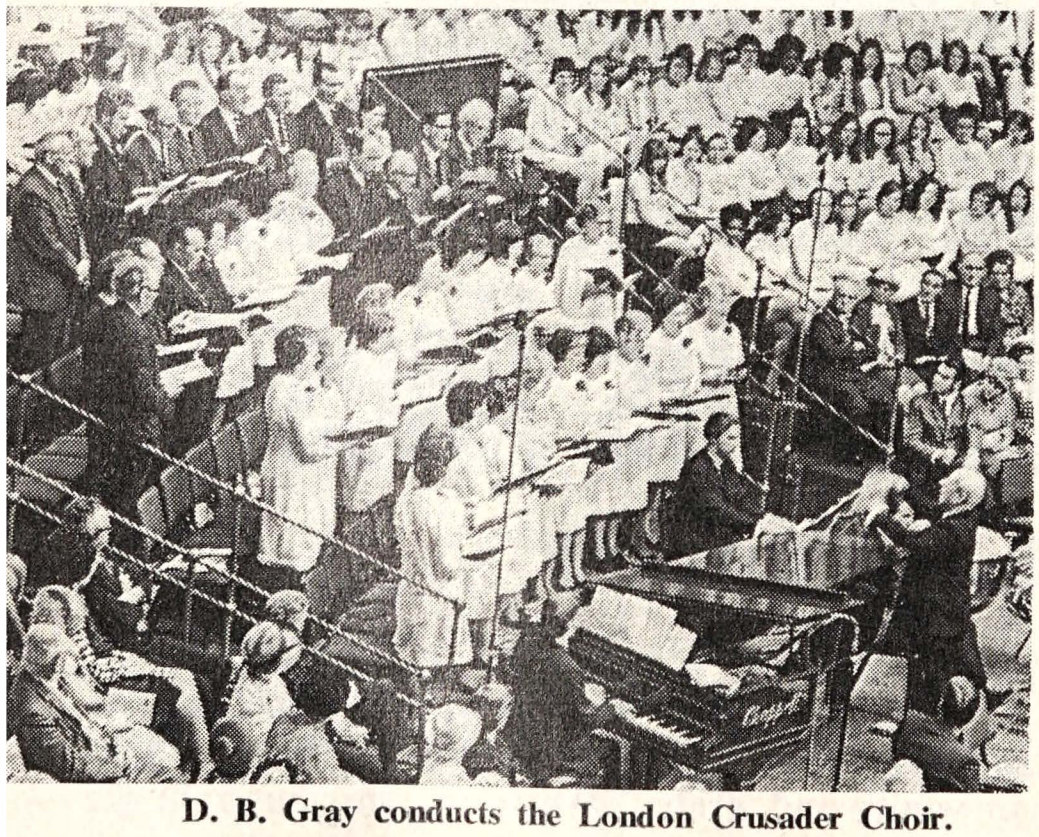
The London Crusader Choir, ably conducted by its founder-director, Douglas B. Gray, touched our hearts with a rendering of " He's only a prayer away." The Springbourne Five brought an even deeper sense of His presence as they sang " The blessed hands of Jesus." The Word of God was ministered forthrightly and blessedly by Pastor John Lancaster. " Peace be unto you " was his glorious theme set against the dark background of a hazardous, insecure world. " This statement by the risen Christ," said Mr. Lancaster, " is the declaration of a cosmic victory, the introduction of a global commission, and the invitation to a personal ccommitment."

Hearts were thrilled and tears flowed as many made decisions for Christ. Signs and wonders had been wrought in His name !

If you were not present you missed a blessing. Plan to come next year—and bring an unconverted friend !

ELIM'S 160th MEETING IN THE ROYAL ALBERT HALL

Report by IAN R. MOORE



D. B. Gray conducts the London Crusader Choir.

YES, on Easter Monday evening Elim conducted its 160th meeting in the Royal Albert Hall, London. One felt that the spirit of the meeting was equal to that of the first, or of any in between. Pastor D. B. Gray has conducted the choir every time—what a wonderful record ! With Geoff Cooper at the organ, Patrick Morgan at the piano and Peter Standerwick at the drums, the massed choirs sang " Have you met Jesus ? " thus setting the tone for the whole proceedings. Then they sang " I sometimes pause and wonder why He should die." " O the deep, deep love of Jesus," sung by the congregation, gave the answer.

After the singing of the chorus " He touched me," Pastor H. Burton-Haynes led us in prayer. The whole company lifted up their hearts to God. It is wonderful to belong to a praying movement.

(A minister of another movement said to me, " There is not one member of my church who will pray with me.") Pastor H. W. Greenway led us in some well-known choruses and then introduced a new one that he had learned from the Yeovil Crusaders during the weekend at Clapham :

Jesus, Jesus, Jesus, thank You for Your grace,
Thank You for the love You showed by standing in my place,
How You died in agony on the cruel tree,
Jesus, Jesus, Jesus went to Calvary for me.

Philip Dunk brought greetings from our five churches in New Zealand. He seemed intrigued by the large audience. He finished with the words " Brethren, pray for us."

The Springbourne Five ministered in song in their usual efficient, acceptable way and expressed what we all felt when they sang " I want to be there when they crown Him King of kings."

Pastor C. J. E. Kingston, who has completed fifty years in the ministry, was acknowledged and thanked heartily, and Pastor Joseph Smith—the evergreen—was there as usual. Our emotions were deeply moved as the presentation of an illuminated address and a cheque was made to Miss Mabel Dalton, who for forty-six years has served the movement as confidential secretary to three Secretary-Generals and has survived ! There was a standing ovation and one felt that she really deserved every bit of gratitude shown. Thank you, Miss Dalton, for all your service and sacrifice for Elim ; we know that you did it all for your Lord and Master, Jesus Christ.

Pastor W. Hunter sang " The glory that shall be revealed " in a way that made us feel that Jesus must be continually exalted and praised.

The reading of God's Word by Pastor F. H. Coleman reminded us of the facts that we celebrate at Eastertide. Next the massed choirs sang " Christ for the world we sing " and " God is on our side."

Pastor J. T. Bradley, in giving the announcements, reminded us that years ago our critics said that Elim was a flash in the pan and would die out. But we have survived and we still burn ! In 1926 Elim paid a hire charge of £90 for the Royal Albert Hall for three services ; we now have to pay over seven times this figure for *each* service!

We had a short word from some of our missionaries—Maisie Hopper from Inyanga North,

REPORT ON TRAFALGAR SQUARE OPEN-AIR—page 14



MISS MABEL DALTON

replying after the President had presented her with an illuminated address.

Olive Garbutt from Penhalonga and Ron Gull from Transvaal. Pastor H. Jeffery from Brazil was also present.

The London Crusader Choir sang " Amazing grace " and then came the moment for our respected, beloved President to preach, which he did in typical style. The presence of Jesus was the main theme. Homely illustrations helped to make the message real. As the President moved to the climax of his address the challenge came to some to yield to Christ and to us all to expend the utmost energy to win others for Christ. There were a number of decisions. It was announced that thirteen people had received the baptism of the Holy Spirit between the meetings. We closed with the lovely hymn " Look, ye saints, the sight is glorious."

Another Easter has become history. One such day will be the last. Let us be up and doing while we may. Perhaps the last chorus we had was one of the most significant :

Lord crucified, give me a heart like Thine,
Teach me to love the dying souls of men,
And keep my heart in closest touch with Thee,
And give me love, pure Calvary love,
To bring the lost to Thee.

From the President's pen

MY LAST CHANCE



It hardly seems possible that twelve months have gone since I set out to visit the first group of Elim Pentecostal churches as President. During that time I have had the privilege of visiting over 130 of our churches. I have appreciated the opportunity to preach at numerous rallies, to share fellowship with many of our ministers and to visit our mission field in Guyana.

I come to the final privilege afforded me to write as President of the movement we all love and serve. There are some themes which I feel are vital to our work and it is about these I now take the opportunity to write.

This time last year, as I thought about the months ahead, it seemed a mountainous task, one that I felt all too inadequate to undertake. GOD, IN HIS GREAT MERCY, HAS BEEN GRACIOUS TO ME AND I CANNOT THANK HIM ENOUGH.

A greater sense of gratitude to God for all His goodness

We take so many things for granted. When I visited the leper colony in Guyana and saw the amazing thankfulness of people like Sister Dorcas, who is now seventy-nine years of age and who first went to that colony for treatment when she was only eleven years old, I felt quite ashamed of myself for my oft complaining.

Do you ever experience difficulty with a critical spirit? I think that many of us do. We can be critical of the pastor, of the deacons, of each other. This can be a tragedy both for a movement and for the individuals in it, for a critical spirit destroys our joy and our usefulness for God. Look at the elder brother in the story of the prodigal son to see how true this is.

May we be delivered from the soul-destroying evil of such a spirit! This will happen when we let God, in the words of the old hymn, "Fill every part of me with praise."

Giving to God's work

Indifference on the part of God's people in olden days was revealed in their failure to bring to the Temple the tithes of their earnings. When that indifference came to an end we read: "And all Judah brought in the tithe of corn, new wine and oil." That was the sign of rededication. The revival of religious enthusiasm began with the revival of honesty among the faithful—honesty in rendering to God His due. We are sometimes tempted to think that it is not "religious" to talk about money in the pulpit. To me it appears to be one of the most religious things that can be talked about. Jesus Himself said "Where a man's treasure is, there will his heart be also," **and God is after the heart.** "Prove me now" says God in Malachi. "Bring your tithes into the storehouse and there will be abundant blessing." If you do not already tithe why not make a start? It will bring a new joy and blessing. It is God's plan for keeping Elim solvent!

Evangelism and Pentecost

As a movement we must not waste our time in fruitless talks about this or that form of seeking to reach the lost. The hour has struck when we must use every form of evangelism, that by all means we may save some.

Our beloved country, whose decrees on homosexuality and abortion have helped to set its low, permissive standards, needs the glorious Gospel message which the Master has committed to us. This age of militant humanism, cold reason and scientific advancement needs Jesus. We are the people who must present Him. You can be an evangelist, a soul-winner, a witness, at home, at work, in your neighbourhood, at school, in the Sunday school class, at the youth branch and at many other levels in life.

Our sin-blighted generation does not provide

soldiers of the cross with an easy parade ground, where we can march up and down singing lilting tunes ; it challenges us to hard conflict which demands our utter dedication.

I believe that this demanding, difficult hour in the realm of evangelism can be our finest.

My very last word must be about that glorious truth which alone gives us the right to exist as a separate movement—PENTECOST. The Pentecostal churches must outreach the false "isms" of this world by reaching the souls of men and helping them to find their way back to God. It will take a religion on fire with Holy Ghost power to move this pleasure-mad, sex-conscious world.

Pentecost brought a new day. A new group took over the administration of heaven's affairs on earth. For us today a Pentecostal church must live in a Pentecostal atmosphere by the power of the Holy Spirit.

Pentecost was never intended to be an end ; it was just a glorious beginning. It is not God's maximum, but His minimum. We must constantly encourage and inspire the large army of young people in our ranks to be filled and to keep filled with the Holy Spirit, 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 glorious baptism, this Holy Ghost unction, which has marked us out as a God-attested movement. THIS IS OUR DAY. THIS CAN BE OUR GREATEST HOUR. Elim ministers, missionaries, church officers, young people and every member—LET US GO FORWARD BY GOD'S GRACE TO MAKE IT SO.

PS.

I want to place on record **my sincere thanks** to everyone who has received me so kindly during this year.

My thanks, too, to the fine folk in The City Temple, Bristol, who have been so understanding and faithful during my many weeks of absence from them.

I have been **inspired and blessed** in my own soul through the warm fellowship in the homes of our ministers and our members, and in our churches.

It is my **sincere prayer** that what I have been enabled to say and write has brought some help to you.

God bless you, and our new President, Pastor Archie Biddle.

Yours as ever,

W. RONALD JONES.

Book reviews

The Wedding Party, by Gordon Stowell. Published by Scripture Union. Price 10p, postage and packing 3p extra.

A new book for the very young in *The Little Owl* Bible story series, this book has stiff board covers and is printed on strong paper in brightly-coloured modern style, suitable for children just beginning to read.

It tells the story of the wedding at Cana in only fifty-seven words, but the pictures should imprint themselves on young minds. There is a blank space on every other page so that the child can draw his own pictures if he so chooses.

This is not good for bed-time stories as it contains so very little reading matter, but it is a good book to put into little hands. MAY OSMAN.

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

Middle East Cauldron, by F. A. Tatford and J. McNicol. Price 50p, postage and packing 5p extra.

This book is worth reading. It gives an insight into the life and conduct of the newly formed nation of Israel. The factual contents are of interest, especially to those who are unfamiliar with this people. The book will enable the reader to get a more balanced picture of this remarkable people—remarkable in spite of what the authors say in some places.

Some of the contents may disturb certain readers, but when one considers that Israel is a nation completely surrounded by hostile countries bent upon her total destruction, and that she feels "let down" by her so-called friends, her suspicious nature can be easily understood.

As to her moral character, as this book shows, Israel, having forsaken her ancient faith and rejected the Christian faith, her morals therefore follow the general downward trend of the world in general. R. D. BRADLEY.



TRAFALGAR SQUARE

VIEW FROM THE PLINTH

by William M. E. Plowright

ON many Easter Monday mornings I have stood in Trafalgar Square as a participating listener, but this year it fell to my lot to join those on the plinth as one of the speakers. I was pleasantly surprised at the different appearance of the meeting from that angle. More by accident than design I had previously always stood near to one of the fountains, had been conscious of the constant to and fro movement of people, and had been somewhat saddened in picturing such movement to be one of the whole gathering. Instead, from the plinth it was reassuring to look out upon a wonderful crowd of closely packed people standing attentively to participate in a public witness to the saving grace of our Lord Jesus Christ, and only barely to perceive in the great crowd that narrow path between the fountains where the restless ones plodded to and fro.

As the clock of St. Martin's began to strike the hour of eleven Pastor H. W. Greenway stepped promptly to the microphone to begin the service with the chorus "Heavenly sunshine." Many faces wore a smile—it would have been difficult not to, facing the glorious sunshine that brightened the day, and there, unmistakably, was the joy of the Lord shining from people who knew His risen fullness. The direct contact with God in the worship of song and the plea of prayer soon brought an added sense of His presence.

It was good to have the warm, capable leadership of Pastor Greenway and of Pastor J. C. Smyth as conveners, augmented by the ministry in song of the Springbourne Five, whose presentation of the gospel in song was a blessed contribution to the service.

I am sure my co-speaker, Pastor J. E. G. Cooper, would join me in saying how much the spirit of Christian comradeship of our fellow brethren on the plinth helped to put us at our ease in readiness to preach the Word. It was a privilege to help make known the love of God in saving power through a crucified, risen Redeemer. While speaking I became aware of a fellow, in strange clown-like garb of brightly coloured check material, having fun on the edge of a fountain. I trust that some seed of truth may have entered his heart to lead him to the joy of drinking from the fountain of living waters springing up unto everlasting life. During the course of Mr. Cooper's message I noticed one or two children resting on the massive back of one of the lions. I pray that they, and many more, may prove the chain-breaking power of the Lion of Judah.

The statue of the great man of the Battle of Trafalgar was strangely remote over 100 feet up on his column, but the living presence of the Victor of Calvary was wonderfully near. May God bless everyone who co-operated in prayer and in being present at the open-air meeting that began a wonderful day of fellowship with God with such a great representation of His people from the Elim family.

"I CAN DO ALL THINGS"

With what a thought to start the day ;
That nothing can stand in your way.
When Christ His strength to you imparts
And every obstacle departs.

Fears may come and doubts may rise ;
The devil comes in his disguise,
But you can tell him boldly, true,
That through Christ you can all things do.

Opportunities and tasks may call,
But do not think you are too small
And say "I can't" at duty's cry,
For with Christ's strength it is a lie.

"I can" must be your answer then,
And Christ will give His strength again.
No matter what the labour is,
The strength to do it, it is His.

RUTH WINDSOR.



Margaret M. Ladlow's page

THE LIGHT OF THE WORLD

(John 8 : 12)

SURELY one of the best-known and certainly best-loved sacred paintings in the world is " The Light of the World," by Holman Hunt. I was reminded of this fact when visiting Stratford Court, the newly opened home for elderly people in Salisbury. One of the residents kindly showed me her beautiful furnished bedroom and there, above her bed with its gold candlewick coverlet, was a glowing print of this picture.

I wonder if the many who treasure copies of this painting realise to what great lengths the artist went in his quest for authentic detail and realism. It was painted on moonlit nights in an old orchard. The artist sat with his feet in a sack of straw and worked from 9 p.m. until 5 a.m.—and this, mind you, during November and December 1851. He used as his model an abandoned railway hut, its locked door overgrown with ivy and its step choked with weeds. For the head of Christ the Lord the artist used the features of the poetess Christina Rossetti. It is said that the gravity and sweetness of her expression were particularly valuable to him. Holman Hunt was only twenty-six years of age when he painted what today is one of the world's greatest pictures.

As to the meaning of this picture, the artist's own interpretation is as follows : " The closed door, the obstinately shut mind, the weeds, the cumber of daily neglect, the accumulated hindrances of sloth, the summons to the sluggard to become a zealous labourer under the divine Master, the kingly and priestly dress of Christ, the sign of His reign over body and soul." He explained that a night scene was represented to illustrate Psalm 119 : 105 : " Thy word is a lamp unto my feet, and a light unto my path." This favours the view that the message of the picture is a challenge to every isolated soul shut in with its sin and sorrow to respond to the plea of Christ, to open the long-closed door, forsake the poor dwelling and travel with the King guided by the lamp of truth to the glory of His abode.

The kingly Visitor also suggests the text : " Behold, I stand at the door and knock " (Revelation 3 : 20). The Saviour is listening intently for some response to His knocking, for this is not a door to be forced from without but to be opened from within. If there be no answer the gracious caller will pass on, perhaps never to return. The Lord has respect for the human will ; the response must always be absolutely voluntary. I am told that the frame of the original painting, now in Keble College, Oxford, needed to be repaired in 1919. When the frame was removed the warden of the college, Professor Walter Lock, discovered that on the edge of the picture the artist had painted the words *" Me quoque non praetermisso, Domine ! "* According to the professor the grammatical construction makes it possible to interpret the words either as a prayer or as a thanksgiving, " Not forgetting me, O Lord ! " or " Not having forgotten me." The artist may have added these words when he first painted the picture or when he restored the canvas in 1887. Obviously it was never intended that they should be seen, but the fortunate accident to the frame brought them to light. They reveal the devout spirit of the artist and give deeper significance to the message of his picture.

I would lovingly remind you that although ours is the prerogative to respond to or to ignore the summons of Christ, He also has a divine prerogative and He will not knock or linger indefinitely.

Can there be any darkness as black as that of the individual left alone when the rejected Light-bearer passes on, carrying the lamp of truth with Him ?

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

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ITINERARIES

Miss M. Hopper:
May 13, Wigan; 16, Blackpool Marton (11 a.m.), Blackpool Jubilee Temple (6.30 p.m.); 18, Liverpool; 19, Salford; 20, Chorlton-cum-Hardy; 21, Oldham; 22, Southport; 23, Accrington; 24, Ellesmere Port; 25, Glossop; 26, Macclesfield; 27, Crewe; 29, 30, Holyhead.

Joseph Smith:
May 1-6, Tamworth; 15-20, Cradley Heath; 22-27, Dudley; 29—June 3, Erdington; June 5-10, Mosborough.

DEDICATION

EVANS. On March 23rd, to Don and Ann Evans, Swansea, God's gracious gift of a son, James Robert. Dedication, on April 18th, by Edward J. Jarvis. C.2375

MARRIAGE

CAMPBELL—HENNING. On March 31st, at Elim Pentecostal Church, Rathfriland, Stewart McNight Campbell to Maureen Henning. Officiating minister: W. H. Holohan.

WITH CHRIST

CLOVER. On March 28th, Mabel Clover, faithful and active member of Elim Pentecostal Church, Basildon, passed into the presence of the Lord. Sadly missed. Officiating minister at funeral: P. J. Hill.

MILLARD. On April 3rd, Miss Ruth Stewart Millard, aged 75 years, passed into the presence of the Lord after a long illness. She was faithful unto the end, a good soldier of Jesus Christ. Officiating minister at funeral: L. Knipe.

PLUMB. On April 4th, Lily Plumb, aged 87 years, was called home to be with the Lord. A beloved foundation member of Elim Pentecostal Church, Clacton-on-Sea. Officiating minister at funeral: H. Burton-Haynes.

PURCHASE. On April 13th, Elsie Bessie Purchase, aged 68 years, passed into the presence of her Lord. A faithful member of Elim Pentecostal Church, Evangel Temple, Southport. Officiating minister at funeral: L. Knipe.

SPURGE. On March 6th, Nellie Spurge, aged 90 years, beloved and loyal member of Elim Pentecostal Church, Barking. "With Christ, which is far better." Officiating minister at funeral: B. C. Richardson.

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D.2210

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONVENTION

AUGUST 14th to 21st

ELIM BIBLE COLLEGE, CAPEL, SURREY

Expected: **Ron and Betty Gull** (Transvaal), **John and Gladys MacInnes** (Guyana), **Olive Garbutt** (Rhodesia)

PLAN TO SPEND THE WEEK WITH US

Camping facilities Caravan sites More details later

D.2370

COMING EVENTS

BIRMINGHAM, Kingstanding. May 16. Elim Pentecostal Church, Warren Road. Missionary Sunday. Speaker: Miss F. Grossen (Transvaal). At 11, 3 and 6.30.

BOURNEMOUTH, Springbourne. May 1, 2. Elim Pentecostal Church, Curzon Road. Evangelistic crusade with evangelist Joe Fudge and team including Peter Smith, Pam and Michael Osman, Ken Butcher, Springbourne Five and Crusade Chorale. Saturday at 7.30. Sunday at 11, 3 and 6.30. After-church rallies. Late night line-up.

BRADFORD. May 1. Elim Pentecostal Church, Southend Hall, Leeds Road. Tenth Annual Presbytery May Choir Festival. Preacher: The President, W. Ronald Jones. Soloist: Mrs. Mair Jones-Perkins. The Bethshan Sextet. United N.W. Presbytery Choir. At 3 and 6.30.

CLAPHAM. May 1-3. Elim Pentecostal Church, Clapham Crescent, London, S.W.4. Preacher: K. Peel. Saturday at 7.30. Sisterhood anniversary meetings. Speaker: Mrs. B. Peel. Soloist: Mrs. Edna Mohan. Sunday at 11 and 6.30. Monday at 3 and 7.30 (tea provided).

EVESHAM. Evesham Dramatic Society Meeting Rooms, Workman Road, Hampton. Every Sunday at 11 and 6.30. Preacher: J. R. Brown. Please pray for this new Elim outreach.

EAST HAM. May 7. Elim Pentecostal Church, Central Park Road. Brotherhood Meeting. Speaker: Rev. Dennis Downham (Mayflower Family Centre). At 8.

GLOUCESTER. Please pray for the after-church outreach at the new Scout Hall, Tuffley Lane, Tuffley, every Sunday at 8.30.

LIVERPOOL. May 1-6. Elim Pentecostal Church, Jubilee Drive, Kensington. "New Life" Crusade conducted by G. H. Wallace. Sunday at 11 and 6.30. Weeknights at 7.45.

MOUNTAIN ASH. May 1, 2. Elim Pentecostal Church, Knight Street. Music and evangelism with George Canty. Saturday at 7.30. Sunday at 11 and 6.

SOUTHPORT. May 9. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: G. N. Backhouse. At 10.45 and 6.30. Convener: L. Knipe. May 22, 23. Visit of Miss M. Hopper, missionary from Rhodesia. Saturday at 7.30. Sunday School Anniversary directed by David and Ruth Summerfield. Sunday at 6.30.

TEARS

Tears are precious, tears are blessings;
Let them flow as from thy heart,
Purifying, cleansing, purging,
Making signs of pride depart.

Do not think they make you weaker,
For they make you strong in soul.
Tears of love, a stream ne'er ending,
Take you to that heavenly goal.

Tears—they show concern for others,
Show a passion for the lost.
Break us down, O Lord, and send us
Tears, for You did pay the cost.

Lord, you often had those treasures
In that place, Gethsemane.
Give us now the same deep treasures,
That we may be more like Thee.

RUTH WINDSOR.

Theme : HOW GREAT IS OUR GOD

ELIM PENTECOSTAL CHURCH
ANNUAL CONFERENCE

May 8th to 15th

PONTIN'S HOLIDAY CAMP

BLACKPOOL, ST. ANNES-ON-SEA

Preachers :

DR. THOMAS F. ZIMMERMAN
(General Superintendent of the Assemblies of God, U.S.A.)

REV. JOHN PHILLIPS
(Executive Council Member, Assemblies of God, Great Britain)

REV. DENIS G. CLARK
(Evangelist and Bible Expositor)

DR. J. M. LAIRD
(President of the Evangelical Alliance)

REV. A. A. BIDDLE (President)

REVS. J. McBURNEY, JOHN H. SAINSBURY and JOHN WOODHEAD

Elim missionaries expected : Olive Garbutt, Frieda Grossen, Ron and Betty Gull, Henry and Edith Jeffery, John and Gladys MacInnes and Maisie Hopper.

For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252

- Waiting meetings
- Healing meetings
- Breaking of bread services
- Women's rally
- Open-air service
- Morning ministry
- Bible studies
- Youth
- B.B.C. Sunday Half-hour

ROYAL ALBERT HALL
MASSED YOUTH CHOIR



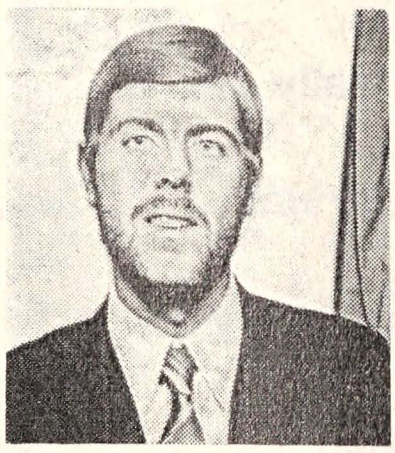
THANK YOU, Elim young people, for your splendid support of the massed youth choir at the Royal Albert Hall, London, on Easter Monday. We had the largest choir for some years and it was refreshing to see so many teenagers singing the Gospel under the polished baton of Pastor Douglas B. Gray.

We express our thanks to our pastors and youth leaders for all their happy, splendid co-operation. The contribution made to the services by our young folk must have been ample reward for all your efforts.

ALEXANDER TEE.

Testimony from Exeter

By Elim Crusader MARTIN LAZARD



AS a child I went to Sunday school and from there into the choir at our local church. Having had enough of this, I decided to stop going to church and, if there was a God, which did not seem very likely to me, to put Him out of my life.

After a number of years I was invited to the Exeter Elim Pentecostal Church to a Sunday evening service. I said at first that I would not go, but I relented and went to see what it was like.

From that evening the sound of the Gospel hurt me. I felt that I was a sinner, but I would not give myself to the Lord. However, God did not let me go, and at a Crusader meeting God spoke to my heart while watching a film. *I knew there and then that time was running out for me.* The next two days found me thinking, worrying and more unhappy than I had ever felt before in my life.

On the Saturday evening following the film, I found Christ as my Saviour. Opening the Bible to John 3 : 16, I read those wonderful words and prayed for forgiveness of sin. The darkness left me and I was born again.

Since that wonderful day the Lord has blessed me in witnessing to others and has filled me with the Holy Spirit.

My desire now is to serve the Lord in any way I can because, in the words of the chorus, " The love of Jesus is so wonderful."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, May 3rd Numbers 21 : 1-20

" When he beheld . . . he lived " (v. 9).

Israelites faced a plague of serpents, so the cure had to be a serpent. God made Christ, " who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." The serpent had to be raised on a pole so that all the bitten could see it. Jesus declared : " I, if I be lifted up from the earth, will draw all men unto me." The simple look of faith by a dying man was sufficient to bring complete deliverance from the deadly effects of the poison. " Look unto me, and be ye saved," invites the Lord.

Tuesday, May 4th Numbers 21 : 21-35

" They possessed his land " (v. 35).

Israel did not enter Canaan for some time yet, but the way there lay open with the overthrow of the two ancient kingdoms of Heshbon and Bashan. This region was to become the holdings of the tribes of Reuben, Gad and half the tribe of Manasseh. Israelites could not rest content with these conquests ; Canaan lay before them. Each victory won should launch us into greater conquests, not lull us into complacency.

Wednesday, May 5th Numbers 22 : 1-20

" I cannot go beyond the word of the Lord " (v. 18).

God made it abundantly clear to His prophet Balaam that he was not to accept Balak, king of Moab's, request to curse the Israelites. None can conquer the man with God's blessing upon him (v. 12). For all Balaam's reputation for spiritual power, he could not alter God's plans for the Israelites, nor dare he attempt to do so, even for a house full of silver and gold. What God has clearly stated in His Word marks out His will. We dare not go beyond it.

Thursday, May 6th Numbers 22 : 21-40

" That thou shalt speak " (v. 35).

As Balaam and his two servants, identified as Jannes and Jambres in the Palestine Targum, followed the Moabite princes, the angel of the Lord met them. The angel was visible only to the ass at first. After the miraculous speaking by the ass, Balaam saw the angel and realised his sinfulness in failing to heed God's word (v. 34). He was allowed to continue his journey on condition that " only the word that I shall speak to thee, that shalt thou speak." God could still be glorified if Balaam would only keep this command. The child of God must carefully regard his speech if he would do the will of God.

Friday, May 7th Numbers 22 : 41 ; 23 : 1-12

" Let my last end be like his " (v. 10).

This was the text chosen by John Wesley for his sermon on the death of his friend George Whitefield. This saintly man, through whom Wesley began his ministry of field-preaching, was an amazingly effective preacher both in Britain and in America. The day of his death, September 30th, 1770, was marked by the exceptional length of his morning private prayers. Never let the believer neglect his communion with God or be too busy about his Father's business if he would attain this aspiration of Balaam's (v. 10).

Saturday, May 8th Numbers 23 : 13-30

"God is not a man, that He should lie" (v. 19).

Disappointed that Balaam blessed instead of cursed Israel, Balak bade him try again, but God sternly reminded the Moabite king that He is not a man, capable of lying or needing to change His mind. He will fulfil His word and none can prevent His blessing His people, because " He hath not beheld iniquity in Jacob " (v. 21). No power in heaven or on earth can stop God fulfilling His promises to the believer.

Sunday, May 9th Numbers 24 : 1-19

"There shall come a star out of Jacob" (v. 17).

Balaam's third attempt to curse Israel was transformed by such an anointing of God's Spirit (v. 2) that he saw clearly what manner of people these were (v. 4). His response to Balak's anger at his pronouncement of blessing on Israel was a further revelation of what would take place " in the latter days " (v. 14). Many commentators, both Jewish and Christian, see Messianic significance in Balaam's prophecy (e.g. vv. 16, 17). The last words of Christ, whose coming was marked by a star, describe Him as " the bright and morning Star."

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry,
Everything to God in prayer.
Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer.

NUGGETS OF GOLD

LIFE WITH A PURPOSE

" Called according to His purpose "
(Romans 8 : 28)

by H. BURTON-HAYNES
Pastor of Elim Pentecostal Church,
Clacton-on-Sea

IS it conceivable that God has a separate, unique plan for every human life ? If there be no individual plan, then each must devise his own and work to it. **But if there be such an ideal plan, then each must diligently set himself to discover and to execute the plan.**

In the material universe everything has its place and its use. The beautiful orbs which adorn the firmament are always in motion, but they are never in a state of discord and unrest, because their movements always harmonise with law. The universe is a cosmos, not a chaos, and cosmos means order and beauty. In the material creation there is design. If God has made the house so orderly and beautiful, is it likely that He is indifferent to the welfare of the tenant ? Reason argues that God must have a plan for every human life.

History, the record of the relationships of individuals, shows that there is a moral law written into the texture of life. The necessity of obedience to this law holds good in every physical, moral, social and spiritual relationship. When Kant the philosopher said " Two things strike me with awe : the starry heavens above and the moral law within," did he not mean that the laws of those two worlds are equally dependable, authoritative and inescapable ? This moral law always has the last word ; if you fit into it you live, if you don't you perish. These laws that govern right and wrong are of universal application. Hooker uttered this truth in a penetrating phrase : " Law, whose source is the bosom of God and whose voice is the harmony of the world." Thus the moral universe discloses a Being who orders His world according to purpose and design.

Scripture affords satisfying testimony to the fact that God is arranging and controlling with meticulous care the minutest detail of the life of the one who submits to His authority and guidance, e.g. " The Lord shall guide thee continually " (Isaiah 58 : 11), " The steps of a good man are ordered by the Lord " (Psalm 37 : 23). These Scriptures are true, so we must accept as axiomatic that **God has an ideal plan for our lives in which He seeks our co-operation.**

POLICE ARMED WITH BIBLES !

The Queensland State Secretary of the Bible Society in Australia was recently approached by the Commissioner of Police with an inquiry as to whether they would be willing to present Bibles to new police officers when they were sworn in. The Bibles would be used for the actual ceremony and then would become the property of the police officers concerned. The Bible Society responded that they would be very willing to do this. A special insert was printed by the Police Department and attached to the Bibles which were presented : " This Bible is presented to you with the compliments of the Bible Society in Australia on the occasion of your appointment to the Queensland Police Force."

The State Secretary and his wife attended the first parade. At the next of these ceremonies, which are held four or five times a year, a Bible Society representative is to be asked to speak briefly at the time of the presentation.

It is expected that during 1971 aproximately 125 Bibles will be presented in this way and it is hoped that it will lead to further ways of opening up contact with police officers. Very good newspaper and television coverage was given to the parade. UNITED BIBLE SOCIETIES.

WHAT IS CHRISTIANITY?

In the home it is kindness.
In business it is honesty.
In society it is helpfulness.
In work it is fairness.
Toward the unfortunate it is a helpful hand.
Toward the weak it is burden-bearing.
Toward the wicked it is evangelism.
Toward the strong it is trust.
Toward the penitent it is forgiveness.
Toward the fortunate it is joy.
Toward ourselves it is self-control.
Toward God it is reverence, worship and love.
And the foundation, the undergirding motive in all these is the Spirit of Christ.

Trinity Tract.

THE ELIM EVANGEL

Vol. LII. No. 19 May 8th, 1971 5p

Gospel sermons on great Bible doctrines preached in the Sparkbrook Elim Pentecostal Church



THE DOCTRINE OF THE NATIONS

" Before Him shall be gathered all nations " (Matthew 25 : 32)

by GEORGE CANTY

THE Bible is not just a cosy fireside book for granny ; it addresses the nations. It is not only comfort for the dying ; it is a voice to governments. The word " nations " occurs in almost every book of the Bible, and where it does not, as in Esther, the entire contents concern the Divine mastery of world powers.

God has prior interest in the nations

The Bible scale is always universal. It begins with creation. The figures who appear on the stage of Scripture move against a background of world history. The first few pages of Genesis include a breakdown of racial origins through the sons of Noah. From Shem came the many-branched Semitic populations, from Ham the Africans and from Japheth the Asiatics. Remarkable comments are made about their future historical relationships.

One of Christ's earliest public sermons had for its theme the concern of God for those outside Israel. Later He said : " Other sheep I have which are not of this fold, them also I must bring." Elisha anointed Hazael king of Syria and healed Naaman the leper. Isaiah was inquired of by nearby rulers as to their political future. He tried to guide Damascus, Assyria and Egypt. Jeremiah was called to be the " prophet to the nations." Time after time the temple songs have in purview the worship of the Lord by all people on earth.

Proclaiming the Truths of Pentecost

Israel was a tiny state. It was once only a single household in a tent. **Yet they always talked in world terms.** There were the great gods of Anubis, Jupiter and Baal, gods whose status dominated entire empires, hundreds of family gods, city gods and local deities with their own special devotees. Yet to the Hebrews came the certainty that their God, the Lord, was the God of the whole earth, the Ruler of heaven—" who sitteth upon the circle of the earth and all the nations thereof are as a drop of a bucket." With confidence they anticipated that the Lord their God would gather the ends of the earth and all peoples within His authority, and that the name of the Lord would be revered everywhere.

This was ridiculous! Israel was destined for near obliteration, to be no more than a despised, hated scattering of human wreckage across the arena of time. No God was less likely to be accepted than this " tribal deity."

But as always, the serene expectations of men who knew the Lord have been fully realised. He held Israel together until they received the Law, the Prophets and the Writings, and then, when He scattered them, they sowed the seeds of their truth on the very tops of the mountains.

God Himself created the concept of true nationhood

Only the Lord could make " a people." Only once in Scripture is the word for " people " used of a country other than Israel. Moab is called " the people of Chemosh." This is bitter satire. Chemosh was a god quite incapable of doing anything, much less of bringing true nationhood to Moab. But the Lord gave Israel identity, distinction and glory. He made them a people—the first there ever was. He gave them a king, planted them, centralised their culture and cohesion at the temple.

Apart from Israel, certain rulers dominated areas, but not one succeeded in creating any true national spirit or even any thought of such a thing. Our own country, like the rest of Europe, was without the rudiments of such a feeling until the Reformation united the country against the alien attacks of the popish plot. The defeat of the Spanish Armada—a true act of God if ever there was one—gave the British a sense of being a people in our own right, with our own sovereignty and distinction. We became Britain through the Bible, through the Lord.

God made Israel. He gave her laws, faith, freedom, superiority and fearlessness in the face of heathen superstition, a literature never equalled, and called Israel His " covenant people." Israel was His witness to all nations. No nation can be a people on any other ground except the system by which He created the first nation. He must be the Lord of life, the true, invisible King. His laws are the only viable code. If we are not ruled by God we shall be ruled by tyrants and fall into the grip of superstition and wickedness.

There are signs that anarchy is closing in on Britain, class against class, men against men. Immorality, dishonesty, burdensome legislation, superstition, economic breakdown, mistrust, lack of national aim—all are there, just as the Bible said they would be. Reject God's rule and nations crumble.

Israel destroyed herself. She emulated the great powers around her, unable to see their bankruptcy of spirit, and unable to assess her own vast advantages of religion and culture. Jeremiah said: " The crown is fallen from our head." Our throne was established on Bible principles. Take them away and the throne will totter.

God has put before us the stark picture of His love—His arms stretched out on a cross, blood streaming forth in His pity for us, offering us hope, cleansing, redemption, the good Shepherd, who sees the people scattered as sheep without a shepherd.

Walter Lippman said of Hitler that France accepted his manacles to stop her hands from shaking. **Whose manacles will Britain accept in her spiritual feebleness and moral weakness?**

God has only begun His idea of nationhood

What Israel was is merely an establishment of first principles. God did not create nations merely to divide. He did divide them in the beginning and set their bounds, and at Babel began the great root languages. But this was a pro tem plan to work out His own historical scheme. Selfishness manifests itself nationally and creates wars, but " He maketh wars to cease unto the ends of the earth."

He has a uniting aim. There is coming into existence a universal, international nation. In Scripture only Israel is called " a people "; the Gentiles are considered to be " not a people."

We weep because Britain fails to rise to the true standard of a nation in the sight of God. But there is another nation. Christ is its King. His

throne is secure. We can enter the kingdom of heaven through faith in Him. We can leave behind the miserable, apathetic efforts of the masses, and opt in—we can belong to a new order, a better ethnology. To be Christ's is to feel the powers of a new age burning within us like flame.

God insists that He is the God of all nations

He is God **and there is no other.** We have no choice in the matter. We may as well think we can choose our own parents. We cannot disown Him and get away with it. You may as well try to cut your throat and get away with it.

He looked at Babylon and reduced it to a heap, at Nineveh and hid its very site, at Greece and told her sad future, at Rome and predicted its death wound, at the Moslem tyranny and described its fatal sickness, and at Russian imperialism and tells us that His fury and the blast of His nostrils will crush its might. " Before Him shall be gathered all nations. And He shall separate them as a man separates sheep from goats." All that God said in the Bible has happened. It names the thrones, the states, the men—and not one has withstood His prophetic judgments, nor will Britain, nor will YOU ! " He that believeth not the Son is condemned already."

The Bible says that He will cast into hell all the nations that forget Him. How shall you escape if you neglect so great salvation ? He will not find you another Christ to die for you. There is only one way—Christ, via the cross ! Repent and believe the Gospel.

God is speaking again to the nations today

The three major blocs of mankind in Christ's day were the Hellenists, the Latins and the Hebrews. On the cross was written in their languages, Greek, Latin and Hebrew, the true identity of Jesus—**" THE KING,"** the King of the Jews, yes, and of Rome, Moscow, London, Washington, Pekin.

The Christian message is to the nations. We are a Pentecostal people. On the day of Pentecost God spoke through the lips of the 120 in the languages of the world (Acts 2 : 7-11).

God spoke when He brought Israel back to her homeland as He said He would, demonstrating that He is Lord of the nations. And He promises a world-wide blessing : " I will pour out of my Spirit upon all flesh." To those who sat in darkness a great light has come, a light to lighten the Gentiles ! Britain had better listen. America must hear. Russia turns her ear away at her peril. He shall reign. " Be instructed, O ye kings. Kiss the Son, lest ye perish from the way, when His wrath is kindled but a little."

Easter Monday, 1971



John Lancaster in the Albert Hall (see page 9)

The Springbourne Five in Trafalgar Square.



ELIM NEWS

SELLY OAK **Pastor : A. Caple**

Over 100 church members sat down for our annual fellowship tea. We settled down to hear the church reports, which were encouraging. It has been a record year. The number of dedications and water baptisms was higher than ever before. We have had capacity congregations on Sunday evenings.

The treasurer informed us that the total church offerings and gifts for the last financial year had amounted to nearly £8,000—praise the Lord !

Pastor A. Caple gave details of our church extensions, which will be carried out in the near future.

A number of students from Elim Bible College ministered in song and word over the fellowship weekend. We thank God for all His goodness to us and for the faithful ministry of Pastor Caple and his wife.

MOSBOROUGH **Pastor : P. T. Bunting**

At our tenth church anniversary the speakers were Pastors E. Garner and R. B. Chapman, both former ministers. Mr. Chapman took over the church ten years ago with a congregation of about



six ; today some forty attend on Sunday evenings, for which we thank God. Mr. Garner was minister for five years before the present pastor took over. His comment was that it was good to see new faces in the congregation since his farewell three years ago. The anniversary services were well attended and God blessed them to us.

In the week following Billy Graham films were shown and four souls were saved, though strangely they made their decisions on the night when we had a power cut. The film could not continue, but we preached the gospel by candlelight and they responded to the appeal.

P. T. BUNTING.



Tenth anniversary at Mosborough

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

The Easter Convention at Ealing brought refreshing showers of blessing, together with an enlarged spiritual vision, when Pastors J. C. Kennedy and D. E. Edmonds came and ministered in the power of the Holy Spirit. We were made to realise more of what it meant to Jesus to bear away our sins, and of the wonderful triumph of the resurrection.

In the absence of our pastor, Pastors Kennedy and Edmonds shared the convening and ministry ; they wonderfully blended to give Christ the pre-eminence. Many testified to great blessings received. The choir, conducted by Mr. Colin Reed, rendered items during the convention.

Earlier, it was a joy to have with us the London Crusader Choir during their forty-second anniversary celebrations. Also outstanding in our memories are the week's special meetings with Pastor Joseph Smith, who unfolded the treasures of the Word of God in his own inimitable style. We were also delighted to sit under the ministry in word and song of Pastor and Mrs. R. B. Chapman on a recent Sunday. H. J. SILLENCE.

BLACKPOOL (Jubilee Temple)

Pastor : F. J. Day

The local paper reports : Surrounded by flowers, friends and cards, Mrs. Wilson, who is now deaf, had a V.I.P. telegram message to read. The telegram read : " The Queen is much interested to hear that you are celebrating your 100th birthday and sends warm congratulations and good wishes."

Mrs. Wilson, whose husband died about twenty-five years ago, lives with her three daughters. She is a member of Elim Pentecostal Church.

Born near Leeds, she emigrated to Canada to join her husband in Saskatchewan nearly sixty-five years ago, and they stayed there for about four years. Her journey was something of a

pioneering trip—taking many days both on the ship and on the train across Canada.

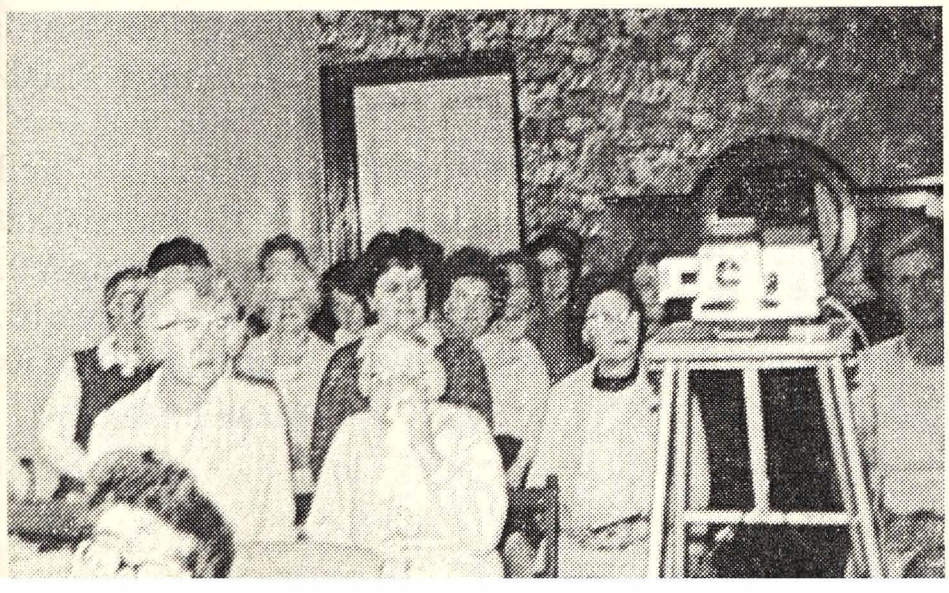
The pastor comments : It was indeed a happy



time in the home of Mrs. Wilson on the occasion of her 100th birthday. When asked for the secret of her health and long life she replied: " Prayer and faith in God."

Our missionary treasurer, Mrs. Rome, and secretary, Mrs. Wilkinson, have been holding missionary evenings in the homes of those interested in the Elim Missionary Society. The last of the winter season was held at the Spastic Centre, kindly loaned to one of our members. This was an excellent gathering of forty-five believers and unbelievers. We used a tape and slides loaned from Headquarters. The commentary by Miss E. V. McGillivray, of Hong Kong, and two testimonies were very interesting. We recommend this to all our churches.

The photograph shows only part of the gathering that evening.



HEREFORD **Pastor : R. Griffiths**

How precious the Lord seemed as we gathered together on Easter Sunday ! Our eyes went to the open baptistry, so tastefully decorated by Mrs. J. Apperley. This was no ordinary Easter Sunday, for previously our pastor had vividly described the death of our Lord. Now it was Easter Day. We felt such a joy as we entered the church on this lovely spring day. Many prayers were raised from overflowing hearts for all the blessings received from our wonderful Saviour.

In the evening the church was packed to capacity. The pastor talked of believer's baptism. He brought us to the climax of the evening when we were thrilled to witness the baptism of five people. Two of the candidates were a husband and wife who, until recently, were members of the Methodist Church. They had found a much deeper joy since coming into the Elim fellowship. Then there came a father and daughter, both of whom had come to know the Lord recently in our church. The fifth was a young man who was gloriously saved just a few months ago through the gracious



ministry of Pastor Griffiths. It was moving to hear the testimonies as they entered the water. We pray that each one may ever be willing to testify of the Lord's saving and keeping power.

A great crescendo of praise rang out as we sang our final hymn, the accompaniment being played on the piano by Mrs. R. Griffiths and on the organ by Mrs. W. Andrews. Surely no one went out of the church feeling quite the same as when they came in. What a wonderful Easter day this had been, and what challenges we had had during the day.

(MRS.) PAT WILSON.

THE SHOCKED CHRIST

by Hugh Sawyer

" His head and His hairs were white like wool, as white as snow " (Revelation 1 : 14).

THE keener the sensitivity, the greater the mental perception of physical pain. Words are incapable of expressing the agony endured by our Lord in the Garden of Gethsemane, where He engaged in fervent prayer, alone, with body quivering under the strain of great emotion, with sweat like great drops of blood dropping from Him to the ground. He knelt in silent darkness contemplating the fast-approaching horrors of painful death by crucifixion.

No man suffered like this Man, because though He was clothed in a body of flesh like any other man, Jesus did not possess the blunt instincts of the human mind or any of its manifold inhibitions. His nature was divine and reacted quickly to every vibration enacted by mankind.

Jesus, Man of sorrows, acquainted with grief, His nature gentleness personified, His soul white as driven snow, spotless, free from sin and sensitive to every situation, endured at the brutal hands of callous men torture greater than even hardened criminals could ever undergo, without protests or pleas for mercy.

Jesus bore all in silence, like a lamb led to the slaughter. Even after that savage scourging when His bare back became like a furrowed field, even after those bayonet-sharp thorns were crushed into His aching head, even after ruthless men had torn the hairs from His matted beard and had spat in His pain-racked face *He uttered not a word*. Neither did He complain when those nails were hammered into His hands and feet before He was elevated, naked, upon that roughly hewn wooden cross at Calvary, to hang there, forsaken, until death ended His torment.

A condemned man is reputed to suffer a thousand mental deaths before that fateful moment arrives which finally launches him into eternity. Consider Christ's sweet, gentle nature, His intense love, His soul seared for that blood-lust-filled throng demonstrating against Him at His trial and subsequent crucifixion. In a small measure we then understand what Jesus suffered at the hands of erring mankind.

Severe shock has been known to turn a man's hair white overnight. The intense suffering of our Lord as He hung in agony upon that cross was certainly enough to turn His hair white.

Was this why Mary failed to recognise Jesus when she mistook Him for the gardener on that glorious resurrection morn ? Was not His face marred more than any man's, tending to make Him unrecognisable even to His nearest friends ? Were not the unmistakable signs of His sufferings still stamped on His features ? In His glory was not His hair white like wool, as white as snow ?

It was for me—
Yes, all for me.

BOOK REVIEW

A London Sparrow, by Phyllis Thompson. Published by Word Books. Price £1.50, postage and packing 5p extra.

A London Sparrow is a most charming title. Opening the book and glancing at the cover, one is reminded of the covering of the Tabernacle in the wilderness—drab, but what wondrous beauty it conceals ! A brief glimpse only do we get into the Book which she loved so well and which was her constant guide. What priceless treasures it contained ; here is just one gem : *" Prayer is not exercise, it is life."*

The book is written in charming yet perfectly honest descriptive language. It contains the life story of an unknown, uneducated woman, but a woman of priceless value in the sight of her Lord, whom she trusted and obeyed with simple child-like faith.

This book is suitable for all ages. Read it and read it again. It will inspire your faith and enrich your life in God. Thank you, Phyllis Thompson, for giving to us the life story of Gladys Aylward, told with all its victories and triumphs, defeats and failures.

MIRIAM BRADLEY.

Points for preachers

by J. Alex Wright

PASTOR OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

THE STATE OF THE WORLD

(Matthew 8 : 23-27)

1. WORLD CONDITIONS : "There arose a great tempest in the sea."
2. CHURCH CONDITIONS : "The ship was covered with the waves."
3. THE SILENCE OF GOD : "But He was asleep."
4. THE UNBELIEF OF THE DISCIPLES : "O ye of little faith."
5. THE COMING OF THE LORD : "Then He arose."
6. THE JUDGMENT OF THE NATIONS : "And rebuked the winds and the sea."
7. THE KINGDOM : "And there was a great calm."

A POEM

OUR BROTHER

Did you give him a lift ? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile ? He was downcast and blue,
And a smile would have helped him to battle it through.
Did you give him your hand ? He was slipping downhill,
And the world, so I fancied, was using him ill.
Did you give him a word ? Did you show him the road,
Or did you just let him go on with his load ?

Did you ask why it was—why the quivering lip ?
Why the half-suppressed sob and the scalding tears drip ?
Were you brother of his when the time came of need ?
Did you offer to help him, or didn't you heed ?
Do you know what it means to be losing the fight,
When a lift just in time would set everything right ?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand ?

A QUOTATION

THE GOOD NEWS

"The Gospel is *a fact*, tell it simply ; the Gospel is a *joyous* fact, tell it cheerfully ; the Gospel is an *entrusted* fact, tell it faithfully ; the Gospel is a fact of *infinite moment*, tell it earnestly ; the Gospel is a fact of *infinite love*, tell it pathetically ; the Gospel is a fact of *difficult apprehension*, tell it with illustration ; the Gospel is a fact about *a Person*. Preach Christ."

AN INCIDENT

A REJECTED BOY

In 1952 a probation officer in New York tried to find some organisation that would adopt a twelve-year-old boy. Although the child had a religious background, none of the major denominational groups would take him. "His case was reported to me because he had been a truant," said the officer. "I tried for a year to find an agency that would care for this needy youngster. No Catholic, Protestant or Jewish institution would take him because he came from a denomination they did not recognise. I could do nothing constructive for him." **The boy was Lee Harvey Oswald, assassin of America's President John Kennedy.**

"They turned him away from their love and care,
With their old sectarian cry,
And because they did, he was lost to Christ,
And in infamy thus did die."



ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember in your prayers the following need : "My son, aged twenty-one, has been under medical supervision since the age of three . . . has been to the Radcliffe Infirmary . . . anxious to operate to close the hole in his heart. He suffers about once a month from high temperature and sore throat . . . this infection might reach the heart . . . a valve in the heart is too small" (Berkshire).

IN NEXT WEEK'S "ELIM EVANGEL"
SPECIAL MESSAGES ON THE ASCENSION
By G. L. W. LADLOW and B. L. T. WALL

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

This Saturday sees the start of our Annual Conference at Pontin's Blackpool Holiday Camp. The first service will see the induction of our new President, Archie A. Biddle, by the retiring President, W. R. Jones. We would thank our good brother Ron Jones for his year in office. He has not spared himself. Our columns have revealed the ready acceptance of his visits to our churches and the mission field and the blessing which has rested upon his versatile ministry.

Our "Evangel" readers will certainly join in thanking him for his writings during the past twelve months. From the editorial point of view it has been a pleasure to receive articles and reports promptly and to find a very willing co-operation in preparation and presentation. We feel that "From the President's pen" has made a real contribution and we express our gratitude. May God bless our retiring President as he resumes his ministry at Bristol uninterrupted by presidential duties.

Our new President is well known in our ranks. He is a son of Devon, but somehow his many years in Yorkshire (at Rotherham) seem to have added a directness and a touch of accent to his speech. Pastor A. A. Biddle is now enjoying a very successful ministry in Portsmouth. The cheerful energy of the man is well shown by his effect upon the Cardiff Evangelistic Conference of some months ago. His expression "fired up" has entered Elim folklore! One still hears the phrase regularly. We ask for your prayers for our brother and for Mrs. Biddle. God bless them in this new sphere of service.

You will be pleased to know that the presidential address will appear in our next issue. In addition, our new President will be writing regularly for us. We understand that he has in mind to include features which will appeal to children. Knowing his strikingly effective way with boys and girls, we are looking forward very much to this aspect of Mr. Biddle's pen ministry.

Our Conference is always characterised by the wonderful fellowship. As people arrive the greetings seem to multiply in every direction. There is a warmth, a family atmosphere, which are good to see. Having attended quite a number of Conferences now, it is our firm opinion that the spirit of comradeship, the sense of oneness and the feeling of belonging have obviously increased and deepened over the years. The Conference business sessions are remarkable in the readiness of the brethren to devote time to prayer in the midst of intricate debates as special need suddenly arises. We think of our new President again in the heavy responsibility of chairing our business sessions. Pray for him!

In addition to our own ministers, speakers come to us this year from our sister fellowship, the Assemblies of God, from

(continued on page 11)

JOHN LANCASTER'S Easter Monday message given in London's Royal Albert Hall

The Easter greeting



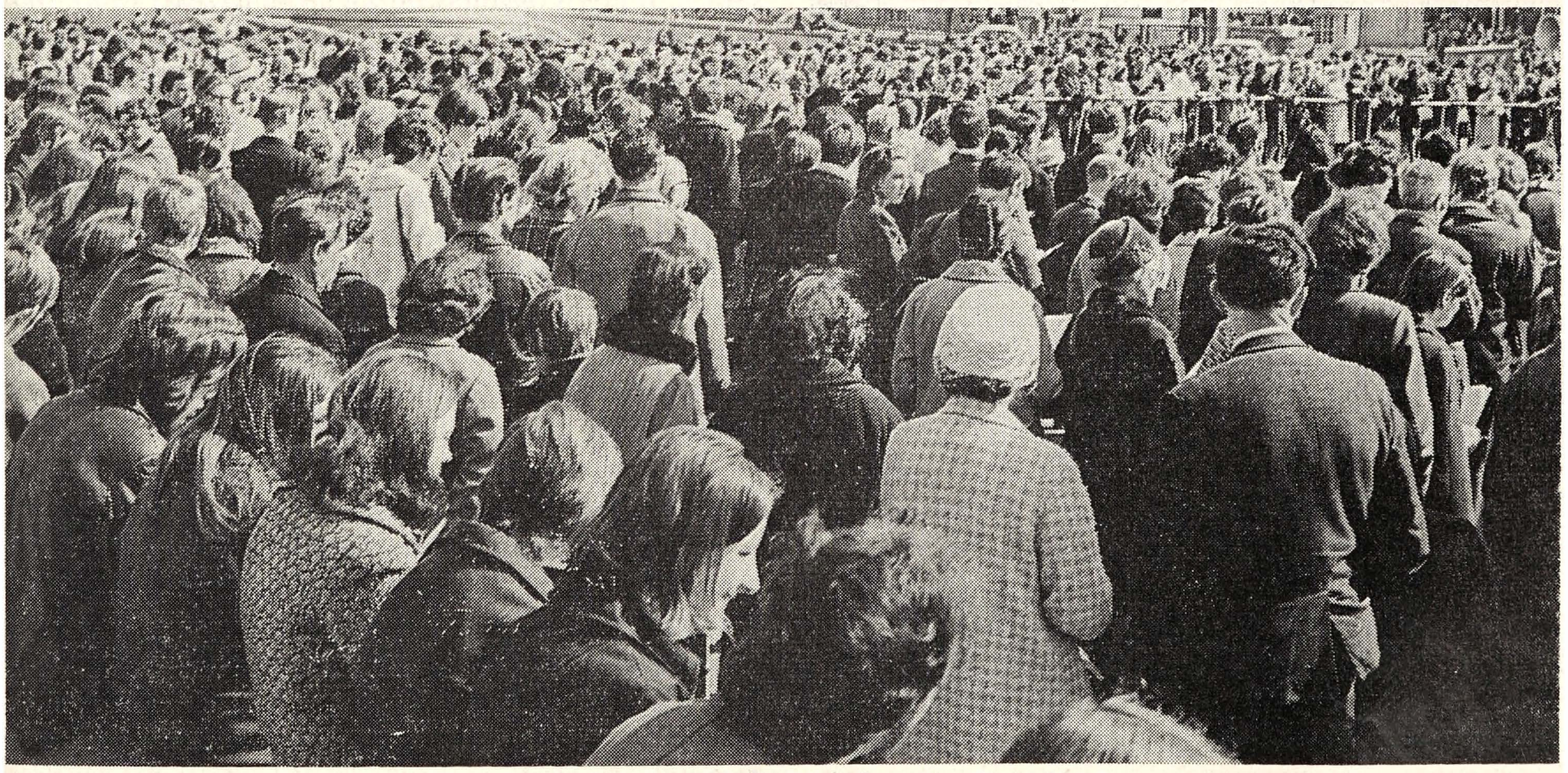
" Then . . . came Jesus and stood in the midst, and saith . . . Peace be unto you " (John 20 : 19)

IF you were to board an Israel Airlines Boeing 727 for a scheduled flight to, say, Tel Aviv, almost the first word you would hear as you settled back in your seat would be a word as old as the Bible : the Hebrew word " Shalom ! "—the Israeli equivalent of our English " Good day " Roughly translated it means " We wish you peace." The sound of an Old Testament word amid the roar of modern jet engines seems odd, but wishing anyone " peace " in a world like ours sounds completely unrealistic. Here we are, millions of us, on a comparatively small ball, hurtling through space seemingly out of control. Our food supplies are running out, the ball is filling up with poison through pollution, and those people who are supposed to be in control are engaged in a fight among themselves. In a world like this it seems a hollow mockery to wish anyone " peace."

Yet this is precisely the greeting the risen Christ used on the first Easter Sunday when He met His disciples in the upper room. The situation seemed as bewildering and full of menace to them as ours does to us, yet three times He said " Peace be unto you ! " These four words express the meaning of the resurrection for all time.

Declaration of a cosmic victory

To the men gathered in that locked room in Jerusalem the events of the past few days had been terrifying. They had seen the one good, pure life they had ever known swallowed up in the jaws of an evil religious-political machine which now threatened their own lives. They had seen the wicked flourish like a green bay tree. Caiaphas the scheming priest, Pilate the corrupt politician, Herod the sensuous playboy, Judas the unscrupulous traitor, had brought off the most dastardly miscarriage of justice in the world's history. It was enough to make good men pummel the wall in angry frustration. Behind these

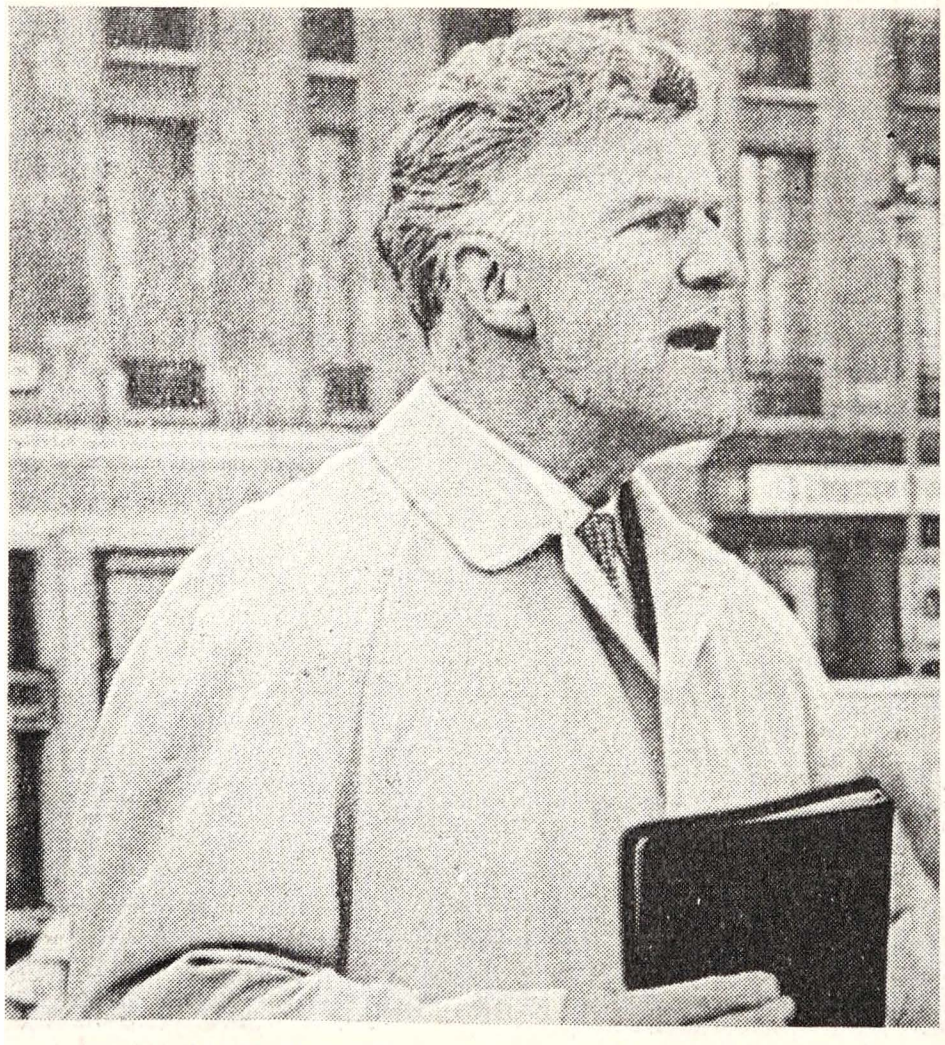


View of part of the crowd in Trafalgar Square on Easter Monday.

human factors they sensed something more sinister—an evil coalition of demonic power. As John points out, Satan put it into the heart of Judas to betray the Lord and later entered into him at the end of the last supper (John 13 : 2, 27).

But in this atmosphere of despair the risen Christ uttered His Easter greeting. He showed these frightened men His hands and side, not merely to prove His identity, but to declare His victory over the worst that men and hell could devise against Him. This was not merely the announcement of a victory over a certain group of men in a certain set of circumstances at a certain point in history, but the announcement of a cosmic victory over the total concentration of demonic power. Calvary was the ultimate struggle between the hosts of darkness and the holiness and grace of God **and the resurrection was the declaration that God had triumphed.** Thus Paul could cup his hands and shout " O death, where is thy sting ? O grave, where is thy victory ? " Because there was no answer to his questions he could turn and say " Thanks be to God, which giveth us the victory through our Lord Jesus Christ " (1 Corinthians 15 : 55, 56).

What a message for our modern world ! All that Bertrand Russell the philosopher could say to modern man was : " You are an eddying speck of dust, a harassed, driven leaf." Bob Dylan, king of the pop world, summed up the world's despair in these sad words : " And I think also that there is not one thing in any place, anywhere, that makes sense. There are only tears and there is only sorrow." Denis Potter, the author of the controversial television play, " Son of Man," tells of a meeting he attended in a London flat where revolutionaries like Tariq Ali and Danny the Red were gathered : " I listened and felt very lonely. The same old hates, the same dogma. . . . No concern for the sick and the bereft and the lonely and the suffering. Jesus was *their* man."



W. M. E. Plowright speaking in Trafalgar Square.

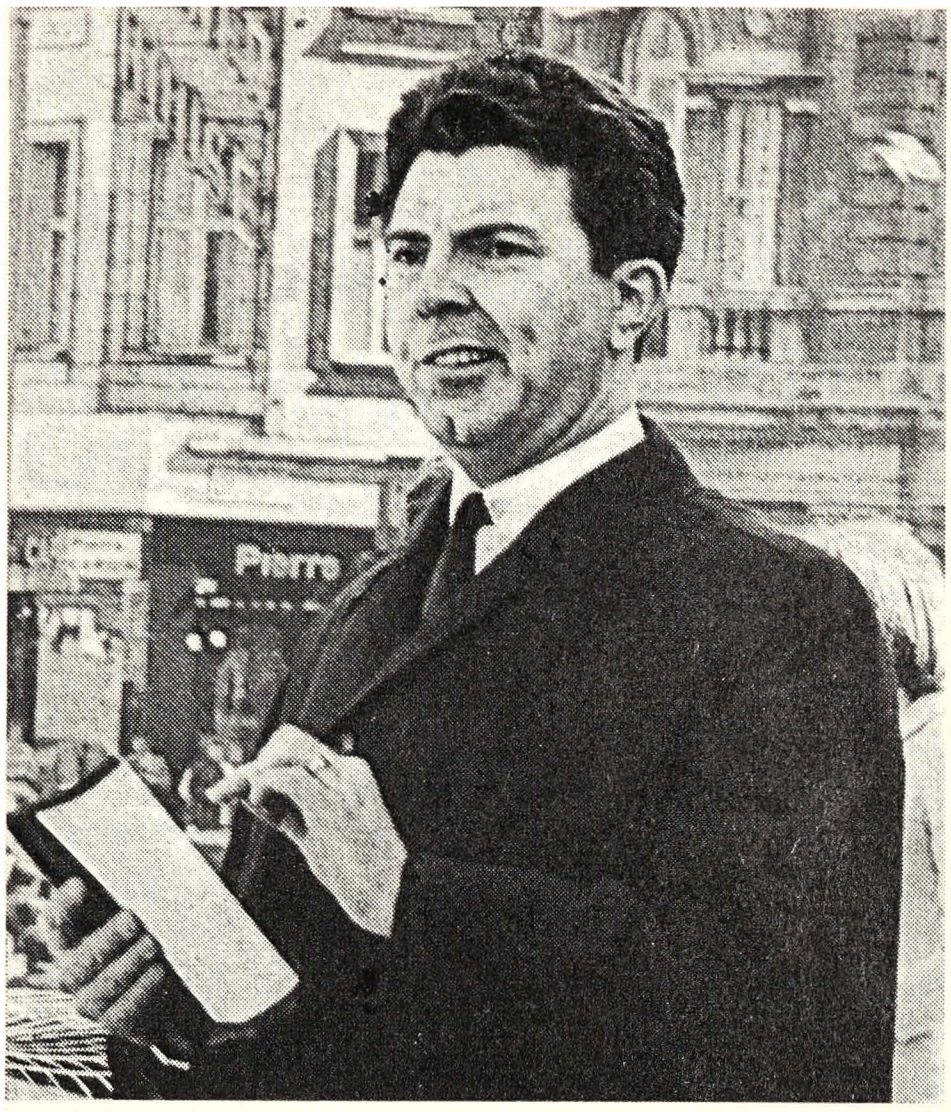
Jesus, the risen Son of God, is *our* Man, too. He alone, by virtue of His victorious death and resurrection, comes to us with the promise of peace. Through Him we have peace with God and the tensions of sin and fear are taken from us. His victory extends to us if we will but acknowledge Him as Lord.

Introduction to a global commission

After the first wave of excitement had subsided Jesus once again declared " Peace be unto you." This time the Easter greeting was the prelude to a great commission : " As My Father hath sent Me, even so send I you " (John 20 : 21). Such a commission might well overwhelm these men. " The Father sent the Son to be the Saviour of the world " (1 John 4 : 14) and, under the terms of that commission, He bore witness to the truth (John 18 : 37), He came to bring life more abundant (John 10 : 10) and to seek and save that which was lost (Luke 19 : 10). Now He said " I am commissioning you to carry on My redemptive work, to announce the forgiveness of sins to penitent sinners, and to convey to men the dynamic benefits of My finished work."

The reply might well have been : " But, Lord, have you forgotten that we are the men of Gethsemane, the men who fled, whose nerves broke under stress, who are hopelessly inadequate to fulfil such a vast undertaking ? As if to anticipate any such hesitation on their part, " He breathed on them, and saith unto them, Receive ye the Holy Ghost " John 20 : 22).

They were called, as we, too, are called, not to be a preservation society set up to look after a shrine to dead memories, but to be **a community of men in touch with the living Christ through the enabling of His Spirit,** going out into a despairing world with a message of forgiveness and deliverance from the power of sin. The resurrection of Christ is the foundation of the gospel, *but a gospel is not a gospel unless it is pro-*



J. E. G. Cooper preaching in Trafalgar Square.

claimed. This is our commission and the promise of His risen presence is ours, too !

Invitation to personal commitment

For the third time Jesus said " Peace be unto you." It was eight days later (John 20 : 26) and this time it was the prelude to a highly personal dialogue between the risen Lord and His unbelieving disciple, Thomas (vv. 27-29).

To Thomas it still seemed incredible that anyone should rise from the dead. Others might believe but, after the traumatic experiences of Gethsemane and Golgotha, he could not bring himself to accept it. Doubt gnawed like a rodent at the vitals of his spiritual life. The restlessness of unbelief and self-condemnation beset him. " Then came Jesus." To this unhappy man the risen Lord extended a staggering invitation : " Reach hither thy finger, and behold My hands ; and reach hither thy hand, and thrust it into My side : and be not faithless, but believing."

It was as though Jesus was saying " Thomas, examine the evidence ; explore the facts for yourself. I am not afraid of your closest scrutiny. The reality of my resurrection can withstand the most sceptical analysis ! " The risen Christ invited the hesitant man to a personal encounter, in which not only his doubts, but his sense of personal sin and unworthiness, were met, forgiven and taken away.

Across the centuries the risen Christ confronts us with the same invitation. Whatever may be keeping us from faith in Him—our sense of sin, our intellectual difficulties, our deep personal problems—the invitation still stands. He calls us to a personal encounter with Himself so that He may meet these deepest needs. He calls us to a personal commitment to Himself in which we shall say with Thomas, " My Lord, and my God." Only then we can know " the power of His resurrection."

(*The photographs of the Easter Monday meetings in last week's and this week's* EVANGEL *were by Central Press Photos and B. R. J. Gallard.*)

10,000 BIBLES FOR RUMANIA

A licence has just been received for the import of 10,000 Hungarian Bibles to be used by the Reformed Church of Rumania. This is the first time during the Communist regime that permission has been given to a Protestant church in Rumania for the import of Scriptures from the West.

The Reformed Church in Rumania has 800,000 members, and is by far the biggest Protestant church there ; the great majority of its members speak Hungarian. The 10,000 Bibles, 1,500 in a standard format and 8,500 in a pocket version, will be distributed by the church. The Bibles are a gift from the United Bible Societies.

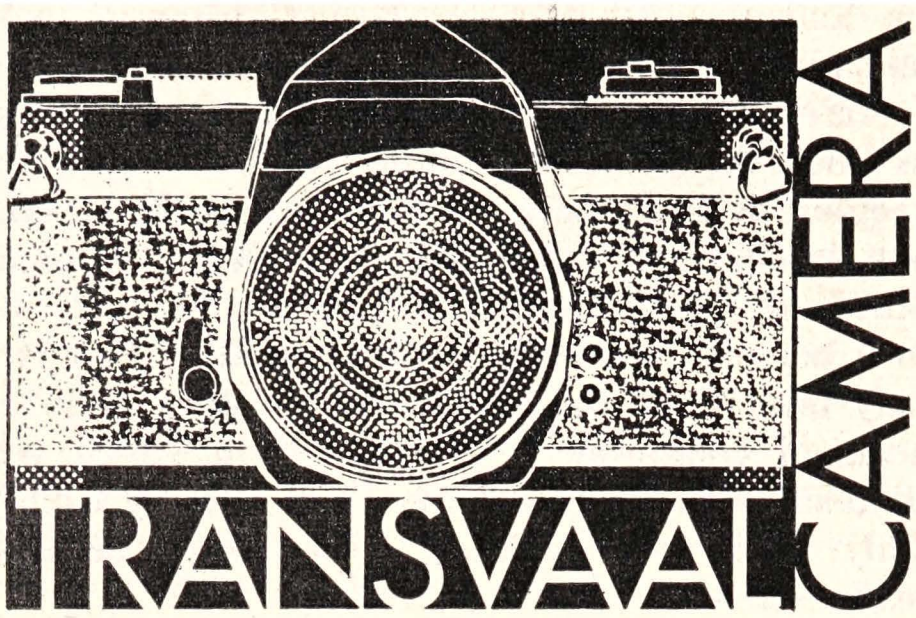
This follows the gift of paper from the U.B.S. which made possible the publication last year of 40,000 Bibles for the Orthodox Church in Rumania.

UNITED BIBLE SOCIETIES.

EDITORIAL (continued)

the American Assemblies of God and from the Evangelical Alliance. We welcome our colleagues and trust that their preaching will be richly blessed.

A new feature this year will be the broadcast of Sunday Half-hour on B.B.C. Radio 2 at 8.30 p.m. on Sunday, May 16th. The actual recording will take place on the Thursday of Conference week. We ask for special prayer backing on the part of our many friends who cannot be with us at Blackpool. We want our music and singing to be to God's glory and to be a good witness to the power of Pentecost.



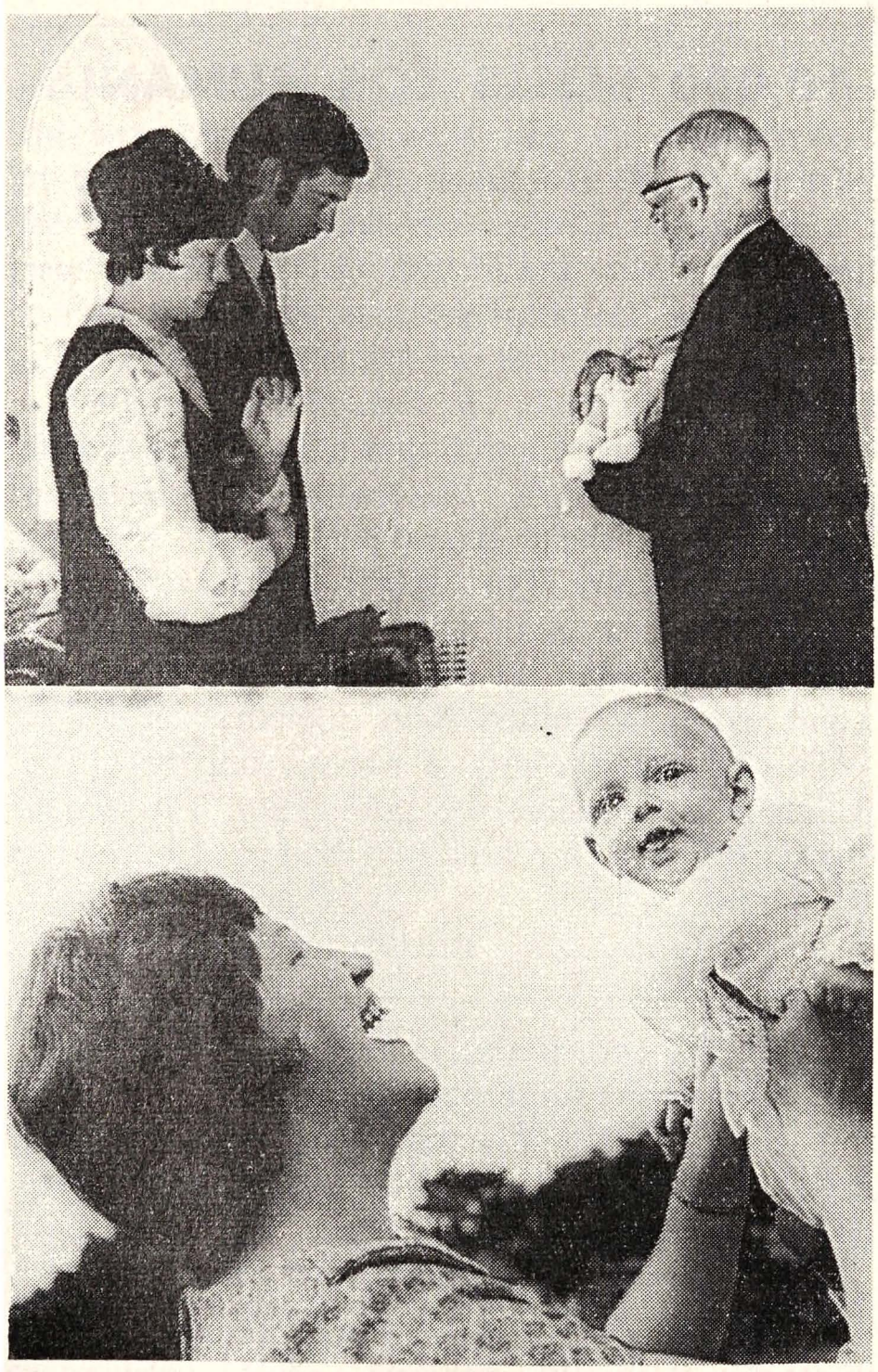
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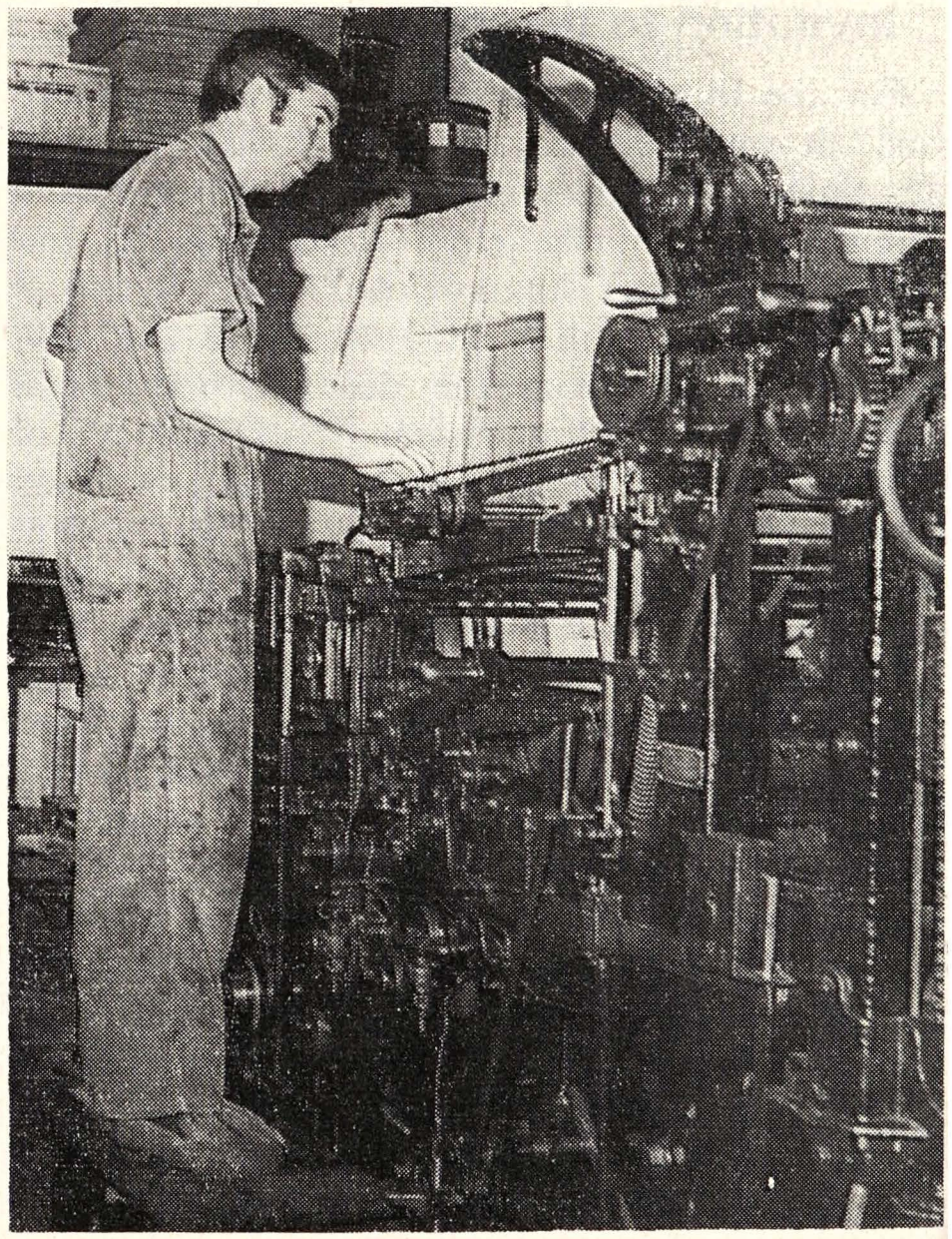
Pictures and story by

DAVID BUTCHER

The Elim Missionary Society has been connected with the vital work of Emmanuel Press from its outset. The premises of this evangelistic effort, which has been in progress in Nelspruit for thirty-four years, have grown from a small hut to the present modern factory. The presses have also undergone a great change. The original machine was an old hand-fed platen ; now we have modern automatic printing presses.

Pastor and Mrs. H. C. Phillips can tell many wonderful stories of the thousands who have

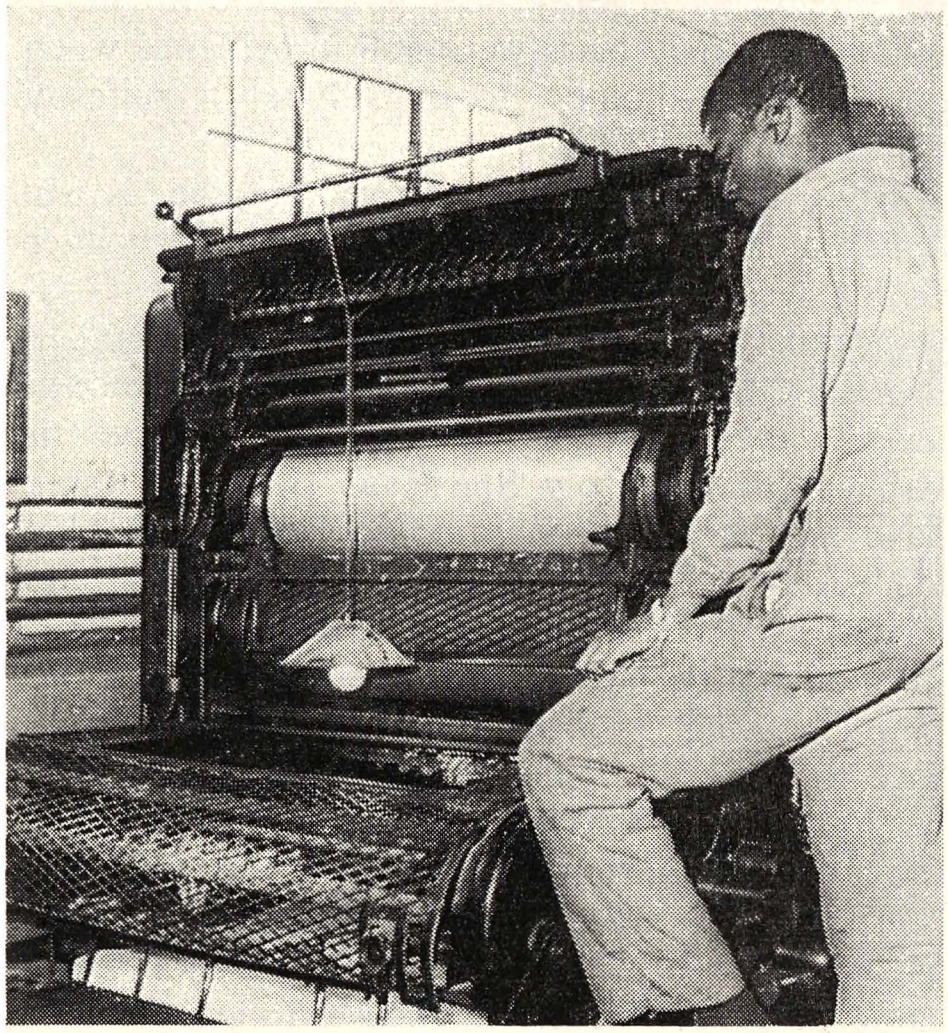




PICTURES

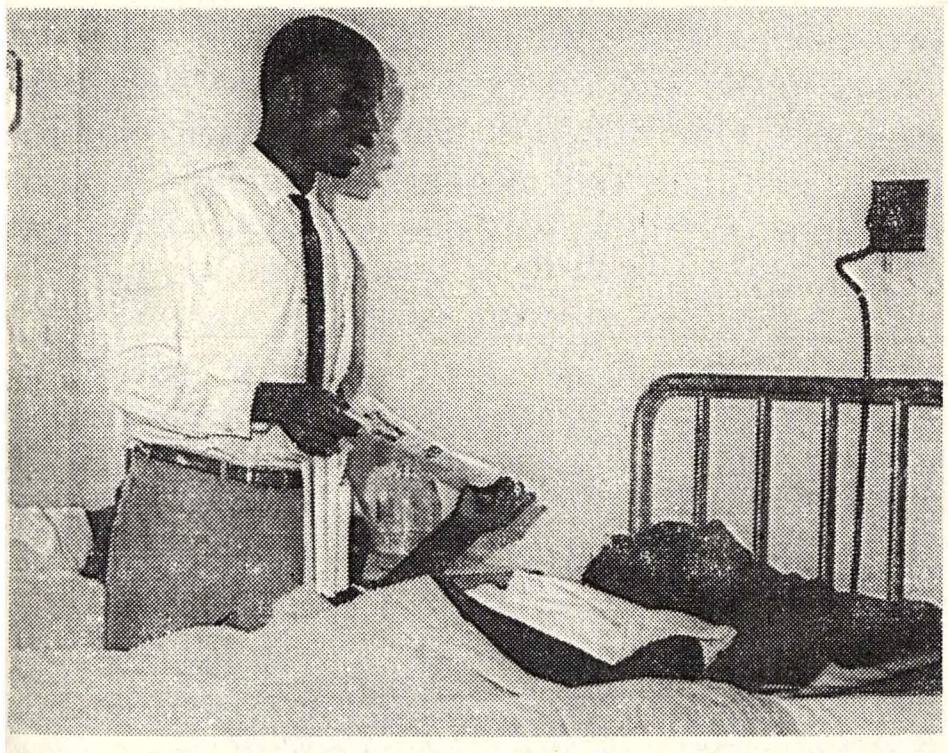
1. H. C. Phillips dedicates Martin Peter Butcher.
2. Maureen and Martin Butcher.
3. David Butcher runs the " Kelly " machine.
4. Joseph, an African machine minder.
5. Lucas visiting in Themba mission hospital with Emmanuel Press literature.

found Christ as Saviour through this ministry. The writer does not have so much personal contact with people, as he works in the press, but the Holy Spirit uses our "little pieces of



paper," for through them lives are transformed.

We trust that, as you read this and look at the photographs, you will be stirred. Join us in this soul-winning effort by supporting us in prayer. Working in a Christian press is quite



different from normal commercial work, for we have to adapt to and carry out many different types of work. Pray that in all our manual work we may "never lose sight of Jesus." Pray that 1971 will be the best year ever!



PRAYER AND PRAISE

by F. H. Coleman

DO you know the story of the drawing called "Praying Hands"? Many of us have seen it used in magazines when an article has appeared on prayer.

Two young Germans were great friends. Both were painters, but, like so many who longed to paint wonderful pictures, they were poor, and, of course, brushes and canvas cost money. They were renting a room which served as studio, bedroom and living room and this too cost money. They were earning very little by painting and food as well as shelter needed to be paid for. So they decided that one of them should work and support both of them and that the other should paint. Then when the painting began to bring in money they both would give their all to painting.

The boys' names were Albrecht and Franz. Franz thought that Albrecht was the better painter and volunteered to work, so Albrecht painted and Franz worked as a woodcutter and as a mason laying stone and bricks for houses. The work was rough and hard, but he never complained.

One day when Franz came home from a hard day's toil Albrecht greeted him with the news that he had sold a number of his paintings and that he had been assured that others would be bought as he finished them. Now at last Franz could take up his painting again.

With great joy Franz picked up his brushes and fingered them lovingly. What pictures there were in his mind. He wanted to get them on to canvas. Soon his dreams would come true. But something was wrong. His rough work-hardened fingers, once so skilled, were stiff and would not do what was required of them. He looked at his hands, shook his head, and said "Albrecht, I can no longer paint. My hands are stiff with rough work, and they have lost their art."

When Franz knelt in prayer that night he folded his rough working hands humbly before him. Albrecht took his pencil and made some sketches. What he drew that night as his friend prayed we call "Praying Hands." **It has blessed more people than any painting Franz might have painted.**

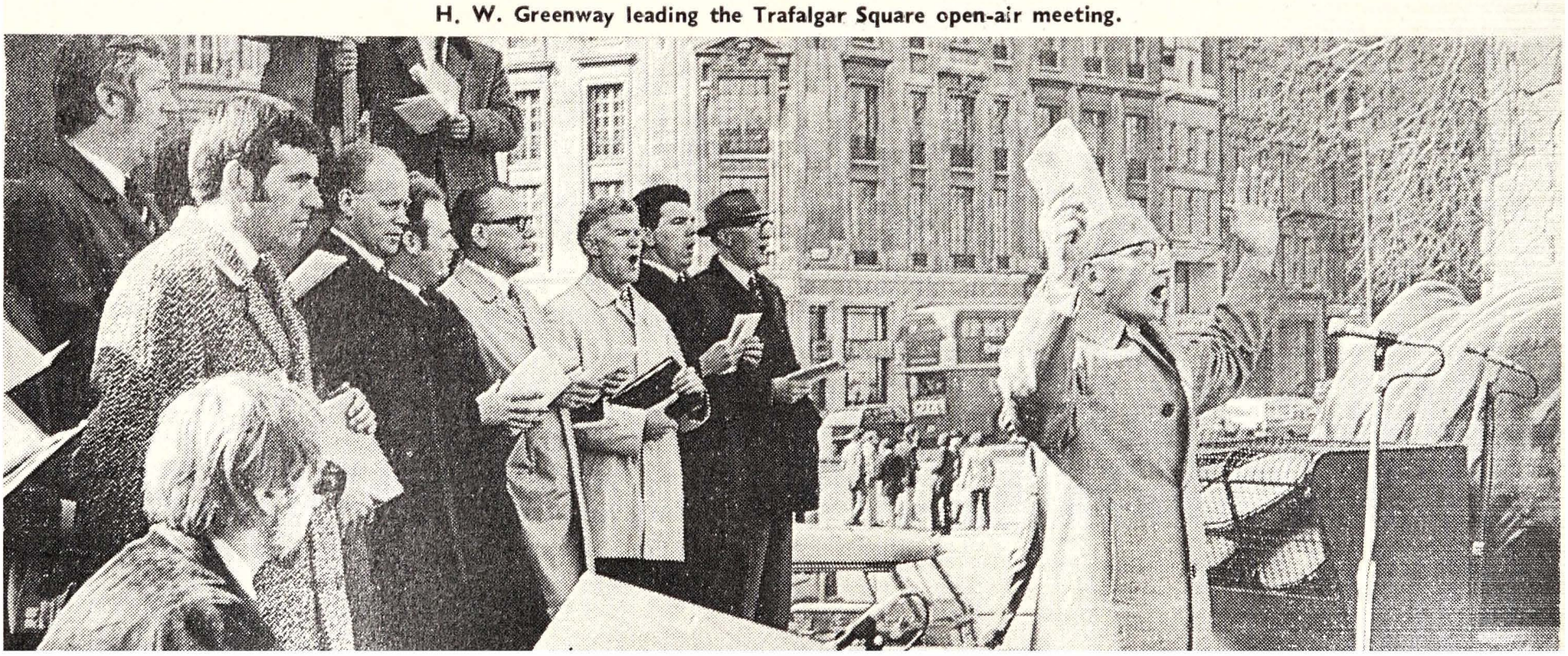
From T. H. STEVENSON

WHILE on holiday a few years ago I heard a Baptist minister give his testimony before preaching and learned that each year he did this on the anniversary of his conversion. As I write it is the eve of my memorable conversion forty-four years ago, an event that ever lives with me and which I would briefly share with my readers.

I had been christened and confirmed in the Scottish Episcopal Church and each Sunday saw me present at 8 a.m. Communion, " on a fasting stomach " as we expressed this pre-breakfast service. This was followed by morning service, Sunday school and evensong. My conversion seemed an event far removed from these. I had been requested to help a group of young people in a singing item at an evangelistic meeting conducted by a neighbouring mission. The special meeting was held in a borrowed Congregational church, but on arrival our singing item was not required. However, I stayed for the service, my only memories of which are that it was the last service before returning to the mission hall and that the preacher was a young Belfast man of eighteen years, making his first visit to Scotland and away from his own country. After the service the vital moment of my life was reached. A young man with a speech impediment and lacking in general appearance and personality came to me with a brief question : " Are you saved ? " Despite the reasons why such an approach may seem inadvisable, or that the particular young man seemed little qualified for this approach, I thank God that I was " button-holed." Immediately I knew my true spiritual condition and simply answered " No." There followed the question " Would you like to be ? " to which I answered " Yes." My soul was awakened. Mine was not a dry-eyed conversion as a godly man helped me in the inquiry room. My tears were still in evidence when, on reaching home, I immediately confessed Christ.

How real that night proved to be is still apparent after so many years and in each intervening year. I have seen something of God's wondrous workings in thirty-nine years of ministry in Elim, and happily in recent weeks and months have witnessed numerous believers receive the baptism in the Holy Spirit, as twos and threes have met with me on Sundays before our evening service. In my vestry God has graciously visited us. An eye consultant and leading layman in the county heard from his wife of the proposed waiting upon God and that night on his way to a Baptist Church preaching appointment he joined me for prayer. Within less than a minute God gloriously filled him with the Holy Spirit. On the next Sunday the doctor's wife and a young lady health visitor were the only two who came and each received their baptism. Among others to receive have been two young boys, brothers of nine and thirteen years. I rejoice in the salvation of a lady after twenty-five years as an active Jehovah's Witness. Yet nothing seems to eclipse the night of my conversion and the following three successive nights when, because of the reality of my salvation, my mother, my two elder sisters and my elder brother received Christ in the mission to which we had been total strangers. One does not live in the past, nor for it, but gratitude and recollections of God's goodness spur one on to continue zealously to the end of the way.

H. W. Greenway leading the Trafalgar Square open-air meeting.





Margaret M. Ladlow's page

The Light of the World

Another Viewpoint

FOLLOWING the theme of my page last week, I want to share with you some lines from a poem which so tenderly conveys the message that the artist Holman Hunt expressed with his brush in his picture "The Light of the World." The book from which I am quoting was first published in 1920, yet over half a century ago the poet wrote of "all the problems of this present age." How would he view the problems of the seventies? No doubt, like many of us, he would be deeply shocked and disturbed. Here are the lines taken from the poem "The Light of the World," by H. W. Shrewsbury:

Before this door One passing by
Knocks, waits and listens to the cry
Of sobbing sorrow from within,
Of boisterous mirth or frantic sin;
The radiant halo round His head,
The bright beams by His lantern shed,
Proclaim His glorious sovereignty:
Light of the whole wide world is He.
A diadem adorns His brow,
A circlet once of thorns, but now
A golden crown; deep in His eyes
A look of pitying surprise
That grief or joy should be content
To dwell in this poor tenement,
Behind this weed-encumbered door,
Imprisoned thus for evermore,
When One stands here to lead the soul
Through midnight darkness to its goal.

. . . . . .

Behind this door—Humanity;
And all the problems of this present age,
The ripening of man's heritage,
Or thwarting of his destiny,
Find here their master key—shall He,
The light of all the ages, be
Henceforth thy guide—Humanity?

In the ensuing chapter the author sums up all he has tried to say in his poem: "A yet wider application may be given to this picture—the widest of all. It can be interpreted as Christ standing before the door of humanity, of humanity locked in with its passions and blindness and griefs and sins, living its poor, cramped life, yet with such infinite possibilities. And these weeds become then those dogmas of the Church, those unchristian ideals that have arrogantly assumed divine sanction and which have made it not easier but immeasurably more difficult for humanity to open this door and go forth to its Lord. Today, as never before, the Christ is knocking at the world's door—this poor, miserable, bloodstained hovel of a world. If only there were a response, if only the Christ-spirit entered into all nations, what a world this might be! What a large, free, glorious, triumphant life for humanity!"

Don't you say "Amen" to his longings? All right-minded people long for a good, wise leader to arise, or, as the jargon of today has it, for a superman to step on to the world's stage and take control. The Christian has inside information imparted by the Holy Spirit in the Word of God that one day, one glad day, the Lord of glory, God's Son, will assume authority. Then and only then will oppression end, justice be established, and darkness of mind and heart be dispelled. Righteousness will be the order of the day and the benefits of our King's reign described for us in the prophetic words of Psalm 72 will appear. Read it again and rejoice that a righteous, universal, beneficent, perpetual reign is to be enjoyed. Cry like David of old: "Blessed be His glorious name for ever. Let the whole earth be filled with His glory! Amen and Amen" (Psalm 72 : 19).

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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.2348

WANTED for Continental youth team evangelism July to mid-August, young men and women. Evangelise Europe on holiday. Leaders: John Wildrianne and Roy Jeffs. Send s.a.e. to E.E.S., 16 St. Catherines, Lincoln. C.2299

WANTED
volunteer secretaries to work at home typing out invitations to
PIONEER CRUSADES
WRITE:
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D.2381

ITINERARIES

Miss M. Hopper:
May 13, Wigan; 16, Blackpool Marton (11 a.m.), Blackpool Jubilee Temple (6.30 p.m.); 18, Liverpool; 19, Salford; 20, Chorlton-cum-Hardy; 21, Oldham; 22, Southport; 23, Accrington; 24, Ellesmere Port; 25, Glossop; 26, Macclesfield; 27, Crewe; 29, 30, Holy head.

Joseph Smith:
May 15-20, Cradley Heath; 22-27, Dudley; 29—June 3, Erdington; June 5-10, Mosborough.

BIRTH

DAVIES. On April 4th, to Michael and Heather (née Brown), of Sheffield Elim Pentecostal Church, formerly of Scunthorpe, God's gracious gift of a daughter, Penelope Claire.

DEDICATION

HAWKINS. Kathryn Elaina, daughter of Granville and Pauline Hawkins, was dedicated to the Lord on April 11th at Mountain Ash Elim Pentecostal Church. Officiating minister: Stephen C. Squire. C.2382

ENGAGEMENT

TURNER—PRICE. On March 23rd, Philip Jeffery, youngest son of Rev. and Mrs. E. J. Turner, to Elizabeth Ann, youngest daughter of Mr. and Mrs. L. D. Price. Both of Kensington Temple. C.2378

MARRIAGE

THOMAS—BAYLIS. On April 3rd, at Elim Pentecostal Church, Worcester, Peter David Thomas to Carol Mary Baylis. Officiating minister: T. H. Stevenson.

LATE NEWS

P. S. Brewster at Exeter for Devon and Cornwall Presbytery. Nineteen decisions on Sunday night.

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FULL DETAILS IN COMING EVENTS
Join us in grateful praise for fifty years of Pentecostal testimony
D.2374

COMING EVENTS

BIRMINGHAM, Kingstanding. May 16. Elim Pentecostal Church, Warren Road. Missionary Sunday. Speaker: Miss F. Grossen (Transvaal). At 11, 3 and 6.30.

BIRMINGHAM (Stirchley). May 22. Elim Pentecostal Church. Visit of Caerphilly Elim Choir. Preacher: J. E. G. Cooper. Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). At 7. May 23. In St. Andrew's Methodist Church (corner of Pershore Road and Cartland Road). Preacher: E. Smith. Convener: J. B. Coleman. At 6.30.

CARLISLE. May 16-20. Elim Pentecostal Church, West Walls. Preacher: H. W. Greenway. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30.

CRAWLEY. May 22. Dedication and opening of new Elim Pentecostal Church, Langley Drive, Langley Green. Preachers: G. Canty and J. Lancaster. At 3 and 7. May 23-25. Preacher: G. Canty. Sunday at 11.15 and 6.30. Weeknights at 7.30.

LEIGH-ON-SEA. May 29—June 2. Elim Pentecostal Church, Glendale Gardens. Fiftieth Anniversary Convention of the first Elim Pentecostal Church in England. Preachers: J. T. Bradley, C. J. E. Kingston, G. Stormont and Mr. and Mrs. H. Womersley. Saturday at 7. Sunday at 11 and 6.30. Whit Monday in West Leigh Baptist Church, London Road. At 3 (missionary rally) and 6.30 (refreshments provided between services). Tuesday and Wednesday. Missionary meetings with Mr. and Mrs. H. Womersley. At 7.45.

MAGHERA, Co. Derry, Northern Ireland. May 22. Another new Elim Pentecostal Church will be opened by A. Wilson (Irish Superintendent). At 3.30 and 7. Services continuing each night. Preachers: G. H. Wallace and W. S. Dempster. Sunday at 6.30. Weeknights at 8.

SOUTHPORT. May 22. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of Elim missionary Miss M. Hopper (Rhodesia). At 7.30. May 23. Sunday school anniversary, directed by David and Ruth Summerfield. At 6.30.

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D.2268

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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?

D.2308

ELIM YOUTH MOVEMENT MANUAL

PREPARATION

Weekly youth fellowship (Seniors)

AIM to create real spiritual fellowship by prayer and Bible reading. Informality will help new contacts to settle. Bible study should be simple, with discussion and debate. Timing should be arranged to suit local circumstances, e.g. midweek evening or Sunday teatime fellowship (an effective lead into the evening service).

Weekly youth fellowship (Intermediate)

Aim as above. Informality is still important, but there should be a different programme format, with singing, quizzes and L.P. records. An after-school fellowship is good, preceded by a group home-work session, held in schools if the local church is not suitable.

Youth clubs

Aim to provide a point of contact for the newly interested and an effective, continuous outreach. Activities can include indoor games and features of interest, such as photography. There should *always* be provision for an epilogue and spiritual counsel. Intermediate and senior clubs could be planned for the same evening at different times. It is important that strict age grouping be observed. These clubs are usually held in outside premises.

Monthly youth tea

Aim to bring all new members and youth club contacts together to introduce them to the Sunday evening evangelistic service.

OUTREACH

Coffee bar

This excellent means of reaching the senior and intermediate groups provides an environment they understand in which they can relax and so become receptive to the gospel. Timing will determine the age group you will reach; decide which group you are aiming for and plan accordingly. Conducting coffee bar evangelism is not easy. Write for full information to E.Y.M., P.O. Box 38, Cheltenham, Glos.

Modern gospel music

Most young folk will attend a musical evening where they will not attend a church service. Plan carefully, using only known, reliable groups and singers. Aim to present the gospel in a simple, modern idiom. Keep the standard high. Have short, clear testimonies in the programme.

Films

It is essential to use only films which are up to date and relevant. Films for the sake of films do more harm than good.

Youth dinners

This expensive method has limited scope, but it can be used to good effect at Christmas and other special occasions.

Barbecues

Essentials include a convenient place to have a bonfire. Prepare suitable refreshments. Personal testimonies, ample singing and a pungent epilogue are vital.

Rambles/car rallies

This is a good way to introduce people to fellowship with Christians and provides opportunity for personal witness. This can be linked with a barbecue.

On their own these ideas will not be effective, if used as part of **a prepared programme of promotion** they can be of real value.

THE END

SPURGEON AND SMOKING

"I saw in a shop window down the street a tin of tobacco and on it a printed card reading 'Spurgeon's tobacco.' When the Lord calls me Home shall I be remembered by the tobacco I smoked or by the Lord I preached? I can never again smoke to the glory of God." He picked up all his smoking paraphernalia and threw it on the fire. For nine months, to the day of his departure to glory, he never smoked again. (Attested by Dr Sale-Harrison, who was present when these statements were made by Rev. C. H. Spurgeon.)

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D.2367

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, May 10th Numbers 27 : 12-23

" A man in whom is the spirit " (v. 18).

Moses' disobedience in the Wilderness of Zin resulted in God debarring him from leading Israel into the Promised Land, but a leader was needed if they were not to be " as sheep without a shepherd " (v. 17). One of the only two men who had come out of Egypt and who would enter Canaan was chosen by God. Joshua, the spirit-filled Ephraimite, was charged before Eleazar the priest and all Israel to be their leader. None could replace Moses, but Joshua was given some of the prestige of the former, that the people " may be obedient." God has no intention that His work should revolve around one man, even a Moses. The Spirit leads through His chosen servants.

Tuesday, May 11th Numbers 32 : 1-15

" Shall your brethren go to war ? " (v. 6).

The temptation facing the tribes of Reuben and Gad to rest content with what they had while others fended for themselves is one that often faces the child of God. " I have arrived, so I am all right," is an ancient parallel to the cry " Every man for himself ! " Too many are content to foster their own spiritual lives while blissfully ignoring the battles in which their neighbours are hotly engaged.

Wednesday, May 12th Numbers 32 : 16-32

" Be sure your sin will find you out " (v. 23).

The tribesmen, who were to occupy the lands of the conquered kingdoms, faithfully promised to aid their fellows in their invasion and settlement of Canaan. Moses assured them of God's blessing if they would truly fulfil their promise, but if not their sin would find them out. It is impossible for sin to be hidden from the sight of God since He is the omniscient One. God's people ought especially to beware of rash promises. Disobedience has inescapable consequences.

Thursday, May 13th Numbers 35 : 9-28

" Ye shall appoint you . . . cities of refuge " (v. 11).

God commanded that cities of refuge be appointed so that the accidental slayer of a man could be safe from vengeance. This gave no protection to the murderer, since from the beginning of time God's unchanging law has been " The murderer shall surely be put to death " (v. 16). The one guilty of manslaughter had to abide in the city of refuge until the death of the high priest, when he would be free to return to his home (v. 2). Christ is appointed for us sinners as a place of refuge from the penalty of a broken law. In Him we must abide throughout the life of our great High Priest and abiding we are perfectly safe.

Friday, May 14th 1 Corinthians 1 : 1-9

" In everything ye are enriched by Him " (v. 5).

One of Paul's favourite themes is the richness of God's grace to us (2 Corinthians 8 : 9). God's standard of supply for all our needs is " His riches in glory by Christ Jesus," and these riches are " unsearchable." Here Paul especially thinks of that abundance of grace which ensures that " you are not lacking in any spiritual gift " (v. 7).

Saturday, May 15th 1 Corinthians 1 : 10-25

" But we preach Christ crucified " (v. 23).

In contrast to the petty bickering that marred the Corinthian Church, Paul points to the cross. There the secret of God's power and wisdom is displayed in the salvation of humanity. Though the world may see in the message of the cross foolishness and weakness yet it is wiser and stronger than men because it is God's appointed way of salvation. To the Jews' quest for Messianic signs and the Greeks' search for understanding Paul indicates the only adequate answer —Christ crucified. He is God's power and wisdom.

Sunday, May 16th 1 Corinthians 1 : 26—2 : 5

" Your faith should not stand in the wisdom of men " (v. 5).

Faith that is founded on human wisdom is certain to be found wanting. Paul was wise, having been taught by the learned Gamaliel, mighty, being a freeborn Roman citizen, and probably noble, being " a Hebrew of the Hebrews," yet he renounced all that he might be " in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (v. 30). Ignoring their Grecian love of rhetoric and philosophy, Paul proclaimed to the Corinthians the crucified Jesus, with the powerful confirmation of the Spirit.

WHY YOU SHOULD BECOME A CHRISTIAN NOW!

BY F. LAVENDER

2 Corinthians 6 : 2

IT is of the greatest importance that you should become a Christian **now** and I am going to give you four reasons to show you why.

First, because the Bible says that God loved you so much that He gave His only Son to save you from sin (John 3 : 16). You may be conscious of the failure of human love, but this verse contains the best news of all, because it tells of a love that will never fail. God loves you and offers to you the gift of His love. When you respond to that love, **life will be transformed** and you will walk in constant fellowship with your almighty Friend.

Second, the Bible also shows that the Lord Jesus died in your place (1 Corinthians 15 : 3). The final proof of love is the willingness to die for the one you love. Jesus Himself said : " Greater love has no man than this, that he lay down his life for his friend " and He proved for ever His love for you by giving His life for you. He died to take away your sins and bring you to God. You need to become a Christian **to show your gratitude** for the love of God and His Son for you.

Third, the Bible makes it clear that the way to God will not stay open for ever. Jesus is coming back again and, when He returns, the door will be shut (Matthew 25 : 10). Although we do not know the day of His coming, we realise that it is very near. If you are still outside when Jesus returns, it will be for ever too late. You need to become a Christian now because **the door may be shut** tomorrow.

Fourth, the Bible declares we must all stand before God to be judged (Revelation 20 : 10). You will be judged in particular for what you do with Jesus. If you have not asked the Lord Jesus to save you from sin, then you are not ready to meet God. You need to become a Christian **in preparation** for that great day.

It is of supreme importance that you should have peace with God and, because of the uncertainty of life, that you should be saved **now** from sin, for this prevents you from having peace. I urge you not to delay any longer. **Accept Christ as your Saviour.** Become a Christian now while God is still giving you the chance. Jesus has said : " The one who comes to Me I will never reject." The Bible declares : " **Now** is the accepted time, **now** is the day of salvation." **Turn your life over to Christ now. He is a mighty Friend who will never fail you. He will save you both for this life and for the life to come.**

I KNOW A NAME

I know a soul that is steeped in sin,
That no man's art can cure ;
But I know a Name, a holy Name
That can make that soul all pure.

I know a life that is lost to God,
Bound down by the things of earth ;
But I know a Name, a living Name
That can bring that soul new birth.

I know of lands that are sunk in shame,
Of hearts that faint and tire ;
But I know a Name, a mighty Name
That can set those lands on fire.

Its sound is a brand, its letters a flame
Like glowing tongues of fire.
I know a Name, a glorious Name
That will set those lands on fire.

AUTHOR UNKNOWN.

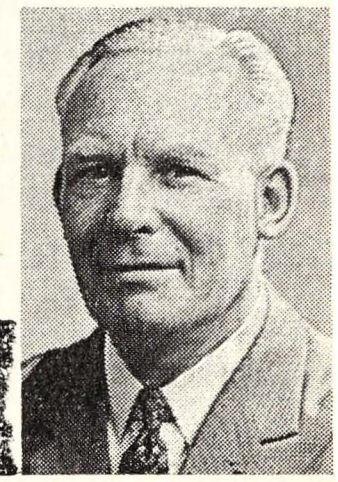
THE ELIM EVANGEL

Vo. LII. No. 20 May 15th, 1971 5p

Presidential address given at the 1971 conference

POTENTIAL

by A. A. BIDDLE



ONE of the most momentous statements in Israel's history is : " Moses my servant is dead " (Joshua 1 : 2). How shattering this must have been to Israel, especially at that time, poised as they were on the very threshold of the promised land. The leadership of Moses was unique, full of success, God-honoured. It came to its conclusion just when it seemed it was needed most and that by an act of God (Deuteronomy 34 : 5, 6). A somewhat similar thought is used by Peter on the Day of Pentecost (Acts 2 : 29-32). David, the greatest king of Israel, who reigned over more of the territory promised to Abraham than any other who came after him, a man after God's own heart, whose leadership was strong and successful, was dead and, as if to emphasise it, Peter said " and his sepulchre is with us unto this day." Peter flashing past all who followed David came to Christ, who, having died, was raised from the dead by God to be a Prince and a Saviour. Just as Joshua was potential material for Israel's conquest of Canaan, so the living Christ in the invading power of the Holy Spirit was the Early Church's potential. In that potential those early believers went forth clothed in the mantle of power to wield the sword of the Spirit. In fifty years they turned the world upside down, laid waste the citadels of Satan and established the Church in every sort of political, ecclesiastical and philosophical climate.

The Elim Pentecostal Movement has had in its past a similar history. We have been blessed by God with great, gifted pioneers, but they have passed on. We have arrived in our land to conditions which are Canaanite in morality and Rome-like in violence and paganistic outlook. There is, however, no need to fear the future or to become defeatist in our attitude. Christ is alive for evermore and the potential in Him can be realised by ordinary, Holy Spirit filled believers. This potential is God's answer to our times.

The story of Caleb must surely inspire us. At eighty-five years of age, as he gazed across Jordan, he heard of the passing of Moses. Forty years before he had said on his scouting expedi-

tion with the spies : " We are well able to overcome them." During those forty years he had lived among an unbelieving people. There had been great spiritual decline. Now Moses was gone But the old man knew His God and cried out for the hardest task—the capture and possession of the mountain called Hebron and the overcoming of its giants called the Anakims. He went over Jordan and conquered and possessed his portion. Caleb did not spend his time bewailing the height of the mountain, the difficult surroundings, the strength of the giants, or the weapons they possessed. He said " If so be that the Lord will be with me, then I shall be able to drive them out, as the Lord said." What a spirit of victory and consequently what a glorious victory this was. W. T. H. Richards wrote : " It was this conquering spirit that the Early Church possessed that enabled them to achieve great things against almost overwhelming odds." Paul gives us an insight into the situation of those early believers and how they reacted to it when he said in 2 Corinthians 4 : 8, 9 (Phillips) : " We are handicapped on all sides, but we are never frustrated ; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone ; we may be knocked down, **but we are never knocked out !** "

In the Acts we have the secret of the advance of the Early Church. Let us consider what they had in potential.

There was numerical potential, particularly in relation to soul-winning and discipleship. It is a sore point with some to refer to numbers. Some would make us believe that smallness of numbers is essential to the preservation of truth and purity of life. That is not according to the divine pattern. It is true that the beginnings may be small but the growth which follows should be greater by far. In the parable of the talents (Matthew 25 : 14-30) the two who doubled their potential were commended in these words : " Well done, good and faithful servant." It was the faithful who made a successful increase. The parable of the pounds (Luke 19 : 11-28) emphasises this point. Take, for example, the first one who had but one pound and had used it aright. The nobleman commended him for his faithfulness and made him ruler over ten cities. Again increase was coupled with faithfulness.

Look at the numerical potential and its increase in Acts 1 : 15 ; 2 : 41, 47 ; 4 : 4 ; 5 : 14 ; 6 : 7 ; 11 : 21 ; 16 : 5 ; 17 : 4.

In Elim we have the human potential : 3,000 Senior Crusaders, 1,100 Intermediate Crusaders, 2,600 Junior Crusaders, 3,900 Primary Crusaders, 16,000 Sunday school scholars, 2,500 Sunday school teachers. To these can be added our thousands of fine godly members, our missionaries and Lightbearers, over 300 ministers and leaders. Wesley said : " Give me 300 men who fear no one but God and hate nothing but sin, and I will turn the world upside down."

What then do we need ? The answer is that we need to realise the potential of Pentecost. We all need an outpouring of the power potential of the Holy Spirit. This involves speaking in tongues as an introduction to the miraculous. Speaking in tongues is a mighty miracle—it may be the last on the list, but nevertheless it is a colossal, fantastic thing. We must live in awe and wonder at such a miracle, for in such an attitude we shall reach out for a wider, more comprehensive manifestation of the miraculous. Acts 2 was God's answer to corrupt religious formality, militarism, paganism, and human philosophy. **It is still God's answer.**

Potential of itself is useless. What can release this potential ? The answer is almost too simple for words. Go back again to the Acts. I quote from Herbert Harrison : " **Prayer**—all real success starts here ! The stuff that lasts begins here. That first prayer meeting was an expensive prayer meeting. It cost them time, food, sleep, money. **Power**—in the first instance our greatest need is not better and bigger buildings, better organisation, more money, but power from on high. **Propagation**—120, 3,000, 5,000, multitudes —and so it goes on. Why ? You say the Lord added daily, He gave the increase, salvation is a work of God and a miracle, He must give the increase. All this is true . . . *but God has chosen to use human means in order to bring the miracle to pass.*"

It is said that the crowd who looked at Stephenson's Rocket and who laughed at its awkward, ungainly appearance declared " It will not start," but when the water was in the tanks and the fire was lighted in the boiler and it cruised away from its starting point they said " It will not stop." If we are at a standstill, **the potential is still there ;** all we need is the fire. Let us get fired up and we shall move forward at an ever-increasing pace.

In our homes, our mills, our shipyards,
In each shop and field and street,
There is God at hand to aid us,
And with Him is no defeat.

Church reports

ABERYSTWYTH **Pastor: S. D. Huntly**

Following the example of the Twenty Towns Crusades sponsored by the Evangelistic Committee, the Welsh Presbytery sponsored three similar crusades at Llantrisant, Porth and Aberystwyth. The crusade at Aberystwyth was conducted by Pastor John G. Cooper and a team of young men from Caerphilly. Blessing was experienced during the special meetings for prayer throughout the month of March before the crusade commenced. Enthusiasm among our church members was further generated by the distribution of handbills.

Attendances throughout the crusade were most encouraging. Each evening our church was filled to capacity. On the final Saturday evening we moved into the local parish hall, because our own church would have been too small. This too was well filled. Throughout the crusade God blessed the faithful ministry of the evangelist and his team. Souls were saved, one or two received healing and with others there was a quickening of their desire for the sanctifying work of the Holy Spirit in their lives. It was thrilling to see a man, who was contacted by the young men doing door-to-door visitation during the day, make his decision for Christ in the evening service.

We praise God that the blessing is continuing. Since the crusade many more new contacts have been made and are being faithfully followed up by our Pastor. This crusade has certainly been a blessing in our church and in the locality as people from the surrounding district gathered with us to seek the filling of the Holy Spirit. We believe that we shall yet see further fruit for the glory of God as a result. HUGH JONES.

LETCHWORTH **Pastor: G. S. Hillman**

Recently an after-church baptismal service was held when Pastor W. E. Dawkins, of Stevenage, baptised seven candidates from his church, including a mother and her two daughters. Pastor G. S. Hillman also baptised one candidate from Letchworth.

Sixty friends came from Stevenage and we rejoice that God is blessing the work there in a wonderful way. G. S. HILLMAN.

BELFAST (Ulster Temple) **Pastor: D. J. Ayling**

The Ulster Temple was built with conventions in mind. Its spacious size, its lawns and the park opposite all add to its attractions for such purposes. On Easter Monday, 1971, the scorching sun, the crowded services, the greetings of saints from all parts of Ireland, made it a day of days. It may be hard for Elim friends across the water to understand, but the troubled nature of our city and province only makes the desire for fellowship stronger than ever. Our numbers this year were the largest for many years. Everywhere was a feeling of growth and blessing. It is hard to put your finger on the cause, but you feel it just the same.

Was it the number of folk who passed through the waters at the great baptismal service in the afternoon? Over thirty followed their Lord in this step of obedience and twenty of them were men.

Was it the thrilling news that seven were baptised in the Spirit during the waiting meeting? Was it the introduction of the young singing group from our Elim "baby" church in Dundonald? Was it the announcement of the opening of yet another new centre in Maghera later this year? Was it the anointed ministry of Pastors S. J. Brown and A. D. Sandford as they spoke the word of God? It was all of these and more—the welding together of heart and soul by the gracious Spirit of God.

Our convention touched many lives outside our own fellowship. A Methodist minister's wife, who was healed in a rally in the Temple a few weeks ago, came back to the convention to follow Christ through the waters of baptism in obedience to Scripture. God mightily baptised her in the Spirit before the end of the day.

Cars stream home out into the country, the final clearing up goes on in the Temple by tired, happy workers, in other parts of the city fires begin to burn again as night falls, but in the midst of it all, we thank God for His great blessing upon His word and work. D. J. AYLING.

WATFORD **Pastor: R. Rees**

We are receiving much blessing at the hand of our God, for which we praise His wonderful name. Our family services on the first Sunday of each month have been a great source of encouragement, scholars and parents coming along in good numbers. There have been inquiries and decisions. On a recent Saturday we had a combined baptis-

mal service with the Chesham friends when five from Chesham and three from Watford were baptised. A full church enjoyed the blessing of fellowship. We also have some fine fellowship with the students from the London Bible College from Northwood. They are a source of much blessing.

On Easter Sunday we had a visit from Pastor L. Wigglesworth and R. Gull. We give praise to our God for His greatness and faithfulness.

L. G. V. TOOLEY.

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

"The Elim Youth Fellowship requests the pleasure of the company of Pastor and Mrs. L. C. Quest at our senior social." This invitation was given to senior members and friends of the Cheltenham church. What a feast and fellowship it was, very kindly arranged by the young people of the church to show in word and deed their love and thoughts for the older people. Our minds went back to 1920-21 when a pound of tea cost 2/4 and a quart of milk 11d. Things are different now! But the love of God is eternal, shown to us by the young people and enjoyed by the seniors.

We sat down to a very enjoyable meal, the pastor with us. The food was followed by a spiritual feast, the opening hymn being "We have an anchor that keeps the soul." The Crusaders sang "Each step I take." A duet was sung by one of the Crusaders and one of the guests : "We shall see His lovely face."

The Bible reading and message by one of the young men was taken from Hebrews 11. How appropriate was the closing hymn : "A wonderful Saviour is Jesus my Lord."

One thought of Paul and Timothy. What friendship and fellowship they enjoyed! To youth Paul said "Let no man despise thy youth" (1 Timothy 4 : 12), adding "Let the elders be counted worthy." *We fight the good fight of faith together.*

LEON C. QUEST.

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

Ealing has earned two commendations in the Civic Trust Awards for 1970.

The Elim Pentecostal Church, Northfield Avenue, West Ealing, received a commendation in Group A for a rebuilding. It was designed by Eric G. Broughton and Associates, Ealing. Group A includes new buildings, restorations and major alterations, in areas of architectural interest or natural beauty, which pay particular respect to the character of their surroundings.

The commendation regarding the church, which was originally a cinema, was won for the rebuilding of the front portion to provide additional accommodation on two floors.

The assessors' report says : "It is a simple piece of in-filling which does not overstate its own importance in an ordinary streetscape of small, intimate-scale commercial and residential buildings."

This is the twelfth series to be published and covers work completed between 1967 and 1970 in the Greater London area. The Corporation of London and thirty-two boroughs took part. A total of 374 entries were submitted, eleven from Ealing. Fourteen schemes received awards and forty commendations.

—*Midweek County Times.*

SILVERDALE **Pastor : D. S. Williams**

A recent Saturday night visit from the Crewe church brought us a variety of items including choral pieces, solos with guitar accompaniment, testimonies, including one from a fourteen-year-old boy which thrilled every heart, Psalm 23 recited by a six-year-old and Sunday school scholars with their teacher singing enthusiastically. Pastor D. Fenton gave a timely message and Mr. J. Talbot convened very ably. The Longton church also took our Saturday rally recently. With Pastor and Mrs. A. O. Johnson, they provided duets, testimonies, a solo and ministry. Mr. W. Hill convened in his unique manner. Refreshments were supplied by the sisters. It is apparent from the last two rallies that the more localised presbytery is a necessity.

We are delighted to report on the progress of our church, for we have been in continuous blessing for four months now. The communion services, the prayer meetings, the Bible studies and the offerings are all fifty per cent up. Sunshine Corner is in full swing. The Friendly Hour for the ladies and the youth meetings have been restarted. A very active girls' club with thirty members and the Saturday Fellowship have been commenced. Sick folk have testified to healing and precious souls have been saved. Much has been attempted and accomplished as the result of the tireless efforts of our minister, Pastor D. S. Williams. What more can we say but, "To God be all the praise and glory!"

E. ROWLEY.

PENTECOSTAL FULLNESS



by W. Dennis Bentley

PASTOR OF ELIM PENTECOSTAL CHURCH,
TREALAW, RHONDDA

WHAT kind of Pentecostal experience do we have ? This doctrine is precious. We should always try to keep standards and practice high in esteem.

HABITUAL

Some manifestations result from habit. The attitude " we must have it " can become a deadly disease. This destroys spiritual life. Such manifestations are powerless, lifeless, useless. Everyone knows what will happen next and waits for it to happen. When it does take place it brings a binding spirit, and not liberty.

This mars the testimony, for such manifestations are seen for what they are. Visitors are put off, instead of being convicted (1 Corinthians 14: 25). The Holy Spirit is grieved, and one questions whether the habitual manifestation is under the anointing power of the Spirit.

CARNAL

The Corinthian church was Pentecostal but full of carnality. There was division among the saints (1 Corinthians 1), showing lack of love. They were babes instead of full-grown children, showing a lack of spiritual growth (chapter 3). There was immorality, showing a low standard of Christian living (chapter 5). Christian accused Christian before heathen judges, showing a lack of wisdom and forgiveness (chapter 6). Disorder was allowed at the Lord's Table, showing a lack of godly fear and reverence (chapter 11).

Surely this was not a Spirit-controlled assembly. He is the Spirit of love, unity, truth and holiness. He is not to be treated lightly (1 Corinthians 11 : 34).

SPIRITUAL

This kind of Pentecostalism is genuine, true and energised and motivated by the Holy Spirit (1 Corinthians 12 : 1). Scripture gives the divine cure for habitual and carnal Pentecostalism. It was not the Gifts only but **spirituality** that Paul taught.

" As the Spirit gave them utterance " declares Acts 2 : 4. " Given by the Spirit " agrees 1 Corinthians 12 : 8. " In the Spirit " proclaims 1 Corinthians 14 : 2. " With the Spirit " 1 Corinthians 14 : 15 concurs. The baptism in the Spirit, the manifestations of spiritual gifts, individual, spiritual worship and prayer are seen to be by the unction of the Spirit.

A person who is anointed by the Spirit will see the glory as it is in Jesus Christ. Stephen, full of the Holy Ghost (Acts 7 : 55), saw Jesus in His glory at the right hand of God. The Apostle John, in the Spirit on the Lord's Day (Revelation 1 : 10), had a revelation of Jesus Christ. In the Spirit the Early Church was uplifted, given power to preach, grace to live and anointing to set free.

" God is in you of a truth " (1 Corinthians 14 : 25) will be the response to genuine manifestations of the Spirit ; they bring awareness of God. Those who do not believe will fall before the presence of God and those who are unlearned will understand and believe. This happens when God is in the midst (1 Corinthians 14 : 24, 25).

When the Spirit anoints and moves in His mysterious ways we will know the power of God (1 Corinthians 12 : 6) : " It is the same God which worketh all in all." When God inspires and energises His power is made known. It is so great that every need will be met. We are aware of His divine presence and power in our midst.

" True manifestations of the Spirit will sweep us up into the heights of glory and enthusiasm, melt with tenderness, and make us to tremble with awe."—Donald Gee.

WHAT IS THE COVENANT SCHEME ?



by JOHN C. SMYTH

(ADMINISTRATIVE SECRETARY)

ANOTHER Income Tax year has commenced. With all the efforts of the Chancellor of the Exchequer to relieve my tax burden I still do not like my earnings being taken away from the uses to which I would apply them. It is not that I object to paying income tax, but I do object to the money that God has enabled me to earn being used by others in activities which are contrary to a Christian's persuasion. This is one reason why the Covenant Scheme is so attractive. It enables the Christian to direct to the service of the Lord some of the tax he has to pay. This can only be done when one enters into a covenant deed with a charity such as the Elim Pentecostal Churches.

A number of questions inevitably arise when this scheme is considered. Here are some of these questions with the appropriate answers.

Q. How can I take advantage of this scheme ?

A. By signing a Covenant Deed with the Elim Foursquare Gospel Alliance.

Q. For how long must I sign ?

A. Seven years.

Q. If my circumstances change, or if I leave the district where I live must I continue paying ?

A. No, the church will never press payment.

Q. If I sign, is it possible for the treasurer to find out either how much I earn or how much tax I pay ?

A. Not under any circumstances.

Q. By how much would the church actually benefit if I signed a covenant ?

A. You can find out from the following table :

You pay the church weekly	£0.20	0.30	0.40	0.50	1.00
or annually	£10.40	15.60	20.80	26.00	52.00
We claim from the Inland Revenue	£6.57	9.87	13.14	16.45	32.90
Total annual income for the church	£16.97	25.47	33.94	42.45	84.90

Q. If tax is only 38.75p in the pound why can the church reclaim 63p ?

A. When you earn £1 you pay 38.75p tax and thus receive only 61.25p in cash. It is this 61.25p which you pay to the church, not the £1 you actually earned, therefore for every 61.25p paid to us, the church can reclaim 38.75p paid in tax, similarly for every £1 paid us, the church can reclaim 63p paid in tax.

Q. Does it cost me anything extra in addition to what I pay to the church if I sign a deed, as I understand that 2/9ths of my earned income is actually tax free ?

A. (a) If you are paying tax on unearned income, or on interest from investments, the signing of a deed costs you NOTHING ; (b) if you are paying tax on normal earned income it does in fact put your income tax up by roughly 15p per year on each £1 paid to the church.

Q. Can I reduce my church subscription to cover this extra expense and still help the church's income ?

A. Yes, you can, if you wish, counteract this extra expense by reducing your subscription by 15p in the £1, in which case signing a deed will cost you NOTHING, but the church will still gain by 50 per cent.

Q. Can I increase my subscription to the church during the seven years, if, for example, my circumstances improve ?

A. Yes, you can pay as much as you wish, but the church can only claim on the amount signed for in the deed. If, however, you decide to keep paying the additional amount you can sign a new deed for the difference and thus help even more.

Q. Can I include my missionary giving in the covenant ?

A. Yes, but only if you intend to pay at least the stated amount each year. You may pay more for a special appeal if so desired.

Q. Into which account is the additonal income received by the church paid ?

A. It is normally paid into the general offerings, but it can be paid into the funds of any

other of the church activities if you specifically request this. Note that **this can only be done annually** and the request must be made to the treasurer during March. The following year's income will revert to the general offerings unless the request is repeated.

Remember—a covenant is a covenant and means what it says. You undertake to contribute to your congregation no less than a certain total sum each year for seven years.

If after reading the above information you wish to take out a deed of covenant, will you please contact: The Accountant, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Gloucestershire, or your local church treasurer.

ANONYMOUS GIFTS

JANUARY 1971

Elim Missionary Society

		£
2593	S.E.22	5
2573	Southend	3
2630	Eastleigh	2

MARCH 1971

Elim Missionary Society

2719	Southend	5
2729	Two grateful ones	35
2809	South Woodford	10
2714	Gloucester	6
2754	Melbourne	50
2869	E.M.J.	2

Home evangelism

70.165	E.M.J.	2

APRIL 1971

Elim Missionary Society

2913	O.A.P., Birmingham	5
2926	J.H.	22
2942	An Irish Sister	5
2956	Debtor	5

college column

In July 1970 a group of second-year students graduated from the Elim Bible College. Some have become pastors of Elim Pentecostal Churches, some have returned to their own churches to be of service there, while others went back to their old jobs with a greater zeal to witness and a greater knowledge of the Word.

Among this group were two girls who answered the call of God to Mexico, Ann Smedberg from Los Angeles, California, and Margaret Ingle from Derby, England. These girls from totally different backgrounds were drawn together by a common desire to serve God.

Soon after leaving college Ann returned to California to make preparations. Margaret returned home immediately after she had graduated so that she too could get ready for Mexico.

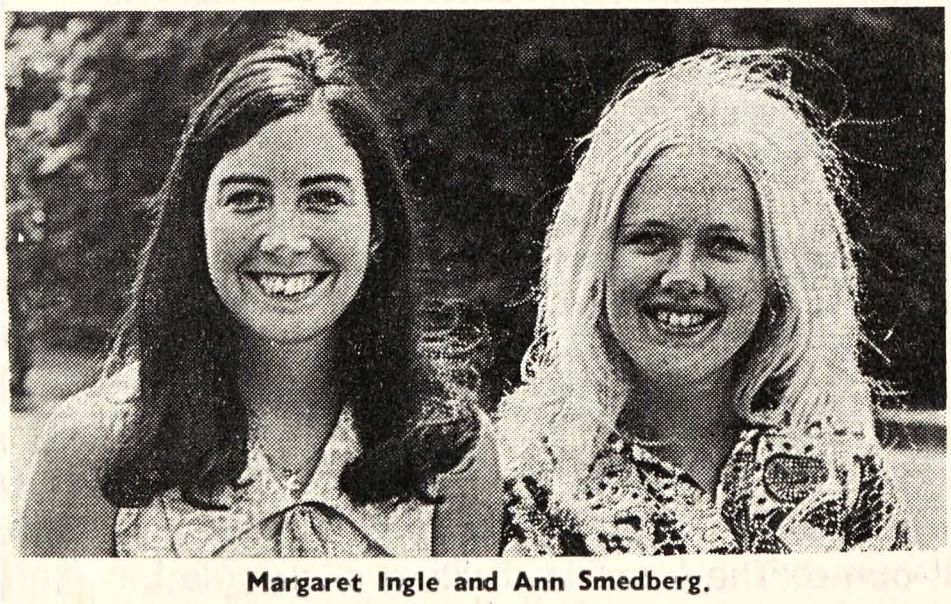
Within six months of leaving college Margaret left Heathrow Airport by jumbo jet and has been in America since January 1971. Not very long after arriving Margaret experienced her first earthquake in California. Since then there have been reports of small earthquakes and earth tremors daily.

Ann is still working, but both she and Margaret have linked up in evangelistic work. During their first week together they went into Mexico. They went again in April for a series of crusades. They will commence their ministry proper in Mexico in July, when they will engage in various forms of evangelism. Margaret is travelling around America with an evangelistic team visiting Richmond, Michigan, Delaware, New Jersey and many other places. In one day of door-to-door work and street witnessing they had the privilege of seeing thirty people come to know Christ as Saviour.

Margaret said in a recent letter: "The people are so religious, yet they are without God." These girls have answered the call of God. They have left loved ones behind. Let us pray for Margaret and Ann and for their families. Do not forget the Mexican people. Pray that God will bring them out of darkness into the light of His salvation.

RAYMOND CRADOCK.

Students go to Mexico



Margaret Ingle and Ann Smedberg.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE Ascension is an astounding fact of history and of spiritual truth which receives too little attention. True we make a great deal of Acts 1 : 11 as it affects the glory and truth of the second advent of Christ, but somehow we concentrate on Easter and Whitsuntide (Pentecost) to the belittling of the Ascension.

Perhaps the proximity of verses like Matthew 28 : 16-20 ; Mark 16 : 19, 20 ; Luke 24 : 50-53 to the descriptions of our Lord's appearances after the Resurrection tends to telescope all these happenings in our thinking to a few days or hours. The period between the rising from the dead and the going to be with the Father lasted for about six weeks, of course.

By comparing the records at the ends of the Gospels with Acts 1 we discover that the Ascension was accompanied by Christ's claim to authority—**all** authority—in heaven and in earth. The pre-eminence catalogued in Colossians 1 was His concern. The "name which is above every other name" of Philippians 2 was His right, His deserved acclamation, because of the ultimate surrender, the extreme love, of Calvary. There will be no world ruler worthy of the name except Christ, for Jesus shall reign.

He is the glory in Emmanuel's Land. To Him is given the seat of all authority in realms terrestrial, but also in spheres celestial. Hidden from our sight and knowledge, the heavenly realms are His domain. He stated His prerogative at the Ascension.

We have long felt that Ephesians 2 : 5-7 repays meticulous study. If "quickened" in verse 5 means that we share and partake of the Resurrection, then "raised us up" in verse 6 must mean that Christians, so to speak, ascended with Christ. "In the heavenlies" is our real abode. In Christ we are lifted up above—ascended ! This world is only our lodging-place.

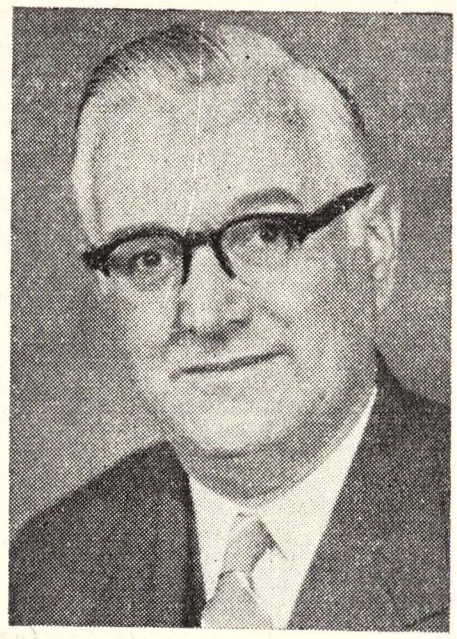
Then the Ascension must help us know the place to which Christ will return, the way in which He will come and the glorious, exhilarating truth that it will be "this same Jesus" who will come. The descent of our Saviour to the earth with His Church will be like the Ascension in reverse—except that He will return with His entourage whereas He ascended alone. He will not come to die, for the Ascension was the final seal of approval upon His finished work—but He will come to reign.

Do not let us stand gawping like the Apostles (Acts 1 : 11) ! He shall come. The hope is thrilling our souls !

THE UPLIFTED HANDS

by Gerald L. W. Ladlow

PASTOR OF ELIM PENTECOSTAL CHURCH, SALISBURY



" He lifted up His hands and blessed them . . . and (was) carried up into heaven " (Luke 24 : 50, 51).

" HIS hand is raised in blessing as he stands on the steps of the aircraft and looks towards the vast throng who have come to bid him farewell. To this great crowd of humble followers there will be for ever etched upon their memories the picture of this last act of the Holy Father before he leaves their land." So said the commentator as he enthusiastically described the closing moments of the pope's tour of Colombia. Be it far from me to pass judgment on the sincerity of either the pope or his followers, but I nevertheless find it difficult to believe that the head of a system so manifestly at variance with the Word of God can by this traditional pose of the uplifted hand impart the blessing of Almighty God !

There is a picture, however, of the true Head of the Church, our Lord Jesus Christ, which must have made an indelible impression upon those who witnessed it. On the hillside of the Mount of Olives, some two miles from Jerusalem, the privileged ones who had seen the risen Saviour gathered with Him. They heard His command to take the gospel to all nations, the glorious promise of enduement of power for the task, and the great assurance of His abiding spiritual presence to the end of the age. Then, as they gathered around Him, He gently ascended into the heavens with His hands outstretched in blessing, until at last the cloud hid Him from their view. *Those outstreched hands bore the nail-prints of Calvary.* No wonder the disciples returned to Jerusalem with great joy ! I feel that in all the subsequent events of their lives, midst trial, tribulation, sorrow, suffering, work and witness, the picture of the uplifted, nail-scarred hands was ever a source of inspiration.

I have often wondered if the sight of the ascending Lord brought back to their minds the scene described in Leviticus chapter 9. At the command of God, Moses carried out the ceremony of the dedication of Aaron as the high priest of the nation, then gathered the people together around the tabernacle and, for the very first time, Aaron offered sacrifice for the sin of the people. When the sacrifice had been offered we read : " Then Aaron lifted up his hands towards the people and blessed them . . . And Moses and Aaron went into the tent of meeting and when they came out they blessed the people, and the glory of the Lord appeared to all the people " (*Amplified Bible*).

Jesus the great High Priest offered the supreme sacrifice for sin at Calvary. On the Mount of Olives He lifted up His hands in blessing and went into the heavenly tabernacle, there to appear before God on behalf of all who will believe. " He went once for all into the Holies, not by virtue of the blood of goats and calves, but His own blood, having found and secured a complete redemption, an everlasting release for us " (*Amplified Bible*).

There is a glorious day coming when He will come forth from the heavenly tabernacle. This surely was the message of the glorified men at the scene of the ascension who said : " This same Jesus shall return in the same way in which you saw Him go into heaven." In that day He will come forth to bless the people and to bring the glory of the Lord to this sinful world, for, says the prophet, " the glory of the Lord shall be revealed and all flesh shall see it together." Until then, whatever may come to us how comforting is the knowledge that the nail-scarred hands are ever uplifted in blessing towards His people.

There for me the Saviour stands,
Shows His wounds and spreads His hands.
God is love, I know I feel,
Jesus lives, and loves me still.

COMFORT WITH STRENGTH

by David L. Mills

ELIM MISSIONARY, GHANA



AN unexpected, but unhappy use for "Ermintrude" came one Monday when she was used as a hearse. The fourteen-year-old son of a Koforidua member was taken to the local hospital at about 1 a.m. on a Monday morning with violent stomach pains. After treatment he was sent home and his father was advised to bring him back in the morning. At 8 a.m. they returned to the hospital. The boy was admitted, but he died only fifteen minutes later. The family was almost overwhelmed with shock and sorrow. Thus it was that "Ermintrude" acted as a hearse.

I got to know of the boy's death and by 9.30 a.m. was at the house talking to the father. Thank God for the "comfort and consolation of the Scriptures." We turned together to John 14 and the breath of the Comforter breathed over us.

In Ghana we live much closer to the facts of life and death. We have no undertakers to shield us from the awful formalities that follow death and no beautiful funeral parlours to help glamorise the departed. This is why, a few hours later, we were waiting, with friends and relatives of the deceased, outside the mortuary. Close female relatives had the task of washing the body and wrapping it in clean linen before the men placed it in the hastily prepared coffin. Vultures circling overhead and occasionally settling in the trees under whose shade we waited did nothing to lift anyone's feelings. **But in that situation the father turned to me and began to praise the Lord quietly for His comfort.**

The previous day, as on every Sunday afternoon, we had visited this same hospital to conduct a service on each of the wards. The boy's father had gone to a maternity ward with some members, while I was with another group in the other maternity ward. For his text he chose John 14 : 1 and spoke about the God of all comfort. He told me that before I had arrived on that Monday morning, a sister had visited him and turned him to the first verses of John 14 !

" And I tell you more : whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven. For where two or three come together in My name, I am there with them."

FAITH

What things soever ye desire, the word of God doth say,
Believe that ye shall have them, whenever ye do pray.
Blessed was she that believed, 'tis written in God's Word,
Because of her belief, a miracle occurred.

All things are possible to him that believeth,
He who has faith, many things he receiveth.
With a child-like faith, which never should waver,
He provides all our needs, our Father, our giver.

But a heart that is doubting, and entertains fear,
Has no room for faith, it will all disappear.
Therefore empty your heart of all but faith,
And your store will be plentiful, so God saith.

RUTH WINDSOR.

THE ASCENSION OF THE VICTOR

by B. L. T. WALL

PASTOR OF ELIM PENTECOSTAL CHURCH, WELLS, SOMERSET

TRIUMPH

OUR Lord's ascension is the divine pledge of our acceptance with God. Jesus entered beyond the veil on our behalf as the perfect representative Man through whom we have bold access to the throne of grace. The ascended Overcomer reigns supreme at God's right hand in power and authority as Lord and Christ (Matthew 28 : 18 ; Acts 2 : 33-36).

Before going to Calvary Jesus assured His disciples, " I have overcome the world," a magnificent claim triumphantly fulfilled over Satan, sin, death and hell (Hebrews 2 : 14-18 ; 4 : 14-16). His finished work at Calvary and post-resurrection appearances gave the disciples the victory. *They* became overcomers ! We need the overcoming life and, through Jesus, **we shall overcome** (Revelation 3 : 21 ; 12 : 11). We have been liberated from sin's dark dominion (Romans 6 : 14 ; Colossians 1 : 13), and placed under Christ's victorious banner of love. Having been both Offerer and offering for sin (Hebrews 7 : 24-28 ; 9 : 24-28 ; 10 : 10, 12-14), our reigning great High Priest and King has placed us under the dominion of His more excellent name (Hebrews 1 : 1-4).

PROMISE

Before the ascension Jesus promised the Holy Spirit's fullness (Luke 24 : 49 ; Acts 1 : 8), which the waiting Church claimed and received. The ascension was proved by the descent of the Holy Spirit in the full blessings of Pentecost, stirring the Church into vibrant activity. " The promise of the Father " empowered the Church in her proclamation of the victorious, joyful Gospel message, being manifested in fulfilment of Jesus' promises of greater works (John 14 : 11-12 ; Mark 16 : 20).

The great commission (Mark 16 : 15-20) demanded a Church fully prepared and equipped. The Holy Spirit applies the completed work of Christ's atonement through faithful witnesses declaring the gospel. Our Lord is actively engaged as heavenly Mediator and Intercessor on our behalf (Hebrews 7 : 25 ; Romans 8 : 34) and expects every Christian to be active in His service.

Our ascended great High Priest has made us priests and kings (Revelation 1 : 6 ; 1 Peter 2 : 5). We have been saved to serve in a priesthood that knows no limitations. The Old Testament priests were anointed to serve (Exodus 30 : 30) ; so was Christ (John 1 : 31-34 ; 3 : 34). As a royal priesthood (1 Peter 2 : 9, 10), washed in Jesus' precious blood (Revelation 1 : 5), we must claim our promised Pentecost and with a burning passion, serve as soul-winners for Him.

GUARANTEE

Jesus' ascension into glory guarantees His Second Coming in glory (Acts 1 : 11 ; Revelation 1 : 7). The Lord's Table reminds us of His atoning death, triumphant resurrection, ascension into glory, and of our joy-filled, upward look of anticipation—" till He come." His present glory is the divine pledge of our awaited glory (1 Thessalonians 4 : 13-18 ; 1 John 3 : 1, 2). There is a MAN IN THE GLORY perfectly representing what we shall be when He returns : " When He shall appear, we shall be like Him ; for we shall see Him as He is." Our victorious Lord will return in triumphant joy with all His saints to the Mount of Olives from whence He ascended.

Paul described Jesus' radiant glory as " above the brightness of the sun " at midday. What a blessed change awaits those whose faith rests in the ascended and coming King of kings (Daniel 12 : 2, 3 ; Matthew 13 : 43) !

Book reviews

Are These the Last Days? by Robert Glenn Gromacki. Published by Henry E. Walter Ltd. Price £1.50, postage and packing 8p extra.

This book, dealing with major prophetic questions, will surely find a place in the field of eschatological studies. Though some will not agree with every view set forth, it is written objectively and with careful documentation.

Let me whet your appetite with a brief reference to some of its thirteen chapters and the questions dealt with. In answer to the question "Why study prophecy?" the author makes it clear in his opening pages that such an exercise can be personal, practical and challenging. His views on Israel in the seventh chapter are clearly outlined and it is refreshing to follow his reasoned arguments for the repatriation of a scattered people in their own land. According to this writer, God has not finished with Israel! Dealing with the coming Antichrist he follows the futurist school of thought. Some may not accept his findings, but this writer is worth reading on the subject. The book ends with the hope that the author's work may be more than an "academic adventure," reaching beyond the head to the heart. I think it does just this and can recommend it.

W. J. MAYBIN.

Christ and the Sabbath, by Rev. James MacGregor, D.D. Price 5p, postage and packing 3p extra. **Keep Out.** Price 25p for 100. Both books published by the Lord's Day Observance Society.

These two booklets deal with the subject of the Christian Sabbath, but from different angles. James MacGregor gives an excellent exposition of the topic from a Bible standpoint. As the title suggests, the subject is closely related to Christ and one cannot help being impressed with the pages which show forth His character and His regard for the Scriptures. One could use this booklet with great profit in a Bible study group or in one's own personal study.

The second booklet deals with the subject of the Lord's Day from the angle of entry into the Common Market. Here is a concise, informative article on the composition of this Community and the possible effect that membership could have on the observance of the first day of the week. There may be occasions when this pamphlet could be used in personal work. Both publications are worth reading and are reasonably priced.

S. PENNEY.

The Infinite Guarantee, by Andrew Cruickshank. Published in the Lakeland Series by Marshall, Morgan and Scott. Price 40p, postage and packing 3p extra.

APART from the contents of this paperback, which deal with the last words from the cross, the name of the author, a popular television personality, will guarantee a considerable reading public. His many quotations from the pen of Soren Kierkegaard, the Danish theologian of the early nineteenth century, make interesting reading, though the Dane is suspect in the field of Biblical revelation and inspiration. While one cannot gainsay anything quoted in this volume, the caution must be sounded.

Though the book is thoughtfully written, the reader finds himself re-reading to follow the author in his rather unusual trends of thinking. I found myself disagreeing strongly with certain statements. For instance, he suggests that Jesus in His death was "completely powerless"; this is only true in so far that Jesus was devoted to His Father's will. The other side of the truth is that He had the power to invoke the incomparably superior forces at His command. Again I take issue when the author states that "there is no place in the New Testament where Christ ever proclaims His identity." Surely this does not bear investigation in light of the Gospel records. Dealing with the final cry from the cross, "It is finished," I fancy that that majestic truth is somewhat obscured. When he turns to the resurrection I am unable to decide what his precise views are on this important Bible truth. I finished with considerable disappointment.

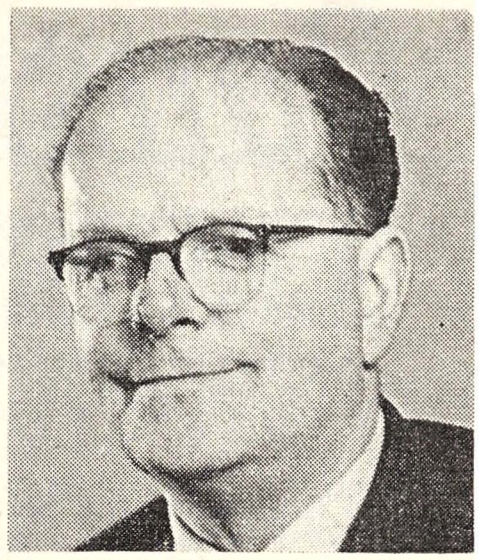
The author admits in his introduction that his examination is but "one man's view of the consequences for him of the last words from the cross." I cannot share all his views, but leave you to arrive at your own conclusions.

W. J. MAYBIN.

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

ELIM MISSIONARY SOCIETY FEATURE

"They shall be comforted"



Report by LESLIE WIGGLESWORTH
(E.M.S. SECRETARY)

ONE after another they came and we could not do a thing to help—except pray. It was a time when we really had to cast all our care upon the Lord. Thousands of miles separated us from the tragedies and only the knowledge that God heard our cries eased the ache in our hearts. Within a few hours we learned that a beloved Congo pastor had been beaten to death, that one of our mission babies had died and that a leading pastor had been killed in Brazil. On top of other matters the news crushed us for a while, but, as we tried to enter into the sufferings of the bereaved, **we realised that only Christ was able to succour them. His experience of suffering and death makes Him able to ease the pained heart.**

CONGO

Riding along a bush path on his motor-cycle, intending to visit one of the schools near Kipushya (our old station), Jean, the district schools inspector and a fine Christian, collided with a young girl, who ran out of the long grass. She fell, apparently hurt, and, before Jean could do anything, he was set upon by her relatives and severely beaten with sticks. This brutal attack caused his death, the loss of a Christian gentleman and a respected official.

RHODESIA

Little Paul McCann was playing around on the Inyanga North mission compound when a thorn pierced his foot and became deeply embedded. The family moved to Rhodesia to work in the Emmanuel Secondary School in January 1970 and were fitting into the scheme of things happily. Then, without warning, tragedy came for three-year-old Paul. The thorn had to be removed under anaesthetic and the little fellow died on the operating table. He was apparently one of the very few who are allergic to anaesthetic, a condition not possible to diagnose.

BRAZIL

Pastor Pedro Domingues had attended a service at the Socorro Church in Sao Paulo, Brazil, and was cycling home to his own church at Jardim Sao Luiz. Suddenly a car ran into him from the rear and he was flung from his bicycle. His head hit the kerb and the impact killed him immediately. The family waited all night for his return and only learned of the accident the next morning. Pastor Henry Jeffery has lost a valued friend, a leader in the Brazilian work. Pastor Domingues's flock has suffered a great deprivation.

These events shock us, but what must the loved ones, the bereaved be suffering ? What can we do but call upon the mercy and grace of the Lord ? He will comfort them. We trust that 2 Corinthians 1 : 2-7 will be very precious to them.

Lip confession

A wealthy Bostonian converted at one of Mr. Moody's meetings resolved to keep his conversion secret. At an aristocratic dinner-party at which he was present the conversation turned, with ridicule, on Mr. Moody, and then passed into sneers at our Lord and His cross ; until, with the new life in him able to bear it no longer, the gentleman rose, trembling in every limb, and exclaimed : " I do not wish to seem rude, but I can be silent no longer. The old ' tabernacle ' at which you are sneering is the spot where God showed me my sin, and where He led me to Christ, whom I believe to be the very Son of God, and in whose merits and blood I am resting for pardon and life. As I do not wish to disturb the freedom of your party, I beg my host's leave to retire from this table."

Consider !

Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace ;
Streams of mercy, never ceasing,
Call for songs of loudest praise.

And from the second stanza:

Jesus sought me when a stranger,
Wand'ring from the fold of God ;
He, to rescue me from danger,
Interposed His precious blood.

A sobering prophecy brought the author of this hymn of thanksgiving to the Lord, and another prophecy written into the hymn itself described his later departure.

Robert Robinson, a Norfolk lad, had a godly mother who longed to see him become a Church of England clergyman. Poverty forbade this, and at the age of fourteen he was apprenticed to a barber in London. When seventeen he heard this patent prophecy from a drunken fortune-teller whom he and his companions had succeeded in intoxicating to make fun of her predictions: "You shall see both your children and your grandchildren."

Instead of amusing him it turned him to serious thought, and a sermon by George Whitfield on May 24th, 1752, brought him to conversion. Six years later he wrote the hymn that is associated with times of thanksgiving on many continents.

Towards the end of Robert Robinson's life he succumbed once more to frivolous habits, and these words in his hymn of thanksgiving became a sad reality:

Prone to wander, Lord I feel it,
Prone to leave the God I love.

Near the end of his life a stranger on a stage-coach, completely oblivious to his identity, mentioned the song as having been blessed to her soul. Robinsin confessed with agitation and remorse: "Madam, I am the poor, unhappy man who composed that hymn many years ago ; and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

Worshippers who sing the words of Robert Robinson might do well to remember that it takes the same intensity of desire to maintain fellowship with God as it did to initiate it.

Letter to the Editor

DEAR SIR,

Through the medium of your columns I would like to thank the Principal of our Bible College, G. Wesley Gilpin, for his recent article entitled "Charismatic Crossroads" (ELIM EVANGEL, March 27th, 1971).

Such a statement from someone of his executive position and wide experience has been long overdue. It has to be stated plainly that speaking in other tongues is not the only criterion of being Pentecostal. We must ask ourselves and those who claim to be part of the charismatic revival movement "What gospel do we preach ?" Even if a person speaks in other tongues, but preaches "another gospel" the Bible says "let him be accursed" (Galatians 1 : 8).

We thank God for those born-again believers in some of the historic denominations who are receiving a genuine Pentecostal experience akin to Acts 2 : 4 and we enjoy fellowship with many such, but gospel truth must never be sacrificed for some form of charismatic ecumenicity.

Thank you, Mr. Gilpin, for your timely exhortation.

Yours very sincerely,
STEPHEN D. HUNTLY.



ELIM DIVINE HEALING PRAYER PARTNERSHIP

"How great is our God ! We have been praying for a man for over three years. It was said that he would never get better. He has had a severe skin disease. Praise God, he was brought out of hospital last Wednesday after three years and nine months. My wife and I have visited him regularly and we were able to testify as to how the Lord can heal. The man admits that this is a work of God. He had said that there was no God, but now he believes" (Staffordshire).

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

offering praise with voices, and instruments, and making melody with all your heart to the Lord."

Is there any nobler way to show reverence ? To revere is to regard with awe and respect, to honour, to adore. In what other ways can we express these sentiments ?



Margaret M. Ladlow's page

WHAT IS REVERENCE ?

SINCE my return from Ghana I have missed the sunshine, warmth and colour, the cheerful, noisy atmosphere, the friendliness of the folk and the joyful spontaneity of their worship, whether in church buildings or out in the bush under palm leaf canopies. I never attended a church where there was any semblance of ritual. I never saw any ornate or luxurious furnishings—mostly there were just the essentials—but the fervour of the people outweighed and superseded all lesser considerations of outward form and external surroundings.

The first principle in worship is *that it is a matter of the heart*. Even when taking into account their different temperaments and modes of expression, we can learn much from our African fellow believers. Today I listened again to a recording of a wonderful service that we had taped just for the sheer joy of capturing the praise of God's people. Full-throated singing, clapping, tambourines in full play, steady beat of the double bass, fervent shouts of " Praise the Lord " are an inspiration. I could almost see the shining, upraised faces and sense the vigour and movement as the people sang and clapped and the deaconesses swept out to the front to dance before the Lord with true African grace. Yet there was no confusion or lack of discipline, and when the time came for the Word of God no inattention or lethargy, but out came Bibles, notebooks and pens.

What is reverence ? A visitor to our Salisbury church remarked that he enjoyed our service, particularly the sermon, but the clapping created a lack of reverence. I cannot think why. What is our standard rule of reverence ? How is it measured ? By what criterion do we assess what is reverent and what is not ? When did the idea creep in that a deathly hush, dirge-like singing and silent prayer constitute reverence ?

The Old Testament description of worship comes out strongly on the side of joyful, musical corporate worship. When the ark had been made, the laws of God given and the nation thus welded together, God instructed Moses to teach a great song to the people and thus instituted the pattern of worship. Read the glorious words in Deuteronomy 32 : 1-42 and imagine the volume of praise as the people sang. Israel's greatest king had a very active part in establishing the form of worship used later in their history when the temple was built. He organised the choir and the music. Four thousand men, among them 288 talented singers, were chosen to lead the praise with musical instruments. In 1 Chronicles 25 we learn of musicians who, filled with the Holy Spirit, sang, prophesied and played their lyres, harps and cymbals under divine inspiration, giving thanksgiving and praise to God.

Courageous Nehemiah, when restoring the temple worship, remembered the example of David and Asaph and joy abounded as the people were led in praise once more. Women and children shared in the rejoicing. The sound was so great that " it was heard afar off." I suppose they remembered too the words of Psalm 47 : 1 : " O clap your hands all you peoples, shout to God with the voice of triumph and songs of joy " and the exciting exhortation given in Psalm 150. The traditional attitude of reverence is certainly shaken when we read : " Praise the Lord with the loud clashing cymbals " !

A further development of this is to be found in Acts 4. The company of believers lifted up their voices together in prayer, followed by the wonderful filling with the Holy Spirit, the place where they were assembled being shaken by the power of God !

I particularly want to mention the choice wording in *The Amplified Bible* of Ephesians 5 : 18, 19, which surely epitomises the very essence of true worship : **" And do not get drunk with wine, for that is debauchery ; but ever be filled and stimulated with the Holy Spirit. Speak out to one another in psalms and hymns and spiritual songs,**

(*continued opposite*)

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ITINERARIES

Miss M. Hopper:

May 18, Liverpool; 19, Salford; 20, Chorlton-cum-Hardy; 21, Oldham; 22, Southport; 23, Accrington; 24, Ellesmere Port; 25, Glossop; 26, Macclesfield; 27, Crewe; 29, 30, Holyhead; June 1, Marton; 2, Jubilee Temple; 5, 6, Wigan.

Joseph Smith:

May 15-20, Cradley Heath; 22-27, Dudley; 29—June 3, Erdington; June 5-10, Mosborough.

BIRTH

DAVEY. On March 29th, to Gordon and Hilary Davey, of Elim Pentecostal Church, Plymouth, a daughter, Sara Leigh, a sister for Nicola.

DEDICATION

HATHER. On April 18th, at Elim Pentecostal Church, Sandiacre, Paul Robert, son of Mr. and Mrs. R. Hather, was dedicated to the Lord. Officiating minister: P. F. Sanderson. C.2385

MARRIAGES

COWDERY—EDWARDS. On April 17th, at Elim Pentecostal Church, Plymouth, Paul Cowdery to Mary Edwards. Officiating minister: L. P. Cowdery.

PRICE—EDWARDS. On April 24th, at Elim Pentecostal Church, Kingston-upon-Thames, Robert Garry Price to Anne Isobel Edwards. Officiating minister: H. Palliser.

SILVER WEDDING

HUNTER—TILDEN. On April 18th, 1946, George Hunter to Cherry Tilden at Zion Mission. Officiating minister: M. Uglow. Members of Elim Pentecostal Church, Plymouth. C.2387

WITH CHRIST

SMALL. On April 17th, Mrs. L. Small, aged 76, member of Elim Pentecostal Church, Plymouth, passed into the presence of the Lord. For ever with the Lord. Officiating minister at funeral: L. P. Cowdery.

DEDICATION AND OPENING
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COMING EVENTS

BIRMINGHAM, Kingstanding. May 16. Elim Pentecostal Church, Warren Road. Missionary Sunday. Speaker: Miss F. Grossen (Transvaal). At 11, 3 and 6.30.

BIRMINGHAM (Stirchley). May 22. Elim Pentecostal Church. Visit of Caerphilly Elim Choir. Preacher: J. E. G. Cooper. Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). At 7. May 23. In St. Andrew's Methodist Church (corner of Pershore Road and Cartland Road). Preacher: E. Smith. Convener: J. B. Coleman. At 6.30.

CARLISLE. May 16-20. Elim Pentecostal Church, West Walls. Preacher: H. W. Greenway. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30.

CRAWLEY. May 22. Dedication and opening of new Elim Pentecostal Church, Langley Drive, Langley Green. Preachers: G. Canty and J. Lancaster. At 3 and 7. May 23-25. Preacher: G. Canty. Sunday at 11.15 and 6.30. Weeknights at 7.30.

HEREFORD. May 15, 16. Elim Pentecostal Church, Clive Street. Conference reports by A. E. Andrews and R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30.

LEIGH-ON-SEA. May 29—June 2. Elim Pentecostal Church, Glendale Gardens. Fiftieth Anniversary Convention of the first Elim Pentecostal Church in England. Preachers: J. T. Bradley, C. J. E. Kingston, G. Stormont and Mr. and Mrs. H. Womersley. Saturday at 7. Sunday at 11 and 6.30. Whit Monday in West Leigh Baptist Church, London Road. At 3 (missionary rally) and 6.30 (refreshments provided between services). Tuesday and Wednesday. Missionary meetings with Mr. and Mrs. H. Womersley. At 7.45.

MAGHERA, Co. Derry, Northern Ireland. May 22. Another new Elim Pentecostal Church will be opened by A. Wilson (Irish Superintendent). At 3.30 and 7. Services continuing each night. Preachers: G. H. Wallace and W. S. Dempster. Sunday at 6.30. Weeknights at 8.

RYDE, Isle of Wight. June 1-6. Elim Pentecostal Church, Albert Street. Fortieth church anniversary. Tuesday to Friday at 7.30. Saturday at 10 a.m.: Study Day on Paul's Life and Teachings; at 7 p.m.: United Pentecostal Rally. Sunday at 10, 11 and 6.30. Preachers: G. S. Hillman, L. Knipe and J. J. Way (former ministers).

SOUTHPORT. May 22. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of Elim missionary Miss M. Hopper (Rhodesia). At 7.30. May 23. Sunday school anniversary, directed by David and Ruth Summerfield. At 6.30.

WHITSUN CONVENTIONS

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Preachers: J. McBurney and J. J. B. Hounsome. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments between Monday meetings.

CLACTON. Elim Pentecostal Church, Hayes Road. Preacher: T. W. Walker. Convener: H. Burton-Haynes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preacher: S. Beresford. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday to Thursday at 7.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preachers: H. Toft and J. Grisedale. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tea provided between services on Monday.

GUERNSEY, St. Peter Port. Eldad Elim Pentecostal Church, Union Street, just off The Grange. Preacher: H. Palliser. Convener: S. Penney. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Thursday at 7.45.

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Preacher: J. C. Kennedy. Saturday at 7. Sunday at 11 and 6.30.

LIVERPOOL. Elim Pentecostal Church, Jubilee Drive, Kensington. Convention and minister's fifth anniversary. Preacher: G. N. Backhouse. Sunday at 11 and 6.30. Monday at 7.30. Weeknights at 7.45.

PLYMOUTH. Elim Pentecostal Church, Notte Street. Preacher: E. J. Jarvis. Sunday at 11 and 6.30. Monday to Wednesday at 7.30.

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Preacher: F. H. Coleman. Convener: J. C. Kennedy. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided between the services). Tuesday at 7.30.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Church's thirteenth and minister's first anniversaries. Preacher: G. W. Gilpin. Musical items on Saturday by Lowestoft Gospel Fellowship Choir. Saturday at 7.30. Sunday at 11 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Preachers: Pastors W. J. Allen, Newton and Davies. Sunday at 6.30. Monday at 3 and 6.

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WHIT-SUNDAY MAY 30th

Success

by J. BRISTOW

Pastor of Elim Pentecostal Church, Bridgend

I WAS queueing to pay for my items in a Lyons tea shop at London's Notting Hill Gate one afternoon, when I noticed a little woman staring at me. As I was leaving the shop this unknown lady spoke.

"Please forgive me for staring at you, but I could not help noticing the shape of your head," she said.

Did she mean it was big ?

She explained that she was a phrenologist. She gave me a description of my character and personality by referring to the obvious (to her) tell-tale signs in my sunken eyes, high forehead and so on, her finger pointing to these anatomical features as she spoke. The little woman concluded her scrutiny by saying "You will do well in life if you hitch your wagon to the stars."

I did better than that ; I hitched my wagon to God. This makes any man successful. Paul wrote in Romans 8 : 28 : "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

An elderly businessman told me of how he started out in business after World War II with nothing and that over the years he had built himself a prosperous concern.

"You must have a sense of satisfaction," I said.

"No !" he replied. "I have a feeling of wasted years. I have been so absorbed in my work that I did not notice the world passing me by. Now I am approaching retirement and I have missed out in life."

That man was unsuccessful. He had achieved a measure of material prosperity, but had failed to fulfil or even to find God's purpose for his life.

Any man who is committed to Christ will have a successful life, because his life will be under the management of God. God is not limited or hindered by time, weather, death or anything ; He is quite capable of finishing what He begins. When the Lord saves a person, that person is not then neglected by the Saviour and then left to find his own way to heaven. He becomes part of that wonderful plan of God to take sin-distorted men and women and make them like His Son, Jesus. The realisation of His work and planning will be seen on the day when all the redeemed will gather before Christ, for God will openly declare them to be His family, His sons.

With confidence Paul wrote : "And I am sure that He who began a good work in you will bring it to completion at the day of Jesus Christ" (Philippians 1 : 6).

That is success. It is God's purpose for your life successfully acomplished by His own power. He will do it, if you let Him. True success is expressed in spiritual terms. It is the outworking in experience of eternal, abundant life in Christ.

ELIM'S

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, May 17th 1 Corinthians 2 : 6-16

" God hath revealed them unto us by His Spirit " (v. 10).

The realms beyond the investigations of human minds are disclosed to men only by the Spirit (v. 14). The Spirit thoroughly knows all that God has prepared for His own and imparts this wisdom to spiritual men (v. 10). Being men we understand men, being possessed by God's Spirit we understand the things of God. " God alone can speak truth about God " (Pascal). Only by the anointing of the Spirit can we communicate the things of God to others (v. 13) and see things from Christ's point of view (v. 16).

Tuesday, May 18th 1 Corinthians 3 : 1-17

" The temple of God is holy " (v. 17).

God's people are marked out to be His temple indwelt by the Holy Spirit (v. 16). As God's building they rest on the one sure foundation—Christ Jesus (v. 11) and are summoned to participate in the building of holy lives (vv. 9, 10). Tragically, the Corinthians, by their worldly conduct, were hindering instead of helping God's work in their lives. Irreparable loss will be disclosed at that day when men's works are tried by fire (vv. 13-15). Holy living alone is acceptable to God.

Wednesday, May 19th 1 Corinthians 3 : 18—4 : 5

" All are yours ; and ye are Christ's " (vv. 22, 23).

Why should the child of God be concerned about the opinions of this world when all things belong to him because he belongs to Christ ? The believer's relationship with Christ finds its counterpart in Christ's relationship to His Father. " I am in the Father," He declared, and " I in them, and Thou in Me." Although all things are ours, as the servants of Christ we are required to act as faithful stewards, not as lords and masters. " One is your Master—Christ." Judgment is the prerogative of the coming Lord, who sees even the hidden things and will reward men fairly (v. 5).

Thursday, May 20th 1 Corinthians 4 : 6-21

" We are made a spectacle unto the world " (v. 9).

No man likes to make a spectacle of himself, least of all a proud Israelite like Paul, but, for Christ's sake, he was prepared to be classed as a fool, to be despised and treated as the scum of the earth (v. 13). All that he suffered was for the benefit of his children in the gospel, especially the arrogant Corinthians. Proud they were, but the real test was not talk, but spiritual power (v. 20). Though indeed " spectacles unto the world, and to angels, and to men," upon these persecuted apostles of Christ rested God's power.

Friday, May 21st 1 Corinthians 5 : 1-13

" Purge out therefore the old leaven " (v. 7).

In Scripture leaven is often likened to evil. Jesus warned His disciples to " beware of the leaven of the Pharisees (hypocrisy), and of the leaven of Herod (materialism)." Paul exhorts the Corinthians to remember Christ's death " not with the old leaven (lawlessness), neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth " (v. 8). This meant a clean break with the prevalent immorality that the testimony of the Church be not marred. There can be no harmony between God's people and those who follow the evil practices of this world.

Saturday, May 22nd 1 Corinthians 6 : 1-11

" And such were some of you " (v. 11).

The tremendous contrast between what we once were and what we now are should be apparent to all who know us. This radical change has come about because we are washed, sanctified " in the name of our Lord Jesus, and by the Spirit of our God " (v. 11). Even the least esteemed believer is capable of discerning between right and wrong (v. 4). The saints of God will be called upon to participate in Christ's judgment of the world and of the angels. Let us live as " those who have their faculties trained by practice to distinguish good from evil."

Sunday, May 23rd 1 Corinthians 6 : 12-20

" Know ye not that your body is the temple of the Holy Ghost ? " (v. 19).

This is " the noblest conception of the human body ever expressed in language " (R. Earle). Many religious people fall into the trap either of despising and neglecting their bodies or of pandering to every appetite, but not so the Christian called upon to glorify God in his body (v. 20). Paul based his uncompromising denunciation of immorality and libertinism on this premise that the Christian's body is the shrine of the Holy Ghost. " The body is not meant for immorality, but for the Lord " (v. 13). We are not our own, for we are bought with a price—the blood of Christ !

When is a cowslip not a sweet violet?

Asks MICHAEL W. CARR

The simple, possibly confusing answer to this question, supposedly about horticulture, is a problem of **sewage disposal**! Uckfield Rural District Council prepared a scheme for discharging 6,000 gallons of treated sewage adjacent to a high-class residential estate. The occupiers objected to this proposal, even though the council promised to spray the medium with the smell of cowslips! Angry householders said that even if it smelt of sweet violets they did not want it; besides, it **was not theirs**!

The Bible tells us that a man called Jacob dressed himself with the skins of newly-killed kids in order to smell like his farmer brother, Esau. His deceitful guise was successful for a short time, but the condemnation of Scripture is plain. He might be different on the outside, but the inner sphere of the soul was unchanged. Many try to dress and perfume sin, but you cannot scent the soul. An elegant exterior is often the doorway to a sepulchre: "As a man thinketh so is he." The wilful, woeful rebellion that smudged God's word in Eden lurks beneath the painted scene of every pretty thing. Society men endeavour to display a "cowslip" delusion to satisfy God's moral standard, but God has looked past the Sinai Law to the inner tablet of the heart, where it is written plain—**the whole history of man in a single soul.** "The heart is deceitful above all things and desperately wicked." **Dare we argue?**

So many so carefully disguise the inner putrefaction, but whatever pains are taken to envelop the central seat of disobedience they **are still sinners.** You cannot alter what you are; only God can. He settles this situation by getting inside and changing the centre substance of the heart. The innate quality changes; a person is recreated into a new image. New life is dropped into the soul centre and ripples through the farthest boundaries of the bodily form. The divine principle performs a thorough metamorphosis. **God's highest motive becomes man's utmost aspiration.**

Sin, whatever its content, is more readily acceptable if it is our own. How easy it is to discriminate against others, but to stand in the same shadow! Nathan said: **"Thou art the man."** Its echo ricochets through every heart. In pointing to others we daub our own souls with judgment.

The trouble with trouble is that it is a mirror; we are our own enemies. We blunt our consciences by reasoned argument—everything doubtful is made to fit the case bending the rays of God's revelation through suspect prisms of interpretation. We look both ways at once and fail to see a proper image.

Let the same intolerance shown at others' misdemeanours be levelled at our own transgression. It is easy to be dispassionate over personal sins, but **when He comes He leads us into all truth, shows us the magnitude of error, and leads us to repentance.**

GOSPEL BY 'PHONE

A Christian telephone service, which has been of help to many people in other parts of the country, will shortly be in operation in the Harlow area of Essex.

Called "Message," the service makes available to callers a two-minute taped message from the Bible written and recorded by members of the Harlow Area Evangelistic Fellowship, who are sponsoring the venture.

The recordings are placed (a fresh one each day) in a telephone answering machine which operates every time the "Message" number is dialled.

If a caller requires further spiritual help another number is given which will be manned by those Christian groups participating in the service. "Message" is aimed to start late in the summer.

THE ELIM EVANGEL

Vol. LII. No. 21 May 22nd, 1971 5p

ELIM MISSIONARY SOCIETY FEATURE PHOTOGRAPH



Some of our missionaries in South Africa work among people such as these members of the Ndebele tribe.

Proclaiming the Truths of Pentecost

THE CALL TO DISCIPLESHIP



"Follow Me" (Matthew 19 : 21)

by H. BURTON-HAYNES

PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

YOUTH is the time for building castles, the time when life plans and ambitions for future careers fill the mind. Adolescence is the period for adventure.

Recently I read a thrilling book describing the gallant adventures of Columbus, who set sail in quest of a new world. This intrepid mariner and explorer was a visionary. In imagination he could see the shores of a new continent beyond the distant horizon, which some feared to cross lest they should pitch headlong over the edge into the depths of abysmal space. His vision was not an illusion of the mind ; it was inspired by mature thought and mathematical calculation. Translating his vision into action, Columbus, with a small expedition of three ships, set out on his great adventure. His noble attempt was crowned with success.

Normal, full-blooded youth pulsates with the desire to attempt and achieve. Christianity offers adventure of a different order under the inspiring leadership of the Lord Jesus Christ. Christian literature abounds with stories of those who hazarded their lives and lost them for the name of Jesus Christ. The gospel of Christ should appeal to modern youth because of its challenge to daring and courage, but the applause and honours of the world will not necessarily follow. Faithful, distinguished service for the great Captain of our salvation will be acknowledged before the assembled hosts around the throne in the day of His reward.

The world has departed from and virtually overturned moral standards. "Civilisation is in peril," says a writer, "yet the dark facts need not daunt us. On the contrary, they should impel us to the quest for the kingdom of God and to daring challenge to the present rule of wrong." No greater or nobler task could be given to us than extending the frontiers of the kingdom of God, waging war against the entrenched forces of evil, rescuing souls in the face of the enemy.

Let us enlist under Christ's banner and consecrate all our powers to Him, for life's greatest adventure.

OUR FOUNDATIONS

How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising, to him than it was to me when I suddenly discovered the fulfilment of all hopes, the highest perfection of all philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world. I saw religion appear at the moment most favourable to its appearance, and in a manner most adapted to its acceptance. The world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all. I have read no books on the subject, but in all my studies of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me. With Him there is nothing I am not able to solve.

PROFESSOR MAX MULLER.

**IN NEXT WEEK'S "EVANGEL"
SPECIAL ARTICLES
ON PENTECOST**

ELIM NEWS

CHORLTON-CUM-HARDY Pastor : J. T. Glass

We recently celebrated our pastor's seventeenth anniversary. We thank God for these years of faithful service by our pastor and his wife and the rich blessings we have received through their ministry.

Our guest speaker for Saturday and Sunday was Pastor J. T. Bradley, our Secretary-General, and we were greatly encouraged as he ministered the Word of God.

On Saturday evening extra seating had to be brought in. Friends from Stockport, Glossop and Oldham attended. Mr. R. King and Mr. W. Rierdean spoke with appreciation of the pastor's work. Mr. Rierdean presented Pastor Glass with a stainless steel tea set. A bouquet was presented to Mrs. Glass by Mrs. King.

On Monday night the guest speaker was Pastor G. Stormont. A number of people rededicated their lives to God.

Musical items by the Glossop singing group, our Crusaders, the young ladies' quartet and Mrs. Glass made excellent contributions to a very blessed weekend.

S. P. TAYLOR.

GLOUCESTER Pastor : F. Lavender

Easter 1971 was an occasion which the congregation of the Gloucester church will not forget. The meetings commenced on Good Friday with the ministry of Pastor R. Hughes, who gave us a deeper knowledge of our Lord Jesus Christ. On the Saturday the President, Pastor W. R. Jones, visited us, and many rededicated their lives to the service of the Lord when challenged by his message. The meetings concluded on Sunday with Pastor R. Hughes preaching the gospel. During the whole weekend the presence of God was really felt and many were blessed.

A. COOK.

BALLYMENA Pastor : A. D. Sandford

"What a terrific meeting," "Never seen the church so packed on a Sunday evening," "What a thrill to be present" were some of the expressions of the capacity congregation who gathered on the Sunday after Easter to witness the baptism by immersion of eleven people ranging from sixteen to eighty years old. Each candidate testified to God's saving and keeping power. God crowned the evening when two precious souls dedicated themselves to Him, one being the son of the eighty-year-old.

Recently, at a guest night service, Pastor J. C. Smyth preached with power. Four souls decided for Christ and it is a joy to see them going on with the Lord.

Please remember us in prayer. Capacity congregations make it necessary to launch a rebuilding programme. This is the Lord's doing; it is marvellous in our eyes.

RYDE Pastor : I. R. Hall

Under Douglas B. Gray's inspiring leadership the London Crusader Choir ministered to a packed church with every seat filled and people standing at the back. The congregation enthusiastically acclaimed the superb singing of the choir and guest singers Helmut and Elisabeth Kaufmann. The Easter convention commenced with a united Communion service at which the young adult choir sang and the pastor preached. The guest speaker, Pastor J. C. Smyth, arrived on the following day and ministered with great effect throughout the remainder of the convention.

Ten days later came the Billy Graham film crusade, "Seven Days from Madison Square Garden," which God graciously anointed with a tremendous sense of His presence. With a total attendance of almost 300 and only four inquirers the results seemed small, but the inspiration and blessing of those days will undoubtedly live with those who attended.

Throughout this month bridges have been built into the lives of many, across which God will bring much fruit to His glory. Over 100 people came into a Pentecostal church for the first time in April in Ryde.

I. R. HALL.

STEVENAGE Pastor : W. E. Dawkins

The recent baptismal service was a thrilling occasion for the Stevenage church. We have no building of our own, so we joined the Letchworth church. After our evening service the congregation were asked to indicate those who did *not* wish to go to Letchworth. Not a single hand was raised!

We packed everybody into a forty-two-seater coach, the church van and a car.

Eight candidates were baptised, seven of them new converts. Four of these were teenagers, brought to faith in Christ through our youth group. The mother of one of these teenagers, also a new convert, was baptised with her daughter.

The blessing is continuing, for another son of this same family found salvation at the Royal Albert Hall on Easter Monday.

W. E. DAWKINS.

HEREFORD **Pastor: R. Griffiths**

A missionary pageant was recently staged by members. It was organised and presented by Pastor R. Griffiths in conjunction with Pastor L. Wigglesworth, Elim Missionary Secretary, whose assistance in the arrangement of items and in musical co-operation proved invaluable. The illuminated tableau projected with startling clarity the colourful native costumes worn by our members and indicated the various countries served by Elim missionaries. To the crowded congregation the main story in word and song related to the distress of sin-sick souls, to idol worship and to the complex difficulties our missionaries meet in their labours for the Lord. Pastor R. Gull (Transvaal) concluded the pageant with an address couched in unmistakable terms.

Pastors Wigglesworth and Gull ministered throughout Sunday and at the end of the evening service showed slides on the countries served by our missionaries, with running commentaries by both. We praise the Lord for a very useful, informative weekend and for His richest blessing.

R. HOOPER.

PALMERS GREEN **Pastor: J. G. Patterson**

After three and a quarter years of happy fellowship and blessing, Pastor and Mrs. N. G. Clark and family farewelled from the Palmers Green church to return to Hastings. Gifts of appreciation were given to the pastor and his family and the assembly wished them every blessing in their future ministry for the Lord.

The induction of the new minister, Pastor J. G. Patterson, took place on Friday, April 23rd. Pastor E. R. Corsie ably convened the service and the messages of comfort and exhortation given by Pastors J. F. Hardman and W. G. Blackler were much appreciated.

The church wishes to thank all who gave loyal support to these two meetings.

(MISS) F. BENSON.

LOWESTOFT **Pastor: J. Harrison**

The Junior Crusaders were very active over the Easter period. On the Thursday evening they practised a short demonstration for the Sunday evening service. On Good Friday they were joined by some Senior Crusaders and the minister for a twelve-mile sponsored walk to Southwold. The walk was in aid of the missionaries and of our own youth camp later this year. In three hours the first walkers arrived in Southwold at the cottage of Mr. and Mrs. Carpenter (the pastor's brother-in-law and sister), where a meal awaited



Some of the Junior and Senior Crusaders outside the church at the beginning of the sponsored walk.

them. The last walkers arrived three and three-quarter hours after starting. At strategic points en route refreshments were arranged by Mr. B. Wicks. All were taken home in cars provided by members and friends.

On Easter Sunday evening the main feature of the service was a demonstration entitled "The Strait Gate," which was like a modern "Pilgrim's Progress," by the Junior Crusaders. Pastor Harrison gave a brief epilogue.

On Easter Monday the Junior Crusaders enjoyed their trip to London and the Royal Albert Hall. We thank God for active Crusaders and for the hard work of Mr. and Mrs. Halliday, Mr. C. Reid, Miss P. Langley and Pastor and Mrs. Harrison.

The pastor recently celebrated his first anniversary. It coincided with his first wedding anniversary. A lovely tea was prepared by the Sisterhood and well attended by members and friends. Mr. D. Halliday and Mr. D. Cook thanked the pastor and his wife for their ministry. A fellowship service followed. Pastor P. J. Thompsett was the preacher. Pastors J. G. Patterson and J. Flowers and Miss A. Tuttle sang. The blessing of God continued on Pastor Thompsett's ministry

throughout the Sunday services. In the evening service Miss Anne Tuttle and Mr. Jeff Cunningham combined in two lovely duets. The two pastors and their wives also sang together.

The Sunday school held two anniversary services which were well attended. In the afternoon the primary and junior departments took the service, well marshalled by Mrs. Wicks, Mrs. Birnie, Mrs. Moyles and the other teachers. The intermediate and senior scholars provided a demonstration entitled " Life's Television " in the evening. A replica of a television screen filled the width of the pulpit. The whole demonstration challenged Christians and non-Christians. Pastor



Three miles to go.

Harrison and Mr. C. Reid were ably assisted by Junior and Senior Crusaders in preparing the visual aids.

The guest speaker, Mr. Russell Horne, spoke about bells and the messages they bring, and about the sins of the world being laid on Jesus on the cross.

J. HARRISON.

BECCLES **Pastor : J. Harrison**

An expression of the gratefulness of the people for the ministry of Pastor and Mrs. J. G. Patterson was a full church for their farewell service. Friends from Lowestoft and Norwich were at the service, among them Pastor J. Harrison, who commenced the service with prayer.

During the service Mrs. Betty Best (Loddon) and Mr. Oliver Woods (Norwich) rendered songs that had been sung in Pastor Patterson's " Better Life Crusades " in surrounding villages. Pastor and Mrs. Patterson were presented with a stainless steel tea set by the Church Secretary, Miss June Easey. The Church Treasurer, Mr. Sheldon, after thanking the pastor, announced that the evening offering would be a love gift. The many expressions of appreciation showed that the people were thankful to God for the faithful, untiring ministry of Pastor and Mrs. Patterson. The pastor welcomed two people into membership, sang " He is altogether lovely " and commented on Acts 8 : 26—the leading of the Holy Spirit.

" Living for Jesus " sang the congregation in closing, with a silent prayer that God would continue to help Pastor and Mrs. Patterson to do this in their new sphere of service.

NEWQUAY **Pastor : D. G. Holmes**

During the last week of the Easter holidays we held an extremely successful Holiday Bible Club (V.B.S.). We concentrated on the primary and junior groups and had an enrolment of about fifty children. The daily attendances were consistently high even though we had bright, sunny weather.

Bible club was held for two hours each afternoon and the programme included songs, worship, handicraft projects and games, under the theme " God's Word for My Life." An enrolment fee of 10p per child ensured that the Bible club paid for itself. The workers put in much preparation of the material beforehand and this was the key to the success of the venture. Refreshments were served every afternoon.

The climax was a parents' and guest night on the Sunday evening which was very well attended. The children presented chosen items from the week's programme. Throughout the week a filmstrip of the day-to-day programme and activities was taken and this was shown during the service. Afterwards refreshments were served in the minor hall, where an exhibition of the handicraft projects had been arranged. At the close of the service a mother accepted the Lord as her Saviour.

D. G. HOLMES.

" For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind."

2 Timothy 1 : 7

Elim Missionary Society feature

Come to Kikilo

(PART I)

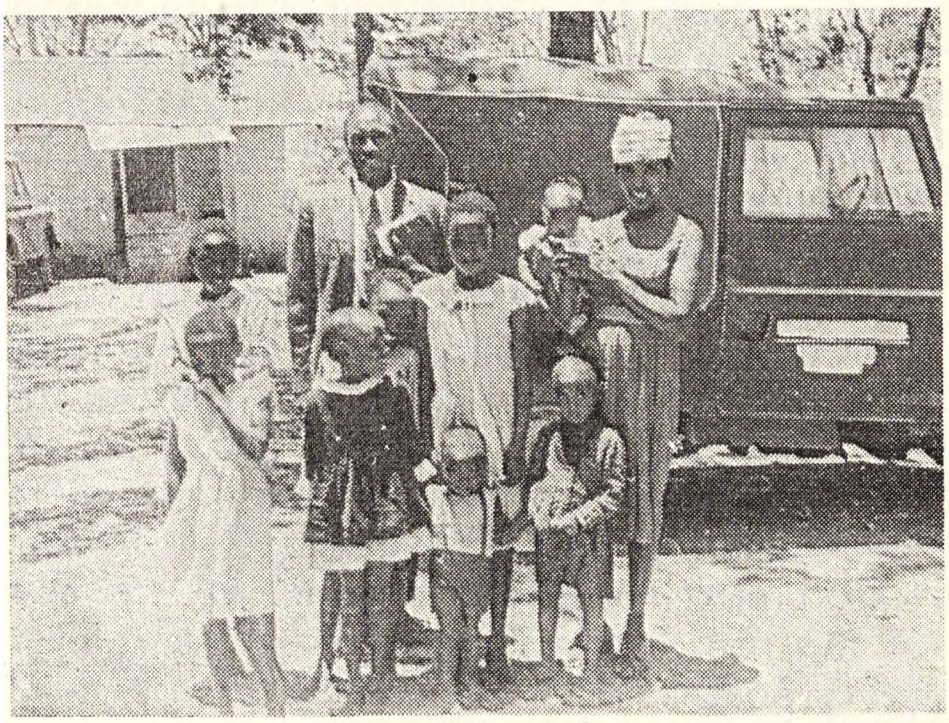
by A. D. BULL

ELIM MISSIONARY, TANZANIA

"HAVE we got everything?" I asked. "Camp-bed, food, clothing bundles (labelled 'orphans,' 'widows,' 'pastors,' 'workers') ? Let us go, family."

We go 400 miles up from the hot coastal area to an altitude of 5,000 feet. Two sweaters are needed some days ; it is cold and grey like Europe at times. A completely different people live there, united to our coastal folk through the work of Elim missionaries and in the bonds of Christ.

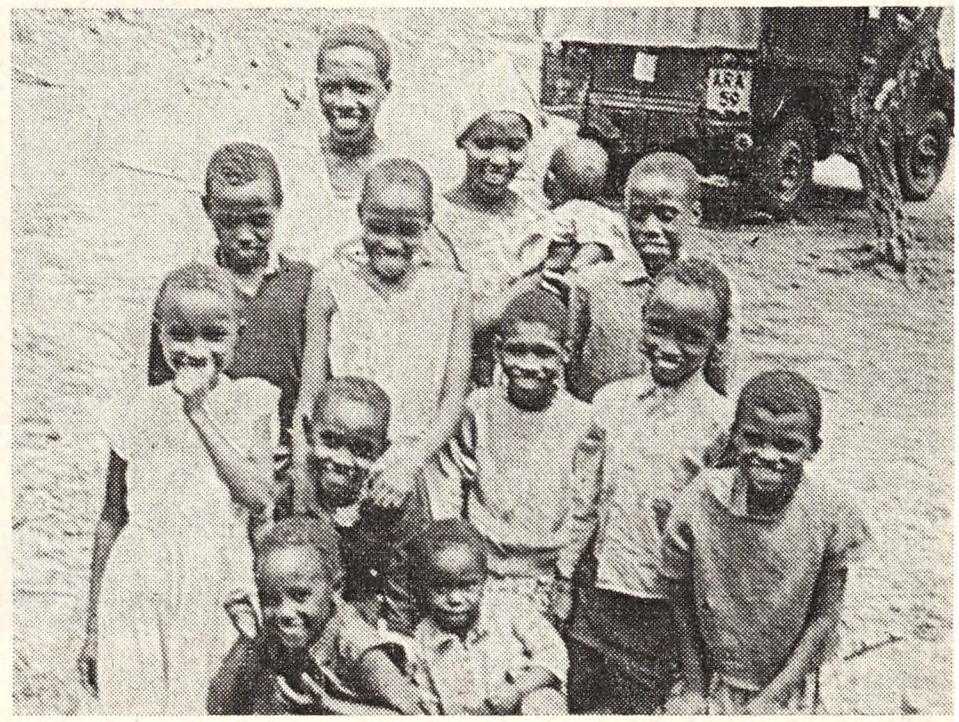
The afternoon next day brings us to the mission at Kikilo, founded by A. E. Tate and cared for by Pastor and Mrs. R. Gull until I took over in 1965. "Welcome, brethren," come shouts of greeting, particularly from my special friends, Pastor Paulo's children. A cockerel wails as he is



Pastor Paulo, Esther and family.

borne off to be made ready for the cooking pot. Here comes Esther, Paulo's wife. "Welcome, Old One. What is the news of many days ? How is Mama ?" One of the children, wearing a red velvet dress with white lace trimmings, catches my eye. "Hullo, here is the daughter of the Sultan," said I. "I must have a colour picture of her to show those sisters in the U.K." But nothing doing ; she is afraid of me perhaps ! But no, as we sit in the kitchen, illuminated by the flames of the fire under the cooking pot, the little girl nestles up to me. It was fear of the camera after all.

At 5 a.m. the cock (another one) crows. I had



Esther with a group of children, including some of her own.

gone to sleep to the sound of singing. The cock crow told me "You have an hour before dawn." I make some tea and talk to God. Later two pancakes arrive at the door. "Praise God !" says a voice. I cannot eat two pancakes and I send one back to Esther with some jam on it, a special treat for the children.

In those clothes bundles is one marked "Pastor Paulo," but the family have no place to open it. There are 200 people in and out of the house. They bring it to my room. They pull out a shirt ; that is for Baba. A dress for Paulina goes on over her present one. She spins around with all eyes on her. Another dip, and Rosa's eyes are sparkling. They find something for everyone. My wife has not forgotten anyone. "Orphans" is on this bundle and a little girl comes ; her name is "Taabu" (Trouble). "Not so. Her name should be 'Maua' (Flowers)," say I. "Yes, Bwana, but she was born in trouble." A dress is fitted on and she backs away from the strange, white face. This bundle is marked "Evangelists and Workers." There are shirts, coats, sweaters and dresses for their wives. The

" widows " bag has something for the blind woman too. There you are, Elim sisters, that's how they go !—with many an " Asante sana " (" thanks very much ") to you all.

The meetings are under way all day long, teaching, preaching, singing, praying, stopping only for the one meal in the afternoon. One night is spent in fasting and prayer.

Pastor Paulo speaks from the platform. " Some of you are falling asleep, you have not enough energy to shake the flies off you." Later he says : " Do you think the outflow is from the platform only ? We are putting the pipe over to you." A messenger comes up. " Pastor, Dorothea (who has not long left the meeting) is in labour ; can you find a place for her to deliver ? " Strong hands bear her off to a nearby house. There, like Mary, she gives birth beside the animals. It is a boy and is named Joseph in honour of the visiting mission chairman. A few hours later she walks the four miles to her home, with Joseph slung on her back. Is Paulo clearing his throat ? No, he is speaking Mangati ! Joseph and I are baffled ; we cannot understand a word. Both of us have this staccato in our ears as we preach. It is the voice of the interpreter at our side. Paulo was born to it and married a girl from the other main tribe ; he thus speaks the three main languages used locally.

Book review

The Millennium, by W. J. Maybin. Published by Prophetic Witness Publishing House. Price 12p, postage 3p extra.

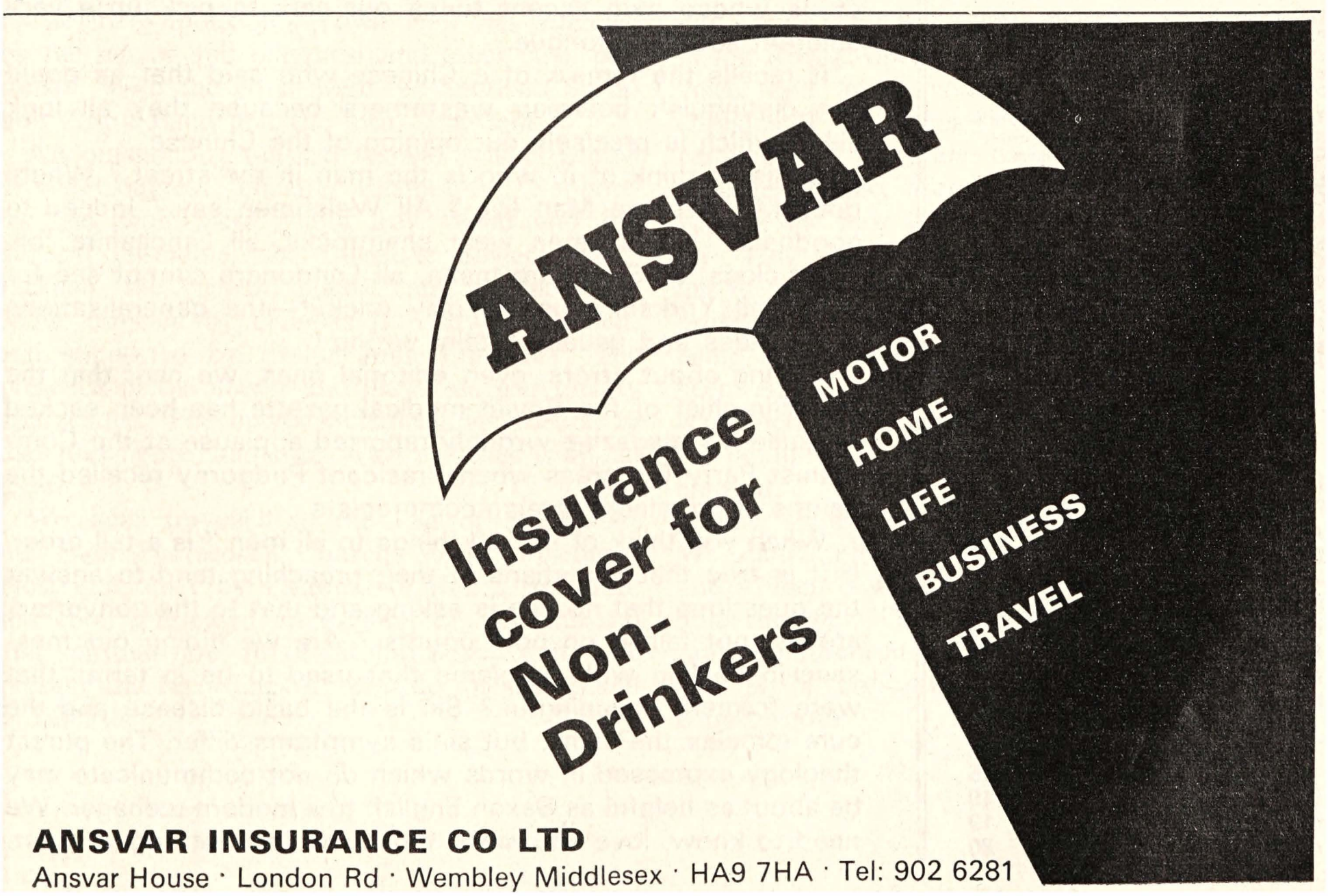
THE subject matter of this Prophetic Witness manual is written in a concise, convincing and positive manner. It is easily readable and understandable and should be read not only by seasoned students of prophecy but by all Christians interested in Christ's kingdom on earth.

The author, believing, and rightly so, that " the personal reign of Jesus Christ on earth will be the most glorious period of human history," presents lucid, convincing arguments supporting the premillennial doctrine of Christ's return. He shows clearly that it is not true that the whole premillennial viewpoint is based on a few verses in Revelation 20. He proves conclusively that the truth of the Messianic kingdom is set forth in " glowing clarity through the Old Testament."

I have derived much pleasure and profit from reading this booklet and heartily recommend it.

SAMUEL GORMAN.

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EDITORIAL

WE British sometimes gaze across the Atlantic in wonder. Now that television is widespread we suppose that there are many developing countries where the people have a strange view of an America composed of an amalgam of cowboys and Indians, gangsterism, pleasure-mad lay-abouts and noisy, brash, painted women. It must be about as near the truth as the Russian view of Britain which smacks of Robert Burns, Charles Dickens and, no doubt, even Shakespeare, not to mention Galsworthy ! The Beefeater, quaint thatched cottage, old-world hotel, antique shop picture of us presented by the travel brochures is about as apposite in the total absence of a revelation of what real Britons are like.

When we hear the accents of Indians and Pakistanis it can be our colonial past catching up with us, for their tones, cadences and expressions recall the ruling classes of the days of the British Raj, who were, we are told, never more than about 20,000 in number, including the army, and who were often drawn from the third and fourth (and more) sons of the alleged aristocracy. They must have presented a very warped, unrepresentative view of the then mother country.

Yes, it is easy to retain a picture which is inaccurate, like African English which derives from the teaching of the language by those who themselves learned from Africans and so on down the line. The product is almost unintelligible to those of us whose own accent tunes our ears to pick up a very different sounding tongue.

It recalls the remark of a Chinese who said that he could not distinguish between westerners because they all look alike, which is precisely our opinion of the Chinese.

Come to think of it, who is the man in the street ? Where does Mr. Average Man live ? All Welshmen say " Indeed to goodness," all Irishmen wear shamrocks, all Lancashire folk sport clogs, all Scots are mean, all Londoners cannot see for smog, all Yorkshire people play cricket—the generalisations are endless and usually totally wrong !

Talking about errors, even editorial ones, we hear that the editor-in-chief of the Soviet medical gazette has been sacked because his magazine wrongly reported applause at the Communist Party Congress when President Podgorny recalled the deaths of prominent foreign communists.

When you think of it, " all things to all men " is a tall order. If it is true that Christians in their preaching tend to answer the questions that no one is asking and that to the converted, are we not failing on both counts ? Are we hiding our message in dealing with problems that used to be in terms that were formerly meaningful ? Sin is the basic disease and the cure remains the same, but sin's symptoms differ. The purest theology expressed in words which do not communicate may be about as helpful as Saxon English to a modern teenager. We need to know, love **and reach** those who do not know Christ.

London Crusader Choir

Report on recent ministry



D. B. Gray conducts the London Crusader Choir.

THE choir's spring activities reached many high-spots of musical evangelism. The Symphony of Praise in Wimbledon's Town Hall was attended by the mayor and mayoress and other civic personnel. With the choir were the Southsea Salvation Army Band and the local songsters.

An outstanding musical festival was presented in the Congress Theatre, Eastbourne. Supporting the choir were Major Joy Webb and her musical ensemble, the Interlude Singers, Peter Jackson, the brilliant pianist, and a male voice choir, directed by Douglas B. Gray throughout, and supported by Pastor John Lancaster. The presence of the mayor and mayoress was greatly appreciated. The mayor's challenging greeting to the four-figure audience was a benediction in itself.

We next travelled to the Isle of Wight. At the Elim Pentecostal Church, Ryde, welcomed most graciously by Pastor and Mrs. I. R. Hall, the choir presented an evening of rich musical and spiritual fare. B.B.C. Radio Solent staff were present and recordings were made for subsequent broadcasts.

Early next morning the choir entered Camphill Prison. A record attendance was registered. The choir had a free hand to present their message. A section of the choir was detailed for ministry at Parkhurst Prison under the leadership of Mr. A. Winnett. Community chorus singing was heartily taken up in this top security centre. At both establishments the choir, invited by the Anglican chaplains, joined in holy communion. It was memorable to meet together—prisoners and choir members—around the Lord's table.

Following lunch the full choir went to the new Albany Prison. This centre displayed every evidence of security: television cameras, guard dogs, close scrutiny before passing through entrance gates and corridors. However, we soon settled down and appreciated the keen interest and the friendly reception shown by the fine audience who had gathered voluntarily. Three prisons in one day was a record long to be remembered.

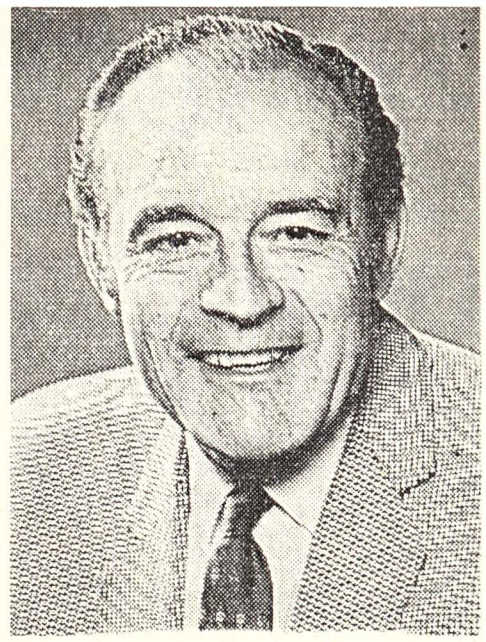
On Easter Monday and the following Saturday the choir and its male section were in the Royal Albert Hall, London. Massed mixed voice and male voice choirs, conducted by Douglas B. Gray, made this historic auditorium resound with the praise of God.

Easter Sunday found the choir making its first visit to the new top security prison at Coldingley. This ultra-modern centre was quite revealing in many respects. The choir's ministry was presented in the spacious gymnasium, the chapel being too small for such an occasion. A young, keen Anglican chaplain welcomed the choir in warm terms, as did the governor. Opportunities for talking with some of the residents were much enjoyed.

That somebody cares is a sermon in itself. We should all care more for the souls of men and women beyond the precincts of our comfortable churches. The harvest is great, but we need more labourers in the field of musical evangelism and prison crusading—a vocation for God for Elim's youth.

Gospel sermons on great Bible doctrines preached in the Sparkbrook Elim Pentecostal Church

The will of God



by GEORGE CANTY

If there is no will of God, then U.N.O., T.U.C., U.S.A., U.S.S.R., and ME (me, not Middle East) are of no more consequence than the shape of an oil streak on the M1. Divine purpose is the only possible purpose in the universe.

Admit God's will and it would be insane to live outside it. The man doing his own thing is as pathetic as a cockroach in the scuppers trying not to cross the Atlantic when the ship is on the way. Armies of disputants for and against religion in the end have to meet at this Tiber bridge—the will of God. All other discussion is perimeter skirmishing.

We either embrace the despair of a purposeless world and its inhabitants brought into being by freak circumstance or else we submit to the purpose of God. John summed it up: "The world passes away, and the lust of it, but he who does the will of God abides for ever." Argue with that granite truth *and see how far you get!*

The principal apostle of pessimism, Bertrand Russell, saw the entire course of things, the long, slow, human rise to achievement, as a mere passing play. He suggested that the curtain will come down and perhaps the whole thing will be performed again some time. His gospel was "unyielding despair."

Is that what you want? If you cannot take this there is only one possible alternative—the Christian one. If there no Divine aim (or indeed if there is) why should men fight passionately, bitterly, cruelly, for aims and gains unrelated to any permanent end? Heroism, agony, heartbreak poured into a void of meaningless futility—the abortive, worthless tragedy of it all, even of lifting a finger contrary to the eternal purpose of God! If there is no purpose why offer moral integrity on the altar of a mechanistic universe which itself lacks moral content?

THE OLD TESTAMENT

Only once or twice is the phrase "will of God" mentioned. The Jews did not separate God from His will. God **was** His will. Whatever He did declared what His will was. He did nothing uselessly. He made nobody as junk or to be junkies. He made us all fitted for a particular use, as the eyes in our heads. You cannot fail to be what God wants you to be, because you are made to be that very thing, unless you insist on your own way, and rebel, like the cherub Lucifer, who became the Devil. It is ridiculous to shape your own ends, to rough hew them, and then to complain that you can see no divine design in your life.

Despite human irresponsibility and meddling there is a will at work. Some are more interested in their private party than in the direction in which the river is carrying them. Aldous Huxley, grandson of T. H. Huxley, the first agnostic and friend of Darwin, openly admitted in *Ends and Means* that he had motives for wanting to find no meaning in the world: *he wanted his own way.* To have discovered meaning would have meant that he could not follow his own "sexual and political" ambitions. So he chose not to see what he did not want to see. But the concept of a majestic, overriding, divine direction for all the world is not one to throw away for a few sexual or political wishes.

The difficulty about recognising divine intentions could be the sheer inability to understand signs, like sheep that cannot respond to a gesture or a written word—they do not even know that they are signs. Some people hope, but still cannot scan the poetry of heaven. Scholars used to

pore over the demotic and hieroglyphic writings of ancient Egypt without making anything of them. Then the Rosetta Stone with a Greek translation of Egyptian records was found. It was the key to unlock the past. **Our key is faith.** The way we see when we believe is startling. Suddenly the message stands out boldly. The future no longer passes away into desolate infinities of aimlessness. He who does the will of God abides for ever.

GOD AND THE EMPEROR

The classic instance of God's will in operation is the battle of wills between God and Pharaoh. In a passage of majestic power (Exodus 6) God declares: "Now thou shalt see what I will do. I am the Lord." In the following chapters occur numerous references to the hardening of Pharaoh's heart, but the writer expressed himself with three different words. God hardened Pharaoh's heart in the sense of **stiffening his resolution,** giving him a strong will, which he could use to choose rightly. But the ruler misused the gift and defied the Lord. He hardened his attitude and the word means "**stupefied.**" He argued his will into a perverse shape, fogged it up with sophistry, and lost himself in a cloud of prejudice, fear and self-interest. He confused his will. He may as well have confused the computer system of a battleship, which would rampage on until it blew itself up. Private wishes account for much unbelief in God's purposes. The patently hypocritical nature of unbelief, the silly arguments, the deliberate misunderstandings, the blind refusal to listen to the truth of the gospel, add up to sheer stupefaction. Then Exodus has a new kind of hardening—it means "to confirm." God confirmed Pharaoh in his self-chosen attitude. It became a fixation.

God has schemes; gives us the power to choose to co-operate with Him; we resist; at last God says: "Have it your own way!" Self-will becomes self-tyranny, personal disaster; God still does what He meant to do, but without us, **against** us.

THE LIFE OF CHRIST

It was prophesied that Christ would say "I delight to do thy will, O God." Jesus was not a mere Bible-thumper or Bible-quoter; He was the Man the Bible made. The written Word became Him, the Living Word. Time after time we read that Jesus did things "that the Scripture might be fulfilled." Doing God's will made Jesus Christ. It did not turn Him into a humourless, sour, sunken-eyed hermit; He was personable, radiant, irresistible, great, a recommendation of the will of God. We can see what God wills us to be—like Jesus. Is there anything wrong with such a purpose? Can you think of a better one than to be predestined "to be conformed to the image of His Son"?

What should we do? This question was answered by Christ plainly. "This is the work of God, that ye believe on Him whom God hath sent." You start by believing, not by being so good that you want to find an extra commandment to keep. Believing means trusting God, *for* something and *with* something. You trust Him with your life and for His ability to make something of it.

A Dutchman running away from the police drove about eight miles on the wrong side of a motorway. They only wanted to save his life. We run against the way God has set everything in motion, and from God, who is only trying to save us and to put us on the right road. People on the right road may break down, but they are going the right way; they will get somewhere. Motoring in opulent style on the wrong road is rather worse than walking along the right one! You may stumble on the right road, but you are still on the way. That is believing. Relax! Let God take over the wheel and supply the power! If you will, He will. **That is His will.**

Begin at the cross, the place of obedience and surrender. On your new road you will make many mistakes and often stumble, but you are still on the right road. There is a way which seemeth right, says the Bible proverb, but the end are the ways of death. We have turned everyone unto his own way. The way of the wicked shall perish. **Jesus said "Whoever does the will of My Father is My brother."**

BROADCAST OF

SUNDAY HALF-HOUR

from

ELIM PENTECOSTAL CHURCH ANNUAL CONFERENCE

on B.B.C. RADIO 2 at 8.30 p.m.
on WHIT SUNDAY (May 30th)

GOD'S HIDDEN FACE

Deuteronomy 32 : 20

by A. L. Hawkes PASTOR OF ELIM PENTECOSTAL CHURCH, GRANGETOWN, TEESSIDE

BILLY GRAHAM said recently that hell is a place that man has a sneaking suspicion exists. He had been talking with a psychologist friend who said that men say "Go to hell" because perhaps they feel that the place really does exist. Our subconscious is a strange thing! You do not hear people say "Go to heaven"!

Nowadays the Devil has become a cartoon joke. Little men with horns and a forked tail go to make up our picture of hell along with asbestos suits and men stoking great furnaces. What is it really like? *Hell is a God-forsaken place.* No man living really knows what it is like to be without God. We live in a world that is constantly sustained by the word of His power. God is actively involved in the whole world—He makes it all happen—the grass to grow, the mountains to stay put, the events to become history. God is not just watching it happen, He is actively involved. We do not know—we cannot know—what it is really like to be without God.

However, we can know what it is like when God hides His face from us. We can make our own hell on earth. The way to make God hide His face from us is to go our own way. You can easily tell those who are going their own way—they are the people who tell you that they are having a great time and then wake up with a hangover and a long face. These people say that life is full of fun and then laze around every street corner with nothing much to do. The hollow laugh, the false smile, the dirty joke (lacking any real humour) betray them.

God says "I will see what their end will be." What signs can we detect?

Dissatisfaction will overtake them. Life seems to have no purpose. There is no aim, no point to it all. Maybe they make money, they have good jobs, but when they sit down to think what have they got? Why do they do it all? It just does not seem to make sense.

Boredom will creep over them. The strange, exciting things of youth involve trying to do the things the men do, trying to act the real man, the real woman. When you are young there is always a first time for everything and first-time things are exciting. Yet those things become deadly boring when there is no real purpose behind our lives. Even good things can become a bore if we have too much of them, unless they are from God. God brings infinite variety but with stability and purpose.

Sadness becomes their companion. Men and women without God are sad and lonely. Maybe it does not show on the surface, but deep down inside it is there. It is not always obvious when these people are in a crowd, where they laugh, when they can be the life of the party. But at home, when they cannot sleep, without the crowd, at a loose end, then things are different, then the truth, the pointlessness of life faces them. Why is it that so many happy, smiling "stars," with plenty of money and glamour, commit suicide?

God says that they are froward—perverse. They do the opposite to good in seeking satisfaction, for often the good that God has given is rejected along with God. The world we live in is polluted. Need it be so, apart from man's self-will and greed? How many give a titter when Romans 1 is read out in modern English! The laugh is on them. Sex is good, for it is God-given, but man has perverted it. We misuse each other and how miserable it makes us. We insist on going our own way. We "enjoy" the filth that is in the world when God wants us to have what is good! We are perverse in our theatres, literature, television; even the news suggests that perversion is normal.

How perverse we are! We choose death rather than life, hell rather than heaven, misery rather than happiness, ourselves and our own knowledge rather than God, who is all-knowing. If you saw a person walking backwards you would be right to think that he was an idiot. Yet how often do we do just the same thing in our muddled, contrary thinking? We take the most difficult and backward route and run away from our own good.

The children of Israel saw many miracles, yet they mistrusted God. You can see God at work if you really want to, if you look. There is none so blind as he who does not want to see. Yet how often is there doubt, faithlessness. We do not even trust each other. We have tickets for buses,

contracts for everything, signed and enforceable by law, because we do not have faith in each other. God help us to turn from self to God, from unbelief to faith.

The early disciples were accused of turning the world upside down. They were really trying to get it the right way up!

COME UNTO ME

"Come unto Me," said Jesus,
"And I will give you rest."
This is the way of salvation
In simple words expressed.
Coming to Him, believing,
Is what each one must do,
For He alone can save us,
And He will keep us, too.

F. D. WALKER.

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 91 OPPOSITES (PART 2)

The blanks in the following quotations are words of opposite meaning. Can you name them?

1. **"Not that which ----- ---- the mouth defileth a man; but that which ------ --- of the mouth, this defileth a man."**
2. **"So the ---- shall be ------."**
3. **"for ---- be called, but --- chosen."**
4. **"If ye have -----, and ----- not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."**
5. **"For what is a man profited, if he shall ---- the whole world, and ---- his own soul?"**
6. **"These ought ye to have ----, and not to leave the other ------."**
7. **"And Jesus went into the temple of God, and cast out all them that ---- and ------ in the temple."**
8. **"To sit on my ----- hand, and on my ----, is not mine to give."**
9. **"For as the lightning cometh out of the ----, and shineth even unto the ----; so shall also the coming of the Son of man be."**
10. **"With men this is ----------; but with God all things are ---------."**

ANSWERS

1. goeth into, cometh out (Matthew 15:11).
2. last, first (Matthew 20:16).
3. many, few (Matthew 20:16).
4. faith, doubt (Matthew 21:21).
5. gain, lose (Matthew 16:26).
6. done, undone (Matthew 23:23).
7. sold, bought (Matthew 21:12).
8. right, left (Matthew 20:23).
9. east, west (Matthew 24:27).
10. impossible, possible (Matthew 19:26).

SCOTTISH PRESBYTERY RALLY

Report by B. J. HAYES

With memories of last year's great meetings fresh in our minds, the ministers and friends of the Scottish Presbytery, coming from as far as Aberdeen in the north and Carlisle in the south, gathered in great anticipation in the McLellan Galleries, Glasgow, for this year's convention. The Lord wonderfully fulfilled our expectations.

The speaker for the day was Rev. Kenneth McDougall, minister of New Prestwick Church, who in the afternoon gave testimony of how the Lord baptised him with the Holy Spirit and of how this changed his previous sub-Christian experience. He gave encouragement to others to receive the Holy Spirit and the Lord confirmed this through the ministry of the gifts. In the evening a refreshing yet challenging message was given on the contrast between "And be not drunk with wine" and "be filled with the Spirit." The lack of traditional Pentecostal phraseology made a familiar truth live.

Rev. W. W. Kelly and Rev. F. F. L. Frost convened the meetings. Solos were provided by Miss N. Bond and there was splendid, anointed ministry from the Greenock choir.



ELIM DIVINE HEALING PRAYER PARTNERSHIP

PLEASE pray for: disabled boy and his family (Norwich), unhappy and lonely person (London), lady with arthritis in legs (Cardiff), man with eye trouble and other disorders (Maldon), lady with ulcerated leg (Worcestershire).

Rejoice with us: "Just heard that my friend's daughter-in-law for whom you have prayed is much better and did not have to have an operation" (Buckinghamshire), "rejoice in giving thanks for divine healing from stomach trouble" (Staffordshire), "I am taking no tablets and have been able to sleep naturally for the last two years in answer to prayer" (Worcestershire).

From T. H. Stevenson

AN advertisement in a provincial paper intrigued me. A Christian gentleman requested accommodation as a paying guest with a Christian family which was required to be "non-evangelical, non-high church, non-rigidly orthodox." This must have narrowed down to an almost non-existing family, professedly Christian. The gentleman would scarcely be inundated with replies, as the good lady in most households would possibly suspect that he might be as pernickety in other ways besides his religious ways, maybe a fad about his food. To just boil an egg might evoke a strong preference for it to be "done lightly," "just medium" or "hard-boiled." Of course, it could could also be poached, or scrambled, or fried. I knew almost nine years of being in "digs," and spent several such years in one house. After a boiled egg each morning for some months I was asked if I would like a change and I replied that I would be happy to have an orange. It was an orange ever after. Perhaps there is a line to be drawn between being rather hard to please and being too easy to please!

☆ ☆ ☆

Just as recently there appeared an advertisement in our local paper with details of a house for sale. There was mention of one particular room, and I wondered for a fleeting moment if it could be what it said—"a pray room." It seemed too rare to be real; almost too good to be true. I concluded that a play room was intended. What a pity that sheer reality should compel me to decide that this was a printer's error.

Yet how wonderful it would be if, beside room for prayer, we each had a room for prayer. Our Lord has taught us the need of a place for prayer as plainly as a place for the need of prayer. And His words carry a special promise—"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The play room is not the pray room. "We very often say our prayers, but do we really pray" are the searching words of an old hymn.

PRAYER AND PRAISE

by F. H. Coleman



The Lord will provide

That great man of faith, Abraham, first spoke these words. God proved to be his provider in a wonderful way. Abraham called the place where it happened "Jehovah Jireh." If you do not have such a place to which you can point, you can if you will take God at His Word concerning your need.

I can take you to a certain road where I was walking one morning. I was suddenly reminded that I had prayed for a large sum of money. We had a building project at the church and had been asked to advance a sum of money to the builder. We still needed hundreds of pounds. As I walked along that morning God put the assurance into my heart that we would get the money. I thanked God for it. A few days later I was given a cheque by a member for the exact amount needed. This person had benefited from the will of a sister and felt that the church should be helped. God supplies from unexpected sources.

There are a number of "Jehovah" titles in Scripture. "Jehovah" speaks, among other things, of God being almighty and all-powerful. "Jehovah Jireh" is the almighty God who provides.

When you come to the place of your need, however great it is, realise that God has sent beforehand. Provision is already there for you. Ask Him simply in faith. Like Abraham, He will open your eyes. God is omnipotent, eternally wise. He foresees in holiness and love. He has provided for your need. Ask Him—that you may enjoy His provision!

MARGARET M. LADLOW'S PAGE (*continued*) in spring. I can't do it without you; you can't do it without Me. Yours is the task to dig and sow, and get the backaches and the soiled hands; Mine it is to send the sunshine and the rain and awaken within the miracle of growth'" (RITA F. SNOWDEN).



Margaret M. Ladlow's page

SPRINGTIME

" For the treasure of the garden, the gilly flowers of gold,
The prouder petalled tulips, the primrose full of spring,
For the crowded orchard boughs, and the swelling buds that hold
A yet unwoven wonder, to Thee our praise we bring."

JOHN DRINKWATER.

AFTER missing two springtimes, firstly because of illness and secondly because of my stay in Ghana, I am savouring to the full the delights of spring 1971 in the beautiful, oh so English, county of Wiltshire. I must refrain from becoming lyrical over the pleasure I have already had from gazing on the splendid pageant of spring flowers and blossoming trees and tell you that I am finding it increasingly difficult to pass the display stands with their colourful packets of seeds. To make matters worse, both our local self-service store and the post office offer attractive selec tions. I shall have to sing " Yield not to temptation " and make a determined effort to curb my desire to buy seeds and more seeds ! Already I have sown nemesia, marigolds, pinks, nasturtiums, sweet peas, mesembryanthemums and two types of climbing plants from West Africa. In my quest for information about raising plants I keep the gardening encyclopaedia near at hand and find it as fascinating reading as any adventure story !

In spite of the indisputable fact that we are far removed from that noble being, our first parent, Adam, whom God placed in a garden, I feel that in many of us there is an inherent love and deep appreciation of growing things, and an ever-recurring joy in the loveliness of flowers and trees. Perhaps no book of the Bible has been so mutilated and scorned as Genesis, yet in it we read of God's precise explanation to Adam: " See I have given you every plant yielding seed on the face of all the land and every tree with seed in its fruit " (Genesis 1 : 29). In the account of creation God is careful to say that plants and fruit trees will yield seed and fruit according to their kind and so, many centuries later, the seedsman and I, and thousands of others like us, can rely on the well-ordered scheme of nature and can buy little packets and see across the bottom the words " reliable flower seeds."

I wonder why we place implicit faith in the tiny seeds we plant so lovingly and yet often hesitate to sow the good Word of God. On Good Friday last friends remembered how Francis Williams, a dearly loved member of the Elim Pentecostal Church, Salisbury, went to be with the Lord just one year ago. He had faithfully, earnestly sown the good seed of the gospel in many hearts. On the Sunday before Easter this year two fine young people from his village came to Christ for salvation because of his witness. On Easter Sunday a young man, now an active member of the Elim Pentecostal Church, Selly Oak, testified in our evening service how it was because of Francis that he, too, was drawn to the Saviour. My husband commented: " He being dead yet speaketh." Francis Williams had absolute faith in the reliability of the gospel seed, the Word of God. He sowed in hope as do all good gardeners and farmers. The seed is precious and contains the germ of everlasting life. We can sow with confidence. The spring is hurrying on, the seasons wait for none, therefore get busy sowing now before it is too late, not *just* in your garden plot, but begin sowing now for God in the field of the world.

☆ ☆ ☆

" Every time I go into a little shop for seeds and bulbs I imagine Him saying to me something like this : ' Come now, let us make a garden ; let us grow foodstuffs and flowers and wrap the world

(*continued opposite*)

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MISCELLANEOUS

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ITINERARIES

Miss M. Hopper:
May 22, Southport; 23, Accrington; 24, Ellesmere Port; 25, Glossop; 26, Macclesfield; 27, Crewe; 29, 30, Holyhead; June 1, Marton; 2, Jubilee Temple; 5, 6, Wigan.

Joseph Smith:
May 22-27, Dudley; 29—June 3, Erdington; June 5-10, Mosborough.

BIRTHS

GARRARD. On May 3rd, to Pastor and Mrs. B. R. J. Garrard, God's precious gift of a son, Jonathan Craig. Thanks be to God and to many praying friends.

McAVOY. On April 3rd, to Edwin and Marlene McAvoy, of Hayes Elim Pentecostal Church, God's gift of a daughter, Julie Anne.

SIRIWARDENE. On April 29th, to Pastor Cecil and Glenys Siriwardene ((née White), late of Skegness, God's gift of a daughter, Deborah.

DEDICATIONS

BULLIVANT. Jane Victoria Bullivant, daughter of Mr. and Mrs. B. Bullivant and sister of Suzanne, Simon and Caroline, was dedicated to the Lord on May 2nd at Selly Oak Elim Pentecostal Church. Officiating minister: A. Caple. C.2392

JOHNSON. Lee Martin Johnson, son of Mr. and Mrs. R. Johnson and brother of Antony, was dedicated to the Lord on April 25th at Selly Oak Elim Pentecostal Church. Officiating minister: A. Caple. C.2391

MARRIAGES

JUPP—MOON. On May 1st, at Winton Elim Pentecostal Church, Mervyn David Jupp to Shirley Veronica Moon. Officiating minister: G. N. Backhouse.

LANCE—BYATT. On April 3rd, at Elim Pentecostal Church, Tamworth, Richard, son of Mr. and Mrs. H. Lance, to Freda, daughter of Rev. and Mrs. F. D. Byatt. Officiating ministers: S. Cain, Dr. D. Calcott and F. D. Byatt.

LEES—HILL. On May 1st, at Elim Pentecostal Church, Stanley Road, West Croydon, Michael William Lees to Pamela Freda Hill. Officiating ministers: Peter J. Hill (brother of the bride) and William J. Maybin.

NICHOLSON—HALL. On April 24th, at Elim Pentecostal Church, Langley, Stephen John Nicholson, elder son of Pastor and Mrs. J. Nicholson, to Sandra Jean Hall, eldest daughter of Mr. and Mrs. T. A. Hall. Both Sunday school teachers. Officiating minister: J. Nicholson.

WITH CHRIST

DAWKINS. On May 1st, Lilian May Dawkins, aged 79 years, was called home to be with the Lord. A faithful member of Elim Pentecostal Church, Ilford. Officiating minister at funeral: James F. Hardman.

KING. Mrs. Edith King, founder member of the Elim Pentecostal Church, Dundee. Aged 87 years. Officiating minister at funeral: H. Palliser.

McNEIL. On April 13th, Sharon Ann McNeil, aged 7 years, darling daughter of Dr. and Mrs. Townley McNeil, Graham Street Sunday school scholar. Officiating minister: Edward F. Cole.

COMING EVENTS

ASHBOURNE. June 6, 13, 20, 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BALLYMENA. June 5-13. Elim Pentecostal Church, Castle Street. Annual Convention and Missionary Rallies. Speakers: Pastor and Mrs. L. Wigglesworth. Convener: A. D. Sandford. Saturday, June 5, in the Town Hall. At 3.30 and 7.30. Sunday at 11.30 and 6.30 and after-church rally at 8 in Town Hall. Weeknights at 8. Saturday, June 13, Missionary Exhibition in the Town Hall, 2.30 to 6, Missionary Rally and Pageant at 7.30.

BIRMINGHAM (Stirchley). May 22. Elim Pentecostal Church. Visit of Caerphilly Elim Choir. Preacher: J. E. G. Cooper. Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). At 7. May 23. In St. Andrew's Methodist Church (corner of Pershore Road and Cartland Road). Preacher: E. Smith. Convener: J. B. Coleman. At 6.30.

CRAWLEY. May 22. Dedication and opening of new Elim Pentecostal Church, Langley Drive, Langley Green. Preachers: G. Canty and J. Lancaster. At 3 and 7. May 23-25. Preacher: G. Canty. Sunday at 11.15 and 6.30. Weeknights at 7.30.

LEIGH-ON-SEA. May 29—June 2. Elim Pentecostal Church, Glendale Gardens. Fiftieth Anniversary Convention of the first Elim Pentecostal Church in England. Preachers: J. T. Bradley, C. J. E. Kingston, G. Stormont and Mr. and Mrs. H. Womersley. Saturday at 7. Sunday at 11 and 6.30. Whit Monday in West Leigh Baptist Church, London Road. At 3 (missionary rally) and 6.30 (refreshments provided between services). Tuesday and Wednesday. Missionary meetings with Mr. and Mrs. H. Womersley. At 7.45.

MAGHERA, Co. Derry, Northern Ireland. May 22. Another new Elim Pentecostal Church will be opened by A. Wilson (Irish Superintendent). At 3.30 and 7. Services continuing each night. Preachers: G. H. Wallace and W. S. Dempster. Sunday at 6.30. Weeknights at 8.

RYDE, Isle of Wight. June 1-6. Elim Pentecostal Church, Albert Street. Fortieth church anniversary. Tuesday to Friday at 7.30. Saturday at 10 a.m.: Study Day on Paul's Life and Teachings; at 7 p.m.: United Pentecostal Rally. Sunday at 10, 11 and 6.30. Preachers: G. S. Hillman, L. Knipe and J. J. Way (former ministers).

SOUTHPORT. May 22. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of Elim missionary Miss M. Hopper (Rhodesia). At 7.30. May 23. Sunday school anniversary, directed by David and Ruth Summerfield. At 6.30.

SWADLINCOTE. June 6. Elim Pentecostal Church, Swadlincote Road, Woodhouse Junction. Sunday School Anniversary. Preacher: D. Edwards. At 2.30 and 6.

WHITSUN CONVENTIONS

BALLYMONEY. Elim Pentecostal Church, Edward Street. Preachers: D. J. Ayling, W. L. Bell and Mrs. B. Bell. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7.30. Monday and Tuesday at 8.

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Preachers: J. McBurney and J. J. B. Hounsome. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments between Monday meetings.

CLACTON. Elim Pentecostal Church, Hayes Road. Preacher: T. W. Walker. Convener: H. Burton-Haynes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preacher: S. Beresford. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday to Thursday at 7.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preachers: H. Toft and J. Grisedale. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tea provided between services on Monday.

GUERNSEY, St. Peter Port. Eldad Elim Pentecostal Church, Union Street, just off The Grange. Preacher: H. Palliser. Convener: S. Penney. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Thursday at 7.45.

HULL. Elim Pentecostal Church, Mason Street. Preachers: G. H. Wallace and E. Brookes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Preacher: J. C. Kennedy. Saturday at 7. Sunday at 11 and 6.30.

LIVERPOOL. Elim Pentecostal Church, Jubilee Drive, Kensington. Convention and minister's fifth anniversary. Preacher: G. N. Backhouse. Sunday at 11 and 6.30. Monday at 7.30. Weeknights at 7.45.

PLYMOUTH. Elim Pentecostal Church, Notte Street. Preacher: E. J. Jarvis. Sunday at 11 and 6.30. Monday to Wednesday at 7.30.

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Preacher: F. H. Coleman. Convener: J. C. Kennedy. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided between the services). Tuesday at 7.30.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Church's thirteenth and minister's first anniversaries. Preacher: G. W. Gilpin. Musical items on Saturday by Lowestoft Gospel Fellowship Choir. Saturday at 7.30. Sunday at 11 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Preachers: Pastors W. J. Allen, Newton and Davies. Sunday at 6.30. Monday at 3 and 6.

ELIM BIBLE COLLEGE

OPEN DAY

Saturday, June 5th

Services in marquee at 3 and 6.30

Guest preacher :

LEN MOULES

(International Secretary, World-wide Evangelisation Crusade)

Vocal and instrumental items by students

Grounds and college open from 2.30 p.m.

D.2383

PRESENTING SPRINGBOURNE CRUSADERS



Difficulties. Departures to colleges, removals, ageing Crusaders, seaside counter-attractions and changing personnel are some of the problems we have faced and are conquering.

Dedication. Our keen, loyal, talented group enjoy God's presence and one another's company in varied attractive activities headed by secretary Norman Polden and his wife, Beryl. Much thought goes into the planning of meetings. Messages are original, thought-provoking and of high spiritual content. Many past and present Crusaders are busily engaged in active service for God, including Lionel Currie, now serving in his first church.

Testimonies. First our church organist, Pauline: "As a child I was taken to church every Sunday evening. This I enjoyed very much until I was about twelve years old. I had heard the Gospel preached so often, but had never applied the message to my own heart. One Sunday night in February 1966 I realised that I was a sinner and that Jesus was willing to be my Saviour. About two years after my conversion I started to play the organ. Soon I became the church organist. I believe that God has given me this talent and I pray that He will help me to use it for His glory."

Now our pastor's active daughter, Pam: "I first realised my need of a Saviour at seven years of age, but it was not until I was thirteen that I really came out on the Lord's side. I was baptised in water and about a year later was baptised in the Holy Spirit. The Lord has blessed me with a voice that I can use in His service. Four years ago I started to play the guitar. I thank Him for opportunities to sing the Gospel on television, radio, records and at numerous meetings. I pray that He will continue to use me, that the unsaved might learn of God's wonderful love."

Seven years ago five of our Crusaders were asked to sing in our Sunday evening Gospel service. They have been singing together ever since and have travelled widely in southern England, have appeared on television and have featured regularly on Trans-World Radio. Known as the "Springbourne Five," this men's quintet has provided close-harmony gospel music at numerous crusades and musical festivals. They have made a number of recordings and shared in the programme at Easter's Royal Albert Hall meetings.

One Crusader who uses a God-given ability to speak is John: "My name is John Hurley. This will mean nothing to most of you, but I praise God that it means something to Him and that I can serve Him. I get opportunities to speak about the Lord at work, and also to preach at old people's homes, local Elim Pentecostal churches and Crusader meetings. I feel nervous, but the Lord is right there to help and bless. We hear so much about being bored and idle, but there is no excuse for being bored and idle in the Lord's service."

Our Sunday school is also active, according to Sheila: "Clatter, bang, thud, wallop—no, it's not the church roof falling in—just the end of another Sunday school. As a Sunday school teacher, I stand momentarily exhausted, wondering if it has all been worth while. There was the time spent in prayer and in learning the story and doing tasks to make Sunday school lessons more interesting. Worth while? Yes, a five-year-old girl has just told me that she has asked Jesus to come into her heart. I was helped particularly by the prayers of our church treasurer and his wife, who are the prayer partners for my Sunday school class."

So we stick by our Crusader motto. God truly gave His best for us and through His strength we aim to give our best for Him.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, May 24th 1 Corinthians 7 : 1-11

" The things whereof ye wrote " (v. 1).

Having opposed licence in the previous chapter, Paul now speaks against the other extreme —asceticism. He argues that monogamous marriage is the norm (v. 2) and that it must be real and not " spiritual " (vv. 3, 4). Though he commends celibacy, he recognises that all have not this special gift from God (v. 7). The abundance of temptations to immorality in Corinth, the hub of the Roman permissive society, could prove too much for anyone. The tragic question of divorce and remarriage exercised the early Christian and Paul provides the Lord's commandment on the matter, namely that divorce is wrong, but that if it takes place there can be no remarriage, only reconciliation.

Tuesday, May 25th 1 Corinthians 7 : 12-24

" Bought with a price " (v. 23).

Having applied the argument against permissiveness in the previous chapter, Paul now applies it to questions relating to marriage, race and slavery. Whether the Christian when he was converted was married or not, Jew or Gentile, slave or freeman, made no difference now that he was in Christ. The important matter was " the keeping of the commandments of God " (v. 19). Because the Christian is bought with a price he has become a slave of Christ (v. 22). Whatever his situation in life, he can now face it in fellowship with God (v. 24).

Wednesday, May 26th 1 Corinthians 7 : 25-40

" The fashion of this world passeth away " (v. 31).

" In view of the impending distress it is well for a person to remain as he is " (v. 26). Paul exhorts the Christian to hold earth's ties loosely, for he is here but for a season. Peter describes the believers as " strangers and pilgrims." John contrasts the world that is passing away with the permanence of the obedient believer. Like Abraham the Christian looks " for a city that hath foundations, whose builder and maker is God." Time is getting very short before God's people receive that " inheritance reserved in heaven " for them. How lightly ought we to hold to the things of this life.

Thursday, May 27th 1 Corinthians 8 : 1-13

" Ye sin against Christ " (v. 12).

Paul's argument against eating meat offered to idols is not that it is the worship of false gods, for mature Christians know that idols are not gods, but that some weaker brethren may not realise this, think that the other is paying homage to idols, and do the same (v. 10). The trouble is that growth in knowledge is not always accompanied by growth in love (v. 1). Too many Christians, proud of their knowledge and liberty, wound the sensitive consciences of less experienced brethren (v. 9). True liberty demands consideration for Christ's sake.

Friday, May 28th 1 Corinthians 9 : 1-14

" They which preach the gospel should live of the gospel " (v. 14).

The Corinthians were full of their rights as Christians. Paul reminded them of some of his rights as an apostle of Jesus Christ. He had not demanded them when with them, but it was Christ's ordination that the preachers of the gospel should be fully supported by it. The only reason he had not insisted on their supporting him was that he should not " hinder the gospel of Christ " (v. 12). That this situation was exceptional he showed by comparing it with secular examples as well as with Jewish and pagan religious practices (v. 13).

Saturday May 29th 1 Corinthians 9 : 15-27

" Woe is unto me, if I preach not the gospel " (v. 16).

Paul's ministry was exercised under the constraint of the love of Christ. He was prepared to meet men wherever they stood that he might win them to Christ (v. 22). Nevertheless, his care for the souls of others did not lead him to neglect his own soul. He kept a short rein on his body " lest . . . when I have preached to others, I myself should be a castaway " (v. 27).

Sunday, May 30th Acts 2 : 1-13

" When the day of Pentecost was fully come " (v. 1).

The Feast of Weeks, falling fifty days after Passover—hence its Greek name Pentecost (fifty) —was held by the Jewish rabbis in response to the Divine command at Sinai. At that inauguration of the era of the law there were thunders and lightnings, a thick cloud, the sound of a trumpet, smoke, fire, an earthquake, and the voice of God. On the day of Pentecost God inaugurated the new era of grace with a tornado-like sound, flames of fire, and speaking in tongues. The similarity is striking. As the Lord descended upon Sinai, so the Holy Spirit came upon the disciples, saturating them thoroughly and broadcasting the wonderful works of God (v. 11).

A QUESTION OF TIME

by A. R. WILLIAMS

PASTOR OF ELIM PENTECOSTAL CHURCH,
WEST BROMWICH

NEARLY half a century ago the late Henry Luce wanted a name for a new weekly news magazine that would describe the passing events of the day in one word. He chose *Time*.

It is a paradox that although a tiny child can tell what time it is the profoundest philosopher cannot tell what time itself is.

The Bible says that time is a mystery. We sense its passing in our consciousness. We measure its progress with delicately-adjusted instruments. We mark its flight and read the record it leaves behind. The one thing we cannot do is define it!

Longfellow wrote: "What is time? The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, years, centuries . . . these are but arbitrary and outward signs—the measure of time, not time itself."

To the Christian time has a moral and spiritual significance.

TIME IS A TRUST

We can either waste time or treasure it. What are we doing with it? Time can never be recalled, **but it can be redeemed.** We must not let it slip through our fingers in waste but use it to its maximum advantage **daily!**

TIME IS A TEST

We plan what we will do today, tomorrow, next week. What we do with time is a test which brings before us all the possibilities of moral and spiritual choices. Our next contribution to time will make a mark on our lives either for good or for evil.

TIME IS AN APPOINTMENT

However rich, famous, or great a man is, if he never has a personal encounter with God somewhere between the cradle and the grave, **then he has lived his life in vain.** The man who brings eternity into his earthly thinking is the man who lives with a true purpose, according to the Bible. A small boat floated in mid-Atlantic with some shipwrecked sailors fighting for their lives on board. After many days they saw the masthead of a ship in the darkness. Their one chance of rescue faced them. They had a lamp, but only one match and that was damp. The lamp was lighted and the men were saved. One moment in time they had the chance of life instead of death **and they took that vital moment.**

We must grasp that moment of opportunity to pass from spiritual death to life!

BIBLES FOR CZECHOSLOVAKIA

The Reformed Church in Slovakia has been given a licence to import 5,000 Hungarian Bibles from Hungary. The Reformed Church in Slovakia mainly consists of Hungarian-speaking members and has traditionally good contacts with the Reformed Church in Hungary. Twice since 1945 similar import licences have been given to this church.

The 5,000 Hungarian Bibles have been printed in Hungary by the Hungarian Bible Council on paper given by the United Bible Societies, which sent 40,000 Czech and 1,000 Hungarian Bibles to Czechoslovakia in the course of 1970. Another import licence for a large number of Bibles to be sent to the Czech region is now hoped for.

The import of Scriptures to Czechoslovakia was on a very limited scale following the closing of Bible Society work there in 1948. The import licences granted recently may indicate a breakthrough of opportunity for the import of Holy Scriptures into Czechoslovakia, which the Bible Societies are ready to take advantage of.

THE ELIM EVANGEL

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THE BURN MARKS OF PENTECOSTAL FLAMES

By D. J. AYLING

PASTOR OF ELIM PENTECOSTAL CHURCH, ULSTER TEMPLE, BELFAST



" There appeared unto them cloven tongues like as of fire, and it sat upon each of them " (Acts 2 : 3).

THE curious crowd gathered outside the upper room that Pentecostal morning never saw the tongues of fire or at least never noticed them. They heard the speaking in other tongues, they saw the difference in those once-cowed men, but the cloven tongues of flame seem only to have been noted by those in the searing heat of holy fire. The scorch marks were clearly seen in the lives of those who had been in the upper room. The cold fury of frenzy, the exaggerated claims of wild enthusiasm leave no real evidence of fire, but the life that has the touch of the Divine flame does.

The burn marks of true worship

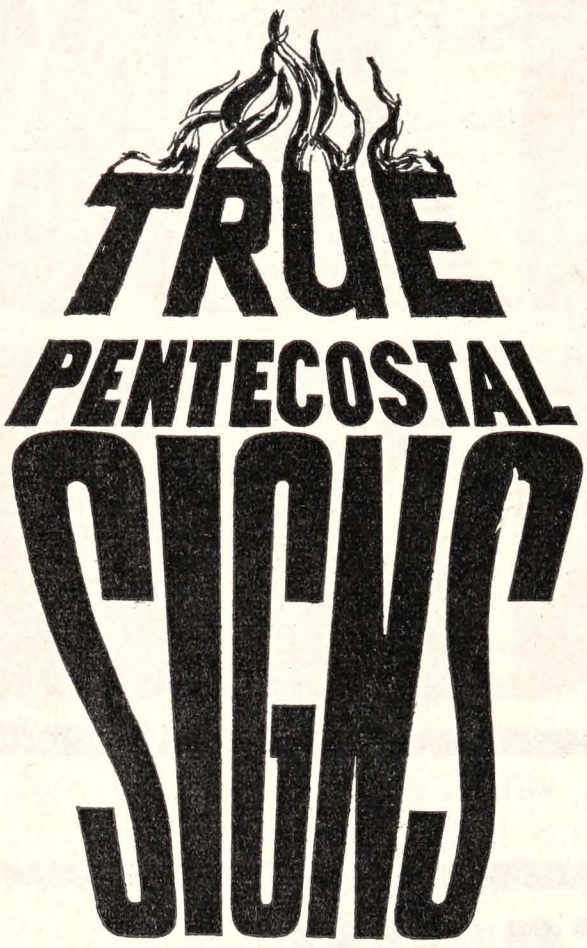
Worship is never a set piece of liturgical pyrotechnics ; it is a living flame blazing on the altar of the human heart. At the feast of Pentecost the temple was filled with devout men carrying out age-old ordinances, but God yearned for something better. Upon the bowed head of the disciples the flame descended and true worship burnt like incense in that flame. They heard them speak " the wonderful works of God."

As in all true worship, there was variety. Above sixteen nations caught the notes of praise in their own tongues, each cadence a voice added to the anthem of praise.

There was unity. They had a common theme : the works of God. Only the baptism of the Spirit could transform timid disciples into singing saints.

There was sanctity. There was nothing unholy about that praise. It added a dimension that

Proclaiming the Truths of Pentecost



Judaism had forgotten : the *wonderful* works of God.

The trademarks of true preaching

The flame touched the lips of Peter as he began to speak. His message possessed the true ingredients of all great preaching.

It was God-honouring, both in its explanation of the events and in its substance. It was as if Peter was trying to undo that terrible denial that had torn his soul apart.

It was Bible-exalting. From the depths of the Old Testament Joel and David came to give witness to the reality of the preacher's words. The Scriptures were not an appendage to his thoughts ; they were the very kernel of his message.

It was soul-stirring. A good sermon always demands a good ending. Who could wish for a better than Peter's ? While he spoke men's hearts began to be stirred to repentance and faith. He was willing to finish and let God take over.

The birthmarks of true conviction

No soul is born without travail. The weakness of some converts arises because their conversion lacks real soul travail. But these men bore the evidence of real conviction in their faces and words. They were pricked to the heart and cried " What shall we do ? " The sinner is unnatural when he does not respond to the Word of God preached in power, but the flame of Pentecost touched these men and they felt that they must yield at once. A real harvest of souls was reaped under the conviction of the Spirit.

The hallmarks of true conversion

Those who lighted their torches of faith from the fire kindled in the apostles soon found it burned as brightly for them : " And they *continued*." This is the greatest proof that God has done something real in the soul. The later expression is even more wonderful : " And they *continuing*." It was not simply that the apostles' doctrine, fellowship, breaking of bread and prayers were always attended by those new converts—**they went farther in them.** The hallmarks of real conversion are not just that we continue to go as Christians but that we continue to **grow** as Christians.

The flame burst out of the upper room with the praises of 120. The chapter ends with the volume of the praises of 3,120 !

THANKSGIVING

Now thank we all our God
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices ;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

This song of thanksgiving rose from the soul of a pastor whose parish was tormented with a raging plague and four times ravaged by invading armies during the years 1620-48. At one time Martin Rinkert was the only minister who survived in the town of Eilenburg, Saxony, and for one year he conducted as many as fifty funerals a day. Day and night he led burial rites until at the end of the year the sombre total was upwards of 4,000. Among the dead was his own wife.

Never during Rinkert's life did his community formally thank this pastor who mortgaged his health and all of his personal resources in their interests. But Martin Rinkert remained thankful. After plague and plunder had done their worst he wrote for his congregation these classic words.

TESTIMONY TIME

WHO CARES ?

by John B. Coleman

HENRY Ward Beecher said at the end of an effective ministerial life, "All that matters is caring." Our Lord stressed this aspect of Christian life when He spoke of caring for the least of His brethren, adding "ye did it unto Me." I have come to a fresh realisation of the value of support through prayer.

A few months ago I was seriously ill and was admitted as an emergency patient into the Queen Elizabeth Hospital, Birmingham. Owing to acute asthma I was hardly able to breathe and to exert myself was out of the question. To my amazement a drip was put up and I was kept on this transfusion for more than a week. Oxygen tubes were inserted through my nose and, to complete the picture, I wore a steam mask. My feelings were akin to those of a trussed-up chicken! Numerous tests, examinations and X-rays were carried out. These proved to be extremely tiring. By the second day I was thoroughly exhausted. I felt physically and mentally low. Later I discovered that for several days I failed to respond to treatment. One lunch time I felt at my lowest ebb, when, to my joy, there stood my dear friend, Rev. George Canty. Words cannot describe my feelings at that moment. I was overwhelmed to think that this extremely busy man should have found time to come to visit me. This feeling recurred as I was visited by Revs. A. Caple, M. W. Carr, Eddie Smith and R. J. Morrison. How can one express the gratitude which is felt also at being visited by people outside the ranks of the ministry? Dr. Robert Browne (nationally known for his recent Christnan stand), his son Stephen (a medical student) and Miss Jill Kerr, S.R.N., took time from their medical work to show a prayerful interest in my welfare. How often we take things for granted! How often we fail to appreciate the value of those who care! I am grateful to God for such people.

The power of prayer has become a fresh reality through this experience. When I felt so desperately ill Mr. Canty prayed for me. As he laid hands upon me I felt as if I became in some way strangely uplifted—this is the only way I can describe it. I began to feel and to look much better, for which I was extremely thankful.

A few days after Mr. Canty's visit a West Indian ward orderly asked me if I was a vicar. She said that I had so many ministers to visit me that she was interested. It happened that she had been passing my bed when Mr. Canty prayed for me and this good lady, a member of the Church of God, said: "As I went by I could feel the power. The prayer bells of heaven have sure rung for you!" She was right!

Until one is ill the value of caring is unrealised. I am deeply grateful to those who prayed, visited and wrote to me.

BOOK REVIEW

The Holy Vessels and Furniture of the Tabernacle, by Henry W. Soltau. Published by Kregel Publications (U.S.A.), available from S. King 7 Gensing Road, St. Leonards-on-Sea, Sussex. Price £2.13, postage and packing 10p extra.

This is an excellent book, clear and concise. It is more than homiletical divisions or the usual theological discussions, for it gives insight into the spiritual and devotional life. The author deals with measurements and dimensions factually, but in an interesting way. The coloured illustrations are attractive and useful for depicting the shapes of the furniture. The presentation of the many facets of the Lord Jesus Christ as shown by the interpretation of the tabernacle furniture is most refreshing and inspiring. One is lifted into the realm of the glory of Christ and thrilled as step by step one is led from the highest and holiest place to the ground of salvation—Calvary.

J. R. BROWN.

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

OF MARTHA AND MARY

by J. M. Reeve-Baker

PASTOR OF ELIM PENTECOSTAL CHURCH, NEWHAVEN

THE little town of Bethany was only a stone's throw from Jerusalem, thus making it an ideal place for Jesus to stay when visiting the city. He knew that at the house of Martha He would always find a welcome.

Martha was a godly woman. She had to be, for experience had taught her that when she opened the door to Jesus she was opening the door to a dozen or so others as well. And they did not all wipe their feet! Her saintliness was of the sort that expressed itself in practical ways. When the Master's party swung along the lane and turned up the garden path she would feel a sense of satisfaction, knowing that the meat was already cooking, the vegetables were boiling merrily and the gravy was simmering on the stove. Nothing would be left to chance, every detail had to be covered. This was the way Martha liked it, and indeed this is the way *we* so often like it. For do not the Marthas of today make our lives so much more comfortable, homely and cosy?

Martha was unable to suppress a note of criticism when confronted with her sister's apparent laziness and lack of concern. For Martha, in her comfortable, homely way, was completely incapable of appreciating the deeper, more lasting spiritual experiences to be found where Mary was.

Where was Mary? Martha's cursory glance recorded only the obvious fact that her sister was sitting doing nothing; she had failed to perceive the absorption in Mary's attitude or the earnestness in her expression as she gazed, utterly engrossed, into the mobile face of the Master. For this Jesus did not condemn Martha. Indeed, the mild tone of His remonstration was more in the nature of an invitation to her and her successors down the centuries to embrace that good part which Mary had already chosen.

But Martha never did change; godly, homely and efficient she remained. Her keen glance would quickly take in the dusty furniture, the grubby linen, the untidy pantry, but would never pause long enough to meet the Master's eyes and fall helpless under their spell. Even when her brother was dead and sealed in the tomb, even when her Lord came with a revelation of Himself as the resurrection and life, even then her taut spirit could not be still long enough to absorb the inspiration.

During this crisis Mary had continued to wait, poised and calm, ready to use the occasion to deepen her experience with Jesus so that now, not sitting, but falling at His feet, she was able to obtain the sustenance for which her sister had sought apparently in vain.

Martha would never change. A last fleeting glimpse into their home sees her again in her time-honoured role with a feast on the tables, guests on the couches—and Martha serving.

Mary had tasted the delights to be enjoyed in one place only—at the Master's feet. Sitting there she drank in His words, falling there she knew His compassion and now, anointing those precious feet, she weeps again for the love already hinted at but soon to be blazened abroad in the tragic glory of Calvary.

Dear Martha, content to serve and fuss and fret, who would deny you the right to remain within those limitations? But dear Mary, content with nothing less than a continual deepening and widening of the fellowship and communion of your Master's presence, how much you have taught us of the joys there to be sampled and how much you have shown us the need to fill our lives with activities that can be conducted at the feet of Jesus!

Don't forget . . .
Elim Conference
SUNDAY HALF-HOUR
B.B.C. Radio 2
WHIT-SUNDAY, MAY 30th,
at 8.30 p.m.

How to receive the Holy Spirit

by ARTHUR V. GORTON, PASTOR OF ELIM PENTECOSTAL CHURCH, SHEFFIELD

THE gift of God to the sinner who comes to Christ is everlasting life and the gift of God to the believer is the Holy Spirit. "You must repent and every one of you must be baptised in the name of Jesus Christ, so that you may have your sins forgiven and receive the gift of the Holy Spirit. For this great promise is for you . . . for as many as the Lord our God shall call to Himself" (Acts 2 : 38, 39, Phillips). Our heavenly Father is much more ready to give the Holy Spirit to those who ask Him than is an earthly father to give good things to his children (Luke 11 : 13). Do not weaken your expectation by listening to someone who says that they have never received or that they know someone who has not. I bear testimony after seeing hundreds baptised in the Holy Spirit, some after long waiting, that where there has been unwavering expectation the answer has come. I do not know why some have waited, but I am convinced that it was never God's intention that it should have been so.

We know the command to be filled (Ephesians 5 : 18). We note some of the conditions (Acts 2 : 38, 39). There must be a readiness to obey the will of God (Acts 5 : 32), believing (Galatians 3 : 2), asking (Luke 11 : 13), and thirst (John 7 : 37-39). God is concerned that you should receive—are you ?

This was the concern of the Early Church. As soon as the Samaritans had received Christ the apostles sent Peter and John that they might receive the Holy Spirit (Acts 8 : 14, 15). Paul was a chosen vessel and Ananias was commissioned to lay hands upon him that he might be filled with the Holy Spirit (Acts 9 : 17). When Paul found disciples at Ephesus his first question was "Have you received the Holy Ghost ?" (Acts 19 : 2).

Asking, seeking, knocking (Luke 11 : 9, 10) evidently refer to intensification of requests, but there is no warrant in Scripture for waiting a long time for the baptism. **As soon as you are ready to receive the Holy Spirit is waiting to give. You are not waiting for God, God is waiting for you.** In times of prayer, by yourself and with others, relax, expecting in faith and praising God for the answer. Be ready to yield to the Holy Spirit's moving. Do not act as though the Spirit of God has forced you to receive.

Every passage in the Acts where believers were filled emphasises that there was a supernatural evidence. I have never known anyone receive the baptism who did not speak in other tongues. Seek and believe God for a *Scriptural* experience. Do not be Pentecostal in name or theory only, but in fact. **To be the force that God intends us to be we must be filled with the Holy Spirit. Those who have been filled must be constantly refilled. Is this your expectation and continual blessing ?**

GO

So send I you to tell the world
How grace abounds and is unfurled
From present pain to present health
As proof of My outlasting wealth
Of love.

"Of love ?" you echo, "but how can
The loving heart affect a man
Whose very breathing brings him pain
Who cares not if he dies again ?"

I'll tell you how—My love right now
Can saturate you as you bow
To Me in deep humility.
I am the Healer ; trust in Me.

PAT M. BARTON.

Power for everybody !

by J. Osman PASTOR OF ELIM PENTECOSTAL CHURCH, SPRINGBOURNE, BOURNEMOUTH

" Have ye received the Holy Ghost since ye believed ? " (Acts 19 : 2)

What made Paul ask this question ?

SCRIPTURE does not enlighten us, hence any attempt to answer this must be in the nature of conjecture, but we are safe in assuming that something about these men of Ephesus suggested that they had not received the Holy Ghost when they believed.

Belief in the Lord and reception of the fullness of the Holy Spirit are definitely not synonymous events. Many still teach that when you receive Christ as Saviour you are also baptised in the Holy Spirit at the same time. They have sought to bolster up their contention by reading something into the alternative translations of the text, e.g. " Did ye receive the Holy Spirit when ye believed ? " (N.E.B., Moffatt, Amplified, etc.). The sense and implications are unchanged, however. The whole inference to be gathered is that they believed without receiving the Holy Spirit, which leads logically to the conclusion that the baptism in the Holy Spirit is a second experience, which occurs subsequent to belief in and conversion to Christ.

The Holy Spirit baptism should be experienced by all believers. This was the New Testament norm and it still is. Anything short of this is subnormal. Pentecostal people should have a Pentecostal experience or be seeking one, otherwise they are like the church at Sardis, whose title was a misnomer : " Thou hast a name, that thou livest, and art dead " (Revelation 3 : 1). Our beliefs and our name should be matched by our experience.

They did not appear to be living a Spirit-filled existence. It could have been a **lack of real worship and praise.** Whatever others may say against Pentecostalism, it is a fact that our worship has a sincerity, spontaneity, liberty and liberality that are unmatched.

It could have been a **lack of zeal.** Pentecostalists are to the fore when there is work to be done for God. This has been stated by many freelance evangelists.

It could have been **lack of converts.** There were still only twelve in Ephesus. It was after the advent of Spirit-filled Paul and the baptism of these twelve that things really got going in Ephesus.

It could have been a **lack of spiritual joy and assurance.** These are characteristic of Pentecostal meetings, which normally carry overtones of expressed joy and gladness and undertones of deep assurance.

Whatever it was Paul noticed something which put a question mark in his mind.

What reasons can there be for such a state of affairs ?

In this case it was **ignorance.** They had not heard about the Holy Ghost and did not even know of His existence. There can surely be no such excuse in our day. It is well known that the Holy Spirit is the Third Person of the Trinity, that the promise of the Father is for all believers, and not just for preachers, that all may and ought to receive the Holy Spirit to enlarge their experience with God, to increase their understanding of the Word, and to empower their witness for Christ.

In other cases it can be **absence of vision.** Many are at ease in Zion today, they are apathetic towards the multitudes of unsaved. " I do not see the need," they mumble, " I am as good as those who profess to have been filled." May God save us from such spiritual humbug and torpor. **Don't you want to be better ?** Every would-be soul-winner is conscious of need and will seek the Lord for any additional power that may be available. It is provided by God who has allowed us the privilege of partaking of His divine nature. Where there is a burden for souls there is also the cry " Lord, give us power ! "

Whether or not you have a vision of the need,

it is indisputable that God gave the Holy Ghost because He saw the need for His people to magnify Jesus (John 16 : 14), to be taught (John 16 : 13 ; 14 : 26), to have power in witness (Acts 1 : 8) and to be filled with God's love (Romans 5 : 5), and these by no means exhaust the extent of His ministry.

There are multitudes who have never received the Holy Ghost because of **fear.** What is there to fear in being filled with love, blessing, power, joy, strength ? Many fear religious mania, too deep involvement, fanaticism. *These are the very arguments that the Devil used to try to keep us from Christ originally.* Luke 11 : 11-13 holds our complete safeguards from all types of fear. It would be downright blasphemy to suppose that God will give some hurtful, harmful experience to those who seek Him for the promised Holy Ghost.

Simple **lack of faith** holds many people from their inheritance. There seems to be an idea, fathered and fostered by the enemy of souls, that we do not merit such a gift. Others possess merit perhaps, but not us. The fact is that no one ever received the Holy Spirit on merit, save that which is imparted by the Lord Jesus Christ. At salvation we partook of His righteousness, and this is our qualification before God. Now at the baptism of the Holy Ghost we partake of His power. It would be monstrous to suggest that God will fill anyone leading a dubious life—the **Holy** Spirit will only come to someone holy and this is possible only as we have been and are being cleansed by the blood of Christ.

Will God dare to baptise me ?

Can I experience this blessing ? Do not be timid or tentative in your approach. This is for you, promised by God. It is yours by right. To think otherwise is to suggest that God's promise is unreliable. The sinner will one day face the question " What did you do with Jesus ? " The Christian will have to answer the question " What did you do about the Holy Ghost ? "

T. B. Barratt, a Pentecostal pioneer in Norway, in his book *In the Days of the Latter Rain,* quotes William Arthur, M.A. : " That bosom has yet to learn what is the feeling of moral sublimity, which has never been suddenly heaved with an emotion of uncontrollable adoration to God and the Lamb—an emotion which, though no voice told whence it came, by its movement in the depths of the soul, farther down than ordinary feelings reach, did indicate somehow that the touch of the Creator was traceable in it. They only who have felt such unearthly joy need attempt to conceive the outburst of that burning moment. Body, soul and spirit, glowing with one celestial fire, would blend and pour out their powers in a rapturous ' Glory be to God ' or ' Blessed be the Lord God ! ' "

Are you still receiving the Holy Ghost since you believed (Ephesians 5 : 18) ?

The Lord's Prayer

Thou canst not say the Lord's Prayer
And make one selfish plea ;
Thou canst not say the Lord's Prayer
And even once say " me."

For it's " our," " our," " our,"
And it's " us," " us," " us "—
And the fourth time it is " our,"
And the fourth time it is " us."

Thou canst not say the Lord's Prayer
And even once say " I,"
Thou canst not say the Lord's Prayer
And even once say " my."

Thou canst not say the Lord's Prayer
And pray not for another ;
For when thou askest daily bread,
Thou must include thy brother.

And it's " us," " us," " us,"
And it's " our," " our," " our "—
As free from selfish motive
As the fragrance of a flower.

For others are included
In each and every plea,
Since, from beginning to the end,
It does not once say " me."

AUTHOR UNKNOWN.

" But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me . . . unto the uttermost part of the earth " (Acts 1 : 8).

THE ELIM
EVANGEL

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EDITORIAL

DR. J. M. LAIRD, the President of the Evangelical Alliance, was good enough to remark at our recent conference that the Pentecostal Movement had been raised up of God to remind the Church of the work and ministry of the Holy Spirit.

We can recall days when the Third Person of the Trinity was indeed rarely understandingly mentioned in many fellowships. He was veiled in references to " sweet influences " and such-like. Indeed it would not overstate to say that many had not so much as heard that there was a Holy Spirit. Except in ascriptions of glory to the Triune Deity, He was unknown.

In rightly stressing the power of the Holy Spirit, we Pentecostalists do not overlook His personality. This Executive of the Godhead on earth is not an indefinite atmosphere, some kind of pervading feeling ; He is God the Holy Spirit. Declaring, revealing, amplifying to believers the wonder of the Christ, who Himself was anointed by the same Spirit, sent as " the promise of the Father," He none the less is co-equal with both.

We feel that irreverence is willingly avoided where the Spirit is Lord. The continual underlining of personal knowledge and experience is axiomatic to our faith and message, but we neglect at our peril the overriding sovereignty of the Spirit. He must divide as He will. As Christ was Master, Teacher, Leader in the flesh to the Twelve, the Holy Spirit must be to the Church if the Divine purpose is to be realised.

Perhaps this may be the moment in church history for the Pentecostal movement, which, under God, pioneered the experience of the baptism of the Holy Spirit, now to focus attention on His lordship. Too easily can we become content with initial experiences. We must go on—and this involves bending, stooping, that we might be exalted.

No man is a knight until he kneels before the sovereign.

☆ ☆ ☆

We are delighted to share with " Redemption Tidings," the official organ of Assemblies of God, our sister Pentecostal fellowship, in publishing an article by our beloved brother, John Carter. Next week we unite again in printing a message by our Secretary-General, James T. Bradley. Thereafter Elim writers will contribute to " Redemption Tidings " from time to time and Assemblies of God friends to the " Elim Evangel." We are pleased to work with Aaron Linford, our fellow editor, in this happy mutual token of esteem between our two groups.

Pentecostal power

by Michael W. Carr

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY TEMPLE, KING'S HEATH, BIRMINGHAM

THE super saints of that first Whitsuntide whirlwind turned the ecclesiastical order of their day into confusion. Bewilderment was rife as ritualistic patterns were tumbled in reverse. No one knew what to expect, except that coming into contact with these men meant a new adventure with God. They were indeed called the " sons of Jacob," having power with God and men.

Christ had asked for " labourers," rough craftsmen with experience and wisdom gained by years against the elements. Their rough appraisal of life was shown by their gritty resistance to conformity. God had put a new environment within their souls—" treasure in earthen vessels." The outer carcass was ordinary clay, market place merchandise, but inside was a force that compelled men to recognise the Christ.

These Pentecostal men epitomised the latent power of God. Like the motto of one of our nationalised industries, " Power in trust," they exemplified the creative energy of God in human form. The harnessed Third Person was a controlled dynamic so that Peter could say " such as I have give I unto you." Men received raising power.

Theirs was not an external elegance of religious propriety, but an inner law that burst through the skeleton and past the skin reaching into men's hearts, laying sin bare. The Holy Spirit conveyed to them a living fire that changed their fumbling fear into radiant faith and shone gospel grandeur through falling shades of truth. The critical barrier between normal faith and explosive witness was breached by the thrust of Divine power. They lived past the " heat barrier." Nothing could quell the animating force that coursed through the channels of their lives, except their own unbelief.

When, therefore, persons speak of Pentecost and the continuing experience, they are telling of a deep omnipotence awash in their souls (for the mark of a Spirit-filled Christian is an indestructible iron in the life), of a new ability to communicate strength to others, of a solid framework of peace that shines through every circumstance. They master every situation. A rushing wind is not far distant and shaking power is just round the corner. When they speak God reaches out from within them as they become vehicles of intense conviction.

For those who diligently seek Pentecost becomes the inexplicable, inextricable entwining influx of divine nature giving power to do in the likeness of God a labour of lasting worth. The downpour of the Holy Spirit has made provision for parched souls, dry since Eden. God has done a wondrous new thing. The mystery of Jesus was " a root out of dry ground," He drew from within Himself and has given man the same option. The first century fission has caused life to burst upwards and outwards like a " living fountain " —not a recirculation, but original, resurgent flow.

Because of this the cubic capacity for God can be filled with divine impressions that evidence the " mind of Christ." Sinners see in ordinary men **the** Man and bow before a cross that speaks new life. When God works by the Holy Spirit within a disciple techniques become obsolete. The only gimmick is the outflow of eternal life. The Bible has well said that " God is made unto us wisdom and righteousness, and sanctification, and redemption."

With a nostalgic nod we smile at passing giants of spiritual fame and think that yesterday will never be reborn. But Christ has risen and " given gifts unto men " that His truth may be written in flesh. A nursery rhyme says " and when they were only halfway up they were neither up nor down." Some stand on the staircase to the upper room only half a step away from blessing, listening, not living in the Holy Spirit. Others are like the true story of a bird that flew over the garden hedge and settled on a metal drinking dish, dipped his beak three times over the rim, and lifted his head in an attitude of swallowing. The householder, who had been watching, decided to refill the dish ; he found that it was completely dry. The bird had been indulging in *wistful drinking !* **" Beloved, we are persuaded better things of you."**

This article appears simultaneously in *Redemptio*

IS THE SPIRIT
LORD STRAITE

" O thou that art named the House of Jacob, is t

Mr. Carter was one of the fifteen original signatories who met to found the A.O.G. fellowship in February 1924. Served as General Secretary, ex-officio member of Executive Council for twenty-seven years, manager of publishing house for twenty-one years, editor of Redemption Tidings *for fifteen years, and editor of* Overseas Tidings, Homeland Evangelism *and* Bible School Review. *Served on P.M.U and O.M.C. missionary councils for forty years. Tutor, Hampstead Bible School for six years, Principal, Louth Bible School, tutor of Kenley Bible College for nine years and Principal for almost five years, secretary of Board of Governors for six years. Chairman of A.O.G. Conference, 1952 and 1964. Member of Advisory Committee for World Conferences in Toronto and Jerusalem. Foundation member of Property Trust. Secretary of Home Missions Council and Radio Council. Entered full-time ministry in 1919.*

MICAH was a Spirit-filled prophet of Jehovah. He declares : " Truly I am full of power by the Spirit of the Lord " (Micah 3 : 8). As God's servant he certainly needed the power and boldness of the Spirit for he was living in days of spiritual declension. God had raised him up " to declare unto Jacob his transgression and to Israel his sin." The nation was becoming corrupt and the Lord sent him to rebuke princes, priests, prophets and people for their sins.

The people addressed

They are referred to as "the House of *Jacob.*" This term is somewhat unusual, for the customary designation for the nation in the Old Testament is " the house of Israel " or " the Children of Israel."

In making use of " Jacob " rather than " Israel," God is taking them back to their ancestor's name before he was given the title " Israel." Jacob's name, revealing his nature, was " supplanter." To quote the Amplified Version of Genesis 32 : 27, when he was asked to give his name " he said Jacob—supplanter, schemer, trickster, swindler." The people of Micah's day were manifesting the same sinful characteristics as did their father Jacob before God changed him and gave him a new name and nature.

In the choice of the words employed one can discern a divine message of hope for the erring people. The same mighty God who had changed " Jacob " into " Israel " was able and willing to do the same for them if they would only repent. God had found it necessary to cripple Jacob, the self-willed fighter, before He could change him, and it is evident that God was about to employ stern measures with Jacob's wilful descendants.

The nation is addressed in this special manner because, as God's chosen people, they had known the Spirit's work in their midst. They could look back upon a national history that was replete with miracle, e.g. the dividing of the Red Sea, the water gushing from the smitten rock, the daily supply of manna from heaven, the guiding cloud, the fall of Jericho, the conquest of Canaan.

We can look back upon the marvellous history of the Church in relation to the manifestaiton of the Holy Spirit. The Church of the New Testament turned the world upside down, for its messengers " truly were full of power by the Spirit of the Lord." God worked with them confirming the word with signs and wonders and with divers miracles and gifts of the Holy Ghost. These supernatural manifestations were not given merely for the Apostolic age. It was God's intention that signs and wonders should continue to operate throughout this present dispensation, until the Lord comes.

Moreover, we can look back to our own early beginning this century. This Pentecostal movement has witnessed God moving in mighty miraculous power even in this small island. The largest halls have been crowded, queues have stood throughout the night for the next day's meetings, the lame have leaped for joy, the deaf

'HE

?

e Lord straitened ? "
(Micah 2 : 7)



By John Carter

and dumb have experienced deliverance, blind eyes have been made to see, demons have been cast out, and lives changed.

The challenging question

" Is the Spirit of the Lord straitened ? " Has He changed ? Can He not do today what He did in former days ? Is there variableness with the Almighty ?

The Spirit of Jehovah is ever the same, for God the Father declares : " I am Jehovah, I change not." We must therefore reject the view that the Church should expect the Holy Spirit to operate differently from the ways in which He functioned in the early days of this dispensation. We absolutely affirm that the Spirit of the Lord has not changed ; it is the Church that has altered.

In Numbers 11 : 23 the people wept because they hungered for flesh to eat, while Moses wondered where sufficient meat could come from in that wilderness to satisfy that vast multitude. God asked Moses a question similar to the one in our text : " Is the Lord's hand waxed short ? " i.e. " straitened." The same word is used as when Micah questioned the people. God proved to Moses that His hand (His power) was not straitened. He could do the impossible. He fed them with quails.

The purpose of the question in our text was to show the House of Jacob that if there is any restriction in the Spirit's operations it is never from the divine standpoint. If they were not seeing the Spirit working in their midst as in former days it was not failure or change on the part of God.

We frequently hear the question " Why do we not see the same things happening now as in bygone days ? " The same question came from the lips of a man when the Judges ruled, for when God appeared to Gideon to deliver the nation from the Midianites he said to the Lord : " Where be all the miracles which our fathers told us of ? " (Judges 6 : 13). When later " the Spirit of the Lord came upon Gideon " he soon discovered that the Lord's hand was not shortened.

The human failure

In Micah's day the people's chief sin was their rejection of God's Word. His commission was " to declare unto Jacob his transgression and to Israel his sin " (3 : 8). But when God's servant began to preach under the anointing of the Spirit, the people forbade him, saying " Prophesy ye not " (v. 6). They refused to listen because the Word of the Lord was not palatable to them, it made them feel uncomfortable. But Micah told them that the words would be a blessing to the upright, " Do not My words do good to him that walketh uprightly ? " (v. 7).

If you are guilty of criticising the preacher when his words hurt you, it is because you are not walking uprightly. " Faithful are the wounds of a friend." Let us ask ourselves whether we are living as near to the Lord as were God's servants in those early days when God moved in Holy Ghost power ?

It is possible to restrict the Spirit's working and anger the Lord by our sin and unbelief. In Psalm 78 there is a description of the marvellous things God did for the children of Israel, but they continued to doubt and question Him. They asked : " Can God furnish a table in the wilderness ? Can He give bread also ? Can He provide flesh also for His people ? Therefore the Lord heard this and was wroth, because they believed not in God."

The same verb as in our text recurs in Isaiah 59 : 1 : " The Lord's hand is not shortened, that it cannot save." His mighty power is unlimited. The failure is always on the human side : " Your iniquities have separated between you and your God." It is sin and unbelief that cuts us off from divine omnipotence.

Even during the earthly ministry of our blessed Lord we read of the same human limitation, for " He did not many mighty works there because of their unbelief " (Matthew 13 : 58).

Although the preaching of Micah failed to

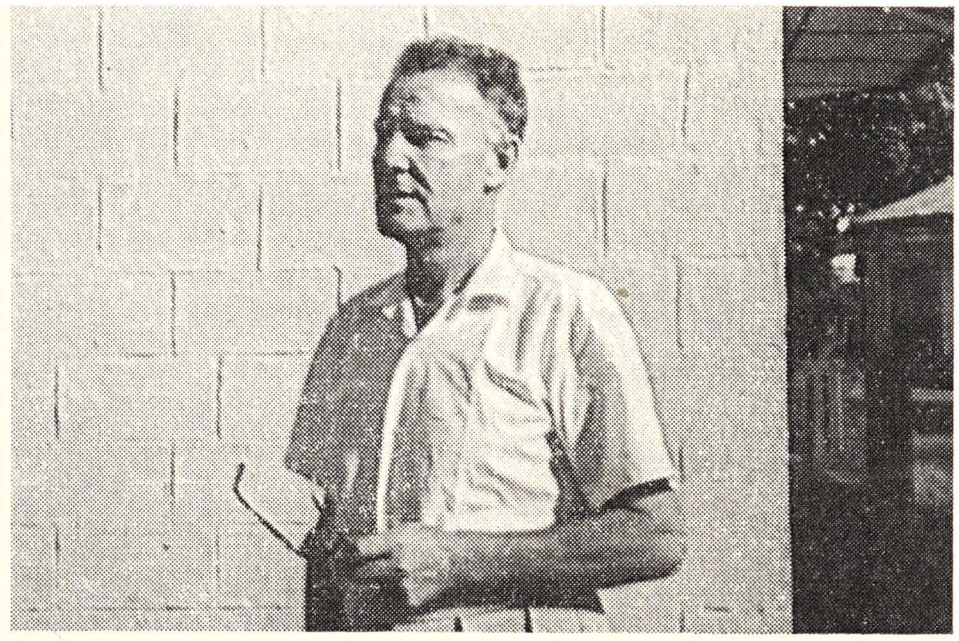
(*continued on page 18*)

Come to Kikilo !

(part two)

by A. D. Bull

ELIM MISSIONARY, TANZANIA



PASTOR JOSEPH convenes the mission executive. Here are three of the items on the agenda. "Church at Babati" is the first—the district centre of the Kikilo area. Paulo gives details of the membership and hopes of expansion. Towns are expensive places in which to build ! Item two will touch your hearts. Zakayo, a young man and a keen Christian, has fallen in love with his neighbour's daughter. The girl has given her heart to Yesu, but her Moslem father will not allow her to be baptised or marry Zakayo. "There is one remedy," said Paulo, "Zakayo can carry the girl off to his home. Then send to inform the father, who although very angry is more concerned about the loss of the bride price than the loss of his daughter. Zakayo then appoints a negotiator to determine the number of cows he must pay. A fine for abduction will be added. When this transaction is finished the girl is his according to tribal law. But there can be no proper marriage in church." Item three : Bashinet area is now entered, there are good prospects there, the people are responding to the gospel. It is decided to put Bashinet on the list for an E.W.M.A. roof. There are other matters, but I carry the thought of Zakayo in my mind as well as on my official notes. I pray about it for some days. "Paulo," I said, "would it not be possible to abduct the girl and hand her into the keeping of two of the matrons (deaconesses) of the church ? Then when the negotiations are finished and the bride price is paid, the wedding can be after their hearts' desire ! " "Mzee, you may have the solution to this recurring problem," says he.

The Christians disperse, with many thanks for blessings received. "These meetings will bear fruit in the salvation of souls all around here ! " says Paulo.

Now for the second convention at Giting, right under the shadow of the sacred mountain, Hanang. Pastor Yona is our host for three more days. A singing, bumping journey takes us over Land-Rover roads. Snatches of one song are still with me : "We are on our way to heaven. Beauty will not help me. Learning will not help me. Riches will not help me." We begin to greet and pass small groups on their way to the convention. The church is too small ; the services are held in the open.

At question time the pastors try to answer the queries on the conduct and beliefs of a Christian : "Can a man with two wives be a deacon ? "; "Can the flesh of an animal that has fallen over a cliff be eaten ? "; "How many times does Yesu come ? "

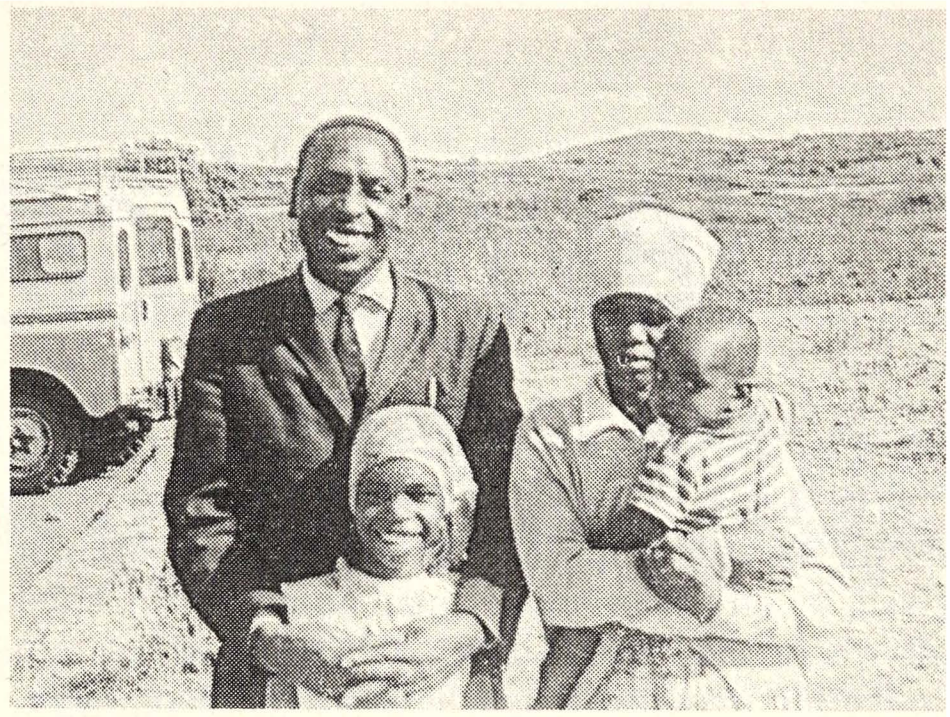
It is midday when I am called to preach. The sun appears to have no strength, it is so cool (or was it ? My face was completely skinned and sore for some days after !) "Ah ! " says Yona, "that was a good sermon ; you spoke of the besetting sin of these people." The Holy Spirit knows the secrets of all hearts. "Pastor Yona," said I, "do the people still reverence the deity of this mountain ? " "Of course," he replied, "only last month one of the sacred trees collapsed. The people brought lambs and sacrificed them to the spirit. The rains fail and the Mganga is consulted ; he—the priest of the mountain spirit—answers : 'You have brought me no bullock this year. Your children were rude to me when I passed recently. No rain for you until I am appeased.' The bullock is brought and the people are instructed to take the offering sheep to their sacred tree, there kill it and

cook and eat all the flesh, cut the skin into strips, spread the strips out in the topmost branches of the tree. Then the rain will come." "Does it come?" say I. Yona shrugs his shoulders and says "Wapi"—a strong, scornful negative.

The journey back to Kikilo was even more bumpy. Somebody's fat mother had insisted on getting into the overloaded Land-Rover despite my protests. I groaned for my springs. How many people can a Land-Rover carry? How many sardines in a tin?

Homeward bound and downhill all the way. Ninety miles from home we stop to pick up my wife, Dorothy. She has been relieving the matron of an orphanage. The story is of coaxing the children with special cakes, nights up with the sick ones, opportunities to witness of His love to visiting relations, many of whom are Moslems.

We reach home. Joseph is away on his E.W.M.A. motor-cycle to reach his family before



Pastor Yona and his wife and family.

sundown. We have travelled 1,030 miles, ministered to 400 of God's children, renewed fellowship, shared problems, arranged Bible school schedules, and planned new outreaches, eaten how many chickens? I cannot remember!

YOU'RE BEING WATCHED!

by David J. Blake

ELIM BIBLE COLLEGE STUDENT

THE army of census enumerators who invaded the homes of Great Britain armed with bright blue satchels and census forms have retreated. Their inquiry into the British way of life provoked varying reactions from the public.

Information

The majority accepted the census as being necessary to the planners of our country's future. Others regarded the operation merely as a massive exercise of official curiosity; they expressed great reluctance to part with information which they considered to be private and personal. This reaction, albeit understandable, is incompatible with reason, for Somerset House has a record of the dates and places of our births with details of our parentage, the National Health Service knows the condition of our health, our eyes and our teeth, the Inland Revenue has knowledge of our incomes and past earnings and our respective bank managers have access to the details of our financial accounts. We do not have as many secrets as we thought! The Bible says that we have *no secrets at all,* because God sees everyone, observes our actions and knows our thoughts. The amazing thing is that God sees us at our worst, but He loves us greatly.

Important

Census 1971 was very important. Failure to have one's name and the required information on a census form carried a penalty of a fine of £50 or a prison sentence. God has a register in heaven called the "Book of Life," and His record is all-important. Failure to appear on it has serious consequences. "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20 : 15). But do not despair. The pages of the book of life are not yet closed. God, the Author of salvation, is still willing to write in the names of sinners who will repent and put their trust in Christ.

"The Lord looks down from heaven, He sees all the sons of men; from where He sits enthroned He looks forth on all the inhabitants of the earth, He who fashions the hearts of them all, and observes all their deeds" (Psalm 33 : 13-15). In view of God's continual survey of His creation you would do well to heed God's command through the prophet Haggai: "Consider your ways" (Haggai 1 : 5). *Remember, you're being watched.*

Revival could come !

by A. D. Sandford PASTOR OF ELIM PENTECOSTAL CHURCH, BALLYMENA

ON the Day of Pentecost the Holy Ghost was not given to any man more than another. He filled **all** where they were sitting. Divisions, separation and pride may previously have been among them, but at this time they were " with one accord." The Holy Ghost so filled their hearts that there was a love among those early Christians that the onlookers saw but failed to understand. The Holy Spirit, as promised by the Son, had indwelt their hearts and the effect was manifested in their love one for another.

We are not told if Philip was present on the Day of Pentecost, but we do know that he was filled with the Holy Ghost and that he experienced this love. Jesus had baptised him in the Holy Spirit and had given him a new tongue with which to praise God. The purpose of speaking in tongues is that the spirit of the Christian might speak to God in prayer and praise, thus edifying himself and strengthening himself in the inner man.

This was not the only purpose of the infilling of the Holy Spirit. Philip " preached Christ unto them " and " the things concerning the kingdom of God." With the baptism of power and assurance in his heart, Philip, on arrival in Samaria, preached the only message that God honours—Christ, living, powerful, dynamic, God in the flesh.

He had received the commission—" Go ye," the power—" Be endued," and now it was bearing fruit : " Witnesses unto me both in Jerusalem **and in Samaria."** This city was under the influence of Satan's power when Philip set to work witnessing.

Are the conditions around us different ? Are we living in darker days than we find in Acts chapter 8 ? **The promise has not changed :** " Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me."

Philip knew something of faith, that experience when the Holy Spirit supernaturally empties the heart of doubt. We all have doubts from time to time and we wrestle and struggle with them, but when the Holy Spirit moves in and faith begins to operate doubt is defeated.

Philip knew Jesus, he knew His power, the power of God, and he knew that he was the man for Samaria at that hour. Many people have a negative form of religion, but the person baptised in the Holy Ghost is postive, certain.

The Holy Ghost can renew your love, bring you into a state of assurance and show that God is going to use you. The combination of these three wonderful blessings brought revival in Philip's day.

It can happen again !

Church report

MERRIOTT **Pastor : D. I. Le Page**

Our recent campaign was led by Dan McVicar, an ex-communist group leader, and Ralph Murray, both from Scotland. Prior to the campaign every house in the village received literature advertising the services. A fellowship tea was held on the opening night, the main purpose being to invite people who used to attend the church. The pastor and the church secretary, Mr. King, visited these people with personal invitation cards. We were pleased to see some of them at the tea and at the first service of the campaign.

The evangelists preached with great conviction and power. There were unsaved people in the church at every meeting. We greatly rejoiced that four accepted Christ as their personal Saviour. There were also nineteen decisions among young people from two other churches. The sick were prayed for and at least one person experineced God's healing power. We are truly thankful to God for His goodness and mercy.

(MRS.) S. LE PAGE.



Margaret M. Ladlow's page

LIVING LANGUAGE

AS a girl I could never quite understand the reason for the emphasis placed by schools on the necessity for learning a dead language and the constant repetition of Latin words with their declensions and cases seemed a colossal bore and waste of time. I always felt that it was much more profitable and worthwhile to learn the English language, which to me was so full of life. There is no wonder that among my treasured possessions of those years are the prizes I gained in English and English literature. Our language is so full and expressive with its tens of thousands of words. It is indeed a living language, for it is constantly growing and new words and expressions are being added to it all the time so that it is surprising that so many people seem to have such a limited vocabulary.

Talking to a young lady recently, I could not help but wonder why the word " super " had to be used by her in almost every sentence when there are at least a dozen other words that would have much more fittingly expressed what she was trying to convey. But much greater is my wonder that supposedly educated and intelligent people should take a perfectly good word and use it in a way which divests it of its true meaning, debases it and makes it offensive to many of us. I refer, of course, to the use of the word " bloody," which when used as an expletive a few years ago would have been considered to be bad language and obscene. What a commentary on our times that this word is now so used by people in almost all walks of life, including statesmen and members of the Royal Family ! It is constantly in use on radio and television and in newspapers, magazines and books. I feel it is high time that we had a campaign to clean up our speech !

When I was in Ghana I often encountered the difficulty of expressing myself in a language with a limited vocabulary. I would try to give my message in simple English so that my interpreters at my women's meeting could readily translate it. I seldom had any difficulty with Twi, for it is quite an expressive language, but most of my women were illiterates from Krobo villages and their Krobo language has so few words, often the same word would have to be used to stand for five or six words that I might use, thus the finer meaning I wished to convey was often lost.

Critics of the Pentecostal Movement have often questioned the value of speaking in tongues, but to me the answer is so very simple. The most expressive human language has its imperfections and there is a limit to every vocabulary so that when in communion with God there are bound to be those times when human language fails ; it is then this blessed gift becomes so invaluable. As Paul says, " He that speaketh in an unknown tongue speaketh unto God." Both my Krobo friends and I can thus have unrestricted converse with the Lord we love. I don't wonder that Paul thanked God that he spoke in tongues more than anyone else !

The other day a friend went to visit another dear saint who is seriously ill. She found her in a distressed condition, not because of physical weakness but because something had happened that had disturbed her peace of mind. It could only be described as an attack from Satan. Telling me about it later this friend said : " We had prayed together and I did my best to ask the Lord to undertake, but my words seemed so inadequate. Then I began to pray in another tongue. What a release ! Before long we were both praising God for lifting the load."

Latin may be a dead language and English a living one, but when I speak in an unknown tongue " though my understanding is unfruitful my spirit prayeth and I am edified " (1 Corinthians 14 : 2, 14).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Book now and avoid disappointment. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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BOURNEMOUTH. 1971 caravan to let at Mudeford, near the sea and quay. Ideal for motor-boats and fishing. Within easy reach of shops and churches. S.a.e. to Mr. and Mrs. B. Surplice, 188 White Road, Quinton, Birmingham 32, or telephone 021-422 4866. C.2379

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near to town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. to Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. Tel. Colwyn Bay 30005. C.2311

CORNWALL, Newquay. Delightfully situated Christian hotel. Own grounds. Easy reach of beaches. Excellent catering. Tennis, putting, free parking. Owing to postal strike vacancies are still available. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Telephone 2526. C.2269

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ITALIAN HOLIDAY CONFERENCE. Fourteen days in Cattolica with Bernard and Ida Porter. Only £52.50. Visit Pentecostal churches. Warm fellowship, fine ministry. Optional three-day visit to Yugoslavia. S.a.e. to H.C.71, E.E.S., 16 St. Catherines, Lincoln. C.2300

PLYMOUTH. Tourist centre of the west. Enjoy fellowship in our large family house. Central for coast, country and city. Bed, breakfast and evening meal. Full meals on Sundays. Write now: Mrs. J. Shead, 2 Greenbank Avenue, St. Judes, Plymouth. C.2377

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

WESTCLIFF. The Misses Rumph and Watts, 58 Brightwell Avenue, Westcliff-on-Sea, Essex. Bed/breakfast and Sunday meals. Reasonable charge. S.a.e. C.2326

WESTON-SUPER-MARE. "Ebenezer" Christian Guest House. H. and c. Central heating. Liberal table, happy fellowship. Open all year. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.2347

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CONSULT a Christian Broker. Business and private insurance. Also Property Bonds, Unit Trust Endowments, 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.2283

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.2348

WANTED for Continental youth team evangelism July to mid-August, young men and women. Evangelise Europe on holiday. Leaders: John Wildrianne and Roy Jeffs. Send s.a.e. to E.E.S., 16 St. Catherines, Lincoln. C.2299

WELSH FLAVOUR BOOKLETS. Five volumes, each containing approximately thirty Welsh hymn tunes set to English evangelical hymns. 25p each. From Ken Battye, 3 Wood View, Burton-in-Lonsdale, Carnforth, Lancs. C.2312

ITINERARIES

The President:
May 29-31, Springbourne; June 1, Winton; 2, Salisbury; 3, Wimborne; 4, Parkstone; 6, Merriott (a.m.), Yeovil (p.m.); 8, Weymouth.

Miss O. Garbutt:
June 1, Whitehaven; 2, Carlisle; 3, Glasgow; 4, Govan; 6, Greenock; 7, Motherwell; 8, Kirkintilloch; 9, Coatbridge; 10, Paisley; 11, Alloa; 12, Kennoway; 13, Kennoway (a.m.), Edinburgh (p.m.); 14, Dundee; 15, Aberdeen.

Miss M. Hopper:
May 29, 30, Holyhead; June 1, Marton; 2, Jubilee Temple; 5, 6, Wigan.

Joseph Smith:
May 29—June 3, Erdington; June 5-10, Mosborough.

BOOK REVIEW

Christianity and the Occult, by J. Stafford Wright. Published by Scripture Union. Price 40p, postage and packing 5p extra.

THIS is an interesting, timely book on a subject increasingly recognised as relevant to Christians. With many people being led into experiments in this field, it is necessary for Christians, especially Christian Student Union members, to have balanced information and clear-cut warnings of the dangers.

It is not written from a Pentecostal viewpoint, but it is clearly evangelical and most Pentecostalists will appreciate the chapters linking the psychic with spirit manifestations.

A chapter on the Bible and spirits, with remarks on testing spirits, and one on the scope that can be given to such spirits by unscriptural behaviour give needed warnings.

Pentecostal awareness of these dangers is sometimes accompanied by woolly thinking and this book should be helpful. F. G. EVANS.

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

TRUE WEALTH

Did Zacchaeus run and climb the tree
Just out of curiosity?
Or did the thought of Jesus bring
A longing for some better thing?

We know that when the Saviour came
Beneath the tree and called his name,
He brought what money could not buy—
Salvation, peace and lasting joy.

Oh, listen to the loving call
Of Him who offers now to all—
To great and humble, rich and poor—
True wealth and life that shall endure.

F. D. WALKER.

COMING EVENTS

ASHBOURNE. June 6, 13, 20, 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BALLYMENA. June 5-13. Elim Pentecostal Church, Castle Street. Annual Convention and Missionary Rallies. Speakers: Pastor and Mrs. L. Wigglesworth. Convener: A. D. Sandford. Saturday, June 5, in the Town Hall. At 3.30 and 7.30. Sunday at 11.30 and 6.30 and after-church rally at 8 in Town Hall. Weeknights at 8. Saturday, June 13, Missionary Exhibition in the Town Hall, 2.30 to 6, Missionary Rally and Pageant at 7.30.

LEIGH-ON-SEA. May 29—June 2. Elim Pentecostal Church, Glendale Gardens. Fiftieth Anniversary Convention of the first Elim Pentecostal Church in England. Preachers: J. T. Bradley, C. J. E. Kingston, G. Stormont and Mr. and Mrs. H. Womersley. Saturday at 7. Sunday at 11 and 6.30. Whit Monday in West Leigh Baptist Church, London Road. At 3 (missionary rally) and 6.30 (refreshments provided between services). Tuesday and Wednesday. Missionary meetings with Mr. and Mrs. H. Womersley. At 7.45.

NORWICH. June 12-15. Elim Pentecostal Church, Trory Street, Vauxhall. Annual Convention. Preacher: P. S. Brewster. Saturday in Stuart Hall. Items by Motherwell choir. At 3.30 and 6.30 (tea provided if notified). Sunday at 6.30 and 8.15. Monday and Tuesday at 7.30.

RYDE, Isle of Wight. June 1-6. Elim Pentecostal Church, Albert Street. Fortieth church anniversary. Tuesday to Friday at 7.30. Saturday at 10 a.m.: Study Day on Paul's Life and Teachings; at 7 p.m.: United Pentecostal Rally. Sunday at 10, 11 and 6.30. Preachers: G. S. Hillman, L. Knipe and J. J. Way (former ministers).

SWADLINCOTE. June 6. Elim Pentecostal Church, Swadlincote Road, Woodhouse Junction. Sunday School Anniversary. Preacher: D. Edwards. At 2.30 and 6.

WHITSUN CONVENTIONS

BALLYMONEY. Elim Pentecostal Church, Edward Street. Preachers: D. J. Ayling, W. L. Bell and Mrs. B. Bell. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7.30. Monday and Tuesday at 8.

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Preachers: J. McBurney and J. J. B. Hounsome. Sunday at 11 and 6.30. Monday at 3.30 and 7. Refreshments between Monday meetings.

CLACTON. Elim Pentecostal Church, Hayes Road. Preacher: T. W. Walker. Convener: H. Burton-Haynes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Preacher: S. Beresford. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday to Thursday at 7.30.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Preachers: H. Toft and J. Grisedale. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tea provided between services on Monday.

GUERNSEY, St. Peter Port. Eldad Elim Pentecostal Church, Union Street, just off The Grange. Preacher: H. Palliser. Convener: S. Penney. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Thursday at 7.45.

HULL. Elim Pentecostal Church, Mason Street. Preachers: G. H. Wallace and E. Brookes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Preacher: J. C. Kennedy. Saturday at 7. Sunday at 11 and 6.30.

LIVERPOOL. Elim Pentecostal Church, Jubilee Drive, Kensington. Convention and minister's fifth anniversary. Preacher: G. N. Backhouse. Sunday at 11 and 6.30. Monday at 7.30. Weeknights at 7.45.

PLYMOUTH. Elim Pentecostal Church, Notte Street. Preacher: E. J. Jarvis. Sunday at 11 and 6.30. Monday to Wednesday at 7.30.

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Preacher: F. H. Coleman. Convener: J. C. Kennedy. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided between the services). Tuesday at 7.30.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Church's thirteenth and minister's first anniversaries. Preacher: G. W. Gilpin. Musical items on Saturday by Lowestoft Gospel Fellowship Choir. Saturday at 7.30. Sunday at 11 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Preachers: Pastors W. J. Allen, Newton and Davies. Sunday at 6.30. Monday at 3 and 6.

ELIM BIBLE COLLEGE

OPEN DAY

Saturday, June 5th

Services in marquee at 3 and 6.30

Guest preacher:

LEN MOULES

(International Secretary, World-wide Evangelisation Crusade)

Vocal and instrumental items by students

Grounds and college open from 2.30 p.m.

D.2383

NORWICH ELIM ANNUAL CONVENTION

commencing SATURDAY, JUNE 12

at 3.30 and 6.30 p.m.

at

STUART HALL

Guest speaker:

PASTOR P. S. BREWSTER

(Cardiff City Temple)

supported by forty-strong choir from Motherwell

Continuing at Trory Street Elim Church, Sunday 6.30 and 8.15 p.m., Monday and Tuesday 7.30 p.m.

Tea provided Saturday (if notified), no charge

D.2393

Youth page

PENTECOST—and no compromise!



by Alexander Tee

"I AM sorry to inform you that Jesus Christ is suffering from cancer!" said a well-known Oxford graduate at a large Pentecostal convention. Like everyone else I almost gaped at such a statement. The speaker went on to show that the Early Church was virile and healthy; it was likened in the New Testament to the body of Christ. The speaker then pointed out that worldliness and compromise had eaten into the Body of Christ like cancer. We are to contend for the faith once delivered to the saints (Jude 3). To compromise on doctrine for any reason is wrong. We have not been commissioned to preach half-truths or half of the truth, nor have we any mandate for watering down the things "most surely believed." The full-orbed gospel is good news for a bewildered generation and we are privileged to sound it out in all its supernatural glory.

It is sheer mischief to do what one famous Keswick speaker did when he announced his text: "And they were all filled with the Holy Ghost and began to speak." It is wrong to sterilise the true Scriptures. Their revelation was given to produce an experience of glory and power. The man in the street disdains anaemic Christianity. The inspired writer of Acts 2 : 4 told of a dynamic experience which revolutionised the fearful disciples and gave them an ability to turn the world upside down. Paul encouraged the Ephesians to be filled with the rich, undiluted wine of the Spirit. Speaking is one thing, but "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart" is quite another. Pouring forth supernatural utterances in magnificent praises to our God while at the same time edifying our own souls is not to be blue pencilled by any preacher who stops short at the word "speaking" when reading what God has written in Acts 2 : 4.

"This is a day of good tidings" said the lepers after a sumptuous feast. They felt it would be wrong to keep silent amid so much hunger. They were right to go and tell the good news to the starving multitudes that God had provided a supply lavish enough to give them all a bountiful banquet. God had routed the oppressor. The tomb is empty and the enemy has been routed. God's table is laden with good things for the hungry. We lepers have "tasted of the heavenly gift, and were made partakers of the Holy Ghost" (Hebrews 6 : 4). Ours is the joyful duty to shout from the housetops that hungry, seeking sinners can be fed, that people languishing on beds of sickness can be healed, that weak specimens of humanity can be mightily empowered by the Holy Ghost and transformed from discouraged failures into victorious saints of the living God. What sense is there in compromising with such a glorious message? Oh for a trumpet voice to tell out the whole truth to everybody everywhere!

JOHN CARTER *(continued)*

bring the House of Jacob to repentance (and the ten tribes went into captivity during his lifetime), yet we are happy to discover that there was a remnant (Micah 2 : 12) who listened and were blessed. God's Word did them good because they walked uprightly. God always has His remnant.

God is challenging the remnant in these materialistic days to rise up in faith and believe that God's Spirit is not straitened, but that God waits to do the same mighty works as in former times. There are regrettable things in the Church that restrict and prevent the Spirit's operations, but God will always bless the believing remnant.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, May 31st Acts 2 : 14-21

" This is that " (v. 16).

Against the charge of drunkenness Peter based his defence on Joel's prophecy of a universal outpouring of the Holy Spirit which would transcend all national, sexual, age and class barriers. That the day of Pentecost did not exhaust the prophet's meaning is obvious from the unfulfilled forecast of cosmic signs immediately preceding " that great and notable day of the Lord " (vv. 19, 20), of which events Christ Himself spoke. Many see here indications of a mighty revival prior to the return of Christ. May God grant it !

Tuesday, June 1st Acts 2 : 22-36

" A Man approved of God " (v. 22).

Most of Peter's great Pentecostal sermon after his introduction stemmed from the announcement of his text : " Jesus of Nazareth " (v. 22). The gospel is centred on God's Son, Jesus Christ. Apostolic preaching found its perpetual theme in Him : His ministry and passion (vv. 22, 23), His resurrection (vv. 24-32), His exaltation (vv. 33-36) and the conclusion that this Jesus was the Messiah. The ministry of the Holy Spirit ever testifies of Christ, who has promised to draw all men unto Himself when He is lifted up. We are bound to fail when we move Christ from the centre to the circumference of our faith. In all things Christ must have the pre-eminence !

Wednesday, June 2nd Acts 2 : 37-47

" What shall we do ? " (v. 37).

The results of the first Pentecostal sermon were 3,000 penitents responding to the appeal and being baptised in water. They began in repentance, obedient faith and the reception of the promised Holy Spirit (vv. 38, 39), but they continued in teaching, fellowship, breaking of bread and prayers (v. 42), worshipping in the temple and praising God (v. 46). The glorious beginning in their response to the message found its continuation in this : " the Lord added to the Church daily such as should be saved " (v. 47). May we continue in this fashion.

Thursday, June 3rd 1 Corinthians 10 : 1-13

" Take heed " (v. 12.)

As a warning to careless Christians Paul recounted the fate which befell so many of the Israelites after leaving Egypt. " Now these things were our examples, to the intent we should not lust after evil things, as they also lusted " (v. 6). They had enjoyed God's favour, yet, because of their sins, " they were overthrown in the wilderness " (v. 5). Alongside the warning of these opening verses Paul encouraged his readers by recalling the faithfulness of God and His ability to deliver them in the test.

Friday, June 4th 1 Corinthians 10 : 14—11 : 1

" Be ye followers of me, even as I am of Christ " (11 : 1).

It takes a bold man to exhort others to emulate him. Sometimes we look askance at those who follow the man, yet Paul set himself up as an example to the Corinthians and encouraged them to take their cue from him. He could do this because he followed Christ so closely that they could imitate him without fear of being led astray. His warnings against compromise in the previous chapter were reinforced by his spotless life. " Give none offence . . . even as I please all men in all things . . . seeking . . . the profit of many, that they may be saved " (vv. 32, 33).

Saturday, June 5th 1 Corinthians 11 : 2-16

" Keep the ordinances " (v. 2).

Argument has raged as to whether a woman should wear a hat in church or whether her hair is a sufficient covering for her head (v. 15). The theme of these verses is not the wearing of hats but proper conduct in the house of God. Paul's advice was that the Christian woman, though enjoying the liberty of the gospel, ought not to contravene the accepted customs of the day by appearing in public " unveiled " (v. 6), because of her relationship to her husband (v. 5). As the head of the man is Christ, so the head of the woman is the man (v. 3). Lack of decorum in God's house reflects badly upon the One we serve.

Sunday, June 6th 1 Corinthians 11 : 17-34

" Till He come " (v. 26).

The eating of the Lord's supper serves as a perpetual reminder to believers that Christ who died is coming again. It will be " this same Jesus " who will return and not another. Because " the Lord Jesus Christ shall judge the living and the dead at His appearing and His kingdom," those who eat the Lord's supper ought to examine their hearts, lest by eating unworthily they bring judgment upon themselves (vv. 28, 29). Christians should realise the seriousness of partaking of these emblems, which represent Christ's broken body and shed blood—the means of our redemption.

TESTIMONY TIME

by R. Murphy

I READ with great interest the contention in the "Evangel" dated January 16th, 1971, between Pastor T. H. Stevenson and Dr. T. Wilkinson Riddle, F.R.S.L., D.D. I felt constrained to submit my testimony.

Practically forty years ago I surrendered my life to Christ and became the recipient of the new birth. During the many years that followed I was faithfully instructed in the work of redemption and the essential personal need of the Acts 2 experience. Theoretically, I was a Pentecostal believer, but I never possessed the experience.

I well remember Sunday, February 22nd, 1970, a day I shall always treasure. How I had longed to be seated before the Lord's table that Sunday morning, but because of my occupation this was not possible. I made my way into the country to commence my daily duties. At about 10 a.m. I was climbing into the cab of my vehicle when I sensed myself go into a state of semi-collapse. I instantly made a grab for the side of the vehicle platform in order to support myself. I thought that some kind of illness had taken hold of me and I shouted to break its hold. Imagine my thrill and ecstasy when I heard myself begin to speak in a new tongue. My knowledge of languages does not go beyond English. I was not long in realising what the Lord was doing for me—after patiently waiting for practically forty years. The experience of speaking in another tongue remained with me for about six hours. All the time I was speaking I was working at my normal occupation. At times I was actually driving along the highway. I thoroughly enjoyed this part of my baptism. Why believers fight shy of the supernatural signs of the Acts 2 experience I cannot understand.

I found that my thoughts were in no way connected with my new tongue. This test I made deliberately. Normally I regulate my breathing in relation to the length of the words I am using, but I found my speaking was not in sympathy with my breathing, in fact at times I was gasping for air, proving that the Agency behind my speaking was not the same as the one behind my breathing. I felt that I had adopted the role of a spectator watching the Lord working. Oh the depth of the desire for the things of God and His Word!

To those believers who cannot accept such a Scriptural baptism, I ask one question: if my experience was not of God, then who was my benefactor?

THE BIBLE WAY

Are you saved from sin in the Bible way
Through repentance and faith in Christ the Lord?
"For by grace are ye saved, through faith" we read,
This is the way revealed in God's Word.

Have you been baptised in the Bible way
With the Holy Spirit of power Divine?
When the early Christians were Spirit-filled
They spoke in tongues—the God-given sign.

F. D. WALKER.



WHITSUNTIDE — —PENTECOST!

SPECIAL ARTICLES IN THIS ISSUE

THE ELIM EVANGEL

Vol. LII. No. 23 June 5th, 1971 5p

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. KINGSTON

1. *ARE CHRISTIANS UNDER THE LAW?*

THE giving of the ten commandments was a moment of mystery and terror. God spoke to His people Israel from Mount Sinai ; none might even touch the mount under pain of instant death. " Thunders and lightnings and a thick cloud upon the mount and the voice of a trumpet exceeding loud " brought fear to every heart. Then Moses spoke to God and " God answered him by a voice " (Exodus 19 : 16, 19).

The law has its source in God. " I have talked with you from heaven " (Exodus 20 : 22) God said. Thus it comes to us with His authority and our obligation to obey is complete. The ten commandments have not been repealed—they are still on God's Statute Book ; no new government has been elected in heaven to cancel them. Jesus Himself said : " Think not that I am come to destroy the law, or the prophets : I am not come to destroy but to fulfil " (Matthew 5 : 17, 18).

God is the Lawgiver

" God spake all these words " (Exodus 20 : 1). He is King of the universe. In every kingdom laws are given for the well-being of the subjects. God governs this universe by law. The stars obey the natural laws. The stork knows her appointed times (Jeremiah 8 : 7). Migratory birds obey the call of their nature. Salmon and eel return instinctively to their breeding places. But God governs moral agents, that is mankind, by moral suasion.

God has supreme power and He who gives men their lives has every right to give them their laws. Certain conclusions arise. If God gave the commandments then it devolves upon us to hear all

these words: we cannot remain deaf to some of them. If God, the great Lawgiver, spoke all these words we must obey them all. Many people try to claim the virtue of keeping some of them while making light of breaking others. But the breaking of one reveals a spirit that would break all. Many today think it would be a good thing to abolish all. "Let's get rid of them," they say, "they're out of date." But they are, and always will be, the eternal moral law of God.

God the Deliverer

In giving the commandments, God reveals that He is not only the King-Lawgiver but also the Saviour-Deliverer. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20 : 2). Here are two lessons which the world needs to relearn: God is active in history—the Old Testament is a record of God at work, of God standing beside men who had the courage to put their trust in Him, and He is a God with a name; "I am the Lord thy God," we read. Already on Mount Sinai He was revealed as personal, One whom men could approach, whom they could please or displease (H. G. G. Herklot's *The Ten Commandments and Modern Man*).

The purpose of the law

By the law is the knowledge of sin (Romans 3 : 20). The law is a looking-glass to show us our hearts as God sees them. Paul found when he re-read the tenth commandment: "I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet" (Romans 7 : 7). Paul meant that sin was there all the time, but it needed the law to reveal sin, as sin, to him. John adds: "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3 : 4). Since all are sinners in God's sight all have broken one or more of the commandments.

The law is a "schoolmaster to bring us to Christ" (Galatians 3 : 24). In Roman times the schoolmaster was the slave who took the children to school. Thus God's purpose was for the law to lead us to Christ that we might be justified by faith in Him and not by our own efforts. The effect of the law is to show us our sin and to drive us to accept Christ as our Saviour, "who hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3 : 13).

The law is kept in the believer's heart by Christ. The ten commandments have to be obeyed and are not annulled when a person becomes a Christian. Believers, as well as unbelievers, are commanded to keep the moral law, for there is no respect of persons with God. The difference Christ makes in a man is that whereas before he was saved he tried in vain in his own strength to keep God's laws, now that he is a Christian he finds that the Spirit of Christ within him enables him to keep the law. Thus is fulfilled the prophecy of Ezekiel: "I will put my Spirit within you and cause you to walk in my statutes" (Ezekiel 36 : 27).

When Moses first brought the two tables of stone on which God had inscribed the ten commandments, for "the writing was the writing of God, graven upon the tables" (Exodus 32 : 16), he found that the Israelites had already broken the second commandment by worshipping the golden calf. To impress their sin Moses broke the stone tablets and later was commanded by God to hew two other tables of stone on which He promised to rewrite "the words that were on the first tables" (Exodus 34 : 1). For safe keeping these second tablets were placed in the ark of the covenant, which was a beautiful type of Jesus Christ, who always perfectly kept the law of God.

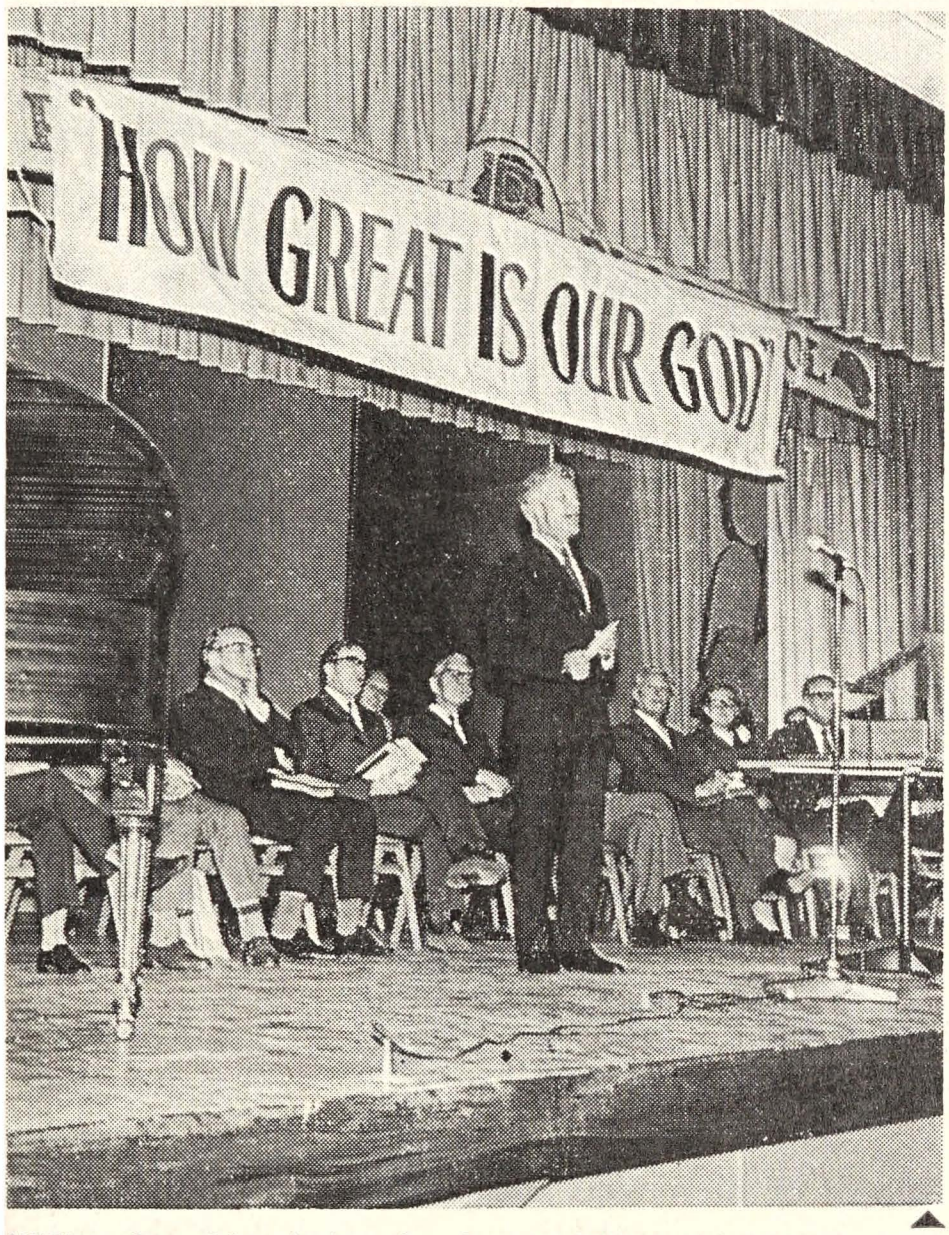
Christians must constantly look to the One whose coming not only fulfilled the law but who also released the power which was needed for the keeping of the law.

WHEN THE TE DEUM WAS FIRST SUNG

ON Easter night in A.D. 387 a renowned bishop of the Church, Ambrose, stood with his convert Augustine before the principal Christian altar in Milan. The latter had just been baptised and the heart of Ambrose swelled with joy as he pronounced the new name of Augustine and, possibly with some dim prevision of the greatness to which the name should attain in the arm of the cross, he broke forth in this ascription of praise to the Author of all good: "We praise Thee, O God! We acknowledge Thee to be the Lord!" And the newly baptised answered in the same strain with uplifted eyes and hands: "All the earth doth worship Thee, the Father everlasting."

Thus in alternate strophes they sang, as men inspired by one Spirit, that sublime hymn of praise, the *Te Deum*, which has since been the voice of the Church of Christ for over 1,500 years.

ELIM CONFERENCE 1971



William Plowright singing the Gospel. Behind him, left to right, are : Denis Clark, W. R. Jones, A. B. Tee, Dr. J. M. Laird, A. A. Biddle, Mrs. Biddle and J. T. Bradley.



The retiring President, W. R. Jones, presenting the Presidential Bible to his successor in office, A. A. Biddle.

THE OPENING WEEKEND

by S. D. Huntly

PASTOR OF ELIM PENTECOSTAL CHURCH, ABERYSTWYTH

THE Conference opened on the Saturday evening with the induction of the President, Pastor A. A. Biddle. The Princes Theatre was packed to capacity for this service. As the retiring President, Pastor Ron Jones, led us in singing a chorus, his enthusiasm rubbed off on to the rest of the congregation. Pastor H. Burton-Haynes led us in prayer and Pastor W. Plowright inspired us with the solo, " God is not dead."

After reviewing his year of office, Mr. Jones inducted Pastor A. A. Biddle to the Presidency of our Elim movement and presented him with a

Bible. In his reply Mr. Biddle expressed the sentiments of us all when he said, "Brother Jones, we salute you!" Many ministers have cause to thank God for Ron Jones's help to us personally and for his unstinting service in the cause of Christ and of Elim.

Pastor Biddle's wife and family shared in his honour. His daughter, Ruth, sang with conviction "Wherever He leads I'll go," after which David, his son, read the Word of God and gave a moving testimony from within the family circle of his father's service for the Lord.

The Presidential Address established a train of thought which was referred to by several other preachers during the week. He developed from Acts the theme of Potential—Prayer Potential, Power Potential and Personal Potential—in extending the kingdom of Christ.

He exhorted us to know victory in our hearts, and to realise the potential of our Elim movement in the power of the Holy Ghost. "Victory does not begin on the battlefield, but in our hearts," we were reminded. This memorable service closed with a call to renewed consecration.

In the pre-breakfast ministry meeting on Sunday morning, Dr. J. M. Laird, President of The Evangelical Alliance, expounded the Disciples' Prayer as seven relationships between the believer and God. Later we gathered in a wonderful atmosphere of worship around the Lord's table, after which Pastor J. McBurney in preaching from Acts 8 reinforced the theme of the President's message.

This sense of victory carried over into the great open-air meeting on Blackpool beach in the afternoon when Pastors A. S. F. Horne and D. J. Ayling preached the Gospel to a crowd of several hundreds.

Victory was again uppermost in our minds in the evening evangelistic rally when our veteran evangelist, Pastor John Woodhead, pointed to the source of our victory—Calvary. Our hearts were stirred by the preaching of Christ crucified. At least two souls were drawn to the Saviour.

MONDAY

by D. W. Cartwright

PASTOR OF ELIM PENTECOSTAL CHURCH, MARTON, BLACKPOOL

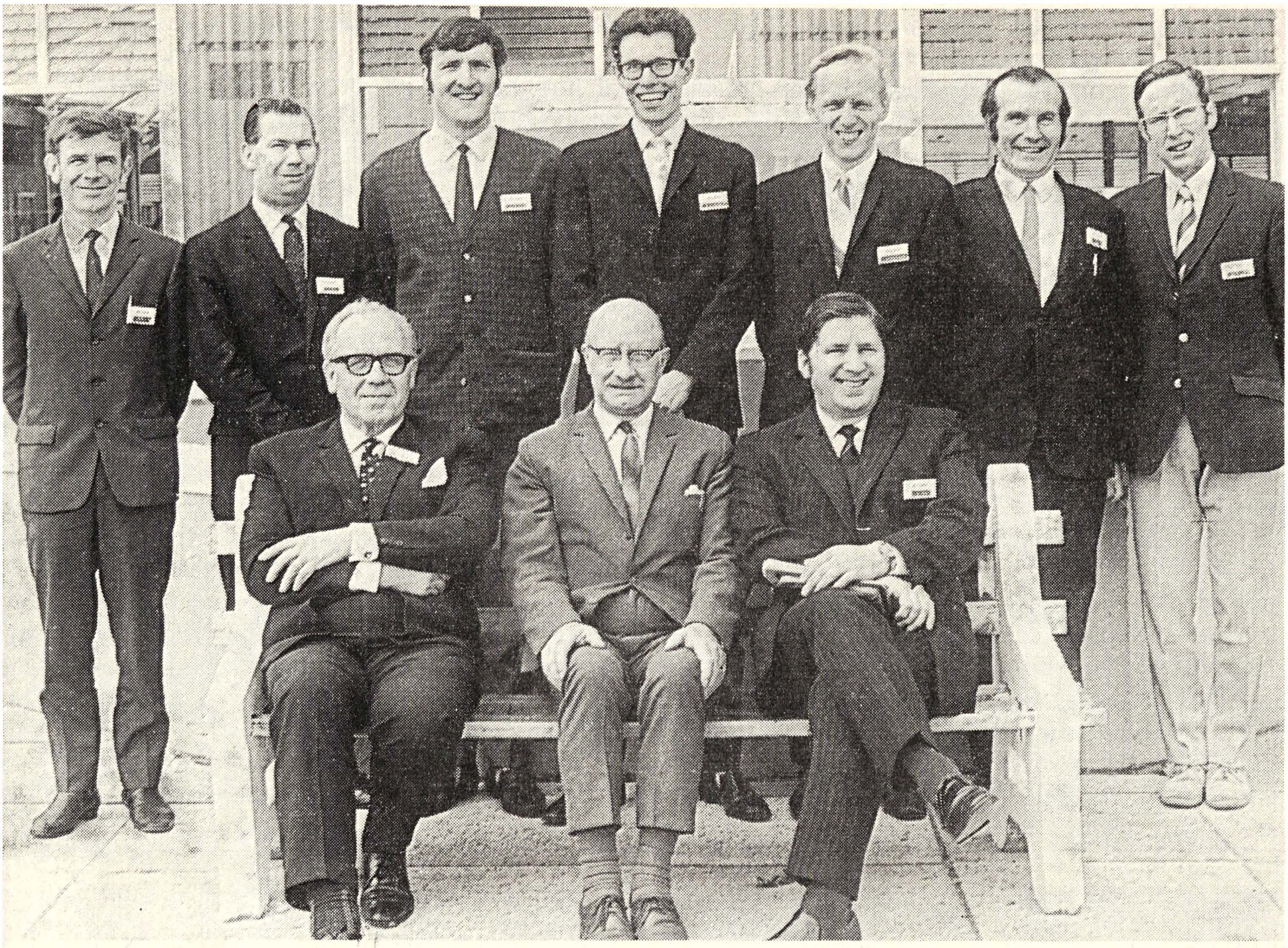
THIS was the day for the registration of delegates, some of whom were about very early, but none, I supect, before Pastor Tony Williams, who left West Bromwich in time to speak at the first meeting at 8.45 a.m. Pastor T. W. Walker led the meeting and he gave the speaker plenty of time. Quoting G. Campbell Morgan, Mr. Williams said "We are not to catch the spirit of the age; we are to challenge it." I noted: "We are called not to stir a cause, but to cause a stir. Evangelism may have come to its last hour but may God help us to make this its finest hour."

After breakfast I looked in at the Youth Viewpoint. Pastor W. G. Blackler spoke on "Faith for a scientific age." Rev. Denis G. Clark gave the first of a series of Bible studies on Ephesians 4 and 5. We had honest, plain speaking with sound sense and good advice. The material in these studies was worthy of a wider circle.

Following a good lunch I went to the Ministerial Conference. This was mainly concerned with accepting on to the full Ministerial List a group of men who had given proof of their calling during a probationary period. For the majority this will mean ordination in September. Dr. J. M. Laird, President of The Evangelical Alliance, addressed the ministers and answered questions.

There was a good crowd at the evening meeting with very few empty seats. We started with "Lord, Thy ransomed church is waking" and after prayer we sang "Floods of revival." Then followed two items from the mixed choir after which the Principal of Elim Bible College introduced two probationary ministers who had won prizes for writing on specially chosen subjects. Peter Daw wrote on "The Gifts of the Spirit" and Bernard Wall on "The Bible—the Word of God."

Pastor J. T. Bradley then led the chorus "How great is our God." Rev. Denis Clark gave the message based on 2 Kings 6: 11-23. We then had to get down to the first practice for the B.B.C. broadcast service that was to take place on Thursday afternoon.



Some of the ministers accepted by the Ministerial Conference with the Field Superintendent, R. B. Chapman. Left to right, back row, P. T. Bunting, P. J. Hill, D. M. Provan, R. M. Kingsbury, P. F. Sanderson, B. L. T. Wall, S. Hilliard; front row, E. Dainton, R. B. Chapman, J. H. Hunt.

TUESDAY

Your reporter: R. Griffiths

PASTOR OF ELIM PENTECOSTAL CHURCH, HEREFORD

CROWDS wended their way to the Princes Theatre, youth, the "in betweens" and those in advancing years, all assembled to worship the Lord. Pastor H. W. Greenway convened the morning service and exclaimed with conviction "We are in for a wonderful day!" The chorus "The love of Jesus is so wonderful" was sung lustily. Pastors E. J. Jarvis and A. C. Jarvis led us in prayer and the reading of the Scriptures. They served as floor managers during Conference and did a grand job.

The chorus "Jesus, Jesus, Jesus, thank You for Your grace" brought tremendous blessing. Pastor Greenway called Pastor L. Wigglesworth to sing the verse "O the love that drew salvation's plan"; it was great.

Dr. T. F. Zimmerman, General Superintendent of the Assemblies of God in U.S.A., ministered the Word. He emphasised the writings of Paul to Timothy and the firm assurance of Paul when he said "I know whom I have believed." He gave three aspects of this statement—faith, experience, persuasion.

This inspiring message was followed by the hymn "O for a closer walk with God." The Head Student of Elim Bible College, William

McCandless, prayed and we sang "He was wounded for our transgressions."

At 10.15 a.m. the delegates went to the business session. The President announced the chorus "How great is our God." You can hear the "Biddle version" on the Conference record!

Visitors were welcomed. A greetings telegram from our sister fellowship, The Assemblies of God, was read. The morning session resulted in the appointment of scrutineers, the chairman of whom was Pastor F. Lavender, and the election of two new members of the Executive Council, Pastors W. R. Jones and J. C. Smyth. Tributes were paid to Pastors H. Burton-Haynes and J. C. Kennedy. In the election of the Vice-President Pastor T. W. Walker was appointed. New churches were accepted into the Elim family. Our hearts were warmed as we heard of major pioneer crusades to be conducted in the near future. A scheme entitled "Helps" was launched—*you* will be invited to be a help.

The Missionary Secretary welcomed a number of our missionaries and sincere appreciation of their labours was expressed. A greetings telegram was received from the Transvaal. We paused to pray for dear ones who had recently lost loved ones. Reference was made to the work of the Emmanuel Press, which began in 1928 when Pastor H. C. Phillips started with a hand press.

Provision was made for young people, and Mr. and Mrs. L. C. Rammell took as their subject, "Organising a Christian Youth Group." Children were not forgotten and Pastor G. S. Hillman and team catered for them. A Bible study conducted by Rev. D. G. Clark brought great searchings of heart and life and inspired greater devotion to the Master.

Among other matters of business discussed were the youth work, Elim Bible College, the ELIM EVANGEL, the Elim Eventide Home—we saluted the matron and staff for their great ministry—and the Radio and Film Committee.

The day concluded with a great rally convened by Pastors P. S. Brewster and D. B. Gray. Items in song were rendered and the message given by Dr. Zimmerman was entitled "Our adequate Christ."

To conclude a great day everyone sang "And the blood shall never lose its power."



A section of the congregation at one of the evening rallies.

MORE CONFERENCE REPORTS BEGIN ON PAGE TWELVE

Elim Conference 1971



WEDNESDAY

Reported by G. H. Wallace

PASTOR OF ELIM PENTECOSTAL CHURCH, HALIFAX

RISING early on Wednesday morning brought us to the morning devotions, where Pastor J. C. Smyth brought us a wealth of thought on worship. The prayer of the convener was indeed answered; he asked God in his opening prayer that we might all be "strengthened in the inner man."

The youth forum was in the hands of Pastor B. J. Hayes, who stood in for Pastor F. W. Jones. He took for his subject "Looking ahead to college and career." Pastor G. S. Hillman looked after the children, while the adults continued with their Bible studies under Rev. Denis G. Clark, whose Biblical exposition thrilled those privileged to attend. For the delegates it was a matter of getting brief-cases and agendas to attend the business session, and what a session. The 100 minutes allowed for the debate on divorce turned out to be a morning's work and, even after lunch, it was back again to try to reach agreement.

Along with other business matters there were the proposal by the Salary Committee not to give the ministers an increase this year and the decision that next year's Conference will be in Blackpool.

In the afternoon the Conference photograph was taken and Pastor and Mrs. J. H. MacInnes were presented with a Hillman estate car by Mrs. Gorton for the work in Guyana—the third vehicle resulting from the joint E.W.M.A. and E.Y.M. Green Shield stamp scheme.

(*continued on page 12*)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : A. A. Biddle (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth, T. W. Walker.

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EDITORIAL

THE 1971 Conference has left wonderful memories of splendidly sunny weather, hearty fellowship, grand meetings—indeed all the blessings that go to make up an Elim Conference. You would see from the EVANGEL of May 15th notes of our new President's address. It set the seal upon the whole Conference right from the very beginning. It was truly remarkable, especially over the weekend, how various speakers alluded to complementary themes.

We would express the gratitude of our whole movement to H. Burton-Haynes and J. C. Kennedy for their yeoman service on our Executive Council and at the same time welcome W. R. Jones and J. C. Smyth, their successors in office.

Our visiting speakers in their several ways left their marks upon our conference. The quiet earnestness of Dr. J. M. Laird, the expressive descriptions of Denis Clark, the fundamentalist fervour of Dr. T. F. Zimmerman and the Pentecostal fire of John Phillips blended harmoniously. The truly awe-inspiring climax of the Friday evening service rewardingly and fittingly brought the week to a crescendo.

The musical contributions were outstanding. The organist throughout was Geoffrey Cooper, who having succeeded his father as organist at the Royal Albert Hall Easter Monday meetings now serves year by year on the Hammond organ at the Conference. His musical brilliance added much to the services. Those who sang did so with evident sincerity and blessing. No one will surely mind our highlighting the contributions from Helmut and Elisabeth Kaufmann.

In the kaleidoscope of the Conference one recalls the sterling services of so many. The list of acknowledgments at the end of the business sessions was long but thoroughly deserved. We would add to it the untiring work of the scrutineers under their chairman, Pastor F. Lavender, and of our headquarters staff.

It was good to welcome our missionaries on furlough. The contribution for the year by E.W.M.A. and the presentation to Pastor J. H. MacInnes of the station wagon must truly have encouraged them. All were sorry that Pastor R. Gull received the sad news of the sudden death of his mother, necessitating his leaving the Conference. The missionary rally, most effectively chaired by the chairman of the Elim Missionary Council, R. B. Chapman, was remarkable in that such a very wide sphere was covered in so short a time.

The Late-night Specials, not least the coffee bars conducted by Wynne Lewis and his team, were most rewarding. The Friday night session presented by Pastor H. W. Greenway was deeply moving as the recorded voices of some of our pioneers now with the Lord touched tender cords of memory. We would rate next year's contribution of this kind an absolute must.

We wish our new President a year of inspiring ministry. We pray that God will give him strength and power in every task and duty.

As summer approaches Bryan C. Vidamour gives

A word of warning

" The cuckoo she's a pretty bird, she singeth as she flies."

AND no wonder ! If she is the European cuckoo she will have plenty of time in which to sing and fly. Why should the cares of bringing up a family worry her ? She has long been noted for her habit of laying eggs in the nests of other kinds of birds. This condition, the *Encyclopaedia Britannica* informs us, is known as social parasitism. We are not hedge sparrows, but are we willing to learn a lesson from nature ? Perhaps, then, we may stop suffering from attacks of spiritual parasitism caused by the laying of foreign thoughts in the nests of our minds. A comparison with the natural cuckoo will serve to put us on our guard.

The parasite that brings worry

The bird in question usually lays twelve eggs (one to each nest). She watches the nestling host and at the appropriate moment exchanges an egg for one of her own. From then on Mr. and Mrs. Hedge Sparrow have to face tremendous anxieties. The young cuckoo soon disposes of its nest mates by ejecting them out of their home. Its growth rate is so rapid that its " parents " often have to stand on their backs to feed it. They are kept over-busy always looking for more and more food to satisfy an ever-increasing appetite.

Worry is a foreign body. They who entertain such reap much trouble. It ejects the fledglings of truth, honesty, justice, purity, loveliness and good report (Philippians 4 : 8). Demanding constant attention, it allows no rest to its host. Anxiety increases with nourishment until it takes over the whole being.

The hedge sparrows should have tossed out the cuckoo before it threw them overboard with worry. The Bible has the answer for spiritual parasitism of this nature.

" Do not fret or have any anxiety about anything, but in every circumstance and in everything by prayer and petition [definite requests] with thanksgiving continue to make your wants known to God " (Philippians 4 : 6, Amplified).

The parasite that makes weary

Our deceived little birds fly to and fro in a continual effort to bring their big " son " to maturity. They could not recall anyone in the family who had ever been quite as large. Their lives consist of persistent toil. They become weary.

Worry makes weary. " It is the cause," says American evangelist John Edmund Haggai, " of unexplainable fatigue and insomnia." In his book *None of these Diseases* Dr. McMillen states : " Patients often tell me that they are just as tired upon rising as when they went to bed. Sleep refreshes our exhaustion from work, BUT NOT THE WEARINESS THAT STEMS FROM WORRY (my capitals). Far too many people take their anxieties to bed with them. The best medicine for that is to count one's blessings and thank the Lord for His gifts and kindnesses."

Let us not wear ourselves away by rearing spiritual cuckoos. This is wrong and we will regret it. Rather as Moffatt puts it, " Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune season " (Galatians 6 : 9).

The parasite that produces woe

Can you picture the scene ? The proud " parents " listening for the famous first chirps, for the product of their worry and weariness is about to burst forth into the family song. How disappointing to hear the first bars of its call-note : " Cuckoo, cuckoo." All that worry for a cuckoo ? Wearied for the benefit of a parasite ?

Give way to stress and you will rear disappointment. Some ailments, including heart trouble, high blood pressure, some forms of asthma, ulcers, arthritis, migraine and even the common cold can be triggered off by entertaining continual thoughts of stress and strain. This is too high a price to pay. We must be cuckoo ! Can we free ourselves of trials, temptations, doubts and difficulties ? No ! *But we do not have to nurse them until they become worries.* Let them do that and they will rule the roost. We must learn to resist them and " delight ourselves in God, yes, find our joy in Him at all times " (Philippians 4 : 4, Phillips, with slight variation).

This article appears simultaneously in *Redemption*

"TASTED THE P
THE WORLD TO

(Hebrews 6 : 5)

by James T. Bradley

Our contributor was converted at the age of fifteen. He entered the Elim ministry in 1926 and has been the minister of several Elim Pentecostal Churches, among them Ilford, Ipswich, Bournemouth, Nottingham, Sparkbrook (Birmingham), Sheffield, Clapham (London) and Croydon.

He has been a member of the Elim Executive Council for more than thirty years, was President in 1950, was Principal of Elim Bible College from 1952 to 1959, Editor of ELIM EVANGEL *1964-1970, and has been Secretary-General since May 1970.*

ONE of our ministers, Pastor A. D. Sandford, presently the minister of our Ballymena church, passed on to us, in a Sunday morning address during his pastorate at our Headquarters Church, Cheltenham, the explosive suggestion that "faith puts the future into the present." We may add the further thought that it puts the reality we cannot see into the appearance of reality we do see and it brings the eternity we have not seen into the time we now experience.

The heroes of faith did not *receive* the promises (Hebrews 11 : 13), "they *saw* them afar off," "they were persuaded of them" and "embraced them." How does one embrace what one has not received and what is yet "afar off," away in the future? By faith, the glorious paradox of faith. Thus the heroes of faith in the Old Testament experienced the powers of New Testament revelation and many of them, alas, put our practice of New Testament experience to shame. It is probably not going too far to state that to men like Abraham, Moses and Isaiah the future was more real than the present and the unseen more tangible than the seen.

Abraham's tents were real enough to Abraham, as were his camels, cattle and gold. But it is surely significant that it is recorded that he "looked for a city which hath foundations"—a city not built of solid (!) stone and brick and mortar, substantial though they seem, but of something infinitely, yes, infinitely, more substantial—it "had foundations," it was built of eternity, in eternity, for eternity, a secure dwelling-place for all the redeemed.

Abraham did not have a Bible, at most he may have had a few tablets of Divine revelation, though he did have fantastic revelations direct from God, but how we marvel at such a man of God. Though he did not have the "props" that we have, he exercised a faith much superior to what is required of us. Surely that faith was the gift of God.

Is it not also the case with Moses when he refused the empire of Egypt—surely at that time the epitome of all solidarity and stability—in the words, "he refused to become the son of Pharaoh's daughter . . .," "esteeming the reproach of Christ . . ." that the future was more real to him than the present, and the unseen more tangible than the seen? What did Moses know about the reproach of Christ fourteen hundred years before Christ was born? That act of faith indeed put the future into the present and eternity into time with a vengeance. And then the further glorious paradox of experience, "for he won through as seeing Him who is invisible" (Hebrews 11 : 27). How does one see the invisible? By faith.

The act of faith that leads to the conversion of sinners enables God to put His Divinity into our humanity, to put His eternity into our temporality and to put His future into our present. Therefore already, at conversion, we have been made partakers of the world to come. We no longer belong to time, though we remain in it, for now; we belong to eternity. But the glorious act of God in converting us is only the beginning. Already that mighty resurrection from spiritual death—and the mighty power that was required to raise Lazarus from the dead, and that virtually recreated a new body from that stinking corpse—pales into insignificance before the power required to raise our souls from the death and corruption of sin into life and holiness; as the Spirit states, the power that raised us from spiritual death is according to the mighty power that raised Jesus from the dead (Ephesians 1 : 19-23)—already we say that mighty spiritual resurrection has received

ERS OF ME"



ary-General)

a further mighty enhancing, in that upon the newly created, newly resurrected man comes, with further supernatural power, the power of the Holy Ghost, confirming His descending with tongues and prophecy.

Here is the secret of God's faith. It is not a struggle to make ourselves " believe." It is a confidence that the powers of the world to come are operating in the world that now is. By the Holy Spirit is given to some this gift—the Bible calls it the gift of faith—that enables them to inspire others with the same confidence, that powers beyond the natural world are in operation and are at the disposal of all mankind. It is another aspect of the saying " God is just the same today," an aspect that looks not to the past but to the future, to the God of the powers of the world to come.

But the full " partaking of the powers of the world to come " is seen in the acts of Jesus as He heals the sick, raises the dead, stills the storm, multiplies the bread, casts out devils ; here we have foreshadowings of the millennium, when eternity will break into time, and heaven burst upon earth as Christ our Redeemer takes His place upon His rightful throne. Then streams of salvation, healing and power will flow over all humanity.

Jesus is already upon the throne—the throne of our hearts. By the baptism in the Holy Ghost the powers of the world to come have already come upon us. Already we are willing subjects of the King ; already His kingdom has begun. The powers of this kingdom are to be manifested not only in moral and spiritual transformation but in physical signs and wonders. The book of Acts is full of this theme. As if to establish this from the start of the Church, the coming of the Holy Ghost was demonstrated principally by physical manifestations—" the sound from heaven as of a rushing mighty wind," " the cloven tongues like as of fire," the impact upon their physical organ " the tongue," " they began to speak in tongues," " the place was shaken."

In Palestine this happened when Jesus was here ; it continued in full measure long after the apostles now, again, in this century, have come to the Church these anticipations of the powers of the world to come as the message of Jesus as Healer and Baptiser in the Holy Spirit has swept over the world. Millions have been healed and other millions have been baptised in the Holy Spirit with signs following.

We need faith only as a grain of mustard seed. The potential is there for salvation, for healing, for power now from on high.

And to add to our exhilaration we recall the Spirit's words to the Ephesians, to remind us that all the fullest experiences of Divine power that we *can* experience now are but the earnest of the fullness that is to be ours when " we shall see His lovely face."

" Faith puts the future into the present," eternity into time, the power of God at the service of men. No, don't be put off by that last phrase. We are aware that God must use us, not we use Him. Nevertheless, faith is the key to unlock the mysteries of Divine enabling that *await its use.*

THE GOOD NEIGHBOUR

So weak and helpless lay a man
Upon the rough road side,
A Levite then did come along,
But on his way did ride.

And next a certain priest did come,
But quickly went on by,
And left the poor man in his pain,
Already near to die.

But then behold another man,
Who stopped to offer aid,
And soon did help him to arise.
He strong and well was made.

And we are blessed if we but stoop
To help our sick neighbour.
It seldom ever costs us much
And does not take much labour.

RUTH WINDSOR.

Elim Conference 1971 (*continued from page 7*)

Three o'clock found me looking in to see how the Sisterhood was getting on under the leadership of Mrs. A. A. Biddle. Pastor Douglas Gray was there to lead the ladies' choir. Those taking part were Glenys Jones, Jenny Arnold, Ruth Biddle, Mrs. Wall, Ruth Pearson, the Portsmouth Sisterhood (who took up the offering, and taught a new chorus), Mrs. MacInnes, Mrs. Gorton and Mrs. D. O. Ward, who was the speaker.

The afternoon recreation periods for youth and children were conducted by Pastors B. C. Richardson and M. E. Sherwood.

One of the highlights of the Conference was the Missionary Rally. It was so good to see the following personnel on the platform : Pastor and Mrs. Ladlow, Pastor and Mrs. MacInnes, Miss Frieda Grossen, Miss Olive Garbutt and Miss Maisie Hopper. Pastor L. Wigglesworth sang a solo composed by himself. Pastor R. B. Chapman convened the service and the Secretary-General of the Full Gospel Church of God in Southern Africa, Pastor A. Thompson, also took part.

An annual feature of this meeting is the presentation of a cheque by Mrs. Gorton on behalf of the E.W.M.A. and this year the amount soared to a very high figure. The offering in the rally came to over £600. Coinciding with this rally was a children's rally conducted by Pastor P. F. Sanderson.

To conclude the day some attended the prayer meeting in the chapel, where six received the baptism in the Spirit. Three hundred, including the biggest number of Pontin's staff yet, attended Pastor I. W. Lewis's coffee bar, where the guest was Bill Severn, former Hollywood film star. Sixteen publicly professed faith in Christ.

Many attended the late-night special and listened as Ma Ladlow, as she was affectionately known by the Ghanaian people, and Pastors Chapman and Smyth reminisced about Africa. Slides were also shown. For others the day was rounded off by a visit to the cinema to see a Fact and Faith film.

THURSDAY

by D. J. Ayling

PASTOR OF ULSTER TEMPLE, BELFAST

Honouring His name. Pastor S. Penney gave me a good start. His exposition on Isaiah 9 : 6 during the morning ministry brought real blessing to the day. A quick breakfast and a Missionary Council meeting at 9.30 a.m. with a swift look at some missionary policy added point to why we were there. Then the delegates to the Elim Church Incorporated took their places for the next session.

Preaching His name. At 11.15 a.m. I took my place in the great Conference Communion service where delegate and visitor, colleague and stranger all blended into harmony before the great reality of Christ crucified. We paid respect to those who have retired recently after many years of willing service. We recalled those who have gone to an even greater gathering in glory since last Conference. We thought of our missionaries and the many Elim friends in Ulster. Then we listened to Pastor J. H. Sainsbury's choice word on the feeding of the four thousand.

Praising His name. The murmur of praise as we broke bread rose into a great chorus as during the afternoon we prepared the recordings for the B.B.C. Whit-Sunday half-hour. Everyone present was thrilled with the clear presentation of our beliefs and persuasions given in the introductions. The pieces ended with "Glory, glory, hallelujah!"

Proving His name. Soon the evening rally was with us. After splendid youth items by children and youth choirs, the girls of the Southport Trio added their voices. Then the Conference Male Voice Choir sang. Pastor D. B. Gray worked overtime as usual. Then Dr. T. F. Zimmerman brought us a searching word and challenge. As your reporter I visited three of the late night

events. The Late Night Special was going well with the Elim Bible College students. Twelve came out of the waiting meeting having received their personal Pentecost. At the Coffee Bar run by Pastor Wynne Lewis eight young people from the staff of Pontin's were being dealt with for salvation as I left at midnight.

THE CLIMAX

by P. E. Stormont

PASTOR OF ELIM PENTECOSTAL CHURCH, LEIGH-ON-SEA

FRIDAY morning dawned with bright sunshine. Friends who had booked coach tours enjoyed a wonderful day. In camp the programme began with morning devotions led by H. Burton-Haynes with John Phillips of the Assemblies of God preaching from Ephesians 3. Our faith was quickened as Paul's prayer was applied to our own experience.

The Conference session quickly got down to work at 10.30 a.m. on this last day. A great deal of business remained to be completed. The main matter discussed was the revision of the Constitution and, inevitably, some of the details of procedure proved wearisome. A question was asked about the possible extensions to Elim Bible College. Pastor G. L. W. Ladlow read a statement about the work in Ghana. We were told the heavy cost of hiring the Royal Albert Hall, but rejoiced in the blessing experienced. The Youth Committee was asked to re-examine Sunday school teaching material.

Apart from a break for lunch we kept hard at work, and at 5.30 p.m. we brought our business session to a close with votes of thanks to Pontin's staff and many others who had contributed to the success of the Conference. Some delegates, with long journeys before them, were obliged to leave, but most of us crowded into the Princes Theatre for the final evening rally. As we shared in the rousing singing the power of God came upon us. Every contribution was anointed by the Holy Ghost.

Pastors J. T. Bradley and J. C. Smyth shared the convening. Pastor G. W. Gilpin also took part by introducing some of the college students. An appealing solo was followed by a splendid mini-sermon, then came a group piece and Helmut Kaufmann gave his testimony and sang two duets with his wife. The Word of God was brought to us by John Phillips.

It seemed as if the best wine had been kept until last and the richness of Romans 8 : 32 was so presented that the whole meeting was moved in faith and praise. When the appeal was made scores stood to their feet to claim God's help for their own and others' needs.

The Late Night Special led by Pastor H. W. Greenway, entitled " Voices from the Past," consisted of recordings of early Elim pioneers. We were moved to hear the voices of George Jeffreys, E. J. Phillips, E. C. W. Boulton, Aimee McPherson, J. J. Morgan and others.

Many made an early start on Saturday, but, for those who could attend, the final service was convened by Pastor G. W. Gilpin. The speaker, Pastor H. Dawson, took John the Baptist as his subject.

Then came the final farewells and the long trek home. With praise in our hearts we could but exclaim " How great is our God."

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PLAN TO BE THERE !

From T. H. Stevenson

IN the earliest part of my ministry I occupied one Bible study address on the subject of Satan. When writing to my parents, I remember commenting that I did not enjoy my subject, and felt much happier "talking about the Lord." Since then I have kept to my subject: to preach Christ. Of course I am aware that we must not bury our heads in the sand. But neither must anyone get choked by diving into mud. There is a flood of iniquitous evil today. At the death of Francois Duvalier in April the *Daily Telegraph* correspondent described the dictator of Haiti as a Roman Catholic who practised voodoo, and as far back as 1944 had published a book on the subject. Haiti itself is referred to as a country ninety per cent Roman Catholic and 100 per cent black magic. Even our own country and the U.S.A. are increasingly becoming infested with satanic indulgences, even to ritual murders. How should the Church of Christ combat such forces? It is not a field for all and sundry to enter and end by seeing every evil and sickness as demonism. I write in this strain after reading *Blumhardt's Battle. A Conflict with Satan.* It is the first publication by Thomas E. Lowe, of New York. The purpose is to combat America's problem of increasing evil, superstition, witchcraft, etc., and is a translation from German of a report made by Pastor Blumhardt more than 130 years ago to his Lutheran Synod. It is the account of a young woman, Gottliebin Dittus, who was possessed and delivered. The account tells of "Vomiting up sand and small pieces of glass. After a while all sorts of pieces of iron came out, especially old and bent boardnails—shoe buckles of various sizes and forms." The pastor wrote "I also pulled many pins out of the nose—once fifteen of these pins came out of her nose—once I pulled two, then again four pins out of her eye. The only other thing I will mention is that even living animals came out of her mouth, but I never had the opportunity to see them." Large locusts, six to eight bats, an immensely large frog, and finally a mysterious serpent of the adder family came out. The publishers and the translator are sincere, but as the Lutheran pastor long ago is reputed to have given his written report to a select group, and not to the public, it would still seem more than a century later a subject for the very few rather than to be printed for the masses.

"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."

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

Always the same answer came, "My strength is made perfect in weakness." I could never understand because I knew such weakness, but I also knew that only prayer kept me going.

I now talk to God about everything. I pray first thing in the morning and throughout the day at any time on any subject. Don't we talk to our earthly friends like this? Why not the same with the Lord? This is prayer.

NO CROSS?

How can they say there is no cross
When footprints of pierced feet
String across a world where
Redemption is woven into laughing rivers,
Bubbling larks and singing bees?

How can they say there is no cross
When its piteous imprint is stamped
In the centre of each flower, when
Gethsemane's tears glint on every morning rose and
Golden seeds hold in their littleness the power of immortality?

How can they say there is no cross
When in Calvary glades its terrifying contour
Twists and buckles through gnarled branches of
Hunch-backed trees that
Cast bruised shadows?

How can they say there is no cross
When in dying skies a
Sinking sun drips scarlet blood and
Crucified fingers writhe and knot in
Tattered purple clouds of agony?

Oh, how can they say there is no cross?

PHILIP E. STREETER.



Margaret M. Ladlow's page

PRAYER

by Mrs. Pat Wilson

EVERY night I knelt by my bed, mother standing over me, and said "Gentle Jesus." When a little older, after this duty prayer, alone in the dark room, fears rose. I would whisper, "Lord, keep me safe this night, secure from all my fears."

I hated school. I was daily smacked and dragged there. My prayer was "Don't let me go to school." At the dental clinic the plea would rise, "Don't let him hurt me!" He always did. "Help me with my sums," "Don't let Miss So-and-so teach us," "Don't let us have history," were my burdens. Hatred of school made me a rebel. My familiar cry was "Don't let me have the cane." Why did I continue to pray when no answers came ?

I was converted at eleven. My counsellor wanted me to pray, but I couldn't because of my tears. Eventually I prayed for salvation and came face to face with Christ.

My first disappointment came within a week when I had to listen to another long lecture from the singing master. Instead of the usual volley of answers there was silence. "What's wrong with you ?" he asked. "I didn't want to be kept in. On Sunday I gave my heart to Christ. I want to be good in school." After what seemed ages he said, "You remind me of my sister. I didn't see you do wrong ; I just heard someone talk and guessed it was you. Go home now. I shall watch you to see how different you are." He never kept me in again. School was never quite as bad afterwards.

At fourteen I began work five miles from home. To save fares my father bought me a cycle. On the first morning I went for a ride. My front wheel got into the tram-line and I was thrown off. A new fear was born. My daily prayer was for safety, but I could sing "I am trusting Thee, Lord Jesus." He had given me salvation and was keeping me.

The war came. We lived in Birmingham, where we had air raids from the early days. Night after night the sirens went and we descended to the cellar. My parents listened as I prayed and we found comfort. An illness came to me and on medical advice we moved back to my home town, Hereford. I had prayed for this for years. Within four months our house in Birmingham received a direct hit.

I married. Two years later I looked forward to my first baby, who had been surrounded in prayer. But David came two months early and knew no earthly life. I was desperately ill, but I knew God's presence. Within twelve months our daughter was born and twelve months later another little David. After six months of intense suffering for him and hours of prayer the Lord took him. The Devil said : "What of your prayers now, all you said to the nurses here and in Birmingham, your assurance that all would be well ?" I was finished. I would never pray again and did not for two years.

I was to speak at a sisterhood. I decided to take "Unanswered prayer." The night before I was in the hospital theatre. The surgeon worked against time over a little girl. I prayed for help for him.

I gave my message. The meeting was tense, tearful. I saw again the scene in the theatre. God seemed to say "I heard your prayer. I always heard, but I didn't always give you the answer you wanted." I reminded the women that God always hears and answers. At the close a prayer meeting was started, which I attended weekly for nearly thirteen years. I could not get home quickly enough. Kneeling by my bed, I asked God to forgive me, to take me back. I felt an immediate answer.

As I grew older I had a recurrent, painful illness. Every other week I was in bed. At times I prayed to die. Sometimes I asked "Why ?"

(*continued on opposite page*)

COMING EVENTS

ASHBOURNE. June 6, 13, 20, 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BALLYMENA. June 5-13. Elim Pentecostal Church, Castle Street. Annual Convention and Missionary Rallies. Speakers: Pastor and Mrs. L. Wigglesworth. Convener: A. D. Sandford. Saturday, June 5, in the Town Hall. At 3.30 and 7.30. Sunday at 11.30 and 6.30 and after-church rally at 8 in Town Hall. Weeknights at 8. Saturday, June 13, Missionary Exhibition in the Town Hall, 2.30 to 6, Missionary Rally and Pageant at 7.30.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service every Wednesday at 7.45.

CARLISLE. June 19, 20. Elim Pentecostal Church, West Walls. Annual Convention. Preacher: S. Beresford. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

DARLINGTON. June 12. Elim Pentecostal Church, Bowman Street. Anniversary Services. Ministry in word and song by D. G. Woodfield and Mr. and Mrs. E. Lamb. Meetings at 3 and 6.30. Refreshments between services. Singing items and testimonies. Plan to attend.

NORWICH. June 12-15. Elim Pentecostal Church, Trory Street, Vauxhall. Annual Convention. Preacher: P. S. Brewster. Saturday in Stuart Hall. Items by Motherwell choir. At 3.30 and 6.30 (tea provided if notified). Sunday at 6.30 and 8.15. Monday and Tuesday at 7.30.

PONTYPRIDD. June 5, 6. Elim Pentecostal Church, Thurston Road. Ladies' Weekend. Preacher: Mrs. Ada Dixon. Convener: Mrs. Anne Hughes. Saturday at 7.30. Sunday at 11 and 6.

RYDE, Isle of Wight. June 5, 6. Elim Pentecostal Church, Albert Street. Fortieth church anniversary. Tuesday to Friday at 7.30. Saturday at 10 a.m.: Study Day on Paul's Life and Teachings; at 7 p.m.: United Pentecostal Rally. Sunday at 10, 11 and 6.30. Preachers: G. S. Hillman, L. Knipe and J. J. Way (former ministers).

SWADLINCOTE. June 6. Elim Pentecostal Church, Swadlincote Road, Woodhouse Junction. Sunday School Anniversary. Preacher: D. Edwards. At 2.30 and 6.

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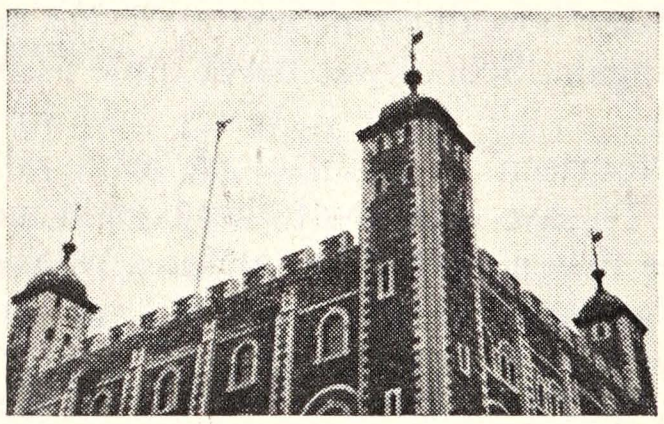
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" THE NAME OF THE LORD



IS A STRONG TOWER "

(Proverbs 18 : 10)

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ITINERARIES

The President:
June 6, Merriott (a.m.), Yeovil (p.m.); 8, Weymouth; 19, Guildford; 20, Clapham (a.m.), Croydon (p.m.); 22, Thornton Heath; 23, Caterham (youth rally); 24, Bermondsey; 25, Camberwell; 26, Coulsdon; 27, Kingston (a.m.), Wimbledon (p.m.).

London Crusader Choir with Douglas B. Gray:
June 13, West Wickham; 20, Wormwood Scrubs prison and North Cheam; 27, Maidstone prison and Lee.

Miss O. Garbutt:
June 6, Greenock; 7, Motherwell; 8, Kirkintilloch; 9, Coatbridge; 10, Paisley; 11, Alloa; 12, Kennoway; 13, Kennoway (a.m.), Edinburgh (p.m.); 14, Dundee; 15, Aberdeen.

Miss M. Hopper:
June 5, 6, Wigan.

Joseph Smith:
June 5-10, Mosborough.

BIRTHS

BROGAN. On May 7th, in Motherwell, to Mr. and Mrs. J. Brogan (née Ladlow), God's precious gift of a daughter, Ruth Marion.

HUGHES. On May 6th, to Pastor and Mrs. R. Hughes, Elim Pentecostal Church, Pontypridd, God's gift of a daughter, Wendy Jane, a sister for Michelle.

ROWE. On May 6th, to Susan and Michael Rowe, of Elim Pentecostal Church, Pontypridd, God's gracious gift of a son, Jonathan Mark.

DEDICATIONS

FRAME. On May 16th, Stuart James Frame was dedicated to the Lord at the Elim Pentecostal Church, Hayes, by the minister, D. Beresford. C.2394

HODD. On February 1st, to Naomi (née Pallot) and John, God's gift of a daughter, Rebecca Jane, a sister for Andrew. Dedicated on March 14th by B. C. Vidamour. C.2395

WITH CHRIST

ARNOLD. Very suddenly on May 6th, Mrs. Grace Elizabeth Arnold, aged 46 years, member of Winton Elim Pentecostal Church. Sudden death, sudden glory. Officiating minister at funeral: G. N. Backhouse.

DUNSTAN. On May 3rd, Henry Dunstan, aged 86 years, of Rotherham. "For ever with the Lord." Officiating minister at funeral: C. J. Watkins.

THEY TOIL NOT, NEITHER DO THEY SPIN

Each flower which grows upon the earth
Is perfect every way,
So beautiful to look upon, touched
By the sun's warm ray.
Refreshing rain spreads out each bud,
Causing it to grow,
A stem so graceful which does sway
When gentle breezes blow.

Each child of God should take a lesson
From the tiny plant,
Which never toils or stirs all day,
And yet does never want.
So, if you wish to grow in grace,
Dispel a sweet perfume,
Open wide your heart to Him,
Allowing God's Son room.

And even as the tiny flower
Drinks the waters of Life,
Your soul will grow so beautiful
And conquer sin and strife.
But you must feed upon God's Word
To make your soul mature,
As the flower feeds on the soil,
So rich upon the moor.

RUTH WINDSOR.

Youth page

Introducing Pontypridd Crusaders



TRICIA RYAN : Prior to my conversion I had little thought for God. My Sunday school teacher helped me, at the age of thirteen, to make my decision. I first attended the Elim Sunday school at the age of nine. I had been christened a Roman Catholic, but my parents were not strict Catholics and I was never made to go to the Roman Catholic church.

At the time of my decision I was a member of a teenage gang. It was not until some time later that God changed my life. At sixteen I rededicated my life to the Lord, since when I have been trying to work for Him. My sister also became a Christian through the work of the Sunday school. We get a real blessing out of singing together for the glory of God.

I proved God in the way He brought me through my O levels. I thank him for saving my soul and keeping me to this day. **(Tricia is now a member of our Crusader committee.)**

☆ ☆ ☆

ERIC HUTCHINSON : One day in 1952 an official Government envelope came. It contained my call-up into the armed forces. I wanted to rebel against everything and everybody. Once my service in the R.A.F. started I found that many orders and powers not only could, but did, prevent my carrying out my own will !

I resented home, law and order and service life. I met a young man who told me that Jesus died to save people like me from themselves and sin. I began to dislike the man. I reasoned with him of my church school education and of my confirmation at the age of twelve. I had not been to church since I was fourteen, but I felt I had given enough of my life to God. My arguments never put him off. He told me that all I counted as acceptable was worthless in God's sight, and that to find real peace with God I must accept Christ.

The spirit of the rebel moved against the Spirit of God. I was in turmoil as I tried to resist the claims of Christ. At last, with no more fight left, I knelt alone by my bed in an R.A.F. hut and asked Christ to forgive my sin and make me a child of God.

That was on May 15th, 1954. I give thanks to God that Jesus saves, keeps and satisfies and that there are those in the Christian Church who **witness** everywhere they go. **(Eric is now a deacon, Sunday school superintendent and active preacher and witness.)**

☆ ☆ ☆

ALAN BRITTON : Salvation entered our home in 1952 because of a crusade by Rev. K. Matthew in Pontypridd's old fairground. My father drank and gambled to such an extent that my mother had a nervous breakdown. They went to the tent to see if God could do anything. He healed my mother and saved both their souls. The effect was immediate. I thought "It is too good to be true; it will soon pass off." It did not, and my parents became members of the Elim Pentecostal Church and went on in the things they had found in Christ.

As a leather-jacketed teenager who idolised film star James Dean I observed the change in their lives and the happiness it brought to them and to our home. I began to want what they had found. In 1953 I went to the church and asked Jesus Christ to be my Saviour and to do for me what he had done for my parents. He did, hallelujah !

Now only one member of our family remained unsaved, my younger brother, Colin. We prayed, witnessed and lived for the day when he would become a Christian. One night in 1957 as Colin sat in a pub, his pint in front of him, God strove with him. He could not drink his beer. He left the pub, much to the amazement of his friends, returned home to tell Dad what had happened, and he got saved. Now all the family are walking with God. **(Alan is a deacon and Crusader secretary.)**

THE FAMILY ALTAR

Scripture Union Portions

Notes by I. R. Hall

Monday, June 7th 1 Corinthians 12 : 1-11

" Concerning spiritual gifts " (v. 1).

Christians should have a true understanding of the significance and operation of spiritual gifts. Paul traces them to their common source—the Holy Spirit, " who apportions to each one individually as He wills " (v. 11). He draws out three basic principles governing these manifestations of the Spirit : that the witness of the Holy Spirit is to the lordship of Christ (v. 3), that the variety and unity of the Church is a reflection of the unity of the Trinity (vv. 4-6), and that the gifts are " for the common good " of the whole Church (v. 7).

Tuesday, June 8th 1 Corinthians 12 : 12-31

" The body of Christ " (v. 27).

Eighteen times Paul refers to the body, comparing the physical frame with that spiritual organism, the Church of Christ, into which every believer has been baptised by the Holy Spirit (v. 13). Every member has his place and his work. There should be neither self-depreciation (v. 15) nor the depreciation of others (v. 21), because each part of the Body is important, whatever its function. The eight orders of service arranged by Paul into five distinct levels (v. 28) are mutually dependent. Though all do not have the same ministry, all are essential to the perfect operation of the Body (v. 30).

Wednesday, June 9th 1 Corinthians 13 : 1-13

" The greatest of these is love " (v. 13).

This beautiful chapter is " the greatest, strongest, deepest thing Paul ever wrote " (Harnack). The love of which he writes is characteristically Christian and indicates " love of the undeserving," finding classic expression in God's love for guilty sinners. This " more excellent way " is contrasted with the important spiritual gifts and good works (vv. 1-3), is characterised by moral excellence (vv. 4-7), and is constant, abiding when all else has been surpassed (vv.8-13). As the direct product of the indwelling Holy Spirit love provides the setting for the priceless gifts of the Spirit and the regulator for their exercise.

Thursday, June 10th 1 Corinthians 14 : 1-19

" Seek that ye may excel " (v. 12).

Excellent should be the aim of every Christian, especially in the realm of spiritual gifts. The motive governing their exercise must ever be " the edifying of the Church " (v. 12). For this reason the prophetic ministry is of greater benefit than speaking with tongues, unless the tongue be interpreted so that all may understand (vv. 4, 5). Because of this exhortation to strive for excellence the one with the gift of tongues should pray for the gift of interpretation (v. 13). As personally beneficial as speaking and singing in tongues may be, in the Church it is better to speak but five words in the common language for the instruction of others " than ten thousand in an unknown tongue " (v. 19).

Friday, June 11th 1 Corinthians 14 : 20-40

" God is not the author of confusion but of peace " (v. 33).

The Corinthians revelled in the exercise of spiritual gifts to such an extent that Paul had to lay down definite rules. Only two or at the most three messages in an unknown togue were permitted and that if there was an interpreter present, otherwise the man had to keep quiet (vv. 27, 28). The prophets and the others had to " weigh what is said " (v. 29). They had to keep control of their own spirits lest they speak things unprompted by the Holy Spirit (v. 32). The women were not to keep interrupting the meetings with questions (vv. 34, 35). Everything was to " be done decently and in order " (v. 40).

Saturday, June 12th 1 Corinthians 15 : 1-19

" So we preach, and so ye believed " (v. 11).

The gospel which Paul preached in Corinth and by which they were saved was the same gospel that all the apostles preached. The grand theme was the death and resurrection of Christ " according to the scriptures " (vv. 3, 4) and many hundreds, including Paul himself, could testify to the truth of this theme (vv. 5-8). Because of this incontrovertible evidence for the resurrection of Christ, teaching rejecting the resurrection of the dead was judged to be erroneous, as it robbed believers of a valid faith, forgiveness of sins, and a future hope (vv. 17, 18).

Sunday, June 13th 1 Corinthians 15 : 20-34

" In Christ shall all be made alive " (v. 22).

The resurrection of Christ is the firstfruits of that general resurrection of the dead, which He came to provide (vv. 21, 22). At His return the believing dead will rise (v. 23) to reign with Him a thousand years, after which the rest of the dead will " come forth . . . to the resurrection of judgment." This final resurrection marks " the end, when He shall have delivered up the kingdom to God " (v. 24). Knowing that this life does not end it all but that the dead shall live again places on us a responsibility to cry to all: "Awake to righteousness, and sin not " (v. 34).

MEMORIES AT COCK-CROW

(Luke 22 : 60)



by FRANK LAVENDER

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

MEMORY is a wonderful gift. But it can be like a two-edged sword ; it can remind us of happy occasions and lovely things, yet it can also call to remembrance things we would rather forget. A simple thing can stir memory—the laugh of a child, a tune, a picture on the wall, a forgotten photograph. The thing that exploded Peter's sleeping memory was a crowing cock.

Jesus had foretold that all His disciples would forsake Him in His hour of need, but Simon Peter confidently declared that *he* would do no such thing. The Lord told Peter that he would not only forsake Him but that, before cock-crow, Peter would deny three times that he even knew Him. No wonder Peter went outside and wept when the crowing cock reminded him of his broken vow !

Paul Rader told of a man in the United States who committed a crime and ran away to a distant city to escape the police. He obtained work as a waiter. As time passed by and he remained undetected, he felt that he had got away with it. Several years passed by and he had almost forgotten his crime. One day a hand touched his shoulder and a voice said : " I want you ! " Immediately he cried out : " It wasn't me, I didn't do it ! " Just a touch on the shoulder and his almost forgotten past flared up before him.

On Judgment Day it will scarcely be necessary to accuse men and women because their quickened memory will remind, accuse, condemn and stop their protests of innocence. Perhaps *your* memory has been at work as you have read this article and you realise that you have done wrong even as others have. **If so, then you should know also that the Lord Jesus Christ died on the cross to make it possible for God to forgive your sins. Let Him take away your sin so that you can live in this life for the glory of God and face the Judgment Day with peace in your heart.**

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THE LORD'S REPLY

" Be still, My child," He said, " and leave with Me,
Safe in My hands, this matter on your heart.
Do you not know that I can bear it for you?
Be still, My child, and do not jump and start
And put your burden down and take it up
And pace around with anxious, restless feet,
All ill at ease because you cannot solve
This pressing problem, nor yet can you treat
It with contempt and thrust it from your mind.
How many miles have you, My child, today
Walked sadly, fiercely, in your vain attempt
To lose your burden, leave it far away?
Leave it with Me, My child ! Do you forget
I loved you well enough to bleed and die?
Remember that I know your every grief
And all the reasons for each tear and sigh.
Give this to Me, My child ! I know your heart
And do you think that I will let you lack
For anything? Let Me have this and change
It to a blessing—then I'll give it back."

RENE.

THE ELIM EVANGEL

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Conference 1971



Mrs. A. V. Gorton, secretary, presenting to Pastor and Mrs. J. H. MacInnes, of Guyana, the keys of the third vehicle obtained through the E.W.M.A. South America project.

Proclaiming the Truths of Pentecost

STUDIES IN THE TEN COMMANDMENTS



2. Thou shalt have no other gods before me (Exodus 20 : 1-3)

By Charles J. E. Kingston

" TRUE religion is betting one's life that there is a God," says Donald Hankey. " Can we be sure there is a God at all ? " perhaps you ask. In a court of law evidence may be given which proves the matter in hand beyond all reasonable doubt. The evidences for God's existence are weighty.

Cause and effect

Everything around us has been caused by something before it. You are alive because of your parents and they because of theirs. The oak tree comes from the acorn and that from its parent oak. Everything comes from the Creator of all. As the Bible puts it : " In the beginning God."

Design

Your watch had a maker. You know this because it exhibits evidence of intelligent design. Nature and the universe exhibit proof of design and must have had a Designer—God.

Moral evidence

We are all born with a conscience (John 1 : 9) and have an inborn sense of right and wrong. There must therefore be a moral first cause, who loves the good and hates the bad.

Personal evidence

" The proof of the pudding is in the eating." When we take God to be our God and accept His Son, Jesus Christ, to be our Saviour then God reveals Himself in personal experience. Paul could say " I know whom I have believed " (2 Timothy 1 : 12), and so can we.

The pagan world had many gods

Gods of the hills and gods of the valleys, gods giving harvest and others inflicting calamities—each nation had its own deities. But the believer in many gods has no security ; he never knows whether there may be some vengeful divinity whom he has scorned. Compare the modern trust in charms, mascots and the stars : " You never know," they say, " There might be something in it." But God says " I am the Lord thy God " and asserts His authority to enact His law. He only must be the object of our worship. Whatever we value more than God is our god. The giving of glory and honour, which are God's due, to anything else is idolatry. As Matthew Henry puts it : " Pride makes a god of self, covetousness makes a god of money, sensuality makes a god of the belly."

What are the gods of the twentieth century ?

Self-pleasing

When a man makes the gratification of self his chief aim in life he takes the crown which belongs by right to God and crowns himself. He is a lover of pleasure more than a lover of God (2 Timothy 3 : 4).

Money

The love of money constitutes modern idolatry. The scramble for ever higher wages by strikes which take no thought of the inconvenience, and sometimes suffering, of others, reveals the worship of monetary rather than moral values. The widespread craze for betting and gambling, petty thieving, and organised crime, all tell the same tale. God is dethroned and wealth, however obtained, is exalted.

Worldliness

When our thoughts are so much engaged in worldly matters that we grow cold and careless in our spiritual duties, when we allow ourselves no time for meditation on the Word of God or for converse with our God, when the things of this world have our first and last thoughts of the day, when our hearts grow cold and formal in our worship of God, then we are worshipping " the creature more than the Creator " (Romans 1 : 25, 26).

Self

When we pay greater attention to our selfish desires than to God, when we reject the great truths of the Bible unless we can comprehend

them within the shallow limits of our own understanding, when we are rebellious under the rebukes or chastisement of our God, when we attempt to be saved by our own self-efforts at reformation, when self is the end of all we do in matters of religion, then we rob God of His sovereignty and His glory and enthrone self instead.

The State

Communism, like Fascism, demands absolute loyalty to the State and permits no loyalty to God. Thus arises the conflict in communist countries between Church and State. As H. G. Herklots says : " Man is made to be mastered. If he does not accept the mastery of God who made him, he may find himself mastered by forces he has himself set in motion but cannot control."

God created man with a God-shaped blank in his heart. If God is not invited to fill that blank man will always find another god to take His place. Said the French revolutionary : " If there were no God we should have to invent one," and man is still trying to do that rather than give his love and allegiance to the only " living and true God " (1 Thessalonians 1 : 9).

Church reports

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

Easter has come and gone, but God's blessing remains. We looked forward to our annual convention services and prayed that God would really amplify His word and anoint His servants as they sought to minister. We praise God for answered prayer. It was a joy to welcome Pastor T. W. Walker as our main speaker, with Pastor H. W. Greenway ministering on the Saturday evening (Croydon and Clapham have exchanged Easter speakers on the Saturday night for quite a number of years). Since both these brethren have had close links with the Croydon church in the past, it was a joy to welcome them and to listen to their ministry, which was both alive and instructive. The services have finished, but the blessing of the Lord still lingers and we want to thank them and pray that God will continue to bless them near and far in His work. In the meanwhile for us in Croydon it is forward in faith for greater things from the Lord.

L. HOPPER.

DELANCEY **Pastor : A. Anstey**

Guernsey has lost another of its centenarians in the death yesterday morning of Mrs. Agnes Elizabeth Austin at St. Peter Port hospital at the age of 104. Mrs. Austin, who was probably Guernsey's oldest inhabitant, had been at St. Peter Port hospital since April 22nd, 1964. She was in comparatively good health right up to the time of her death, and in the words of a hospital spokesman " she just faded away."

Mrs. Austin was born in Alderney on November 12th, 1866, her maiden name being Goman. She married Mr. George Austin, of Tollesbury, Essex, twenty-five years later.

Mrs. Austin was a founder member of Delancey Elim church, of which she was a member for more than thirty years. Her father helped to build the church, which was first used as a Methodist church.

Guernsey Evening Press.

SOUTHAMPTON **Pastor : J. C. Kennedy**

At the anniversary rally of our Ladies' Fellowship almost 100 women from various churches joined us for fellowship. Our president, Mrs. Kennedy, convened the meeting. Our guest speaker was Pastor G. N. Backhouse, from whose anointed ministry we received rich blessing. He spoke of the importance of women in the eyes of Jesus.

One of our young wives, Mrs. Ruth Harding, sang two beautiful solos and was later presented with a bouquet by the three-year-old daughter of one of our members. The oldest member of our fellowship, Mrs. Simpkins, recited " Getting old " for us. Our sister has a remarkable memory and her recitation was a blessing to all of us. Tea was served after the meeting.

We praise God for the way He has blessed us during the past year and pray that in the year ahead He will lead us into higher heights and deeper depths with Him.

(MRS.) J. COLLINS.

WOOLWICH **Pastor : L. Jones**

" How do we see Jesus ? " was the question with which we were challenged by Mrs. Joseph Smith, speaker at the ladies' anniversary service.

(*continued overleaf*)

Mrs. J. Smith spoke at the afternoon and evening meetings and the Lord richly blessed those under the ministry of God's Word. Refreshing testimonies to the keeping power of God were given by young wives from the local assembly and messages in song were contributed by the ladies from the Bexleyheath assembly and from Woolwich. MAUREEN WOODARD.

STOWMARKET **Pastor: P. J. Thompsett**

Recently Pastor John Harrison conducted a children's crusade. He brought a television set which showed colour slides and filmstrips together with taped commentaries.

An observer outside the church would have seen eighty-two excited children pour out of the



door on the Wednesday evening. They had been participating in quizzes, singing choruses, taking part in competitions, receiving prizes, listening to stories of Jesus and learning Bible verses. Because of the enthusiasm of the children a regular children's special was commenced, at the first of which forty were present.

ROWLEY REGIS **Pastor: W. J. Patterson**

A time of spiritual blessing was recently enjoyed under the ministry of Pastor G. N. Backhouse at a ten days' series of meetings. The word was faithfully preached at each evening. One fact which became very evident was the soon coming of Christ.

Following the campaign our male choir celebrated their fourth anniversary. Pastor H. W. Greenway was the preacher. The Lord really blessed His word with signs following.

J. SMITH.

VAZON **Pastor: A. J. Downes**

At our Women's Bright Hour Anniversary Mrs. M. M. Ladlow was our speaker. At the opening service we truly felt the presence of God. In the evening the sisters took part. The highlight was Tuesday afternoon when 157 ladies gathered in the church from all over the island. We had a roll call and various items from other churches. Mrs. Downes, our minister's wife, ably convened the meetings. Mrs. Ladlow sang a chorus they used in Ghana. The Lord wonderfully blessed us in all our meetings. S. L. LE TISSIER.

BARKING **Pastor: B. C. Richardson**

The vision born in the hearts of our minister and members for an all-age Christian education programme came nearer to fulfilment with the opening of the newly acquired premises, formerly known as Suffolk Hall, now renamed "Elim Christian Education Centre Annexe."

The congregation gathered first outside the building in glorious sunshine to sing the hymn "To God be the glory" before Pastor F. H. Coleman led in a prayer of thanksgiving and dedica-



tion. The opening ceremony was then performed by Pastor H. W. Greenway.

During the service which followed Rev. J. Roxburgh (St. Margaret's parish church), Rev. H. Booth (Methodist minister) and Miss L. Swanson (director of Scripture Press) brought congratulations on the commencement of this new venture and expressed their desires to see the blessing of God resting upon it.

Mr. J. Crawley ably ministered in song before Mr. Greenway delivered an inspiring address on Christian dedication. Pastor Gray, of the Free Evangelical Church, brought a memorable day to a close with a prayer. JANET KING.

STOCKPORT **Pastor: E. H. Snelling**

In spite of the heavy rain a service of praise and thanksgiving accompanied the laying of the foundation stone for the new Elim Pentecostal Church, Mottram Street, Stockport. Rev. J. T. Bradley, Secretary-General of the Elim Pentecostal



Mr. Bradley lays the foundation stone watched by Mr. F. B. Morris, the church secretary, Mr. L. Steward, Mr. Alan Clarke, Mr. H. Reay and the Pastor, E. H. Snelling.

Churches, laid the stone and later officiated at the afternoon and evening services.

More than 100 people took part in the afternoon service in the old church in Bamford Street, where items of singing and testimony were given by the young people from the Elim Pentecostal Church, Chorlton-cum-Hardy.

After tea there was an evening rally during which music was provided by Miss R. Durrant from the Coach House Evangelical Church, Heaton Moor, and a choir from the Elim Pentecostal Church, Tamworth.

It is expected that the new church will be completed in the autumn.

—Report and picture by *Stockport Advertiser*.

(*More Church Reports on page 14*)

Letter to the Editor

DEAR BROTHER WALKER,

Going down to sing at the Royal Albert Hall my voice was seemingly useless and, as is well-known, the voice sounded terrible during the first solo in the afternoon, but the Lord graciously undertook and I was able to sing with greater clarity and feeling in the evening meeting. Immediately afterward my voice went again and it took a full week before it finally recovered to anything like its normal strength.

When approximately forty miles outside London on the M1 we lost part of the car, but we were quite unaware of this. When we arrived in London we found that changing gear created a terrible noise and eventually managed to get the A.A. to have a look to find the trouble. The A.A. man said it was quite possible to get back to Manchester. We drove all the way back to Manchester at about fifty to sixty m.p.h. on the M1 and the following day we took the car into the garage for examination. The mechanic, after taking the car for a trial run, took it on to the ramp to put right what he thought was wrong. As he looked underneath he could not believe his eyes—the gearbox was wide open to the elements and no oil was there. The exclamation was : " It is not possible to have driven the car from London in this condition ! " We prayed that the Lord would keep us safe and, praise God, He is the same God by whom the world is held in place. The car is still in good condition.

Yours in Christ,

WILLIAM HUNTER.

ANOTHER SLANT

by Ken Smith

WHEN I was a teenager (not as long ago as some of my young people think!) one of the pop songs went: "Money is the root of all evil." This is all I remember. As one might expect the world misquoted Scripture in this case. It is *the love* of money which is the root of all evil, according to the Bible, and society today goes a long way in confirming this truth.

My subject is prosperity. I am not advocating the dole queues, the means test, hunger marches. Affluence is a blessing if we are wise enough to know how to handle our wealth. People talk about getting a car, a television, all the modern gadgets, but if *they* get you, the rot has set in.

Paul, when he said that "godliness with contentment is great gain," had a great lesson to teach us. It is good to see folk well fed and clothed, but has the pendulum swung too far the other way, even among the people of God? Prosperity brings responsibility, for God reminded His people, Israel, that *He* gave them the power to amass wealth and riches. Teaching on the stewardship of wealth is needed if we are to realise their true worth. This is not just a plea for tithing but rather to point out the need to know how to use our prosperity to the greatest spiritual advantage. Do you remember Wesley's rules? "Give all you can, spend all you can, and save all you can." I always felt that one would counteract the other, but I think I know what he meant.

Have you realised that the car you cherish belongs to Him, if all that you have is His? Let us be practical in our Christianity. Perhaps the Lord would have you to consecrate it to His service. It may get scratched a little, the seats may get dirty, the springs may get a battering, but what satisfaction there is in serving Him. Make sure that your car does not become an idol or idle in the service of the Lord. Is your home a home or a showpiece? Homes are for living in, not for exhibition. Many a home could be opened for fellowship for others who are not perhaps blessed with a Christian home. Are there young people, perhaps a lonely pensioner, in your fellowship or district whom you ought to invite to share your home comforts? You will enjoy your affluence much more if you realise it was meant to share.

Some must work on Sundays, for example, Christians in nursing, or in the police force, but if you are working unnecessarily to get "double time" you are driving a bad bargain, for it is at the expense of your soul. Let us have conviction in our Christian faith, for the world will respect us for it. The wealth of the Bank of England will never repay the loss to the true believer of the Lord's Table on Sunday mornings. There are times when it costs to follow Christ, but it cost Him infinitely more to give us the privilege of following. I have seen brethren take on overtime and miss the prayer meeting and they have given very logical, natural reasons for doing so, but they have lost something that prosperity can never repay.

I once heard someone ask for prayer for a Christian prospering in business. One brother could not come on Sundays for he had to "do the books." I reminded him that the Lord would come and close the books one day. Within three months he was dead, having ignored my warnings. How foolish to be so busy making a living that you forget to live! We are living in days of quick returns and easy money, when many have no scruples; we need to be men and women of principle and honour. Wealth gained wrongly will never bless. A church member had been robbed of a considerable amount of insurance money by an unconverted relative. She confided in me and my counsel to her was to forget the matter on the grounds of her age and my observation that the relative would not benefit by her ill-gotten gains. The relative's husband was to have bought a car with the money, but within a month he died, and they never had the car—shades of Ananias and Sapphira in one sense!

Those who do not share today's prosperity should not spend time in fruitless envy. God

says : " Having food and raiment let us be therewith content." The Bible says : " God . . . giveth us richly all things to enjoy." Make sure that you enjoy the blessings of God, even the material comforts of life, but enjoy them in the right spirit, and remember the less fortunate, for it adds to the enjoyment to share your blessings with others !

SEEKING REVIVAL

by M. J. Frith

PROBABLY all of us wonder from time to time why so few desire Christ these days. Could one reason be that there are pressures within the Church which keep people from Him ? It is obvious that many theologians and teachers in theological seminaries have closed the door to any kind of Biblical faith as far as they are concerned and would like to do so for those whom they are training for the ministry. They busily teach that the world is now post-Christian and so claim that modern man no longer needs God or can believe in Him.

These students then see many Church leaders rushing around to defend blasphemy, pornography, various crimes, abortion and even anti-Church activities on the part of government. They set the example of receiving with joy everything that drags the Christian faith through the mud and that tends to suppress the Church, and especially Evangelical Christians.

Is it any wonder that many churches are emptying in Germany, for example, as frustrated theological students demand the substitution of Marx for Luther ?

But are things any better in New Zealand ? In a recent broadcast from a prestigious church, the minister had three points to his sermon entitled " Things that get under my skin." They were : people who oppose church union ; people who waste time defending the beliefs of the Church (including the Bible from which he did not expound in the service) ; and those who will not sell themselves to solely social issues. No doubt he wonders why the Church, which should be majoring on preaching Christ, is attended by so few.

This kind of situation makes my heart bleed, for we have the Bread of Life and so many are simply giving the people stones. *Won't you join in the ever-increasing numbers seeking revival from the Lord, which alone can meet this situation ?*

Acknowledgments to ELIM NEWS *(New Zealand)*

I'll walk beside you in temptation's hour,
When Satan casts o'er you his mighty power,
My shield and buckler be your hiding-place
I'll walk beside you, shadowed by My grace.

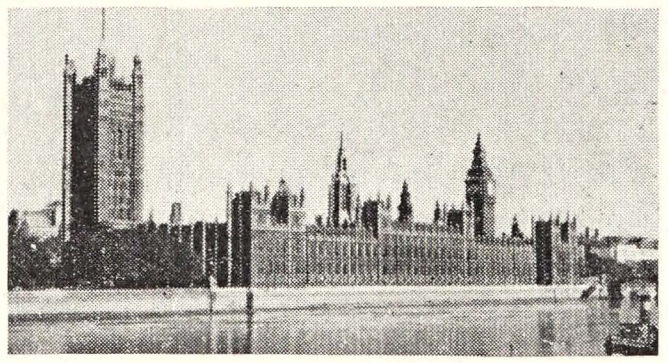
I'll walk beside you through the vale of tears,
My hand shall comfort and allay your fears,
My arm shall strengthen, guide, and lead you on,
I'll walk beside you 'til the day is done.

I'll walk beside you all along life's road,
However dreary or how great your load,
I'll help, uphold you with My mighty power,
I'll walk beside you through each trying hour.

I'll walk beside you up the shining way
To realms of glory and heaven's perfect day,
All tears and sorrow, pain and death then o'er,
I'll walk beside you on the golden shore.

LILIAN LEWIS.

MOMENTOUS DECISIONS IN JUNE !



" I exhort therefore, that, first of all, supplications, prayers, intercessions . . . be made. . . . For kings, and for all that are in authority " (1 Timothy 2 : 1, 2).

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EDITORIAL

IT may well be that momentous decisions will be made during this month. Prime Minister Heath and President Pompidou are on record as expecting that Britain's application to join the Common Market will reach a critical stage before the end of the month and they appear to indicate that there is no likelihood of a French veto this time. We dare to wonder if the French change of attitude derives not only from the new regime following the death of President De Gaulle but also from fear of the economic power of Germany, especially now that the government there has so radically altered the Adenauer view of the East. The frequent contretemps between Adenauer and De Gaulle now seem like ancient history, as relevant now as " Ind. Imp " on old British coinage.

One aspect of the Common Market negotiations is very worrying in our opinion. If the press is to be believed—and the news was very widely reported—the British public is to be submitted to an intense propaganda campaign by the Government in favour of entry. Having eschewed a referendum, the Cabinet is bent on winning over public opinion. Some have suggested that over sixty per cent of British people are strongly against entry, though pro-marketeers claim that this is an unintelligent opinion in that ordinary folk do not know the facts—though we think that this is a pretty pertinent comment on a situation where a nation is being asked to agree to fundamental changes in its way of life without having been informed as to the background.

The element in the situation now which must cause concern is that it is being said that the Government will use every means at its disposal, including methods which form part of psychological warfare techniques. We do not fully understand what this implies, but surely the upholders of democracy and the rights of the people ought to be shouting loudly about this. Is it very different from brain-washing ? Is it vastly different from communist methods ? If the case for entry is so weak that it requires this kind of attitude and attack then the very means planned indicate that entry into the Common Market must be gained at all costs, even that of deluding or at any rate persuading people perhaps against their better judgment. We are surely tired to death of Maddison Avenue treatment of so many aspects of life and this caps them all.

Mind you, if the propaganda turns out to be along the lines of those dreary yawns—party political broadcasts—we need not worry. Such broadcasts must be good for the tea industry in that folk switch off as soon as they start and rush out for a cuppa !

We would not argue the rights and wrongs of Common Market entry, but would draw attention to the alleged methods of persuasion. **We think that Christians ought to be watching and praying as never before. Our voices should be raised in public and private prayer that God will have His way.**

E.W.M.A.

LIGHT THROUGH LITERATURE PROJECT



Mrs. Gladys M. Gorton

(E.W.M.A. SECRETARY)

BIRTHDAYS are usually happy occasions. We were full of anticipation that the celebration of the fifth birthday of the Elim Women's Missionary Auxiliary at the 1971 Conference would be remarkable. *It was outstanding* ! Our giving for the national financial project, " Light through Literature," was staggering—over £5,000 ! " To God be the glory, great things He has done." As the Conference theme proclaimed : " How great is our God " !

This money will provide the essential printing equipment for our missionaries in India and Africa. The sum of £3,500 was the minimum which we were requested to raise, so receiving a good " plus " will help to purchase what is needed. Each year we have exceeded our target. Each year we have given more. For instance, last year we raised £4,250, and the year before well over £3,000. The reason is obvious : more women are joining the E.W.M.A. and others, who gladly, willingly, responded to the work of the E.W.M.A. at the beginning have endeavoured to increase their yearly target.

To you all, pastors and wives, active women, shut-ins, our brave missionaries, the Missionary Council and I say " Thank you in His name." Words are inadequate to express my own sincere appreciation and my esteem for you—so in west country jargon I say, " M'dears, I'm sure proud of ye ! " We accept this service as unto the Lord, as indeed it is, and, amid all the ups and downs, which surely come in a woman's life, determine to maintain and carry on—regardless ! These are difficult days, what with inflation, possible redundancy, the threat of unemployment, so all we can do, all we are expected to do, under whatever circumstances, is our *best*, no more and no less.

Another thrilling moment during Conference week was the presentation of a Hillman estate car to Pastor and Mrs. MacInnes, of Guyana (see front cover). This vehicle was not purchased through Green Shield stamps but from the "South America " project. Our friends are absolutely delighted with this new car. It will be used for everything, including carrying lepers. Surely this makes us realise that it is worth all our striving and sacrificing in the service of the E.W.M.A. Our missionaries are deeply grateful to you.

Owing to the recent postal strike negotiations have not been finalised regarding another vehicle from the Green Shield stamps scheme, but we will shortly have a Land-Rover for Rhodesia. We still have in reserve some S.O.S. money which will be used as the need arises. Lately money has been given for roofs to be erected on new churches in Tanzania. In due time I will let you know what our next financial venture is, but in the meantime set up your target and aim high !

" Be strong and work . . . for I am with you, saith the Lord of hosts " (Haggai 2 : 4).

WEST BROMWICH **Pastor : A. R. Williams**

In keeping with the recommendation of the Executive Council at the 1970 Conference, March 1971 was set aside as a special month of prayer throughout our movement. Like other churches West Bromwich followed this recommendation. The result was an outpouring of God's Holy Spirit in such a powerful, dynamic way that has not been seen for many years. The blessing upon the church has not been merely that souls have been saved, sick people healed and personal Pentecosts experienced (thank God for all these), but that the Spirit of every meeting since March up to this moment has brought a thrilling sense of faith, victory, power and liberty ! How great is our God ! A. R. WILLIAMS.

Gospel sermons on great Bible doctrines
Elim Pentecostal Church

THE TEMPLE

By GEORGE C

ON Palm Sunday 1,941 years ago a wanted Man with a price on His head strode into the enemy camp—the Temple of Herod at Jerusalem. Along the open colonnade called Solomon's Porch, which bounded one side of the thirty-acre temple site, Roman currency was being exchanged for temple money and animals for the passover were for sale. The priests were behind this disgraceful commercialisation of worship. Much of the business was racketeering in the name of religion.

The disciples, knowing Him, watched in anxious silence as holy fury glowed in His eyes. The pool of silence in the midst of the clamour was noticed ; it spread to nearby stalls. A man, busy swindling a simple countryman up for the festival, caught His eye, and was abashed. The money-changer rose nervously, upset his own table, stepped back, knocked over another and fled. Christ stepped on the despised lucre. His movement created a panic among the animals and birds. The disturbance grew as He knotted a small whip to drive out the goats, and finally in a roaring herd the crowd, sellers, buyers and animals made for the gate and left Him in absolute possession.

This was the new Melchizedek, the King-Priest of Jerusalem, affirming his full temple authority and turning it into a house of prayer again, instead of a den of robbers.

A few people had not left—the blind and the cripples. Jesus called them and healed them. Presently noise filled the court again—not of jingling coins and bleating goats but of sick people shouting in joy and praise. The Pharisees could tolerate the place being used as a coarse bedlam of a market, but not people shouting in praise to God.

We've still got hypocrisy today. Folk scream and shout over silly pleasures, but are shocked when Pentecostal folk raise their voices for Jesus Christ. Let's not be blackmailed into silence ! If we are silent the very stones will cry out. Are we stonier than stones ?

Jesus cleansed the temple, although it sealed His death warrant. It was written " The zeal of Thy house hath eaten me up." Why ? The answer is 2,000 years long.

Abraham left a city of shrines, every house with its private deity, each supposed to own that spot of earth. He became a wanderer and built altars wherever he went to the Lord. He crystallised a new truth—that the true God does not dwell in shrines. He is to be found wherever you build an altar to Him.

His grandson, Jacob, had to relearn it. In the wilderness he dreamed that just there the heavens reached down to touch earth. When he woke he confessed that he had not known that God was there. Now that He was and had been there all along, God was the God of Bethel—any old place, not a special grove, shrine or high place. God said " I am with thee . . . in all places . . . I will not leave thee." In the nineteenth century bishops tried to bring in laws to stop evangelists preaching in nonconsecrated building in London. Even now folk talk about a " proper " church !

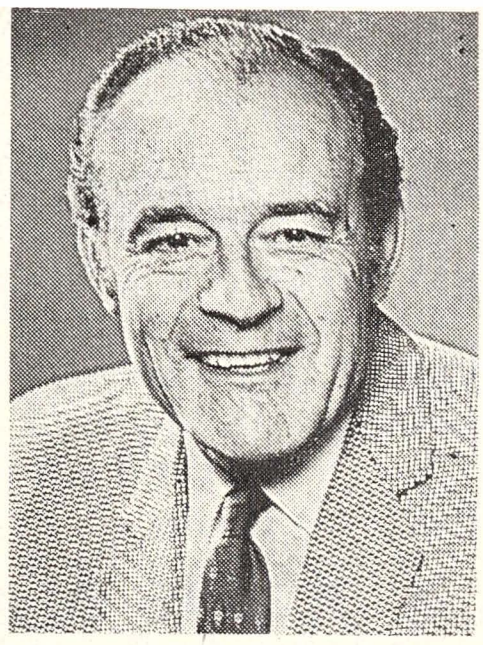
Moses made a tabernacle, the tent of the presence, to be planted wherever Israel encamped in their journey to Canaan, showing that God was not localised, a minor deity of small territorial claims. Wherever they put that tabernacle, God met with them. They did not take God there ; **He took them.** He arranged a definite place and a definite way in which He could be located.

God is everywhere, which to some people is neither here nor there, **but you have to meet Him somewhere.** There is a right way to do it. His own arrangements must be followed. Calvary, where Jesus' life-streams poured from His arteries because of our sins, is God's blood-stained altar, the mercy seat, the only place or way where the omnipresent God can ever be contacted. If you want to find God, do not hope you will bump into Him. Arrange to meet Him—at the cross, and nowhere else.

Centuries later, David decided to make a permanent temple. It seemed worthy enough, but God said " No." God said that He had " walked in a tent " (2 Samuel 7 : 6) and that He, like Israel, was a " sojourner " in the land (Leviticus 25 : 23). The danger was that a temple might become an attempt to stop God walking, to make Him a captive God, a national, private

in the Sparkbrook

GOD



institution. This is exactly how Israel later thought—to their vast loss.

There was another danger. The world judged gods by the size of their shrines or temples. The gods derived their glory from the house made for them. God would not accept such glory. He had and was His own glory. He needed no house to make Him great and He turned down flat the first suggestion of it. In divine dignity He reversed the matter, and told David that He would build him a house (2 Samuel 7 : 11) !

Later He suffered Solomon to build Israel's first temple. As soon as it was ready in all its magnificence, God swept down and filled that house with His own glory, stopping their little genuflections and sacrifices with His own majestic greatness. He demonstrated true glory, overwhelming the gold architectural show like the sun shining on a penny candle. God borrows no glory from buildings. In Elim we build for comfort and convenience, not for ostentation. We avoid the approach which tries to add lustre to light itself. We want the power and presence of God Himself to be the only magnificence. Here Jesus saves sinners, fills us with His Spirit, heals the sick, floods us with glory and joy—hallelujah ! What do we need in addition to these to make Elim glorious ?

A few centuries later that splendid temple of Solomon's was razed, because Israel superstitiously trusted it to save them (Jeremiah 7 : 14). Then came Ezra and others seventy years later to begin again. When the old men saw their efforts they said it was nothing like the first temple. But Haggai the prophet said that its latter glory would be greater. This was not because it would be a greater building, but because there would be a truer realisation of God within it.

There is no glory without God. Buildings, talismans, charms, mascots, cannot save us. Faith in God alone can keep back spiritual ruin, domestic tragedy, national collapse. Leave God out and you have nothing that is not muck-money, insensitive materialism. Our very culture and beauty stink without God. God must weep at our childish preoccupation with our toys—cars, gadgets, cameras, gardens—while we let all heaven sweep by without noticing. God can stand in our midst in His crucified Son, but the latest television show fascinates our poor little minds more.

Herod built the third and last temple. He was determined to impress the Jews and the work went on from B.C 20 to A.D. 64. Many courts spread over that extended site. The covered sanctuary had a roof studded with gold points so that not even a bird should set foot upon it and defile it. Into this place came Jesus to fulfil the ancient prophecy of the greater glory to come. Jesus said of Himself : " A greater than Solomon is here." He was the Lord of that house. Even as a Baby He created a holy sensation among the godly. At twelve He astounded the resident theologians. Once He used the dramatic moment of the drink offering to declare that He would fill those who believed in Him with His Spirit— a promise He is fulfilling to this day. Later, in this very place or perhaps in an upper room close by He sent the Spirit of God in wind and flame and electrified Jerusalem through the transformation of His disciples.

The purpose of the temple was finished. A strange thing had happened. The entrance to the most holy place was through a mighty curtain higher than our church roof, inches thick and richly embroidered. When Christ's body was torn on the cross, an unseen hand ripped the temple curtain from top to bottom revealing the utter emptiness of that Holy of Holies, which the High Priest had annually entered to burn a vial of incense. God had left that sanctuary. He said " Lo I am with you always, even to the ends of the world." This is why we feel His presence now. He was not there, but He is here.

You hear little of the temple after that. " The Lord went . . . everywhere . . . working . . ." says the divine record.

John the Seer gives us a final glimpse of a temple in heaven, but then he described another Jerusalem without any temple and said : *" The Lord God Almighty and the Lamb are the temple."*

(*continued on page 14*)








A troubled, divided world! H. Spencer shows GOD'S WAY!

CONTRARY to popular opinion, world attitudes and thoughts have always been opposed to the message of the cross of Christ. Material philosophy cynically claims that religion of any kind is an invention of crafty priests and politicians. So-called progressives call for a world revolution, protesting that the people must be set free from all religious superstitions so that this revolution might be achieved.

The concept of man as a political unit, an insignificant cog in the state machine, is one of the outcomes of evolutionary theories, especially the notions of the struggle for survival being nature's heritage, nature being red in tooth and claw. Cruelty, greed and ruthlessness in pursuit of personal power and dominion have become accepted. Religious belief or influence that encourages love, compassion, altruism, unselfish giving, is dope, weakening the savage instinct to crush anything and everybody that stands in the way of personal ambition and progress.

This mental attitude is at variance with the teachings of Christ and of the Bible. For this reason communism, fascism and various shades of *so-called* socialism have always been relentlessly opposed to the Bible and to Christianity.

But the human predicament is not concerned with one form of government as opposed to another. Many types of government have operated through the ages, from absolute monarchy to republican democracy. It is the very soul of man which is at stake. Is man a mere unit of production, to be exploited and thrown aside as necessity requires, or expelled as expediency demands? Or is he a being created in the image of God, with infinite possibilities and eternal values ? This is the crux of the issue facing mankind today.

Contemporary society is plagued with the personality cult and this is gaining ground in every land. Leaders, whether of group or country, are exalted to the highest pinnacles of political and often religious power and veneration, as if man were the sum total of all.

The Bible tells us that man was made in the image of God, endowed with the power of choice, speech, thought and love. " God hath made man upright; but they have sought out many inventions " (Ecclesiastes 7 : 29). Farrar adds : " God made mankind right, *but they have sought out many villainies.*"

By misuse, man's intellect, understanding and desires have become distorted and weakened. Man was created to be a king exercising dominion over all things except his brother man (Psalm 8 : 4-9). The New Testament comment is that, because of his rebellion against the authority and government of heaven, he has been deposed from his kingdom and now has a rebellion on his hands. He has " fightings and fears, within, without." All is vanity and confusion, produced by his own rejection of God.

In countries where the Christian faith and gospel have been suppressed by political materialism, greed, hate and murder are only crushed or held in check by secret police, coercion of the will. suppression of free speech, tanks, torture and concentration camps.

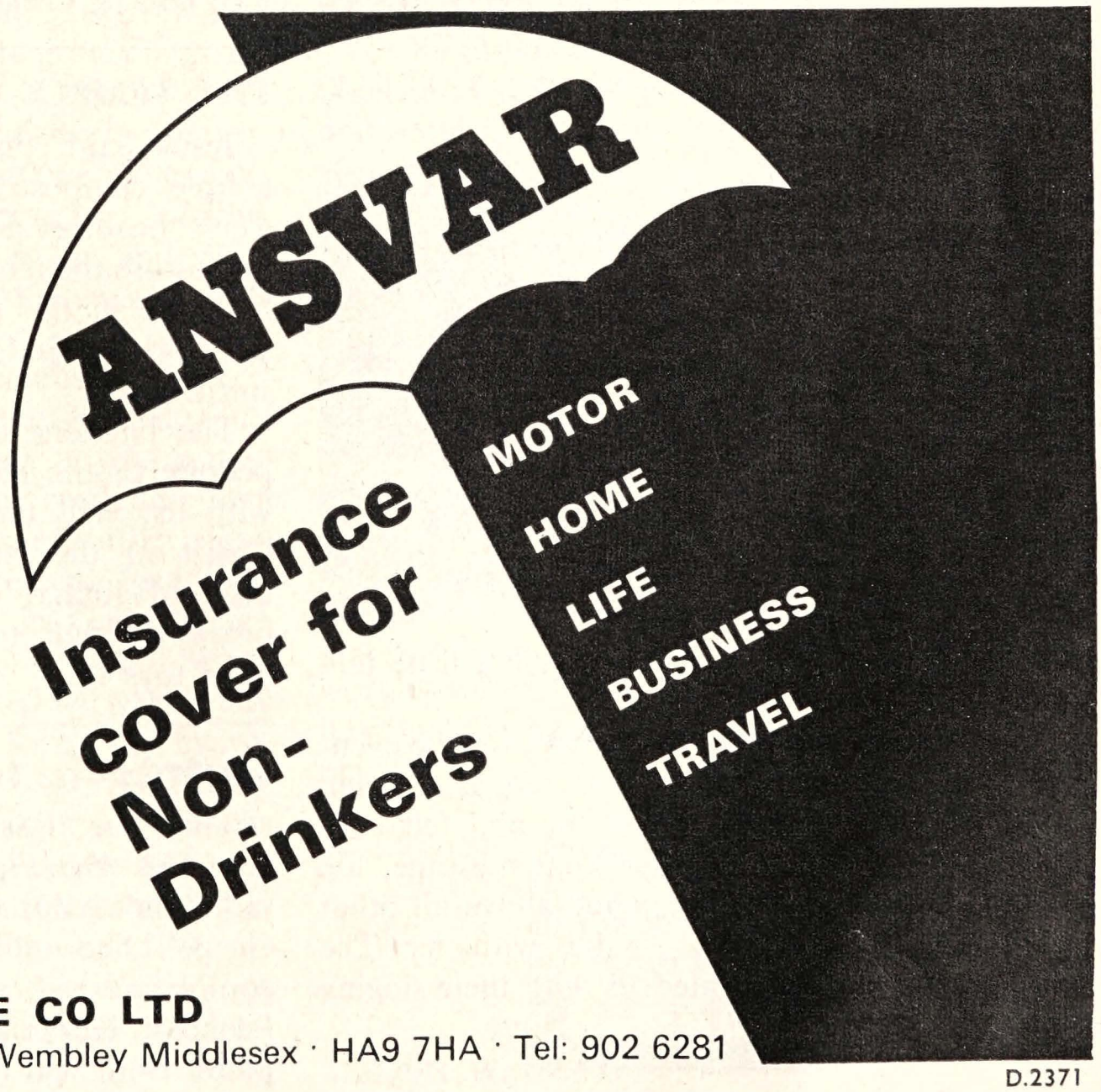
In the Christian concept the evil tendencies of the human heart can be, *and are,* brought into subjection to the mind of Christ. This transformation is effected by the gracious influence of the Holy Spirit. In Romans 1 : 16, 17 Paul uses the word " power " or " dynamite " to describe the gospel he preached. When a person offends against the accepted code of society he is hounded

until caught and convicted. Then follows prison, even extinction! Contrast this method of dealing with wrong with God's way as revealed in Micah 7 : 18, 19 ; Psalm 103. God deals with recalcitrant human nature dynamically. His love breaks every barrier down. When the tiger in man has been tamed and subdued by the loving-kindness of God rebellion melts away, and his savage heart discovers a primordial delight in doing the will of his Maker (Hebrews 8 : 10-12, N.E.B.). This is God's way of righting wrong. He gets to the very heart of man's troubles and problems, which spring from the very heart of man himself (Matthew 15 : 18, 19).

No Iron Curtain, no Bamboo Curtain, no so-called Free World can cure these ubiquitous failings of human nature. But the grace of God revealed in the gospel of Christ, His Son, is the divine dynamic, the almighty power that can and does drive these evils out. Men need to take off the blinkers they have been wearing for so long and read with all seriousness Paul's message in 1 Corinthians 6 : 9-11. All that is known of the licentious state of society in the first century bears out the description by the apostle Paul and emphasises the potency and influence of the gospel he preached and its effects on those who heard him.

An old Scottish Highlander confessed to Claudius Bachanan " I can't argue with you. I can't present facts or reasons. But I know one thing. When I was a man of evil character, the Bible got hold of me and quelled the tiger in me."

" The Christian's Bible is still under fire and intellectual pride often rejects it because of vanity of the mind, but always the victory is with this grand and noble book. As with Moses' burning bush, the Bible, though often attacked and burned in an effort to destroy it, has not been consumed. It has risen Phoenix-like from the ashes to new heights of power, blessing and usefulness " (J. R. Stratton, *The Battle over the Bible*). The reason is clear : " The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth for ever " (1 Peter 1 : 24, 25 ; John 6 : 63 ; Matthew 24 : 35). It is truly the saving power of God for everyone who has faith, because it is revealed as God's way of righting wrong. " The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus " (2 Timothy 3 : 15).



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CHURCH REPORTS *(continued)*

SMETHWICK **Pastor : R. D. Bradley**

Members and friends gathered for the Sisterhood rally services, which were convened by Mrs. R. D. Bradley. Mrs. Gladys Gorton was our guest speaker, and it was a pleasure to renew fellowship with her again.

On Sunday there was a lovely surprise for Mrs. Gorton when Mrs. Thompson, on behalf of the Sisterhood, presented her with a cheque for £25 for E.W.M.A. Mrs. Gorton said that this money



would go specifically towards the printing press for Mrs. Prentice in India, which prompted her to say that she loved money, not for herself but for the good of others. This was a fitting opening for her message, which was based on materialism versus Christ. Mrs. Moody was the soloist and her messages in song were a great blessing to all.

As this was Mrs. Bradley's tenth Sisterhood rally there was a celebration tea in the afternoon



and this enabled Mrs. Gorton to give a little talk on the work of E.W.M.A.

The church was packed to capacity for the evening meeting, and Mrs. Gorton served a rich, varied menu. We enjoyed humour and felt conviction as she brought us her final message, the theme being " Names," the name above all other names was " Emmanuel "—God with us. The Kingstanding choir delighted us with their singing items.

E. AND W. PRICE.

Book review

Give Up Your Small Ambitions, by Michael Griffiths. Published by Inter-Varsity Press. Price 30p (postage and packing 3p extra).

Many people are talking about the fading out of missions, so it is refreshing to read Michael Griffiths's book. He presents the continued need for qualified missionaries and stresses the opportunities for full-time service in other lands. The emphasis today is on vocational, non-professional workers, who may venture for a short period into the excitements of overseas work. The author points out that the concept of complete surrender of a life for life is giving place to the stipulated term of two or perhaps three years of missionary work. This is thought-provoking. The book is recommended for young people inquiring about the call, the needs and the qualifications. Here is a direct challenge to the modern interpretation of Christian processes and a brake on the rapid decline towards easier, more comfortable witness for Christ.

L. WIGGLESWORTH.

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

THE TEMPLE OF GOD *(continued)*

Jesus said that He would build His own temple composed of those who cleave to Him. They become a living temple and their very bodies are the temples of the Spirit. Jesus said that " neither in this place nor at Jerusalem " should we worship God, but that we should worship in spirit.

The barriers are down. God has come to the people, to the man in the street. He tabernacles with us. Will the man in the street leave Jesus Christ in the street, alone, ignored ? Will you take advantage of this long effort of God to break through to you or will you go back to your toys ?

Outreach to China

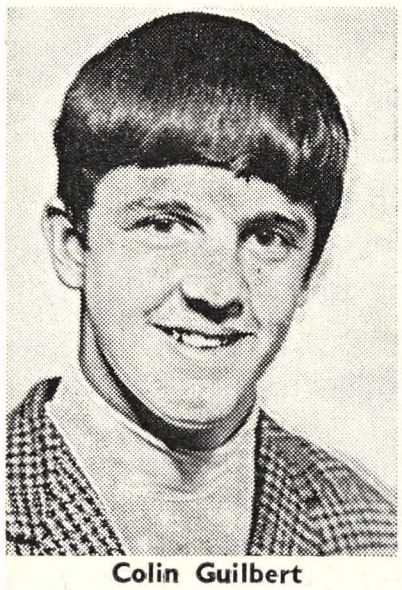
The Far East Broadcasting Company has launched the Open Door Project to China, a radio endeavour to reach all Red China with the Gospel. The million-dollar project, scheduled for completion next year, includes a station on Cheju Island in Korea and one on Luzon in the Philippines. Both will be powered by 250,000 watts.



Margaret M. Ladlow's page

TO GOD BE THE GLORY!

AFTER an absence of fifteen years I recently returned to Guernsey to renew fellowship with the dear friends I made there when my husband was the pastor of the Vazon Elim Pentecostal Church. One of the most rewarding experiences in Christian service is to return to the scene of one's former endeavours to find that the work of God has progressed steadily. To meet Christians and discover how they have grown in grace, to hear of God's goodness in answering prayer, and to watch young people, whom one remembers as Sunday school scholars, speaking, singing, assuming responsibility in church life and obviously keen to win souls for Christ, is wonderfully satisfying.



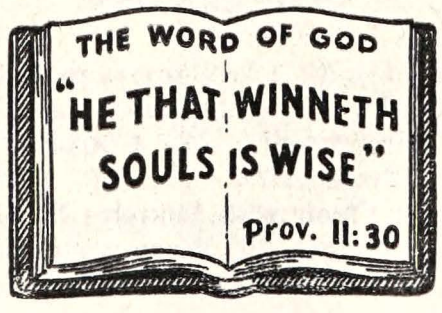
Colin Guilbert

I must share with you a precious moment. I was sitting at the window of the bungalow of Pastor and Mrs. Downes and saw a young man on a motor-cycle ride down the road and turn into the drive of the house opposite. Rather significantly it is named L'Esperance and here lives a family whose hope and faith in God, though sorely tested, were triumphant in the end. When I lived in Guernsey the young fellow was a tiny boy suffering from a severe form of hydrocephalus. His mother was worn out with attending to him night and day. On several occasions his life semed to be in jeopardy and he was hurriedly flown to England to Great Ormond Street Children's Hospital, London, for special treatment. I remember standing by Colin's cot at such a moment of crisis together with my husband, praying for his healing, my eyes filling with tears as I shared the concern of his mother and grandmother.

Prayer was wonderfully answered and from that time Colin began to improve, to sit up, to walk and eventually to attend primary school and grammar school and then to do a worthwhile job. Today he enjoys life to the full as a happy, soundly saved, dedicated child of God, an Elim Crusader in the Vazon church.

What a joyful reunion we had when I crossed the road and entered Colin's home once again We talked and rejoiced together, mother remembering, recalling forgotten details and sharing family histories, trials and triumphs. The total of it all was our perfect agreement that we have a faithful, loving God and that the triumphs and and blessings of life far outshine the sorrows and troubles. The happy heart recalls the blessings and forgets the severity of the trials. Psalm 107 commences "O give thanks unto the Lord, for He is good, for His mercy endureth for ever," and we can all say "Amen!" to this exhortation, but verse 2 reads "Let the redeemed of the Lord *say so,* whom He hath redeemed from the hand of the enemy."

These verses form the basis of one vital phase of our worship and fellowship, namely the rendering of our grateful thanks to God for His mercy and goodness, together with recounting the outworking of His lovingkindness in our lives. This is why I have shared Colin's testimony with my readers.



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INTINERARIES

The President:
June 19, Guildford; 20, Clapham (a.m.), Croydon (p.m.); 22, Thornton Heath; 23, Caterham (youth rally); 24, Bermondsey; 25, Camberwell; 26, Coulsdon; 27, Kingston (a.m.), Wimbledon (p.m.).

London Crusader Choir with Douglas B. Gray:
June 13, West Wickham; 20, Wormwood Scrubs prison and North Cheam; 27, Maidstone prison and Lee.

Miss O. Garbutt:
June 12, Kennoway; 13, Kennoway (a.m.), Edinburgh (p.m.); 14, Dundee; 15, Aberdeen.

R. Gull:
June 13, Beersbridge Road (a.m.), Melbourne Street (p.m.); 14, Apsley Street; 15, Dundonald; 16, Ballysillan; 17, Lisburn; 18, Megaberry; 19, Lurgan; 20, Annaghanoon (a.m.), Bethesda (p.m.); 21, Portadown; 22, Banbridge; 23, Armagh; 24, Monaghan; 25, Brookeborough; 26, Markethill; 27, Newtownards (a.m.), Millisle Sunday school (afternoon), Ulster Temple (p.m.).

J. H. MacInnes:
June 12-20, South Wales Presbytery.

BIRTHS

CAVE. On May 25th, to Pastor and Mrs. K. J. Cave, Whitehaven, God's gift of a son, Melvin John, a brother for Andrew.

WILLIAMS. On May 18th, to Geoffrey and Susan Williams (née Davies), late of Southport, the gift of a lovely baby boy, Jonathan Paul.

MARRIAGES

CLARKE—ORANGE. On May 15th, at Elim Pentecostal Church, Rugby, Philip James Clarke to Janet Joy Orange. Officiating minister: D. C. Lewis.

OSBORNE—SKILBECK. On May 8th, at Elim Pentecostal Church, Rugby, Robert Charles Osborne to Julie Elaine Skilbeck. Officiating ministers: A. R. Thomas and D. C. Lewis.

WITH CHRIST

FOOTE. On May 16th, Ralph Donelly Foote, aged 69 years, was called home to be with the Lord. A good soldier of Jesus Christ. Officiating minister at funeral: J. F. Hardman.

Promoted to glory

Mrs. Hilda Angel (*née* Clarke), wife of Pastor William Angel, of 13 Lidderdale Road, Liverpool, passed into the presence of the Lord on Sunday, May 9th, at 9 p.m. She died after a heart attack at the age of 62.

Prior to her coming to Liverpool she was a faithful member of the Islington Elim Pentecostal Church for over thirty years. During that time she came under the ministries of Pastors W. G. Hathaway, J. McAvoy, F. H. Coleman, W. J. Patterson, R. D. Bradley, T. W. Walker and others.

She was a very gracious Christian lady loved by all who knew her. She will be greatly missed by her husband and her son Philip.

Her funeral took place on Thursday, May 13th, attended by many ministers and friends of various denominations.

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for
THE DAY
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Music by the LONDON CRUSADER CHOIR
directed by Douglas B. Gray

COMING EVENTS

ASHBOURNE. June 13, 20, 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BALLYMENA. June 12, 13. Elim Pentecostal Church, Castle Street. Annual Convention and Missionary Rallies. Speakers: Pastor and Mrs. L. Wigglesworth. Convener: A. D. Sandford. Saturday, June 12. Missionary Exhibition in the Town Hall, 2.30 to 6, Missionary Rally and Pageant at 7.30. Sunday at 11.30 and 6.30.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service every Wednesday at 7.45.

CARLISLE. June 19, 20. Elim Pentecostal Church, West Walls. Annual Convention. Preacher: S. Beresford. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

CLYDEBANK. June 12, 13. Elim Pentecostal Church, Belmont Street. Anniversary Services. Preacher: W. J. Maybin. Saturday at 7. Sunday at 11 and 6.30.

DARLINGTON. June 12. Elim Pentecostal Church, Bowman Street. Anniversary Services. Ministry in word and song by D. G. Woodfield and Mr. and Mrs. E. Lamb. Meetings at 3 and 6.30. Refreshments between services. Singing items and testimonies. Plan to attend.

NEWQUAY. June 27. Elim Pentecostal Church, Seymour Avenue. Visit of Pastor J. H. MacInnes (Guyana). At 10.45, 5.45 and 7.30. A warm welcome to all holidaymakers. Pastor: D. G. Holmes.

NORWICH. June 12-15. Elim Pentecostal Church, Trory Street, Vauxhall. Annual Convention. Preacher: P. S. Brewster. Saturday in Stuart Hall. Items by Motherwell choir. At 3.30 and 6.30 (tea provided if notified). Sunday at 6.30 and 8.15. Monday and Tuesday at 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

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A LOST OPPORTUNITY

WHEN Dr. Chalmers was a guest in the house of a nobleman, among the gentlemen present was an old highland chieftain who kept his eyes fixed on Dr. Chalmers and listened to his conversation with intense interest. The subject was pauperism and its causes and cure. At night the doctor, whose room was near the chieftain's, heard a heavy groan, and on hastening to him found him dying of apoplexy. As the company stood around, Dr. Chalmers, the very picture of distress, said tremulously: "Never before did I see the meaning of that text 'Preach the word, be instant in season, out of season.' Had I known what was to happen I would not have dwelt upon this evening's topic. I would have preached Jesus Christ and Him crucified. You would have thought it out of season, but ah, it would have been in season, both as it respects him and us all."

YOUTH PAGE

REMOTE CONTROL

by Alexander Tee

RECENTLY a boy received a remarkable model motor boat as a birthday present. It can travel at tremendous speed. His father showed him how to operate the boat. He put it in the water, started up its rather noisy engine and, moving a lever, changed the direction of the boat as soon as it got going. A second lever modified its speed. The boat was controlled by radio. It was able to dart in and out among the other yachts and sailing boats in the large pond. It could be made to go straight or turn, stop or go just by moving two levers.

To do the work of evangelism efficiently we need to be controlled by the Holy Spirit, for in our own strength we can do nothing. He must lead us and He must also restrain us. If we were constantly in communication with the Holy Spirit we would be saved many a heartache. It is most sensible to take time and to be led by the Holy Spirit.

S. D. Gordon tells of a pastor who conducted the funeral of a young woman who died unexpectedly. He spoke to another minister at the funeral and asked if the young woman was a Christian. The minister replied : " Three weeks ago I had a strong impulse to speak to her, but I did not." He then asked the Sunday school teacher of the young woman the same question. She replied amid tears, " Two weeks ago a voice seemed to say to me 'Speak to Mary.' I intended to but did not." A few minutes later Mary's mother came into the room and she also was asked if Mary was a Christian. The mother burst into tears and sobbed, " One week ago a voice came to me saying 'Speak to Mary,' but I did not and you know how unexpectedly she went." How pathetic to think that the Holy Spirit tried in vain to use the lips of these three people !

There must be many times when the Holy Spirit would give us supernatural experiences if we would only take time to listen to His leadings. Sceptics laugh at Christians who allow their lives to be led and who wait quietly before God for guidance which is registered in their inner man. The Bible, however, commends this as a very wise thing to do.

To cultivate a spiritual ear is most important. The Holy Spirit will never guide you to do wrong or shady things, nor will He guide you contrary to the Word of God. Often there will come a wonderful intuition which you cannot explain. It comes upon your spirit like an unexplainable pressure. When this happens be on the alert. Perhaps God is trying to communicate something to you. If, for any reason, it should seem to pass and be forgotten, then it might be wise to let it pass, but if this thing clings to your inner self get alone and have a time of prayer. Continue to keep very sensitive to the Holy Spirit and, just like Philip in Acts 8, you will be led to needy souls who are seeking the Lord.

God knows where He is leading those who are willing to be led. " He knoweth the way that I take." Those who seek, we are told, shall find.

BOOK REVIEW

Yes—but, by Roger Forster and Paul Marston. Published by Victory Press. Price 30p (postage and packing 3p extra).

This unusual book will prove valuable when seeking to win for Christ those who have genuine intellectual difficulties. A growing proportion of our young people are staying on in sixth forms and many are going to university. Here is a selection of questions they may ask or be asked.

Each section (some are too short to be called chapters) answers one particular question, gives Scripture references on the particular point, and adds a selected list of further reading.

The writers are obviously well read, referring to secular literature as well as to Christian, and their thoughtful, thought-provoking approach is to be commended. Such a book is well worth buying.

P. E. STORMONT.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, June 14th 1 Corinthians 15 : 35-50

"Flesh and blood cannot inherit the kingdom of God" (v. 50).

The nature of the resurrection body intrigued the Corinthians. Some thought that Christianity taught the revival of the same *physical* bodies. The material analogies show that existence in different spheres demands different bodies (v. 42) : "sown a natural body, it is raised a spiritual body" (v. 44). While connected these are quite different. Our resurrection body will be **"like unto His glorious body,"** imperishable, glorious, powerful, spiritual—fitted perfectly for service in the kingdom of God.

Tuesday, June 15th 1 Corinthians 15 : 51-58

"Your labour is not in vain in the Lord" (v. 58).

Paul's great exhortation (v. 58) is based upon the assurance that final victory belongs to the Lord Jesus Christ and His followers (v. 57). Decay and mortality are swept away and sin, death and hell are totally vanquished by our Lord Jesus Christ. Small wonder that Paul cried, "Thanks be to God" (v. 57). The glorious hope of the coming of Christ, of our resurrection and transformation is the highest incentive to Christian character and service.

Wednesday, June 16th 1 Corinthians 16 : 1-24

"They have addicted themselves to the ministry of the saints" (v. 15).

Speaking of love, Paul cannot help referring to a family among the first of his converts in Achaia —the house of Stephanas, whom he had baptised in water himself (1 : 16). Such men as he were ideally suited to exercise authority in the Church (v. 16) and should be recognised (v. 18). Their distinction lay in that they were addicted (not to drugs, alcohol or tobacco!) to the ministry of the saints. They had appointed themselves to this work on the prompting of the Spirit without waiting to be asked. God grant us more of such "addicts" in the Church today!

Thursday, June 17th Deuteronomy 1 : 1-18

"Bless you, as he hath promised you!" (v. 11).

Moses reminded the Israelites that God's favour depended not upon some special worth or spirituality on their part but upon His own promise given to their fathers, Abraham, Isaac and Jacob (v. 8). The basic elements of that promise were the seed, the land and the blessing (vv. 8-10). God's goodness is shown to believers on the grounds of His promises in Christ Jesus, which make them His children, assure them of a better, heavenly land, and satisfy them with His blessings.

Friday, June 18th Deuteronomy 3 : 18-29

"God . . . shall fight for you" (v. 22).

God's servants constantly reassured the Israelites in these terms, whether pursued by the Egyptian horde by the Red Sea, when the sun stood still in Canaan, where invading armies destroyed each other in the valley of Berachah, or when they rebuilt their shattered temple surrounded by hostile nations. The New Testament saints echoed the same assurance : "If God be for us, who can be against us?" "Thanks be unto God, which always causeth us to triumph in Christ."

Saturday, June 19th Deuteronomy 4 : 1-14

"Only take heed to thyself" (v. 9).

Martin Luther declared that the only pope he feared was the one within his breast. We are often our own worst enemy. As great as Israel was because of the presence of God in the midst, and because of the righteousness of its God-given law, it needed the timely reminder : "Only take heed to thyself, and keep thy soul diligently, *lest thou forget.*" The importance of standing sentry over our souls cannot be over-emphasised, lest, having tended the vineyards of others, our own be neglected.

Sunday, June 20th Deuteronomy 5 : 1-15

"God made a covenant with us" (v. 2).

At the very heart of Old Testament theology lies the doctrine of the covenant God made with His people. Between men a covenant implies mutual conditions and obligations, but God imposes the conditions of His covenant. Men may either accept or reject it, but they cannot alter it. God has graciously bound Himself to fulfil the promises of the covenant to those who accept and faithfully obey the stipulations, spelled out so clearly in the Ten Commandments (v. 6, etc.). As in the old covenant with Israel, so in the new covenant of grace, God is "the covenant-keeping God."

NUGGETS OF GOLD

CONTENDING FOR THE FAITH



By H. BURTON-HAYNES
Pastor of Elim Pentecostal Church, Clacton-on-Sea

THERE are times in life when we must earnestly contend for the faith once delivered to the saints. The moral structure of the Christian faith is built upon an indestructible foundation—the veracity of God. Whatever is inconsistent with the revealed truth of God must be immediately resolutely discarded. If all men everywhere accepted this basic principle, "Let God be true, but every man a liar," that is to say if men were willing to sacrifice their private opinions whenever they conflicted with the truth of God, how quickly would it put an end to the shortsightedness of human reasonings, to the pride of vain philosophy, to the follies of error and superstition. No man holding such a principle could remain for a moment longer a modernist, a Romanist, or an infidel.

"What the heart of a fortress is to its outworks and minor defences, that, to the Christian faith, is the inspired Word of God—its central stronghold," says Dr. A. T. Pierson. That being so, we dare not yield our faith in God's Word, for to do so would surrender the whole fortress to the foe. Amid all the disturbing doubts and perplexities of this age of negation and opposition we bind Christ's Gospel to our hearts and stand foursquare upon His truth. This glorious Gospel, in which we ourselves have participated, has been entrusted to our care by the Master Himself; we are responsible before God to make it known to every creature. Witnessing is not an addendum to our belief in Christ, something added to the Gospel which we enshrine in our creed and call our belief; it is an integral part of the evangel of Christ. "Go ye" is as much part of Christ's Gospel as "Come unto Me."

"Evangelism," says Dr. J. E. Rattenbury, "is the proclamation of the Gospel of salvation to the lost, the last and the least. But it is more than a proclamation. It is a passionate seeking for them until they are found." The parables of the lost sheep, the lost coin and the lost son set forth the Divine concern for lost humanity. **Here we have a seeking that never tires, that surmounts every obstacle, that faces peril and hardship, that seeks until it finds. The cross is the symbol of the redeeming passion of God; to have fellowship with the Saviour is to share that passion for derelict humanity.**

"EARNESTLY CONTEND FOR THE FAITH"
(Jude verse 3)

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 92

TO WHOM WAS JESUS SPEAKING?

1. **"Before that Philip called thee, when thou wast under the fig tree, I saw thee."**
2. **"Except a man be born again, he cannot see the kingdom of God."**
3. **"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."**
4. **"Whence shall we buy bread, that these may eat?"**
5. **"Thy brother shall rise again."**
6. **"Come forth."**
7. **"If I wash thee not, thou hast no part with me."**
8. **"That thou doest, do quickly."**
9. **"I am the resurrection, and the life."**
10. **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."**

ANSWERS

1. Nathanael (John 1:48).
2. Nicodemus (John 3:3).
3. The woman of Samaria (John 4:10).
4. Philip (John 6:5).
5. Martha (John 11:23).
6. Lazarus (John 11:43).
7. Peter (John 13:8).
8. Judas Iscariot (John 13:27).
9. Martha (John 11:25).
10. Thomas (John 14:6).

THE ELIM EVANGEL

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Baptismal service at Northampton



The Pastor, J. M. Cuthbert, and the candidates (report on page 3).

Proclaiming the Truths of Pentecost

Book reviews

A Second Touch, by Keith Miller. Published by Word Books. Price 45p, postage and packing 5p extra.

Keith Miller adopts his title from the story of the blind man who, after receiving a second touch from Jesus, could see clearly.

The book begins with the author having a good honest look at himself, an introspective exercise that led him to a frantic search for peace and direction. He gradually climbed out of this into a new freedom which revolutionised his life. As a Christian layman he discovered how to relate Christ to his family, social and business life. He began to live from Christ's perspective. In thinking things through, he first of all rejected the institutional Church in favour of group activities. Later on he readjusted his attitude, believing that the Church is not just a programme, but a pilgrimage and that Christian education is not just a dull exercise but a spiritual adventure.

The book contains many human touches which give it a true ring of sincerity. It is altogether a readable, interesting book with a modern approach.

E. J. JARVIS.

Israel Tomorrow, by Arthur Longley. Published by Expositor Publications. Price 80p, postage and packing 7p extra.

No student of present-day diplomatic and military events in the Middle East can afford to neglect the revelant prophecies in the Bible, particularly as they bring into focus the role of great world powers in the final stages of world history. This book is therefore of great interest as Mr. Longley tries to help us to unravel many of the predictions of the Old and New Testaments. It would be of greater service to the community if our national dailies paid attention to these startling facts rather than the trash so often given prominence. The point is made: "The broad foundations of Ezekiel's prophecy can be seen today in the Middle East. His assessment of the situation could be studied with profit by intelligence agencies of western powers . . . it could be material for the world's leading newspapers."

The idea that prophecies difficult to interpret should be spiritualised to the exclusion of their direct fulfilment in history is rejected. The writer adds: "If it is possible to interpret the Messianic prophecies literally within the context of a full biblical eschatology, any attempt to spiritualise them is superfluous. . . . It should be obvious to any serious student of the Scriptures that a statement written in the literal grammatical form must be accepted as a statement of fact unless there is ample evidence in other parts of Scripture that it is to be interpreted spiritually."

He adds the comment when dealing with the four beasts of Daniel: "No evangelical Christian can justify indifference to such dramatic material." On the battle of Armageddon the little horn of Daniel 7 is identified with the king of the north from the area of Turkey and Syria, a pro-communist agitator intent on seizing leadership in Israel and quotations show this puppet of the Soviets to be the Man of Sin who will be destroyed by Christ at His coming. The return of Christ is seen as "a realistic thesis on how to rescue modern man out of the mess he has made for himself."

Mr. Longley supports the two-stage aspect of the second advent and notes the revival of orthodox Judaism which confirms much that has been taught by Futurists for years, adding, "The scene is set. The Messianic expectations are moulding the nation. The different forces, political, religious and irreligious, that will produce the final drama are already on stage."

Unfortunately the book is not well produced; pages are difficult to open and the style is involved in places. It should, however, be read by Christians interested in prophecy, and we heartily commend it, particularly in view of the startling events surrounding Israel.

H. W. GREENWAY.

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

Church reports

NORTHAMPTON **Pastor : J. M. Cuthbert**

The cover photograph shows some of the candidates at a recent baptismal service (not all arrived in time for the photograph). It was a very special occasion. It is always a thrill to baptise converts, but it is especially great to hold a baptismal service on home ground. Many have been baptised since the church started in Northampton nearly four years ago. However, the doors, or rather the lids, of local baptisteries seemed to be closing and so we felt led to build our own. Excavations began seven weeks before the first scheduled service. Initial digging beneath the platform of this nearly century-old church (built by Evangelicals, incidentally) revealed a quantity of clay pipes discarded by Victorian workmen, various bones, pottery, etc. Unpractised hands had to adapt to the feel of trowel and brick, spade and cement. Nevertheless, the Lord worked with us and, seven weeks to the day, the last brick had been laid, the walls reinforced and faced, the final coat of waterproof paint applied. Two industrial immersion heaters guaranteed a warm reception for Pastor Cuthbert and the candidates. With others keen to follow their example we plan to hold regular baptismal services, God willing. We praise God for the great things He is doing for us in Northampton. Four short years ago just twenty-two people attended our pastor's welcome service; over 200 were at our baptismal service! We look for greater things in future days.

PAUL DRURY.

PONTYPRIDD **Pastor : R. Hughes**

We recently held our thirtieth church anniversary services. Pastor W. M. E. Plowright was the speaker for the weekend, and the services were convened by our own pastor. Pastor Plowright's ministry in word and song was God anointed. Especially precious was the word he brought to us on Sunday morning concerning the Lord's table. As we looked back over the years we realised how good the Lord has been to us. Pastor Plowright recalled how he had been present at the laying of the foundations of our present church, after the former building had been destroyed by fire.

Recently we received five new members into fellowship and also held a baptismal service. Souls are being saved and saints restored. At our Breaking of Bread service on the Lord's Day numbers are increasing weekly.

(MRS.) T. JAMES.

OLDHAM

It was a wonderful weekend, one to be remembered for a long time—our twenty-fifth church anniversary! How encouraging it was to see friends from many Elim churches joining with us.

On Saturday afternoon the ministry of the Word of God by Pastor D. Fenton and the singing of Pastor W. Hunter brought great blessing. Pastor S. Beresford ably convened the service.

After tea more friends gathered and the church filled for the Gospel Rally. Pastor E. H. Snelling conducted the meeting, the young people from Chorlton-cum-Hardy sang and Mrs. Glass rendered a lovely solo. Pastor W. Hunter ministered again in song. The messages from Pastors S. Beresford and A. D. Leitch were thrilling and challenging.

Pastor J. Woodhead, who conducted the pioneer campaign which commenced the work, was to have been with us, but owing to his illness he was unable to come. Mrs. Glass (Pastor Woodhead's daughter) kindly ministered at the Sunday evening Gospel service in his place, and a rich time of blessing was enjoyed again.

This event marks an important milestone in the history of the church. We rejoice in God's faithfulness through the years and praise Him for the blessings received in these special services. We look forward to the future believing this is just the beginning of greater things.

(MISS) N. S. RIDDALL.

BATH **Pastor : D. O. Ward**

"The Second Advent" gospel guitar group from Birmingham recently joined us for our youth weekend. On the Saturday evening we had a good number of young people to hear the group take the whole service. All were greatly blessed by the inspired singing and playing and by the word, which was aimed at the unsaved by David Carr, one of the group. We were very conscious of the presence of God. Five young people signified that they wanted to know more of salvation.

The group sang and played three lovely pieces on the Sunday morning. They blended well with the Communion service. David spoke with great

conviction on the theme "What's in a name?"

On Sunday night the group sang and testified with great sincerity. The final stirring message was given by Richard Dedge, an associate evangelist of M.W.E. We are continuing to pray for those who asked for decision booklets at the close.

JOHN FELSTEAD.

SPRINGBOURNE **Pastor: J. Osman**

A well-known international evangelist is quoted as saying "Never review the battle until the smoke and powder have died down." Now that our campaign is over we recall and review the happenings and results.

"A heart-warming iceberg" is our title for this report! The iceberg only shows one-tenth of its capacity; about nine-tenths of it is under the surface. So it was with the crusade. The meetings were only the tip of the iceberg, though they were well attended at night and in the afternoons as well, whether for children, Melody Hour or main rally meetings. The response to the appeal each night and the way that our Anglo-Catholic neighbours supported, especially the assistant minister of that church coming forward to the front of our church to testify of blessing received in the crusade, were heart-warming indeed. We met with a good reception in the schools as the gospel was sung, preached and testified. Add the excellent businessmen's lunch with the mayor, two town councillors and many professional people present and the gospel challenge and response in the local youth club. Much blessed was the tremendous impact made in coffee mornings and tea sessions in six different homes. God set His seal upon thirty-two public meetings in nine days, especially in giving strength and zeal to pastor, evangelist and crusade team.

Heart-warming describes it all and we include the blessing from the dedicated, superb musical ministry of Pam Osman, Peter Smith, Ken Butcher, Michael Osman and the choir. For the final reaction we quote one who is qualified to speak: "This is the best church crusade I have ever known." About these words we do not comment, but how wonderful to see the numbers increased in Sisterhood and Crusader meetings as a direct result of this God-guided effort.

JUBILEE TEMPLE, BLACKPOOL

Pastor: F. J. Day

The United Sisterhood Weekend was a time of real fellowship enjoyed with friends from the Salvation Army and other churches. The convener was Mrs. F. J. Day. We thank her for all the love and devotion she gives to our Sisterhood. Our guest speaker was Mrs. G. Gorton, and the anointing of the Spirit was felt right from her first message. Such anointing continued over the weekend bringing blessing and spiritual uplift to those present.

We were delighted with the different singing groups, the Salvation Army O.A.P. choir and Songsters, the Temple sisters, a visiting soloist, and a quartet who sang with great feeling. An elocutionist with her broad Scottish accent brought interest and pleasure.

The Lord blessed the Sisterhood tour of North Wales with glorious sunshine on the following Wednesday.

E. PRENTICE.

SONGS AND SCRIPTURES FOR SKIERS

Sugarloaf, Maine, U.S.A. was the scene of the world cup ski races, to which sportsmen came from all over the world. There is a chapel at Sugarloaf strategically located for developing a Scripture distribution ministry and the local chaplain was very helpful in setting up a supply of Scriptures. A "Scripture Courtesy Centre" was provided where stocks were readily available. Contacts were made with the areas where the contestants were living. A young seminary graduate, Skip Schwartz, who with his guitar witnesses among young people in the State of Maine, worked with this Sugarloaf ministry as a kind of Christian minstrel. The Bible Society supplied Scriptures for him to distribute through his contacts.

UNITED BIBLE SOCIETIES.

Elim Divine Healing Prayer Partnership

Prayer request from Mrs. Anne King, Rugby, on behalf of her two-year-old son, Stephen. Two specialists have stated that Stephen's X-rays show that the socket of his right hip has never developed and that he needs an immediate operation for bone graft and six weeks in plaster of paris. Please pray with us that at his next appointment Stephen's hip will be absolutely perfect and normal.

From the President's pen

First impressions



FIRST of all I want to send greetings to all the boys and girls of Elim throughout the British Isles and overseas. Thinking of first impressions I can recall the first day I went to school. I expect most of us could hardly forget it anyway. I also remember with amusement the first bike I had—no, it was not a penny-farthing! It had drop handlebars, twenty-eight-inch wheels, and a back-pedalling brake. It also was very heavy, especially going up the hills of my native Devonshire. There is a first for which I shall always praise God. It was the first time I went to the Elim Sunday school in Rendle Street, Plymouth, for it was there that Jesus won my heart and I was saved and called into the ministry. I do hope you all go regularly to Sunday school. Perhaps in my travels this year I shall visit your Sunday school. When I was at the Conference nearly every boy and girl asked me the number of my chalet. I suppose it was part of a competition thought up by those good uncles who worked so hard among you. But you know no one told me who won and what the prize was. What about sending me a line to explain what it was all about? The other day a boy asked me this question: "How do you know that Peter was a poor cricketer?" Well, do you know?

Recently on a Saturday I was privileged to open the new church at Crawley. It was my first task after the Conference. I was most impressed by this well-planned building, its clean lines and excellent appearance. Well done Pastor B. Frost and all at Crawley! Mingling with the people during the interval I had the joy of meeting the very first Elim brother I worked with in my first church when I left my home assembly at Plymouth in August 1935. I could not help but link with him so many others who were at this year's Conference—members of the churches at Erdington, Sowerby Bridge and Beeston, pastorates I held before the war. "What war?" did you ask? No, it was not the Boer War and certainly not Waterloo—it was the one from 1939 to 1945. The loyalty and sacrifice of these people right down through the years has meant so much to Elim. The witness of our churches is maintained and its outreach made possible by the regular tithing and consecrated service of dear saints such as these. The backbone of any church are those who are regularly in their place at the prayer meeting, teaching in the Sunday school, serving on the Diaconate. My salute goes to the hard-working, often unnoticed, faithful servants of Christ who love the Lord and do His work week by week and year by year, people who cannot give up or be put off, simply because they love Him with all their hearts.

There were people like this in the Scriptures, people not mentioned by name, but simply called "the women," "His brethren" (Acts 1 : 14); "*them* that believed were of one heart . . . neither said any of *them* that ought of the things which he possessed was his own: but *they* had all things common" (Acts 4 : 32); "Therefore, *they* . . . went everywhere preaching the Word" (Acts 8 : 4); "So Peter was kept in prison: but earnest prayer for him was made to God by the *church*" (Acts 12 : 4). Paul's salutations in Romans 16 contain not only the names of certain individuals but such phrases as—"Salute them which are of ——'s household," "and the brethren," "and all the saints." You may be last down here, but a first up there! Keep going! There is a mansion and a crown just over the hilltop!

"Vessels of the world's despising,
Vessels weak, and poor, and base,
Bearing wealth God's heart is prizing,
Glory from Christ's blessed face."

ARCHIE A. BIDDLE.

Sarai, the Masai

by Dorothy E. Bull ELIM MISSIONARY IN TANZANIA

SARAI is probably forty years of age. The day she was named an entirely black bullock was slaughtered at the door of her home. The head of the animal was not thrown away but placed by the door. Sometimes parents wait until their child is circumcised before such slaughter is made. The meat is divided between men and women, but the mother is given milk only. In the evening, the baby on her back, the mother milks the cows, and then she is joined by three old men and the father, and the child is named.

At puberty a hut is prepared for the father outside the kraal. He lives there for four days. He dons special clothing and a cap made from the stomach of a goat and takes his warrior weapons. Later elders escort him into the kraal, where he is given honey wine and he is named as the father of so-and-so. He is told to go and make a profit and after he answers "Herds and flocks" the ceremony is over. Girls are circumcised indoors. A wreath of grass is donned. When recovered, being then considered women, the girls marry. Prior to puberty young girls are allowed free consortation with youths to prevent enticement by males of other tribes.

After marriage the girls usually wear necklaces of iron and various types of large ear-rings. Girls fasten their garments with pretty bead-and-leather belts, but women use a leather one. No woman ventures to leave off her marriage ear-rings during her husband's lifetime.

Most warriors beat their wives. Some women suffer and stay at home, others seek refuge at the house of a male of her husband's age group. When returned, her husband fears to beat her again unjustly in case his age group curses him. If she commits a serious crime she can go to her father's kraal and, if given an ox by her parent, can present it to her husband and beg forgiveness.

Married women must submit to sleeping with men of their husband's age group if such a person visits; the husband has to find somewhere else to sleep. This is hospitality. Christian women incur wrath by disobedience to social customs as well as by refusal to partake in witchcraft. Sarai has had more than her share of beatings. It is a miracle that she has stood firm for Jesus for something like fifteen years.

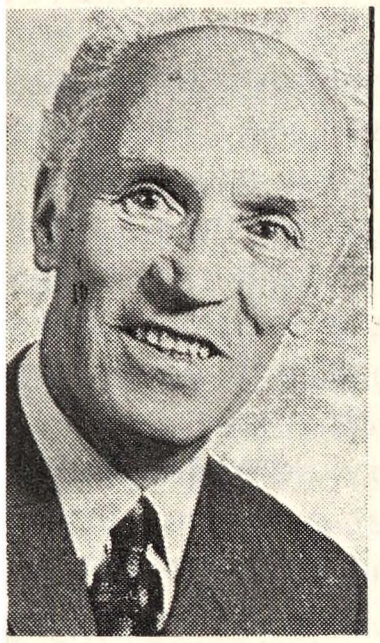
Masai believe that there is a God and a Devil. They have interesting myths, proverbs and traditions. Some of their witch-doctors are said to be able to prophesy. Superstitious fear grips the people. If a girl wishes to praise a warrior, she takes a small gourd of milk, covers it with grass and sprinkles it over him. The men are polygamous.

Such was Sarai's upbringing until the light of the gospel entered her life. For years she faithfully stood for Christ alone in her kraal, beaten and derided for her faith. Sometimes she brought another Masai woman to me and said, "She needs Christ" (irrespective of whether the woman wanted Him!). Sarai was determined that the woman should hear the gospel from others as well as from herself. She showed me tattered tracts that she had treasured and read to others for years. Determined to learn more about God, she taught herself to read. From the beginning she was beaten for going to church, but nothing deterred her. When others of her tribe found Christ she was thrilled. If church leaders prayed for and laid hands on any of the Masai women, so great was her feeling for the women that unbidden she would go and lay on her hands and pray from a full heart. We saw that God was leading her to a ministry all her own among the Masai women. Recently we were delighted as church leaders dedicated her as our first Tanzanian Elim deaconess.

Months ago Sarai's moron son became very ill and she refused to seek witchcraft. Incurring her husband's wrath, she was severely beaten. The youth recovered. Later Sarai herself became ill and again she refused to go to witchdoctors. At

night the women bound her and dragged her there. As the man drew near she was untied but guarded. With desperate strength, Sarai broke free and escaped. Everyone was furious. Young girls who admired her strength of character were sympathetic, for by her example they too had found Christ as their Saviour. Next the husband and his brothers bound her and the witchdoctor was called. He wanted a bigger fee. Sarai refused to speak to him and spat out his medicine when it was forced upon her. Her husband's money was again wasted! A furious beating was administered. At the time of writing her husband has taken her beyond Tanga (150 miles from her home) to her father to accuse her to him. He hopes to divorce this troublesome woman and get some of the brideprice back. Loss of cattle will infuriate the old man and I dread to think of Sarai's plight. Remarriage will be enforced to regain the cattle and Sarai will be separated from her children and later from her grandchildren and will also lose her goats.

If I detailed all the trials that our Masai Christians experience you would be horrified. Please pray for them continuously, and especially for Sarai.



From T. H. Stevenson

THE National Assembly of Evangelicals has considered the Evangelical Alliance report of the New Towns Study Group entitled *Evangelical Strategy in the New Towns*. The group's chairman, Mr. Gordon Knight, is reported as stressing his conviction that it was only in the new towns that Christians could escape the attitude that the Church exists to support the spirituality of Christians, adding "In the new towns we cannot escape the challenge of unbelief."

While Mr. Knight may rightly assess the situation in new areas, I would disagree with his generalisation of the attitude of Christians in the long existing urban districts. I live in a city more than a thousand years old and I suppose this cathedral city is scarcely surpassed in its multiplicity of churches, especially Anglican ones. Their impact would appear to be little, if it appears at all. Nevertheless, there is for any alert Church an ever-present opportunity and demand to meet the challenge of unbelief, while also sustaining a strong fellowship for the spirituality of the believers. To do both is the essential function of every local assembly. Whether in towns ancient or modern we are all basically confronted with the same old and new situations and, in a realistic manner, we must worship and work, providing an upreach to God and an outreach to man. If there is substance in Mr. Knight's conviction of the state of the Church in general, then **may this arouse every Elim Pentecostal Church to be free from any such indictment.** The opportunity today is equal to today's great need. God has given us a message that provides for depth and width, for edification and evangelism in many forms. I also have conviction *and would stress it* that **the Pentecostal message is the answer to the deep needs of Christians and the unconverted.** If God has given us the message, He surely has provided us with every means to proclaim it. Where there's a will there's a way. We live in a time of great need, but a day unsurpassed for opportunity, an opportunity we must grasp while it is still within our reach.

The Pentecostal Fellowship of North America, to which belong all the major Pentecostal churches there, is planning a Pentecostal Evangelism Conference in Des Moines, Iowa, U.S.A., on November 1st to 4th. Seminars of seventy-five minutes each will cover twenty-five subjects. The emphasis will be on the distinctive Pentecostal aspects of evangelism. The conference will be open to anyone and maximum opportunities for spontaneous discussion and prayer will be included in the schedule. The aim will be to study and to proclaim the viable precepts of Full Gospel evangelism in a needy world.

THE ELIM

EVANGEL

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EDITORIAL

THEY were just an elderly couple, standing side by side. There was hardly a soul anywhere near them. The gentleman had a microphone in his hand, at his feet was a small amplifier. He was singing a hymn and so was his wife, though with the benefit of the loudspeaker equipment only the husband was audible. They were conducting a one man one woman open-air meeting. The local information was that they do this every Sunday evening from the same spot. Few take any notice. No one ever joins with them. They are beginning to feel the passage of time and the question is how long they will be able to keep up their witness.

Time was when no Pentecostal Church would consider it qualified for the title if it did not have at the very least one open-air meeting per week. At strategic places a group would be found, usually with no mechanical aids to lift their voices above the traffic row, but still managing to get their message across. It would be interesting, perhaps shattering, to take a census (sic !) of the number of such meetings which are held now. Do you think the need has become less ? Would you not agree that the state of our country demands more, not less, evangelism ? Are we right to shut ourselves inside our churches, the converted preaching to the converted ?

Going through the busy town of Sutton, Surrey, recently we were delighted to see and hear a lively group of Pentecostalists conducting a really fine outdoor meeting right in the middle of bustling Saturday shopping crowds. The meeting on Blackpool sands on Conference Sunday was a good example of what can be done. The number who stopped, looked, listened and moved on was considerable, and not a few non-Elim folk stood right through. Are we wise to allow this form of outreach to be regarded as out-dated, old-fashioned, superseded ?

Perhaps the trouble has been that too many open-air meetings at one time were composed of numerically small bands of people hoarsely shouting Gospel shots, as they were called, at steadfastly shut doors, tightly closed windows and dismally empty streets. The only satisfaction so often was on the part of those who witnessed in that they felt they had done something, perhaps even that they had suffered a bit like martyrs.

We plead for a re-examination of the subject. We would that our Presbyteries would include an open-air witness in their quarterly meetings. We advocate a new approach, a going to where the people are. After all it is eminently Scriptural to go out "into the highways and hedges." Are we doing it ?

TESTIMONY TIME

by Mrs. R. M. A. King

THE risen Lord Jesus touched me through a human hand and healed me in answer to the prayer of faith on Easter Monday, 1971.

Since Christmas I had been aware of an ever-increasing abdominal swelling, which became hard and caused continual dull pain and gynaecological symptoms. Being of somewhat stout proportions, it went unnoticed for a time. As a state registered nurse, I recognised the trouble as an ovarian cyst, and a Christian friend (also an S.R.N.) diagnosed the same. Knowing that if I consulted a doctor I would be sent for an operation and that the enforced separation would be very upsetting for our wee sons, Stephen aged two and Peter aged one, my husband and I prayed that God would heal me. The months passed and the swelling got very big, but we never doubted that God would heal, for He has said " I am the Lord that healeth thee " (Exodus 15 : 26). Indeed, we praised Him for healing, although my body denied it, because the Word says " With His stripes we *are* healed " (Isaiah 53 : 5).

On Easter Sunday night the pain suddenly became excruciating. Apart from about half an hour's sleep after Stephen had prayed " Please, Lord Jesus, make Mummy better," I rolled round the bed in great pain and distress for seven hours. At 5 a.m. I wearily told my husband that I could go on no longer and asked him to send for the pastor or the doctor. He prayed for guidance and received the word, " The prayer of faith shall save the sick." So he telephoned Pastor D. C. Lewis, who came with his dear wife at about 5.30 a.m. (How grateful we are for these servants of God who are ready to be used by Him at any time.) They each prayed and claimed God's promises and, as Mrs. Lewis laid her hands on me, she actually felt the hard swelling going down. Glory to God !

At that time I was only aware that the pain had eased and praised the Lord for this, thanked the dear ones who had ministered to me, and went into a deep, peaceful sleep.

My husband later felt led to send for the doctor, who arrived at noon and woke me up. Apart from slight abdominal tenderness, I was fine. As I had had some vomiting in the night the doctor said this, " I shall have to call it an attack of gastritis—*I can feel no swelling.*" Hallelujah, it had gone ! Next day I did a whole afternoon's hard work in the garden and have been well ever since. My desire is to please the Lord continually and to use my strength in His service to bring others to Him before He comes again.

Praise the Lord for laying His loving, healing hand on me. Believe " what He has done for others He will do for you."

(MRS.) R. M. ANNE KING.

(Pastor and Mrs. D. C. Lewis confirm the above testimony and inform us that the King family now belong to our Rugby church.—EDITOR.)

THE CHRISTIAN HOME

How God must love a friendly home
Which has a warming smile
To welcome everyone who comes
To bide a little while !

How God must love a happy home
Where song and laughter show
Hearts full of joyous certainty
That life means ways to grow !

How God must love a loyal home
Serenely sound and sure.
When troubles come to those within,
They still can feel secure.

How God must love a Christian home
Where faith and love attest
That every moment, every hour,
He is the honoured Guest !

GAIL BROOKS BURKET.

" Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else " (Isaiah 45 : 22).

BACH is the distinctive musical genius of all time, having perfected the scale. *But if he had not done it somebody else would.* God's glory is that He alone can save. If He does not save, nobody else can.

It is assumed that Christianity is just another form of man's religiousness. It is not. Our natural religiousness is part of an order which stands under the condemnation of God. Israel displayed plenty of such sincere sentiments **to the horror of the inspired prophets.**

Through the Conference of World Faiths men of varying cultures, including Christianity, have sought to find areas of mutual agreement. You could find similarities between a dock and a daisy. In some ways I may be " very like a whale " ! But basically Christianity is in violent conflict with all world faiths and should never be counted among them. If you can make Christianity conform you have misunderstood it. The Gospel of Christ does not encourage you to be religious, or to " follow the inner light." Quakers and Buddhists find common ground on that vague foundation. Christ demands total separation, a new birth of man's corrupt nature.

I may respect great men of other beliefs, like Gandhi, but I loathe their doctrines. I cannot respect other faiths because no other faith even offers salvation, much less offers it as the free gift of God. No other faith knows anything about a God of love seeking His people with bleeding feet, has a Calvary, a Resurrection morning, an Upper Room of the Spirit's coming, has a Babe born in a manger by His own chosen act of infinite condescension.

I cannot respect other faiths because they contain large elements which are false, superstitious and inimicable to the common weal of man. Moslemism has the stultifying, grinding doctrine of fatalism and leaves its women folk deprived and dehumanised. The New Testament is the charter of female emancipation. Hinduism creates awful class distinctions and produces untouchables. Buddhism offers no hope and has no God. None of them offers an ethical system which is faintly comparable to Christ's way of life. Christian influence has been needed to make these world faiths bear some semblance to civilisation.

The Scriptures themselves insist on uniqueness.

Gospel sermons on great Bible doctrines the Sparkbrook Elim Pentecostal Church

Divine

There is no pantheon of gods in the Bible. The Lord is not the greatest. He is alone. The Bible's interpretation of history from the beginning is that He is the One—" I," not one of the competing deities of Olympus. When man forgot the uniqueness of God it was reasserted through Abraham, and violently demonstrated through Moses. The bringing forth of Israel from Egypt was more than a social deliverance ; God viewed it as the fulfilment of the threat that " against all the gods of Egypt will I execute judgment."

The terrifying warnings to Israel were all based on the demand " I am the Lord thy God. I am a jealous God. Thou shalt have no other gods beside me." God gave them a taste of other religious sentiments in Babylon ; they knew the bitterness of an alien culture developed under the aegis of the gods of man.

When Christ came as God in the flesh He asserted His uniqueness and showed no respect for all other claimants to divinity. He described them as false prophets, false Christs, thieves, wolves, deceivers. The prophets thundered against false divinities in the shape of wooden carvings ; *Christ thundered against false divinities in the shape of men.* None of us *arrives* as a son of God. We are sinners, lost, hopeless, until Christ saves us and makes us sons by His Spirit.

Christ said that we could be saved by nobody but by Him. We cannot save one another, or ourselves. He claimed the sole authority to bestow forgiveness, eternal life and salvation from hell. People who try to work their passage to heaven are usurping the awful glory which God claims as His own.

Jesus said that nobody knew God except Himself and they to whom He would reveal God. Nobody had come from God except Jesus, or gone to God save Him alone. He insisted that He was THE son. *He had no brothers.* His uniqueness was the centre of all human hope and help. He said " I am **the** [not " a "] vine, life, truth, resurrection, way, bread, door, light " !

queness

by George Canty

The apostles were not able to grasp it at first, but they knew the great doctrine of their Scriptures that Jehovah alone was God, and now they saw the same spirit in Christ. He identified Himself as the " Wholly Other." Then they knew who He was and they proclaimed about Jesus what the prophets had proclaimed about God. In Christ they said there was salvation and in no other name. God could never have a competitor, an equal ; He was incomparable. If Jesus saves He is God, for only God can save. Let every Jehovah's Witness remember this, and that Jesus said we should now *in this age* be witnesses unto Him.

Whatever Jesus did was unique. When He is born it is a world wonder. When He dies it is an atoning death. When He casts out devils it is not as any other exorcist ; it is God telling the world what He is always like and will always do. His touch for a woman of the streets is God's restoring touch. When He speaks He speaks as never man spoke. He enters the temple as no other—as its Lord. He enters homes as their head. Among fishermen, among learned doctors, on the sea, in the tomb, walking the mountains, He is supreme, matchless, incomparable, peerless, **Lord.**

Divine uniqueness is a claim which man basically rejects. We are told that Christianity is a development from man's primitive animism, tree worship and ignorance of the forces of nature. But nothing lacks historical proof more than this concoction of nonsense. Man did not climb into the light of God ; **He left it.** It does not take long for a man to become a naked savage—witness the hippy cult—once he leaves God. The early history of man shows him developing polytheism, leaving behind the greater concept of one true God. *The story of man's religions is a disproof of evolution.* We are faced with a mighty breaking in of God across darkness in the Hebrew world and no trace of evolutionary development on this score. Long before any present " world faith " was proclaimed Israel knew the Lord their God was one Lord and the only God.

By rejecting those parts of Scripture which make God unique, over-tolerant, liberalised Church leaders offer neutralised, conforming Christianity with no heaven, no assurance of salvation, no certainty of forgiveness, no demonstration of the Spirit, no miracles, no resurrection, no trinity of love, no virgin birth, no God in the flesh—*to deny which is anti-Christ.*

I am not going to surrender uniqueness for vague religiousness. It will not do to say you think we only need to be sincere. The sincere Moslem has no certainty of forgiveness. The sincere Buddhist has no Good Friday, no Easter morn, no day of Pentecost. Does that make no difference ? No cross, no blood to cleanse my sin —does not the loss of these matter ? Am I as well off if I exchange the Bible for the Qoran or the Uphanishands ? Where in these books can I find John 3 : 16, Psalm 23, " God is love " ?

If I believe the Jehovah Witness's religion I shall have no resurrected Jesus, no blood to cleanse, no heaven, no baptism in the Spirit, no healing, only the hope of a perpetuated earthly existence for a few. If I believe Christian Science I have a Christ who suffered nothing for me, had no body broken for me, no stripes for my healing.

If I want I can change, *but I do not want* ! Christianity has all I need. It says God wants me as I am, self-defeated, self-reproachful, lost, spiritually unfeeling, cold as a penny on a dead man's eye. He comes to me as the Shepherd of Israel, the God of the hopeless.

Christianity is a continuing series of facts, history, reality, truth, pragmatic, viable, credible truth, unmatched and unique. It has a peerless Lord, an only Saviour, an unparalleled power, one God, one Lord, one faith.

There will never be another cross. There is no other Life, no other Bread, no other hope. Neglect Christ and the world dies—**you die.** He *only* can save.

Christianity is a Person, not a religion. It is finding, not seeking, knowing, not groping, theology, not theory, having a promise, not promising, triumphing, not struggling, fulness, not emptiness, blessing, not asceticism, light, not " the dark night of the soul," revelation, not mysticism.

The biggest difference of all about Christianity is that it contains Christ. The biggest tragedy in every other faith is that they have no Christ. To be a Christian means to come to Christ, to be in Christ and Christ in you. This is possible for every person reading my words *now.*

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. KINGSTON

3. " Thou shalt not make unto thee any graven image " (Exodus 2 : 4-6).

THE first commandment bids us worship the one true Creator-God ; the second bids us worship Him spiritually, not by outward forms and images. Early man, looking for some visible deity, worshipped the sun, moon, or some animal as the symbol of His power ; in course of time the symbol became the substitute for God. But " We ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device " (Acts 17 : 29). Even the Hebrews could fall into delusion, as when Aaron set up the golden calf, and could say this was " a feast to the Lord " (Exodus 32 : 5) ; and the brazen serpent later became an object of worship (2 Kings 18 : 4).

Man must worship God alone

The devil tried to buy off Jesus when he offered him the kingdoms of the world if He would worship him. Christ replied " Thou shalt worship the Lord thy God and Him only shalt thou serve " (Matthew 4 : 8-10). When John sought to worship the angel he was immediately rebuked (Revelation 22 : 8, 9).

This second commandment calls us to spiritual worship. " God is a Spirit and they that worship Him must worship Him in Spirit and in truth," Jesus said (John 4 : 24). This is precisely what man finds it difficult to do ; he desires something tangible, something he can see—the dim religious light, a wooden Christ on a wooden cross, the wafer of bread after it has been turned into the " body " of Christ by words of mortal man.

As God is Spirit we must worship Him spiritwise, not image-wise, for only what is spiritual in us can worship what is spiritual above us. God refuses to be comprehended by human intellect. If man could measure Him, He would cease to be the infinite God. Thus the common mental picture or image of God as a superhuman man, like man only more powerful, is forbidden in this commandment.

A finite picture of God degrades our conception of Him ; it fastens us down to one idea. It makes the infinite God finite. To guard against false ideas of Him He has never shown Himself. Moses warned the Israelites : " Ye saw no manner of similitude on the day that the Lord spake unto you " (Deuteronomy 4 : 15-17). John saw only glorious colour on the throne (Revelation 4 : 3). In the Gospels we have no description of the person of Jesus. He left no picture or keepsake, save the gift of the Holy Spirit.

Some modern idols

The worship of the Virgin Mary, of the Crucifix, and of the consecrated bread in the Mass, is idolatrous. For the first four centuries Christians shrank from making any representation of Christ. In A.D. 402 the Bishop of Salamis torn down a curtain because woven on it was the image of Christ. He bade the astonished priest to use it as a shroud for some poor person. It was not until the influx of professedly converted heathen at the time of Constantine that images began to appear in Christian worship. In worshipping the Virgin Mary Catholics give to a human being, however holy, what is due only to the Creator. In adoring the crucifix they worship a dead Christ instead of a living Saviour. In bowing before the elevated " Host " or (as in some Anglo-Catholic churches) before the " reserved Sacrament " they worship the product of men's hands. Read the scorn of the prophet as he tells of the carpenter who carves the figure of a man from a tree and then bows down and worships it, saying " Deliver me ; for thou art my god," while from the chips left over he makes a fire to warm himself (Isaiah 44 : 9-20) !

There are other modern idolatries. Crowds of devotees offer their worship to the pop stars of the moment. Others cry to science " Save me ;

thou art my god." Still more make sex the goddess at whose shrine they pay homage. Others bow to every dictate of the fashion-god. More turn to astrologers and guide their lives according to their horoscopes. All these are man-made images.

Divine reasons for this law

God is very jealous for His deity. How can any image reveal the invisible God? He is also jealous for the character and well-being of His people. By the act of worship man acknowledges himself as inferior to the One whom he adores. Every degradation of the Object of worship involves a simultaneous debasement of the worshipper. If our God is ugly then we become ugly in our characters.

God is jealous for His glory. He says: "My glory will I not give to another" (Isaiah 42 : 8.) The descendants of the worms which ate Herod are ready for another meal (Acts 12 : 23)! The moment we glorify ourselves or another, since there is room for only one glorious Being in the universe, we set another up as rival of the Most High God.

God is jealous for the love of His people. Many put a human love before God; this is to make an idol of that one and God will not permit it.

When God, by His Holy Spirit, is present in our lives we need no images to represent Him or to supersede Him. The mother who gathers her long-lost son in her arms has no need any longer to gaze longingly at his picture on the wall.

MAJOR PIONEER CRUSADE IN SUNDERLAND



by Alexander Tee

THIS IS A CALL TO PRAYER. After trying very hard for several years to arrange a pioneer crusade in Sunderland, we have at last been able to book a very modern hall on the main Chester Road very near to the centre of this city with 187,000 population. The Wearmouth Hall, the auditorium in the Polytechnic, is where we will conduct the opening crusade meetings. It seats just over 500. We are also negotiating to buy a splendid building near this public hall.

The Mayor and Mayoress have agreed to attend the opening service, which is at 8 p.m. on July 4th. Special Divine Healing services will be held every night. With me in the team will be Pastor David Woodfield from Newcastle and Kelvin Thomas, the Eisteddfod Blue Riband winner who sang so well during the Thursday Communion service at the Blackpool Annual Conference.

Two or three students from the Elim Bible College will arrive a few days before we begin the crusade to distribute thousands of leaflets.

WE NEED YOUR PRAYERS.

About forty-four years ago Stephen Jeffreys rocked Sunderland under the hand of God. It is said to have been about his greatest crusade. Mighty miracles were evident. My own father took a special holiday to go from Kilsyth to see what God was doing. This was the first crusade I ever attended (pram and all!). It was also in Sunderland that the Holy Spirit fell at the turn of the century.

Will you pray that the coming crusade will be mightily owned of God? He alone is able. Those who go into the forefront of the battle and those who stand by playing their part behind the scenes share equally in the spoils of victory (see 1 Samuel 30 : 24).

Points for preachers

by J. Alex Wright

PASTOR OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

SUPERLATIVE

(Psalm 45)

1. THE SUPERLATIVE BEAUTY OF HIS PERSON. Psalm 45 : 2 : fairer than all. Beauty of character : John 1 : 14 ; 2 Corinthians 4 : 6. All the beauty of heaven and earth was there.
2. THE SUPERLATIVE QUALITY OF HIS DEEDS. " We never saw it on this fashion " (Mark 2 : 12).
3. THE SUPERLATIVE WONDER OF HIS WORDS. " Never man spake like this man " (John 7 : 46).
4. THE SUPERLATIVE DEPTHS OF HIS SUFFERINGS. " More than any man . . . more than the sons of men " (Isaiah 52 : 14).
5. THE SUPERLATIVE POWER OF HIS LOVE. " Greater love hath no man " (John 15 : 13). " O unexampled love ! " (Romans 5 : 10 ; Ephesians 3 : 19).

A POEM

POWER FROM ON HIGH

Power from on high, and not from men, no earthly power can claim it then.
No letters following the name can cause the owner power to claim.
Useless the hope that learning's store can this renewing power outpour.
Though science fill the busy brain, though the tongue languages contain,
Though culture crowd the student's mind, power with men may be left behind.

Not then around, but upward look, from student's desk, and learned book,
Up, up to where enthroned there reigns One who saves mankind by His pains.
His great reward to shower down the Spirit, Calvary's work to crown,
And empower each surrendered heart in holy service to take part,
Speaking and working as inspired, with flame of heavenly unction fired.

Despise not learning since it be God's gift, value it gratefully,
But learned and unlearned own, forsooth, it alone gives no power to truth.
Cultured or ignorant, if ye serve Christ's cause, nor from His purpose swerve
To save the lost, then recognise, power from on high your soul must prize.
Ask the anointing, and believe ; who seeks in faith shall power receive.

A QUOTATION

INFLUENCE

" I remember how a man who had been in the Police Force for forty years, dealing with the toughest and roughest, became a useful church official. But whenever we wanted to do something charitable, kindly, or tender, he seemed to think it was soft. His chin went out an inch or two, and he thought someone was trying to take advantage of someone ! You cannot, over a long period, adopt the methods necessary to deal with gangsters without threat to your capacity to practise gentleness, humility, forbearance, pity and love."

L. D. WEATHERHEAD.

AN INCIDENT

267 VARIETIES—NOT 57 !

One day, after an evangelistic service, the minister turned to Mr. Heinz, of " 57 varieties " fame, and said " You are a Christian, but with your energy, why are you not up and at it for the Lord ? " Heinz went home in anger. That night, however, he could not sleep. At 4 a.m. he prayed that God would make him a true, zealous witness. Shortly afterwards, at a meeting of some bank presidents, he turned to the man next to him and told him of the joy he experienced as a believer. His friend looked at him in amazement and said " I wondered many times why you never spoke to me about salvation, *if* you did really believe in Christ." This man became the first of 267 converts—men of different varieties, that Mr. Heinz eventually won for the Lord. *Silence is not always golden ; sometimes it may be just plain yellow !*

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

the truth he emphasised. He had very little knowledge of geography, but he certainly knew his theology !

Saviour, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy name.
Fading is the worldling's pleasure,
All his boasted pomp and show ;
Solid joys and lasting treasure.
None but Zion's children know.



Margaret M. Ladlow's page

Where were you born?

THE recent census in Great Britain and Northern Ireland caused heart-burning in certain quarters. There were criticisms of various questions on the form given to each household. The main furore was about the question dealing with the details of parentage: where were one's parents born, and if they were of foreign origin could there be the possibility of future discrimination?

Does it really matter where we or our parents were born? Realising the need of a passport when travelling and the complex pattern of politics and race relationships, it can be a handicap, even a heartbreak. But in the affairs of the kingdom of God the question of physical birth and origin is of no significance whatsoever—it is the new birth in Christ which matters: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

In Psalm 87 the Lord is said to take a census, for we read: "The Lord shall count when He writeth up the people, that this man was born there," implying that God took special note of all who were born in Zion. Every born-again believer has his spiritual birth-place in Zion at Mount Calvary; there we receive a common salvation and become members of the family of God and of a holy nation.

During the last century A. J. Gordon exercised a powerful ministry in Boston, Massachusetts. Connected to his Clarendon Street church was a coloured mission over which he had the oversight. He and his committee once attended a service to hear a prospective candidate for the vacant pastorate. The enthusiastic preacher took for his text: "And of Zion it shall be said, this and that man was born in her" (Psalm 87 : 5). Arriving a little late, they found the whole gathering swaying back and forth in an ecstasy of religious excitement. The preacher had worked them to a pitch of unusual fervour by his thrilling eloquence. When the visitors entered the preacher was maintaining that wherever a man's home might happen to be, his spiritual birthplace was of necessity in Zion, the joy of the earth. 'Let us go to de city ob Charleston" he went on to say, "an', hubberin' ober dat great wicked city, let us shout down to de Lord's children 'Whar war yer born?' An' dey will holler back 'We'se born in Zion.' An' den let us go on to Richmond an' ask de bredderen dere, 'Whar war yer born?' and dey will say too 'We'se born in Zion.'" So he passed on from city to city up and down the Atlantic seaboard until there was none left to question. The appeal was then carried to Greenland and the Christians "libbin in dat benighted lan'" were asked "Whar war yer born?" and returned the same unfailing answer. "An' now, bredderen," he continued, "let us go to de north pole, an' twinin' our legs round de pole, let us lift up our voices and cry, 'Whar war yer born?'" The congregation was now keyed to the highest tension.

The visiting committee looked on in astonishment from the rear of the church. It was felt that the preacher had now reached the end of the journey. Not at all. After pausing a moment to recover his breath he continued, "*Bredderen, let us go on to de east pole.*" Up to this moment Dr. Gordon had sat quiet and impassive, with only a twinkle in his eye revealing his appreciation of the scene, but this last flight of oratory proved too much for his self-restraint and he broke out into uncontrollable, agonising explosions of laughter.

We may laugh with A. J. Gordon at the unconscious humour of the dear pastor from Carolina, but we can say our hearty "Amen" to

(*continued opposite*)

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ITINERARIES

The President:
June 19, Guildford; 20, Clapham (a.m.), Croydon (p.m.); 22, Thornton Heath; 23, Caterham (youth rally); 24, Bermondsey; 25, Camberwell; 26, Coulsdon; 27, Kingston (a.m.), Wimbledon (p.m.).

London Crusader Choir with Douglas B. Gray:
June 20, Wormwood Scrubs prison and North Cheam; 27, Maidstone prison and Lee.

R. Gull:
June 19, Lurgan; 20, Annaghanoon (a.m.), Bethesda (p.m.); 21, Portadown; 22, Banbridge; 23, Armagh; 24, Monaghan; 25, Brookeborough; 26, Markethill; 27, Newtownards (a.m.), Millisle Sunday school (afternoon), Ulster Temple (p.m.).

J. H. MacInnes:
June 19, 20, South Wales Presbytery.

Miss F. Grossen:
June 20, Crawley; 21, Eastbourne, 22, Newhaven; 23, Preston Park, Brighton; 24, Portsmouth; 27, Hove; 28, Worthing; 29, The Lanes, Brighton; 30, Bognor Regis.

MARRIAGE

BRISTOW—CAVAN. On May 29th, at Elim Pentecostal Church, Ballymena, Pastor John Bristow to Iris Cavan. Officiating minister: A. D. Sandford.

WITH CHRIST

ARNOTT. On May 21st, T. E. Arnott, aged 76 years, faithful member and deacon of the Elim Pentecostal Church, Scarborough. "For ever with the Lord." Officiating minister at funeral: J. Hyde.

HEBDEN. On May 19th, Miss Mabel Hebden, aged 99 years, passed into the presence of the Lord. Officiating ministers at funeral: S. Cook and J. Hyde.

McMILLAN. On May 15th, suddenly, Edith McMillan, beloved and highly esteemed member and Sunday school teacher of Elim Pentecostal Church, Newtownards. Officiating ministers at funeral: T. R. Johnston and W. H. Holohan.

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WRITE FOR BROCHURE

With the publication of the *Living History of Israel*, Kenneth Taylor has completed the paraphrase of the entire Bible. The first volume, *Living Letters*, was printed in 1962. More than 7,000,000 copies of this volume have been sold. Taylor began the paraphrase fourteen years ago by rewriting a chapter of the Bible so that his own children might understand it more easily.

COMING EVENTS

ASHBOURNE. June 20, 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service every Wednesday at 7.45.

CARLISLE. June 19, 20. Elim Pentecostal Church, West Walls. Annual Convention. Preacher: S. Beresford. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

EDINBURGH. July 5-18. Elim Pentecostal Church, Henderson Terrace. Evangelistic crusade led by a Swedish Christian youth team of thirty young people on fire for God. Preachers include Swedish party, R. Kingstone and B. J. Hayes. Tuesdays, Wednesdays and Thursdays at 7.30. Saturdays at 7. Sundays at 6.30 and 8. No meetings on Fridays or Monday, 12th.

NEWQUAY. June 27. Elim Pentecostal Church, Seymour Avenue. Visit of Pastor J. H. MacInnes (Guyana). At 10.45, 5.45 and 7.30. A warm welcome to all holidaymakers. Pastor: D. G. Holmes.

SOUTHEND-ON-SEA. July 3, 4. Elim Pentecostal Church, Windermere Road. Farewell meetings of Pastor and Mrs. J. A. Wright marking their retirement and the conclusion of twenty-one years' ministry at Southend. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

In the six months following the end of Nigeria's civil war, approximately 135,000 copies of Scripture were distributed in the areas affected by the fighting, according to a report issued by the Bible Society of Nigeria.

U.S. Surgeon General Jesse L. Steinfeld recently proposed that smoking be banned in almost all public places.

"It is high time," he said, "to ban smoking from all confined public places such as restaurants, theatres, aeroplanes, trains and buses. Non-smokers have as much right to clean and wholesome air as smokers have to their so-called right to smoke, which I would redefine as a right to pollute."

Dr. Steinfeld's proposal was given to a group commemorating the seventh anniversary of the surgeon general's report that linked smoking with increased death and sickness.

—*The Pentecostal Evangel.*

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3 **DEDICATION OF MISSIONARIES IN A LEPER COLONY.**
4 **PENTECOST IN THREE DIMENSIONS : A doctrinal thesis by Corvin.**
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MY NEIGHBOUR

by M. E. Sherwood PASTOR OF ELIM PENTECOSTAL CHURCH, YARDLEY, BIRMINGHAM

A GREAT lesson was taught when Christ told the parable of the Good Samaritan. The question "Who is my neighbour?" will always be with us, and, today especially, we must take note.

A Levite looked on the victim and "passed by on the other side." It is easy in our age to fall into the trap of being onlookers. Television has made us a nation of onlookers. We are conditioned to a violent age. Some time ago in a live news broadcast a man was shot dead, but the viewers' reaction was no more than to that of a U.S. Cavalry attack on the American Indians in a Western. Participation has gone out of life; we sit, we watch, but we no longer take an active part. We should be good Samaritans, for we are the only ones who carry the oil and wine to administer to the wounds of life.

Look at our neighbours and the effects on them of the sin in the world. People feeling alone and lost though in a crowd are commonplace. Individual thought is by-passed by high pressure advertising; there is no need to think for ourselves. Emotions are exploited for evil gains. Lives are left emptied and shattered. Trying to pick up the pieces, leaders are baffled as to why youth reacts in violent, adverse ways. Because society has failed them young people turn to other means to fill the aching void in their lives. "What to try?" is the question. For some drugs promise to free them for a moment, but the only result is to crash down to terrible reality. They become bound and chained as L.S.D. breaks down their chromosomes, chemicals pulsate through their veins and insanity smashes life. Values have gone astray. Sin is no longer called sin, but guilt complex, with a "head shrinker" to prescribe the cure. Crime no longer exists because they are told that they are governed by psychological or chemical determinism, or even the Y factor. But somehow this is all impersonal and wrong to them.

Christians are often guilty of looking on, just like the Levite—watching! Young people drop out because they see the world as materialistic, meaningless, violent, distorted, emptiness tormenting their souls. "I want to see, to hear, to feel!" they cry in desperation. But, tragically, darkness is their day, silence meets their ears, numbness overtakes their feelings. Their wounds are open and bare, but there is no balm to heal them. Dare we pass by on the other side, closing our eyes to the sights and our ears to the cries? Can we sit back and observe our world, our people, knowing our Saviour's reason for giving His life, realising that we hold in our hands the oil and wine of life, the light which darkness cannot overcome, the word that begets faith, the power that bursts into lives with nerve-tingling, lung-exploding force?

Amazing!

Churchgoers of two Canadian denominations now involved in union talks will soon have a new hymn book. It will have a section entitled "Festivals of the Virgin Mary," a hymn of thanks for the "Sacrament of Sex," a hymn entitled "The Lord of the Dance" and a carol speaking of Christ being born again on other stars. The hymn "Amazing Grace" which was in previous books has been dropped. In the very same week in which the book was accepted, a contemporary version of "Amazing Grace" was on the "Top ten list." Apparently the "old jargon" is not entirely incomprehensible to modern youth!

STILL ONLY ONE PENNY!

YOUNG FOLK

Elim's monthly paper for boys and girls

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, June 21st Deuteronomy 5 : 16-33

" Speak thou unto us all that the Lord . . . shall speak (v. 27).

People really want to hear a message from God, but only if the one delivering it has truly listened to God Himself. Sometimes it has been " Don't do as I do, do as I say." Though the words have been true the teacher's obvious ignorance of the significance of the message has destroyed its power. When those around can see the evidence in our lives that we have listened to God, they will want to listen and " hear it and do it."

Tuesday, June 22nd Deuteronomy 6 : 1-19

" Thou shalt love the Lord thy God " (v. 5).

" This is the first and great commandment," said the Lord Jesus. In observing this a man will fulfil the first five basic commandments. Paul declared that love is the fulfilling of the law. If a man devotes himself to loving God with his whole heart, soul and strength, obedience will come as a matter of course. He will certainly be in no danger of forgetting the Lord who has delivered him (v. 12). Having been forgiven much, he will love much.

Wednesday, June 23rd Deuteronomy 7 : 1-11

" The Lord thy God hath chosen thee " (v. 6).

It was not because of their size or importance that God chose the Israelites to be His special people (v. 7), but because of His faithfulness (v. 9). He loved them and had fulfilled His promises towards them in redeeming them from bondage. They were to be " holy to the Lord . . . a people for His own possession." Christians are thus described by Peter : " Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Unworthy though we are, God has set His love upon us making us His special treasure.

Thursday, June 24th Deuteronomy 8 : 1-20

" To do thee good at thy latter end " (v. 16).

Whatever God does has a purpose. The forty years' wilderness wandering, the many trials and chastenings, were in order that God might prove them, to do them good at their latter end. Often the Israelites had lamented : " Why should this happen to us ? We would have been better off in Egypt ! " Full stomachs, but oppression and bondage, lay in Egypt, but their present discomfort was leading to greater freedom, prosperity and possessions. " For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Friday, June 25th Deuteronomy 9 : 1-12

" The Lord thy God . . . goeth over before thee " (v. 3).

God had led them out of Egypt and through the wilderness by the fiery, cloudy pillar ; now He would go before them to the Promised Land. When the nation was tottering towards its Babylonian captivity, Isaiah and Micah reassured the faithful in the same terms. The Christian's Forerunner, Jesus Christ, has gone " to prepare a place." Difficult as the way may be we have the blessed assurance that One has travelled it before us.

Saturday, June 26th Deuteronomy 9 : 13-29

" But the Lord hearkened unto me " (v. 19).

One man stood between the Israelites and destruction, Moses, who fasted and prayed until the wrath passed (v. 18). In his fervent intercession he stood like Abraham outside Sodom and Gomorrah, Daniel in Babylon, and Nehemiah in Shushan. When the sin of a nation brings judgment upon it, the only hope is in those who will devote themselves to prayer. God declared of ancient Judah, " I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it : but I found none." *Will it be like this in Britain today ?*

Sunday, June 27th Deuteronomy 10 : 1-5 ; 22

" Circumcise therefore . . . your heart " (v. 16).

The " circumcised " heart is that which has been freed from all bondage of the old self-life. The characteristic of the Israelites was their stubbornness, nor is this problem confined to them. Wilfulness is man's perennial problem. So much seems to come between us and serving God as we ought (v. 12, 13). Paul uses the New Testament figure of crucifixion in the same way. " I am crucified with Christ . . . the world is crucified unto me, and I unto the world." It means the renouncing of all confidence in ourselves, and depending solely on God.

LIFE AND DEATH OF A BUSINESSMAN

Luke 12 : 16-21

by F. Lavender PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

OF two things we can be certain—we are alive and we shall die, but we cannot be certain *when* we shall pass from one to the other. In this story the Lord Jesus strips off the trimmings and faces us with the bare facts of living and dying. He shows us a businessman as men saw him and tells of the Divine verdict on him.

What do we know of the man's life ? It was busy, because he was a farmer and a good farmer is a busy man. He was also successful, for he was both rich and enjoying increased prosperity. Further, he was wise in a worldly sense—he was not afraid to pull down his old barns and build new ones in which to store his goods. He was certainly selfish, for all his thoughts were of himself. His life was godless (as all selfish lives must be) ; God never came into the man's reckoning. The picture is of a hard man interested only in things which affected himself.

What do we know of the man's death ? It was sudden, for there was no long illness. As he was planning his future, death struck — probably through a heart attack. Death was also unexpected. It is the most certain fact of human experience and it comes to all, yet the man had made no preparations. As far as the farmer was concerned, death was also disastrous. The posessions which he had confidently said were his went to others, while his eternal soul stood naked in its shame before God. He proved what every farmer and gardener knows, that you reap what you sow !

You may or may not have been successful in business, but you must certainly face death and eternity just as that farmer did. These will not be of terror to you if you are ready to meet God. Let me tell you how you can be made ready. Jesus Christ said : " I am the way . . . no one can come to the Father but by Me." The apostle Peter said : " There is no other name by which we must be saved."

If you want to prepare to meet God you must recognise that your sin stands between you and God, but also that the Lord Jesus died to take away your sin, and rose again from the dead to bring you to God. You must ask the Lord Jesus to take away your sin and make you ready to meet God. Do this and the Lord will certainly save you. Reject Him and death will be as disastrous for you as it was for that farmer.

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 93

WHO WAS SPEAKING TO JESUS ?

1. **" They have no wine."**
2. **" We know that thou art a teacher come from God."**
3. **" How is it that thou, being a Jew, askest drink of me ? "**
4. **" Two hundred pennyworth of bread is not sufficient for them."**
5. **" There is a lad here, which hath five barley loaves, and two small fishes."**
6. **" Lord, to whom shall we go ? thou hast the words of eternal life."**
7. **" Lord, if thou hadst been here, my brother had not died."**
8. **" Thou shalt never wash my feet."**
9. **" We know not whither thou goest; and how can we know the way ? "**
10. **" Shew us the Father, and it sufficeth us."**

ANSWERS

1. Mary (John 2:3).
2. Nicodemus (John 3:2).
3. The woman of Samaria (John 4:9).
4. Philip (John 6:7).
5. Andrew (John 6:9).
6. Peter (John 6:68).
7. Martha (John 11:21).
8. Peter (John 13:8).
9. Thomas (John 14:5).
10. Philip (John 14:8).

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged ;
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness ;
Take it to the Lord in prayer.

THE ELIM EVANGEL

Vol. LII. No. 26 June 26th, 1971 5p

VACATION VENTURE

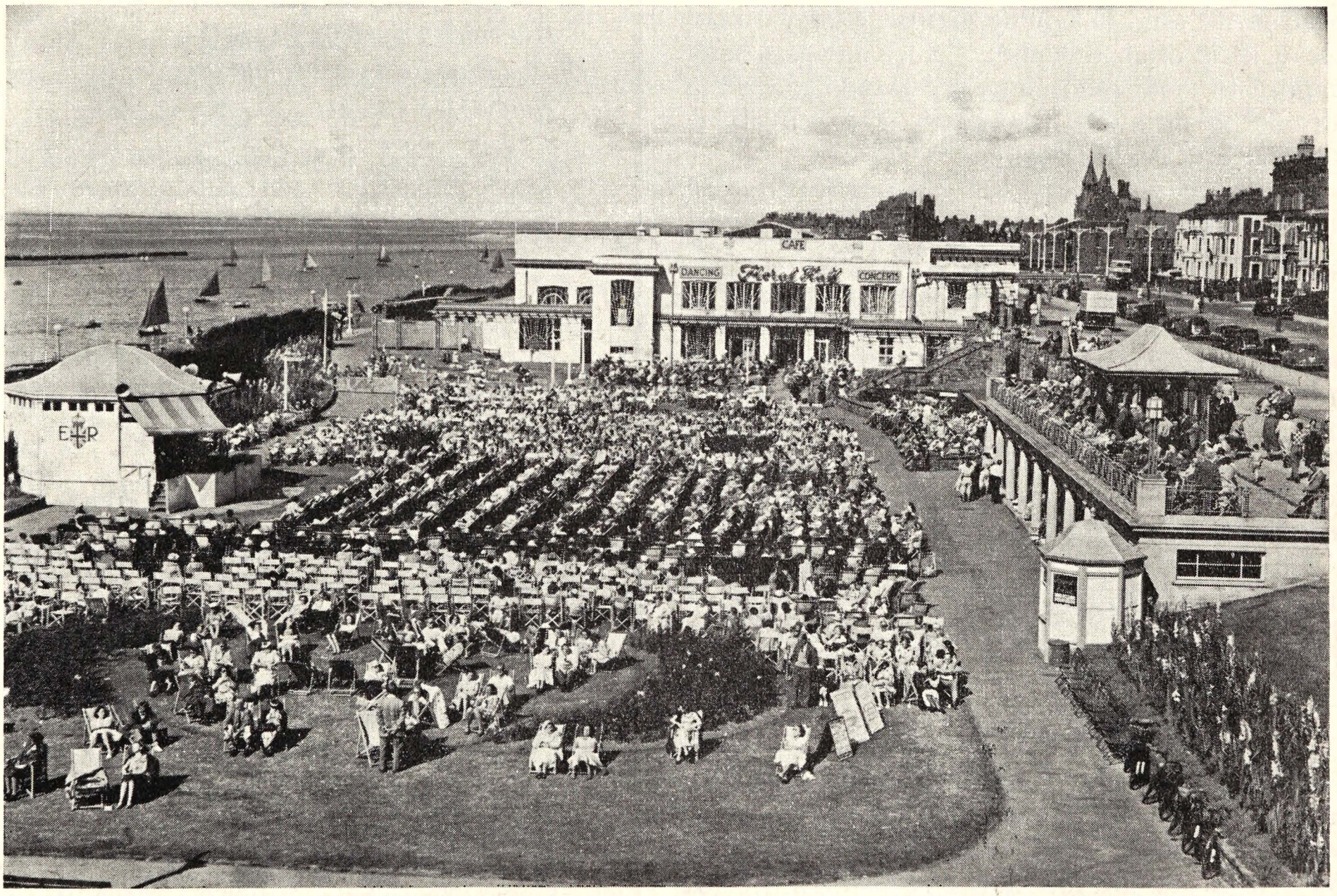


Photo by Valentine, Dundee.

Southport, Lancs. This year's venue for Vacation Venture, July 31st—August 14th

For details write to REV. L. E. LAMBERT, 141 ST. MICHAEL'S AVENUE, YEOVIL, SOMERSET

Proclaiming the Truths of Pentecost

DEATH—GAIN !

by T. W. Jacobs

PASTOR OF CRADLEY HEATH ELIM PENTECOSTAL CHURCH

IT has been my lot recently to conduct a number of funeral and cremation services. As a church we have said farewell to friends and relatives. At such a time words can mean little or much : " Comfort without relief is like mustard without beef." On one occasion I called to mind the words of a great letter writer, " For me to live is Christ, *and to die is gain.*" The last four words are either the greatest lie or a wonderful truth which needs to be explored.

The great fear

Many people spend their lives seeking to escape unpleasantness. When they are in the peak of health, they think it better to ignore such things as disease and death. Like an ostrich with its head in the sand imagining that the enemy cannot see it, it is often thought : " Such things cannot happen to me." Ignoring is not avoiding. We are all one breath away from death. There are three reasons why death is feared :

You have not been that way before. It is an unknown path.

No one has returned to tell you about it.

You know it is coming one day.

Yet the same person who wrote those earlier words also said with the smell of victory in his nostrils, " O death, where is thy sting ? " The tail of the wasp thrusts out the poisonous barb. Death, the tail end of this life, was no longer a fearful dread. How was this possible ? **Paul the apostle had the Prince of Life living within him.**

He continued " Thanks be to God which giveth us the victory through our Lord Jesus Christ." *There is no fear of death if you have asked the Saviour to come into your life.*

Prize or loss?

If you have lived for Christ death will come as a great prize : " Absent from the body, present with the Lord." If you have lived your life without Christ you are lost now and death will come as an even greater loss. Jesus spoke more about hell than He did of heaven. Without Christ you will die in your sins and where Christ is now you will not go. Nothing or no one with any trace of sin shall enter the purity of God's heaven. Jesus Christ, the only Saviour, can forgive all sin and remove all fear of death. As a man lives so he will die. Can you say as did Paul : " For me to live is Christ, and to die is gain " ?

ONE OF GOD'S WARRIORS

Gone from our midst, a warrior
Whose crown is won,
A loyal servant of the Lord
Whose race is run.

In yonder courts of light above
His spirit reigns,
Whilst now for ever broken are
All earthly chains.

The things that once were dearly loved
But dimly seen,
Are now unveiled with not a cloud
Of earth between.

The mysteries of earth to him
Are now made plain,
And in the radiant light of heav'n,
All loss is gain.

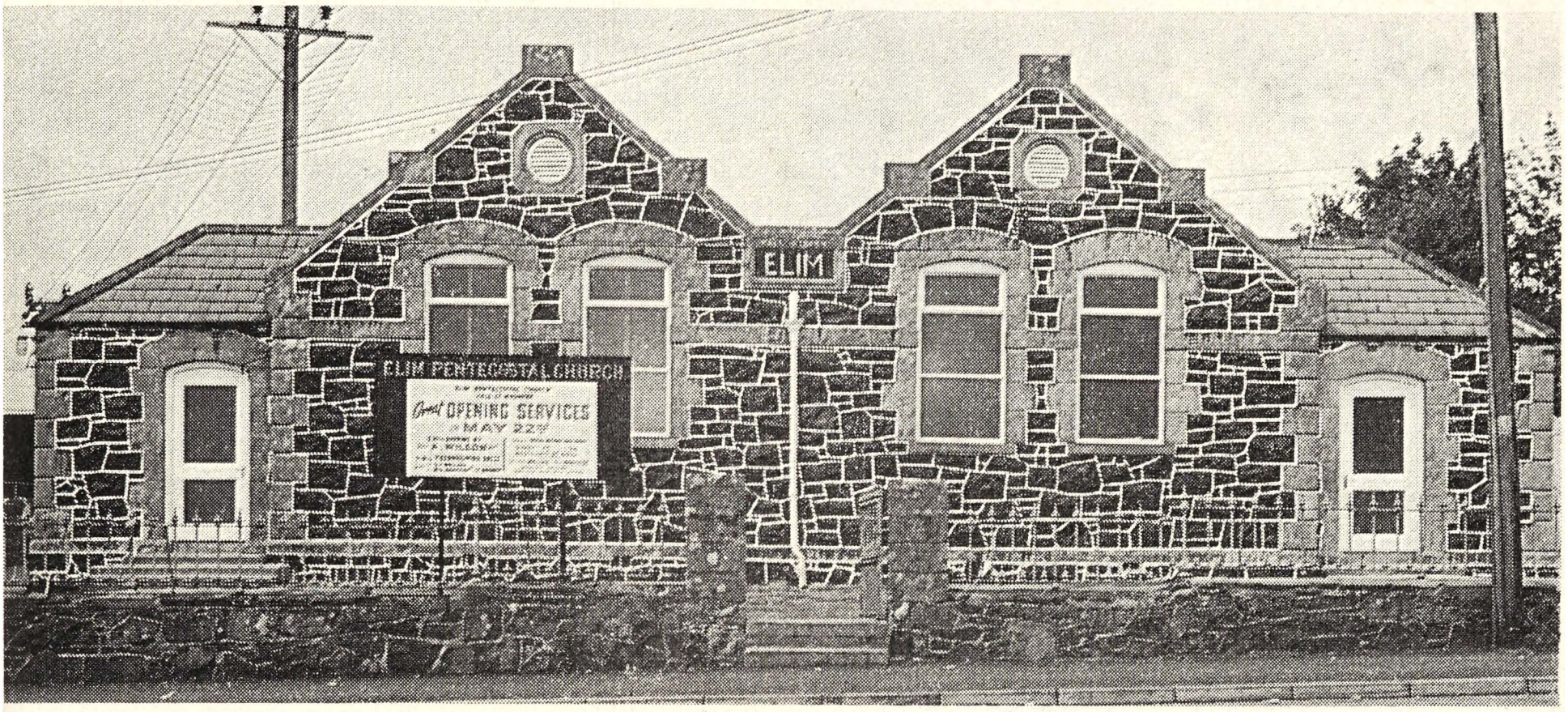
At home with Christ, his risen Lord,
All pain is past,
Life's journey o'er, within the vail
He dwells at last.

Perhaps today the call we'll hear
To join the throng
Of ransomed souls whose rest is won,
And swell their song.

A little while—'twill not be long—
And morn shall break,
Then we shall see the one for whom
These hearts now ache.

E. C. W. BOULTON.

Church reports



OPENING OF MAGHERA CHURCH

"The rains came down and the floods came up" could have been our theme chorus at the opening service of the new Elim Pentecostal Church in Maghera, but our spirits were not dampened as Pastor A. Wilson (Irish Superintendent) declared the church opened to the glory of God. What a thrilling occasion this was for the large congregation that packed the main hall and the adjoining rooms.

We were challenged and uplifted by the timely messages from Pastors G. H. Wallace and W. S. Dempster. Truly the Lord blessed the Word to our hearts.

It is now two years since Pastor G. H. Wallace held a mission in the Maghera district. Since then the faithful band of Elim followers have laboured unstintingly to convert the old school in Hall Street into a very tastefully decorated church building.

We salute our brothers and sisters at Maghera and would assure them of our prayers and support as they seek to go forward together to enlarge the cause of Jesus Christ.

A. D. SANDFORD.

STIRCHLEY OUTREACH

Two special evangelistic services were recently held by the Stirchley branch of our Selly Oak church. It was wonderful to see the Friends' Meeting House filled with over 150 people for the visit of Pastor J. G. Cooper and the Caerphilly choir. The service, led by Mr. Granville Tyler, opened with a note of praise in the opening hymn and the first choir pieces. Everyone was thrilled to hear the testimonies and songs by the Caerphilly young people, ladies' group and men's quintet. Pastor Cooper preached about the raising of Lazarus. Christians were challenged with the need to live holy lives in the power of the Holy Spirit. After the message Mr. Tyler sang and the service ended with "What a friend we have in Jesus" in English and Welsh to the tune *Calon Lan*.

At the Sunday evening service, led by Pastor J. B. Coleman, we were privileged to have the company of Pastor and Mrs. E. Smith. The Methodist church, which we use on Sunday evenings, was full and some people had to stand at the back for lack of chairs. Mrs. Smith sang a beautiful solo and a recitation was given by her daughter, Mandy. Mark Smith sang two choruses and his father spoke about the second coming of Christ.

We praise the Lord for a wonderful weekend and for two people who came to know the Lord afterwards.

STEPHEN BROWNE.

ROWLEY REGIS **Pastor : W. J. Patterson**



The Sunday school recently held anniversary services on successive Sundays. The theme of the demonstration enacted by the children was "Journey to the moon." The photograph shows the fourteen-foot-high space rocket which was specially built for this. On the first Sunday the preacher was Pastor R. B. Chapman. On the second Sunday our own minister spoke.

J. SMITH.

ST. HELIER, JERSEY Pastor : B. C. Vidamour

We received wonderful blessings at our recent baptismal service. Pastor Vidamour, always a lively preacher, excelled himself in his sermon to a packed church.

Twelve candidates sat in the front rows waiting excitedly to go through the waters. There were middle-aged people and teenagers, some newly converted, some who had walked with the Lord for years, some who had come up through Sunday school, but all were eager to follow the Lord. Their testimonies were grand and we felt a great moving towards God.

It was extremely wonderful for me. I gave my heart to the Lord thirty-six years ago, but at the time the church where I worshipped did not preach baptism in water and even though I came into the Elim Pentecostal Church almost twenty years ago I had not taken this step. Suddenly I felt that the Lord had a greater work for me and I felt most miserable until I decided to follow Him through the waters. I was doubly delighted to see one of my children being baptised on the same night.

Several teenagers, who have recently decided for Christ, were in the service and I feel sure it will not be long before they are taking the next steps. There is a thirst for God and we are glad. In the same service was a young Roman Catholic lady who went home, accepted Christ and was later counselled by a Christian lady.

We thank God for our pastor's ministry. He works hard and is always radiant and ready to talk about the Lord. We can truly say that God is with us here in Jersey and we are expecting greater things still.

MARJORIE DE GRUCHY.

HANLEY **Pastor : A. R. Thomas**

Close on 100 people gathered for the first anniversary of Friendly Hour and what a joy it was to have Rugby Friendly Hour with us. While our minister was pastor there he had the privilege of commencing this work over three years ago and it has continued to grow under the very capable leadership of Mrs. V. White and has been a blessing to so many people. Hanley Friendly Hour is growing and people from it are attending the church and joining in its fellowship.

Mrs. V. White convened the meeting after an introduction from Mrs. A. R. Thomas, the Hanley leader. The choir rendered two pieces. Mrs. Morgan read the Scriptures, Mrs. Renshaw and Mrs. Hancock were cross-questioned, and Mrs. Macdonald gave a message.

The birthday cake was cut by Mr. Walters and Rachel Thomas (aged four years) blew out the candle. Hanley Friendly Hour served a splendid tea for 100 people.

Is the venture worth while ? Yes, a thousand times ! Friends in wheel-chairs, cripples, young marrieds, shut-ins, old people, men and women join together to hear of Christ's great friendship and love. Is it worth pushing wheel-chairs, collecting people in cars ? Yes, a thousand times—when we see the joy that comes to people's faces it is more than worth it and Christ comes into the hearts of some !

A. R. THOMAS.



The Elim Missionary Society Pageant has been presented in many Elim Pentecostal Churches with great success. With the use of " black light " an unusual depiction of the work of our missionaries is conveyed and a deep impression is made on our supporters.

This picture shows some of the participants in the Elim Pentecostal Church, Hereford, where a very fine missionary weekend was held. With the darker evenings in mind our churches may want the pageant for a special missionary weekend. Several applications are already in hand and we offer this lovely presentation in good time because of the increasing demand and interest. Please contact : **The Missionary Secretary, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.**

IPSWICH **Pastor : W. J. Hilliard**

The members of the Ipswich church have a special place in their hearts for Pastor and Mrs. F. Lavender, and recently it was our joy to welcome them back for a short crusade. This was greatly blessed of God right from the opening meeting, which took the form of a welcome tea given by the Crusaders for the over-sixties.

Everyone made a real effort to bring friends along each night. It was a joy to welcome old friends and we were also joined by members from Stowmarket, Felixstowe, Colchester, Clacton-on-Sea and the local Assemblies of God.

Each night Pastor Lavender brought us straightforward, heart-searching Gospel messages. One night he spoke on the apostate state of our own land, its complete disregard for all God's commandments, and its laws now being passed which encourage the sins that Jesus said would come in the last days. There was a precious word in a Communion service for depressed Christians : Psalm 42—" Hope thou in God."

In the children's meetings five children gave their hearts to the Lord. The sick were prayed for each night and we were very conscious of the presence of the great Physician. At the commencement of the crusade our own pastor had to go into hospital rather suddenly for an operation. We were all very concerned and prayed unceasingly for our dear pastor. He was very ill, but we rejoiced as we heard how wonderfully the Lord undertook for him. He made a remarkable recovery which surprised even the doctors. We do thank and praise the Lord for what He is doing for our dear pastor.

As the appeal was made each night dear ones came to the Lord, and we know that the Holy Spirit was moving in the hearts of everyone. Many testified to needs being met and the great blessings they had received. Mrs. Lavender spoke at a special meeting for the sisters.

Pastor and Mrs. Lavender were kept very busy during their stay in Ipswich and we thank them in the name of the Lord for the way they so willingly became involved with us, especially with Pastor Hilliard being away.

Our crusade is over, but we are determined that His work shall continue in the days ahead. We know that time is short, that His coming is very near. We do pray that we may be faithful in all our witness and service for Him.

(MRS.) J. K. WHITE.

Forward in faith

by Eddie Tait



DARLINGTON Crusaders were challenged by a talk given recently by Eddie Tait, a writer and sub-editor on *The Northern Echo,* the area's morning newspaper. He was led to Christ by David and Irene Allen, two members of Ipswich Elim Pentecostal Church, last November.

After introducing his theme from his work as a reporter, Eddie declared, "Some churches in the free world have retreated to—some have never left—the boundaries of their own parishes. They do not know or want to know the battle our brothers and sisters are waging against atheism in the face of torture and death in communist countries.

"**More Christians have died for their faith in this century alone than in the previous 1,900 years since Christ came to this earth; a third of the world is under communism and the influence is spreading day by day . . . communism has Belgium on the tips of its tentacles and is tearing into France.**

"Members of the World Council of Churches flit around the world on goodwill tours to Russia, Rumania and other communist countries and then say that there is no underground church. Yet the Russian Underground Orthodox Church is claimed to have 45,000,000 Christians alone. Every day Christians in the Iron Curtain countries and in China and North Korea are going all the way for our Lord while emissaries from the free world say that there are churches and religious freedom in these countries because they have been to churches in Russia and Rumania.

"They refuse to believe the secret documents and magazines smuggled out by oppressed brothers and those who by a miracle of God have escaped to the West with their lives. They refuse to believe that the churches they go to are a show put on to hide the truth, that ministers are appointed by the state and report each member of the congregation and the strength of his beliefs to the police. These men teach atheism with a mere morsel of Scripture thrown in.

"Others, on the other hand, remain faithful. They run great risks by running a secret and true ministry alongside their official duties. The underground church is the most active church in the world and yet, despite many helpers smuggling Bibles and Christian literature to our word-starved brothers and sisters and the prayers of others, the free church still sleeps deeply.

"What do we care? What can we do to help them? These are among the many questions we have to ask ourselves each day. **If we love our Lord Jesus Christ with all our hearts we can start by praying and keep on praying for them**. We must unite with all brothers and sisters everywhere as one voice. We, the Church, one body in Christ, must not retreat in the face of communism, nor make world-wide embracing gestures with puppet bishops. We must attack, attack, attack, condemning communism for the evil it is, but helping to win communists for Christ."

Eddie used another example of how he thought the Church was on the retreat when he said that the plans to take religious teaching out of school curriculums had been received with hardly a murmur of protest.

"Man is continually turning away from God. We praise the Lord for great evangelists like Billy Graham, but Christ has appointed each one of us who confesses Him as Lord to go and teach all nations."

He took as his reading the challenging Romans 12 from *The Living New Testament* and as his text Hebrews 12 : 1 : "*Let us run with patience the race that is set before us.*"

"The aim of running our race is to win the world for Christ, to defeat the powers of evil. To do so we must turn aside from ourselves and give our lives to Him. His love, His dying on the cross and the shedding of His blood for our

sins demand that there should be no reserves and no regrets."

Eddie recalled that as an Air Training Corps cadet a few years ago he was told to do a take-off in a small De Havilland Chipmunk training aircraft. "As we edged our way to the end of the runway I started to have my doubts. At the far end were high tension cables, railway lines, high trees, sandhills and then the sea. Suppose I got it wrong and hit one or all of these! I tentatively advanced the throttle. We started to move. My instructor told me to push it wide open. Resignedly I did.

"The engine roared, we gathered speed and the tail came up. It was the point of no return. We had to fly. To do otherwise would be disaster.

"Then suddenly my fears went. She wanted to fly. I eased back the control column. She flew. We were as one, the Chipmunk and I, as we climbed easily into the sky.

"When we accept Christ into our lives we throw off the old, materialistic, sinful life and become new persons in Him. That is the point of no return. Let Christ be your pilot as you set out to climb the dizzy heights of that hard but victorious road. He will provide the power as you set out to do the tasks He has planned for you."

The Man in the glory

by Hugh Sawyer

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Timothy 6 : 16).

THE glory of the ascended Lord Jesus can be justly defined as the immortal, impeccable majestic splendour of the only begotten Son of God, conqueror of life, death and hell, charged with dynamic energy and supernatural power, the very Fount of healing virtue which bathes beneath its flow all who call upon His name in profound faith. "I am the Lord thy God, that healeth thee!" declares the Father. Streaming from the divine personality of Christ Jesus, like forked lightning stabbing the gloom, is a brilliant radiance far beyond the range of mortal vision. This makes prolonged observation impossible and no man can stand steadfast before its blinding penetration.

Saul on the road to Damascus got but a momentary glimpse of his risen Lord and immediately his sight was seared and his vision blotted out. Christ Jesus is the light of the world to all who believe. When the glory of the Lord shines forth, devils cringe and flee and the vainglories of the world fall away!

From that once broken heart, tenderised by the intense agony endured at the hands of those who rejected and crucified Him while upon the earth, there flows, like an all-consuming fire, a love far beyond mortal comprehension, which, nevertheless, embraces all mankind. God loves the sinner, but abhors his sin.

The abiding presence of Christ is ever-present. "Where two or three are gathered together in My name, there am I in the midst," said Jesus—wonderful news to believers, but at times a stumbling-block to the unconverted. How can this be overcome? Believers are aware that their Lord is seated at the right hand of the Father, far beyond the realms of space, in the heavenly kingdom, interceding for those who love Him. Time and distance are earthly factors having no effect beyond universal limits, so contact with our Lord is instantaneous, faster than thought. God Himself declares "Before they call I will answer, and while they are yet speaking, I will hear."

More rapid than the beams of a searchlight penetrating the blackness of night come the cords of an ever-responsive Lord dwelling in the glory directly into the very midst of those assembled in His name. Thus is made possible the promise of Christ Jesus when He declares "I will never leave thee, nor forsake thee."

THE ELIM
EVANGEL

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EDITORIAL

WE are currently publishing a series by one of our elder statesmen, Charles J. E. Kingston, on the Ten Commandments. In these days we feel it is of the utmost importance that we display and expound the standards of the Word of God.

What problems are created when men move away from the Divine absolutes may readily be observed when we look at the tangle of legislation in Great Britain about things like Sunday observance, divorce, abortion and gambling. Once men decide that they will do that which is right in their own eyes they have taken the first step on the slippery slope and the trouble with slippery slopes is that they get easier to slide on the farther along you get.

Do standards matter after all ? Is the propaganda we hear so frequently from Marxists, humanists, modernists and fellow travellers, that we are now an adult society and the only standards that matter are those of love, correct ? Perhaps what so many are failing to appreciate is that discipline is good for us and certainly much better than indulgence. The reduction of standards has almost made goodness seem a crime so that young folk who have kept themselves clean and pure are regarded as odd, repressed, psychologically maladjusted, or whatever the jargon is.

C. T. Studd went to Africa and served alone, leaving behind his beloved wife, who was not able to accompany him. Surely the tremendous missionary work still being done—and increasingly done—by the movement he inspired is sufficient testimony to the invaluable sacrifice he made. His devotion is but symptomatic of the missionary call.

There are now, and have been through the years, many who have yielded themselves in devoted service in a thousand ways and their lives are as a sweet savour. Daughters have nursed elderly parents, sons have gone out to work for widowed mothers, parents have selflessly, lovingly given their all for backward children, pastors have denied themselves possible financial advancement, church members have given until it has hurt—the list is endless. In these days of the non-hero, of the grubby, hairy, tattered portrayal so often offending our eyes on television, we say that the army of noble disciples, often unconscious of the very greatness God has given to them, is to the glory and praise of the very Saviour who yielded His all.

Bible standards are right. God's standards are ultimate. We ignore them at our peril. We are enabled to carry them out by God's saving grace. As we do our lives are enriched. As we suffer we reign. As we yield we are exalted. As our lives are lost we gain them. Christianity—the true Bible brand—never represses ; it liberates.

Letter to the Editor

DEAR EDITOR,

After reading the testimony of our dear friend J. B. Coleman entitled " Who cares ? " I felt I must write to tell of our recent experience and prove that God really cares.

Leaving home for work one morning in early March 1970, little did I realise what the day held. During the afternoon of that snowy day I received a telephone call from my father informing me that my mother had been involved in an accident.

We arrived at the hospital to find mother critically ill with rib injuries and a fractured skull after being struck by a bicycle. On seeing her one realised that there was only one answer—prayer.

As a family we had proved the Lord many times and, though the doctor shook his head and told our minister, Rev. A. O. Johnson, that there was no hope, as all God's people know, all things are possible to those who believe. Many prayed, many believed, and the Lord answered our prayers. After three critical days one saw signs of improvement. On visiting the hospital six days after she had been admitted, we were thrilled to learn that she could come home.

During these last twelve months we have wonderfully proved that God really cares. One does not understand until afterwards why such things happen, but directly through this accident two friends have found the Saviour. We know that " all things work together for good to them that love God."

Like J. B. Coleman we can truly thank those who cared enough to pray, but above all we thank the Lord who cared enough to heal.

Sincerely yours,

(MISS) P. A. THORLEY.

God sought to give the sweetest thing
In His almighty power
To earth ; and deeply pondering
What it should be, one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a mother.

Author unknown.

FAMILY WORSHIP IN THE CHRISTIAN HOME

THE Christian home is a school open all the waking hours of every day. There learning about all of life takes place—learning slanted toward the Christian point of view.

An old Quaker query asks : " Are you endeavouring to make your home a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there and those who visit it ? "

When the parents are true Christians, family worship can become a natural part of family life. Worship brings a person into a cordial, vital relationship with God.

In family worship we want the entire family to be at ease in the presence of God—to know God as the special Friend of the family. Not only will we become better acquainted with God during family worship, but also better acquainted with ourselves—and this, too, is important. Did not Socrates say " Know thyself " ? Christ challenged us still further by saying " Deny thyself and follow Me."

As families read the Word of God together and pray together, they help each other to face and master their inner conflicts in the light of truth.

ANNA LEE CARLTON.

The complete Bible has now been printed in 244 languages and dialects ; the entire New Testament in an additional 324 ; and at least one book of the Bible in 845 more, according to a report by the American Bible Society.

The Bible Society in Italy has just produced a new edition of the standard Protestant Bible. First copies were presented to the president of the Italian Federation of Evangelical Churches and the moderator of the Waldensian Church. Scripture distribution in that country last year totalled 639,450 copies of Bibles, Testaments, portions and selections.

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STUDIES IN THE TEN COMMANDMENTS



4. Thou shalt not take the name of the Lord thy God in vain (Exodus 20 : 7).

by C. J. E. KINGSTON

THE name stands for the whole person ; it expresses His character and carries His authority. God's name is " Wonderful " (Isaiah 9 : 6), " holy and reverend " (Psalm 111 : 9). To take God's name in vain is therefore to have light views of God's person. Jewish scribes, in copying the word " Jehovah," translated " Lord," wiped their pens lest the sacred name be defiled. As the second commandment bids us worship God spiritually, this commands reverence in our worship. The Hebrew word translated " in vain " means " for vanity or falsehood."

THE NEGATIVE SIDE

Forbidden, then, is the **irreverent use of God's name** in oaths, commonly called swearing. Profanity is caused by irreverence in a person's thoughts of God ; speech betrays what is in him (Proverbs 23 : 7). The man who swears thinks he will not be believed except he uses God's name to support his statement. When he swears he shows his contempt of God, who holds his life in His hands and before whose presence the purest seraphim veil their faces and cry " Holy, holy, holy, is the Lord of hosts " (Isaiah 6 : 3).

Forbidden also is **calling on God to bear witness to a falsehood** as in perjury. The Bible says : " Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God " (Leviticus 19 : 12) and pronounces a terrible curse " for every one that stealeth . . . and every one that sweareth . . . falsely by My name " (Zechariah 5 : 1-4). Goods obtained by swearing falsely or by breach of faith are like leprosy which infected even the walls of the houses. They are the ruin of the family and God " will not hold him guiltless that taketh His name in vain."

This command does not, however, forbid the taking of an oath in a court of law when called upon by a constituted authority, though it would forbid lying after having done so. Taking the oath truthfully is in its nature an act of worship whereby God is publicly acknowledged. Since God commanded the Israelites : " Thou shalt fear the Lord thy God . . . and shalt swear by His name " (Deuteronomy 6 : 13) it is inconceivable that He should say this if He never intended man to take any oath at all. When Abraham, called " the friend of God," sent his servant to find a wife for Isaac he first made him swear on oath. Paul frequently took an oath. He says : " God is my record how greatly I long after you all " (Philippians 1 : 8). Christ, when put on oath by the High Priest, did not condemn the word of adjuration or hesitate to answer (Matthew 26 : 63, 64) and even God " sware by Himself " to Abraham (Hebrews 6 : 13-17).

Forbidden too are **the use of God's name to add strength to a statement** and all careless and unnecessary reference to God's name in ordinary conversation. If a statement is untrue it is an insult to God to bring in His name in support of a lie ; if true it is irreverent to drag God's name into matters of inconsequence. The object of this law is to put an end to the glib taking of God's name in trivial matters. One has only to listen to the conversation of people to hear this constantly being done. Expletives bringing in God's name are absolutely condemned. " It is a strange fact," says Herklots, " that the less people believe in God the more ready they seem to use His name and the name of Jesus Christ in daily speech."

Even such words as " God forbid," " God-forsaken," etc., though they have a pious origin, are frequently used carelessly. If used, it should be with due regard to in whose name we speak.

Forbidden also is **all carelessness and insincerity in the worship of God.** There are careless ways of addressing God in prayer. Jesus said : " When ye pray use not vain repetitions, as the heathen do " (Matthew 6 : 7). The over-familiar use of the word " God " or " Jesus " in prayer, as if one were on terms of special intimacy and almost equality with the Father, should be avoided. Our Lord indeed taught us to say

" Father," but He also taught us to say " hallowed be Thy name."

A certain minister during his early ministry made frequent use in prayer of the terms " Good God " and " God Almighty." He was rebuked when a child of four years said, " I don't like to hear that man pray. He swears so when he prays ! " A Christian must be on his guard. To keep this command needs divine grace. God, whom others treat so lightly, is the greatest of all Realities ; He brought life and immortality to light through the gospel.

THE POSITIVE SIDE

This command requires us to **confess the name of Jesus boldly** before the world. To mention His name in gratitude and love, to seek to introduce others to the Saviour we have found, to confess His name before men—all these are implied in taking the Lord's name not " in vain " but in sincerity and truth.

This command requires **our lives to correspond with our profession as Christians.** " Those who name the name of Christ but do not depart from iniquity, as the name bids them to do, name it in vain " (Matthew Henry). Their worship then becomes vain (Matthew 5 : 7-9) and their religion is vain too (James 1 : 26).

This command requires us to **understand and appropriate** all that is implied in God's name. He has many names ; all meet some special need. Are we sick ? Then be anointed with oil in the name of the Lord (James 5 : 14). Are we in financial need ? " My God shall supply all your need according to His riches " (Philippians 4 : 19). Are you wanting to be saved from sin ? " Whosoever shall call upon the name of the Lord shall be saved " (Romans 10 : 13).

Book reviews

Living in Peace, by Gary R. Collins. Published by Open Books, Associated Christian Publishers, Lottbridge Drove, Eastbourne, Sussex. Price 30p, postage and packing 5p extra.

The local church is composed of individuals of differing personalities, contrasting temperaments and varying social backgrounds and this diversity often creates problems of personal relationships. The author, Dr. Collins, a Canadian, Professor of Pastoral Psychology at Trinity Divinity School in Deerfield, Illinois, draws on his knowledge to lay down some helpful principles to safeguard the life and witness of the Church and to make it more effective by seeking to improve interpersonal relations. To promote peace, love and harmony he relates psychology with sound Bible exegesis.

He deals with causes of disharmony and argues that the starting point for harmonious relationships is submission to the Lordship of Christ. " If we are unwilling to take this step," he says, " our relationship with others can at best only be strained and incomplete." Linked to this fundamental principle he stresses the need to overcome prejudice, which warps judgment and so often divides men on all kinds of issues. Honesty before God, ourselves and others is underlined. Having the humility to appreciate another's point of view is also brought out. How to react when confronted with disinterest, disagreements and even division is not overlooked. Simple diagrams are provided to point the lesson.

I have read the book with much profit and commend it for your consideration.

H. BURTON-HAYNES.

Missions in the Seventies, by Dennis E. Clark. Published by Scripture Union. Price 40p, postage and packing 3p extra.

Missions in the Seventies is more than a treatise on the activities of missionary societies now. It is an urgent effort to compel us to realise our responsibilities in a world of ever-changing technological environment. The Lord is the same and the message is the same, but the amazing opportunities for the Church to use modern aids slide by with no apparent concern. The " Third World Christians " are not a people apart from these tremendous advances. Dennis Clark emphasises the need for new thinking and for re-interpreting missionary policies which are outmoded because of exceptional progress in so many directions. The uses of radio and television, backed by the writings of Christian men, are envisaged as essentials for evangelism. Literature, furloughs, deputation work all come in for constructive criticism. This book is well worth reading. Scripture Union offer it at a very reasonable price. It will challenge your missionary thinking.

L. WIGGLESWORTH.

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

None greater than John

(Matthew 11 : 11)



by H. L. Dawson PASTOR OF ELIM PENTECOSTAL CHURCH, EAST HAM, LONDON

" AMONG them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he." My mind marvels at the tremendous content of this eulogy. Gather up all the elite of past ages, put their lives under the microscope, take into consideration their deeds of faith, acts of courage, wealth of love—the whole catalogue of princely virtues, and yet John the Baptist, says Jesus, outshines the greatest ! Abraham the friend of God, Moses meek above all men, David a man after God's own heart, Daniel a man greatly beloved—let the procession of kings, prophets, patriarchs, priests, wise and godly men all pass by, but none outshines the man from the wilderness. What was the quality of greatness found only in John ?

HIS MIRACULOUS BIRTH ?

Luke explains the wonder of this man's birth. His father, Zacharias, was a priest, a man honourable and respected. His mother, Elisabeth, was a daughter of Aaron. Both were righteous before God and walked in the commandments and ordinances of the Lord blameless. They were now old and the hope of children had passed them by. Resignation was the cause of doubt, for when the Angel of the Lord appeared to Zacharias in the temple to announce that their prayers for a son were answered he could not believe.

We tend to limit God in many ways, but God is greater than our little estimation of Him. His abilities exceed our frail calculations and ideas. God is able, even when things appear to be impossible.

As a sign of God's ability, Zacharias was struck dumb until the day of John's birth, when neighbours and relations gathered. The general opinion was that the baby's name would be Zacharias after his father, but Elisabeth said, " Not so ; but he shall be called John." They remonstrated with her and finally came to Zacharias with a writing pad and asked him to name the child. Zacharias wrote " His name is John." No wonder the people marvelled (Luke 1 : 66). *John's life began as a miracle and was accompanied by a miracle, for Zacharias began to speak,* and, full of the Holy Ghost, prophesied of the coming Messiah.

HIS MODE OF LIFE ?

Like Samson, John was a Nazarite from birth, but he was also full of the Holy Ghost (Luke 1 : 15). Never before was there a man who lived quite like John. He went into seclusion to wait on God for His ministry, dreamed in a strange manner, fed on a poor diet, lived the strict life of a Nazarite, grew his hair long, drank no wine or strong drink. The priests and Levites asked him if he was Elias the prophet, for he lived and dressed like Elijah (2 Kings 1 : 8).

HIS HUMILITY ?

John was most humble. He had the world at his feet. The people flocked to see him as he baptised in Jordan. Priests inquired who he was and why he baptised. We note the temptation to seek personal fame and glory. The whole nation seemed ready to pay John homage. He could have put himself on a pedestal. " Art thou the Christ ? " they asked. As with bated breath the crowd waited, ready to hail him as king, he humbly replied " I am not the Christ." They countered " Are you Elijah the prophet ? " " I am not," he replied. He denied being even a prophet then. Asked to say who he was, he replied, " I am the voice of one crying in the wilderness, Prepare ye the way of the Lord." What a disappointment—he was not the light, only a reflection, not the substance, only a shadow, willing to be a nobody that the true Messiah might be seen and recognised.

HIS PREACHING ?

Was there ever a preacher like John ? Men responded and sought his baptism. He knew how

to use words and illustrations. He feared no one, not even the king (Mark 6 : 18), to whom he cried with great effect, " It is not lawful for thee to have thy brother's wife." He made men aware of themselves and their position before God and he pointed to the coming judgment with authority.

Was it his sincerity, service, suffering ? No, none of these things made him the great man he was.

HIS EVALUATION OF CHRIST

This made John great. He was Christ's messenger, a witness of the light.

He bore record that **Christ was the mighty Son of God.** John recognised Jesus as the pre-existent One. He saw in Christ the Divine essence (John 1 : 30). He did not say that this was his cousin. He did not refer to his relationship with Jesus. He pointed back to the time before the birth of Jesus and spoke of the One who always existed as the apple of his Father's eye, the One of whom John the Apostle wrote (John 1 : 1-14), the One who came from above, who is above all, the Son of God who baptises in the Holy Ghost and with fire.

He saw Christ as the sacrificial Son of God. He cried, " Behold the lamb of God which taketh away the sin of the world," recalling Isaiah 53. John, looking at Jesus, saw that future day when with thorn-crowned head and bleeding back the soldiers would lead him up that road to Calvary, where on the rugged altar of the cross he would die for the sins of men.

He recognised Christ as the worthy Son of God. He knew that he was not worthy to unloose the latchings of the Master's shoes. He was the One above all others.

John's evaluation of Christ made him great, but notice Jesus' words : " He that is least in the kingdom of heaven is greater than he." It is a privilege to gain a place in the kingdom (Colossians 1 : 13). Let us aim to live as citizens of that kingdom.

This message was given on the Saturday morning of Conference week.

Praise !

by Mrs. Margaret Hemingway

wife of the Pastor of the Elim Pentecostal Church, Hamilton, New Zealand

OFTEN when entering a Christian home, shop or church one comes face to face with the plaque " Prayer changes things." How true ! Yet why is it that the cry comes from so many Christians : " I have prayed and prayed, but the heavens seem as brass ! " ? Why not try *praising* —it also changes things. Prayer does the asking, praise can obtain the answer. " But," say some, " when you are burdened and in the valley, praise is not easy." True, and that is why the Psalmist speaks of the sacrifice of thanksgiving (Psalm 107 : 22). There is no sacrifice when we are on the mountain top. Think of the Psalmist. Many times he cried to the Lord from the depths, but many psalms praise and bless the Lord. Think of Jonah when he was literally in the depths. He could say " I will sacrifice unto Thee with the voice of thanksgiving " (Jonah 2 : 9). In 2 Chronicles 2 : 20 the battle was won for Jehoshaphat because he sought the Lord (verse 3) and he appointed singers to go before the army and praise the Lord (verses 21, 22).

Praise lifts us out of the valley. Our hearts must rejoice while meditating on all the things for which we can praise God. If you have difficulty finding words, try Martin Luther's way. He said " When I cannot pray, I always sing." We have some wonderful songs of praise in our books.

We need praise in our private devotions and in our church life. Our advertisements often read " Sunday 11 a.m.—praise and worship." How easy it is, because of pressing needs, for this time to develop into a prayer meeting. Let us try to keep this special brief time for giving God the praise and glory and keep our own, non-urgent requests for our quiet time and the prayer meeting.

Praise is a step of faith in obtaining the answer from God. A missionary in China once prayed for many months, but seemingly received no answer. Going into a friend's home he saw this motto : " Try thanksgiving." He did and the course of his whole life was changed. So may we be encouraged to remember : Praise also changes things !

Testimony time

" But by the grace of God I am what I am "
(1 Corinthians 15 : 10)

IN my unconverted days I indulged in some of the most sinful devices. I blasphemed the name of Christ, I smoked, gambled, cursed, swore, and



on one occasion I broke into a cinema along with other friends. I remember stealing coconuts with one of my relatives. My influence was so bad that a parent at one time called his child away from my company. This was the type of life I led.

But today I am a changed young man because God, who is rich in mercy, stretched His hand down and took me out of the miry clay and set my feet on a rock. He has wonderfully changed me.

There were persecutions, testings and trials, but God delivered me from them all. I call to mind the day when I was going to be baptised at dusk, because of fear of my parents. After the other candidates had been baptised a fellow minister asked my pastor if there were any other persons to be baptised. He told my story. To this the minister replied : " Put the devil to shame ! " I quickly grabbed somebody's shirt and trousers, got dressed and was baptised. Thanks be to God !

A sister kindly opened her house for me to pray in, for which I am very grateful. At about 6 a.m. she would open her kitchen door and there I would spend time in prayer with God. She also helped in other ways such as giving me invaluable advice and encouragement. God marvellously delivered me and today He has helped me to preach His Word.

Today I can join with the apostle Paul in testifying to the fact that the Son of God loved me and gave Himself for me.

I appeal to sinners everywhere whose lives are ruined and wrecked by sin, give your hearts to Christ and He will save you. Christ saved Paul who was once a persecutor, blasphemer, a sinner of the deepest dye. The same Christ saved me. He will save all who come to Him. He has declared " Him that will come to Me, I will in no wise cast out."

HASSAN NEVILLE ALLY (Guyana).

I was born into an Episcopalian family in County Tyrone, and was baptised and confirmed in the local church, but in spite of all this I was still " dead in trespasses and sins." As a teenager I believed on the Lord Jesus Christ and found peace and pardon in Him. Sad to say, I later drifted away from the Lord, until through a tragic family accident I came back to the Saviour. My first-born son, then eighteen years, lost both legs and later died. I thank God that he was a converted Christian. For some years I remained in the family church, then, through contact with the pastor, I found the Elim church. How I wished I had found it years ago ! God has blessed me beyond measure and filled me with the Holy Ghost. After years of formal and dead church life I am a member of the Bangor Elim church. How I appreciate Pentecostal liberty and freedom in worship. God is more real to me than ever before. Glory to His name !—(Mrs.) V. Brown.

MARGARET M. LADLOW (*continued*)

own soul to be reminded of my lack of faith and neglect in seeking God's help. My confession of weakness may help you to step out and claim your healing.

At the final rally of the Elim Conference, 1971, Pastor J. Phillips gave a masterly exposition on Romans 8 : 32. It will long be remembered by those who listened to such anointed ministry. Brother Phillips pointed out very plainly from the text that having become the recipients of God's greatest gift, we can with confidence expect and receive His lesser gifts, **together with our reception of such a wonderful Saviour, all His choicest blessings are freely bestowed and divine healing is certainly one of them.**



Margaret M. Ladlow's page

Healing!

I THOROUGHLY enjoyed the Annual Conference at Blackpool. My enjoyment was enhanced because the previous Conference I visited was in May 1969, when I was recovering from a major operation two months before. I was further handicapped at that time by the pain and discomfort of a badly scalded foot. Some people, with my welfare at heart, gravely doubted the wisdom of my decision to travel to Ghana to work for a year at the Elim Mission and to leave Britain just a few weeks after Conference ended.

Just for the record, I actually made that decision during February 1969, while lying ill in Stonehouse Hospital, battling to recover and finding my scalded foot, which had to be dressed twice every day, as great a source of pain as the operation I had undergone.

When I was finally discharged from the hospital, the ward sister, a real gem, told me how fortunate I was to have recovered so well, adding that one's body does not react well when there are two major wounds to heal. Apparently the scald wound in my foot could have easily been a serious source of infection to other tissues which were not fully healed.

In January 1969 I neatly upturned a pan of boiling water, complete with an egg (for good measure) over my feet and six months later in Ghana it was still very painful, still needed dressings, and was badly swollen at the end of every day. The heat of the tropics added to my discomfort and, though I wore ankle socks, the enterprising mosquitoes made it their nightly target when I was seated at the organ during service time.

Time and time again the fragile layer of new skin would break and many were the sleepless nights because of pain, swelling and the impossibility of finding a comfortable position. I doubt if there is anything more irritating than a mosquito bite. The temptation to rub it is irresistible, even when half-asleep. Consequently I used to wake in the morning and find the skin of my foot broken and often bleeding as well.

This continued until Easter 1970, when I attended the great Convention of the Church of Pentecost at the town of Nkawkaw. Seated on the platform I gazed at the large company of people who came thronging to the front to seek healing from the Lord. I was deeply moved by the plight of many and the children particularly claimed my compassion. A wonderful sense of God's power surged through the whole vast assembly and I knew that God was working. Almost as an afterthought I asked Him to heal my foot at the same time as He met the needs of the dear Africans standing before me.

Srangely enough it was not until retiring for the night that I realised that the pain had gone, the swelling had disappeared and the persistent twisted feeling round the ankle, which I had suffered for almost fifteen months, had been dealt with by our faithful Healer.

I was sleeping (?) on a narrow camp bed at the time in an incredibly noisy part of the town, but, praise God, sleep I did that night. On Easter Monday, in the morning service, I gave joyful testimony to the healing power of God.

Looking back, I chided myself on neglecting to claim that healing power. Because it was partly my own carelessness, I somehow felt, subconsciously maybe, that I ought "to grin and bear it." How foolish we are at times, how hesitant to rely wholly on God! Stubbornly we struggle on in our own strength, which is feeble at the best of times.

I have heard it said that "Confession is good for the soul" and this is partly why I have given you the story of my healing. It is good for my

(*continued opposite*)

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ITINERARIES

The President:
June 26, Coulsdon; 27, Kingston (a.m.), Wimbledon (p.m.).

London Crusader Choir with Douglas B. Gray:
June 27, Maidstone prison and Lee.

R. Gull:
June 26, Markethill; 27, Newtownards (a.m.), Millisle Sunday school (afternoon), Ulster Temple (p.m.).

J. H. MacInnes:
July 24, Hove; 25, Portsmouth; 27, Eastbourne.

Miss F. Grossen:
June 27, Hove; 28, Worthing; 29, The Lanes, Brighton; 30, Bognor Regis.

DEDICATION

JARRED. On May 23rd, Andrew Marc Jarred was dedicated to the Lord at the Elim Pentecostal Church, Hove, by the minister, T. W. Thomson. C.2402

MARRIAGES

PEARCE—KING. On May 15th, at Elim Pentecostal Church, Pontypridd, Robert John Pearce to Gillian Margaret King. Officiating minister: R. Hughes.

TWITCHEN—CHILD. On June 5th, at Elim Pentecostal Church, High Wycombe, Arthur James Twitchen to Denise Joy Child, both Sunday school teachers. Officiating minister: E. T. Carter.

WITH CHRIST

BOURGAIZE. On May 28th, Mrs. Eva Selina Bourgaize, aged 74 years, was promoted to glory. For forty-two years a faithful member of Elim Pentecostal Church, Vazon, Guernsey. Officiating minister at funeral: A. J. Downes.

GRAY. On April 27th, Miss L. Gray, loyal and devoted member of Elim Pentecostal Church, Hove, passed into the presence of the Lord. Officiating minister at funeral: T. W. Thomson.

LEACH. On May 15th, Mrs. Clara Leach, aged 81 years, faithful member of Elim Pentecostal Church, York. Officiating minister at funeral: A. Brooks.

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D.2403

COMING EVENTS

ASHBOURNE. June 27. Elim Pentecostal Church, South Street. The Bible in the seventies. Preacher: J. D. Henderson. At 6.30.

BARKING. June 26. Elim Pentecostal Church, Ripple Road. Barking and Dagenham United Pentecostal Rally. Preacher: D. W. Anthony. At 7.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service every Wednesday at 7.45.

CLAPHAM. July 10, 11. Elim Pentecostal Church, Clapham Crescent. Visit of John MacInnes, missionary to Guyana. Presbytery Missionary Rally: Saturday at 7.30. Sunday at 11 and 6.30.

EDINBURGH. July 5-18. Elim Pentecostal Church, Henderson Terrace. Evangelistic crusade led by a Swedish Christian youth team of thirty young people on fire for God. Preachers include Swedish party, R. Kingstone and B. J. Hayes. Tuesdays, Wednesdays and Thursdays at 7.30. Saturdays at 7. Sundays at 6.30 and 8. No meetings on Fridays or Monday, 12th.

NEWQUAY. June 27. Elim Pentecostal Church, Seymour Avenue. Visit of Pastor J. H. MacInnes (Guyana). At 10.45, 5.45 and 7.30. A warm welcome to all holidaymakers. Pastor: D. G. Holmes.

PALMERS GREEN. June 26, 27. Elim Pentecostal Church, Russell Road. Preacher: George Tarleton. Saturday at 7.30. Sunday at 11. Norwich Gospel Quintet. Sunday at 6.30. Convener: J. G. Patterson.

SOUTHEND-ON-SEA. July 3, 4. Elim Pentecostal Church, Windermere Road. Farewell meetings of Pastor and Mrs. J. A. Wright marking their retirement and the conclusion of twenty-one years' ministry at Southend. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe.

ST. HELENS. July 3, 4. Elim Pentecostal Church, Duke Street. Baptismal Service in Boundary Road Baptist Church, off Duke Street. Preacher: S. Beresford. Saturday at 7.30. Mrs. Eileen Glass. Sunday at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

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D.2400

Worthy of his hire

" Mine answer to them that do examine me is this " (1 Corinthians 9 : 3).

PAUL was being quizzed by his critics as to the financial freedom of the gospel of Jesus Christ. He had every right to receive and even to ask for support from the people of Corinth, but he refused on the grounds that it was his life principle, as far as he could, to preach without pay. Instead, he earned his daily bread by working at his trade as a tentmaker (1 Corinthians 9 : 16-18).

Many became suspicious of Paul, claiming that no apostle would work with his hands and support himself. They compared him to other apostles. His answer was that although he had the right to accept a wage he refused, lest his example became abused by false teachers whose main concern would be their salary, thus commercialising the ministry (2 Corinthians 11 : 9-13).

It is ironic that Paul's critics believed that Paul should be receiving a salary ! Yet some in our congregations today are the antithesis of those critics !

Paul's example was a fine one, but supposing we were questioned on our offerings to the work of God and the upkeep of His ministers, how would we " answer to them that do examine " us ? A comment appeared in the " Evangel " not long ago which read : " A minister needs the strength of an eagle, the gentleness of a dove, the grace of a swan and the appetite of a sparrow."

It is **our** responsibility to be ready and willing to support those in the ministry of the gospel wherever and whoever they are. But it is **their** choice to accept or to reject our support according to their consciences and their needs. It is always possible to offer spiritual tithes on behalf of ministers and their work, knowing that these are for ever acceptable in God's sight.

Let us all realise our responsibilities and be ready to give our reasons, as was Paul.

GWEN MURRAY,
Newcastle Elim Pentecostal Church.

Your career

by ALEXANDER TEE

Crossroads and Y-junctions are places where vital decisions are made. The road of life calls for many urgent decisions too.

When thinking of their future careers, Christian teenagers do well to sit down and think how best they can serve their Lord and their fellow men. Dead-end jobs are not for consecrated Christians when so many of our generation are desperately in need. What benefit are your talents to the Lord or humanity if all you do for eight hours a day is press buttons on an adding machine, take the customers' money, give change and a few trading stamps, or repetitively churn out the same bits of machinery without having to give thought to what you are doing ?

Be practical. It is folly to build castles in the air when assessing ability and preference. We must be down to earth. If you have a genuine ambition which you know will help people and in the fulfilment of which you can do some spiritual service, ask yourself " Am I capable to tackle the study which is involved ? Have I the determination to go through with the courses ? Have I the physical and emotional strength to do the job after I qualify ? " A sensible assessment will also check on intellectual ability. For example, there is more to nursing than wearing a uniform and badge !

A sense of achievement will be needed. Try to see yourself ten or twenty years from now doing the job you feel is to be your life's work. Will you be able to look back and say that your life has achieved something of real benefit to others ? Some are suited to a meticulous type of work, others are born organisers. Some prefer outdoor work, others have special talents which should be developed to the full.

The will of God must be paramount. God usually wants you where you can do the biggest and the best job for Him and for others. Pastors, doctors, teachers, remand home workers, missionaries, nurses, probation and after-care officers, youth club leaders and social workers are among a long list of careers where you can do more than just a job. The local youth employment officer will help you with literature.

God needs His people to be in vital places where they can stem the tide of iniquity and witness for their Lord. If you pray for guidance, God will surely give it. Discuss your problem with a mature Christian, with your pastor or elder or your Bible class leader. Give your parents their place and sit down and talk things over with them, especially if they are Christians.

Set your sights on the target. When you have prayerfully thought things over there must follow determination, endurance and hard study. It is very important to maintain your spiritual fellowship with a live church and in your private devotions. Try to organise yourself so that you get to at least one midweek service and ever remembei that Sunday is the Lord's Day, not study day.

Choosing a college demands careful thought. It is wise to find out if there is a good, live Pentecostal church in the city where you are proposing to study. Where there is not one, find out if there is another similar college where you can also be assured that your spiritual life can be fed. The Students' Pentecostal Fellowship now operates an advisory service. The general secretary is a graduate and the son of a Pentecostal pastor. For further information write to : The Secretary, Students' Pentecostal Fellowship, 1 Brishing Close, Maidstone, Kent.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by I. R. Hall**

Monday, June 28th Deuteronomy 11 : 13-32

" A blessing and a curse " (v. 26).

Obedience to God's commandments would bring blessing, disobedience would bring a curse (vv. 27, 28). The details were plainly spelled out (vv. 13-17). Foolishly, they so often forgot—and they suffered for it! The Israelites' example should warn us, " lest any man fall after the same example of unbelief." The Bible clearly states : " He that hath the Son hath life ; and he that hath not the Son of God hath not life." There can never be any middle path.

Tuesday, June 29th Deuteronomy 15 : 7-18

" He shall be thy servant for ever " (v. 17).

When the seventh year came, those who had sold themselves into service were released and their masters were bound to lend them sufficient for their needs (v. 8). If the servant preferred to stay in the employment of a master whom he loved, his master was to bring him before the judges, who would witness the piercing of the servant's ear. This meant that he was for ever his master's servant, bound to him by love (v. 16). We are marked out as the love-servants of Christ. To leave Him is unthinkable.

Wednesday, June 30th Deuteronomy 16 : 1-12

" That thou mayest remember the day " (v. 3).

The Passover, which fell within the festival of unleavened bread, was instituted as a memorial to God's mighty deliverance of Israel from Egyptian bondage, when they were spared in the slaying of the firstborn. Its central theme was remembrance. The Lord's Supper is a festival of remembrance, commemorating " Christ our Passover . . . sacrificed for us." " This do in remembrance of Me," said the Lord Jesus. The mighty deliverance from sin's bondage effected by Christ on the cross can never be forgotten.

Thursday, July 1st Deuteronomy 16 : 13-22

" Every man shall give as he is able " (v. 17).

Three times a year the men had to appear before God bearing a suitable gift (v. 16). This, over and above the tithe, was regulated by their ability to give, and by the blessing that they had received. The blessed man is the generous man. The blessing of God so rested upon the early Christians that they gave all that they had, selling even houses and lands, *and none of them lacked anything*. Blessings never stop when you are generous to God ; give and you shall be given good measure . . . **running over.**

Friday, July 2nd Deuteronomy 17 : 14-20

" He shall read therein all the days of his life " (v. 19).

The law of the kingdom was that only the native Israelite of God's choice was to occupy the throne (v. 15). He was not to multiply wives or possessions, or to lead Israel out of the Promised Land (vv. 16, 17), but was humbly to study the Law of God all the days of his life, so that his conduct was exemplary. Only by total obedience would his reign be assured (v. 20). God's Word is an effective weapon against sin (Psalm 119 : 11).

Saturday, July 3rd Deuteronomy 18 : 9-22

" The Lord . . . will raise up . . . a Prophet . . . like unto me " (v. 15).

Peter applied these words to Christ as the foretold Prophet, like Moses, yet greater than Moses, for He not only knew God face to face, but dwelt in the bosom of the Father. None could have such intimate knowledge of the Father. He alone could give a perfect revelation of the will and ways of God. Moses on Mount Sinai was the mediator of the old covenant ; Christ on Mount Calvary was the mediator of the new covenant, sealed with His blood.

Sunday, July 4th Deuteronomy 26 : 1-11

" Thou shalt take of the first of all the fruit " (v. 2).

Harvest thanksgiving was not held to celebrate the fact that all is safely gathered in. It was the first of the crops which was presented to God. Even the firstborn male animals were the Lord's.

The Lord's portion should be the first and not the last. The ancient Israelite offered his firstfruits to God, rejoicing in all the experiences of His goodness (v. 11). His worship and his offering were prompted by a deep realisation of his indebtedness to God. " What hast thou that thou didst not receive ? " This prohibits pride and fosters true gratitude.

On behalf of our readers, we thank Pastor I. R. Hall, whose notes now conclude. We welcome to this feature Pastor A. V. Gorton, pastor of Elim Pentecostal Church, Sheffield, whose notes commence in our next issue.

EDITOR.

FIELD SUPERINTENDENT'S NOTES. At our recent Conference, on behalf of the Evangelistic Committee, we launched this excellent scheme to promote our penetrations into new areas as we seek to win men for Christ. We invite you kindly to consider sharing with us in this venture. Please return the " cut off " to Headquarters.

The Bible tells us that

" GOD HATH SET . . . IN THE CHURCH

. . . HELPS . . ."

(1 Corinthians 12 : 28)

IT IS POSSIBLE THAT YOU COULD BE ONE OF THESE !

HOW OFTEN HAVE YOU SEEN THIS ?



Would you like to

HELP BUY A CHURCH ?

THE SCHEME

It is our wish to penetrate into new areas and evangelise them. Opportunities to purchase buildings in such districts do arise, but our problem is to raise the necessary funds or meet the mortgages.

We have decided to launch this scheme in order to form a group of volunteer HELPS who will be willing to be called on at any time to give ONE POUND STERLING towards such a project. By this means it could be possible to purchase premises and establish new works across the country.

We undertake that such calls will only be made when a positive project is in hand and we will not call upon any person in this way more than twice in any one year.

Please join our HELPS by completing the attached slip, tear it off and post it to Headquarters.

By doing this you will make a positive and practical step to share in the development of our Elim work and the evangelising of our country. Thank you and God bless you.

Cut along this line

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ELIM PENTECOSTAL CHURCH
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I undertake to give £1 whenever called upon, provided that call does not exceed twice in any one year.

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THE ELIM EVANGEL

Vol. LII. No. 27 July 3rd, 1971 5p

A sermon preached at Keele University Christian Union

Making the most of time

(Ecclesiastes 3 : 1-12)

by David S. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, SILVERDALE

IT has been said that " Time waits for no man." It is like the River Thames—Old Father Time keeps rolling along! How often one hears the remark " Oh, I have not got time. If only there were eight days in a week and more than twenty-four hours in a day! "

From the moment we are born until the moment we die we are governed by time. In schools, colleges, universities, there are time-tables that have to be observed. When we commence work we have to clock in and clock out. We find businessmen trying to fulfil their contracts, editors trying to beat deadlines. In our churches we look more at the clock than at the preacher, complaining that the sermon was too long or that there was not enough time for worship. Buses, trains, aircraft, ships, all attempt to keep to schedules.

When we turn to the Bible we find that even Jesus Himself was governed by time. Paul says " When the fullness of the time was come, God sent forth His Son " (Galatians 4 : 4). He was born in the right place and at the right time. Throughout His life He had an hour to keep. He said " Mine hour is not yet come " and again, " I must work while it is day." On another occasion He said " I have come to do My Father's will." Finally, He told His disciples that " His hour had come " to suffer and die at Calvary. Jesus accomplished more in three and a half years than He did in the previous thirty years. But Calvary was not the end, for Jesus rose again, ascended, and is coming again.

TIME IS SHORT

Because His coming is near we should make the most of our time here. Jesus is coming soon ; time is short. Some may argue that preachers have been saying this for years ; remember that people stated for centuries that Jesus would be

born of a virgin (Genesis 3 : 15)—*and He was*. Noah preached for 120 years that there would be a flood—and it came. Jesus said that He would die and rise again—and He did. He says that He will come again (John 14 : 3)—and He will. The political, providential, moral and spiritual signs around us reveal that His coming draws near. Come to Christ! "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6 : 2). "It is time to seek the Lord" (Hosea 10 : 12).

CONSISTENT CHRISTIANS

Christians have a life to live, a work to do, a purpose to fulfil. You have time to serve the Lord; you can either make the most of it, or you can waste it. We need a correct balance in our spiritual lives and in our secular work. We must not waste time because of the urgency of the hour. Christians should be the most balanced and reasonable persons in life, because Christ dwells within.

As Christians we are in the minority, but one man with God is a majority. We live in a world of sin and permissiveness, where people have little time for God, His Word, His house, His people, a world of greed, hatred, war, strikes. Yet God has saved *you*, has put His hand upon you that He may use you, that you might live for His glory (Matthew 5 : 13, 14). It is time to awake (Romans 13 : 11). We must redeem the time because the days are evil. We must buy up our opportunities. Take every opportunity to pray, to read God's Word, to attend God's house, to witness to others, to help those in need, to wait upon God. Give time, talents, wealth to God.

We must do a hard day's work even when others feel like taking it easy. We must try at all times to keep the peace, to work alongside other employees though at times it is difficult. We must try to work well for our employers. We must be punctual. We must witness when the occasion arises in office, shop, or factory, or wherever it may be. "Render unto Caesar the things that are Caesar's" (compare Romans 13 : 17). Ephesians 6 gives a code of conduct for parents, children, employers, employees. Christians can enjoy life to the full if we are prepared to let God take complete control of our lives.

Those who do not know Christ can start living if they are willing to let God into their lives, to let Him come into their whole beings, to deal with sin, to yield to Him time, talents, education, will. Prove for yourself that God is alive, that He is real. Start really living now *while you have time*.

BOOK REVIEW

Illustrated Bible Studies, by F. E. Marsh. Published by Kregel Publications, c/o Mr. S. King, 7 Gensing Road, St. Leonards-on-Sea, Sussex. Price £2.13, postage and packing 11p extra.

A book of this kind has an obviously limited appeal. If slavishly followed it would prove a spiritual snare. However it could be used with considerable profit if two rules are observed. The outlines could be a basis of study providing food for thought, but not until such food has been digested. The more experienced preacher could draw upon his own knowledge of Scripture to fill out the thoughts outlined.

There are many excellent outlines and illustrations and, though some illustrations are obviously dated, no preacher could fail to benefit. I would consider the volume rather expensive, though assessment depends on individual ability to use this kind of material.

My verdict: sound and dependable if you can use it aright.

F. G. EVANS.

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

THE PROMISE GIVEN

I once was empty, hungry, thirsty in the desert,
And longed to taste of God's refreshing rain.
I searched around to find me an oasis,
But all my searching seemed to be in vain.

One day the Lord did help me find a refuge,
As looking in His Word He showed to me
In the book of Acts a wondrous promise given
To fill me with His heavenly energy.

At once I raised my heart in praise, thanksgiving,
That He was offering me such riches free.
I then did lift my face towards the heavens
And felt the latter rain poured out on me.

In me the Holy Spirit now is dwelling,
My cup doth overflow with lasting joy,
And now I'm living in the heights of grandeur
A more abundant life with Him to enjoy.

RUTH WINDSOR.

ELIM NEWS

EVESHAM **Pastor : J. R. Brown**

Here at Evesham we are praising God for answered prayer. A few Pentecostalists in the district have sought the Lord for a long time that an Elim Pentecostal Church would be established and He has answered in a wonderful way. In a part of the town where there is only an Anglican church and where all around are new housing estates, He has given us a place where we are having wonderful times in His presence and where we can invite the unsaved to hear the glorious gospel. Some have responded. Souls have been saved, sick ones have felt the Lord's healing touch and we are praying—and expecting—great things.

We do praise God for giving Pastor J. R. Brown the vision of our need. With his wife and son he has worked hard to establish the work. He has visited the homes and prayed with the people, leading some to the Lord in their own homes. So far we can only meet at the church, a hired hall in Workman Road, Hampton, Evesham, on Sundays ; during the week we have meetings for prayer and Bible study in various homes. God is blessing us here and we rejoice in all He is doing. We value your prayers for this outreach.

F. D. WALKER.

PAISLEY **Pastor : E. Garner**

What a joy it was to see the church absolutely filled for our Sunday school prize-giving service. We give God the glory that over the past twelve months new scholars have been brought into our Wellmeadow school from one of the town's housing schemes and a great many of their parents were present for the event. The children from both our Sunday schools, Wellmeadow and Hunterhill, provided excellent items and thrilled the congregation with their singing. Very soon all the congregation were heartily singing the old children's hymn, " I am so glad that Jesus loves me."

The Sunday school superintendents introduced the children's items and our pastor preached. The service concluded with the presentation of the prizes by Mrs. Garner.

The remarks from so many are an encouraging sign for future work among the children and their parents. To God be the glory !

E. GARNER.

LOWESTOFT **Pastor : J. Harrison**

Fine weather and ministry attracted good attendances to the four main services of our annual convention. Pastors T. Partington and J. McAvoy shared the ministry and our pastor convened the services.

From the opening service God blessed many as they listened to the ministry in word and song. Two lovely solos by Mrs. Betty Best were specially anointed.

An open-air service was conducted on the beach on Sunday afternoon when Pastors Harrison and Partington and Messrs. Halliday, Harboard and Bell told of their faith in Jesus Christ to many holiday-makers.

On Sunday evening the Crusaders sang two items before Pastor Partington ministered. An after-church rally followed, coffee being served just before Sunday Half-hour from the Elim Conference.

The Monday evening service was the climax to the weekend. Hearty singing, duets by Marion and Stella Godwin, an item by the Crusaders and challenging ministry all combined to make the weekend one to be remembered. Pastor J. C. N. Eaton, a former minister, closed the service with prayer.

J. HARRISON.

BATH **Pastor : D. O. Ward**

Our annual Whitsun convention was richly blessed by the visit of Pastors H. W. Greenway, J. R. Brown and G. L. W. Ladlow, the services being convened by our minister. What diversity of ministry there was, but the same Holy Spirit anointing rested on each. Mrs. B. Wall gave a wonderful testimony of healing. Musical ministry was given by Pastor and Mrs. D. O. Ward, Pastor and Mrs. H. W. Greenway, Mrs. K. Phillips and Miss Phillips, and Messrs. John Price and Brian Morrison (duets), and solos by Mrs. B. Wall and Mr. A. G. Polden. The musical items were enriched by the accompaniment of a newly acquired C3 Hammond organ, graciously provided in answer to prayer and the sacrificial giving of church members and friends, the organists being Mr. D. Thomas, Mrs. J. Barker and Miss J. Garraway.

F. C. SMITH.

BOURNEMOUTH, Springbourne

Pastor : J. Osman

The President's first itinerary during his year of office began very happily at Springbourne over the Whitsun weekend. The Saturday Presbytery Rally was well attended and well blessed. It was

good to see several of the churches who have recently been linked with us in the South of England Presbytery supporting the rally at such short notice. Two of the ministers of these churches, Pastors Maldwyn Jones (Eastleigh) and Robert Macdonald (Gosport), gave grand testimonies spiced with humour. Pam Osman and David Watkins contributed items in song and the Word was richly anointed as Pastor A. A. Biddle (President) ministered. Sunday was an excellent day, and to crown the weekend one young man made his decision for Christ. May the Lord similarly bless our President everywhere he goes!

J. OSMAN.

GRIMSBY **Pastor: R. Hodge**

Great blessing was experienced at our convention. Pastor H. Toft and Mr. J. Grisdale presented the Word of God clearly and plainly. On Monday over 125 sat down to tea in the afternoon and 200 adults and children filled the church in the evening. Every seat was occupied. The meetings were a great inspiration. Items in song and recitation were rendered, bringing great blessing in each meeting. Attendances at the Whit-Monday services have almost trebled over the last five years.

We thank God upon every remembrance of such times.

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

Our Whitsuntide convention was combined with our pastor's fifth anniversary. God greatly blessed us under the ministry of Pastor G. N. Backhouse. How wonderful it was to see six young converts from our St. Helens church indicating a desire to put the Lord first in their lives.

After the Saturday evening service we had a time of fellowship during which Pastor E. J. Thomas was presented with a music edition of *Redemption Hymnal* and his wife with a fruit bowl and a Bible from our girls' fellowship.

We thank God for the wonderful sense of His presence throughout the meetings and for Pastor and Mrs. Thomas's faithful service over the past five years.

D. CHAMBERS.

TORQUAY **Pastor: H. C. Quy**

The Whitsun convention meetings in this famous South Devon resort proved to be of great blessing. Pastors from Elim and Assemblies of God preached to a full church. Believers from a wide area joined us and were exhorted to be faithful in their service for God in these days of false teaching. Singing items by friends from Paignton, Plymouth and Newton Abbot added to the blessing. Our members united in providing refreshments. We thank God for the ministry of the Word in unity. To God be the praise and glory!

H. C. QUY.

BASILDON **Pastor: P. J. Hill**

Recent happenings in our church have given much source for encouragement and the obtaining of local interest.

A few weeks ago we opened a Sunday school in a school on a new estate where there are over 2,500 children between five and eleven years of age. In three or four weeks attendances have increased from a static and mundane thirty to almost 100 children and we have many other worthwhile contacts.

It is our desire and intention to face the mighty challenge of this vast and still-exploding new town, with all its many problems. Some of our young people have been going on to the streets of the town centre complex contacting teenagers with the gospel and on many occasions have found a ready response. One young man so felt his need of help that he quite voluntarily made a commitment to Christ in a shop-way. On Whit-Sunday a family of three young children, aged two months, three years and five, were brought on the Sunday evening for dedication during a very inspiring service. They are the children of Mr. and Mrs. D. Nutt, David John, Steven Paul, and Lesley Jane.

ROMSEY **Pastor: D. E. Edmonds**

"He that goeth forth . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126 : 6). This sums up the work in Romsey. After months of faithful sowing a harvest was reaped. After a recent Sunday evening service one man in his twenties surrendered his life to Christ. At the last monthly rally three young people were filled with the Holy Spirit through the ministry of Rev. David Mills, B.A., a Congregational Spirit-filled minister working with Jean Darnall. This was followed by a most successful Sunday school anniversary. The theme, "A Letter for You," described the work of the postman. The superintendent put in much work and made a life-size model of a postal van. The children were in top form and gave an excellent demonstration. They told that God hears and answers prayer. Pastor

D. E. Edmonds concluded with the same theme by opening a pile of cards and illustrating the gospel. It was all worth while to know that 106 parents and friends plus forty children who were crammed into the church and vestries were under the sound of the gospel. The Lord is faithful! We give Him all the praise.

KIRKINTILLOCH **Pastor: A. H. Cain**

Mrs. Margaret M. Ladlow ministered at our Sisterhood service when forty-three attended, a good number for Kirkintilloch. The service was blessed of God from the beginning. Several members took part and the newly formed Crusader timbrel band sang and played.

Mrs. Ladlow was dressed in Ghanaian costume and her message was mainly concerned with the work in Ghana. All were interested and moved by the evident conviction in her address.

Since the service our young people are eager to help the missionaries, and the Sisterhood have decided to contribute to the fine work of E.W.M.A.

A. H. CAIN.

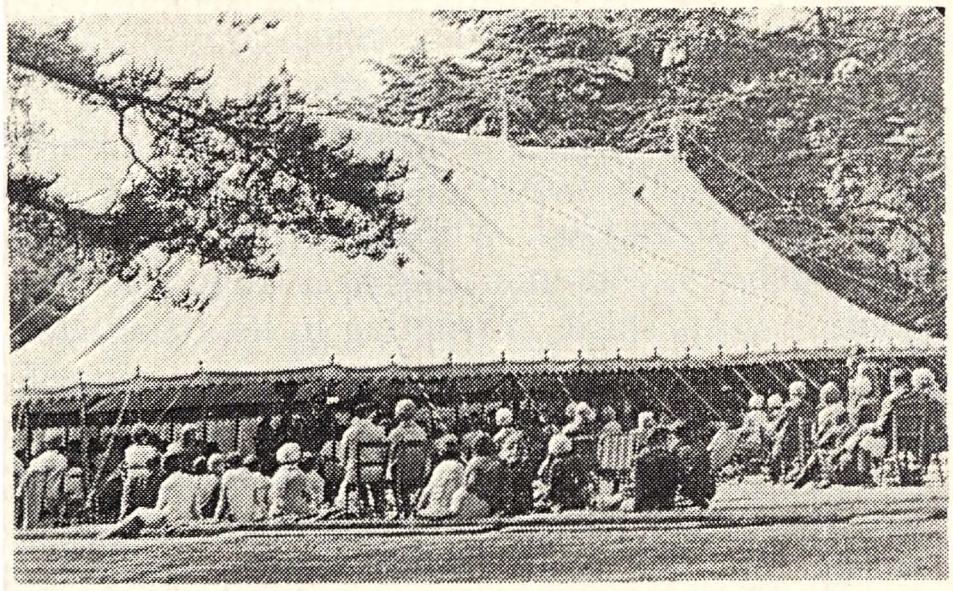
BURTON-ON-TRENT **Pastor: R. Morrell**

The service for the fifth anniversary of our pastor's ministry at Burton recently took place. Mr. Norman Walker, of Coventry, who was to have been the speaker, had been involved in a motor accident and was unable to be present. Pastor Paul Epton, of Cannock, kindly deputised and we had a very enjoyable evening. Our timbrel group played two pieces for us. Pastor Epton sang two solos and then spoke on Elisha's double portion of the Spirit, applying it to our needs today. During the evening the church treasurer presented the pastor with *The New Testament Commentary* from the church. The Crusader secretary then presented to Mrs. Morrell a suitably inscribed *Redemption Hymnal* from the Crusaders and Sisterhood.

We do thank God for His blessing and place on record our deep appreciation of the work put in by Pastor and Mrs. Morrell during this last five years.

F. W. SHIPLEY.

ELIM BIBLE COLLEGE OPEN DAY



THEY came by coach and car from Cheltenham, Eastbourne, Brighton, Birmingham, Derby, London, York, Wales. The day started dull and cold and remained so throughout. There were 650 in the marquee and another fifty around and about —a most encouraging response.

Students had worked consistently to put the finishing touches to the college and grounds. The marquee was sited in a meadow approached by a lane running alongside the main drive. It had only just "made it" for, as we took a final walk round before supper on the previous night, we discovered that a party of local lads had loosed the guy ropes, undone the wall ropes and levelled the chairs: two minutes more and the lot would have been on ground level!

The first guests arrived around midday and a steady stream followed until at 3 p.m. the marquee was packed and we moved off to the singing of "All over the world the Spirit is moving." Students participated in solo, choir and testimony throughout the afternoon. Ron Broderick (an ex-E.B.C. man) brought greetings from Lesotho, South Africa), and Rev. J. Landgren, a Lutheran minister from Sweden, led his adult school group in a couple of hymns. There were echoes of the Conference in the singing of "How great is our God." In the Scripture reading, even the bovine inhabitants participated! We moved forward to the concluding item in which the head student, William McCandless, introduced the graduates, who testified briefly. The local vicar, Rev. Trevor McCabe, concluded in prayer.

It was quite a task to provide tea for so many, but we did it. We rallied for the evening service to the strains of "He's alive." Further musical items and testimonies were followed by an apposite message by the guest preacher, Len Moules, International Secretary of W.E.C., on James 1 : 4 : "That ye may be perfect and entire . . . **fully stocked.**"

The day finished on a deep, practical note and the company dispersed to the singing of "How great Thou art."

G. WESLEY GILPIN.

Living upside down

by H. Burton-Haynes, PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

WHEN visiting a military hospital, the late Bishop Taylor Smith noticed an empty flower vase standing upside down on a table in the centre of the ward. Pointing to it he said, "Do you see that vase? It is upside down. In that position it can never serve the purpose for which it was made." Lifting the vase, he placed it the right way up on the table. "It is now converted," he pointed out, "and is ready to be used for the display of flowers. Your life is just like that flower vase until you are converted. Until you turn to God in repentance and faith, *you can never fulfil the high purpose for which God has created you.*"

Conversion is the initial step in the Christian life. "Except ye be converted," said the Lord Jesus Christ, "and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18 : 3). Conversion, as Bishop Taylor Smith's homely illustration portrays, means to turn right side up! The Bible speaks of the human race as being "untoward." Conversion is an act of the will. In response to God's call in the gospel we turn to Him in repentance and ask for His forgiveness. God responds to our turning to Him by regenerating us by His Holy Spirit. We are born again; we are His children, members of His family. Before conversion we are moving away from God and His purposes; after conversion we begin to move in the direction of His will.

The second great step in the Christian life is **consecration.** "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12 : 1). Being born again of God's Holy Spirit, we now have something to offer to God—our "bodies, a living sacrifice." The body may be regarded as the aggregate of our faculties, aptitudes, endowments, "all our being's ransomed powers." William Booth was very fond of saying "There came a day in my life when I said to God, 'Lord, Thou shalt have all there is of William Booth!' And from that moment God blessed me." Dr. Alexander Maclaren once said that the meaning of being a Christian is that "in response for the gift of a whole Christ I give my whole self to Him." God wants all there is of us that He may bless us and make us a blessing to others.

Consecration to God will result in separation from the world. "Be not conformed to this world," continues the apostle; Moffatt renders the phrase, "Instead of being moulded to this world." The materialistic world leaves its imprint upon the ungodly. The worldly Christian, the unconsecrated believer, is still being shaped by its opinions, ideals, fashions and choices. "The world" consists of persons, places, pursuits and pleasures from which God is left out or shut out. It comprises all those forces which seek to draw men away from God. Worldliness is downward in its tendencies, contaminating in its influence, antagonistic in its spirit, corrupting in its associations, and hateful in its opposition. We are compelled to be *in* the world, but we need not be *of* it. Our Saviour prayed thus for His disciples: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John 17 : 15). Are we nonconformists in a Scriptural sense? We may be dissenters, giving our allegiance to some particular religious body, but this does not necessarily make us nonconformists in the true sense of the word. Our separation from the spirit of the world, a spirit characterised by envy, jealously, pride, covetousness, backbiting, maliciousness and ingratitude, marks us as true nonconformists. This being true, there are nonconformists in both the Established Church and in the Free Churches!

Separation from the world must not be confused with isolation. The separation enjoined upon us by the apostle is not the isolation and seclusion of a monastery or convent. We do not

have to adopt the garb of a monk or nun and shut ourselves away from the world to live the separated life. Insulation, not isolation, is the correct interpretation of Paul's injunction. An electric light bulb shines and illuminates the darkness of the room because the wires attaching it to the power station are insulated, separated from the earth. The underground cables are in the midst of the earth, but because they are insulated they are separate from it. My friend lifts the telephone receiver and speaks to me : the instrument conveys his message because the various wires are insulated. Thus the Christian can be in the midst of the world, yet separate in mind and heart from its spirit and ways. Being spiritually insulated, he shines amid the moral darkness and is heard speaking God's message.

We must not imagine for one moment that such a life is unhappy and desolate. **The consecrated life is the happiest, the most radiant, and the only satisfying life on God's earth. It is set free from all earthly entanglements and forces which destroy its effectiveness and usefulness. This life is transfigured by the grace and glory of Christ, who is in absolute control of it. This is life abundant !**

Bibles for Gipsies

It is estimated that there are 12,000,000 gipsies in the world, speaking their own gipsy language in one or other dialect of the ninth-century Romanes language. Recently, after almost twenty years as a professional radio journalist, Derek Tipler left his job, bought a secondhand caravan, and joined a band of gipsy musicians. With his wife and two children he is now roaming with the gipsies through Europe so that he can be close to them while he translates the Bible into their language. He was born of gipsy parents and went to university in Wales. He has kept in close contact with the gipsies and has learned to read, write and speak several of the dialects of their Romanes language. He has also learned German, French, Italian, Ancient Hebrew and Greek. About a year ago he decided that someone should translate the Bible into the gipsy languages.

Tipler's first project is a translation of the entire New Testament from the original Greek into the Kalderash dialect of Romanes used by the Kalderash clan, one of the largest in the world with about 200,000 members in the U.S.A. alone. " From there I hope to translate the Scriptures into six other major gipsy languages, and I figure this will take me between twenty and thirty years," he said.

Mr. Tipler and his family have been with a band of eighty gipsies in southern Italy. The clan makes an annual circle from Yugoslavia to Italy, Austria, Germany, France and back to Yugoslavia. They are mostly musicians and have regular stops where they have engagements to play. Since there is no form of schooling for the children except teaching in language and folklore given by their parents, there is a further incentive to having the Bible translated into their own language.

Of the gipsy population in Europe and North America it is estimated that forty-five per cent are Roman Catholic, forty-five per cent are orthodox and the balance are Muslim.

UNITED BIBLE SOCIETIES.

BOOK REVIEW

Glorious Morn, by Samuel Gorman. Published by Prophetic Witness Publishing House. Price 30p, postage and packing 4p extra.

Many older readers will remember the product of the pen of Samuel Gorman some years ago on the vital subject of our Lord's Second Return. This latest title bearing his name contains much of the subject matter of his earlier thesis under the title *Two Phases or One*.

The author, in his typically lucid style of writing, states authoritatively his belief that the return of our Lord Jesus will be in two stages, the first stage to the air to meet His raptured saints separated by the great tribulation from the second stage to the earth at which the Lord Jesus will establish His kingdom. He also refutes convincingly the arguments of the opponents of this belief.

This book is well written and worthy of a wide readership. I have derived great pleasure and blessing from it and am certain that " all who read this book will be inspired to live and work for the coming again of the Lord Jesus on that ' Glorious Morn.' "

JOHN C. SMYTH.

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THE ELIM

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EDITORIAL

BIBLE comparisons are often startlingly challenging. Especially is this so in the writings of Paul when he contrasts the Old and New Testaments. The reception of some of his remarks must have been with no little shock, particularly on the part of Jews.

☆ ☆ ☆

Nowhere is this more clearly seen than in the placing side by side of the words "shadow" and "body" in Colossians 2 : 17. Every child has walked home from school playing hide and seek with his shadow. The old gas lamps introduced a generation to a kind of fairyland in this respect. They seemed to create pools of light and darkness rather than illuminate the general scene. The shadow seemed to creep up, accelerate, and then race past you. But it was all make-believe. Shadows, in a sense, are not there !

☆ ☆ ☆

But the interesting thing was that the old lamps specially threw shadows before you. You seemed to be chasing yourself, or at least a strange elongated and then suddenly foreshortened black replica of your outline. Your image seemed to dance angularly, almost like a series of darkened reflections from some magical distorting mirror in reverse !

☆ ☆ ☆

To think that the law with all its pomp and circumstance could be likened to such ephemeral images is startling. We should not be surprised, though, when we recall Paul's almost scathing comment on it when he called it **"the Jew's religion."** Christ and all He stood for, all He brought and all He was, was the body, substantial, real, living, throbbing, integrated, familiar yet never understood, always the same, but ever-changing.

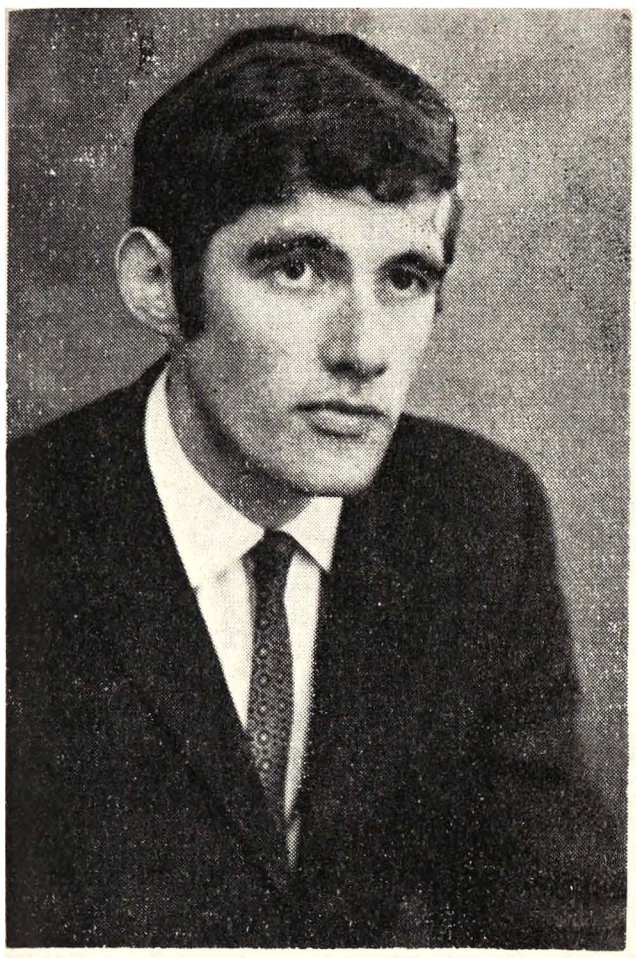
☆ ☆ ☆

When you run on to the next verse and realise that it is the unity of the Body of Christ, the Church, of which he speaks, the whole glorious picture takes on overtones of splendour. Add the assertion : "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," and you have a scene truly breath-taking in conception : many individuals of different times, multitudinous places, infinitely varied backgrounds, hundreds of languages unified into a Body !

☆ ☆ ☆

Yes, it is the unseen things which are real, eternal. Only what we see is shadow.

And shadows disappear . . .



Good buy? . . . *Good-bye!*

by John J. Glass

PASTOR OF ELIM PENTECOSTAL CHURCH,
LLANTRISANT

WITHIN two hours of buying and insuring my first car I had managed to park it *on* a petrol pump!

It was a terrible night and heavy rain was lashing down as I set off to speak at the Port Talbot Crusader meeting. Unfortunately, it was not only the journey that I broke when I decided to pull in at a petrol station on the way. " Is it in front of the pumps or behind that I have to park ? " I thought, as I swung the car off the road.

Regrettably, my indecision was not shared by the car because she carried straight on and this meant—a petrol pump! Taking full command of the situation I slammed my foot down on what I thought was the brake but it turned out to be the dip-switch (they don't stop cars going forward!). Passers-by now saw a dejected young man step out into the rain in order to assess the damage. He was trying hard to mutter something from Romans 8 : 28.

If you have finished laughing ask yourself whether or not you have done the very same thing. " Of course I have not " you immediately retort. " I would not do a silly thing like that." I am sure you would not when driving a car, *but what about in your Christian experience ?*

The Bible sets out clearly and colourfully positive guidelines as to what is right and what is wrong. Compromise means disaster. For me disaster was a petrol pump. For Christians the " middle road " means unfruitfulness, frustration, dissatisfaction, despair, whereas Jesus said " I am come that your joy may be *full.*"

Elijah's cry was " How long halt ye between two opinions ? " (1 Kings 18 : 21). My indecision meant a bent bumper and a new radiator. What is indecision costing you ? Are still *thinking* about working harder for the Lord ? Active Christians make a forward-looking movement a forward-moving movement.

How often do you use the dip-switch instead of the brake ? When the Holy Spirit reveals sin, the only attitude a Christian can have is repentance. Sin is sin and changing our focus and looking at it in a different light does not stop us reaping sin's ultimate reward. " There is a way which seemeth right unto a man, but the end thereof are the ways of death."

An excuse that some Christians make for their ineffectiveness is that they are " only human after all." I suppose I could blame the car for the accident after all, it had been for petrol a good many more times than I had. No, I cannot use this excuse because I am supposed to be in control of the car. Who is at the steering wheel in our lives ? Paul said to the Philippians : " Let this mind be in you which was also in Christ Jesus." The Psalmist says " The steps of a good man are ordered by the Lord." The same sound advice is offered by the Holy Spirit in Proverbs 3 : 6 : " In all thy ways acknowledge Him and He shall direct thy paths."

At 5 p.m. I had said my car was a good buy, at 7 p.m. I had almost said good-bye to my car. The best buy of all was bought on Calvary. Let this GOOD BUY mean GOOD-BYE to all the failures of the past and welcome in a new dawn of fruitfulness for God. Our accidents touch our wallets. Our sins touch God's heart !

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. Kingston

5. Remember the Sabbath day to keep it holy (Exodus 20 : 8-11)

THIS commandment links up with the three that precede it. There is one true God, of whom no image shall be made, who shall be reverently worshipped, so one day in seven shall be set aside as a day for the worship of God.

The command is to "**Remember** the Sabbath day to keep it holy"; the institution of the Sabbath therefore preceded the giving of the fourth commandment. God had blessed and sanctified the Sabbath after the creation work was done (Genesis 2 : 2, 3). Job seems to have had a weekly day of prayer for his family (Job 1 : 5).

The meaning of "Sabbath"

The Hebrew word means "cessation" or "rest." God rested after the six days of creation, so in keeping one day in seven as God's Day we honour Him as the Creator. He designed the day that man's body, mind and spirit might be refreshed. Many breakdowns in health are caused through the breaking of this commandment. Dr. Talmage said : "Our bodies are seven-day clocks and they need to be wound up. If they are not they run down into the grave. No man can continuously break the Sabbath and keep his physical and mental health." Jesus, though Lord of the Sabbath, "as His custom was, went into the synagogue on the Sabbath day" (Luke 4 : 16). This command has never been abrogated. The Sabbath belongs to God, not the pleasures of man.

How the Sabbath is to be observed

(1) **As a day of rest**

This would imply cessation from ordinary secular work. "Six days shalt thou labour and do all thy work ; but the seventh is the Sabbath of the Lord thy God" (Exodus 20 : 9, 10). It should therefore be a day of rest in that we should neither do any unnecessary work nor cause others to do it for us. Here is the first test to be applied to Sunday amusements, trading, travel and overtime.

Certain works of mercy and necessity may be done lawfully on the Sabbath. Christ approved works of necessity such as leading one's ox or ass to water (Luke 13 : 15). Police, hospital workers, nurses, farmers and many others have jobs which necessitate working on the Sabbath. Christ also approved works of mercy on this day and endorsed the rescue of an ox or ass from a pit (Luke 14 : 5). In case of accident or sickness one is often called upon to do things which otherwise would be breaking this command.

(2) **As a holy day**

Holy days are not to become holidays. This would answer those who plead for Sunday games and recreation as a means of rest. These may provide rest from ordinary employment, but they do not make it a holy day. Nowadays streams of traffic make their way to coast or country and Sunday becomes a day not of rest but of restlessness. The rhythm of labour and rest is the natural need of man's nature, which Christians should safeguard.

The Sabbath should be a day for worship when Christians, as a family, come together to thank God for His goodness and to hear more of His Word. It should be a day of joy for "this is the day which the Lord hath made ; we will rejoice and be glad in it" (Psalm 118 : 24). It was made for man (Mark 2 : 27).

(3) **As a day of service**

God has given us six days ; we rob Him if we deny Him the seventh. Sunday should be a day when Christians go out of their way to help others in need. It is a day for teaching the children in Sunday school, for visiting the sick and lonely, for opening one's home to the members of one's own family or of Christ's family. But having visitors to the home should not prevent

the attendance at God's house for worship, as so often happens.

Why the change from Saturday to Sunday ?

Some insist that the seventh day is the only day that has Divine approval though it should be remembered that " Sabbath " means " rest " or " cessation " and does not carry the idea of seventh. The Hebrew Sabbath was rooted in remembrance of the time when Israel was delivered from Egyptian slavery (Deuteronomy 5 : 15), whereas the Christian Sunday recalls the greater deliverance " from the powers of darkness " (Colossians 1 : 13). The reason for the change from the seventh to the first day of the week as the Christian's day of rest was because it was on the first day that Jesus rose from the dead (Mark 16 : 1, 2). It commemorates the new creation rather than the old. It signifies, in a public manner, the Christian's faith in the resurrection of the living Christ.

The early disciples of Jesus kept the first day for worship and communion (Acts 20 : 7 ; 1 Corinthians 16 : 2). It is evidence of the great effect Christ's resurrection had upon those Hebrew Christians to persuade them to change the day of worship from Saturday to Sunday. God set His seal on the first day of the week by baptising the waiting disciples in the upper room on this day instead of on the seventh (Leviticus 23 : 15, 16 ; Acts 2 : 1).

Why keep one day especially ?

Some Christians argue that every day of the week should be the Lord's Day, quoting " one man esteemeth one day above another : another esteemeth every day alike " (Romans 14 : 5, 6). Certainly to Christians every day should be a Sabbath in that we have ceased from our own works and rest in the Lord who saves us, but the effect of the argument would be that the Lord's Day would become like any other day of the week.

God has given us six days for ourselves, time enough to attend to all our own needs and pleasures. He requires one day to be given to Him. In refusing Him this day we rob God and by using it for ourselves we commit sacrilege. He has " blessed the Sabbath and hallowed it." He blesses us in the observance of it and reveals Himself to the worshipping heart.



PRAYER and PRAISE

by F. H. Coleman

THE following testimony was sent by Rev. W. J. Hilliard and is used here by his kind permission.

" Rev. F. H. Coleman's column is called ' Prayer and praise.' I looked at the two words that comprise the title and felt I should write this testimony. Brief and wholly inadequate as it is, it is given with praise to God and heartfelt thanks to his praying people. Lying in a hospital bed was a strange experience for me. I cannot forget one night when the floods and the noise of many waters that David wrote about came against my soul with their destroying power. The words ' the Lord reigneth ' that begin the psalm were my only hope and refuge against the power of the Enemy. In weakness I praised the Lord's name. The peace that came to the troubled waters of the sea of Galilee was no greater than the peace that came to my troubled, exhausted soul. In the operation that followed the skill and care of the doctors and others will never be forgotten. Although not aware of it at the time, in my illness I was borne up and carried over deep waters by the prevailing prayers of God's dear children.

" Prayer was made for Peter and others and it brought triumph in their lives. It was gloriously effective in the weak state of my body. Ask, seek, knock—prayer was answered, health was restored and the door to further service was thrown wide open. To God be the glory !

" Prayer and praises go in pairs,
They have praises who have prayers."

We are so glad that Pastor Hilliard has come through this terrible ordeal and we trust that God will bless him more and more in the ministry.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for : Debbie, aged five and a half, who lives in Cheshire. All things are possible. (A.M., Cardiff).

"Christ in you"

Colossians 1 : 27

by Susan Le Page

ELIM PENTECOSTAL CHURCH, MERRIOTT, SOMERSET

"CHRIST in you"—could there possibly be any more glorious hope than this for the sinner saved by God's mercy, that he should be indwelt by the living Son of God ? Can any words afford greater comfort than these ? This One who dwells in you today is the only Son of God, who was before this world was formed ; the God/Man, who walked this earth, healing the sick, raising the dead ; the One who beheld Satan fall, in whose name demons are powerless ; the Saviour who died on Calvary's cross and who rose from the dead ; the Victor before whom every knee shall one day bow. This wonderful Jesus is living in you ! It must be the greatest miracle of all that sinners, aliens from the commonwealth of Israel, without hope in this world (Ephesians 2 : 12), should now have Jesus Christ, God the Son dwelling in us. If we could grasp the fullness of this wonderful truth, if only we lived our lives in its light, how much more brightly would we shine for God ! This nation is perverse and far from God. What impact is our witness making in the prevailing darkness (Philippians 2 : 13-16) ?

Some Christians, ordinary people doing ordinary jobs, radiate the love of Christ. Their conversation is not full of moans and groans or of self, but from full hearts they speak of God's goodness. The secret is their close walk, their unbroken fellowship with God. If this seems impossible for you in this present day, remember that *Christ is in you*. Turn your heart towards Him ; He is there to commune with you. Moses' face shone when he came down from the mountain for he had been in touch with God. Keep in constant touch with the One who dwells in you and more of His beauty will shine out through these vessels of clay.

This sin-stricken world needs revival. We look at the early Church and wonder why we lack the same power. *Do we permit the Holy Spirit to rule us completely ?* Christ is in us as individuals. He most certainly is in the Body, the Church. We should surely see all the gifts and the fruit of the Spirit being manifested in that Body. Are you seeking God for the baptism in His Holy Spirit ? Are you earnestly desiring that God will manifest some gift of the Spirit through you for the edification of the Church ?

With Jesus in our lives the blessed fruit of the Spirit should be abundantly evident. Do we truly love our brothers in Christ ? Do we really love the lost sinner as Jesus did ? Jesus sacrificed His all on Calvary for the sinner ; *what sacrifices have we made to bring someone to Jesus* ? Do we rejoice in the Lord daily ? Do we continually praise Him for His great goodness ? Do we grumble over little setbacks and allow discontent to dim our light ? Does the peace of God reign in our hearts ? Even when in trouble or distress do we rest secure in the knowledge that we are in our heavenly Father's hand ? What beautiful lives we would live if only we would let the Fruit grow !

Christ is living in us ; why then do we so often fall short of the mark ? Christ will never force His will on us ; we must submit to Him. Paul knew what it was consciously to submit his will to God each day. He said "*I die daily.*" Because of this he also said "For me *to live* is Christ." This should be the testimony of every child of God. Do we act as Christ would have us or do we follow our own wills ? Even Jesus when on earth had to submit His will to the Father's. He prayed "If it be possible let this cup pass from Me," but the victory for all mankind was gained when He said "Nevertheless Thy will, not mine."

There should be no pleasure more attractive to us than fellowship in our Father's house. On Sunday mornings when you lie in bed instead of coming to the Lord's table are you pleasing Christ ? When you sit at home instead of coming to pray for lost men and women is this where Christ wants you to be ? The Son of the living God dwells in

us ; surely the very least we can do is to consider Him before we do a thing or go somewhere.

Jesus uses a beautiful illustration to describe the relationship of the Church with Himself. He speaks of the Church as His Bride. Think of the love between an earthly 'groom and his bride. Think of the preparations made for marriage, the provision the 'groom makes for his bride. The love of Christ far surpasses any earthly love. The heavenly Bridegroom has purchased His Bride from the slave-market of sin *with His own blood.* How does our love for Christ compare ? When a bride marries she commits herself to her 'groom for life, through good and bad times. She will work with him in harmony. She will follow him even though it means leaving loved ones far behind. *Do we love Jesus like this ?*

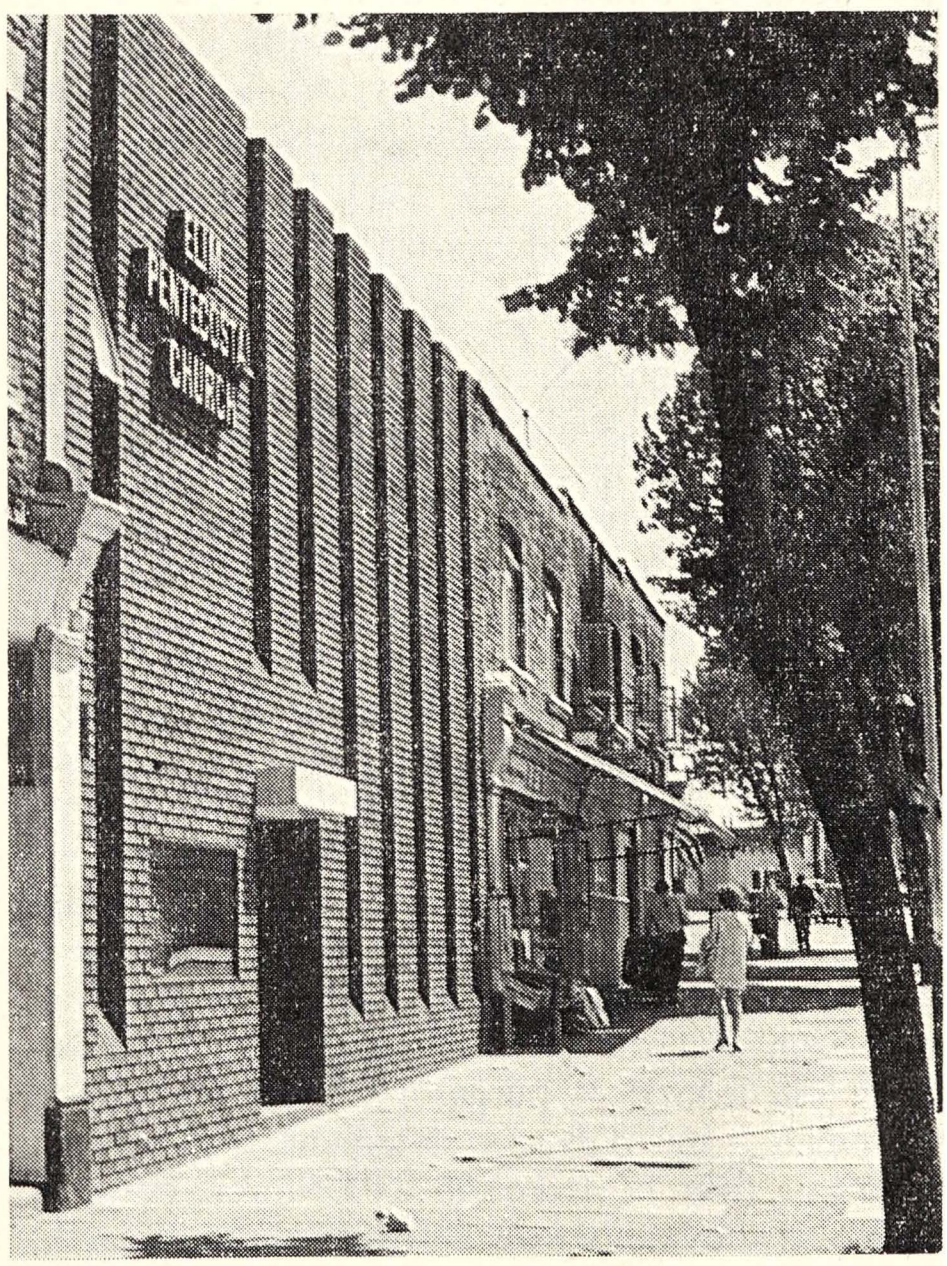
Christ is in us now to give us the power to shine for Him. Our glorious hope is that in eternity we shall be like Him. There can be no higher aspiration than this. Hold on to it. Make it a living reality in your own life.

ANOTHER SLANT

by Ken Smith

MY latest assignment among doctors, barristers, architects and the like was for the travel industry. I showed various posters, finding out which had the most appeal. Bahamas, South Sea Islands, South Africa and Jamaica were certainly out of our financial consideration though the prospects were pleasant enough ! One person, a stunt man for the film industry, has travelled the world. I gave a tract with each interview and a word of witness in each home. I felt that I had reached with the Gospel some who rarely, if ever, are touched by the Evangelical message. My convictions caused me to decline a survey in Liverpool for a tobacco concern ; one must not compromise one's stand on this issue.

I am positively staggered at the affluence that some have attained in this country, so often regarded as bankrupt. Five cars in a stable garage and multi-bathrooms are not uncommon, yet underlying it all one can detect a sense of " Is it worth it all ? " Material wealth and possessions do not bring soul satisfaction and mine is the privilege of bringing the message that does. One surveyor's wife kindly offered the services of her husband and his team of artists to raise funds for our assembly. I thankfully declined and smiled at the prospect of being Master of Ceremonies at such a production ! One person was convinced that people went to church merely to create the right social image, and knowing the district one understood her opinion. I assured her that Elim people had spiritual convictions rather than social conventions. Many people among the professional classes are disillusioned by the image of the Church, which to them is either Anglican or Roman Catholic. Nonconformist churches are very non-U in that social stream, and as for Pentecostalists—who are they ? Yet such people have souls to save. May the tracts and the word of witness lead them to the Lord.



Elim Pentecostal Church, Northfield Avenue, West Ealing, London, the subject of a commendation in Group A for rebuilding in the 1970 Civic Trust Awards.



From T. H. Stevenson

FROM time to time I have been contacted concerning the Elim Pentecostal Church by students of Worcester Training College when they have been working on theses. When preaching in Barking, London, a few weeks ago I learned of a young lady student whose study project concerns the religious life of that borough, with the Methodist, the Roman Catholic and the Elim Pentecostal churches as the particular groups to be studied.

Elim is of interest to many students and others in our country today and I found a recent experience most interesting. I sat in with a class of students and their tutor at a two-hour session to help them in their united study of the Elim Pentecostal Church. I was glad to be there, as I soon realised that their chosen text book is not one I would recommend for reliability of historical or doctrinal facts. The students were working on Bryan Wilson's *Sects and Society*, which in the case of Elim leads up to 1954. My presence was chiefly to help in the development of Elim in subsequent years, but I became their mentor in presenting a fuller picture of Elim events than is contained in *Sects and Society*, a book I read when it was first published ten years ago. Wilson's great mistake was that almost his complete source of information about Elim was outside Elim and not an impartial viewpoint. The students were frequently putting lines across their previous notes or adding further notes. On one doctrinal point I could well excuse the student who proposed that *Sects and Society* seemed to give the impression that the Elim Pentecostal Church believed " in a kind of purgatory." Her impression was created by Wilson's statement that we believed in a form of detention for believers between death and the coming of Christ to reign on earth. This gave me opportunity to speak of Paul's words : " Absent from the body, and to be present with the Lord " (2 Corinthians 5 : 8). That is security, but certainly not detention.

I think my visit was timely and I trust profitable to the students. I took with me a copy of the new magazine *World Pentecost* and, pointing out that Elim was but a very small part of the vast Pentecostal movement, I found myself a salesman, the tutor, Dr. Dunn, becoming a subscriber to this new, interesting magazine.

Elim Missionary Society

Missionary offerings from our junior departments for the period ending May 1971

	£		£
Ashbourne	12.50	Eldad	7.13
Barking	15.84	Hayes	5.24
Beeston	1.95	Hove	3.33
Birmingham:		Hull (Mason Street)	4.00
Erdington	10.00	Ilford	3.00
Erdington Girls' Guild	11.55	Ingatestone	9.58
Graham Street ...	2.00	Knottingley	1.06
Kingstanding ...	6.13	Leyton	2.83
Selly Oak	13.96	Lincoln	0.34
Weoley Castle ...	20.00	Llanelli	4.80
Woodcock Hill ...	5.00	Malton	1.28
Blackburn	12.70	Mansfield	10.00
Braintree	10.02	Mountain Ash	3.25
Brecon	7.77	Newtownards	8.50
Brighton	20.22	Rayleigh	5.00
Burton-on-Trent ...	24.72	Reading	2.00
Caerphilly	30.00	Rochester	6.50
Carshalton	8.00	Romford	15.45
Chelmsford	12.25	Sheffield	80.71
Clapham	10.60	Silverdale	6.84
Clydebank	3.30	Southampton	4.20
Delancey	10.00	Sowerby Bridge ...	1.00
Dowlais	5.45	Tithe Farm	10.00
Driffield	3.88	Vazon	3.50
East Ham	4.00	Woolwich	8.08
Eastleigh	1.00	Worcester	16.77
Edinburgh	2.72	Yarmouth	1.00
		York	8.25

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH, E.M.S. Secretary.

MARGARET M. LADLOW (*continued*)

I have not yet attained,
But still my eyes
Look upward till I shall have gained
The far-off prize.

Oh, never to the goal
My feet have gone,
And yet my eager stumbling soul
Shall always follow on !

FAY INCHFAWN.



Margaret M. Ladlow's page

A good report

THE academic year usually ends during June or July and scholars and students alike work and hope for a good report. Whether it is carried reverently home in the long buff envelope or comes through the letter-box it is a source of heart-burning, perhaps of apprehension and often of pride and satisfaction. In Hebrews 11 I read that faith was the operative force which enabled the men of God to obtain a good report of, or divine testimony to, their diligence and devotion in serving God. Today, though circumstances differ, the same rule of faith and practice is essential if we desire a good report.

Entirely unsolicited, I was given a wonderful report of the faith and work of an eighteen-year-old Salvation Army lassie. Converted at the age of nine she encountered strong opposition from her parents. Her father particularly was angered by the daughter's attendance at the local Salvation Army hall. He is an atheist and absolutely unreasonable. He punished the girl and gave her a beating when she persisted in going to Sunday school.

When she left school and found a job she began to save towards the purchase of a Salvation Army uniform. Again there was trouble and her pocket money was cut so that she had barely enough to purchase essential clothing. Nothing daunted, she economised and gladly made do with secondhand garments. One happy day she was able proudly to wear the coveted uniform. Then the officer of the local corps became ill. My heroine of faith, by now accepted as a prospective candidate for training as an officer, took over the full responsibility of running the corps.

She cleans the hall, leads the Sunday school, takes the services, visits the public-houses, and joyfully gives all her free time, talent and money in the service of the Lord. Her enraged father has made things so unpleasant that she has been compelled to leave home and lodge with a cousin. Nevertheless, undaunted, her energy is unflagging and she is standing true to God. What a splendid report of a first class scholar in God's school.

It is praiseworthy to excel in academic subjects, to gain distinctions in literature, chemistry, history and geography and to obtain satisfactory marks in practical subjects, but these are not enough. We must strive to reach high marks in the subjects which count in our spiritual progress. In God's school, lessons in faith, patience, holiness, courage, prayerfulness and perseverance must be learned. The practical side of our spiritual education must not be forgotten either. Jesus the great Teacher said " Let your light so shine before men that they may see your good works and glorify your Father which is in heaven " (Matthew 5 : 16).

Many of us remember the glow of pleasure we experienced when our parents commended us for obtaining a good report. On returning to school or college and being promoted by our teacher we knew it was because of the good report we had gained and our pride was understandable. **Committed Christians have a sincere desire to win Divine approval.** Academically we may be lacking and our achievements may be undistinguished in the field of education, but in the far greater scope of God's projects we can and must strive to win a good report.

THE RUNNER

I have not won the race,
Ah, no ! Not yet.
I have not reached the blessed place
Whereon my hopes are set.

I have not once laid hold
Of all I may ;
Great treasure that was never told
I shall possess some day.

(*continued opposite*)

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ITINERARIES

Miss F. Grossen:

July 5, Lane End; 6, High Wycombe; 7, Leyton; 8 Romford; 9, Woolwich; 11, Dagenham; 12, Chesham; 13, Letchworth; 14, Watford; 15, Stevenage; 18, Islington (a.m.), Ilford (p.m.); 20, Hayes; 21, Finchley; 22, Reading; 24, Rochester; 25, Harlow (a.m.), Palmers Green (p.m.); 27, Ealing; 28, Kensington; 29, Barking; 31, East Ham.

Miss Maisie Hopper:

July 7, Camborne; 8, Penzance; 9, Newquay; 10, 11, Falmouth; 12, Plymouth; 13, 14, 15, Torbay; 16, 17, 18, Exeter.

J. H. MacInnes:

July 24, Hove; 25, Portsmouth; 27, Eastbourne.

BIRTH

HOLDER. On June 11th, to Frank and Ruth (née Williams), of Elim Pentecostal Church, Salisbury, God's precious gift of a daughter, Anna Ruth.

WITH CHRIST

MARSHALL. On June 13th, after illness patiently borne, Mrs. Alice Marshall, a beloved grandmother, mother of Mr. and Mrs. L. Greening, was called home, aged 76 years. A faithful member of Elim Pentecostal Church, Burton-on-Trent. Officiating minister at funeral: R. Morrell.

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D.2403

COMING EVENTS

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service every Wednesday at 7.45.

CLAPHAM. July 10, 11. Elim Pentecostal Church, Clapham Crescent. Visit of John MacInnes, missionary to Guyana. Presbytery Missionary Rally: Saturday at 7.30. Sunday at 11 and 6.30.

EDINBURGH. July 5-18. Elim Pentecostal Church, Henderson Terrace. Evangelistic crusade led by a Swedish Christian youth team of thirty young people on fire for God. Preachers include Swedish party, R. Kingstone and B. J. Hayes. Tuesdays, Wednesdays and Thursdays at 7.30. Saturdays at 7. Sundays at 6.30 and 8. No meetings on Fridays or Monday, 12th.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8. During July services conducted by L. C. Quest.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. From July 4 to August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park).

SOUTHEND-ON-SEA. July 3, 4. Elim Pentecostal Church, Windermere Road. Farewell meetings of Pastor and Mrs. J. A. Wright marking their retirement and the conclusion of twenty-one years' ministry at Southend. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe.

STAFFORD. July 19. Covenant Hall, St. Patrick's Street. Visit of John MacInnes (Guyana). At 7.30.

ST. HELENS. July 3, 4. Elim Pentecostal Church, Duke Street. Baptismal Service in Boundary Road Baptist Church, off Duke Street. Preacher: S. Beresford. Saturday at 7.30. Mrs. Eileen Glass. Sunday at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WATFORD. July 3-11. Elim Pentecostal Church, Hillrise Avenue. Summer Bible Crusade. Preacher: Joseph Smith. Convener: Robin Rees. Saturday at 7. Sunday at 11.15 and 6.30. Tuesday, Wednesday and Thursday at 7.45. Sunday (11th) at 11.15, 6.30 and 8.15. July 10. West London Presbytery Rally at St. Albans Road Methodist Church (two minutes from Watford Junction). Preacher: Joseph Smith. Items from various churches in this new presbytery.

EAST LONDON PRESBYTERY

SERVICE OF DEDICATION

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Preacher :

T. W. WALKER (Vice-President)

Chairman : **F. H. COLEMAN**

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Christian unions in schools and unions affiliated to the Inter Schools' Christian Fellowship are entitled to the Schools' scheme of World Wide Films, whereby feature films and documentaries are made available, free of charge, during the summer months. The showings must be limited to schools only and not open to the general public. Full details of the schools' scheme can be obtained from World Wide Films, 27 Camden Road, London, N.W.1.

Billy Graham Kentucky crusade sets record

The largest percentage of inquirers ever recorded by young people in any of Billy Graham's American crusades was achieved at Lexington, Kentucky. The crusade was held in the University of Kentucky coliseum and stadium and overflow crowds attended every meeting. When Billy Graham stood to speak on the Sunday afternoon he stated that there were more people in the overflow football stadium than assembled in the indoor coliseum.

The majority of those attending the crusade were students, faculty and staff from area colleges and universities. Pastors all through the city were enthusiastic in their support of the crusade.

Bibles to Czechoslovakia—record delivery

A consignment of 70,000 Czech Bibles produced by the Continental European Production Fund of the United Bible Societies for Czechoslovakia, as a gift from the U.B.S., was delivered to Prague and after going through customs was distributed during the following week to the headquarters of eleven non-Roman Catholic denominations. The churches are in turn distributing the Bibles to members of their congregations. UNITED BIBLE SOCIETIES.

YOUTH PAGE

Elim Youth Movement

"So run——

(1 Corinthians 9 : 24)

——that ye may obtain"

by A. R. T. Whittall
PASTOR OF ELIM PENTECOSTAL CHURCH,
ARMAGH, NORTHERN IRELAND

Among many types used in the Word of God to illustrate the life of a Christian, the foot race is the most challenging to the teenager.

ENTRY

THIS represents *conversion*. All races have their entries and entrants : so with the Christian race. Christ is the door of entry. If you have not entered via the Door you are not yet in the Christian race. In a cross-country race children often pretend to be in the race by joining in while the entrants are passing by, but as suddenly as they join in they drop out. *They were not really in the race ; they were not entrants*. You cannot be in the Christian race unless you have received Christ as Lord and Saviour.

STRIPPING

This represents separation (Hebrews 12 : 12). Following entry comes preparation, the stripping. Scripture has in mind the ancient games. Those racing wore the minimum of clothes, so that no weight stopped them from obtaining the prize. We cannot run to obtain the prize if we allow the weight of sins and besetting habits to remain in our lives. Get your priorities right. Strip off all that would weigh you down *at the beginning of the race ;* do not leave it until you have been running for a while, for it will be harder to be rid of them then. You may grow accustomed to carrying them and consider separation from worldly weights unnecessary.

THE COURSE

Every race has its course : so with the Christian race. The Forerunner—Christ—has completed the course and has made a way for us. Forerunners cleared the course of obstacles and declared it open for the runners. Christ has done this for us ; the way is cleared to the gate of heaven. The course represents progress in the Christian experience. We have been given the ability to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Paul had been running for approximately thirty years when he made this statement ; now the goal was coming into view (Philippians 3 : 14). There was no runing off at a tangent, no throwing in the towel when the way seemed difficult for this veteran of the cross. He now had the tape in sight. He was running more strongly than ever. He had the prize in view.

THE GOAL

This represents the prize : the crown of righteousness. There is an adage which says "Well begun is half done." In a sense this is true in the Christian race, for if we start rightly we shall more surely end rightly. It is not necessarily those who begin the race who are the prize winners, but those who are still in at the end. Should you live for another fifty years or so, do you intend to be still running for Christ ? The aged Paul said to the younger Timothy : " I have fought a good fight, I have finished the course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day " (2 Timothy 4 : 7, 8). There was no uncertainty about this runner ! *" So run that ye may obtain."*

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D.2367

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, July 5th Deuteronomy 30 : 1-20

" In thy heart " (v. 14).

The judgment of God on His people's disobedience is not revengeful, but remedial. God demands singleness of mind, heart and purpose from His people. Verses 12-14 must be one of the passages to which the Lord Jesus referred when He said " Moses wrote of me." Paul quotes it in essence in Romans 10 : 6-8, where the contrast is between the righteousness of Christ, which is by faith, and that under the law, which was by works.

Sin had so estranged the human heart from the Word of God that the phrase " in thy heart " (v. 14) only has meaning when righteousness is attained through the grace of God and faith in Jesus Christ.

Tuesday, July 6th Deuteronomy 31 : 1-13

" An hundred and twenty years old this day " (v. 2).

If this was the last birthday of Moses what a day he made of it ! He could have been despondent that his heart's desire had not been realised (v. 2), but he encouraged the people (vv. 3-6), then he encouraged Joshua. However daunting the task, Joshua was given all that he needed when Moses said " Thou **must** go with this people into the land . . . and thou **shalt** cause them to inherit it " (v. 7). Moses made that day a happy day. It must be the same for all who rely on the promises of verse 8.

Wednesday, July 7th Deuteronomy 32 : 1-14

" Ascribe ye greatness unto our God " (v. 31).

Here is Moses' swan song. Exodus 15 sets forth his song at the commencement of their journeyings. The first was on the banks of the Red Sea, this was sung on the banks of Jordan. Both are songs of ultimate triumph. The songs of the Church are songs of triumph. There may be times when we feel that we are singing the Red Sea song with the unseen and unknown all ahead, but we shall surely sing the Jordan song when we see the land that is very far off. The day is coming when we shall sing the song of Moses and of the Lamb. Hallelujah !

Thursday, July 8th Deuteronomy 33 : 1-12

" Moses the man of God " (v. 1).

Compare Joshua 14 : 6 and Psalm 90, " A prayer of Moses the man of God." The title was used continually of those who were God's special servants. Stephen spoke of Moses as a prophet mighty in word and in deed. His teaching was unequalled and was coupled with a unique degree of miracle working. Some prophets were mighty in word, but not in deed, others the opposite. Moses was able to say " A prophet shall the Lord thy God raise up unto thee, **like unto me.**" This double power was found in no other prophet until our Lord Jesus Christ came. However weak we may feel in word and deed, 2 Timothy 3 : 16, 17 calls the child of God " **a man of God.**"

Friday, July 9th Deuteronomy 33 : 13-29

" The eternal God is thy refuge, and underneath are the everlasting arms " (v. 27).

The previous verse tells us that God is above us ; undoubtedly He is **around** us, for He is our refuge. He is **below** us, for underneath are the everlasting arms and He is **before** us : " He shall thrust out the enemy from before thee." The everlasting God, who neither faints nor grows weary (Isaiah 40 : 28), is the One in whom the Psalmist rested when he declared " Though he fall he shall not be utterly cast down : for the Lord upholdeth him with His hand " (Psalm 37 : 24).

Saturday, July 10th Deuteronomy 34 : 1-12

" The Lord shewed him " (v. 1).

The eye of Moses was not dim (v. 8), but though a wide panorama is seen from mountain tops, it seems that Moses saw much more than is possible with the keenest sight : " I have caused thee to see it " (v. 4).

The Lord " buried him " (v. 6). Mystery surrounds the death and burial of Moses as Jude verse 9 states. Moses surely had his heart's desire gratified when he appeared with Elijah on the Mount of Transfiguration (Luke 9 : 30-32).

Sunday, July 11th Romans 1 : 1-7

" Called to be saints " (v. 7).

This glorious Epistle was written about twenty-five years after the death and resurrection of our Saviour. Some of the readers may have been among the visitors from Rome (Acts 2 : 10). Written from Corinth, seemingly from the house of " Gaius mine host " (16 : 23), dictated by Paul, written by Tertius (16 : 22), it could have been carried by Phoebe (16 : 1, 2). How grandly it opens, bond slave yet apostle, under authority yet receiving authority. Cherish the same spirit of service in our calling ; called of Jesus Christ (v. 6), called to be saints (v. 7). Augustine said : " We were not called because holy, but holy because called."

UNPROFITABLE MATERIALISM

(Mark 8 : 36, 37)



by F. Lavender PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

BY " materialism " I mean an exclusive interest in material prosperity, looking on " things " as if they are supremely important, living and behaving as though life is going on for ever. The Lord Jesus took the extreme case of one achieving final success by becoming master of the world and declared that if a man lost his soul to win the world all would be worthless. The materialist will ask, why. I will give five reasons.

First is the plain fact that materialism does not satisfy. A person fulfils his ambition, but does not find real satisfaction—having " arrived " he wants yet more. This is why so many " successful " men remain discontented and unhappy.

Second, material prosperity cannot last. It can be ended by a slump or by industrial unrest, or it may " wind down " because of ill-health ; it will certainly be brought to an abrupt halt by death. Death is no respecter of persons ; it takes no account of wealth and will come to the managing director and the office boy, to the wise man and the fool. So how can materialism be finally profitable ?

Third, materialism ignores the fact that the soul is eternal, a far deeper reason for its failure. The body dies and corrupts, but the soul lives on. For a little while the body is the house occupied by the person who looks out of the eyes, speaks through the mouth, listens with the ears, makes an impact on other persons, then the person leaves the body for another sphere and folk say : " He is dead ! " But if the soul, the real person, lives on when the body dies, this compels us to see the folly of materialism : an eternal soul cannot be satisfied by temporary " things," only by eternal realities.

Fourth, materialism is unprofitable because the eternal soul must appear before God. The Bible tells us that it is appointed to men to die once and then to be brought to judgment ; so it is folly to live as though God does not exist. If the soul must stand before God then this is the most important reality ; material possessions will be of no account on that day. The most urgent need is to have peace with God—yet death is a terror to so many folk because they do not have this peace.

Finally, materialism cannot take away sin. It is the consciousness of " being wrong " which stops people having peace of mind ; as the Bible says : " Your sins have separated between you and God." All the wealth of the universe cannot take away sin, but God's Book says that the blood of the Lord Jesus Christ can cleanse away all sin and that God has made possible peace between man and Himself by the blood that Jesus shed on the cross. **If you put your confidence in " things " it will lead to disaster, but if you put your trust in the Lord Jesus you will have eternal life. When heaven and earth pass away, when you go to meet God, your peace with Him will remain unbroken for you will see Him as your Father, not as your Judge.**

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THE ELIM EVANGEL

Vol. LII. No. 28 July 10th, 1971 5p



From the President's pen

The secret place

IT was my pleasure, in more ways than one, to be able to attend the open day at Elim Bible College, Capel, Surrey. Thank you Pastor and Mrs. Gilpin and all concerned for a great day including that marvellous tea laid on for us. I am sure that the crowd of more than 600 will not forget that noisy cow which lifted up its trumpet voice just when Sheila Statter read "The voice said, Cry." I wonder, however, how many heard at the same time the lilting melody of the cuckoo as she sang her sweeter, lovelier, softer song? I cannot help but think that the cuckoo's song was drowned for most of the people by the noise the cow made outside the marquee and the inevitable mirth aroused inside the marquee.

I recall reading the story of a man who brought a friend of his, a Red Indian, straight from his reserve in America to Britain. One day he took him for a walk along Oxford Street, London. The man was startled by the continuous roar of the traffic. Suddenly he gripped his friend's arm and with smiling face said: "I can hear a cricket!" (I mean the insect type, not the ball and bat type!) The friend replied incredulously: "You surely cannot hear an insect with all this noise around you?" *But he had heard, for he went to a crack in the paving slabs and there it was.* That Indian's ear was trained to pick up

the sound of the cricket far more acutely than his city friend.

It is true to say that very often the still small voice of the Lord is not heard because of the overpowering noises of the daily life. We need to train our ears to be able to hear His voice when all around is bustle and noise. How can we get a trained ear? The secret is in the word "trained." The most essential qualification in any form of training is **discipline.** The door of the secret place is opened only by the key of discipline. We must train ourselves to maintain our private devotions —that time when it is just *the Lord and I.* All else is shut out, for the key of discipline not only opens doors *but locks them behind us as well.* I must discipline myself so that I am "shut in with Thee, far, far above the restless world that wars below." There and there alone His voice will come as sweet music to my soul. John heard Him in the crisis hour say, "Fear not." Moses heard Him in his wilderness hour say, "I will send thee." Abram heard Him in his hour of restlessness say, "Get thee out of thy country." Joshua heard Him in his hour of challenge say, "Be strong, for the Lord thy God is with thee." The list is endless and this must needs be **for the Lord has something to say to us all.**

"Oh, give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word,
Like Him to answer at Thy call,
And to obey Thee first of all."

A. A. BIDDLE.

Book review

Interlinear Hebrew - English Old Testament (Genesis-Exodus), by George Ricker Berry. Published by Kregel Publications, per Bible and Book Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex. Price £4, postage and packing 20p extra.

HERE is a book for the serious student of the Hebrew text of Genesis and Exodus. It will be of value both to the qualified Hebrew scholar and to those many people who, fascinated by the formation and usage of Hebrew words, are delighted to discover their literal meaning in the context of particular portions of Scripture.

There is benefit in the carefully spaced Hebrew words with their English counterparts placed underneath, since one of the off-putting things about the study of the Hebrew text is the close proximity of the small print in which most Hebrew Bibles are printed.

G. W. GILPIN.

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

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 94 LOVE

The word "love" is used thirty-three times in 1 John. See how many you can find in five minutes.

ANSWERS

Thirty-three times: 1 John 2:5, 15 (three); 3:1, 11, 14, 16, 17, 18, 23; 4:7 (two), 8, 9, 10, 11, 12 (two), 16 (three), 17, 18 (three), 19, 20 (two), 21; 5:2 (two), 3.

A one-man effort

A friend of the Bible in the community of Sanford, Maine, has taken on the project of supplying a copy of *Good News for Modern Man* to each householder in the community. He secures the name and address from the telephone book and sends a complimentary copy of the New Testament with a letter advising that he will send additional copies to friends and relatives if the individual will make the request and supply the names and addresses. **He has already distributed 200 copies of the New Testament and is now also using imprimatur editions for Roman Catholics.**

UNITED BIBLE SOCIETIES.

Trust in the Lord

Proverbs 3 : 5

Trust in the Lord with all your heart ;
Trust not your finite mind.
Have faith in Him who is mighty in power,
Faithful, and wise, and kind.

Then shall your pathway shine with hope,
Your anxious fears will cease ;
Then shall His grace through times of trial
Keep you in perfect peace.

F. D. WALKER.

Church reports

NORWICH **Pastor : L. Reeves**

"Certainly one of the best conventions ever held in Norwich," was the general comment at the end of a wonderful four-day spiritual feast. The Stuart Hall was packed to capacity on the Saturday as the Motherwell choir and timbrel band sang and played in joyous liberty. In the church on the Sunday evening chairs had to be put down the aisle to get the people in as we listened to the Spirit-filled, inspiring messages of Pastor P. S. Brewster.

Our greatest joy was to see seven souls find Christ as their Saviour ; among them was a Russian boy of seventeen who has escaped from that Communistic régime—and the next night what a thrill it was to see his dear mother weeping her way to Calvary ! Although she knows very little English, enough was known for the Holy Spirit to convict her of sin and lead her to the Saviour.

We were grateful to God to receive over £500 in gifts and offerings over the period.

In our last bulletin we expressed alarm that whole streets were being razed to the ground, causing devastation in the numbers in the Sunday school. We are grateful for EVANGEL readers' prayers, as the Sunday school has almost doubled, thanks to the untiring efforts of the superintendent, Mr. Yuill, and his band of devoted workers.

L. REEVES.

INGATESTONE **Pastor : P. K. G. Rose**

Pastor A. Greaves, a retired Elim minister who accepted the invitation of the Field Superintendent to take charge of the work here, spent sixteen happy months with us. He preached at his farewell services on Whit-Sunday. Gifts of appreciation were presented to him by the church secretary on behalf of the church and by Miss L. Day on behalf of the Crusaders.

Pastor P. K. G. Rose, of Minehead, Somerset, was inducted to the pastorate recently. Pastor D. W. Anthony convened the meeting and the preacher was Pastor A. P. Thomas. Friends from Chelmsford and from the surrounding district filled the church. The church secretary welcomed the pastor and his wife and family and Pastor Rose replied. Refreshments and a time of fellowship followed the meeting.

F. REYNOLDS.

SWADLINCOTE

The fifth Sunday school anniversary at the Elim Pentecostal Church was held on Sunday. Large congregations were present at both afternoon and evening services, when the preacher was Mr. D. Edwards, of Hatton. The children assisted Mr. Edwards in his addresses—both of which emphasised the love of God. The evening address was based on the story of the prodigal son and was very much appreciated.

Bridget Lea read the lesson in the afternoon and Stephen Lockley read the evening lesson. A recitation was given by Kathleen Lockley, Patricia King, Julie Pickering, Mark Seibold and Ruth King. The soloists in "I am a little child" were Lorraine Dennis, Jacqueline Cotton, Stephen Lockley, Ruth King, Kim Woods, and Mark and Carl Seibold. All the children's hymns were greatly appreciated, so much so that the preacher asked the congregation to applaud their efforts.

Accompanying the items was Miss Elizabeth Boam, of Newhall. The children were conducted by Mr. C. R. Ford. Mr. G. Garland, the Sunday school superintendent, thanked the conductor, pianist, children, choir members and parents for their help and interest. *Burton Daily Mail.*

NORTHAMPTON **Pastor : J. M. Cuthbert**

The guest speaker at our fourth anniversary convention was G. Jeffreys Williamson, Principal of Kenley Bible College. The Saturday evening meeting was a presbytery rally and many from Pentecostal churches in the region joined with us. There was a wonderful atmosphere of unity and it was easy to praise the Lord. Our church choir ministered with blessing and various pastors from presbytery churches took part, including the superintendent, J. W. Newman, and the secretary, D. C. Lewis. Our pastor was presented with a gift from the fellowship and also from the Crusaders. Mr. Williamson thrilled the crowded meeting with his God-blessed ministry. The Sunday, too, was a wonderful day as we worshipped the Lord and felt again the benefit of our visitor's powerful preaching.

In the week before our convention we had the joy of seeing thirteen new members welcomed into the fellowship. We praise the Lord for all He is doing for us.

RALPH DAWKINS.

NEWCASTLE-UPON-TYNE

Pastor : D. G. Woodfield

A recent Thursday evening saw another successful monthly home meeting, one of a series

commenced several months ago to cater for the young married or engaged couples and older young people of our assembly.

Held in the homes of the married couples in turn, the hosts provide refreshments and choose the topic for discussion for the evening. Excellent fellowship has been enjoyed and the meeting is now being used to introduce outsiders and restore back-sliders to Christian fellowship, but most important, to our Lord Jesus Christ. Our last two meetings have had attendances of twenty-two and eighteen people respectively.

We pray that future months will see our numbers increasing and these contacts brought into our church activities.

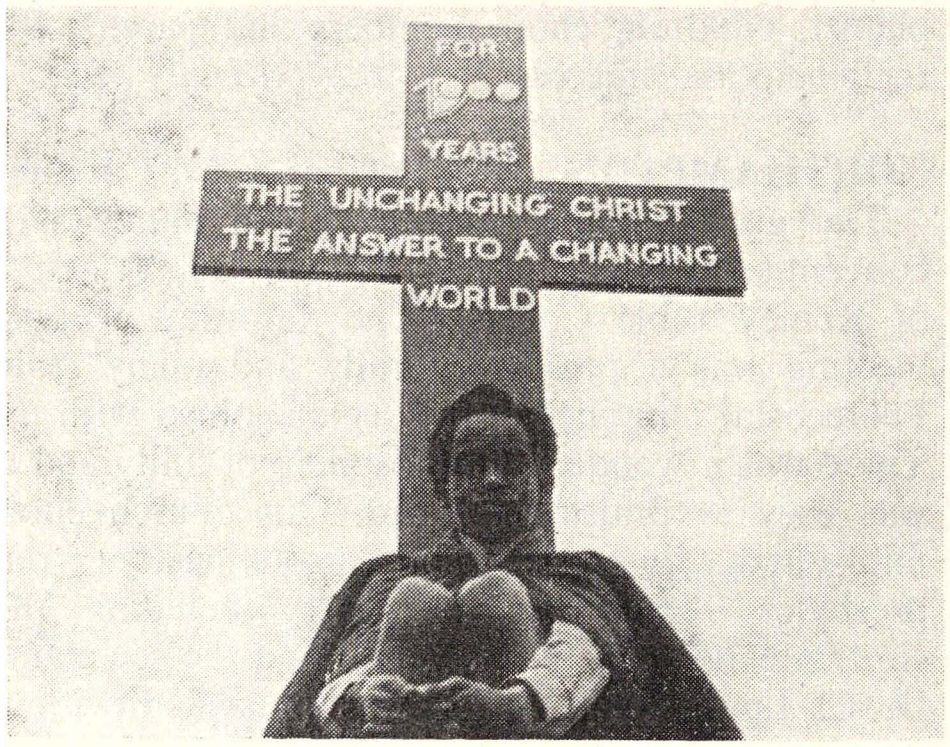
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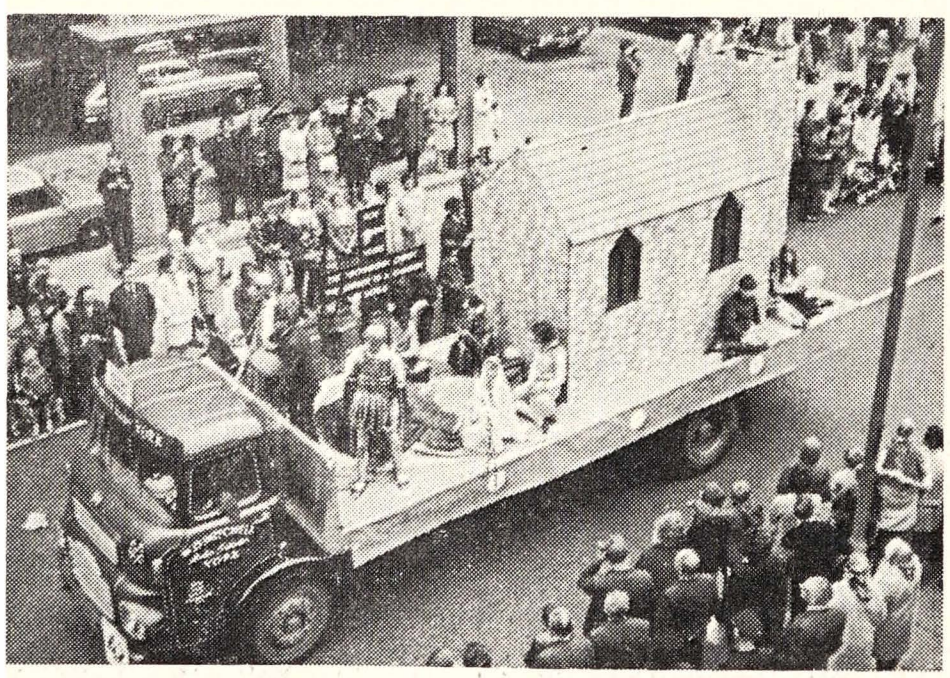
YORK **Pastor: A. Brooks**

During the Lord Mayor of York's parade, held in connection with the city's 1900th anniversary, a parade which toured the city consisted of approximately sixty floats. Our church's contribution was in the form of a church entitled " The unchanging Christ." The large model church was built by a team of church workers under the guidance of Mr. A. Lawrence.

By taking advantage of the opportunity to be represented in the parade the church did a wise, profitable thing, for they were able to witness to the thousands of people who on a cold but fine day lined the main streets of our city.

Report and pictures by Charles Bean.





BOGNOR REGIS **Pastor: P. T. Niblett**

" On the confession of your faith I baptise you in the name of the Father, and of the Son, and of the Holy Ghost." With these words it was our happy privilege to witness Pastor P. T. Niblett baptise four young ladies and one man. The baptistry of the local Baptist Church was loaned to us for this memorable service. Christians of various denominations and non-Christians all expressed how impressed they were with the deep sincerity of the candidates as they testified of their love for the Lord. The blessing made a great impact on our meetings the following day. Each one present resolved to do more for God.

MARGARET WATKINS.

M.W.E. Plans

Speakers at the 1971 Filey meetings will include Rev. G. B. Duncan, Layne Adams, John Bird and Dr. A. Skevington Wood, who will devote part of his ministry to fellow ministers. Mrs. Muriel Shepherd and some of the London Emmanuel Choir members will sing. The film festival will cover four categories, including missionary films. It is planned to publish an annual directory of Christian films. More space and facilities will be available for missionary societies and over thirty societies are expected to participate. " Teen-time " will be revived this year.

M.W.E. are being approached for crusades. They are sponsoring a wide selection of holidays at home and abroad. The movement has plans for outreach in Europe on both sides of the Iron Curtain. Some 500 young people stood in dedication at a missionary meeting at Filey last year and this was attributed in part to the attendance at the morning prayer meetings of about 1,000 each morning.

Mr. John Fear has recently been appointed Director of Administration.

Report by H. PALLISER.

Points for Preachers

By J. ALEX WRIGHT

PASTOR OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

WHO IS THIS SON OF MAN ?

(John 12 : 34)

1. HE IS LORD OF THE CHURCH (Matthew 16 : 13-18 ; 1 Corinthians 3 : 11).
2. HE IS THE WORLD'S EMANCIPATOR (Mark 10 : 45).
3. HE IS THE SHEPHERD OF ALL THE LOST ONES (Luke 19 : 10).
4. HE IS THE UNIVERSAL PARDONER (Mark 2 : 10).
5. HE IS THE LORD OF THE UNIVERSE (Acts 7 : 56).
6. HE IS THE ONE WHO WILL RETURN IN POWER AND GREAT GLORY (Matthew 24 : 27-30).
7. HE IS THE JUDGE OF ALL MANKIND (Matthew 25 : 31, 32).

A POEM

WHAT THEN ?

When the choir has sung its last anthem and the preacher has made his last prayer,
When the people have heard their last sermon and the sound has died on the air,
When the Bible lies closed on the pulpit and the pews are all empty of men.
And each one stands facing his record—and the great Book is opened—WHAT THEN ?

When the actors have played their last drama and the comic has made his last fun,
When the tele has flashed its last picture and the bill-board displayed its last run ;
When the crowds seeking pleasure have vanished, out in the darkness again—
When the trumpet of ages is sounded, and we stand up before Him—WHAT THEN ?

A QUOTATION

AUGUSTINE—TRULY CATHOLIC

" I take a whole Christ for my Saviour, I take a whole Bible for my staff, I take a whole Church for my fellowship, and I take the whole world for my parish."

AN INCIDENT

A LOST OPPORTUNITY

Mahatma Ghandi told how once he seriously considered being a Christian. He had been reading the New Testament and Christian literature and a Christian family with whom he was lodging in South Africa persuaded him to go with them to church. " At their suggestion I attended the Wesleyan Church every Sunday. But the church did not make a favourable impression upon me. The services and the sermons seemed to be uninspiring. The congregation did not strike me as being particularly reverent or religious, but rather worldly-minded people going to church either for recreation or in conformity to custom. Here at times I would involuntarily doze. I was, at first, rather ashamed of myself, but I found that some of my neighbours were in no better case, and this lightened my shame. I could not go on like this, so I gave up going to church."

What might have been the story of India had that great man, years ago, been brought face to face with the claims of Jesus Christ, and found in Him his own personal Saviour ?

Book review

Insight into Spiritualism, by John McNicol. Published by Prophetic Witness Publishing House. Price 10p, postage and packing 3p extra.

This result of a six-week investigation into spiritualism discusses its origin and growth, and topics such as mediums, healings and psychic art. Well-chosen examples are quoted, together with selections from the report of the 1937 Church of England Committee on Spiritualism.

The conviction, though unsupported, that a person " who is ' with Christ ' cannot be contacted by means of spirit communication " will reassure many.

The appeal of spiritualism is clearly shown, but its dangers are not sufficiently emphasised. Its connection with the demon world should have been more clearly demonstrated. We must stress in our message to men in a problem-fraught world that the way to spiritual communion and God lies not with the medium but with the Mediator.

P. N. MACINNES.

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

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. Kingston

6. Honour thy father and thy mother (Exodus 20 : 12)

THE fifth commandment deals with home and family, how boys and girls ought to behave towards their parents. If the home training of children is right then they are most likely to obey the rest of the laws of God. Contrariwise, if children are not taught to be obedient and respectful at home they are not likely to have respect for others outside the home. *The tree grows the way the twig is bent.*

The privilege of parenthood

Parenthood is one of the most sacred of human responsibilities. Parents are the gift of God, His instruments in bringing the gift of life. God is the source of all life ; parents are God's means by which He imparts life, the human channels through whom Divine life creates. Thus to the child the parent is God's representative. In the mysterious law of life the link between the child and God is the parent. Real fatherhood is derived from God. Thus " the command to honour father and mother is to honour those who by the function they fulfil dimly represent the relationship of God to His creatures " (H. G. G. Herklots).

The duty of parents

For children to honour their parents, parents must be worthy of honour. The command is reflexive. Paul emphasises parental responsibility when he writes : " Ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord " (Ephesians 6 :4). The overbearing or possessive parent can undermine the child's confidence. " Parents are trustees of their children, yet so many think of themselves as owners " (*A Children's Officer,* quoted by Herklots). The over-indulgent parent who denies his child nothing only raises a self-centred adult who demands all.

Parental goodness must be genuine ; unreality will soon be detected. Precept must be followed by example. In some homes children learn to lie and deceive because their parents do the same. Never let your child find out later that you prevaricated when he asked difficult questions such as " Where did I come from ? " To answer glibly will only engender doubt of your truthfulness and give him his first lesson in the sin of lying.

A report on juvenile delinquency shows that part of the cause is adult delinquency—homes where there is no love or respect, broken homes through divorce, or the bad example of one or both parents. Christian homes are the great need of today. Earlier civilisations have decayed through a breakdown in family life.

Above all, parents should show their children love, even love enough to say " no " and if necessary to punish disobedience. Mary, like many a firstborn, resented the new baby as a rival. "Once, after she had dumped Margaret's food on the floor to get attention, I spanked her. She didn't whimper. But when I caught her expression—smiling—I began to weep." " Oh, Mummy," she cried, throwing her arms round me, " you do love me ! " (Dr. Isabel Stevenson in *Reader's Digest,* December 1970). The exercise of discipline proved to Mary that her mother cared enough to want her to do what was right.

The duty of children

Children should honour their parents. The word "honour" is literally to "load with honour." No word could be more happily chosen. We are to load them with our love, reverence and obedience.

Children should respect their parents. The command does not say " Respect them only when you are a child." Many, when they reach adulthood, act as if they had no parents, neglect them, often cutting themselves off completely from any contact with the old home. One of the tragedies of the present day is a purposeless old age. Old people need to feel respected. This is more likely to be evoked when they perform some useful function, contributing in some way to the community.

Neither does the command say "Honour them when they are right." Parents, like everyone else, are liable to make mistakes. If mistakes absolved children from love and respect for their parents there would be no filial piety at all, for all have failed in some way or other. As our parents have loved us in spite of our waywardness, so should we return that love in spite of any mistakes they may have made in our upbringing.

Children should obey their parents. Jesus did; He was subject to His mother and to Joseph (Luke 2 : 51). In His last moments on the cross He thought of His mother's need of care and provided a home for her. In contrast today many neglected, unwanted parents are sent off to old people's homes to die in despair and loneliness. An Italian stated some years ago : "Because we love our children so much they love us and give us respect. Every morning they greet us with a curtsy or a handshake. Never, never, would we part from our old parents as you do in England. Always, the family remains intact" (*Daily Telegraph*, July 16th, 1954).

The time will come when it will be no longer possible to honour our parents. The strongest will die : what remorse there will be if the parents have been neglected. It is said that Dr. Johnson, of dictionary fame, was once asked by his father, a bookseller, to sell books from a stall in Uttoxeter market. Young Johnson was a dandy and thought it beneath his dignity, so he refused. Years passed, but his refusal haunted him. Fifty years after he stood in that same market-place, hatless in the rain, trying to atone for his failure to obey his father.

The promise appended

Paul calls this "the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth" (Ephesians 6 : 2, 3). This has a national meaning. That nation whose home life is pure and loving will remain strong. It is said that one Spartan was worth ten other Greeks on the battlefield because Spartan boys were trained in parental obedience.

It is an individual promise too. An old admiral once stated that of all the midshipmen who had served him he had never known one to fail who wrote his weekly letter to his parents. God's blessing always follows obedience to His commands.

THE FIELD SUPERINTENDENT'S NOTES

"ALL THINGS NEW"

New applicants. Eight young men recently completed their training at Elim Bible College and have all applied for appointments in our ministry. We trust that God will bless their future service.

☆ ☆ ☆

New babies. The homes of the following ministers have been blessed in this way : K. J. Cave (Whitehaven), B. G. Edwards (Derby), M. J. Frith (Christchurch, New Zealand), B. R. J. Garrard (High Wycombe), D. Kilpatrick (Markethill), R. Hughes (Pontypridd) and D. L. Mills (Ghana).

☆ ☆ ☆

New brides. Three of our ministers, J. Bristow (Bridgend), F. W. Newey and G. J. Feasey (Stratford-on-Avon) have married recently. We offer to them our best wishes for future days.

☆ ☆ ☆

New churches. The President opened the new church at Crawley, Sussex, the Secretary-General laid the foundation stone at Stockport, building is already under way at Aldershot, Colchester and Melbourne Street, Belfast, and plans are before the appropriate authorities in certain other towns. We thank God for these developments and commend the labour and initiative of those concerned.

☆ ☆ ☆

New pastorates. Some ministers have accepted changes of appointment : W. R. Cheeseman to Bermondsey, E. Garner to Paisley, K. J. Marriott to Knottingley, G. N. Miller to Dewsbury, J. G. Patterson to Palmers Green, I. S. Rickard to Camborne, and P. K. G. Rose to Ingatestone. May they be worthy shepherds to their flocks.

☆ ☆ ☆

New territory. Pastor Alexander B. Tee and party are seeking, through their pioneer campaign, to re-establish the Elim witness in Sunderland. Pray that they will see many won for Christ.

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New venues. The 1971 Twenty-town Crusades will include Aldershot, Alloa, Banbury, Beccles, Brecon, Darlington, Dewsbury, Erdington, Evesham, Hadleigh, Hadley, Islington, Knottingley, Lytham, Paignton, Penzance, Preston Park, Ryde, Swindon and Weymouth. Fuller details will appear later.

R. B. CHAPMAN.

THE ELIM
EVANGEL

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EDITORIAL

WHILE recognising that we are called to do everything that lies within our power to protest and to proclaim, to denounce evil and to promote good, to speak and write against wrong and for right, we want to make a plea for a recognition that our fight is essentially a spiritual one first.

We bemoan our apparent ineffectiveness as we count heads. There seem to be vastly more behind worldly propaganda than behind Christian publicity. Evil appears to have most of the money, influence and power. All the world knows that far more stay away from church than go. Religion is not news in Great Britain except when things go wrong ; apart from Roman Catholic and ecumenical references the news media hardly mention it.

We could certainly paint a black picture **from the human angle**—and this is very much the ordinary chap's viewpoint. Popularity, public acclaim, control or at least influence of the mass media—these rate highly in most people's thoughts, or perhaps impressions would be better, as little thought seems to be given to religion by the man in the street.

But wait a moment ! We believe that there are some indications of a turn of the tide. A recent Sunday's services came to the knowledge of your editor **and there had been one or more decisions at every one of six places.** Reports of people receiving the baptism in the Holy Spirit seem to be on the increase. Pentecost is spreading across the borders of recognised Pentecostal movements. The Humanists are concerned lest their forthright propaganda reacts against them and the so-called silent majority becomes vocal. Thirty thousand people, it is estimated, recently marched through Birmingham to protest against aspects of the abortion legislation and its manifestations.

In any case the weapons of our warfare are not carnal. Church history would surely prove that times of hardship have so often caused Christians to turn more dedicatedly to their Lord in real intercession and witness. If we are awake to the dangers we are on the way to victory.

The trouble over the last decade seems to have been that we have not been really alert. The indifference brought by affluence has infected even the Church. Perhaps with unemployment raising its distressing ugly head again, and national and world problems not only being but actually being **seen** to be humanly insuperable, the Church in Britain will now do what it always should do.

Our need is God. Our weapons are mighty. Satan is a defeated foe. Our God is able. He is more than sufficient for these things.

Elim Missionary Society feature

A working lunch



by A. D. BULL

ELIM MISSIONARY, TANZANIA

JOSEPH and I are in the Land-Rover, holding a conference as we travel between out-stations. I have one hand on the wheel, the other holds a piece of cake. Out of the corner of my mouth I ask, "Why did you burn that tooth?" One of the four Masai women behind me explains: "In our tribe the front lower tooth is always removed and tied around the neck to keep away evil. But now we are Christians and have finished with all that."

We are looking for Chales, a Masai warrior. He has done one term at Bible school. Admitted as an exception (he had no education), the strain on both sides was considerable. To Chales the discipline was most irksome. The principal expressed it thus: "They found much of the Devil in him, but I will take him again because he is a Masai."

The news came in that Chales was accused of cattle theft. The enemy of souls rejoiced as our hearts sank, but we continued to pray for him. The police went to the cattle boma expecting a fight. Was it by chance that Joseph passed the stationary vehicle and saw Chales sitting there reading his Bible? "May I speak to him?" he asked. "Is he really a Christian? Do you know him personally?" asked the police. Joseph explained, "I baptised him myself." "Kumbe! Here is a great wonder—a Christian Masai warrior!" said the police. News filtered out from the prison that Chales was witnessing to the other prisoners, Bible in hand. After a month he was found to be innocent and released.

I drop my cake as we swing off the road into the bush. I need both hands on the wheel as I pick my way through stumps and trees. A tree blocks the track. "Who felled that?" I ask. "The honey people, to bring down the beehive," the women reply. I cannot get around the tree so Joseph and the women continue on foot. I take up my piece of cake and my thoughts go back to my earlier visits to this, the Udoe country. The Wadoe, at one time man-eaters, are now largely Moslem. "Who are you?" they asked. "Perhaps he is Bwana Mumiani, the blood collector," they said. This fearsome creature is always a stranger with African assistants. "He says he is a teacher of religion, a Protestant, whatever that is," they said. The men approached me in numbers. One man to whom I tried to talk left the vicinity at top speed. The women watched from afar. I had my doubts about them. Mzee Kabua (an Mdoe) had graphically described how to cook a man, going into full details regarding the tastier portions of the human body. He looked at me and said "I never tasted a European." Did I detect a lingering regret?

Joseph returns and my thoughts revert to the present. "The warriors say that Chales has gone to Msolwa," he said. We leave Udoe country for the next out-station. While talking to the leader there I finish my lunch.

Chales is back at school again. The Principal says that he is much better this term.

David and the Giant

David, just a youthful lad, went to fight alone,
No sword or shield, nor armour wore, he took a sling and stone.
The giant laughed so scornfully, and stood in all his might,
"Am I a dog that you should bring those stones with which to fight?"
But David knew that he would win, for God was on his side,
With confidence he drew the sling; oh yes, the giant died,
The giant lay defeated, the boy the victory won.
His God would never let him down, for David was His son.

RUTH WINDSOR.

A welcome article by the General Secretary of As.

Confident C

by Alfred F. Missen

Converted at a very early age, Alfred Missen came into contact with the Pentecostal blessing during the campaign of Stephen Jeffreys in Doncaster in 1928, but it was his own personal baptism in the Holy Spirit some years later that proved to be the turning point in his experience.

He entered the Hampstead Bible School in 1937 and after a short time employed in evangelistic work entered pastoral ministry.

At the 1955 General Conference of Assemblies of God he was elected to the newly constituted National Youth Council and served as its secretary until 1963, when he was elected General Secretary of the Fellowship, which office he still holds.

In addition to his administrative duties, he lectures at Kenley Bible College, contributes to Redemption Tidings *and other magazines and engages in weekend ministry in the various churches of the Fellowship.*

THE Christian of today faces a hostile world. Not only has society, to a large extent, rejected the Christian faith, it has also rejected the Christian way of life. The barriers are down and the floodtides of evil are unleashed. If the only answer lay in defending a code of morality or in protecting an established pattern of living, there would be just cause for alarm and despondency. A greater answer, however, lies right at the heart of the Christian message. **That answer is Christ!**

It is no new thing for the Christian to be up against it. It is difficult indeed to imagine anyone more beset with difficulties than the apostle Paul. Beaten, stoned, shipwrecked, maligned and bitterly opposed, at times seemingly thwarted, he nevertheless cheerfully and triumphantly declared, "I can do all things through Christ which strengtheneth me."

God wants you to achieve happiness in life. He wants you to live life not only to the maximum of your capabilities but also to the full extent of His enabling. It is never God's will that His children should feel inferior or inadequate. God wants you to feel not only that life is worth while, but also that YOU are worth while in Christ.

We have many problems to face, but all the time our biggest problem is ourselves. Self-assertion, self-esteem, self-pity, these manifestations of the old self-life plague the human heart. How refreshing to read of a man who had found the proper place for the "I," who could boldly and yet modestly say "I can . . . through Christ." A Christian can be assured yet humble, confident yet consecrated.

God had a great respect for human personality. He created man in His own image and in the new birth He is engaged in restoring that image. It is not God's purpose to crush and crucify us but to break the powers that bind us so that the true "I" can live in Him. There is a place in Christ for wholesome self-respect.

God has a purpose for your life. He has an interest in you. There is no need for you to spend your time wishing you were someone else. The folk you admire have their problems too! Perhaps the difference between them and you is that they are facing up to theirs. You must not spend your time devaluing yourself. In doing so, you are not only insulting yourself, you are insulting the God who made you, the Lord who redeemed you, the One who loves you. Even now as you read, God can whisper His assurance to your heart. Will you believe Him?

You may have been having a good look at your trials lately. Have you been allowing them to get you down? Paul did not let his mind dwell on obstacles and difficulties. He did not even consider the possibility of failure. He humbly said, "I can . . . through Christ."

Twelve men went to spy out Canaan. Ten of them brought back a bad report. They looked at their enemies and said, "They are stronger than we." They looked at God's good land and said, "It is a land that eateth up the inhabitants thereof." They looked at themselves and said, "We were in our own sight as grasshoppers." *As they considered themselves to be, so they were.* It was

tians



not long before they perished. Two men brought back a minority report. " Let us go up at once," they said, " and possess the land, for we are well able to overcome it." God honoured those two men. Out of all the multitude that left Egypt they were the only two who entered Canaan. On which side are you ?

Paul, who saw Christ at work, strengthening and enabling, saw also himself at work, ever more actively engaged in the work of God. He did not see himself just enjoying and receiving ; he saw himself doing more and more, doing ALL THINGS through Christ, who strengthened him. He saw one achievement leading to another, each accomplishment preparing the way for the next, every victory the jumping-off ground for greater victories.

There are still great harvest fields to be reaped for Jesus, decisive battles to be fought and won, vast territories to be conquered. No true child of God can afford to say, " I pray thee have me excused." This is not the time to shrink back in a welter of self-pity ; it is the time to step out in the realisation of God's promise, to work and to win through for Christ.

Victories will not come all at once. The man who said " I can do all things " within the same context said " I have learned " and " I am instructed." Life had taught him many lessons. Some victories were the end product of frustrations. He knew how to be abased. He knew what it was to be hungry. Sometimes he was remembered by his friends. At other times they seemed to forget him. Life had many facets, but *in the final analysis there was nothing that did not minister to his deepest spiritual need.*

Life for you can be a glorious partnership. As you work you will find that God works. As you do Christ can strengthen. This principle can be at work in every department of life. There is no sharp division between sacred and secular as far as God is concerned. Allow it to operate in your family life, your social life, your business life, your church life, most of all in that inner life known only to God. The joy will be yours. The praise and the glory will be His and His alone.

Release

by Margaret Graham

WHEN my mother was a little girl she joined other children in trapping partridges for a local boarding house. In addition to the thirty-five cents they received for each live partridge the children found the sport of capturing the fowls a reward in itself.

First a child would make a clearing in a field and scatter peas or corn on the ground. He would stay away from the area for several days. When he returned, if the grain had not been eaten he would abandon that spot, for obviously no partridges were near. After finding a place where the birds liked to feed he would continue to put out grain for several days. Then he would set his trap —a wooden box, with open top turned upside down over a hole burrowed in the ground. A trough several feet long would lead to this single entrance. To bait the trap, grain was poured on the ground in a steady stream all the way to the trough and in the trough, forming a pathway into the box.

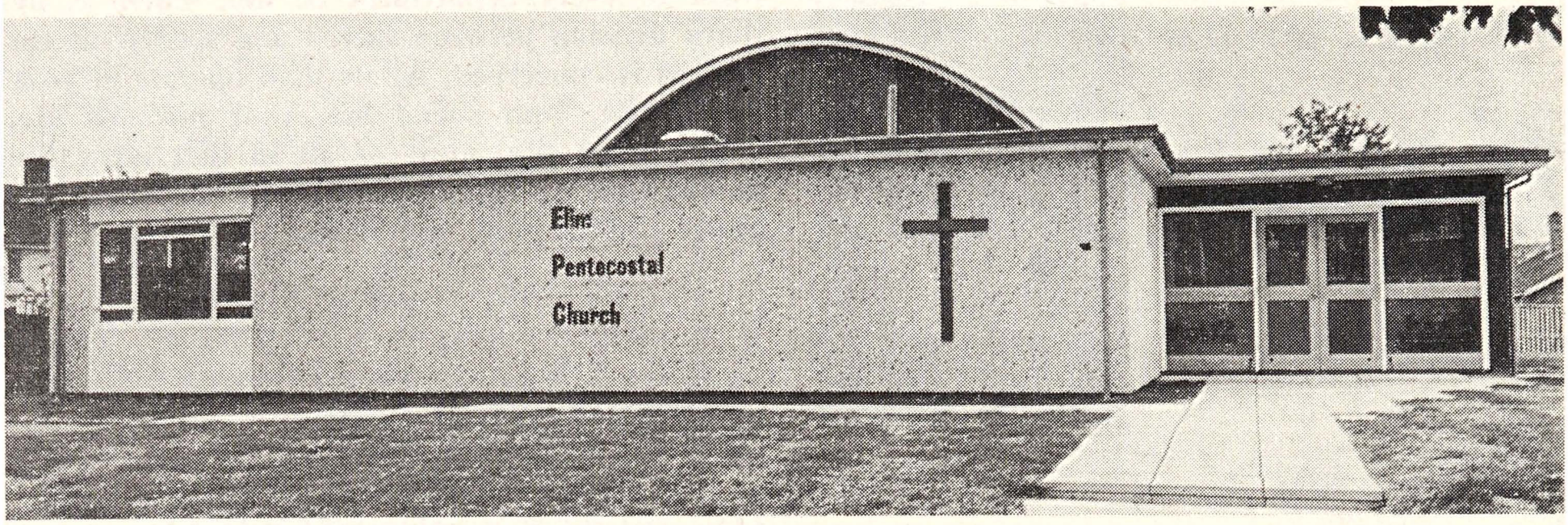
The unwary birds, lulled into a false sense of security by days of safe feeding, would eat the bait, grain by grain, moving step by step toward the trap. Once inside they could not get out. The young hunters had only to come then with their bags and take the catch of two, three or even four partridges.

I suppose all of us have had similar experiences to that of the unsuspecting partridges. We have been the victims of Satan's sin traps, having been led step by step, morsel by morsel, into a predicament from which there seemed to be no escape.

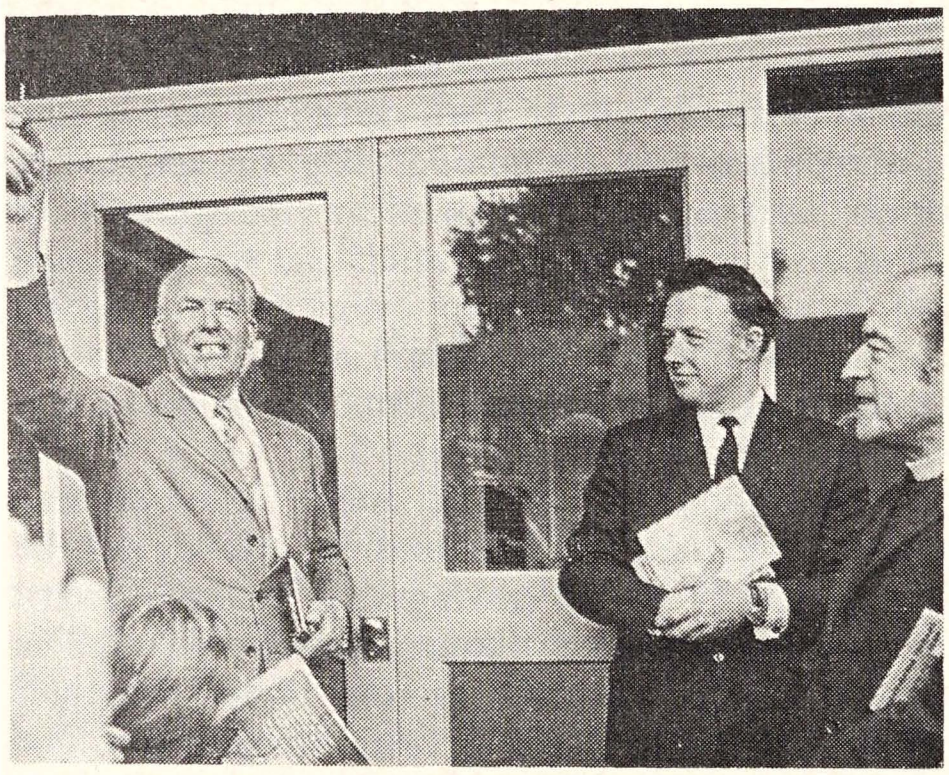
But Christ Jesus came into the world to save. He will deliver us from " the snare of the fowler." " If the Son therefore shall make you free, ye shall be free indeed."

The Pentecostal Evangel.

OPENING OF NEW CRAWLEY CHURCH BUILDING

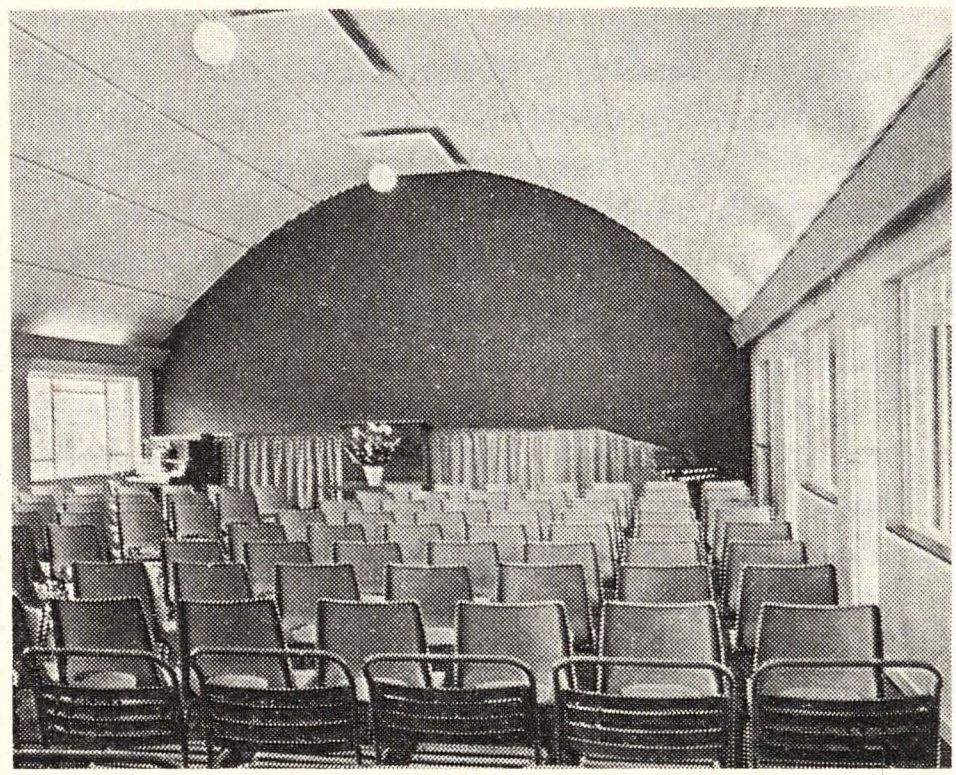


Saturday, May 22nd, saw us tired but happy—the last three months of almost continual work on our new building had left its mark in tired bodies and aching limbs, but we had that inner satisfaction that here was a place in which we could truly worship God in spirit and truth. The planning, the preparation, the countless hours of work were forgotten as at 3 p.m. we sang "The Lord is my shepherd" outside the building. After a prayer of dedication by Pastor George Canty, who had campaigned at the inception of Elim in Crawley, our President, Pastor A. A. Biddle, de-



clared the building open for public worship and prayed that the church might become a mighty witness for Jesus Christ.

Two hundred people gathered for each of the opening services, the main church and minor hall being filled to capacity. Greetings were brought from the superintendents of the Sussex and South London Presbyteries, the latter being responsible for the initial campaign six years ago. Our Trustees' Secretary thanked those who were responsible for seeing the building through to comple-



tion. Many were surprised that such a building could be erected for the sum of £13,500 and commented favourably on its appearance. During the day we were uplifted as Pastors G. Canty and J. Lancaster ministered to us. We were delighted with the ministry in song from a group of young ladies from Kensington Temple. Many joined us in a buffet tea between the services, when the story of the construction of the church was told.

The next morning around the Communion table we were wonderfully blessed of God as one after another raised their voices in praise for His goodness. Two decisions were registered at the end of the service after Pastor Canty had ministered to us. Again in the evening service a further decision was made. On the Monday and Tuesday evenings Pastor Canty ministered on the Pentecostal experience, good congregations being present at all the services.

The following two weekends also saw the continued blessing of the Lord, two young people in their 'teens deciding for the Lord.

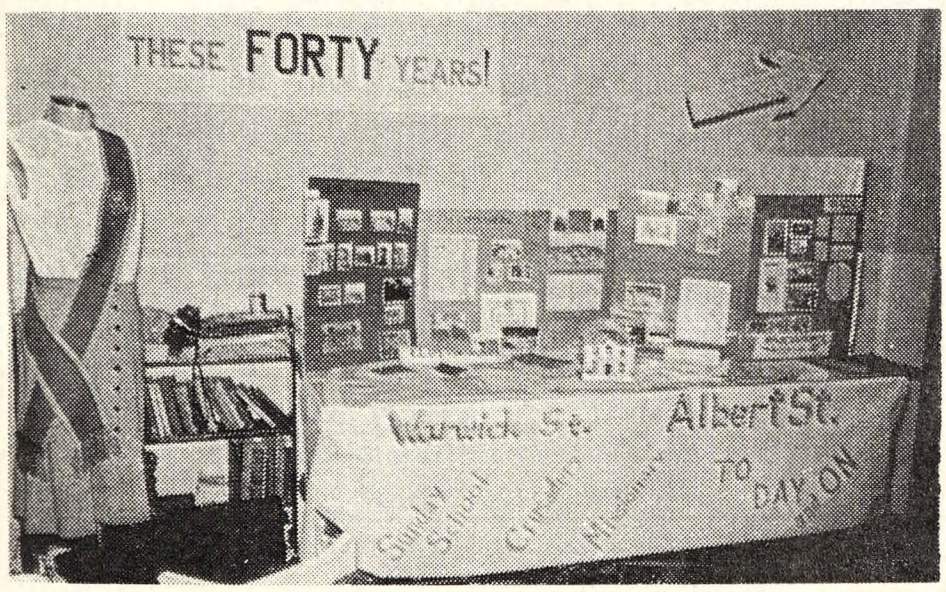
D. R. HARFIELD.

RYDE FORTIETH ANNIVERSARY CELEBRATIONS

From the opening night the triumphant theme chorus, " He's the same today as yesterday," reminded the congregation at the Ryde Elim Pentecostal Church's fortieth anniversary that the Christ of yesterday remains the same today. How thrilling it was to welcome back for the six-day convention three of the preachers from the early days of the church, Pastors J. J. Way, G. S. Hillman



and L. N. Knipe. Pastor Way, the first preacher in the church after Principal Jeffreys's great tent crusade in 1931, taught the congregation a devotional chorus written by him then to music by the late church organist, Mr. C. C. Swift. Pastor Knipe, who was accompanied by his wife, pastored here from 1933, being succeeeded in 1936 by Pastor Hillman, the church's first married minister. During the convention the ministry of



these brethren was mightily owned of God and Pastor and Mrs. Hillman also sang with great effect. Another visitor after many years' absence was Mrs. M. Dean (*née* Weeks), of Bristol, the church's first pianist, who accompanied the congregational singing each evening.

Wednesday saw the Sisterhood and church outing to the west side of the island, followed by tea in the church and the evening service, at which the Sisterhood choir and Mrs. D. Willetts sang. Saturday heralded the Bible study day on Paul's life and teachings when the film " The Magnificent Adventure " was shown and special messages on " Paul the soul-winner " and " Paul the prayer-warrior " were given by Pastors Knipe and Hillman. About fifty sat down to the fortieth anniversary tea which followed and two founder members, a brother and sister, Albert and Rosie Cooper, cut the anniversary cake.

Friends from the Assemblies of God at Northwood and Sandown supported the united rally on Saturday evening when the young adult choir and Miss G. Whitney sang. In the final service on the Sunday a group of the original Crusaders ministered in song. A highlight of the anniversary was the fascinating historical exhibition erected by Mr. Peter Rowe, the church treasurer, in the newly decorated minor hall.

Pastor I. R. Hall, who convened the services, paid tribute to all who had contributed to the suc-



cess of the anniversary celebrations, especially to Mrs. Hall and her team of helpers who prepared the teas and to Mr. P. LeMasurier, of Cowes, who provided the bookstall.

The closing hymn of the convention, " To God be the glory," truly expressed the feelings of all who gathered. God is doing great things in Ryde. In the past two years twenty new people have begun attending the church. I. R. HALL.

Believe God's Word

It is strange we trust each other
And only doubt our Lord.
We take the word of mortals
And yet distrust His Word.
But, oh, what light and glory
Would shine o'er all our days
If we always would remember
God means just what He says.

A. B. SIMPSON.

TWENTY-FIRST ANNIVERSARY OF JERSEY CHURCH

A happy and blessed weekend was celebrated in June at our Jersey church : the occasion of the twenty-first anniversary of the opening of the church. The theme of the anniversary was " Great is Thy faithfulness." A beautifully inscribed banner, the work of a young lady of the church, bearing these words was hung above the pulpit. A real anointing of the Spirit was felt as this chorus was sung at each meeting. The presence of the Lord was also manifested as we listened to the ministry of the Word given by Pastors J. T. Bradley and R. J. Morrison. After the Sunday afternoon meeting members and friends enjoyed a splendid tea provided by the sisters of the church. A very wonderful birthday cake, weighing some 56lb., had been made for the occasion by a sister of the church. We rejoiced to hear the young people of the church taking part, birthday verses recited and solos and group items sung by the young people under the leadership of Mrs. Vidamour.

During the weekend mention was made of those who twenty-one years before had a vision of an Elim Pentecostal church being formed in Jersey. Could they have been at these services they would have felt richly rewarded for all their efforts, as would the ministers who since have laboured to build up the testimony. Mention must be made of the final meeting on Tuesday evening, which was supported by the members of the Channel Islands District Presbytery from the three churches in Guernsey. We praise God for the blessing which is attending the ministry of Pastor and Mrs. Vidamour. Souls are being saved ; quite recently members have been filled with the Holy Ghost even as the meetings have been in progress and others have received healing.

MIRIAM BRADLEY.

This taxi-driver *gives* tips!

Stuart McGregor is a Yellow-Cab driver in California, but he is a cab driver with a difference, in that he is more interested in tipping his customers than receiving tips from them ! His " tip " to his customers could be a Scripture portion or selection in Korean, Japanese, German, French, or any other language, including English, which he feels will meet someone's need. He carries a wide range of Bible Society Scriptures with him in his cab.

A promise fulfilled

Ron Werst, of Downey, California, knocked over a six-year-old girl with his car while he was under the influence of drink. As he knelt beside her in the street waiting for the ambulance he vowed that if her life could be spared he would give his life in service to Christ. The little girl recovered from the accident and Mr. Werst is now busy keeping his promise. He works with a high school group in the First Baptist Church of Downey. With a group of thirty-five boys and girls and nine adults, he went to work among migrant workers at Las Banos. They went with the migrants into the fields, worked with them, sang with them and witnessed to them. They divided themselves into teams and took with them the T.E.V. New Testament and the Gospel of John in Spanish to share with their friends. They had earned the money to pay for the Scriptures.

☆ ☆ ☆

A dentist in Missouri has found an unusual solution to the problem of making conversation with his patients. He has acquired a set of the cassette recorded edition of the *Today's English Version New Testament* and plays it in his surgery as he works on his patients. (Suggestions for the most suitable passage to be read at such a place and time will doubtless be welcome !)

☆ ☆ ☆

A doctor at a South Vietnamese military prison, where some 30,000 men are held, is being supplied with Scriptures in three languages by the Bible Society there. He finds considerable interest in them. So far he has ordered 500 illustrated portions, 150 copies of Proverbs and could make use of 300 each of the several different selections available in Vietnamese.

UNITED BIBLE SOCIETIES.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for :

Lady with breathing difficulties (Westcliff) ; husband with throat trouble (Westcliff) ; man with nervous complaint and mental depression (Rotherham) ; lady with chest and heart trouble (Leicester) ; lady with rheumatoid arthritis (London) ; lady with asthma (Birmingham).



Margaret M. Ladlow's page

The Greeks had a word for it!

LISTENING to a talk on Woman's Hour about the colloquialisms of a particular county I remembered some from my own background in the West Riding of Yorkshire and the colourful expressions used by my maternal grandmother, who hailed from Nottinghamshire. When particularly busy she would comment, " I'm as throng as Throp's wife and she hung herself with the dishcloth ! " This intriguing couplet highly delighted my youthful ears. An expression coloured by the steel industry of Sheffield, my native city, was used by my mother when I was told to stop " lading and teeming " when, as a young child, I was absorbed in stirring and pouring my food instead of getting on with the business of eating.

Descriptive and apt words and phrases have always found a place in the development of language and the Greek text of the New Testament is no exception. A well-known commentator points out that some of its expressions are colloquialisms peculiar to the district from which the people came.

In Mary's wonderful song, " The Magnificat," the word translated " rejoiced " is a colloquialism. The Greek word, according to Dr. Robert Young, means " to leap much for joy." There is an old Spanish dance which derives its name from this same Greek word. It is called a " galliard " and is a very quick dance in which the participants leap about in wild excitement. So Mary is really saying " my spirit danced for joy in God, my Saviour " !

Peter also uses this expression in his first Letter when writing " Believing ye rejoice with joy unspeakable and full of glory." There is, however, a slight variation in the Greek form of the word translated " joy " as here it is a verb ending with " *ian,*" which has led to a very interesting suggestion. Verbs which have this ending were sometimes used to describe certain sicknesses. It is quite feasible to understand this expression used by Peter to mean " believing we dance for joy to the point of madness " ! Peter is describing the joy of the Christian as something so vital and visible that to the outsider he seems to be a man who has taken leave of his senses.

Have you ever been overwhelmed by the joy of the Lord ? Has your spirit ever danced for joy ? Have you ever been so joyful in God that folk might think you have taken leave of your senses ?

One Sunday morning many years ago my husband spoke on Psalm 45 : 1 and explained that the statement " my heart is inditing a good matter " reads in the original Hebrew " my heart is bubbling up." Little Robert, a thoughtful boy of some seven years of age, was taking in all that was said. Arriving home from church, he asked his mother " How can a heart bubble ? " adding with emphasis and almost a tone of disgust " *Mine never does, does yours ?* "

If you feel a little like young Robert I advise you to follow the procedure of King David : meditate upon the beauty and splendour of the character of the greatest King of all. Address your words of tribute and adoration to Him and your redeemed and worshipping heart will begin to bubble and your joyful spirit will dance as never before. I am sure Charles Wesley knew something about this when he wrote :

" My God, I am Thine ;
What a comfort divine,
What a blessing to know that my Jesus is mine !
In the heavenly Lamb
Thrice happy I am,
And my heart it doth dance at the sound of His name."

☆ ☆ ☆

Thought for the week : " I cannot understand why some of my brethren praise God always in the minor key or in the deep bass ; they cannot feel holy until they have the horrors ! "

C. H. SPURGEON.

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BOURNEMOUTH. Pinetops Private Hotel. Few minutes sea and chine, excellent catering, recommended, own car park, Elim members. S.a.e. brochure: Mr. and Mrs. L. J. Withams, 4 Earle Road, Alum Chine. Tel. Westbourne 61192. C.2304

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

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URGENTLY REQUIRED for Christian Guest House, one cook (permanent), and two chambermaids/waitresses. Tel. Central 26831 or write C. A., Undercliffe Lodge Guest House, St. Helier, Jersey. C.2401.

MISCELLANEOUS

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ARE YOU THINKING of moving to the West Country? A new estate will shortly be built next to the Elim Pentecostal Church in the large village of Merriott, Somerset, fifteen miles from the south-west coast, twenty miles from Taunton. Prices from £4,500. Contact, in the first instance, Pastor D. I. Le Page, Elim Church, Merriott, Somerset. C.2409

YOUTH IN ACTION in Belgium and France. Join a gospel team under Roy Jeffs or John Wildrianne for any two weeks July to mid-August. Cost £25. Booking forms (3p stamp) from E.E.S., 16 St. Catherines, Lincoln. C.2299

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D.2210

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ITINERARIES

Miss F. Grossen:

July 11, Dagenham; 12, Chesham; 13, Letchworth; 14, Watford; 15, Stevenage; 18, Islington (a.m.), Ilford (p.m.); 20, Hayes; 21, Finchley; 22, Reading; 24, Rochester; 25, Harlow (a.m.), Palmers Green (p.m.); 27, Ealing; 28, Kensington; 29, Barking; 31, East Ham.

Miss Maisie Hopper:

July 10, 11, Falmouth; 12, Plymouth; 13, 14, 15, Torbay; 16, 17, 18, Exeter.

J. H. MacInnes:

July 24, Hove; 25, Portsmouth; 27, Eastbourne.

BIRTHS

BLACKWELL. On May 3rd, to John and Brenda Blackwell, members of Elim Pentecostal Church, Barking, God's gracious gift of a son, Rodney Stephen.

COOPER. On June 16th, to Pastor and Mrs. J. G. Cooper, of the Caerphilly Elim Pentecostal Church, God's gracious gift of a daughter, Rachel Caroline, a sister for Sharon and Sarah.

HOLDSWORTH. On June 15th, to Richard and Pam Holdsworth, of Elim Pentecostal Church, Hayes, Natasha Louise, a sister for Adam.

OWEN. On June 13th, to Ron and Barbara Owen, members of Elim Pentecostal Church, Northampton, a daughter, Katie.

MARRIAGES

NEWEY—HYSLOP. On June 4th, at Elim Pentecostal Church, Clydebank, Frank Newey to May Hyslop. Officiating minister: E. Dainton.

WILLIAMSON—BROWN. On June 5th, at Elim Pentecostal Church, Barking, Malcolm Stewart Williamson to Hazel Ann Brown. Officiating minister: B. C. Richardson.

WITH CHRIST

BLACKMAN. On June 16th, Miss Ethel Blackman passed suddenly into the presence of her Lord and Saviour. A founder member of the Elim Pentecostal Church, East Ham, and for many years Sunday school superintendent. Faithful unto death. Officiating ministers at funeral: H. L. Dawson and A. T. Harries.

BROOMFIELD. On Sunday, June 20th, while attending morning service near Southampton, Hilda May Broomfield, aged 70 years, beloved member of Springbourne Elim Pentecostal Church. Sadly missed by all, especially her companion for forty years, Lillian Howeth. Officiating ministers at funeral: R. B. Chapman and J. Osman.

DAVIDSON. On June 15th, after a long and painful illness, John Davidson. Officiating minister at funeral: E. Dainton.

WEAVER. On May 31st, Walter E. E. Weaver, aged 70 years, was called into the Lord's presence. Faithful member of Elim Pentecostal Church, Barking. Officiating minister at funeral: B. C. Richardson.

Announcing

The International Camp Convention

August 21st—30th (inclusive)

in the grounds of the

International Bible Training Institute

Hook Place, Cuckfield Road, Burgess Hill, Sussex

THREE MEETINGS DAILY

Speakers include:

John Foster (Lee)—Bible Studies
Terry O'Neill (A.O.G., Margate)
John Cuthbert (Elim, Northampton)
Jim Briton (Children's Evangelist)

Continental speakers expected

Coach parties welcomed

Come and spend a day with us

Children's and youth activities throughout the day

PS. Dormitory accommodation still available

D.2403

COMING EVENTS

BARKING. July 17. Elim Pentecostal Church, Ripple Road. East London Pentecostal Rally. Preacher: J. M. Cuthbert. At 3.30 and 6.30.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

CLAPHAM. July 10, 11. Elim Pentecostal Church, Clapham Crescent. Visit of John MacInnes, missionary to Guyana. Presbytery Missionary Rally: Saturday at 7.30. Sunday at 11 and 6.30.

CLYDEBANK. July 25. Elim Pentecostal Church, Belmont Street. Preacher: H. W. Greenway. At 11 and 6.30.

EDINBURGH. July 10-18. Elim Pentecostal Church, Henderson Terrace. Evangelistic crusade led by a Swedish Christian youth team of thirty young people on fire for God. Preachers include Swedish party, R. Kingstone and B. J. Hayes. Tuesdays, Wednesdays and Thursdays at 7.30. Saturdays at 7. Sundays at 6.30 and 8. No meetings on Fridays or Monday, 12th.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8. During July services conducted by L. C. Quest.

PONTARDULAIS. July 10-12. In the Beulah Elim Pentecostal Church, Twyniago Road. Annual Church Anniversary and Convention Services. Saturday and Monday at 7. Sunday at 11 and 6. Preacher: T. W. Walker.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe.

STAFFORD. July 19. Covenant Hall, St. Patrick's Street. Visit of John MacInnes (Guyana). At 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WATFORD. July 10, 11. Elim Pentecostal Church, Hillrise Avenue. Summer Bible Crusade. Preacher: Joseph Smith. Convener: Robin Rees. Sunday (11th) at 11.15, 6.30 and 8.15. July 10. West London Presbytery Rally at St. Albans Road Methodist Church (two minutes from Watford Junction). Preacher: Joseph Smith. Items from various churches in this new presbytery. At 7.

Commencing in July 24th " Evangel "—series on
THE SECOND EPISTLE OF PETER
by H. Palliser
Pastor of Elim Pentecostal Church, Kingston-on-Thames, member of Faculty of Elim Bible College.

EAST LONDON PENTECOSTAL RALLY
Speaker: Pastor J. M. Cuthbert (Northampton)
on
July 17th at 3.30 and 6.30 p.m.
at
ELIM PENTECOSTAL CHURCH, BARKING
D.2411

New		Used	
Hammond RT3	£1,966	Hammond C3	£1,150
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D.2268

Prayer

Prayer, a force of mighty power, flowing straight above,
Coming from a heart so humble, from a heart of love.
Prayer allows God's mighty hand to touch a suffering soul,
Bringing health, deliverance, making mind and body whole.

Prayer, a conversation with the Father and His Son,
And often while we pray the answer surely has begun.
If you've done what you could do to help one in distress,
Then pray for God to do the rest, and He will surely bless.

RUTH WINDSOR.

LATE NEWS FLASH

Thirty-three inmates in Barlinnie prison, Glasgow, raised their hands for salvation after Alexander Tee spoke at Sunday afternoon service.

The aims of our Sunday Schools

Proverbs 22 :6 ; Matthew 18 : 14

A message to parents given at Elim Pentecostal Church, Gloucester, by the pastor,

Frank Lavender

OUR first aim is connected with **citizenship.** Most parents sincerely desire that their children should be good citizens; they do not want them to become layabouts, hooligans or criminals. Unfortunately some folk have had the sorrow of seeing this happen in their family, even though they had desired better things for their children. Our Sunday schools help to reinforce good parental teaching and example, for we teach the children to be honest, hard-working and helpful. We want them to grow up to be good citizens, a credit to their parents and to the Sunday school.

The second aim concerns **Christian morals.** We are aware that our children are growing up under the menace of what is called " the new morality," which is producing a permissive society which encourages corruption, vice and filth. Many parents are deeply disturbed and alarmed by what is happening. **I want you to know that we stand with you against this wave of wickedness. We teach the children true Biblical Christian morals.** We show them that stealing, pilfering, cheating and lying are wrong, that they are expected to be truthful and honest in all that they do, that they must be clean and pure in mind and body and that marriage is the lifelong union of one man and one woman. These are things which most parents will approve of and desire for their children, **even when they are painfully aware that they themselves have missed this high standard.**

Our third and supreme aim is connected with **the Christian faith.** Most parents will agree in theory with what I have said, for you certainly want your children to be good citizens and to live upright, moral lives. However, you are aware of the practical difficulty which your children may not yet realise : one may sincerely desire to **be** right and to **do** right, but there is something inside us that makes us do and feel wrongly. The Bible calls this downward pull sin. If we are ever to be right, this must be corrected—sin must be taken away. For this reason we tell the children about Jesus and His love and power, how He came from God in order to die for our sins and to rise again from the dead, so that those who put their trust in Him can have their sin cleansed. They can then receive power from the Holy Spirit to make them honest and upright so that, by the power of God, they can be good citizens and live true Christian lives.

When your child comes home in a dirty condition you do not get out the paint pot ; you take soap and water and wash the dirt away ! The Bible says that we are **all** dirty in the sight of God, we are all sinners, yet so many, though they know this, try to excuse themselves and cover up the dirt ! The Bible says that soap and water cannot cleanse our lives from sin ; only the blood which Jesus shed for us on the cross can make us clean before God. Will you give your life to Him and ask Him to make you clean ?

Students confronted with Scriptures

The Bible Society in the Dominican Republic recently organised the first National Congress of Evangelical Students held there. The object was to help young people to see the relevance of the Scriptures and to learn how to distribute them effectively among other students. Posters, circulars, publicity through radio and press, and a preliminary meeting in the city of Santo Domingo prepared the way. A loud-speaker car was used to invite students to attend. Some 600 students came and the whole event aroused considerable interest among the radical students of the university. During the sessions student problems were discussed, Scripture distribution was studied, and there were devotional periods. Afternoons were spent distributing Scriptures among university and college students. In the evenings a cultural programme with a strong musical element helped to awaken interest. More than 2,000 people attended the evening sessions.

UNITED BIBLE SOCIETIES.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, July 12th — Romans 1 : 8-17

" The gospel of His Son " (v. 9).

Consider how much Paul made of the gospel : " separated unto the gospel of God " (v. 1) ; " not ashamed of the gospel of Christ " (v. 16) ; he calls it " my gospel " (2 : 16) ; he condemns himself if he preaches not the gospel (1 Corinthians 9 : 16). We can therefore understand the enthusiasm with which he asserts " So, as much as in me is, I am ready to preach the gospel to you " (Romans 1 : 15). If we count ourselves the called ones of Jesus Christ then, just as the call of Christ made Paul an apostle, so the call of Christ makes us witnesses of the gospel, the good news. We too have been set apart for the service of the gospel (v. 1, N.E.B.).

Tuesday, July 13th — Romans 1 : 18-32

" Against all ungodliness and unrighteousness " (v. 18).

The gospel is salvation to all who believe (v. 16), but condemnation upon all who sin. The anger of God is against ungodliness, the root, and unrighteousness, the fruit, in all who resist the truth. These verses contain a terrible picture of the Gentile nations without Christ. Sin is rebellion against God, seen in refusal to accept the witness of God in **creation** (v. 20), **conscience** (v. 19), **conduct** (v. 27) and **condemnation** (v. 32). We live in a day when sin is called by many other names and regarded as something for which mankind is not responsible, but the Bible says " *they are without excuse* " (v. 20).

Wednesday, July 14th — Romans 2 : 1-16

" The riches of His goodness " (v. 4).

How striking these words are—not only His goodness, but *the riches* of His goodness ! A man is called rich if he owns a few acres or a few thousands, but who can estimate the riches of our God ? We read of the riches of His glory (9 : 23), of His wisdom and knowledge (11 : 33), of His grace and mercy (Ephesians 1 : 7 ; 2 : 4), and He who was rich for our sakes became poor (2 Corinthians 8 : 9). Our verse must speak of multiplied goodness, because it includes forbearance and longsuffering. Are we in danger of despising the great goodness of God ?

Thursday, July 15th — Romans 2 : 17-29

" And makest thy boast of God " (v. 17).

The Jews had every right to make such a boast (9 : 4). There are eight great privileges that came through them. Look them up. This heritage was in a way God's yardstick for humanity and even when the Jew failed God made abundant provision—see the last of those blessings : " and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever." We, too, make our boast in God, as the N.E.B. puts it : " are proud of your God." Let us be sure that our pride in our God and our practice as His people measure up together.

Friday, July 16th — Romans 3 : 1-8

" Let God be true " (v. 4).

The basic meaning of " truth " in the Greek is " openness, what is not concealed," and in the Hebrew " that which sustains, does not fail or disappoint." Spurgeon tells of a boy who said, " If mother said it, it is so and if it is not so, it is so if mother said it." We must ever stand upon the fact that God cannot lie and therefore He cannot fail, change or disappoint. " They who trust Him wholly find Him wholly true."

Saturday, July 17th — Romans 3 : 9-20

" All under sin " (v. 9).

" None righteous " (v. 10), " none that seeketh after God " (v. 11), " all gone out of the way," " none that doeth good " (v. 12) reveal an evil catalogue, a complete condemnation. These verses declare God's verdict on the whole human race ; man has a degraded will, a darkened intelligence and a deadened emotion. The inner life is polluted at the spring. The stream must be foul, as is revealed in the remaining verses. Thank God that this is not the end !

Sunday, July 18th — Romans 3 : 21-31

" But now " (v. 21).

What a glorious " but " and how wonderful that it is " now " ! Sin, so dark and dreadful that it condemned us all, is dealt with and rendered powerless by the gospel of the grace of God (v. 24). Read this passage again and again. Let the glory of such expressions as " the faith of Jesus Christ " (v. 22), " justified freely [for nothing] " (v. 24), " the redemption that is in Christ Jesus " (v. 24), " whom God hath set forth to be a propitiation [mercy seat] " (v. 25), " for the remission of sins " (v. 25), all to " him which believeth in Jesus " (v. 26), saturate your whole being. We are justified, made righteous, counted as though we had never sinned. " Hallelujah ! What a Saviour ! "

HITCH-HIKING

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, WEST BROMWICH

TO every motorist who drives on the nation's highways, the figure by the roadside, hand up-raised, thumb pointing in the direction he wishes to go, is no strange sight. His name is hitch-hiker and his number uncountable!

Hitch-hikers vary in size and type. There are the long-haired, college type, the serviceman and the carrier of red licence plates. All feel they have the right to a lift and some even display their destination on a card!

There are times when there is a genuine reason for hitch-hiking, but I believe that hitch-hiking displays a beggarly philosophy of life. Every hitch-hiker wants a free ride and assumes no responsibility for the cost of running the car. He expects at least a seat and even room for his belongings.

He assumes the driver's insurance cover includes himself and that he can expect to be dropped at a definite spot later on.

Hitch-hikers in the three classes I have mentioned can usually afford to pay to travel. The student gets a grant, the serviceman gets good pay and the licence plate individual is granted the return rail fare or the like. In spite of this the motorist is a number one mug who falls for the hard-up con trick nine times out of ten.

This beggarly philosophy has not by-passed the Church of Jesus Christ. Within the Church there are many hitch-hikers on their way to heaven.

There is the type who wants all the privileges, rights and attentions from the Church without feeling the slightest responsibility for its support in time, talent or tithes.

The Christian life is not a free ride to a work-less paradise. Jesus never once painted a false picture of what following Him would mean. He said time and again that to be a Christian would mean sacrifice, suffering and self-denial!

The non-active church member is apparently attached to a church, but is as useful as a severed limb. There is no consistency. This type attends on a stop-go basis. Sometimes they stop away from church, sometimes they go.

No church can depend on such a person. They do not know what loyalty or faithfulness means. Having had no real deep-rooted experience with Christ they have made little progress in the Christian life. They want a free ride to heaven!

Then there is the person who is always upset, put out and hurt. No one can do a thing in the church that can please them. The reason is that they do not keep their eyes on Christ, but are for ever looking at other people. Peter was doing some fine walking on the sea until he took his eyes off Jesus, then he began to sink!

Lastly there is the fault-finder type. Here is a hitch-hiker who can tell everyone else what is wrong, but can never say how things should be done. When there is a job to be done this type will be missing.

If this message is making you wish you could be something more than a hitch-hiker then there is every chance your wish could be granted. Christ did not come from glory and die on a Roman cross, rise from the tomb and ascend to His Father to allow people to call themselves Christians and live with such beggarly ideas of life. No, Christ did all these so that everyone might know the true joy of being out and out for Him and for the extending of the kingdom of God upon earth.

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"Set your heart on the gifts"



(1 Corinthians 14 : 1, William Barclay)

by John Lancaster

THE swing of the pendulum is an almost inevitable feature of human experience. The excessive restraints of the Puritans were eventually countered by the excessive bawdiness of the Restoration period, when public morals and the arts reflected the " size of the swing," to use the language of the opinion polls. Advocates of permissiveness now are afraid that a swing to a much sterner form of puritanism may eventually result from the prevalent extremes of licence. Whether this will be or not is an open question, but it is certainly true that this pattern of action and reaction is characteristic of human behaviour politically, socially *and spiritually*.

Take, for instance, the question of Pentecostal blessing. The outpouring of the Spirit gave impetus to a new spiritual swing and in some cases the pendulum swung a little too far into extremism, though this was understandable enough when one takes into account the deadness of the Church at the time. Inevitably, however, there was a reaction. Some Pentecostals recoiled from the cruder excesses and settled for a half-way house, trying to hold on to livelier forms of worship without risking the problems which could be met in a definite Pentecostal order. There is still a hybrid form of Pentecostalism which is neither one thing nor the other ; holding to Pentecostal doctrine, it nervously avoids " going too far," pre-

ferring comfortable lip-service to the possibly disturbing realities of a fully experimental Pentecostal blessing.

Those outside the Pentecostal circle reacted more strongly, however. They condemned the whole thing out of hand. Fortunately most of the heat has gone out of the debate and many of the arguments lie forgotten, like empty shell cases on a deserted battlefield. But there remains a reaction against Pentecostal truth ; it may be less violent, but its very gentleness can make it more dangerous.

Take, for instance, the argument that while spiritual gifts are undoubtedly scriptural they are inferior to love. The basis of this is found in Paul's words in 1 Corinthians 12 : 31 : " And yet shew I unto you a more excellent way." It is argued that Paul is saying that love is far more important than the gifts, almost to the point of implying that where love is the gifts are unnecessary. To strengthen the argument, it is maintained that this Corinthian church, for all its supernatural gifts, was superficial and worldly. Further, it is said that Paul implies in 1 Corinthians 14 that tongues are a lesser gift not to be rated too highly. Somehow there is an air of spiritual superiority in this argument. It seems to imply that while the Pentecostal proletariat scramble for spiritual gifts their betters, with high idealism, are seeking only for love.

But is love to be regarded as the antithesis of the gifts ? Is Paul really suggesting that if you have love you do not need to bother with these lesser things ? The answer surely lies in the fact that 1 Corinthians 13 is sandwiched between two very significant verses : " *Covet earnestly the best gifts :* and yet shew I unto you a more excellent way " (1 Corinthians 12 : 31) ; " Follow after love, and *desire spiritual gifts* " (1 Corinthians 14 : 1). Paul brackets his teaching on love between two strong exhortations to seek for spiritual gifts. He is saying that the best gifts are no substitute for love, *but neither is love a substitute for the gifts.* **Love is the atmosphere in which the gifts flourish ; the gifts are a dynamic expression of love in action.** As William Barclay renders it : " Spare no effort to possess love, and set your hearts on the gifts the Spirit gives."

The gifts are desirable. The Greek word used three times in these chapters in relation to the gifts (12 : 31 ; 14 : 1, 39) implies " zealous desire." It is rendered : " earnestly desire " (R.S.V.) ; " set your heart on " (Barclay), " prize the best gifts of heaven " (Knox), " be eager to prophesy " (N.E.B.), " be ambitious for the highest gifts " (Jerusalem Bible), to quote a few.

The language is strong. Spiritual gifts are not an optional extra for those who are keen on that sort of thing ; **they are an imperative for a full spiritual experience.** Modern writers are quick to suggest that the Corinthian church, in spite of its spiritual gifts, was carnal, but Paul does not recommend less seeking for the gifts but *more* ! The answer does not lie in playing down the gifts, but in seeking for a fuller experience of God both in grace and gifts. Love is utterly essential, but that does not obviate the need for a full Pentecostal experience.

The gifts are desirable because of Him who gives them. They are the love-gifts of Christ to His Church, the largesse distributed by the victorious Son of God. Shall I then call any one of them " inferior " ? Dare I hand back the gift of tongues into the pierced hands of Him who offers it to me with the snub that implies that because it is a " lesser " gift I do not want it ? " Every *good and perfect gift* is from above, and cometh down from the Father."

The gifts are desirable because of the enrichment they bring. Even the gift of tongues, so maligned by the spiritually superior, edifies, builds up the man who exercises it (1 Corinthians 14 : 4). Likewise the operation of the other gifts brings great enrichment to the whole Church, for when the gifts are scripturally exercised they bring glory to the Lord Jesus Christ and spiritual uplift and strength to His Church.

The gifts are available. There would be no abiding value in these chapters if the gifts have been withdrawn from the Church. To say this makes these chapters nothing more than rooms in a museum containing fascinating specimens of the Church's supernatural past. Much of the teaching in this section of the Epistle is irrelevant if the Church has outgrown the need for the gifts of the Spirit. **The truth is that she has not !** Neither Scripture nor history supports the idea that God has withdrawn the gifts or that the Church no longer needs them. They are still available as part of Christ's on-going expression of His life and authority in His Church. Those who will take them seriously enough and will rightly evaluate them and seek them will still receive them. Whether it be the baptism in the Spirit or enduement with the gifts of the Spirit, the promises of God still obtain : " How much more shall your heavenly Father give the Holy Spirit to them that ask Him ? " (Luke 11 : 13) ; " He that spared not

His own Son . . . how shall He not with Him also freely give us all things ? " (Romans 8 : 32).

Let us not grieve the Lord of the Church. We have obeyed His command to repent, let us not disobey Him when He says, " Covet earnestly the best gifts." This is His command. The failures or excesses of some so-called Pentecostals are not a valid reason for disobeying the express command of the Lord ; besides, we not only grieve Him, but we impoverish ourselves by our failure to seek the gifts He has given. Our committees need a word of wisdom, our worship is enriched by tongues, interpretation and prophecy, our outreach in compassion and evangelism to the needs of men is made more effective through the operation of spiritual gifts. *The glory of Jesus Christ, the enrichment of the Church, the blessing of men —these are some of the things that should motivate us to " set our hearts " on the gifts the Spirit gives.*

ELIM NEWS

MALTON **Pastor : T. Richardson**

The children's anniversary service was conducted by Mr. K. Hilton and Miss J. Watson, of York. A very good number of parents and friends came to hear the children give of their best in reciting and singing about Christ's wonderful love. Miss J. Hodgson accompanied them on the guitar during chorus time. Mr. Hilton spoke on the theme : Christ redeemed our sinful souls, highlighting the acrostic. We praise God for this opportunity to tell the good news and pray that many may come to know the Lord Jesus Christ as a result. CHRIS HOLDER.

SOUTHAMPTON **Pastor : J. C. Kennedy**

In the past two years our church has held its outing on spring bank holiday Monday, our convention taking a break for this day. An outing was planned for this year also, but at a church session meeting it was agreed that this should be dropped and we should revert to a convention weekend, including the Monday, even though there were other special Whitsun services in the district.

How thrilled we were to find the church almost full for the afternoon service and really full for the evening ! We were delighted to see there are still many who prefer the house of God even on a bank holiday. We enjoyed the feast of good things prepared and presented by Pastor F. H. Coleman, our convention preacher. Having J. C. Kennedy as our minister we are accustomed to a fine teaching ministry ; even so it was a time of tremendous spiritual blessing and uplift as Pastor Coleman in such an interesting, gripping way unfolded to us the scriptures.

The services, covering Sunday morning and evening, Monday afternoon and evening and Tuesday evening, were not only well attended, but the presence of the Holy Spirit was very real. Pastor Coleman said : " It was so easy to minister. I could feel the Word being drawn out of me."

We thank God for such a rich time of fellowship and blessing. There were also those who had special cause for rejoicing as they received their baptism in the Holy Spirit. R. O. H. WHITE.

NEWS FROM NEW ZEALAND

Blenheim

We are pleased to report that a fresh impetus is being given to our small work in Blenheim. Pastor Covic, of Nelson, has temporarily assumed the oversight of the work and already several of the brethren from Nelson have conducted the services. Pastor Dunk, from Wellington, has also taken a weekend's services. It is planned for brethren from Nelson, Wellington and Christchurch to provide regular ministry in the future. Please pray much for this work.

Hamilton

In recent weeks we have seen some remarkable answers to prayer. We have three new families who are now coming regularly. A number of contacts have been made through those who have accepted Christ. One person who was a Roman Catholic is now transformed in answer to prayer and is testifying of what the Lord has done in his home and for his family. Others have testified of healing, including a lady who said after the service that the sight was coming back to one of her eyes.

It was a joy to have Alan Harris visit us and share with us his vision for South America, prior to his departure for Venezuela. Others who have ministered to us are brother and sister Bilby on a Sunday evening, and missionary Graham Cruik-

shank from Tonga, who spoke to our young people. It was good also to have an interesting missionary service with slides and tape from the Bickerton family. Our best missionary offering yet was taken up at this meeting.

Our Sunday school and youth activities continue. Our quarterly family services have been greatly blessed, with a number of parents in attendance. We expect to hold an after-church fellowship for young people on a Sunday night. Please pray for us in this new venture.

Christchurch

Our attention has been centred on another milestone in our church, our first family camp. The first campers arrived at the Salvation Army Conference Centre at Glentui, set in the foothills north-west of Christchurch. Gradually the party increased in size until over seventy were gathered together expecting a great weekend.

We were not disappointed. The fellowship was excellent, the meals were good, the services a blessing and the Bible studies stimulating, and from Saturday morning the weather was fine.

The children had a very happy camp, with Michael Hibbert taking four Happy Hours, others taking games and walks. The pre-schoolers had a play centre programme. We thoroughly enjoyed having Mr. and Mrs. C. Bilby and Rev. Owen Woodfield with us. Already the first steps have been taken towards another camp.

Wellington

The Lord continues to move in blessing as we gather to worship and praise Him. We bless God for the anointing upon our Pastor as he ministers the Word of God. We rejoice also in the way God is drawing many young people to the services and for the enthusiasm among them for the work of the Lord.

Great blessing is being enjoyed by those who are attending the weekly Bible study and prayer meetings. "The Sayings of Jesus" is the theme of the present studies and much discussion and debate is being stimulated to the benefit of all.

We have been specially blessed by the ministries of H. Ogier, B. Vernon, C. R. Bilby and P. Goodger and we thank God for their messages to God's people.

Elim News (New Zealand).

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

GOLDEN JUBILEE CELEBRATIONS

A large number of friends and members sat down to a tea on the occasion of the jubilee anniversary of this, the first Pentecostal church in England, founded in 1921.

Present were former ministers, Pastors C. J. E. Kingston, J. A. Wright and G. Stormont, together with the Secretary-General, Pastor J. T. Bradley, and Pastor P. E. Stormont, the present minister. Rev. K. Brown, of the West Leigh Baptist Church, a good friend who gave us the use of his church and premises for the Whit-Monday meetings, was also in attendance and asked the blessing of God on the meal.

Inevitably there was much reminiscing as the former ministers renewed old friendships, but the prevailing theme of the speeches was the prospect of further advancement of the kingdom of God in Leigh.

Two members who were present at the opening of the church, Mrs. Livermore, a nonagenarian, and Mr. Hockley, an octogenarian, joined in cutting the anniversary cake.

In the evening, ministry by Pastors Kingston and Bradley was greatly blessed to the 200 or more who were present. The singing of the Chelmsford choir, ably conducted by Ken Tween, with Pastor D. W. Anthony at the organ, was much appreciated. On Sunday Pastor G. Stormont ministered the Word and the presence of the Lord was very evident in both morning and evening meetings. Following the evening service a number of members stayed on to listen to "Sunday Half-hour" from the annual conference at Blackpool.

The Monday gatherings in the West Leigh Baptist Church, addressed by our dear brother Harold Womersley, of the C.E.M., in the afternoon and again in the evening, the music by Mrs. R. Stormont, Mrs. M. Stormont and the Spurling Song Quartet, and the powerfully challenging ministry of Pastor Stormont in the evening made this a memorable occasion to everyone who attended.

The convention meetings continued on Tuesday and Wednesday in the Leigh church with Harold Womersley as the speaker and his revelations of God's working in the Congo were inspiring and encouraging.

Offerings for the missionary effort amounting to over £107 were divided between the C.E.M. and our own Elim Missionary Society.

We give praise to God for all His goodness to us over the last fifty years. G. POLSON.

How to be saved

by Elva M. Johnson

JESUS came to call sinners to repentance. He came to seek and to save the *lost*. If you are ever to be saved you must **first acknowledge that you need a Saviour.** " For all have sinned, and come short of the glory of God " (Romans 3 : 23).

The knowledge that we as individuals have sinned and therefore are lost and in need of a Saviour is brought home to us individually by the ministry of the Holy Spirit. He may use various means—a sermon, a prayer, a godly friend, a Bible verse, an incident— but behind whatever means is used is the Holy Spirit convicting us of sin.

Conviction, like pain when we touch a hot stove, is one of God's blessings, for it lets us know that what we are doing is wrong and that the longer we do it the more harm will result. To ignore or despise the Spirit of God who points out our need of a Saviour is both dangerous and foolish, for it is to disregard the goodness of God which leads us to repentance. " How shall we escape if we neglect so great salvation ? " (Hebrews 2 : 3).

Conviction of sin is necessary, for Jesus said, " No man can come unto me, except the Father which hath sent me draw him " (John 6 : 44).

The next step to salvation is to **accept the fact that we cannot save ourselves.** If man could have saved himself, God would not have sent His Son to die for us. It is a tragic fact that every year many people who cannot swim drown in deep water simply because they fight off their would-be rescuers in a desperate attempt to save themselves. If only they would cease to struggle and submit to those who come to their aid they could be saved. This is just as true in the spiritual realm. The waters of sin are too treacherous for any of us, but God, who recognises our helplessness, " so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved."

Knowing then that you cannot save yourself and that Christ died for your sins, you have only to **" believe on the Lord Jesus Christ, and thou shalt be saved."**

Believing on Christ for salvation is *more* than giving mental assent to His existence and ability to save. Salvation is both a crisis and a progressive experience. Jesus said, " Ye must be born again." This is the crisis experience, just as the birth of a child into the world is a physical crisis. The new birth takes place when we come to God in prayer through Jesus Christ, confess our sins, and accept the Saviour. This may take place in the home, at the office, at church, alone or in the company of others. The place is not important. *What is important is that you meet God on a personal basis, honestly and with faith, acknowledging that you are lost and want to be saved.*

The same Spirit of God who convicts of sin and makes us realise that we are lost brings assurance of salvation when we have so come to God in faith. " The Spirit Himself beareth witness with our spirit, that we are the children of God " (Romans 8 : 16). " Therefore if any man be in Christ, he is a new creature: old things are passed away ; behold, all things are become new " (2 Corinthians 5 : 17).

Following the crisis experience which brings the knowledge of sins forgiven and the joy of being in right relationship with God, we begin a whole new life. Just as the infant must feed in order to grow, develop and take his place in the world, so the new-born Christian must do that which will develop him into a strong, healthy Christian, able to take his place in the kingdom of God.

As he reads his Bible, attends church regularly, and fellowships with Christ in prayer and service, his Christian experience affects every area of his life. Not only is his joy in living increased greatly by the understanding of God's purpose for his existence, but he also looks forward to even greater experiences with God throughout eternity.

Have *you* accepted Christ as your personal Saviour ? Are you saved ? You can be, for the Bible says " Whosoever shall call upon the name of the Lord shall be saved."

The Pentecostal Evangel.

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. Kingston

7. **Thou shalt not kill** (Exodus 20 : 13)

THE primary aim of the sixth commandment is to impress upon its readers a reverence for human life. There is a nobility in life ; it is a good thing to be alive. Whether in the insect of a day or the eagle of a century, the flower of a week or the yew of a thousand years, the infant of a month or the adult of threescore years and ten, life is a glorious fact. It is not possible to think of life totally devoid of interest, whatever may be the misery incidental to existence. To live is preferable to annihilation. As God is the author of all life, " in Him (*is*) life " (John 1 : 4). He gives life to each person for the noble purpose of preparing to enter the exalted state of eternity.

Why murder is wrong

The crime of murder consists primarily in three things.

It is **the destruction of the image of God.** When God created man He said : " Let us make man in our image after our likeness " (Genesis 1 : 26, 27), therefore, for one man to kill another is to lay his hand on the image of God and in a certain sense on God Himself.

It is **the usurpation of the Divine prerogative.** God alone has the right to end earthly life, seeing that to Him alone belongs the power to create life. For this reason euthanasia and suicide are both wrong ; they are a personal affront to the majesty of God. Reverence for life as the gift of God must include reverence for one's own life. It is an interesting fact that Sweden, which has one of the highest standards of living, has a higher suicide rate than ruder countries where life is prized because there is such a struggle to preserve it.

It is **the interruption of the unfolding of individuality.** To destroy a life is to interrupt the process of God's plans for that person and to cheat him of his moral and personal rights.

What the command does not mean

It does not forbid the killing of animals for food. When Noah and his family emerged from the ark God gave them leave to kill animals for food (Genesis 9 : 3), though not for sport. Under the Old Testament economy, animals were killed also for sacrifice. Jesus Himself ate the Passover lamb prior to His own death as " the lamb of God which taketh away the sin of the world " (John 1 : 29).

It does not forbid capital punishment. God, who gave the commandment, set the penalty for its violation saying, "Whoso sheddeth man's blood by man shall his blood be shed : for in the image of God made He man " (Genesis 9 : 6). This is because murder is an insult to God in whose image man is made. Further, the blood of the murdered person defiles the land " and the land cannot be cleansed but by the blood of him that shed it " (Numbers 35 : 33).

God did allow the murderer Cain to live. When He charged him with the murder of Abel He spared his life and set a mark upon him " lest any finding him should kill him." Cain's punishment was that he would be a fugitive in the earth and be shut out from the presence of the Lord (Genesis 4 : 12-16). " No murderer hath eternal life abiding in him " and murderers are specially named with those who " have their part in the lake which burneth with fire and brimstone : which is the second death " (1 John 3 : 15) Thus, like Cain, the murderer goes out of God's presence for ever unless he repents of his sin.

The sin of murder

There are many kinds of murder other than the killing of a person from spite.

Abortion. Since the legalisation of abortion about 80,000 unborn babies have been done to death annually in Britain. In one five-week period recently there were 8,634 abortions in England and Wales. Of this number 4,165 concerned single women. We deprecate those ancient parents who offered their children as a sacrifice to their false god ; is not this modern age worse in that it offers unborn babies to the goddess of sexual licence ?

Homicide born of reckless or drunken driving.

A motorist who drinks and then drives and as a result kills in an accident is morally guilty of murder.

Murder born of greed. When jerry-builders scamp on foundations or drains, often at the cost of human lives, when adulterators mix harmful substances with our food, when publicans sell intoxicating liquors and brewers make them and television authorities advertise them, when, more despicable still, drug-pushers lure youth into their snare and damn both body and soul, these all from greed of money, will not the Judge of all the earth count these as murder ?

Murder which does not shed blood. God looks at heart motives and sees in them the source of murder, among other sins, while John cuts close to the bone when he writes : "*Whoso hateth his brother is a murderer*" (Mark 7 : 21 ; 1 John 3 : 15). Hate is the denial of love. As the last six commandments are summed up in "Thou shalt love thy neighbour as thyself" (Matthew 22 : 39), to hate is to break this command.

There is murder by the tongue. By slandering another we become a murderer of character ; some timid souls have even been driven to self-destruction by slanderous tongues. There is also murder by the pen. How many souls have been eternally lost through the writings of some infidel or pornographer ? Faith in God and all that is good has been done to death and souls have been doomed to die the second death.

How to avoid this crime

Beware of *covetousness*. The coveting of a neighbour's vineyard made Ahab a murderer. Beware of *lust*. Uriah was killed that David might have his wife. Beware of *evil company*, particularly of hard-drinking company. Many a driver has gone from the public-house to run over and kill another. Beware of *the inward roots* of murder : pride, envy, hatred, revenge, anger. Many bear a grudge or carry a chip on their shoulder. Cain murdered his brother Abel because of this.

Above all pray that you may not, by falling away, kill the Christ who loved you and gave Himself for you. This is called "crucifying the Son of God afresh" (Hebrews 6 : 6).

IN PRISON AND YOU VISITED ME

Two cases of Kingwana New Testaments had been lying in the Methodist Bookshop of South Congo for a long time. There is little demand in Katanga for Scriptures in Kingwana, a language spoken in north and east Congo. The New Testaments were on the point of being discarded when a "Friend of the Bible"—a personal member of the Bible Society of Congo—came into the shop looking for tracts and gospels in that very language. He was shown the New Testaments and took a supply with him. In two weeks he returned for more and took the two cases containing sixty-four New Testaments. He had been visiting Kingwana-speaking prisoners and reported later that all the New Testaments had been sold.

☆ ☆ ☆

A Korean Bible Society colporteur succeeded after several attempts in visiting in Seoul prison a murderer who was sentenced to death. When the five minutes visiting time were up, the colporteur left the prisoner a copy of the new Korean translation of the New Testament. He continued to write to the man in prison about God's love and salvation through Jesus Christ. After a few weeks the man replied that he was reading the New Testament and the man in the next cell to him was waiting for his turn to read it.

This murderer became a Christian and later on his sentence was reduced to life imprisonment. Now he is happy and a "free" man, although he will be in prison probably for the rest of his life.

UNITED BIBLE SOCIETIES.

Take time

Take time to laugh—
it is the music of the soul ;
Take time to think—
it is the source of power ;
Take time to play—
it is the source of perpetual youth ;
Take time to read—
it is the fountain of knowledge ;
Take time to pray—
it is the greatest power on earth ;
Take time to love and be loved—
it is a God-given privilege ;
Take time to be friendly—
it is the road to happiness ;
Take time to give—
it is too short a day to be selfish ;
Take time to work—
it is the price of success.

JOHAN VAN AS.

THE ELIM

EVANGEL

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EDITORIAL

CHRISTIAN writers often refer to "gossipping the Gospel," a paraphrase of Acts 8 : 4. Mrs. Margaret Ladlow has dealt in her page with the colloquial expressions used in the New Testament. We think of "isn't it ?" in Wales, "look" in Wiltshire, "love" in Yorkshire and Lancashire, "ken" north of the border and countless other expressions which stamp area background into a man's speech and character. Channel Islanders, New Zealanders and others will be able to add their quota.

These thoughts led to wondering whether "gossip" has any special connections. It is surprising to find that **The Concise Oxford Dictionary** reveals that the Old English root of the word was **godsibb,** meaning literally "person related to one in God." What a delightful expression this is ! It appears that the word's first application was to one's sponsor or to one's child's sponsor at baptism.

It amazes us to note how words change in their use. A familiar one is "holiday" for "holy day." We recall that "enthusiasm" derives from a Greek word meaning "possessed by a god" and the same dictionary wryly puts in juxtaposition "visionary, **self-deluded person**" as the translations of "enthusiast." "Fan" is an abbreviation of "fanatic"; "football fan" sounds better than "football fanatic," but there is really no difference.

Does familiarity dilute words ? The application of the title "gossip" would be regarded as rather insulting by the one to whom it was attributed. Recalling the beginnings of the word, this is surprising.

On reflection, however, all this shows how careful we need to be. Take stock of your experience. Even allowing for development, growth and increasing maturity, is not the call of an older generation to return to one's first love as regards spiritual things highly relevant, too probing to be comfortable ?

"Where is the blessedness I knew
When first I saw the Lord ?"

painfully queries the beautiful, poignant hymn, "O for a closer walk with God." While the Christian aim is onward, upward, the retention of the childlike trust and the naïve acceptance of God's promises at face value are basic.

"Naïve" really means "native" ! If anything should be native to us as Christians it should be the perpetual wonder of it all.



Mormonism is not Christian

by J. M. Cuthbert

PASTOR OF ELIM PENTECOSTAL CHURCH, NORTHAMPTON

MANY are unaware of the giant doctrinal gap between Mormonism and Bible-based Christianity. There are people who think that such differences are trivial, perhaps because of the well-prepared jargon and subtle approach of Latter Day Saint missionaries. This is not the case. The differences are beyond reconciliation.

Christianity is monotheistic: we believe that there is one God (Isaiah 44 : 6-8 ; 1 Timothy 2: 5, etc.). Mormonism is polytheistic. Their apostle, Orson Pratt, wrote: " In the heaven where our spirits were born there are many gods, each of whom has his own wife or wives which were given to him previous to his redemption while yet in his mortal state " (*The Seer*, volume 1, page 37). Every Mormon is a candidate for godhood, God being but an exalted man. Joseph Fielding Smith stated: " God was once as we are now and is an exalted man " (*Journal of Discourses*, volume 6, page 3). The Bible refutes this (Malachi 3 : 6 ; Psalm 90 : 2 ; Numbers 23 : 19).

The Latter Day Saints deny the central doctrine of the Virgin Birth. Brigham Young preached: " The birth of the Saviour was as natural as the births of our children ; it was the result of natural action. He partook of flesh and blood—was begotten of his Father, as we were of our fathers " (*Journal of Discourses*, volume 8, page 115). Their leaders, claiming inspired authority, have taught that Jesus Christ is the spirit-brother of the Devil, that He was plainly a polygamist and the father of many children (apostle Orson Hyde—*Millennial Star*, volume 15, page 825 ; Brigham Young—*Journal of Discourses*, volume 13, page 309). This is blasphemous.

The Bible states that, through the redemption obtained by the vicarious death of Jesus Christ, all may find forgiveness and pardon through true repentance and faith in Him (Acts 16 : 31 ; 1 John 1 : 7, 9). The dying thief, with only hours to live, turned to the Christ of the cross and found peace. The founder of Mormonism taught otherwise: " Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offences are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their blood shed to atone, as far as possible, in their behalf . . . And men for certain crimes have had to atone, as far as they could, for their sins wherein they have placed themselves beyond the redeeming power of the blood of Christ " (Joseph Fielding Smith—*Doctrines of Salvation*, volume 1, pages 135, 136). It is completely foreign to the Bible that a man can atone by the shedding of his blood for his own sins. Brigham Young stated that such human sacrifices were necessary and desirable in certain cases, and that he had witnessed such blood shedding (*Journal of Discourses* volume 4, page 385).

The basic issues are clear. Mormonism is in conflict with the following doctrines of Biblical Christianity: the Trinity, the Deity of Christ, the Virgin Birth, the Vicarious Atonement of Christ for all sin, Salvation by Grace Alone.

We may admire their organisation and zeal, but no church or religion that calls itself " Christian " can be appraised solely on such things. When compared with the Word of God, Mormonism fails. A religion it may be, but Christian—**never !**

"He will judge the world in righteousness" (Acts 17 : 31).

Wonderful - but do

by H. W. Greenway

I RECENTLY picked up a magazine and read the headline: "We live in a wonderful age." We do indeed. Never has human achievement reached such heights. Areas unexplored for centuries are now conquered: man has reached the top of Mount Everest, a goal which eluded the bravest climbers for many years; he has sent his satellites careering round the moon and even landed on the barren land; he has bounced his radio waves from the distant planet Venus and has circled Mars. Moreover, his study of physics has unleashed the energy of the atom; his study of biology probes the very origin of life itself and he breathlessly awaits a new break-through of which he feels himself on the verge; his study of electronics has given within our own homes pictures of the wide world around, and has provided computing machines to give accurate mathematical calculations at phenomenal speeds; his study of aerodynamics promises faster and faster air travel with comfortable flying fifteen miles above the earth at three times the speed of sound; his study of chemistry has provided both life-saving drugs and work-saving materials; his horological study has provided him with timepieces operating within a tolerance of but a millionth of a second.

We certainly do live in a wonderful age.

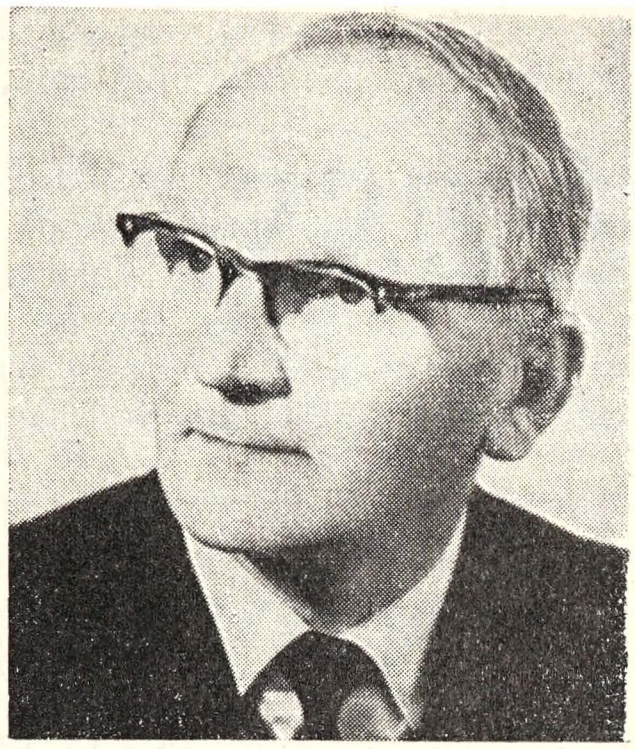
But it is also a changing age. Many of us within but a brief span of life have seen amazing changes on the political and international levels. We have watched the whole of the Asiatic continent with its teeming millions change from a placid acceptance of fate to brooding and sullen resentment; the rulers have changed, and so have the people. Many of the crowned heads of Europe and other great nations have been dethroned. Nations have been divided between quarrelling conquerors, and national boundaries have been rearranged.

But through all the changes and achievements there are constant factors that remain: **the increasing wickedness of man and the sure coming of Christ's great kingdom.** These point to the collapse of human systems and the survival of the kingdom that cannot be shaken—the kingdom of God. Many ruthless conquerors have appeared on the world stage from time to time, ambitious for world dominion, yet using methods that were doomed to fail. Julius Caesar with his legions swept without pity across the countries of Europe, but the Roman Empire decayed through inner corruption and eventually disappeared as a leading power. Mohammed strove to fly the crescent over the cities of Europe, and after him Charlemagne attempted to master the nations, but both failed, only to be followed by the stumpy Napoleon whose ignominious incarceration on St. Helena gave warning to all other would-be world conquerors. In our own day came the covetous dictator Hitler, whose guttural ravings stirred the blood of youth to a frenzy of hate, until under his violent leadership nation after nation was crushed into submission. But the dragon's teeth he had sown produced a terrible harvest for his people. There were no olive branches for his gathering, but a bitter retribution and the fateful nemesis in which his own body was incinerated in the final terrible holocaust.

We are in a period of struggle once again with powerful nations facing each other, doing obeisance to the cause of peace yet striving to gain the ascendancy over one another; East facing West over iron and bamboo curtains fighting a war of nerves. Peace is their professed objective while their factories create frightening weapons of destruction; confidence is their avowed intent, but mistrust is in their hearts. *History bears record that human government based on military adventure is doomed to utter failure.* Even Napoleon acknowledged this when he took stock of the empires that had crumpled into ruin.

Only the kingdom founded on love can endure, only the kingdom of God is eternal, and this is the kingdom Christ came to establish. The Bible tells us that He is going to reign: "Wherefore God also hath highly exalted Him, and given Him a name which is above every other name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and

d !



things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2 : 9-11). That kingdom cannot fail, "For He must reign, till He hath put all enemies under His feet" (1 Corinthians 15 : 25).

The final conquest of Christ is vividly depicted in the last book of the Bible where the prophetic word describes His appearance to suppress all evil nations: "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. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron" (Revelation 19 : 11-15).

The Word of God makes it clear that we belong to one of these two kingdoms, either the kingdom of God or the kingdom of this world. The kingdom of this world will one day be removed by the shaking of God's day of wrath; only the kingdom of God will remain.

There is, of course, the kingdom within us. Bunyan called it the city of Mansoul. This is where the real battle rages; we are either under the dominion of Satan or the Lordship of Christ. When Christ reigns in the heart He brings peace and happiness, with a satisfaction the world can never provide. The rule of Satan creates fear and strife.

Who occupies the throne of your life? You can invite Christ to come into your heart. He will change fear and chaos into a great calm as He brings a new relationship. Even as you read these words His message comes from years ago with a vital offer for all ages: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in" (Revelation 3 : 20), and with His coming we have the assurance of John 1 : 12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The kind of a mother I would like to be

I'd like to be a mother with patience
One who doesn't always scold and fret
Over milk that is spilled at the table,
Or little feet that are muddy and wet.

I'd like to be understanding
When their problems they bring to me,
And sit quietly by and listen,
Then help them the solution to see.

I'd like to be kind and gentle,
But still be firm and unmoved,
And use the chastening rod of correction
When I see the need to reprove.

I'd like to teach my daughters
To be chaste keepers at home,
And my sons to be honest and manly,
If in a crowd, or all alone.

Most of all I'd like to have wisdom
To lead them into the fold,
To teach them the plan of salvation,
God's wonderful truths to behold.

So I must be a Christian mother,
If all these traits I would own,
And live every day an example,
And keep God and prayer in my home.

MAY E. MURRAY.

Britain's distress



by Frank Lavender

(Deuteronomy 5 ; Galatians 6 :7 ; Ezekiel 21 : 27)

MANY of us have watched with deep concern the recent series of strikes involving large sections of both public and private employment. Some fantastic wage claims have been made, inspired by similar rises already given to others. It is clear that those who can hurt the nation most have had the largest increases. With rising wages, profits and dividends there has been the inevitable rise in the cost of goods and services and a sickening rise in unemployment. Those who are helpless and at the mercy of others are being callously left behind. Rising costs are destroying the value of pension rises before pensioners receive them. Not only leaders, but multitudes who stand behind those leaders are inspired by greed and selfishness, whereas it is a Christian principle that we should care for one another, that the strong should bear the infirmities of the weak.

We now face a new and ominous situation. The collapse of such firms as Rolls Royce and Vehicle and General has shaken the nation and affected the lives of thousands of people. What has happened here has upset the confidence of the United States and other nations ; it is likely to prove far more difficult to sell our goods. The material prosperity of our nation is threatened.

These are symptoms, not the disease. By the time these words are in print there may be other symptoms, but the disease of our nation will remain the same. Our deep, desperate trouble is not economic, material, commercial, **but spiritual.** Our nation is living contrary to the Ten Commandments of God. We have not loved the Lord with all our hearts, minds and strength, but have ignored Him and His commands. We have worshipped money, power and a host of material things. We have turned the names of God and His Son, Jesus Christ, into common oaths. We have almost destroyed the sacredness of Sunday and plans are in hand to complete its destruction. Under the influence of the new morality many people regard parents with contempt or indifference. Murder is becoming so common in our nation that it scarcely makes the news unless it is especially brutal. Sexual immorality and perversion are widely accepted in our so-called permissive society. Thieving, shop-lifting, scrounging and cheating are widespread. Lying and deceit are commonplace in politics, business and private life. The national pastime seems to be keeping up with the Joneses—what others have, we want. **This wilful, constant breaking of the laws of God must bring judgment.**

The abounding wickedness and vice signify the death-throes of our civilisation, for they are the same marks which signalled the collapse of other nations and empires. Previously optimists have said that the spread of education and humanism would change men's outlook. Man would become better, kinder, more humane ; but things have not changed men for the better. Evil men and seducers have become worse and worse, deceiving others and being deceived themselves (2 Timothy 3 : 13). Our nation's wilful sin makes judgment certain. This is sadly confirmed by the general apathy and hardness of Christians, for nothing is so appalling as the incredible indifference of believers. *If one group is to blame more than any other for our nation's awful condition it is the Christian Church.* The state of our nation should be driving us to prayer, causing us to cry to God, but we are careless, unmoved, we cannot be bothered. As in Ezekiel's day the Lord has sought for those who would stand in the gap before Him for the land that it should not be destroyed and He has found coldness and indifference in those who should be intercessors, therefore He will pour out His indignation on the land (Ezekiel 22 : 30, 31). We shall

surely reap what we have sown (Galatians 6 : 7) ; we have sown the wind and we shall reap the whirlwind.

The Lord will still show mercy to individuals who turn from their wrong-doing. He will save and cleanse from sin those who sincerely ask Him to do so for the sake of His Son, Jesus Christ, who died to save. I believe that He will postpone judgment on our nation if we Christians will humble ourselves and cry to Him, if, even at this eleventh hour, we will turn from our indifference and fill up the gap between our nation and God, if we will earnestly, urgently seek to point men and women to Christ. **Let us truly dedicate our lives. It may be that the Lord, in mercy, will hold back the tide of judgment and cause salvation to come to our land once more.**

Book reviews

Christology of the Old Testament, by E. W. Hengstenberg. Published by Kregel Publications, per Bible and Book Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex. Price £4.40, postage and packing 24p extra.

THIS is a reprint by Kregel Publications of Michigan, U.S.A. It says a lot for a publication of the nature and size of this that after over 100 years there should be a demand for a reprint. The author takes the student from Genesis to Malachi in many and various prophetic allusions to the coming Messiah and expounds the meanings linking them to the life and ministry of Jesus.

Sections requiring detailed study of the original Hebrew text are dealt with separately at the foot of the page, thus leaving the main body of material readable and flowing in its layout.

This is a reference work worthy of a place on the bookshelves of any serious Bible student.

G. W. GILPIN.

1,000 Bible Study Outlines, by F. E. Marsh. Published by Kregel Publications, per Bible and Book Depot, 7 Gensing Road, St. Leonards-on-Sea, Sussex. Price £2.58, postage and packing 20p extra.

THE reissuing of this work after forty-five years shows that it continues to be in demand. The 1,000 outlines are set in alphabetical order for quick reference. They will help the most studious of ministers, Sunday school teachers, youth leaders, indeed all Bible students. The author deals with basic doctrines as well as with expository and topical outlines. I like the introduction and concise study on "The Bible," emphasis being laid on the importance of its study and true inspiration. If used as intended, this volume could prove a most useful addition to any Christian's library. The zeal of the author is conveyed in the preface. He writes : "The more the Bible is studied, the more there is found in it to be studied." There is more than enough here to whet the appetite to study the Bible prayerfully and studiously with the help of these outlines. I heartily recommend it.

D. E. EDMONDS.

Monsoon Daybreak, by R. R. Rajamani. Published by Victory Press. Price £1.35, postage and packing 9p extra.

THIS is a thrilling account of a revival in South India and should be read by all interested in the outpouring of the Holy Spirit and the breaking through of the light of the Gospel into darkened hearts and lives. It is a book with a challenge to deeper consecration and more dedicated service for the Master, this story of Rajamani, his boyhood rebellion against authority and the claims of Christ, his conversion through the faithful witness of a C.S.S.M. missionary, his encounter with Sadhu Sundar Singh and the prophecy made by this great man of God that this lad, who so eagerly sat at his feet, would take the Gospel throughout India.

In this thrilling account of travel and the enduring of many hardships, the reader is brought into contact with many of those whom the Lord called to labour for Him in this needy land, stalwarts for the faith both national and from lands across the seas. This book is well worthy of a place on your missionary bookshelf.

DAVID C. LEWIS.

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From T. H. Stevenson



TODAY is not a time for Christians to sit with arms comfortably folded, or to clasp our hands piously while bewailing the moral evils, without making protest or advocacy in appropriate places. I doubt if a better tutor could be found than that insidious enemy of society, the Humanist Society. Their *Humanist Lobby* is a circular to its members keeping them up to date with relative parliamentary programmes and advising on controversial matters that will be debated, urging their members and any they might influence to write specifically to their local M.P. or, in addition, to the Government minister responsible for the matter arising. They inform from their inside knowledge through humanist M.P.s that private letters in plenty weigh much in influence.

I had occasion to encourage a letter signed by members of our Elim Pentecostal Church and of the local Assembly of God encouraging Lord Longford in the setting up of the Commission on Pornography. This was purposely a limited group effort. More recently I, with two others, called upon the Minister for the Environment, who assured us that he would pass on to the Home Secretary the specimen copy of obscene literature purchasable at 10p in local schools from scholars. The subjects and language were indescribably filthy, but the deeper intent beyond the titillations of sex was the direct incitement to disobedience, to cheating, and to belittling and undermining school and all other authority. There was a publisher's name and address attached but these were almost certainly fictitious. By the way, we did not go to the Minister for the Environment because pollution is his concern! It so happens that Mr. Peter Walker, who holds this cabinet rank, is our local M.P. I think Mr. Walker was being honest and not evasive when he said that the question we were dealing with is a growing world problem stemming from international anarchists.

Though I have given two examples of our efforts, the exhortation at the beginning for individuals to write to their own M.P. on matters of concern emphasises the most effective approach. **Christians must arouse themselves and be heard beyond pulpit and pew. Separation does not mean isolation. When our Lord in prayer described His disciples as taken out of the world, and not of the world, He concluded with words that complete our position—we are sent into the world. We do not preach a social gospel, but the gospel we preach has a social content.**

BOOK REVIEW

"Out of a Horrible Pit," by Noel Brooks. Published by the author. Price 40p, postage and packing 5p extra.

This book tells the story of how God stepped into the home of an alcoholic and transformed the lives of four brothers. What fascinating reading, what thrills of holy joy one finds as trophies of grace are graphically portrayed.

Here is a moving story of practical Christianity. We are not saved by works, but this book is a confirmation of the truth that salvation really works. This is illustrated in the following: A neighbour said to the mother of these four young converted brothers, "Your lads have gone daft," to which the mother replied "Then I wish t'other two would go daft as well. This daftness cleans the house and cooks the breakfast!"

Here was a family who experienced happines; without riches; sorrow, sickness and death were their lot, but Christ was real in such trying times. Salvation, healing and the baptism in the Holy Spirit were beautifully woven into their lives.

The message can be summed up:

"Do the best you can,
Be what you are,
Shine like a glow-worm
If you can't be a star."

Here is a book that makes one want to win someone else for the Saviour. R. GRIFFITHS.

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Margaret M. Ladlow's page

Salisbury Cathedral

ALTHOUGH I have been living in the city of Salisbury for almost nine months I must admit to my shame that I have paid only one visit to its famous cathedral. I have gazed with pleasure from the bottom of my garden on its graceful outline and at its spire which dominates the city, but only recently have I set aside a whole morning to explore its dignified, historic interior.

Commenced in the year 1220 and consecrated in 1258, " it is a splendid and graceful work of architecture in the loveliest setting of any cathedral in Britain and its superb spire is renowned throughout the world, thanks in part to the paintings of John Constable. It symbolises the peaceful loveliness of the English countryside amidst which it stands, the eternal truths of the Christian faith expressed in stone and the continuing worship of almighty God." So writes Canon A. F. Smethurst in his introduction to a pictorial history of the cathedral.

I learned that the cathedral is built of Portland limestone brought from the quarries at Chilmark ten miles west of Salisbury. The pillars of dark " marble " came from the Isle of Purbeck and I could not but wonder as I looked at the magnificent edifice how men of old conveyed all the stone, excavated the foundations and raised the mighty walls. Its design is that of a great cross with double arms and its famous spire was added 100 years after the main building was completed and actually rises to a height of 404 feet and places a load of 6,400 tons on the four main piers which are each six feet square. The spire was built around interior wood scaffolding which was left there and still remains together with the old windlass which was used to raise the materials and is still so used.

Great stone vaults, internal and external buttresses and girder arches were all added to strengthen the building and support the spire so that it settled with a displacement of only $3\frac{1}{2}$ inches. It has a declination of $29\frac{1}{2}$ inches to the south-west according to Sir Christopher Wren when he surveyed it in 1668. Nevertheless it stands slender and tapering to this day, the highest in England and the third highest in Europe. It can be seen for many miles and is certainly the focal point, the very heart of the city of Salisbury. Reading the history of the cathedral I discovered that the men who planned and directed the building were godly and devout, St. Osmund, Bishop Richard Poore, St. Edmund of Abingdon. They did all in their power to make it a centre for Christianity, worship, Christian teaching, education and the things of God and a place for " receiving and supporting the poor."

Christianity was aggressive, virile and positive. The stonemasons, carvers and labourers built for the glory of God. There was nothing apologetic about the enterprise or what they meant to express. Our Saviour intended us to be just as forthright and to express our faith and our glory and pride in the God of our salvation. He spoke of a believer as a city set on a hill that cannot be hid, its towers etched against the sky, its lights ablaze at night high above the valley and seen by all. This conception of the life and witness of the child of God is one of solidarity and prominence. Salisbury Cathedral has stood these many centuries solid and enduring throughout the many changes in the lives and fortunes of each succeeding generation, with its great spire towering above all, pointing men to heaven. So has the Church of Jesus Christ. May we continue that witness in these days of bewilderment and confusion, standing true for God and unhesitatingly affirming our beliefs by our words and our deeds.

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ITINERARIES

Miss F. Grossen:
July 18, Islington (a.m.), Ilford (p.m.); 20, Hayes; 21, Finchley; 22, Reading; 24, Rochester; 25, Harlow (a.m.), Palmers Green (p.m.); 27, Ealing; 28, Kensington; 29, Barking; 31, East Ham.

Miss Maisie Hopper:
July 17, 18, Exeter.

J. H. MacInnes:
July 24, Hove; 25, Portsmouth; 27, Eastbourne.

BIRTHS

DAVIS. On May 18th, to Campbell and Isabel Davis, of Elim Pentecostal Church, Newtownards, a daughter, Lorna, a sister for Gillian and Jennifer.

ELLIOTT. On May 28th, to David and and Jean Elliott (née Chesworth), of Sheffield Elim Pentecostal Church, God's gift of a daughter, Claire Helen Louise.

HOOD. On February 1st, to Naomi (née Pallot) and John, God's gift of a daughter, Rebecca Jane, a sister for Andrew. Dedicated on March 14th at Elim Pentecostal Church, Jersey, by B. C. Vidamour.

WOOLLARD. On May 9th, to John and Jacky Woollard (née Dickman), of Ipswich Elim Pentecostal Church, God's gift of a daughter, Amanda Jane.

DEDICATION

McAFEE. On June 6th, Andrea, daughter of Tommy and Eleanor McAfee, sister of Stephen and Mark, was dedicated to the Lord at Coleraine Elim Pentecostal Church by the minister, R. G. Weare. C.2413

ENGAGEMENTS

ALEXANDER—WEARE. Pastor and Mrs. R. G. Weare, of Ballymoney, have much pleasure in announcing the engagement on July 3rd of their younger daughter, Ceinwen Elizabeth, to Mervyn Thomas Alexander, of Coleraine. May God's richest blessing be their portion. Love from Mam and Dad. C.2414

NEWMAN—BIDDLE. Pastor and Mrs. A. A. Biddle have pleasure in announcing the engagement on July 17th of their only daughter, Ruth Margaret, to David (both Elim Crusaders, Portsmouth). C.2410

WITH CHRIST

BOWEN. On June 1st, Mrs. Beatrice Minnie Bowen, aged 72 years, faithful member of Elim Pentecostal Church, Gloucester. Officiating minister at funeral: F. Lavender.

HOLDEN. On June 13th, Mrs. M. F. Holden, aged 84 years, of Hove Pentecostal Church, passed into the presence of the Lord. Officiating minister at funeral: J. J. Way.

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COMING EVENTS

BARKING. July 17. Elim Pentecostal Church, Ripple Road. East London Pentecostal Rally. Preacher: J. M. Cuthbert. At 3.30 and 6.30.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

CLYDEBANK. July 25. Elim Pentecostal Church, Belmont Street. Preacher: H. W. Greenway. At 11 and 6.30.

EDINBURGH. July 17, 18. Elim Pentecostal Church, Henderson Terrace. Evangelistic crusade led by a Swedish Christian youth team of thirty young people on fire for God. Preachers include Swedish party, R. Kingstone and B. J. Hayes. Saturday at 7. Sunday at 6.30 and 8.

ILFORD. July 24, 25. Elim Pentecostal Church, Clements Road. Pastor's third anniversary. Special speaker: G. L. W. Ladlow (Salisbury). Saturday at 7.30: missionary service, when Mr. Ladlow will speak about his work in Ghana. Sunday at 11 and 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8. During July services conducted by L. C. Quest.

PALMERS GREEN. July 31, August 1. Elim Pentecostal Church, Russell Road, London, N.13. Preacher: Joseph Smith. Convener: J. G. Patterson. Saturday at 7.30. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. July 31, August 1. Camp weekend. Services conducted by visitors from the Elim youth camp, Whitecliffe Bay. Convener: Rev. I. R. Hall. Saturday at 7. Sunday at 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. August 1-13. Vacation Venture crusade led by L. E. Lambert and team of thirty. Sundays at 6.30. Weeknights (except Friday) at 7.30.

STAFFORD. July 19. Covenant Hall, St. Patrick's Street. Visit of John MacInnes (Guyana). At 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

Commencing in July 24th " Evangel "—series on
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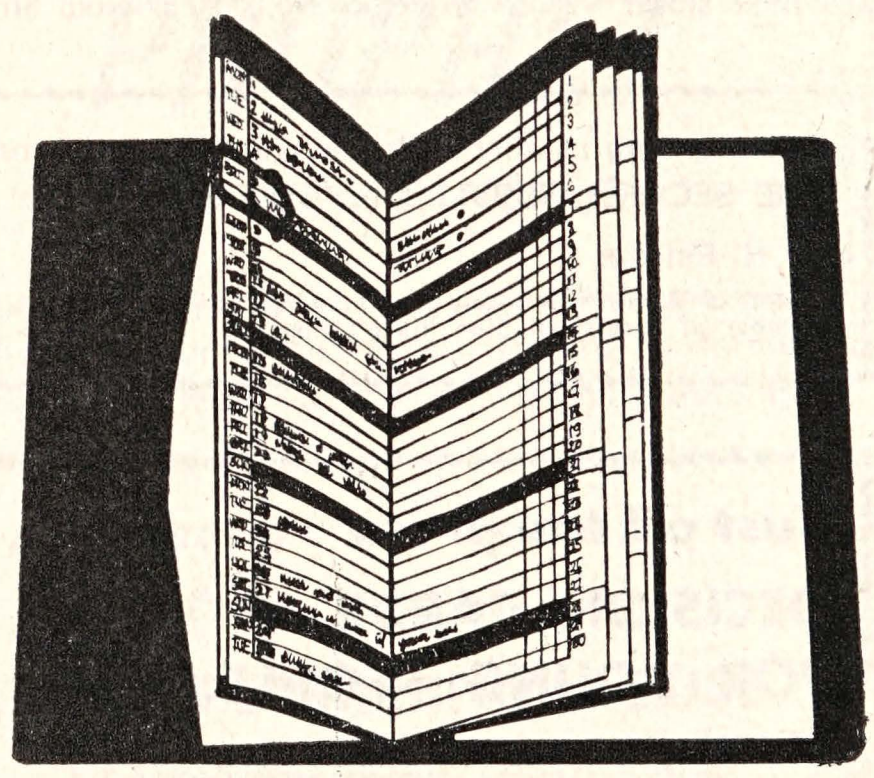
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NORTH OF ENGLAND	ST. GEORGE'S HALL BRADFORD	September 18th	REV. A. A. BIDDLE
WALES	HIGH STREET BAPTIST CHURCH MERTHYR TYDFIL	September 25th	REV. W. R. JONES
IRELAND	ULSTER TEMPLE BELFAST	October 16th	REV. ALEXANDER TEE
SCOTLAND	ELIM PENTECOSTAL CHURCH COATBRIDGE	October 16th	REV. A. A. BIDDLE



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THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, July 19th — Romans 4 : 1-12

" Abraham believed God " (v. 3).

The force of this passage is that man can be justified, that God reckons a sinner to be righteous, apart from works (vv. 2, 6). Paul illustrates this tremendous fact by reference to Abraham and David. Abraham, the friend of God, and David, a man after God's own heart, were reckoned righteous *apart from works*. Abraham was justified by faith and so is every sinner who comes to God by Jesus Christ. Christ is so united to the believer that our sins were laid on Him and the believer is so united to Christ that His righteousness is reckoned to us.

Tuesday, July 20th — Romans 4 : 13-25

" Delivered . . . raised " (v. 25).

Here is the foundation for our faith. Remember that it was God who delivered Him up for our offences (Romans 8 : 32) and God who raised Him up. This latter phrase occurs twenty times in the New Testament. The resurrection of Jesus our Saviour was God the Father's miraculous proclamation in the most significant way of the voice from the excellent glory, " This is My beloved Son in whom I am well pleased."

Let us imitate the strength of Abraham's faith and beware of staggering through unbelief at His promises. Our prayer must be " Lord, increase our faith."

Wednesday, July 21st — Romans 5 : 1-11

" Peace with God " (v. 1).

This verse is variously given : " Let us have peace with God," " Let us continue to enjoy peace with God." Paul explains that this peace comes through Christ. We were afar off and alienated, but now we have been brought nigh *and stand* (v. 2), and our standing is maintained in spite of sufferings. We can exult in hope of the divine splendour that is to be ours. The proof of this is that God's love has flooded our hearts by the Holy Spirit whom He has given to us.

Thursday, July 22nd — Romans 5 : 12-21

" Grace did much more abound " (v. 20).

Our reading shows that sin entered, abounded, reigned. The law entered and in its blazing light sin was seen in all its dreadful intensity. Death entered and reigned even in those who lived before the law of God through Moses was enjoined. Then upon the scene grace entered, abounded, reigned. The gift of grace which is by Jesus Christ is the only cure for sin. Its victories are innumerable. Think of Paul, John Newton, John Bunyan, George Müller—*and do not leave yourself out.*

Friday, July 23rd — Romans 6 : 1-11

" Planted together " (v. 5).

" Shared His death " (J. B. Phillips), " united with Him " (R.S.V.)—the force of this whole passage is **identification.** God reckons the believer to have died when Christ died, to have been buried when Christ was buried and raised when the Lord Jesus was raised. If God has identified us with Christ, *we must identify ourselves with Him.* This is why we are baptised in water (v. 4). It is incredible that Christians hesitate and even refuse to be baptised in water. It is the public declaration that we reckon ourselves dead to sin and alive unto God.

Saturday, July 24th — Romans 6 : 12-23

" Being made free from sin " (v. 22).

We have changed masters ; we were the servants of sin, we are now the servants of God. Under the old master the result was " things whereof we are now ashamed," and the end—death. Under the new master the result is holiness and the the end everlasting life. Now that we are employed by God (J. B. Phillips) never let it be said of us that we are on a spiritual go slow or work to rule ! We should be " not slothful in business ; fervent in spirit ; serving the Lord " (12 : 11).

Sunday, July 25th — Romans 7 : 1-6

" Married to another " (v. 4).

The sinner is married to the law, the believer is married to Christ who was raised from the dead —what a union and what an honour ! As Spurgeon says : " Play the part of a wife who keeps no secrets back. Make a confidant of the Lord. Let us tell Him all ! " He illustrates this by saying that he was in a house where the small son went upstairs and told someone when he hurt himself downstairs—and downstairs and told someone when he hurt himself upstairs ! After telling someone he did not cry any more. Tell it all to Jesus !

Moon mission

THE United States is engaged in one of the most exciting scientific programmes the world has ever known. As we gaze upwards and observe the vastness of our universe, we remember the Scripture read by our Apollo 8 astronauts as they circled the moon. It was from the opening chapter of the Bible where it tells how God, in the beginning, created the heavens and the earth. Our astronauts, with all their scientific knowledge and personal courage, realised within themselves how insignificant they really were as they travelled through the vastness of outer space around our closest planet, the moon.

As David the psalmist rightfully expressed it : " 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 ? And the son of man, that thou visitest him ? " (Psalm 8 : 3, 4).

During a moon mission, astronauts aboard the command module leave the mother ship and enter the lunar module and they affix their space suit umbilicals, which supply the astronauts with the necessary oxygen and pressure to sustain their lives. Without this, in a space environment, they would perish instantly. One portion of this life-line consists of an electrical cable which the astronaut connects into a mating receptacle on his space suit. This provides him with a means of two-way communication and enables him to relay back to mission control centre all strategic data concerning his heart. Since the Bible says in Leviticus 17 : 14 that the life of all flesh is the blood, it becomes quite obvious why the condition of the astronaut's heart is constantly monitored.

As the designer of the electrical portion of the space suit umbilicals, I had one thing in mind when assigning the reference designations P316 to the plug of the commander's umbilical and P317 to the plug of the lunar module pilot's umbilical. I realise that in order for the astronauts to have perfect communication with mission control and the command module they would first have to connect into mating receptacles, located on the front of their space suits, which would assume the reference designations of J316 and J317. This means that the astronauts will have perfect communication with the earth through J316 and J317.

No other reference designations could so completely picture the meaning of John 3 : 16 and John 3 : 17, which together make up the " eternal lifeline " message of the Bible. Listen to what these two verses tell us :

" 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 " (3 : 16). " For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved " (3 : 17).

The central message of the Bible can be condensed into these two verses. Eternal life can be yours by simply believing these two verses with all your heart. Not only can you have perfect **communication,** but also perfect **communion** as well as **peace** with God if you claim these two verses as part of your life.

Just as the space suit umbilical is the life-line for the astronauts, even so the Lord Jesus Christ can be your eternal lifeline if you will only connect John 3 : 16 and John 3 : 17 into your heart.

Your eternal life depends upon it. Won't you do it today ?

FRANK M. DENTON,
Designer, Grumman Aircraft
Engineering Corp.
American Tract Society.

Just as I am, without one plea

But that Thy blood was shed for me,

And that Thou bidst me come to Thee—

O Lamb of God, I come!

THE ELIM EVANGEL

Vol. LII. No. 30 July 24th, 1971 5p

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(1) This precious faith (1 : 1, 2)

Behind this Letter is a fascinating situation. The aged apostle, who had had a peculiar fellowship with Christ, and is now nearing his death (1 : 13, 14), opens his heart in a final Letter to help Christians who are in special need. The Letter is addressed to believers in general who face the dangers confronting them by reason of persecution from without and false teachers within. Having dealt with the former issue in his first Letter he now writes this second one in order to strengthen his brethen against the latter danger.

Readers of this Letter will at once see the parallel between their situation and ours today and therefore recognise the vital importance of this writing to the Church of the twentieth century. The Church in Britain is assailed on every hand by false teachings of all kinds ranging from those of the South Bank School of Theology to those of the Mormons, Jehovah's Witnesses, and Mr. Armstrong in his *Plain Truth* magazine. This situation makes Peter's words "*like precious faith*" so important to us. Like Peter's readers we are surrounded by false teachers, like them our faith is being attacked, and, to us as much as to them, comes this Word from the Throne to remind us that the firmness and clearness of our faith are of paramount importance.

"Faith" means "trust" or "confidence"; to the Christian it implies first and foremost his trust in Christ as Saviour—the trust that says "*Thou, O Christ, art all I want,*" and "*Hangs my helpless soul on Thee.*" From that essential position faith broadens out to cover all those great doctrines of our holy faith—the inspiration of Scripture, the Trinity, Christ's Divinity, His humanity, atoning death, resurrection, His ascension, His second advent, and so on. How important is this matter of faith is seen by a glance at history.

In the Anglican Prayer Book are three Creeds (statements of beliefs) which were hammered out

centuries ago when false teachings assailed the Church in Europe. Take the Reformation. As this movement affected the various countries of Europe so there were drawn up confessions of faith. Thus, in our country "The Westminster Confession of Faith" was drawn up over 300 years ago to protect the Church from false teachings which could undermine the faith of Christians.

Peter says this faith is precious, valuable, priceless. Why is this faith so precious ?

It is precious because of its source. Notice his words : "who have *obtained* like precious faith." We did not always have it ; then how did we come by it ? The answer is in Ephesians 2 : "It is the gift of God." Out of sheer grace God not only brought us to the place where we saw our need of salvation, and where we heard the word "Believe on the Lord Jesus Christ and thou shalt be saved"; He went further and placed within us the very faith to believe in Christ ! As the believer looks at his salvation he says in wonder, "It is *all* of God." In the months and years since conversion it is as the believer has kept in touch with the Lord that that faith has developed and grown. "Faith cometh by hearing, and hearing by the Word of God," and as the Christian has delved deeper and deeper into the Word so that faith has grown.

It is precious because of its centre—the Lord Jesus Christ. The centre of the Christian faith is a *Person !* The early Church emphasised this and revelled in it. "I know *whom* I have believed" cried Paul. "That which was from the beginning, which we have heard, which we have seen with our eyes . . ." declared John. Peter wrote : "We were with Him." Apostolic preaching was ever Christocentric. "We preach not ourselves, but Jesus Christ our Lord." "We preach Christ and Him crucified." We find the same emphasis in all their writings ; they are for ever exalting Christ. Romans deals with our salvation through Christ ; 1 Corinthians tells us that we were called into fellowship with Christ ; Ephesians reveals our position in the heavenlies in Christ ; Colossians asserts that "in all things He must have the pre-eminence" and so on in every Letter.

This faith is precious because of what it does. Paul, writing to the Romans, declared : "And he that believeth in Him shall not be confounded (ashamed, put to confusion)." A friend of mine has rendered this : "shall not be made a fool of" ! See, then, some of the results of this faith.

Through it *justification* is ours. The forgiveness of sins, our reconciliation to God and subsequent peace with God.

> *"No longer far from Him, but now*
> *By precious blood made nigh ;*
> *Accepted in the well-beloved,*
> *Near to God's heart we lie."*

Through it *sanctification obtains,* for justification, the forgiveness of sins, is intended to lead on to sanctification—victory over sin. Thus in Romans 6 Paul argues not simply that a truly born-again person should not continue in sin, but that such a person *cannot* do so. This "precious faith" encourages holiness, for "we walk by faith."

Through this faith *glorification* will be ours. Our God is "bringing many sons unto glory" (Hebrews 2). Our ultimate destiny is to be "conformed to the image of His Son." "As we have borne the image of the earthly, so also shall we bear the image of the heavenly."

How important, then, is this Letter to us, how essential that we know *what* we believe, and *why.* Paul says : "If the trumpet shall give an uncertain sound"—and how uncertain is the voice of the Church at the present time !

One of Britain's outstanding preachers has said "The Church is the bearer of the message of salvation, and if the Church herself is lifeless or uncertain or unhappy, how can she do this work ? If we are uncertain about our position, how can we confront the world, and why should the world look at us and be convinced and convicted of sin as it sees us ? Surely the highway to revival, as the history of the great revivals of the past shows us clearly, is that the Church herself must be a believing Church. When that happens her impact upon the world invariably becomes something powerful and mighty."

Effective

An inter-varsity team of three young people visited Bible House, New York, and asked for 200 *Good News for Modern Man* New Testaments to be used on the university campus at Poughkeepsie, New York. When asked if the Scriptures were effective, they turned to one young lady who was a member of the trio. She remarked : **"I received a New Testament in August. I read it through completely, and now, as one who believes in Christ, I am a member of the team distributing the Word to others."**

UNITED BIBLE SOCIETIES.

Church reports

WESTCLIFF-ON-SEA **Pastor: H. Toft**

Our Sunday school anniversary drew a capacity congregation, which included several parents attending for the first time. We began the evening service at 6 p.m. to enable the very young to take an active part. A six-year-old lad led the congregation in singing a new chorus and a nine-year-old read Nehemiah 8 : 1-10 (if everyone who reads this will also read that Scripture they will note how public reading of the Word of God brought revival !) Another feature was a ten-year-old boy conducting the school singing.

The Lord really did pour out His blessing on the efforts of all, and many expressed a unique sense of the Spirit's presence throughout the whole programme. There was time for only a short message by Pastor J. E. Moore, of Leeds, who was holidaying for the week in Southend, *but the ten-minute talk resulted in eight decisions for Christ*. Length of message is of no consequence when the Holy Spirit moves !

Mr. F. Seeman, who recently took over the responsibility and challenge of the Sunday school, called for rededication and a resurgence of prayerful interest on the part of parents and members in the moral and spiritual training of the young.

Westcliff Sunday school sends greetings to all Sunday schools in the Elim movement and invites all to take as their motto : " And the joy of the Lord is your strength " (Nehemiah 8 : 10).

HUDDERSFIELD **Pastor: J. Fry**

Forty years—and now we are in a wilderness ! Demolition, and all that means in terms of dirt, dust and desolation, make a depressing scene all around the Huddersfield Elim Pentecostal Church, now standing virtually as an island, an oasis, an Elim, in a wilderness of broken stone and ash. In September 1971 we celebrate forty years of Elim ministry in Huddersfield. We are more than ever conscious of the rich new life that the Lord is pouring out on our assembly, breaking, moulding, filling, under the dedicated, anointed ministry of our much-respected pastor, J. Fry. An ever-increasing congregation testifies to the fact that many are finding their Elim here.

At a recent half-night of prayer nine young people knew the wonder and joy of a personal Pentecost. How good is our God was expressed in the words of just one of our Crusaders who experienced a mighty anointing: " It was like walking on air." DAVID LEEK.

CLAPHAM **Pastor: I. R. Moore**

On a recent Sunday morning we were privileged to have the ministry of our President, Pastor A. A. Biddle. We were reminded of the glorious liberty which is ours as sons and daughters of God, and of the need to take God at His word and appropriate this wonderful freedom in the furtherance of the work of the Lord. The communion service was a time of great blessing, and the ministry of the gifts of the Spirit was in evidence.

During the evening service we enjoyed the rich voice of Mr. Ian Morris, of the Emmanuel Choir, who ministered in song. Pastor Ian Moore declared the good news of Jesus and His saving grace.

We praise God for the continuing work of the Holy Spirit in our midst. F. P. TAYLOR.

GLOUCESTER **Pastor: F. Lavender**

A wonderful evening service of testimony and thanksgiving for Divine healing was recently held at our church. The pastor had felt that no definite programme should be arranged but that the Holy Spirit should guide the service.

All who had a personal experience of the healing power of our Lord were asked to come forward. Over forty came to the front and many who had recent experiences gave wonderful testimonies of divine healing, including a baby healed of a hole in the heart, others of eczema, a young lady healed of a diseased heart, a lady healed of an abscess and her friend restored after a nervous breakdown. The pastor then related many healings he had witnessed before and during his ministry and then offered a prayer of thanksgiving and praise to our Lord Jesus Christ.

The text for the message was Mark 16 : 15. Jesus is the same yesterday, and today and for ever and if we obey God's Word these things can happen today as they did in the Bible. The power of the living Christ is here today : as we are saved from sin, so we can be healed of sickness. As the pastor explained, this is not faith

healing, but **divine** healing; the man is only a vessel for the power of Jesus to work through. Following an appeal four people gave their hearts to the Lord.

At the end of the service about twenty members of the congregation came forward for healing. As commanded in the Bible the pastor anointed each with oil and he and the deacons laid on hands and prayed for them. Following this many of the congregation stood before the Lord to represent friends and loved ones in need of healing.

A very real sense of the presence of the Holy Spirit was on the meeting. All present felt a great strengthening of their faith in our wonderful Saviour.

R. J. BOWEN.

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



With praise in our hearts and on our lips we have concluded a wonderful weekend of blessing in celebration of Pastor and Mrs. Anthony's twenty-one years as ministers of our church. On Saturday there were two meetings of the E.W.M.A. during which Mrs. G. M. Gorton ministered, Pastor P. E. Stormont convened, our own choir sang and Mrs. A. P. Thomas from Colchester rendered a beautiful solo.

Sunday was anniversary day. The Breaking of Bread service was truly blessed of God. Pastor A. V. Gorton ministered on the theme of "Time."

Mr. W. Tween (secretary), speaking on behalf of the whole church, paid a well-deserved, sincere tribute to Pastor Anthony and his wife for their years of selfless, untiring devotion to the work. A cheque was presented to them as a gesture of appreciation.

The evening service saw the conclusion of a lovely day. Mrs. Gorton told us a part of her remarkable testimony and Pastor Gorton ministered the Gospel message with sincerity.

It was good indeed to be in the House of God.

LILIAN E. CROFT.

Innocents in Israel, by Jack Barkey. Free from The Hebrew Christian Testimony to Israel, 189 Whitechapel Road, London, E1 1DN (please include postage).

This pamphlet has been written in answer to *The Middle East Cauldron,* the recent book by F. A. Tatford and J. McNicol. The two publications should be read together. Thus the reader will get a more balanced insight into this most fascinating land.

Israel is a modern community drawn from all over the civilised world, consequently her character and way of life have yet to be stabilised. We must not be surprised to find that her national life leaves much to be desired, running parallel, as it does, with the moral trends of our time.

Yet it is beyond doubt that God is working out His purpose for and through this people. This pamphlet will enable the reader to see Israel from another angle. It will be of value to all who are concerned for this land and nation.

R. D. BRADLEY.



Photograph by courtesy of *Southend Standard*.

Pastor and Mrs. J. A. Wright cutting the cake with daughters Norah (left) and Lucille.

On Saturday, June 19th, 115 members and friends attended a farewell tea for Pastor and Mrs. J. A. Wright to commemorate Pastor Wright's twenty-one years in the pastorate of the Southend church and also his retirement. A splendid meal was excellently prepared by the ladies.

Following the meal there was a surprise item from the deacons, who heartily sang two pieces especially for Pastor Wright.

There were many happy recollections when opportunity was given to any who wished to make impromptu tributes. Deacons and members expressed their gratitude for the dedicated service, faithfulness and devotion shown by Pastor and Mrs. Wright. The church treasurer, Gerald Connew, added special appreciation for Pastor Wright's teaching ministry and his unique expositions of the Word of God.

The church secretary, David Davenport, showed colour slides which depicted the growth of the church and outstanding events since Pastor and Mrs. Wright arrived in Southend in 1950. Mr. Davenport presented Pastor Wright with an inscribed stainless steel tea-set in recognition of his forty years in the Elim ministry. Gifts from the church were made to Mrs. Wright and their daughters, Norah and Lucille. There was a congratulatory telegram from their daughter Alexandra in Italy.

With the farewell services of Pastor and Mrs. Wright yet to take place, a memorable evening of fellowship was appropriately concluded with the singing of " Surely goodness and mercy."

D. V. DAVENPORT.

STUDIES IN THE TEN COMMANDMENTS

by C. J. E. Kingston



8. Thou shalt not commit adultery (Exodus 20 : 14)

WHEN God created man He made him body, soul and spirit. He endowed the body with certain appetites, one of which is the mating instinct. Love for the opposite sex is therefore divinely given for a wise purpose and, governed by His laws, it is a source of rich, pure blessing. As fire in the grate warms and cheers us, but uncontrolled it consumes our homes, so God has hedged sexual appetite with certain restrictions.

The well-being of the state rests upon the sanctity of the family. Rome's downfall was hastened by her immorality among other things; the obscene frescoes at Pompeii tell the tale of Rome's moral collapse. **Unless Britain turns from the moral permissiveness which is the bane of today the writing is on the wall for her downfall too.**

Marriage is a divine institution

When God created man He made them male and female and said: "It is not good that the man should be alone: I will make a help meet for him." Each is the complement of the other and the complete person is not achieved until "they shall be one flesh" (Genesis 1 : 27 ; 2 : 18, 24).

Marriage was constituted in Paradise, when man was in a state of innocence. Thus any doctrine, such as that of the Roman Church which degrades marriage as a less holy state than celibacy, assumes that God made an error in His creation. The New Testament states "marriage is honourable in all" and "let every man have his own wife and let every woman have her own husband" (Hebrews 13 : 4 ; 1 Corinthians 7 : 2).

It follows therefore that the marriage of a man is more than a civil contract to be broken at will; it is the merging of two lives, two bodies, into a "union to unity" which God has called "one flesh."

Marriage is permanent and indissoluble

Scripture shows that marriage creates a permanent relationship. Jesus, when asked by the Pharisees about divorce, replied: "They twain shall be one flesh . . . what therefore God hath joined together let not man put asunder" (Matthew 19 : 3-6). An arm is normally permanently fixed to the body; it is one flesh with the body. It may be violently severed from the body, but the arm will die and the body suffer loss. A husband and wife may be violently separated by divorce, but both will suffer. The right and normal is a permanent relationship.

Thus if a man marries another while his first, true wife is living, he commits adultery. It follows therefore that, though the State may make easy divorce laws, which allow dissolution of the marriage relationship on other grounds than those given by God, this cannot and does not alter the fundamental law of God on the matter. The divorce is therefore null before God and the original marriage still subsists.

The one Biblical reason for divorce

Marriage is the most intimate, sacred union that can exist on earth. It is the union of one man and one woman in a unity for life. God's Word concedes only one reason for divorce, fornication, which one assumes, includes adultery because adultery breaks the bond of "one flesh." Our Lord said: "I say unto you whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery: and whosoever marrieth her which is put away doth commit adultery" (Matthew 19 : 9).

Under the Old Testament economy, when a couple were taken in the act of adultery, both were to be killed (Deuteronomy 22 : 22). The innocent party was then left free to remarry. It is better though that the innocent party should be prepared to forgive the guilty one (if repentant) and for the marriage to remain intact. Jesus said to the woman taken in adultery: "Neither do I condemn thee: go and sin no more" (John 8 : 11). If by God's grace the innocent party can

say this too a marriage will be saved and if there are children much misery prevented. For in a divorce it is the children of the marriage who suffer. *It is reported that each year in Great Britain about 20,000 children under the age of sixteen are affected by the divorce of their parents.*

How to avoid the sin of adultery

Lust is the Devil's counterfeit of love. Nothing is more beautiful on earth than the pure love of a man and a woman, nothing so blighting as lust. There is not a quicker, shorter way to hell than by adultery and its kindred sins condemned by this commandment.

1. **By guarding one's thoughts from uncleanness.** This command rebukes all unclean thoughts and desires. Jesus, who traced the adulterous act to its original sinful desire, said : " Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart " (Matthew 5 : 27, 28). The senses are the sluices which may let in the pleasant, goodly things of God or mud to pollute the soul. " The pure in heart shall see God " and " as a man thinketh in his heart, so is he " (Matthew 5 : 8 ; Proverbs 23 : 7).

2. **By guarding one's eyes.** The reading of lewd books, seeing suggestive films on television or at the cinema, looking at impure advertisements, all cater to uncleanness in thought.

3. **By avoiding evil company.** Better go alone than with bad company. Avoid those whose tongues are unchaste. Often a word is like a spark to gunpowder. This command forbids all filthy language. " Put off," says Paul, " filthy communication out of your mouth " (Colossians 3 : 8).

4. **By temperance in food, sleep and relaxation.** By carefulness in diet one withdraws fuel for lust. Lot, by drunkenness, committed incest. Indulgence in too much sleep or in idleness occasions temptation. David, when kings went forth to war, dallied in his palace, arose from his bed at eventide and fell straight into adultery.

5. **By reading God's Word.** Fill your mind with good things. " Whatsoever things are pure, whatsoever things are lovely . . . think on these things " (Philippians 4 : 8). " Wherewithal shall a young man cleanse his way ?" asks the psalmist. *" By taking heed thereto according to Thy word "* (Psalm 119 : 9).

6. **By going to Jesus Christ for His help.** The real cure must begin within, otherwise all outside remedies will fail. Paul found victory over sin when he turned to Christ. He says : **" The law of the Spirit of life in Christ Jesus hath made me free from the law of sin "** (Romans 8 : 2).

Mini van—maxi task

The Bible van of the Bible Society in Greece is a small Austin mini which carries Scriptures and promotional material, with a few words of advertisement on the outside. It visits colporteurs located in different parts of the country and the driver and the local colporteur then go to remoter parts which cannot normally be reached.

In one town they stopped near the hotel where they were to stay. A man came running up out of breath, saying " I thought you were leaving. I have run to catch you." The Bible Society men asked what he wanted. " I saw the advertisement on your car as you were passing by my shop. For a long time I have wanted to have a Bible and so I have run after you—it is good that you stopped. I praise the Lord that now I can possess the Bible," he said, and there and then he bought one.

In another village an old lady looked curiously at the writing on the van. Asked if she wanted a Bible she replied " No, I am not interested in this book." Don't you have any children to buy it for ? " was the rejoinder. She replied : " I have only one son who is now working in Germany and I have no news from him. He seems to have forsaken me. He went there to make a fortune, but I gather from what I hear that he is living a bad life." The evangelist took the opportunity : " Dear lady, the same happens with you and God. He is waiting for you, as you are waiting for your son. This is the message that is contained in the book I want to sell you." " Now I understand," she said, and bought a New Testament. UNITED BIBLE SOCIETIES.

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EVANGEL

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EDITORIAL

THE news from the crusade at Sunderland is good—praise the Lord! We covet your continued prayers that God will guide and bless in the remaining meetings and in the establishing of the church. The church building in Durham Road will be opened this weekend by our Field Superintendent, Pastor R. B. Chapman. We want our whole movement to take this new venture to their hearts and pray through for blessing and victory. Remember the minister who will take over the pastorate. The early days of a church can mean much in its future history. We depend upon the prayer partnership of all our friends everywhere. Sunderland has a population of almost 200,000 and we want to see a real centre of soul-saving and revival in this needy area.

We read a report recently of the energy expended by an evangelical minister in conducting a service. How the tests were made we do not know, but it was suggested that as much physical strength was used in a service of ninety minutes duration as would be used in an eight-hour day of manual labour. You will certainly acknowledge that, whatever bodily force is utilised in such an activity, **there is a far greater spiritual drain on the resources of the pastor.** When you consider the outlay of both physical and spiritual strength in a crusade of several weeks in the meetings themselves, even without considering the hundred and one additional tasks—from distributing handbills to literally hours spent in personal counselling—then we must realise the overwhelming need to pray for the evangelists and for the minister who takes over after they are gone. Remember Pastor Alexander Tee and his team now.

We have been conscious of very many who have interceded for the campaign. Letters have arrived at our headquarters in considerable numbers assuring us of prayer interest. Thank you very much indeed for this—and will you please keep much in prayer for Sunderland? One lady in her eighties writes of hours of prayer. She mentions that her many other activities have had to be dropped because of affliction and pain, but she is still in the front line—well do we call her **"a prayer warrior"**! There are many others, thank God.

We frequently use the happy description of our fellowship "The Elim family." It is right and we cherish it. Thank God for our brethren who go out in the name of the Lord to engage in evangelism. Theirs is a noble, demanding task.

But all the family are involved. We all have a part to play.

The power of stillness

by Alexander Lindsay

IN Psalm 46 : 10 we find one of the great benefits of quietness : " Be still and know that I am God." Probably no man ever praised God aloud more than David, the sweet singer of Israel. Yet even he had to cultivate quietness of soul in order to hear the still small voice of God and to know His strength. God does not shout at us. That is why so many fail to hear Him when He speaks.

All the great men in the Bible had to learn the art of stillness, especially in times of great trial and testing. It was this ability to be quiet and listen that made them great. God always knows what to do in every emergency. His problem is to find a man still enough and yielded enough, to whom He can reveal His will. " In quietness and in confidence shall be your strength " (Isaiah 30 : 15).

It has been well said " Not in the college or academy, but in the silence of the soul, do we learn the greater lessons of life, *and . . . quiet hearts are rare.*"

Moses was no ordinary man. The Bible tells us that he was " learned in all the wisdom of the Egyptians, and was mighty in words and in deeds " (Acts 7 : 22). But these qualifications alone did not fit him for his task. Moses had to go to God's school to learn the art of stillness. He spent forty years at the backside of the desert and was often alone with God. Not until Moses learned to listen did the Lord entrust him with the great commission of leading Israel out of Egypt into the Promised Land.

When the children of Israel came to the Red Sea they were trapped by an angry Pharaoh and his army. Amid the clamour and abuse of the people Moses kept still and silently prayed to God for guidance. The result was a great deliverance for Israel and the complete defeat of the enemy. How fortunate it was for Moses and for all Israel that he had learned the art of stillness.

Elijah had to learn that stillness was more powerful than the wind that rent the mountains, more potent than an earthquake or a fire. He heard God in " a sound of gentle stillness." " And it was so, when Elijah heard it, that he wrapped his face in his mantle . . . and behold, there came a voice unto him, and said, What doest thou here, Elijah ? " (1 Kings 19 : 13).

The apostle Paul learned the same lesson in Arabia, during the time he spent alone with God. How else could he have received the wonderful revelations and visions that appear in his God-inspired Epistles ?

Our greatest lesson in the art of stillness comes from the life of the Lord Jesus. How still He was when sorely abused and afflicted ! " He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth " (Isaiah 53 : 7). To all the false accusations brought against Him He answered nothing, so that Pilate marvelled greatly. No other prisoner had ever behaved like this Man. Jesus could have slain His enemies with a look or a word, but He let them say and do their worst. He stood in the power of stillness and let God His Father answer for Him.

When God answered the mountains trembled and the sun hid its face. All hell felt the shock of it. Satan was totally defeated : the serpent's head was bruised. Principalities and powers were spoiled and put to shame. Death lost its grip upon the life of Jesus, and He arose from the grave in mighty triumph.

" In every life
There's a pause that is better than onward rush,
Better than hewing or mightiest doing ;
'Tis the standing still at Sovereign will.

There's a hush that is better than ardent speech,
Better than sighing or wilderness crying ;
'Tis the being still at Sovereign will.

The pause and the hush sing a double song
In unison low and for all time long.
O human soul, God's working plan
Goes on, nor needs the aid of man !
Stand still, and see !
Be still, and know ! "

The Pentecostal Evangel.

Th watch

Isaiah 21 : 11, 12

1. The example he sets

THE Church is the object of God's constant watch. "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Whatever the peculiar situation of the modern Church, whatever the form or nature of its trials, the enemy is one. Heresies may damage its purity and persecution thin its ranks, but the foe that sows the one and kindles the other is the Devil. Visible malice against the sons of God is evident, but though small and often weak, we are refreshed by His influence and kept by His power. He promises that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We can be assured that whatever assault the enemy may encourage, *His* interposition is certain. The promise is true to those who falter "He will keep the feet of *His* saints." As an assistance against this continual opposition God has set in the Church Watchmen, men of eyes to seek out mingled seed within the fields of Zion, unwearily watching for the Devil's devilry.

He discerns the truth

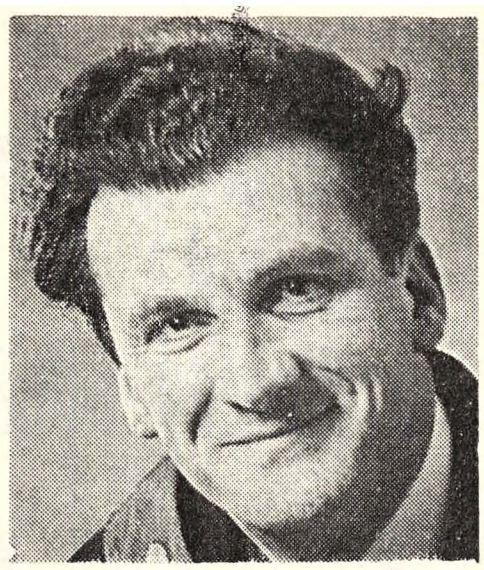
There is a flood of error sweeping the present Church. Many will be side-tracked to issues mortal and mundane. The real spiritual inertia that propels the Church to action must be preserved at and in all times. The Watchman perceives the darkening around the bright circle of revelation. The cancer spots of false doctrine must be cut out with a knife "sharper than any two-edged sword." So many are caught up in a wrangled, tangled web of theological nonsense, putting the cart of morality before the horse of faith. One cannot travel far through Church history without treading on tares so subtly sown among the wheat. All too evident is the painful discovery that an insidious insertion has been made into the simple sanctity of the Faith.

The Watchman is called to set before the souls of men a standard built into the living fabric of the soul, a level of attainment based upon lasting dedication. He is the guardian to stand upon the buttresses of life, safely to keep the trust committed to his care, a sentinel to turn the hosted legions back upon themselves, confusing sin's disorder by a standard red with blood, to thrust a searching glance through every ordered thing and show the captive sons of love the error of their ways, to diffuse that undiminished beam of light, that spectrum of the Spirit, to stand between enfolding sin and brightly beaming truth. When all around is undermined by awful degradation, he takes the lawless rules of men into the code of God and shows the senseless, stubborn heart the perfect way to heaven, seeks for that goldful truth that burns sevenfold more brightly as the days grow darker, knowing like old Jacob, who in the eventide of life guided his hands "wittingly" upon the heads of Joseph's sons.

He determines the time

"Watchman, what of the night?" or "What time is it?" It interrogates the Watchman, checks his conception of the situation. For how long has he been waiting? How long is there until the dawn? Every passing moment has brought him closer to a new eternity, a bright morning. He is aware in the midst of the watch of the progression of it. He counts the slipping hours in terms of unwrapping a new era. He assesses the hours past in point of time to those which are to come. Sleep has lain heavy on the lids, but he has not slumbered. The night is a dark unknown and terror waits; he must be equal to the task. Not to him does Jesus say, "Could ye not watch with me one hour?" He knows that the long promises of God are short in heavenly measure, that "they who through faith and patience inherit the promises," clearly understands that God can pass 1,000 years with the twitching of His eye, can say faithfully "that his salvation is nearer now than when he believed." He is instant to make every season acceptable that nothing may perish. He cries, "The night is far spent and we are not saved"! He has numbered his days that he may apply his heart unto wisdom because man is mortal; only God is "from everlasting to everlasting." He sees that mankind is as "a tale that

an



by M. W. Carr

PASTOR OF ELIM PENTECOSTAL CHURCH,
CALVARY CHAPEL, KING'S HEATH, BIRMINGHAM

is told," autumn leaves discarded by a dreary wind, bubbles on the water's face, the sighing of a breeze, the folding of a cloud, the dropping of ripe fruit, the flickering of a rainbow in the spring rains—a colourful moment of glory and then gone. He appreciates that life is but a time-capsule injected into God's long eternity. All other things that do not add to the counting of days are made subordinate. He is constantly awake to the fact that vanities will lumber the aspiring spirit with encumbrances that will slow the upward journey, remembers that he is a "pilgrim" on earth, and if a pilgrim, then also a "stranger," with a spirit akin to heaven. He knows that in the gathering gloom it is time to serve the Lord. Like Noah, who in the morning of his life made a boat for the evening of the world, spends his time timely employed, balancing bare necessities against the demands of a stricken world, realising that there is no "fear of the Lord from the west, nor glory of Him from the rising of the sun."

He declares his task

The appellation "Watchman" designates his calling. This is no position for the secret disciple, for he makes a sniper's dream come true. He stands in the forefront of danger for his fellows' sake, stands in supreme display against the arrows of adversity, takes the brunt of the first fight. When Christ walked this earth His Church was but twelve men and since that time very few have enlisted to sickle in the harvest. Although the earth is God's "footstool" it is also the place of open rebellion and the catchpit of Christian service. He who stands to tell the sweetness of redeeming grace will find the bitterness of sin a constant source of trial. The Watchman speaks aloud to that vast, heedless throng that hurtles through life from crisis to crisis, missing the vital victory in Christ. He sounds "an alarm to the unconverted." Nothing alters his determination to deliver the Word of God. He bends his soul in delightful acquiescence to God's perfect will, a powerful purpose reigns singly in his breast. He realises that if he is to be "pre-eminent in disaster" then he must be "neglectful of privilege." Having received the sprinkling of God's rare blessedness, an eternal stream must be poured upon the barren soil of men's hearts. This unalloyed joy must be committed to all who will hear. Like Paul he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Because of this understanding he is what he is. No one would stand where he stands unless a miracle had moved his feet to higher ground. *The portals of truth are his resting place and from that vantage point he sees the Adversary and hears the whispers of the bleeding heart of Calvary.*

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 95 — FAITH

Can you name the following men of faith?

1. **"By faith - - - - offered unto God."**
2. **"A more excellent sacrifice than - - - -."**
3. **"By faith - - - - - was translated that he should not see death."**
4. **"By faith - - - -, being warned of God of things not seen as yet."**
5. **"By faith - - - - - - -, when he was called to go out into a place which he should after receive for an inheritance, obeyed."**
6. **"Through faith also - - - - herself received strength to conceive seed, and was delivered of a child when she was past age."**
7. **"By faith - - - - - - -, when he was tried, offered up Isaac."**
8. **"By faith - - - - - blessed Jacob and Esau concerning things to come."**
9. **"By faith - - - - -, when was a dying, blessed both the sons of Joseph."**
10. **"By faith - - - - - -, when he died, made mention of the departing of the children of Israel."**

ANSWERS

1. **Abel (Hebrews 11:4).**
2. **Cain (Hebrews 11:4).**
3. **Enoch (Hebrews 11:5).**
4. **Noah (Hebrews 11:7).**
5. **Abraham (Hebrews 11:8).**
6. **Sara (Hebrews 11:11).**
7. **Abraham (Hebrews 11:17).**
8. **Isaac (Hebrews 11:20).**
9. **Jacob (Hebrews 11:21).**
10. **Joseph (Hebrews 11:22).**

The greatest thing God is doing *for* us is what He is doing *in* us. FRANK BICKERTON.

college column

A report by the Principal, G. Wesley Gilpin



JUNE ON THE CAMPUS

PLANNERS of outdoor activities during June were encouraged by the sun of successive previous Junes to organise without misgivings, but June 1971 not only sold the weather men down the river, but provided rivers for outdoor schemes to channel! This was the situation for about three weeks on the campus of Elim Bible College, Capel. Undaunted by low temperature and intermittent, then heavy rain, John Bell and his group of overseas "language men" erected Elim's 600-seater marquee on the meadow to the west of the college. Open Day just scraped through with menacing clouds and chilling breezes. All this was more than compensated for by the warmth and enthusiasm of the 700 who gathered to share the pleasure of students showing parents and friends around their educational home. These seventy young people who had mowed the lawns, weeded the paths, painted inside and outside, hoovered the carpets and polished the panelling now helped to park 120 cars and serve 500 meals in addition to singing and witnessing in the two services. It was a great day and Len Moules (W.E.C.) had a good word for all. "The best Open Day yet," they said.

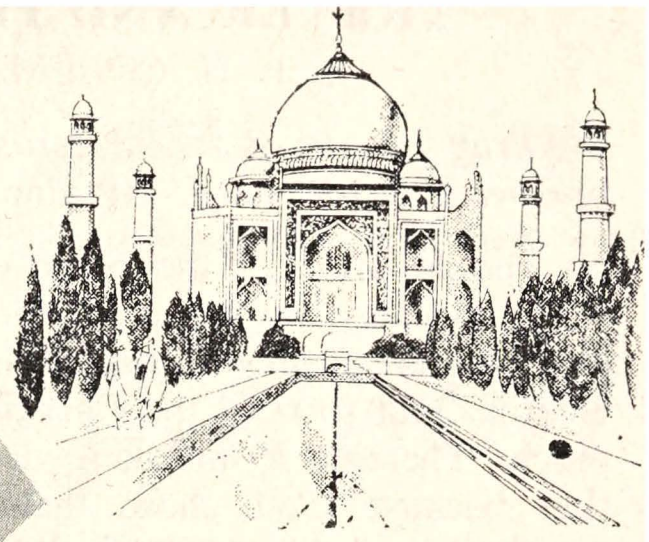
On the following Saturday the supporters of the Sudan Interior Mission rallied for their annual meetings in the same marquee. The weather was especially unkind and as a result numbers were less than expected, but the Capel village fête too was washed out and all had to seek shelter where it could be found. Happily the S.I.M. group were able to convene their evening service in the lecture hall. Gilbert Kirby (Principal of London Bible College) was the preacher.

Undaunted, the organisers of the Abinger Bible Week proceeded with plans for a full week's meetings on the E.B.C. campus. Another marquee seating 1,000 was erected alongside the college "canvas church" (albeit in pouring rain). On Friday evening, undaunted caravanners and campers began to arrive. By Saturday afternoon the adjoining meadow looked quite colourful with its array of orange, blue and green tents and ancient and modern caravans. The opening service on Saturday, 19th, drew 700 people. Numbers grew day by day reaching the 1,000-mark at the great final Saturday evening service. The 11 a.m. devotional services were well attended and the three seminars per afternoon dealing with Divine Healing, the Gifts of the Spirit, and The Life of the Church were centres of tremendous interest. Members of the Advisory Committee convened and guest preachers gave consecutive, progressive studies. Each evening after the service hundreds were counselled and many received the baptism of the Spirit, there were significant cases of healing and a number met with God in salvation. Guest speakers Jean Darnell, Campbell MacAlpine, Cecil Cousen and Arthur Wallis spoke from their hearts on themes relevant and pressing in the current world situation. Great credit for the success of the venture is due to the organising genius of Fred Pride, Secretary of the Abinger Fellowship.

People came from all over the British Isles and in addition to the campers the college was full to capacity, serving 500 meals per day. There are plans for a perpetuation of this Bible week. "The Keswick of the south" was a description used. We hasten to add "but, with no part of the full Gospel missing."

June on the campus has been a wonderful month and for the most part of the last week the sun shone. At the end a great company of people carried away the light and glory of God in their hearts.

India



Progress report

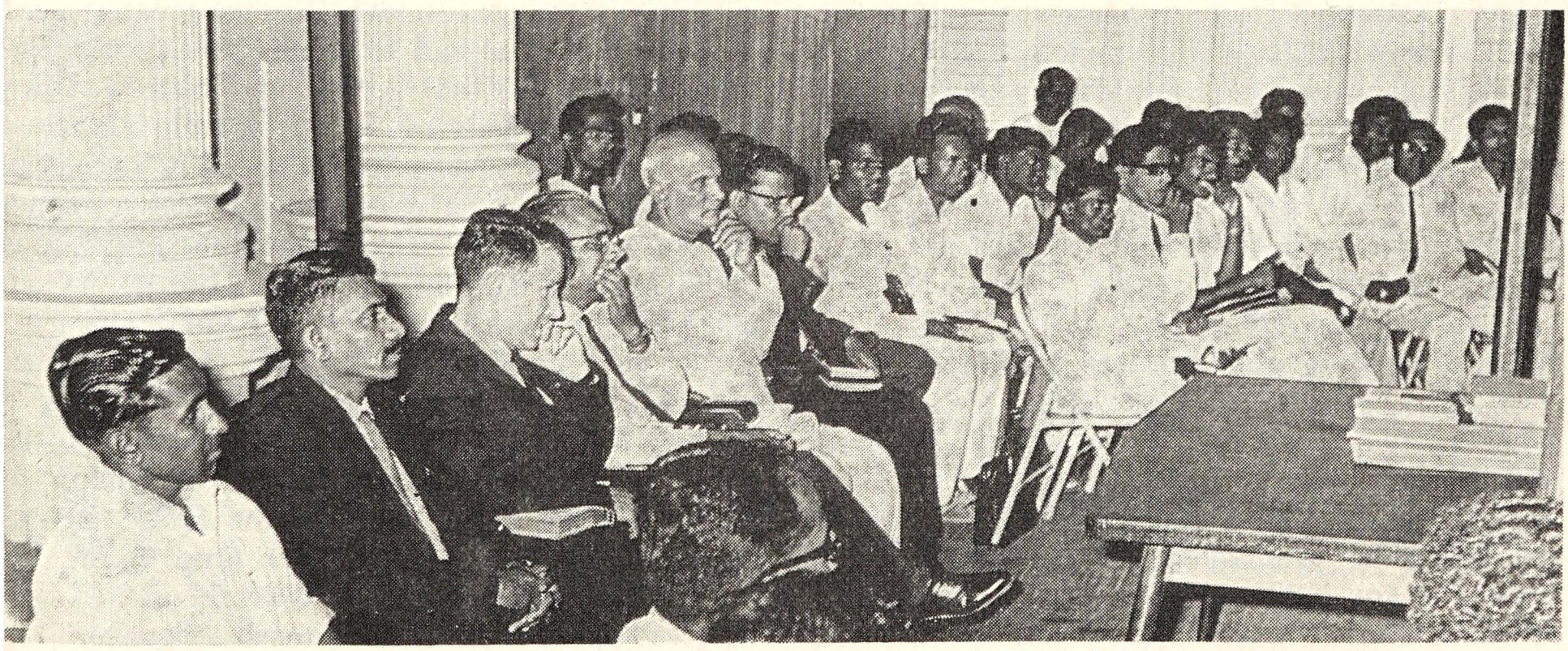
by John Prentice

WHEN we returned to India to work with the Maranatha Bible School, which Brother Henry Joseph and I founded, there were six churches connected with the school. Now, after less than two years, the number of churches has increased to twenty-five and we trust that by the end of this year the number will be thirty. In December 1969 there were eight full-time workers, one of whom has since left, but twelve more have been added. We praise God for this increase in churches and workers and give Him all the glory.

We request prayer for, as churches and workers increase, so do the overhead expenses. We have to find at least £100 to put up a structure for the people to worship in. All building materials have increased in price. We have a programme to put up three more structures and to complete two, thus making five new churches.

The news coming to us from the churches is very encouraging. One pastor (who was a shepherd boy before coming to the Bible school) has now built a good church out of his little allowance of £7.50 per month. Recently he fasted and prayed for thirty days and many have been saved and baptised in water. In one prayer meeting everyone present was baptised in the Holy Ghost.

In another place where we held a crusade a church has been established and is going on well. We have recently held another crusade just north of Madras and we trust that we shall establish a work there. The Bible school commenced again on July 1st with about twenty new students.



Some of the leading Pentecostal ministers on the platform at our Annual Maranatha Missionary Rally. This day was the Bible school graduating service. Pastor H. Sylvester, the guest speaker, is on the left of Pastor John Prentice.

PRAYER AND PRAISE

By F. H. COLEMAN

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122 : 6).

WE should pray for the peace of Jerusalem, but why? Because we are commanded to do so, but also because the Jewish people are sinners like the Gentiles and so need the Christian Gospel just as much. There is a mistaken view held by many that because God chose them as His earthly people Jews will automatically go to heaven at death. Many of them, despite their glorious heritage, do not believe in God or in a coming personal Messiah. Many are back in Israel, but they have returned in unbelief.

We should also pray for the Jews because of what we owe them, for Jesus came from them, as did the Bible. The New Testament was written by Christian Jews.

Today, as always, the great signs of the truth of the Scripture are seen in its fulfilment in the Jews. A king once asked his chaplain what proof he could advance that the Bible was a God-inspired Book. He replied at once *"The Jew, your Majesty!"*

As we see a revived Israel and the fulfilment of Bible prophecies let us pray for the peace of Jerusalem and the Jewish people. "They shall prosper" the verse says; *let us pray for the Jews and see for ourselves!*

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for:

Lady suffering from dyspepsia and sleeplessness, unsaved man with stomach trouble, baby with stomach trouble (Somerset); lady undergoing major surgery (Wales); man losing sight of left eye (Wales); lady who is deaf (Staffs.); lady losing eyesight (Staffs); lady with skin disease, lady in hospital with rheumatism (Scotland; lady undergoing major surgery (Essex); man with angina (Worcs.).

Praise God for answered prayer as follows:

"I had arthritis in the spine for eighteen months; two weeks ago God undertook for me and the pain went" (Mrs. B., South Wales); "I am rejoicing in the wonderful healing of stomach trouble" (Mrs. M., Staffs.); "I am so very pleased to say I am now enjoying very good health" (Birmingham); "I am happy to say that recovery is taking place gradually" (Mrs. N., Essex).

THE TRUE VIEW OF PRAYER

JEREMIAH gives us a startling text. He says: *"Pour out thy wrath upon the families that have not called upon thy name"* (Jeremiah 10 : 25). Prayerlessness is a great wrecker of homes and churches. God has to leave prayerless people to their own devices. If you do not "draw nigh unto God" He will not "draw nigh unto you." The state of families in churches depends upon attitudes towards prayer. If the attitude is that of independence of God, we shall find ourselves and our labours will all be a disappointment. But if we depend upon the Lord and not upon ourselves or others, God will be with us in whatsoever we do and wheresoever we go.

Prayer is an ordinance of God. It is the means by which we may obtain, through Christ, the blessings purchased by His blood. When prayer is offered in His name (on the basis of the atonement He effected in the shedding of His blood on the cross, by which act He obtained a name above every name) we may have whatsoever we ask according to His will (1 John 5 : 14, 15). True prayer is not asking for what we want, but what God wants. Prayer is our word of appeal to heaven for the help only God our Saviour can render. It is a weapon against our arch foe (Satan) in the conflict of life (Ephesians 6 : 18). Without prayer we, our families, our friends and our churches cannot be fully blessed. "Ye have not because ye ask not" (James 4 : 2). In its nature, prayer is worship, gratitude, confession and petition. Worshippers and thankful, humble souls can pray so that God will hear. "After this manner pray ye," said our Lord (Matthew 6 : 9).

Union in prayer for revival is the greatest need of our times. The call to prayer at this momentous hour of spiritual need is the same as when the exiles returned to Jerusalem from Babylon. Zechariah said: "Let us go speedily and pray before the Lord." Joel earlier said: "Call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1 : 14). The need is as great as then for revival. We need oneness of heart in seeking the Lord. It is a serious time. **All who name the name of the Lord should immediately come into union in prayer for a mighty work of the Spirit. Let us gather immediately, suiting our time of life for prayer and supplication.** The wrath of God will be great upon us if we do not seek His face.

The Awakener.



Margaret M. Ladlow's page

The country parson

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
H. W. LONGFELLOW.

ON the outskirts of Salisbury there once lived a good, great man. George Herbert, one time rector of the parish of Bemerton, is known to this day as the most purely devotional of all the English poets. He lived from 1593 to 1632 and must have been a very lovable, kindly person, a devout Christian and faithful pastor. He came of a noble family related to the Earl of Pembroke and, under the direction of his godly mother, received an excellent education and could have pursued a distinguished career among scholars or at the court of King James I. However, God moved upon his heart and, after much conflict of soul, he chose to enter into the service of his Lord, thus fulfilling the calling his mother had urged upon him before her death.

His resolution to become a minister of the gospel was expressed to a friend at court, who tried to persuade him that such a calling was too much below his birth and excellent abilities. These are his actual words in reply: *"I will labour to make it honourable by consecrating all my learning and all my poor abilities, to advance the glory of that God that gave them, knowing that I can never do too much for Him that hath done so much for me as to make me a Christian. And I labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."* He began his first work in the county of Huntingdon and went later to Bemerton. In both cases he found the church buildings in a disgraceful state of decay. He persevered and both churches and his parsonage at Bemerton were restored, the cost of his house being paid out of his own pocket. Rather significantly he ordered the following verse to be engraven on the hall mantel:

To my successor
If thou chance for to find
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives thee store,
And then my labour's not lost.

Although death cut short such a godly ministry he proved to be an earnest, hard-working minister and even compiled a book of holy rules called *The Country Parson*, by which he served his Lord. He tithed both his income and his corn and was most liberal in his help to the poor. On a walk to Salisbury to spend a musical evening he stopped and helped a poor man whose horse had fallen under its load. Taking off his coat he assisted in unloading and reloading and gave the man money for food for himself and his underfed beast. The musical friends with whom he was to spend the evening were surprised at his dirty appearance, but George Herbert insisted that the blessing he had received would prove to be music to his soul, whereas his omission of his kindly act would have resulted in discord in his conscience.

I hope you will enjoy this little glimpse of such a gracious and kindly character and as you read again one of his well-loved poems which is now used as a hymn, will join in his heartfelt praise

King of glory, King of peace,
I will love Thee;
And that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me;
Thou didst note my working breast,
Thou hast spared me.

(*continued on page 17*)

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ITINERARIES

Miss F. Grossen:
July 24, Rochester; 25, Harlow (a.m.), Palmers Green (p.m.); 27, Ealing; 28, Kensington; 29, Barking; 31, East Ham.

J. H. MacInnes:
July 24, Hove; 25, Portsmouth; 26, Worthing; 27, Eastbourne; 28—August 6, Isle of Wight camp.

London Crusader Choir with Douglas B. Gray:
July 25, Eastbourne; August 8, Brighton; 22, Hastings; September 5, Ilford; 12, Worthing; 25, Guildford Cathedral (M.V.); 26, Maidstone.

The President (A. A. Biddle):
July 19—August 24, Guyana; September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

BIRTH

BURRIDGE. On June 12th, to Mr. and Mrs. M. Burridge, members of Elim Pentecostal Church, Exeter, God's gift of a son, Paul Michael.

WITH CHRIST

KINGHAM. On June 30th, Charles Kingham, beloved member of Elim Pentecostal Church, Alexandra Park Avenue, Belfast. Sadly missed. Officiating minister at funeral: P. E. Streeter.

LEFEVRE. On June 29th, George Alfred LeFevre, of Winton Elim Pentecostal Church, aged 87 years. Officiating minister at funeral: G. N. Backhouse.

MEAKIN. On June 20th, Henry Meakin, aged 88 years, of Rotherham. Officiating minister at funeral: C. J. Watkins.

TANNER. On June 28th, Leslie Tanner, aged 60 years, beloved husband of Mrs. Tanner and father of Rosemary and Jane, was called Home. A deacon and faithful member of Gosport Elim Pentecostal Church for many years. Officiating minister at funeral: R. T. McDonald.

ELIM MISSIONARY CONFERENCE 1971

FROM August 14th to 21st the Elim Bible College will be bursting at the seams because of the interest in the Missionary Conference (there is still some dormitory accommodation if you hurry). Can you wonder with such a team and programme? The devotional and prayer sessions continue daily and the topics are bound to create profitable discussion and debate. Here are the main features in case you can join us for a day:

Monday, August 16th:
Translating the Truth. Frieda Grossen.

Tuesday, August 17th:
Ministry by Administration. Olive Garbutt.

Wednesday, August 18th:
Life to the Lepers. John MacInnes.
Transmitting the Truth. E.W.M.A. meeting.

Thursday, August 19th:
Propagating through the Press. Ron Gull.

Friday, August 20th:
Communicating Christ. Elim Missionary Council.

Each evening the missionaries will conduct the service and show pictures of their various fields. It will be a great time of fellowship. Why not join us?

L. WIGGLESWORTH.

COMING EVENTS

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

CLYDEBANK. July 25. Elim Pentecostal Church, Belmont Street. Preacher: H. W. Greenway. At 11 and 6.30.

EASTBOURNE. July 25. Elim Pentecostal Church, Hartfield Road. Annual summer visit of the London Crusader Choir. Convener: John Lancaster. At 3 and 6.15.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

ILFORD. July 24, 25. Elim Pentecostal Church, Clements Road. Pastor's third anniversary. Special speaker: G. L. W. Ladlow (Salisbury). Saturday at 7.30: missionary service, when Mr. Ladlow will speak about his work in Ghana. Sunday at 11 and 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8. During July services conducted by L. C. Quest.

PALMERS GREEN. July 25th. Elim Pentecostal Church, Russell Road. Visit of Evangelist Wesley Brown. At 11 and 6.30. August 7. First monthly Living Faith Rally. Special guests include Norwich Gospel Quintet. Preacher: A. O. Sandelance. Convener: J. G. Patterson. At 7.30.

PALMERS GREEN. July 31, August 1. Elim Pentecostal Church, Russell Road, London, N.13. Preacher: Joseph Smith. Convener: J. G. Patterson. Saturday at 7.30. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. July 31, August 1. Camp weekend. Services conducted by visitors from the Elim youth camp, Whitecliffe Bay. Convener: Rev. I. R. Hall. Saturday at 7. Sunday at 6.30.

SOUTHEND-ON-SEA. August 14. Elim Pentecostal Church, Windermere Road. Induction service for Pastor and Mrs. A. Nicolson. At 7.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. August 1-13. Vacation Venture crusade led by L. E. Lambert and team of thirty. Sundays at 6.30. Weeknights (except Friday) at 7.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Sundays at 11 and 6.30. Monday: junior church at 6. Wednesday: prayer and study at 7.45. Visitors welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

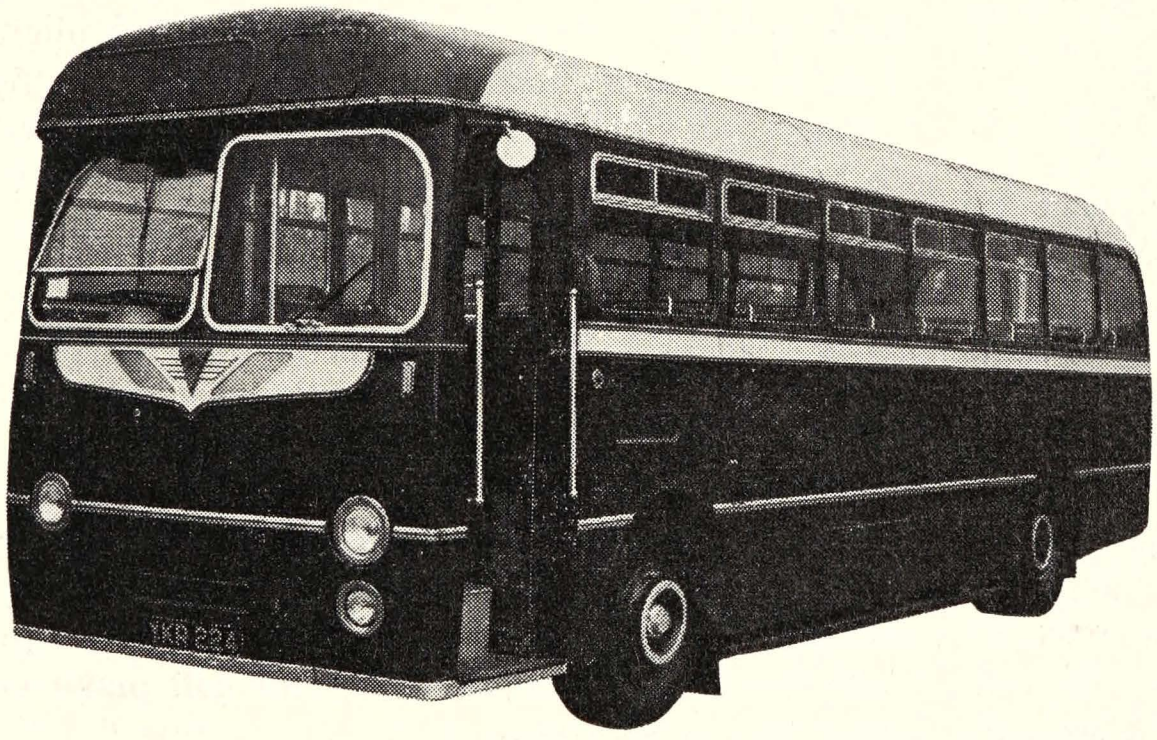
WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

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

Wherefore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me ;
And alone, when they replied,
Thou didst hear me.

S

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YOUTH ON FIRE

(Psalm 39 : 3)



by F. Lavender, PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

DAVID wrote these words concerning an experience he once had, perhaps as a young man in Saul's court. Saul tried to kill David, but to avoid trouble David said nothing. He tried to tolerate evil and hold his peace regarding things that were wrong *until what he saw filled his soul with anger and, in the burning heat of his spirit, he cried out against the evil.*

There is clear evidence today of many young people being on fire. Teenagers engage in violent gang warfare and hooliganism. Others live like animals to gratify their passions and satisfy their lusts. Some engage in thieving, thuggery and other forms of law-breaking. On the other hand, there are those who vigorously protest against our educational system, war, the bomb, and a variety of social injustices.

People give various explanations as to why there is such burning, restless discontent in many of our young people : boredom, drugs, the need for self-expression, resentment against authority, the way teenagers have been turned into a " class apart," parental delinquency. *None of these provides us with a sufficient answer to the problem.*

I passed a group of youngsters recently and overheard one girl saying to her companions : " I want to destroy something." Words often used by fiery young people are " destroy " and " change." The desire of youth is to get rid of what they hate or despise and cannot tolerate. The constant determination of young people is to change their world, violently if necessary. The godless generation of their parents (even some churchgoers) has worshipped material things — money and the power it brings ; youth, perhaps without realising it, has weighed in the balances the materialism of their elders *and their determination to change and destroy declares that materialism cannot satisfy them.* They have no faith in the materialistic " gods " of their fathers, yet they have not found the true way ; **it is certainly a generation " on fire," but it is bewildered and lost.**

What is the remedy ? Certainly not to put out or damp down the fire ; we do not want apathetic, spiritless, fireless young people. We do not want to put out the fire, we want to change its direction ! **The mightiest fact in the universe is the living, eternal God ; the most dynamic force in the universe is the love of God revealed in the Lord Jesus Christ.**

What this generation needs is young people inspired by true faith in the eternal God, who are on fire with the love of God—*Calvary love.* Then our bewildered, lost, fire-filled young people will see the Way, finding in Christ cleansing from wrong, and the inspiration and power to live wonderful lives.

Will you give yourself without reserve to the love of God ? Will you catch fire with a mighty passion to glorify Jesus Christ ? You have energy, enthusiasm and physical strength—are you going to burn out in self-gratification and final remorse, or will you unite yourself heart, soul and strength to the living God ? Will you link your passion to the passion of the Spirit of God who comes as fire ?

I set before you the out-and-out challenge of the Lord Jesus Christ, and in my Master's name claim your absolute allegiance and loyalty to Him. Let the world see in you the glory of a life aflame for Jesus Christ, for He will baptise you with the Holy Ghost and fire and will make you what you ought to be.

NATIONAL YOUTH RALLY — OCTOBER 2nd

WESTMINSTER CENTRAL HALL, LONDON

Speaker : DR. HOLLIS GREEN (U.S.A.)

Plan your transport NOW !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, July 26th — Romans 7 : 7-13

" That sin by the commandment might become exceeding sinful " (v. 13).

Verse 7 opens with the same question that is asked in 4 : 1 and 6 : 1. Each time Paul builds up his reasoning for the supremacy of the gospel of the grace of God. He shows that while the law was holy, just and good, it awoke the serpent of sin in Paul's bosom and slew him. It was the weapon in the hand of sin that slew Paul, thus Paul came under the curse of a broken Law. We have seen that the Law could not justify, here it could not sanctify because it was " weak through the flesh " (8 : 3). Man had to look elsewhere—*to the gospel.*

Tuesday, July 27th — Romans 7 : 14-25

" I thank God through Jesus Christ our Lord " (v. 25).

The reading of this verse is sad. Think of the stanzas that close with " but sin that dwelleth in me " (vv. 17, 20, 23). God is emphasising again and again that deliverance can only come through Jesus Christ. None will come to Christ but those who have realised their need of Him. Happy are they who can say " I thank God through Jesus Christ our Lord." Let us rejoice in the Lord who saves us from all sin.

Wednesday, July 28th — Romans 8 : 1-8

" No condemnation in Christ Jesus " (v. 1).

We do not have to live in Romans 7, but we must live in Romans 8—in Christ Jesus. This chapter begins with no condemnation and ends with no separation. It was called by Martin Luther " The Masterpiece of the New Testament." It is Paul's " Song of Songs " and sets forth the personal, vital union between the believer and his living, loving Lord which transforms the old man into the new man which after God is created in righteousness and true holiness. It is all **in Christ Jesus.**

Thursday, July 29th — Romans 8 : 9-17

" But ye are not in the flesh, but in the Spirit " (v. 9).

In the first seven chapters only once is the Holy Spirit named ; in this chapter there are nineteen references. Look at the upward steps in the reading : sonship (v. 14), adoption (v. 15), assurance (v. 16), heirs, joint-heirs, glorification (v. 17)—all ours through the Holy Spirit, who in His mighty working reveals Christ, removes the power of the carnal nature and renews that abundant life which is found **in the Spirit.**

Friday, July 30th — Romans 8 : 18-27

" The glory which shall be revealed in us " (v. 18).

In Christ, in the Spirit, in us—a matter for further investigation and meditation. The passage speaks of present suffering and the future glory. The two seem to be incompatible, to have no bearing one upon the other. The Roman believers were suffering the beginning of the persecution under Nero. We may never know that suffering, please God, but we know that all who will live godly in Christ Jesus will suffer persecution. As we think of the glory we are told that " our light affliction that is but for a moment worketh for us vast and transcendent glory never to cease " (2 Corinthians 4 : 17, A.N.T.).

Saturday, July 31st — Romans 8 : 28-39

" If God be for us " (v. 31).

How wonderfully God has been and is for us ! In His eternal purpose, that His people should be conformed to the image of His Son (v. 29), God foreknew, predestinated, called, justified and glorified. Everything has been accomplished by His mighty power and through His own Son (v. 32), whom He gave up on the behalf of us all. If God be for us, on our side, there can be no enemy worthy of the name. It is with God's strength, not ours, that the strength of every enemy must be compared.

Sunday, August 1st — Romans 9 : 1-5

" I have great heaviness and continual sorrow in my heart " (v. 2).

Suddenly Paul's song of jubilation ceases and he is found weeping for his countrymen. So great is his anguish that he could wish himself anathema, accursed. He who was unmoved by the loss of everything—even life itself—is consumed with grief for his people according to the flesh. It can only be because they had rejected Christ, were under the wrath of God and were on their way to eternal death. This should be true of us, in that in the midst of our joys in Christ many whom we love are away from Christ and in danger of being separated from Him for ever.

The irresistible force

by Evelyn E. Green

"The elders of the Jews . . . came to Jesus . . . saying, That he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue" (Luke 7 : 3-5).

"He was worthy" (v. 4). Tucked away between the accounts of Christ's selection of His first disciples and of His supernatural power in respect of the dead son of the widow of Nain is this simple narrative, the deep significance of which is often missed.

At the time Israel, "enemy-occupied territory" for many years, had been languishing in hated bondage to the occupying power—Rome. From time to time hatred of the invader flared up to the point of open, active rebellion which was swiftly, decisively, ruthlessly put down by the Romans. The subjugated people of God conceived an intense loathing for their conquerors, which extended to any person so ill-advised as to enter the employment of the invaders, especially in the realm of civil administration, e.g. the collection of taxes. Such an individual, classified in the Authorised Version as a "publican," especially anyone who, taking advantage of his official position, exacted from his unfortunate countrymen more even than Rome demanded, was considered a traitor and was treated as beyond the pale of decent society.

Something of what the Jews suffered at the hands of the armed occupying forces may be gathered from John the Baptist's reply to the question put by the Roman soldiers: "Do violence to no man, neither accuse any falsely" (Luke 3 : 14).

There was, however, a Roman commander, a centurion in a position of considerable authority. When his servant became desperately sick he sent to Jesus *"the elders of the Jews"* to beseech Him to come and heal his beloved servant—*and they did so!* Imagine members of the oppressed race pleading on the behalf of a man who, distressed though he was, was of their heartily detested conquerors! These elders, who, no doubt, had chafed considerably under the irksome yoke of Roman overlordship, said that he was worthy "for whom He should do this." This came from Jews whose attitude towards their oppressors doubtless was "The only good Roman is a dead one." What had disarmed these Jews, who tended to be belligerent rather than benign, and with good and sufficient reason?

"For he loveth our nation" (v. 5). This alien from the commonwealth of Israel, a stranger in respect of race, culture and ideology, had broken through their defences and nullified their natural antagonism by one thing only: "he loveth our nation."

Love is not often reckoned as being a potent agency, a decisive factor in the realm of human affairs, yet the Holy Ghost declares that the Lord's disciples may possess spiritual ability, knowledge and understanding, may be capable of extreme philanthropy, even martyrdom, but any or all of these *without* love count as nothing, and the disciples as nothing (1 Corinthians 13 : 1-3). The Holy Ghost declares that "Love is the fulfilling of the law" (Romans 13 : 10).

"He hath built us a synagogue." This man's love was not merely a matter of words or of being amiably disposed towards the captive people of God. When the elders of the Jews said "He loveth our nation" they used the Greek word which means "to love deeply," the word used by the Lord Jesus when He said "For God so *loved* the world that He gave His only begotten Son" (John 3 : 16). The centurion's love was expressed in tangible form: he built the Jews a synagogue. It was not something which he, a pagan Roman, would have built for himself. This was an act of selfless love, of disinterested generosity. It commended him strongly to a people from whom naturally he was poles apart. It bridged a gulf between himself and them, and ultimately brought his servant into a wonderful experience of the sovereign power and tender mercy of God our Saviour.

THE ELIM EVANGEL

Vol. LII. No. 31 July 31st, 1971 5p



A typical overseas group in an English class at Elim Bible College

Proclaiming the Truths of Pentecost

Sin condemns

by John Bristow, PASTOR OF ELIM PENTECOSTAL CHURCH, BRIDGEND

People will go to Hell not simply because they have rejected Christ; they will go because they are sinners. If people are to go to Hell only because they rejected Christ, what of those who have never heard of Christ? If only those who hear of Christ and reject Him go to Hell, this would make a mockery of God's mercy. It would mean in effect that Christ's advent has sent more men to Hell than to Heaven, for if He had not come nobody would have known about Him and therefore no one would have been doomed to Hell. No, Jesus came because men are sinners and the wages of sin is death. He came to seek and save the *lost*. Notwithstanding, Christ's advent did witness against men. His presence caused people to manifest their true attitude toward God: "*He who hates me hates my Father also.*"

It is difficult for many ordinary people to think of the term "sinful" as a fitting adjective to describe themselves. Prostitutes, thieves, junkies, homosexuals and alcoholics might more quickly identify themselves as sinful, because they know that their sins are anti-social, condemned by the average social conscience. Many tend, consciously or unconsciously, to establish whether or not an act is sinful by the acceptance or rejection of it by society. It is often said as a defence of moral innocence: "I have never done anybody any harm."

Sin is determined by its relation to God. King David said "Against Thee *and Thee only* have I sinned." We know that David murdered a good man and committed adultery with his victim's wife, yet David realised that ultimately the One against whom he had sinned was the Law-giver, the One who stipulated that murder and adultery were wrong. If you deny God there can be no such thing as sin. Crime, yes, for man makes his own laws and regulations to maintain some form of social order. But these laws are arbitrary. For instance, it is wrong to drive on the right-hand side of the road in Britain but correct in France, abortion is legal in Britain but condemned in Italy.

Sin is the contradiction of God. The Creator's attributes of love, power, justice and perfection were reflected in His creation. When God's creation, man, acts contrary to those laws that maintain this reflection, as did Adam and Eve, he is contradicting the very character of God and is insinuating that God is a liar.

Let us not fool ourselves regarding the result of sin. The Bible says "All have sinned and come short of the glory of God" (Romans 3 : 23) and "The wages of sin is death" (Romans 6 : 23), physical death and the eternal death in Hell.

God cannot contradict Himself. This is why there is a Hell and a cross. On the cross, God, the One who was offended, paid in Himself the price of sin. It was the stretching out of a Divine hand in profound love and mercy. Those who go to Hell do so because they are sinners. Those who go to Heaven do not deserve to do so, but go because they receive pardon from God when they repent of sin and identify themselves with Christ the sacrifice for sin.

Where do you stand?

Literature drive in Far East

"We declare that we will seek close co-ordination and relatedness in all our literature ministries and will seek to foster national literature fellowships where possible," agreed ninety-seven delegates to the All-Asia Literature Strategy Conference in Singapore last year.

To fulfil this declaration the Indonesian delegates organised a Christian Literature Fellowship and already they have met to chart the course for the future. In Singapore the literature enthusiasts met to organise their Evangelical Literature Fellowship, one of their activites being to sponsor a writers' seminar. The Korean representatives called a special literature conference from which they appointed a seven-man planning committee. In the Philippines thirty literature workers representing twenty Christian literature organisations recently met to help develop the Philippine Evangelical Literature Fellowship —a group to "provide a forum for fuller co-operation by evangelical literature agencies."

Evangelical Missionary Alliance.

Sunderland Crusade

94 decisions in the first two meetings



THANK YOU for praying for us! It is a great responsibility in these days to launch a pioneer crusade in a city of 176,000. The opening night saw almost every seat in the hall taken; approximately 430 people were present. Forty-six people made their decisions for Christ and gave us their names and addresses to send them counselling literature. The next night there were 240 present, which was thrilling for a Monday night. There were forty-eight decisions, for which we again praise the Lord.

Blind eye opens

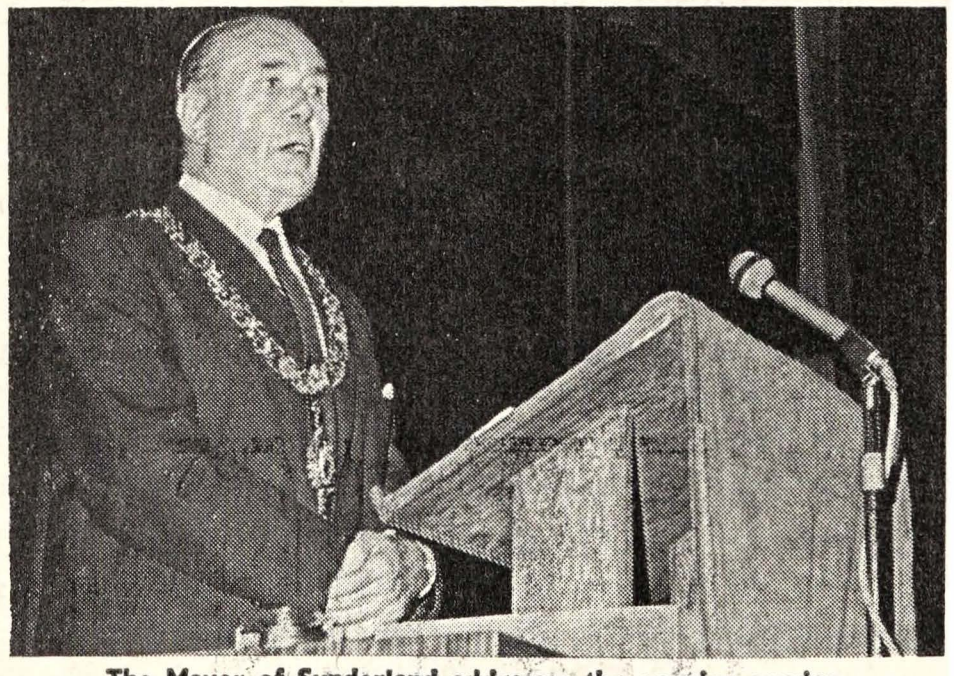
A woman from Roker claimed that her eye, which had been blind since 1958, received its sight. People wept as they saw others being released from arthritis.

We are off to a good start, but much remains to be done. Please pray on and give all the glory to Jesus!

LATER

210 people have signed decision cards in the first five meetings of Sunderland crusade. Several cases of arthritis immediately visibly healed. A thirteen-year-old girl who had a deformed leg and had to walk on her toes because of the deformity put her heel to the ground and walked without a limp immediately after prayer, something she had never been able to do.

ALEXANDER TEE.



The Mayor of Sunderland addresses the opening service.



Photograph by *Halifax Courier*.

HALIFAX **Pastor: G. H. Wallace**

At our recent Sunday school anniversary the special speaker was Rev. L. C. Quest, who spent some years ministering in Yorkshire some time ago. When it was decided to ask Mr. Quest to come, it was felt it would be opportune to hold special children's meetings by way of outreach. The venture proved very sucessful.

"Uncle Pops" as we affectionately called our visiting evangelist, helped by our Sunday school and Sunshine Corner workers, spared no effort to make the meetings some of the very best. For four nights, 80-100 children attended each evening. The children enjoyed the bright, happy atmosphere and listened attentively as the gospel was presented in a clear, challenging manner.

G. H. WALLACE.

DUNDONALD **Pastor: T. Burns**

The Dundonald crusade team and co-workers worked relentlessly for almost a fortnight distributing approximately 7,000 advertising leaflets over nine separate housing estates which surround our church. With the large marquee erected in the church grounds and all the finer details taken care of, we counted the days until the Saturday which was to mark the first ever evangelistic outreach from the baby church.

Each evening Pastor Tom Burns, supported by local ministers and soloist Miss Jean Anderson, preached a challenging gospel message which arrested the hearts of the unbelieving and brought them face to face with their need of a Saviour. Fifteen souls surrendered their lives to Christ and ten believers received the baptism in the Holy Spirit. For this we are thankful to God and we are looking to Him for further blessing. On average seventy-five people attended each evening.

We recently received into fellowship another nine members, partly as a result of our crusade.

DEREK MCKEAG.



E. R. Corsie, District Superintendent of the new West London Presbytery, presents a briefcase to F. H. Coleman, District Superintendent of the new East London Presbytery, in recognition of Pastor Coleman's fourteen years' service as District Superintendent of the former North London Presbytery.

The watchman

by M. W. Carr

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KINGS HEATH, BIRMINGHAM

2. The endurance he shows

Isaiah 21 : 11, 12

The fervency he displays

THE word to notice in this text is " night," a word that can cause the heart to fear, a shrouded dimness that speaks of evil. " Men love darkness rather than light because their deeds are evil." The legions of hell plot their wicked machinations under cover of darkness. Since Adam fell, the world has entered a night that has plunged many a wayward sinner into abysmal separation from God. When Jesus came it was to those who " sat in darkness." When He left the cross he went to the domain where fallen spirits are reserved " in chains of darkness " until the judgment.

Darkness brings misdirection and misjudgment ; men stumble in the gloom. They feel for the solid and sigh until they touch what they know. Darkness makes a person tread by faith not by sight. This world is plunging deeper into gross darkness as men set themselves in array against God and His Christ. " For that when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened." Wherever you look there is a growing animosity against the things of God. The mark of Cain is rampant throughout the land as wilful disobedience to God's laws sweeps through every strata of society. Furious currents sweep against the bulwarks of truth, threatening to smash the very citadel of God.

" Watchman, what of *the night* ? "—aye, he can well say, for a floodtide of sin is approaching. He stands within splashing distance of sin's angry spray, but shakes himself before the blazing warmth of God's Spirit. His voice takes on a passion that is born from a heart concern for trembling saints. He stands among the growing darkness inflamed with divine urgency. His fervour knows no end. Constantly, against bitter tides of opinion, he points men to God. He cries a warning, turns men to their stations, directs them to the precepts of God. Does he tire ? Is he weary ? Yes, yes—but not defeated ! The fire of God flashes in his heart, his eyes are alight with glowing love, his soul gushes with volcanic heat, a stream of white-hot signals. *While he is there all is well !*

The fearlessness he discloses

Does he show partiality to sin ? Is he kind to one transgression and angry against another ? Is one sin judged worse than the next ? Or does he view from God's standpoint ? The rich man with his fancy sin and the poor man with his filthy sin —both before God are guilty. How fearless the Watchman must be ! The constant pressures to compromise set a perpetual strain upon the dividing line of truth. Not only fervent but fearless—this is the call of the hour. He is not intimidated by rank or rule. He knows what he sees and applies the law of heaven against the disorder of earth. He will not be swayed by soft words or guileful speech. He will not bend the statutes of God to fit the circumstance, *but make the circumstance to fit the laws of God*. His life does not consist of pleasing men but whom the " Lord commendeth." Most people at some time or other have been afraid of the dark ; the Watchman is no exception. But with Christ he is more than able to overcome the most spiteful foe. Like Silas, he sings in the prison stocks. Christ is his closest Friend and faithful Brother ; He fills his soul with Divine delight. He has become aware that greater is He that is in him than he that is in the world. There is an inner iron, a metal in the soul. Perfect love has cast out all fear. The past is past, the future is safe, the present is in His hand. He says : " Who delivered us from so great a death, and doth deliver us : in whom we trust that He will yet deliver us." Every day he feels God's hand, for every day the Devil speaks his cunning. He calls to mind the words of Job : " He shall deliver thee in six troubles : yea, in seven shall no evil touch thee." " Many are the afflictions of the

(*continued on page 7*)

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser

2. **The call to maturity** (1 : 3-9)

" PRECIOUS faith " is only the starting point of both this Epistle and the Christian experience and Peter's concern is that we progress from it, thus in verse 3 comes the further word " knowledge " and increasing knowledge in the final verse (3 : 18).

Maturity has been made divinely possible (v. 3). Consider the greatness of the provision—" *all things* that pertain "—but look at the demands of the Christian life : " To be conformed to the image of His Son " and " the God of peace make you perfect in every good work to do His will." " Who is sufficient for these things ? " we ask with Paul, then we turn to the Word and find the answer, **" Our sufficiency is of God ! "** and Peter infers " No, not impossible, because of the fullness of Divine provision."

The provision is guaranteed by " exceeding great and precious promises " (v. 4), promises to cover every emergency and contingency, promises that are secure because they are made by the God of truth in whom is no fickleness. An aged saint died and relatives were looking through that much-loved Bible. They were fascinated by one word written alongside verse after verse : " proved," always written against a Divine promise.

Faith, mighty faith, the promise sees,
And looks to that alone ;
Laughs at impossibilities,
And cries " It shall be done ! "

Maturity is desperately important (v. 4). The R.S.V. is very striking : " That through these [promises] you may escape from the corruption that is in the world because of passion, and become partakers of the Divine nature." It does not say " we have escaped " ; the A.V. is wrong here. This is an escape we are to make ; there are dangers to avoid. Notice how he describes the world's condition : " corruption." The Greek word is " *miasma,*" which the dictionary defines as " aerial pollution "—something invisible, often unnoticeable, but deadly in effect, as medical science is discovering. The world tells us " There's no harm in it," but to this same world the Bible applies the word " corrupt." The Amplified Version reads " moral decay, rottenness, corruption." This is the world in which we live, and from it Peter says we are to escape ; the Amplified Version adds " by flight," fleeing as from the plague, as Lot was made to flee from Sodom. Timothy was advised " Flee youthful lusts." The man who tries to go as near to sin as possible without sinning is a fool. There are times when the wise thing is to take evasive action. We cannot purify a corrupt world, but a corrupt world can corrupt us.

Notice Peter's words : " we are to escape from . . . and *become* partakers." It is not enough to say, " But I became a partaker of the Divine nature at conversion " ; the question is " Am I *becoming* ? " Were we saved to be in heaven, to escape hell, to have happiness ? These are only partial answers. Here is the full one : " to be conformed to the image of His Son " (Romans 8 : 29). Is the Divine nature growing, developing, emerging, or is the world's smog, pollution, suffocating and smothering it ? The Word commands us to " keep ourselves unspotted from the world." *Maturing is a demanding business.*

Maturity is demanding in order to inspire its attainment. Twice Peter uses the word " diligence " (vv. 5, 10). Elsewhere this word is translated " care, haste, zeal, earnest care," etc. It is a businessman's word. We are to be as diligent in the matter of spiritual growth as a keen businessman is in the development of his business. But as Dr. Jowett pointed out, so many Christians have two-apartment lives with a thick wall between : one in which they are on their toes, keen, wide-eyed, *diligent,* the other, where they are lax, easy-going, almost adrift, unbusiness-like. Spiritual growth, development, progress, demand urgency, attention, vigorous business-like application.

Diligence is essential, so too is ambition. " Add," he says, meaning " to furnish fully." The wise businessman has a well-furnished office, a well-equipped factory, shipyard, etc. Efficiency

demands this. The word also has a musical meaning and refers to a complete choir or orchestra.

What are we to add to the faith we already possess ? First comes **virtue,** a strong word meaning moral power and energy, and suggesting a life which practises what it preaches. " Religion and morality are integrally connected " (Rev. William Still). **Knowledge** follows. In his Greek Lexicon Prof. Robertson says that this means discretion, prudence. Dr. Martyn Lloyd Jones writes that it means insight, understanding, enlightenment. He adds, " In other words, there is the temptation to rush into false activity and zeal. Hence the need of enlightenment to balance things."

From two items of a general nature, we go to two personal matters affecting character. First is **self-control.** This covers more than sex and drink ; it includes temper, speech and moodiness. The excuse is heard, " Human nature being what it is," to which the Bible replies that the Christian is a person who is being remade ! Then comes patience—meaning perseverance, endurance, even in the face of trial and opposition. Sang Bunyan :

There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

We are to add **godliness** and at the heart of that word is reverence. Is there in us a growing appreciation of whom God is, so that we sing with Faber " My God, how wonderful Thou art " ? Do wonder, reverence, appreciation, affect our worship ?

Finally come two more essentials which affect our relationships with other people, to begin with **" brotherly kindness."** In the Church's early days the heathen often remarked, " How these Christians love one another ! " " Too difficult " you say ? Remember that this was written by the man to whom the Lord said, " Peter, forgive until seventy times seven."

To finish with is **love.** Peter reaches for the richest, finest word in all the Greek vocabulary—*agape,* the word in 1 Corinthians 13 ; Galatians 5 : 22. But Peter remembered it because of a morning by Galilee long before—*" Peter, lovest thou Me ? "*

All this raises the question : " How well furnished is my life ? " Are the present furnishings being added to ? Notice verse 9 : " He that lacketh these things is blind (ignorant, stupid, dull of apprehension)." The Lord went to a church one day. It was wealthy, well-appointed and had a good bank balance. But He said, " Thou sayest, I am rich, and increased with goods *and have need of nothing ;* and thou knowest not that thou art poor, wretched, blind, naked." Blindness cut down the vision to the material and temporal. Laodicea had no vision of the vital, no hunger for the Word, no passion for souls, no desire for prayer, no missionary vision.

Just one word, but how important it is—**add,** *and how important are the consequences of heeding or disregarding it !*

The Watchman (*continued*)

righteous : *but the Lord delivereth him out of them all."* He does not stand alone ; the Forerunner has gone on before. The veil has been opened ; he is now anchored *in* that which is within the veil.

The faithfulness he defines

Jesus " set His face to go to Jerusalem "—a concrete decision, " set " for all eternity ; *is it unusual if his servants are like-minded ?* The Watchman is ardent to pursue the objects to which he has been called, heroic in endurance, daring in Divine pursuits, patient in tribulation, constant in adversity. We read disappointing things in the Bible, like Paul's lament, " Demas has forsaken me, having loved this present world," *but not the Watchman.* He remains faithful following his course. He gives " diligence to make his calling and election sure " through the night until the dawn. He knows how to " endure hardship as a good soldier."

Too often men acknowledge everything but apply nothing. A torpid, inert faith is at best a fallacy. **The testimony of vital faith is continuous action.** Jesus showed the way ; He stepped out of the cradle and walked without stopping into the throne-room of God. The Watchman realises that he must " labour . . . for the meat that endureth " that " everlasting substance " encountered through Christ. Even as he stands amid the gathering gloom he takes note of the transient conditions. Applying himself to the promises of God, he takes on the living character of that immortal seed. Once rooted it grows apace until it brings forth the fruit of faithfulness.

Does he see the darkness fall and almost feel the undertones of evil in the shadows ? Are darting, doubting thoughts jostling each other for prime position ? Can he see no glimpse of that dear Face and does all seem against him ? Then he trusts where he cannot see, like beloved Gaius : "Thou doest faithfully whatsoever thou doest."

THE ELIM
EVANGEL

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EDITORIAL

WE are thankful to God for the blessing upon the Sunderland crusade and we express our grateful thanks to all who have prayed and supported. We ask for your continued prayers for every detail of the establishment of the new church.

Evangelism is wonderful ! We many times recall the Wigan crusade. Our then Field Superintendent, W. G. Hathaway, was firmly of the view that it was a watershed in our experience as a movement. Thereafter folk talked soul-saving. Immediate results were seen in increase in missionary interest, enlarged circulation of the " EVANGEL," fresh impetus in youth work and in many other ways. It was like a breath of fresh air after the miasma of the war. We have often discussed the crusade with the campaigner, our esteemed senior evangelist, P. S. Brewster, and his feelings are exactly the same.

Could Sunderland be another milestone in our history ? It must be admitted that our country is in a spiritual backsliding which has not been known for some generations, **but the signs of a turning-point are there** for those who are keenly observing the situation. It is easy to be wise **after** the event—leadership expresses itself in being awake and alert to the situation, if not before it happens, certainly when it begins.

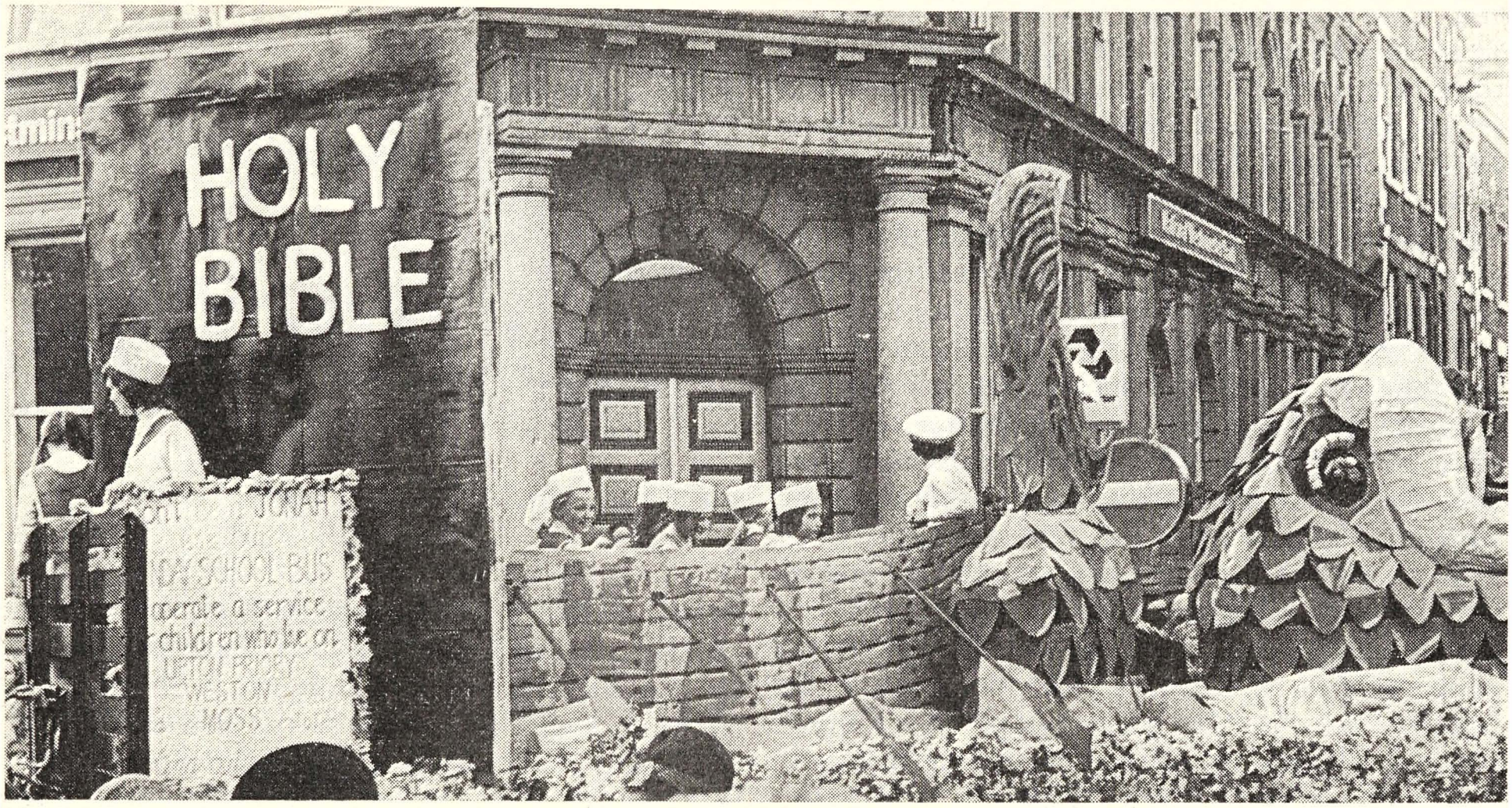
These are days when the Lord's people must keep their priorities right. This is not a time for retrenchment, but for attack. Christian periodicals make dismal reading in some ways, for nearly every one speaks of retreat on the missionary front, at least financially, and in some cases evangelistically.

Press on with your outreach ! Remain instant in your prayer, constant in your witnessing, fervent in your pleading ! Our fellow citizens need Christ. We speak of " saving souls "; we mean saving people, lives, personalities, for the Gospel is for the whole man. Sociologists, psychologists, psychiatrists attempt their answers ; **the only real answer is Christ.** We heard a famous specialist in the things of the mind say on radio that man was so violent that he seemed to need a major war every twenty-five years to let off his repressions. He cannot really have meant that it helps to relieve hundreds of men by their killing thousands ! What a message of despair !

We boldly assert that we have the only message that can change individuals, families, communities. We boast in the Christ of the cross, the empty tomb, the second advent. Herbert Morrison during the war coined the slogan, " Go to it ! " As far as evangelism is concerned we add " Keep at it ! "

MACCLESFIELD

Pastor : A. D. Leitch



Macclesfield recently staged its first carnival for thirty years. This presented a splendid opportunity for us to witness to the Lord Jesus in such a way that thousands would be reminded that God's Word is indestructible. In addition we were able to advertise our church and Sunday school. We entered a float in the carnival. The photograph (by courtesy of *Macclesfield Advertiser*) gives an idea of what it looked like. What the photograph does not reveal is the tremendous enthusiasm of all who were involved in this venture. Our Crusaders did not spare themselves as night after night they gave of their energy and talents in the design and construction of the various parts of the tableau. The members of our recently formed Ladies' Fellowship gave sterling support. They were responsible for costumes and made thousands of multi-coloured paper flowers used on the aprons of the float. Against the background of blue and white flowers the words "ELIM SUNDAY SCHOOL," in orange and gold stood out clearly on each side of the float. Our Sunday school and Teenage Youth Group, who manned the float throughout the procession, played their parts with great credit. This was an all-age effort and it was wonderful to sense the joy and excitement shared by young and old alike.

Thousands of townsfolk lined the route along which the procession passed. It filled not a few of us with emotion when our tableau came into view. When a great way off, the words "HOLY BIBLE" were plain for all to see. More than forty floats were entered and, although there are a great number of churches in the town, ours was the only Christian witness in the entire carnival.

A. D. LEITCH.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for :

Lady with back trouble and severe depression (Yorkshire) ; lady with multiple sclerosis (Scotland) ; lady losing her sight (Sussex) ; lady with disseminated sclerosis ; lady with chest trouble (Leicestershire) ; young man suffering a distressing condition (Hertfordshire) ; man who is deaf (Cornwall) ; lady with pains in her side (Cornwall) ; lady who has had a stroke (Buckinghamshire) ; church officer suffering from leukaemia ; lady with arthritis (Birmingham) ; lady who has had a stroke and is a diabetic (London) ; lady with arthritis and severe depression (Birmingham).

Praise God for answered prayer :

I.B. (Worcestershire) : "These past few weeks I have been really well in myself, it seems I have a new lease of life, praise His holy name ! "

J.B. (Northampton) : "I took Philip to the Great Ormond Street Hospital a few days ago for his six-monthly check-up. Everything was well, praise the Lord. It is lovely to see him so well."

Gospel sermons on great Bible doctrines preache

Sparkbrook Elim Pentecostal Church

The doctrine

A TEXT—about joy? Open the Bible anywhere and you will find one! We Pentecostalists are sometimes alleged to be offering only sweet meats from the pulpit, while our superiors give the strong meat of sound doctrine. *They mean certain selected doctrines.* We say what the Bible says—is not that good enough doctrine?—and joy has a great deal more attention in Scripture than some other over-discussed topics such as Predestination, the Old Man, or the Unpardonable Sin.

Whatever the sin is which God cannot forgive, the one sin I cannot forgive is gloom. And the "second is like unto it"—to separate one doctrine from another and make joy the unmentionable subject. In Acts people "received the word with joy."

Some make quite a virtue out of their insensitive religion. Like the heathen Stoics, their religious duties are undertaken without concern for mere feelings. I would not be surprised if the folk invited to the great supper in Christ's parable, who did not come, boasted of their sublime indifference to mere banqueting. Christ was disgusted with them. One fruit of the Spirit is joy, and another is longsuffering. The grace of longsuffering is needed, I suppose, to put up with the pious bored, the religious misery.

Joy gurgles like a laughing fountain all through the garden of Scripture. Give me six symphony orchestras, fill a football stadium with trained choirs, televise it for every screen in the world, let all the girls dance on the "sacred" turf, the birds of the air trill while the bells clamour, and I would render one song, "JOY TO THE WORLD—THE LORD IS COME!" I imagine I can hear an apostolic voice from the barred window of a prison, responding, encouraging, "Rejoice and again I say, Rejoice." Even Paul would watch television that day!

So often we have seen instead the bitter, hard faces of complainers, fierce men screaming like animals because they have only achieved a nine per cent pay rise, men looking as black as thunder over some grievance. Oh, for a trace of humour, a smile instead of teeth bared in snarls! What a world of discontent, misery, belligerence! It gives me a fair preview of the company in Hell—not a happy face in sight, and no "Hallelujah"! "Let the heart of them rejoice that seek the Lord."

The God of Israel planned the year so that His people would have to rejoice. He made happiness an obligation as important as hygiene. In the Feast of Passover families ate together of roast lamb. At Pentecost they rejoiced in the harvest. In the Feast of Tabernacles they camped in the sunshine, sat down to eat in the presence of God, and to praise the Lord. Britain has holidays, but without any occasion. More and more the Church holidays are being abandoned. They gave rational motives for gladness, but dead-eyed officialdom is switching to bank holidays where people are supposed to make merry because the banks are closed and everybody made idle. What a crazy nation we are to encourage that kind of empty, negative outlook! God told Israel to "rejoice in all that you put your hand to"—and gave them more holidays than we have now!

God even insisted on sharing in people's pleasures, like a father building sand castles with his children. In Deuteronomy we read that God demanded a tithe of what they produced, to enjoy with them the results of their labours. Then He told them to eat that which they had tithed, so that they could have what was His, and He have what was theirs—*together,* like two lovers eating from one plate for sheer wonder. "Ye shall bring . . . your tithes, and there ye shall eat before the Lord your God, and ye shall rejoice, ye and your households, wherein the Lord thy God hath blessed thee, . . .ye, your sons, daughters, menservants, maidservants . . . in all that thou puttest thine hands unto." If Parliament passed a law like this, instead of filling Britain with double yellow lines—and a wave of gladness, pleasantness, geniality, swept over England, like summer sunshine, there would be no economic desperation to join the Common Market.

Joy was insisted upon for everyone: *individually,* "Bless the Lord O my soul" (Psalm 103); *family,* "Ye and your households"—including both sides

joy



by George Canty

of the age-gap (Deuteronomy 12 : 7) ; *the nation,* " The king and all that were present, and the princes . . . rejoiced and all the people " (2 Chronicles 29 : 30) ; *all creation,* "Sing O heavens, and be joyful O earth . . . the hills shall break forth into singing and all the trees of the field shall clap their hands " (Isaiah 49 : 13 ; 55 : 12).

What a world God envisaged ! **O for one of His halcyon, golden days when meanness, misery, murmuring, mendacity, militancy and madness give place to gladness, glory, gaiety, gift-giving and good will !**

Joy is characteristic of God and of the world to come. " In thy presence is fulness of joy," " the joy of the Lord shall be your strength." Whenever in Scripture His world breaks into our world it bathes the wintry night with warmth and vibrance. When the angels appear they always say " Fear not " ; " I bring you glad tidings of great joy." Heaven does not invade earth like a cloud, damp, chill, or even as cold light, heatless purity, frozen perfection. It is fire—like the fire Jesus lit on the beach on a cold morning to welcome the hungry, disconsolate fishermen-disciples. " Come and dine," Jesus said. Hallelujah ! That is the faith once delivered to the saints ! When heaven comes down people shout, leap, laugh, dare crazy adventures, mock the devil, and turn jails into music salons of praise to God.

We are not commanded to rejoice without adequate reason. No Christian needs drugs, drink, or other synthetic stimulants. People who have life *live*—they do not go looking for life in the West End, nor in the end go west.

Bible folk rejoiced in the Word of God (Psalm 119), forgiveness of sins (Psalm 51), that the kingdom of God had come (John 8 : 56), for their salvation (like Mary, the mother of Jesus), over the Bridegroom (Jesus). The ideal of a Christian service is a wedding party, with Jesus turning water into wine, not wine into water.

Christians—what are they ? They are fundamentally people who have jumped on the victory-chariot of Jesus Christ as He drives the devil and and his dark hordes out of the world. Thanks be unto God, we have the victory through our Lord Jesus Christ ! A Christian feels that victory, despite his tumbles and failures. A Christian is one who glories in the cross of Christ, sings his way onwards, laughs at impossibilities, sees through the hollow mockery of the world's ideas of getting on, and draws his success from the greatest Victor of all—Jesus.

One day, when we get our proper hearing back again, we shall hear the morning stars singing, the music of the spheres, the dance of the atoms, and the entire orchestra of the world's waters, winds and woods, every hill ringing like a crystal bell, every insect, bird and beast supplying the choir. That universal symphony will not be one of the sad songs of today with falling cadences and monotonous phrasing, but an ever new song, always beginning and never ending : " Worthy is the Lamb, who hath redeemed us by His blood."

This song begins in your soul when the Bible gets you and Christ meets you with a gesture of forgiveness from His wounded hands. It could begin now, **if you want !**

TREMENDOUS IMPACT OF CHICAGO CRUSADE

An average of 26,000 people attended the recent eleven days Billy Graham crusade. An average of 1,200 came forward for personal counselling at each service. Thousands of young people attended each night and many of them wore shirts that read " Spiritual Revolution Now ! " Night after night, as Mr. Graham stood up to speak, hundreds of young people raised their clenched fists with the single index finger up, indicating " One Way."

One night several hundred " Satan worshippers " invaded the crusade and planned to take over the platform. They were surrounded by Christians who shouted to them " Jesus loves you ! " and sang. The demonstration was a failure. The police did not have to intervene. Christian young people had handled the situation themselves with love, songs and Christian slogans.

STUDIES IN THE TEN COMMANDMENTS



by C. J. E. Kingston

9. **Thou shalt not steal** (Exodus 20 :15).

IN the days of slavery a slave on a plantation was preaching with great power. His master heard of it and sent for him. "I am told that you are preaching," he said; "I will give you all the time you need to prepare a sermon on the ten commandments and I want you to bear down especially on the sin of stealing. There is a lot of it going on." The slave's face fell. "*There is no warmth in that subject,*" he said.

This command implies the right to own personal property, otherwise there would be nothing to steal, but it is based, not so much upon reverence for ownership, as upon reverence for justice. We ask what this command means.

It rebukes stealing from oneself. A man may steal from himself by squandering his money on drink or by abusing those energies which might be employed for some higher, more useful end. By "burning the candle at both ends" many become guilty of stealing health and strength God gives for greater purposes.

It rebukes laziness and greed. Temptation to theft does not always spring from necessity, but from laziness and greed. "The public has the idea that the typical shoplifter is an old-age pensioner starving in a garret. It is just not true. The great majority of people who steal do not need to. They are just greedy!" said a store detective, speaking about shoplifting to Elinor Goodman (*Daily Telegraph,* November 14th, 1970).

The Bible says: "Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good that he may have to give to him that needeth" (Ephesians 4 : 28). "The hands which have been used for stealing must now be used for working that they may be used for giving."

It rebukes the wasting of time. How many minutes of one's own time are wasted daily! One man learned French in the minutes he waited for his wife to get ready to go out with him. We are commanded to redeem the time for the days are evil (Ephesians 5 : 16). By wasting the boss's time, whether the boss be a nationalised industry or a private owner, one is guilty of stealing time which belongs to another.

This command rebukes lateness in keeping appointments. By doing so we rob others of precious time. Often church services commence later than the advertised time; by this the congregation is robbed in the aggregate hours of time for worship and God is grieved.

It rebukes stealing from one's family. A man steals from his family when, either by his indolence or intemperance, he neglects to provide for his own household. He steals from his family when he denies them his company, his love and his interest by becoming involved in outside interests to the exclusion of family claims.

It rebukes stealing from one's neighbour. The Bible says that the love of money is the root of all evil (1 Timothy 6 :10) and this unholy love consumes society today. From the shoplifter who steals a tin of salmon or a packet of cigarettes (a conservative estimate puts pilfering in Britain at £30,000,000 a year) to the salesman who puts his hand into the boss's till, from the bank robber of thousands of pounds to the petty thief of a 'bus fare, from the finder of lost property which he fails to report (for property found does not belong to the finder until all efforts to trace the loser have failed) to the giving of short weight or the selling of bad or adulterated goods, these are all guilty of breaking this command.

It rebukes the contracting of debts which one has no intention of paying or or forgetting to repay a debt. The forgetfulness of small debts is prevalent. Even Christians can easily steal by forgetfulness, like borrowing a book or an umbrella and failing to return it, or taking a religious periodical and forgetting to pay for it.

It rebukes gambling in any form. The object of gambling is to make money without giving a due return. The prize, whether in a sweepstake, a bet or a lottery, is gained by other people's losses and the prizewinner is guilty of taking money from others, even though it be by consent.

It rebukes the stealing of a person's character. By maliciously speaking about another person we

steal his good name, his reputation and character. *Jan's Journal,* during the last war, told of a widow who befriended a German prisoner of war put to farming the land. She offered him the warmth of her cottage fire at the end of the day before he returned to the camp. Tongues wagged, erstwhile friends avoided her on the street and in the end she walked into the sea until it drowned her. Those malicious gossips stole her character and then her life.

It rebukes stealing from God. We steal from God when we withhold that which belongs to Him. The Bible says " Ye are not your own for ye are bought with a price ; therefore glorify God in your body and in your spirit which are God's " (1 Corinthians 6 : 19,20). When we withhold from Him the love of our hearts, when we refuse Him the service of our life, when we take His day and use it for our own pleasure, we embezzle the Master's property. When we fail to pay the tithe of our net income (that is, after deduction of tax) to God we are guilty of stealing from Him. " Will a man rob God ? Yet ye have robbed Me," says the Lord. " But ye say, Wherein have we robbed Thee ? In tithes and offerings " (Malachi 3 : 8).

It is a sad comment on Christian morality today when Christians will pay £7 for a television licence, but give only approximately £2 a year on average for the proclamation of the gospel in other lands, when they will cheerfully spend £50 on a holiday but grudge giving £1 weekly towards the upkeep of their church's ministry.

Master

by Lon Woodrum

YEARS ago I went to Santa Monica, California, to see a horse. He was very famous ; people from many parts of the world had beaten a path to his corral. A life-sized bronze image of this horse is exhibited in a large museum. But when I saw him he seemed to be just an ordinary cow pony. His name was as unspectacular as his appearance. He was called " Soapsuds." His only possible claim to fame lay in the fact that he was the favourite cow pony of the late Will Rogers.

These were my thoughts as I looked at that horse : " Soapsuds, you would never have been heard of. There are blooded horses in the world who would not associate with you ! You would have lived and died in the common herd. People would never give you a second look but for one thing—*you had the right master.* He made you famous. *Yours is a borrowed glory !* "

And I found myself adding something else : " I can tell you this too, Soapsuds. There was a fisherman once. And we never would have heard of him, either. He would have lived and died, and left his boats rocking on the water, his nets rotting on the rocks. That would have been the end. But, Soapsuds, countless boys bear that fisherman's name. High cathedrals climb skyward and are called 'St. Peter's.' His name is bright in the greatest Book on earth. *He* got the right Master too ! "

It has been said that everybody on earth is mastered by something or someone. As Jesus pointed out, " No man can serve two masters." But our very nature demands that we have that one master. Such being the case, we should choose carefully which master we will serve.

Mastery is not to be associated with slavery—unless we have the *wrong* master ! Contradictory as it may sound, the right master is a form of freedom. Only when we are mastered by the highest are we free from the lowest.

Jesus said " Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy, and My burden is light " (Matthew 11 : 29, 30).

The Pentecostal Evangel.

AN OLD QUESTION

Can I be a Christian without going to church ?

Yes, it is possible. It is something like being :

—a student who will not go to school
—a soldier who will not join the army
—a citizen who will not pay taxes
—a salesman with no customers
—a business man on a desert island
—a seaman on a ship without a crew.

Elim News (New Zealand).



From T. H. Stevenson

TWO weeks ago I wrote of the support of Lord Longford by myself and my congregation in his Commission on Pornography. Lord Longford is recognised repeatedly in the press as a leading Roman Catholic layman and one has to own that Lord Longford in the House of Lords and Mr. Norman St. John-Stevas in the House of Commons, a Roman Catholic also, give a lead on questions of morals that should be the concern of all our parliamentarians today. Having no love for Romanism, I almost wish that these men of strong moral convictions were good Protestants.

The truth must be told that the Earl of Longford is a convert to the Roman Catholic Church. In his book *Peace by Ordeal* Lord Longford describes himself as " A Protestant Irishman living outside Ireland." The book was first published in 1935 in Great Britain, but even in my copy of the 1967 enlarged edition there is no mention of his change of religion. On the political side, there has been no change of his position relating to a divided Ireland. The notable peer leaves on record his unbalanced view when comparing the lot of the 4 per cent Protestant minority in Eire with that of the more than 33⅓ per cent of Catholic minority in Northern Ireland. He writes : " If we compare their treatment with that of Catholics (who admittedly constitute a far greater menace to the existing regime) we conclude that the Irish Free State in its twelve years of life can pride itself on at least one fine achievement—the justice it has provided for minorities."

I do not know if anyone completely understands the Irish problem even now, fifty years after the partition of that country, but the 4 per cent Protestant minority in Eire is almost entirely found pocketed in Dublin and a few of the larger towns or thinly scattered near the very long border. They are harmless as a political or religious group, but useful as an economic group, with a Protestant family being the largest single private employer, though in an unfavourable industry. There is much the same picture in France where the Protestant minority is also almost 4 per cent and where they constitute a harmless religious bloc, but a prosperous economic group, with such as the Renault family having established a great car industry. Today, the Protestants of Northern Ireland long for peace, *but not peace at any price*. There are extremists on both sides, but undoubtedly the minority has the majority of such. I find myself a sympathiser with Lord Longford's moral standards, but with neither his religious nor political views on Ireland.

Evangelicals meet in Singapore

Delegates from twelve Asian countries met recently in Singapore for a consultation on theological education arranged by the World Evangelical Fellowship.

The conference was divided into five different commissions dealing with assistance for theological education in Asia, a proposed centre for advanced theological studies, theological education by extension, evangelical theological societies, and Bible teaching ministries.

Chairmen of the groups included Dr. S. P. Athyal (India), Dr. Eui Whan Kim (Korea), Rev. Nene Ramientos (Philippines), Rev. G. J. McArthur (Australia), Dr. Bong Ro (Singapore) and Mr. Bruce Nicholls (India).

An East Asian workshop in Singapore was followed by a South Asian workshop in India on July 4-17. Both were conducted by Rev. Peter Savage (Bolivia).

Margaret M. Ladlow's Page (*continued*)

Or if I stray, He doth convert,
And bring my mind in frame,
And all this not for my desert,
But for His holy name.

Yea, in death's shady black abode
Well may I walk, not fear ;
For Thou art with me, and Thy rod
To guide, Thy staff to bear.

Surely Thy sweet and wondrous love
Shall measure all my days ;
And, as it never shall remove,
So neither shall my praise.



Margaret M. Ladlow's page

A sermon in glass

STANDING on the steps of Elim Pentecostal Church, Salisbury, I felt impelled to invite a young man, who was passing by, into the service which was about to commence. He looked rather tired and a little dejected and told me that he had just arrived in the city to take up a post in the Salisbury Cathedral workshop. He was searching for a night's lodging until he could settle into a flat in the Cathedral Close. For the next five years he is to work on the restoration of the stained glass windows of the cathedral and the chantry. I have little technical knowledge of this ancient craft, which creates windows which are aglow with colour and beauty, but I do know that for many centuries men have designed and positioned such windows to display words of Scripture, Bible characters and themes, memorials to the illustrious dead and the sheer beauty of intricate pattern and kaleidoscope of colour.

In Salisbury Cathedral there are three windows in memory of George Herbert, the parson poet and godly minister of whom I wrote in my last page, situated at the eastern end of the north choir aisle. One window is based on two of the poems he wrote, *Love-Joy* and *The God of Love my Shepherd is*. The figure of George Herbert can be seen kneeling in the bottom left-hand corner. Placed below the windows is a small lectern on which are the words *Love-Joy*, which come from an anthology of his called *The Temple*.

As on a window late I cast mine eye,
I saw a vine drop grapes with J and C
Annealed on every bunch. One standing by
Asked what it meant. I (who am never loth
To spend my judgment) said, it seemed to me
To be the body and the letters both
Of Joy and Charity. "Sir, you have not missed,"
The man replied : " it figures Jesus Christ."

For your information "annealed" means "burned in." The predominant design in each window is a grape vine, each window having five bunches of a rich purple hue with the letters "J" and "C" superimposed in shining gold. The left window shows the text "Rejoice in the Lord" at the top, below which are two angels and a kneeling, worshipping clergyman at the base. The central window reveals the Lord Jesus as our Shepherd, lovingly carrying a lamb on His shoulders. The words "Joy" and "Charity" shine above His head. The right window bears the injunction of the Lord : "That ye may love one another."

Was the poet specially blessed by the teaching of John 15 ? Was he ever eager and careful to abide in Christ the Vine ? Did he teach that without this abiding no fruit could be forthcoming ? Surely his conception of the fruit of the Spirit, joy and love, being the manifestation of the life of Jesus Christ the true Vine is one we do well to ponder upon, for we can never experience or reveal love and charity without His life being maintained within us. What of the central picture of the good and great Shepherd ? No doubt George Herbert, like many others since David first penned the beautiful lines of Psalm 23, rejoiced in the knowledge of God's shepherd care for him. I think, too, that, as a humble shepherd, he must have constantly exalted and encouraged his flock to follow the Chief Shepherd.

Here is his interpretation of that lovely psalm.

The God of love my Shepherd is,
And He that doth me feed ;
While He is mine and I am His,
What can I want or need ?

He leads me to the tender grass,
Where I both feed and rest ;
Then to the streams that gently pass :
In both I have the best.

(*continued opposite*)

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ITINERARIES

Miss F. Grossen:
July 31, East Ham.

J. H. MacInnes:
July 31—August 6, Isle of Wight camp; 7, Romsey; 8, Parkstone (a.m.), Springbourne (p.m.); 9, Eastleigh; 10, Winton; 11, Gosport; 12, Southampton; 13, Salisbury.

London Crusader Choir with Douglas B. Gray:
August 8, Brighton; 22, Hastings; September 5, Ilford; 12, Worthing; 25, Guildford Cathedral (M.V.); 26, Maidstone

The President (A. A. Biddle):
July 31—August 24, Guyana; September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

MARRIAGES

CAVE—PRICE. On May 1st, at Elim Pentecostal Church, Exeter, Paul Douglas Cave to Sheila Mary Price. Officiating ministers: J. H. Sainsbury and T. Hanford.

HILTON—WATSON. On June 26th, at Elim Pentecostal Church, York, Keith Hilton to Joan Elizabeth Watson. Officiating minister: A. Brooks.

GOLDEN WEDDING

PAYNTER—PARTLETT. Married July 31st, 1921, at Milton-under-Wychwood, Oxfordshire, founder members of Elim Pentecostal Church, Sparkbrook, Birmingham, and deacon emeritus. Grateful thanks to God for fifty years of happy married life. C.2419

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"Their sound went into all the earth, and their words unto the ends of the world" (Romans 10 : 18).

D.2420

ELIM MISSIONARY CONFERENCE 1971

FROM August 14th to 21st the Elim Bible College will be bursting at the seams because of the interest in the Missionary Conference (there is still some dormitory accommodation if you hurry). Can you wonder with such a team and programme? The devotional and prayer sessions continue daily and the topics are bound to create profitable discussion and debate. Here are the main features in case you can join us for a day:

Monday, August 16th:
Translating the Truth. Frieda Grossen.

Tuesday, August 17th:
Ministry by Administration. Olive Garbutt.

Wednesday, August 18th:
Life to the Lepers. John MacInnes.
Transmitting the Truth. E.W.M.A. meeting.

Thursday, August 19th:
Propagating through the Press. Ron Gull.

Friday, August 20th:
Communicating Christ. Elim Missionary Council.

Each evening the missionaries will conduct the service and show pictures of their various fields. It will be a great time of fellowship. Why not join us?

L. WIGGLESWORTH.

COMING EVENTS

ABERYSTWYTH. August 1, 8, 15. Elim Pentecostal Church, New Street. Summer Holiday Crusade conducted by international team of evangelists. At 11 and 6.

BOURNEMOUTH (Winton). Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sundays at 11 and 6.30. Tuesday at 7.30. Visitors warmly welcome. August 10. At 7.30. Visit of Pastor John MacInnes (Guyana).

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8. During July services conducted by L. C. Quest.

PALMERS GREEN. July 31, August 1. Elim Pentecostal Church, Russell Road, London, N.13. Preacher: Joseph Smith. Convener: J. G. Patterson. Saturday at 7.30. Sunday at 11 and 6.30. August 7. First monthly Living Faith Rally. Special guests include Norwich Gospel Quintet. Preacher: A. O. Sandelance. Convener: J. G. Patterson. Saturday at 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. July 31, August 1. Camp weekend. Services conducted by visitors from the Elim youth camp, Whitecliffe Bay. Convener: Rev. I. R. Hall. Saturday at 7. Sunday at 6.30.

SOUTHEND-ON-SEA. August 14. Elim Pentecostal Church, Windermere Road. Induction service for Pastor and Mrs. A. Nicolson. At 7.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. August 1-13. Vacation Venture crusade led by L. E. Lambert and team of thirty. Sundays at 6.30. Weeknights (except Friday) at 7.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Sundays at 11 and 6.30. Monday: junior church at 6. Wednesday: prayer and study at 7.45. Visitors welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 25-30. Elim Pentecostal Church, the City Temple, Jamaica Street. Preachers: D. W. Anthony, J. Gibson (Kilsyth), W. T. H. Richards (Slough). Musical items by Raymond Rees and Caerphilly Choir. Weeknights at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30.

HEREFORD. August 28-31. Elim Pentecostal Church, Clive Street. Preachers: J. McNicol and K. J. Hathaway. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday 11, 2.30 and 6. Tuesday at 7.30.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Westgate. Preachers: T. W. Walker and G. N. Backhouse. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (ample refreshments between services). Tuesday at 7.15.

SOUTHPORT. August 26-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers: H. Burton-Haynes and Stanley Beresford. Singers: Temple Ladies' Trio and W. Hunter (tenor). Convener: L. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15.

PALMERS GREEN Pastor: J. G. Patterson

Because of road works our church is unfortunately in a road which is now a dead end. This has presented a challenge to us to go all out to prove to the people nearby that the church is very much alive!

Since the induction of our new pastor in April we have launched many projects, including open-air meetings, weekly door-to-door leaflet distribution, monthly family services, monthly "Living Faith" rallies, and regular guest services. We are seeing anything up to twenty visitors in our Sunday services. A few weeks ago a young lady came back to the Lord after having been invited to the church by her landlady, who herself had been contacted only a little while previously by one of our Crusaders who was collecting for Christian Aid!

Inside the church a keen group of workers have redecorated the building and redesigned the platform and main entrance. An old pipe organ has been replaced with a Hammond organ. New poster boards have been erected.

We rejoice that the Lord is adding to the church. We praise God for a vision, for willingness, for opportunities for service and for the blessing of these past few months.

J. G. PATTERSON.

A VERY PRESENT HELP

(Psalm 46)

God is our Refuge and our Strength,
  A very present Help is He
In times of trouble and distress
  Our all-sufficiency.

We will not fear nor be dismayed,
  Though earthly things may pass away;
With such a faithful God so near,
  We'll trust Him every day.

F. D. WALKER.

Fourteen reasons for having an all-age Sunday school

by Alexander Tee

IN Sutty Alley by the prison in Gloucester God told Robert Raikes to commence what we now know as Sunday school. This was in 1780, the year therefore of the first organized Sunday school. There have been changes in society since then! Unfortunately many Sunday schools remain thirty years behind the times. *It is unwise to run a self-contained unit at an hour which pressurises even the keenest workers and which fails to feed a high percentage of its members into the life-stream of the church.* Here are fourteen reasons for conducting an all-age education system :

1. All-age Sunday school destroys the idea of anyone being too old for Sunday school.

2. It creates the understanding in the child's mind that, since Sunday school is important enough for parents, who are usually the child's heroes, it is important for them.

3. It keeps the family together and helps them to feel that they want the things of God to guide them as a family.

4. All-age Sunday school has graded lessons, so each child learns more as presentation is geared to his mental intake.

5. It gives the family a chance to discuss what each was taught during this vital education hour.

6. All-age Sunday school before morning service enlarges these services where we learn to worship, to break bread and to tithe.

7. All-age morning Sunday school prepares us better than any other way for the worship hour and eliminates rushing to be there on time.

8. Morning all-age Sunday school means that the family can enjoy more time together. With the many other calls in our workaday week this is vital. It is important to be bound together in times when the family unit is being torn asunder by a highly pressurised society.

9. All-age Sunday school makes it easier to talk to one another about our spiritual needs. This gives parents vital opportunities to follow up life-moulding truths given by teachers. It helps to keep every member of the family keen for God. This obviously makes a family a better Christian family. All-age Sunday school helps parents to point their children to Jesus and guide them about baptism and other responsibilities.

10. All-age Sunday school brings a stronger sense of dedication to Christ by everyone in the family. This could lead to more ministers, missionaries and church workers being thrust into the harvest field.

11. Having been brought up in all-age Sunday school and having seen its benefits, those in their twenties and thirties will have a keener desire to give their children and others the same benefits. All-age Sunday school is much more self-propagating than a Sunday school which is merely annexed to the church programme.

12. All-age Sunday school puts the priority of Christian education where it ought to be. Deacons and other important officers become involved. They are therefore much more likely to bring every need before the diaconate for backing and financial support.

13. All-age Sunday school enlists teachers more easily from within itself than an old-fashioned children's Sunday school. Personnel will be attending the all-age Sunday school and therefore be interested in it already. They will have experienced the pupils' handbook, which is co-related to the teachers' handbook, and will know how interesting is the presentation of lessons, which have been carefully thought out by experts.

14. Teachers of good quality do not mature in a flash. Older people who left an old-fashioned Sunday school when they were around twelve years of age feeling " too big " may have become rusty. Making young teenagers teachers simply to hold them in the school and in the church is putting the cart before the horse. Teachers need to be fired with zeal to reach their listeners with truth rather than to be persuaded to take a few children for half an hour to keep the teachers from backsliding.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, August 2nd — Romans 9 : 6-18

" Jacob have I loved but Esau have I hated " (v. 13).

It is certain that God loved Jacob. You have only to read Genesis 28 : 13, 15 : " I will give thee . . . I am with thee, and will keep thee," to be assured of this. Esau appears only a few times in Scripture. Some suggest that " hate " means to love less. We know that when the brothers met after many years Esau told Jacob that " he had enough " (Genesis 33 : 9). The nation of Edom came from Esau's descendants and were always Israel's enemies. Jacob was the man of faith (Hebrews 11 : 21) and God honours faith.

Tuesday, August 3rd — Romans 9 : 9-13

" Vessels of mercy . . . even us " (vv. 23, 24).

Verse 22 speaks of vessels of wrath. While God's holiness and justice lead Him to punish all sin, He holds back His righteous judgment so that the guilty might repent and live. How wonderful therefore to read " vessels of mercy " —God having mercy on repentant sinners, making known to them the riches of His glory and preparing them for His glory, " even us," who by the new birth have become the children of the living God (v. 26).

Wednesday, August 4th — Romans 10 : 1-13

" Believe . . . confess " (v. 10).

In verses 8-10 these go together. The resurrection of Jesus Christ was the great message of the Early Church. They preached Jesus and the resurrection. It was the most difficult doctrine for the Jews, Athenians and Romans to believe, but it was the king-pin of the whole gospel story. Believing this they would accept the rest. God is declaring here that if we really believe in our hearts we must confess with our lips, for out of the abundance of the heart the mouth speaketh. " Tell it around, let it abound, there's life in the risen Lord."

Thursday, August 5th — Romans 10 : 14-21

" Faith cometh by hearing . . . the word of God " (v. 17).

Our concern should be to develop faith. To the Thessalonians Paul said " Your faith groweth exceedingly " (2 Thessalonians 1 : 3), and we know that without faith it is impossible to please God (Hebrews 11 : 6). How often we long for the gift of special faith and pray for that faith which is a fruit of the Spirit. As we live and walk in the Spirit faith must surely grow. Never neglect either the hearing or the reading of the Word of God.

Friday, August 6th — Romans 11 : 1-12

" I am left alone, and they seek my life " (v. 3).

One of the greatest assaults upon us is the charge that we belong to a remnant weak and small. We see the forces of darkness—powerful, well organised, with everything apparently on their side and no authoritative voice raised against the sweeping tides of evil—and we hear the subtle whisper, " What can you do ? " Moses, Gideon and many others felt like this, but how wonderfully God worked for them. Elijah was told that there were 7,000 who had not bowed to Baal. Remember Jonathan's confident cry, " There is no restraint with the Lord to save by many or by few " (1 Samuel 14 : 6).

Saturday, August 7th — Romans 11 : 13-24

" The branches were broken off, that I might be graffed in " (v. 19).

Paul proclaims the truth of this boast, but gives a solemn warning (v. 21). By Israel's fall, their rejection of Christ, salvation has come for the whole world (v. 11). Had the gospel been received by the Jewish nation Christianity would have been strangled, but their rejection has been responsible for all the triumphs of the gospel.

We stand by faith (v. 20) and have to continue (v. 22).

Sunday, August 8th — Romans 11 : 25-36

" For of Him, and through Him, and to Him, are all things " (v. 36).

There is not a two-syllable word in this sentence, simple in construction but sublime in meaning. Only the Lord Himself can set forth His own greatness. A previous verse asks " Who has been His counsellor ? " When God planned this universe there was no one with whom He could associate as an equal. *Through* Him were all things from the greatest to the least and finally all things must be *to* Him.

Coming again!

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH,
WEST BROMWICH

THE day Jesus Christ ascended back to His Father from the Mount of Olives two angels who witnessed His ascension said this : " 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." Jesus Himself said in John 14 : 3 : " I WILL COME AGAIN."

The return of Christ has been a major topic for many years. When Jesus comes again it will be the climax of history. Both the Old and New Testaments unmistakably agree that there is a coming day when Christ will return both visibly and physically to this earth. There are 1,500 references in the Old Testament and 300 in the New Testament to the return of Christ.

World problems call for an answer ; **the return of Christ is that answer.**

SURE

The angels on the Mount of Olives were definite in their statement. " This same Jesus . . . SHALL COME." His first coming was promised as far back as in Genesis 3 and most of the Old Testament spoke of it. The first coming was not only promised, it was opposed ; in spite of everything Jesus did come. Today the promise of His coming again is disbelieved, rejected and bitterly opposed **but Christ's coming is sure !**

SUPERNATURAL

When Christ left this earth, He went in a supernatural manner and He will return in a similar way.

SELECTIVE

Christ will return to a divided world. Some will love His appearing and some will be Christ-rejecters. He will come for His Church—that body of Christians all over the world who love Him and know Him as their own Saviour.

SURPRISING

The Bible says that it will be like " a thief in the night." " In such an hour as you think not "—quicker than a flash of lightning.

SOON

National and international problems indicate that Jesus is coming soon. The Middle East is the key that unlocks much of the Bible record concerning the coming of Jesus. Nowhere in the Bible does it state **when** Jesus will come again. Many cults spread the error that a particular date is set for this great world event. Their error is underlined by the number of times they have changed the dates ! However, although Jesus never gave a date for His return, He did give many signs to look for. One was that the Jews would return to their own land and in 1948 a nation was reborn. In Matthew 24 and Luke 21 many more signs are listed.

As the world continues on a collision course for atomic war the Bible says : " The coming of the Lord draws near."

A little boy's father went away on a long business trip. The boy was only three. He did not understand too much about dates and time, but he wanted to know when his father would return.

The father knew he would be back around autumn and so he told his son to watch the leaves of the trees and when they began to turn brown and drop off that would be when he would come back. The months passed—July, August, September.

One day the boy was out playing in the park. He noticed the leaves falling on the ground and they were brown. His joy was full. " Daddy is coming soon ! " he exclaimed. All over the world the leaves are turning brown. The signs are all giving out one great message . . . JESUS IS COMING SOON ! If Jesus came at this moment how prepared would you be ? You can be ready. Christ has made it possible through His death and resurrection. A simple prayer of repentance can make Him your Saviour and the One you will be thrilled to see when Jesus comes again.

THE ELIM EVANGEL

Vol. LII. No. 32 August 7th, 1971 5p



The ordination of seven Indian ministers. Pastor John Prentice and Pastor H. Sylvester (back to camera) share with Indian colleagues in this act of dedication.

Proclaiming the Truths of Pentecost

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(3) Living in the light of eternity
(1 : 10-15)

PETER has been setting forth the alternatives in the Christian life. On the one hand a life of progress and development, to which additions are continually being made, results in a "fully furnished" Christian character, through Divine provision (v. 3). On the other hand (v. 9) a Christian life of poverty and stunted growth obtains. There is the choice—spiritual prosperity or poverty, growth or stagnation. John Wesley says in his sermon *"The More Excellent Way"*: "From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, has the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him the more excellent way and incites him to walk therein; to choose the narrowest path in the narrow way; to aspire after the heights and depths of holiness, after the entire image of God. But if he does not accept this offer he insensibly declines into the lower order of Christians." Samuel Chadwick made the terse comment: "There is a strange mistake abroad that holiness is something quite optional. It is regarded as desirable for certain people and in special circumstances, but its claims are by no means universal. The preachers sometimes speak of it as an alternative way to Heaven, but as both ways get there the routes do not really matter."

So we come to these verses and are at once aware of a note of urgency. Three times over the word "remembrance" is used by a man who is standing on the brink of eternity (cf. vv. 13-15). "Remember" cries Peter, "to live in the light of eternity"! The more I read these verses the more I see them against the background of the judgment seat of Christ.

A calling to prove
(v. 10)

Back in eternity we were "elected" (1 Peter 1 : 2); then came the moment when He "called" and we responded and accepted Christ as Saviour. Notice that both the electing and the calling were God's work, *God's* side of the business.

Now Peter deals with *our* side of the matter. So he says "give diligence" (same word as in v. 5 meaning "be businesslike"). He is telling us to make absolutely sure of our salvation. This means something *inward*. Is our salvation real, definite, certain? God wants us to have an assurance of salvation. In 1762, at the age of seventeen, Francis Asbury (Wesley's "Lieutenant," as Dr. Sangster called him) was converted. People told him that this was not so, and Asbury did not rest until he had the God-given assurance. There is also something **outward.** Moffatt's rendering is, "Be the more eager, brothers, to ratify your calling." To ratify means to establish as a fact. In business the signing of a document ratifies, confirms, a contract. Peter is appealing for the outward proofs of salvation, hence the emphasis upon growth, development. The same thought is in Philippians 2 : 12, 13 where Paul says that on the Divine side God is working in us, therefore on the human side there must be the outworking. The ultimate proof of salvation is the changed (and changing!) life.

A reward to covet
(v. 11)

Peter makes this appeal for spiritual assurance and development *because his eyes are on eternity.* How challenging this verse becomes! How I live down here affects my place and position there; my life in time affects my life in eternity. Is our conception of heaven almost akin to a kind of communist society—utterly classless? Does not Scripture make it clear that in heaven there will be gradations, levels of society? "One star differeth from another star in glory. So also is the resurrection of the dead" (1 Corinthians 15 : 41, 42). Two questions arise.

What kind of entrance into heaven will we have? "Ministered" is the same as "add" in v. 5—"fully furnished"—"Make it your whole concern to fully furnish your faith" (v. 5) and then "you will thus be richly furnished with the right of entry" (v. 11). Dr. Weymouth's translation is "A triumphant entrance"! Paul, standing

on the edge of eternity, declared "I have fought a good fight . . . *henceforth* there is laid up for me a crown of righteousness"—the latter is granted on the basis of the former.

What kind of reward will we receive? In the light of this verse a sentence in 2 John becomes challenging: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." On many a school report the words occur "Could have done better with a little more effort." The diligence was not there and so the certificate or the prize was lost.

A shame to avoid
(vv. 9, 10)

Verses 10, 11 must be studied in the light of verse 9 in order that their full meaning may be appreciated. We quoted Wesley: "he insensibly declines into the lower order of Christians"; in verse 9 we have the "lower order of Christians" described and it is not pleasant: forgetful of the past (sin's forgiveness); concerned only with the present (cannot see afar off). With no eye on the future this Christian is a pathetic sight.

But the future has to be faced, eternity cannot be ignored. We may as well look at it now (1 Corinthians 3 : 12-15). First we see the Christian who has been diligent and has added to, furnished, his Christian life and character with things which are lasting, durable. Over against him we see the "lower order" of Christian and for him there is no "abundant entrance" into heaven. He is saved, but only just; saved, so as by fire. *Living Letters* renders this: "He himself will be saved, but like a man escaping through a wall of flames." J. B. Phillips translation is almost identical.

We apply to the unsaved the words "Where will you spend eternity?" *But dare we do the same to ourselves? It is a solemn question.*

Church report

ST. HELENS **Pastor: J. Tetchner**

Here at St. Helens we are praising God for the many blessings we received at our guest weekend services. We held a baptismal service on the Saturday night in the Boundary Road Baptist Church, which was well attended by ministers and wives and friends from our presbytery and many from our town.

It was a joy to see eighteen candidates follow the Lord through the waters, including families, teenage converts and older members.

Our special thanks go to the preacher, Pastor S. Beresford, who gave us the Word of God very clearly and plainly. We thank God for the wonderful sense of His presence throughout the meeting.

Great blessing was experienced on the Lord's Day, with our Crusader leader, Ron Robinson, taking the breaking of bread service and Mrs. Eileen Glass, who ministered in word and song in the evening service.

R. ROBINSON.

MISSIONARY ADVANCE

THE Assemblies of God (U.S.A.) foreign missions board recently approved eight couples and three single women for foreign missionary service. They also approved the recruitment of professional personnel to enter Afghanistan and Nepal. Opportunities to enter these countries have come about as a result of several years of negotiations by the foreign missions field secretary for Eurasia, Charles Greenaway.

The missionary family serving in eighty-seven countries now numbers 1,903 persons, including 1,056 missionaries and 847 children of missionaries. Overseas members and adherents number more than 3,000,000.

Just off the press

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D.2384

NEWS FLASH FROM SUNDERLAND

Church building filled to capacity for opening service of new church

Sunderland Pioneer Crusade

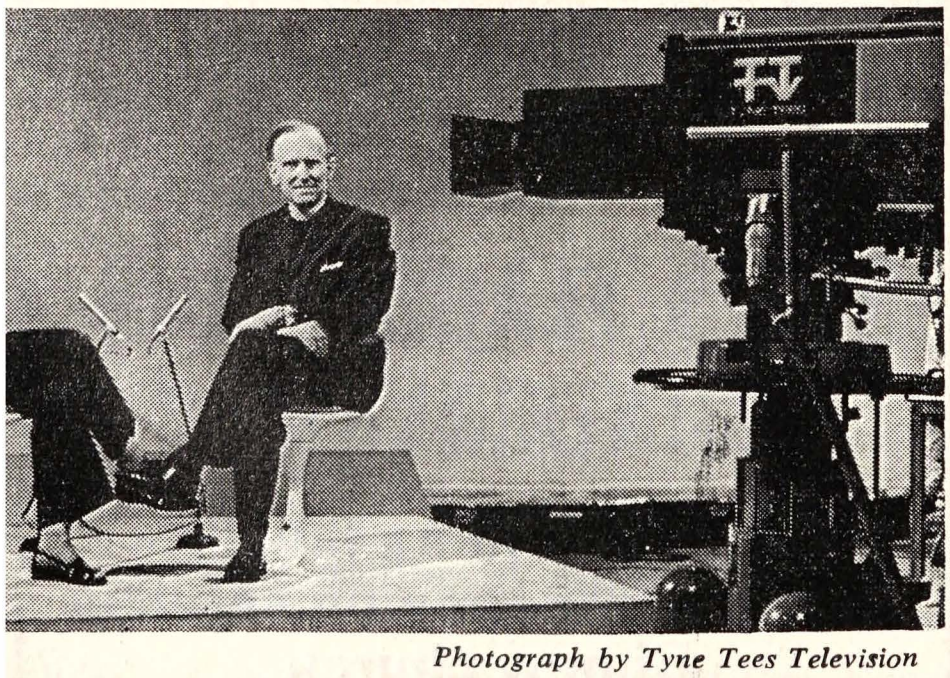


The front of the queue waiting for a Divine healing service to end so that they can enter the hall for an evening service at the Sunderland crusade.

Report of the first week by DAVID HOLMES

"THE Lord working with them, and confirming the word with signs following." God has graciously granted this to be our experience in the first week of the crusade. It has been tremendous to see the Lord moving by His Spirit in salvation and healing.

The crusade team is led by Alexander Tee, assisted by David Woodfield, Kelvin Thomas, two Bible College students—Len Magee and Gaius Hawes—and the writer. The crusade commenced on Sunday, July 4th, with some 430 present. The team received a warm welcome from the Mayor and Mayoress of Sunderland. At the close of the service some forty-six received Christ as Saviour. By the end of the first week approximately 300 signed decision cards had been received and of these 250 were from Sunderland itself. All these people have been personally visited in their homes by a team member. It has been encouraging to see many returning to the services.



Photograph by Tyne Tees Television

Alexander Tee being interviewed by Tyne Tees Television during the Sunderland crusade.

Pastor Tee has conducted an instruction class each evening prior to the crusade service for those seeking Divine healing. These people have then been prayed for at the close of the crusade service. It has been thrilling to see God answering prayer. One family in particular stands out in my memory. Valerie, fourteen years of age, had a deformed leg from birth. She has had four operations and was unable to walk other than on the toes of the deformed leg. After prayer God mightily lengthened the leg and now she walks quite normally. Her brother, Gordon, fifteen years of age, came for prayer for asthma. Two days later, when visited by a member of the team, he was lying on the lawn at home in the blaz-

ing sun, a thing that would have been impossible before. God had healed him. He returned to the service that evening to testify to what the Lord had done.

We give God all the praise for what He has done. Pray much for us in the crusade days and later when a new church is formed here in Sunderland, where the Spirit of the Lord was first outpoured in this land in 1907. "O God, do it again!" we pray!

Mr. Tee adds:

Mrs. Butler has been healed of arthritis after ten years' suffering. Miss Storey stammered since early childhood. She is one of the cases of stammering healed during the Sunderland crusade. The girls in the factory where she works are all amazed. Mrs. Pratt threw away her stick when God healed her. She is seventy-seven years old. Three nights after her healing she was at the meeting without her stick and walked up the steps and across the platform without any assistance. The people clapped when they saw what God had done.

The whole town is talking about the crusade. New people keep coming to the meetings. Pray that God will do a deep work in the hearts of those who have made decisions for Christ. I have not witnessed so many cases of healing in any previous crusade. God is at work and it is marvellous in our eyes!

Book reviews

The Mormons, by Robert Mullen. Published by W. H. Allen and Co., 43 Essex Street, London, W.C.2. Price £1.50, postage and packing 24p extra.

This is a history written (as far as possible) impartially and factually. The writer is not himself a Mormon or, as far as I can gather, a Churchman. He has brought to his research and writing the skill of a competent journalist and observer of men.

The book is in three parts. The first covers the era of Joseph Smith, the founder. The second tells of the work of Brigham Young. Both parts are dependent on the records of previous chroniclers. The selection of material and the non-theological objective of the author leave him free to tell the story in a flowing, interesting manner. The third part deals with the present and is mainly the result of the author's own observation and research. It is lively and easy to follow.

What I have said does not, on the one hand, lessen one's amazement at the credulity with which a sophisticated, enlightened generation can continue to accept the fantasies involved in the "discovery of the golden plates of Moroni" and their subsequent translation and reproduction in the Book of Mormon. On the the other hand, Mormon membership has grown from 40,000 in 1844 to 3,000,000 in 1970 and has taken root throughout the world in all large centres of population, and thus is a challenge and example in missionary enterprise to all true followers of Jesus Christ.

This useful, extremely readable book impartially presents a history and a picture, commendable, startling and didactic.

G. WESLEY GILPIN.

Breath of Life, by Patricia St. John. Published by The Norfolk Press. Price £1.70, postage and packing 11p extra.

This is a factual story of the birth and growth of the Ruanda Mission in the little-known African lands of Rwanda and Burundi.

Over fifty years ago two young Church of England doctors, Dr. Len Sharp and Dr. Stanley Smith, felt the call of God and started out as missionaries. They gained converts and taught the Creed and collects, but this was not God's plan. Revival broke out among the natives and there was a great turning to God and confession of sin. This amazed the missionaries and caused them to re-examine their own hearts and lives. Hospitals and missions were built and today there are ordained nationals carrying on the work of these two dedicated men. This book reveals an outstanding twentieth-century work of God. Through famine, disease, civil war and martyrdom God's work has prospered. This is not a book for light reading. It is a revelation of God working through consecrated men.

MAY OSMAN.

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

Nehemiah—anointed Revivalist —astounding Reformer



by B. C. VIDAMOUR, PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

(1) An adverse report

Jerusalem, 457 B.C.

THE first flush of excitement had died away. The high hopes of the people following the decree of Cyrus (renewed by Darius) were fading. Hardship, privation and insecurity sapped spiritual well-meaning. The work that had started so well ground relentlessly to a stop. Inexorably, time lay waste that which had been accomplished. The breaking down of the walls coincided with the collapse of the people's expectations.

Shushan, 445 B.C.

When he heard that one of his brethren and certain men of Judah were in the vicinity, Nehemiah's first thought was to ask for a report on the situation in Jerusalem. He asked them "concerning the Jews." He realised that God's work stood or fell according to their spiritual state.

His attentions were also focused on the plight of Jerusalem, his beloved city, the city of God. The report he received was, to say the least, negative. The people were in great reproach. The fresh blood of the first returning group had failed to stir those who had escaped the captivity. The walls of the Holy City were still unbuilt. The gates were broken down (a great cause of shame in those days). The reaction of Nehemiah is a tribute to his character. It can be summed up in three words.

Identification

He need not have worried much. To a man of his standing the state of Jerusalem *could* have been a matter of only academic interest. He had everything—power and honour as the king's right-hand servant. The events in a city a world apart could have had no bearing on his comfort, if he had not been the man that he was.

After receiving the report:

He sat down. Considering the narrative, he came to the conclusion that the reproach carried by God's people was also a reproach on the God of the people, and that it was the direct result of their trespass.

He wept. Such a revelation was too great for him to bear. His tears were not those of misguided remorse or of self-pity, but of sorrow and repentance.

He mourned. He mourned the loss of the Holy City and the presence and the power of God who had brought them out of the land of Egypt, and *he mourned the fact that they were to blame.*

He fasted. Nehemiah was of the old school! He performed an exercise which is sadly lacking now. Having found the root cause of the problem, he acted and, in the fervour of his desire, he lost no time by procrastinating.

He prayed. The dilemma was a spiritual one. The answer was God. He knew the secret of success. The need could be met only in the God of heaven.

Intercession

He *acknowledged* the just judgments of God. He *admitted* the corruption and disobedience of the nation. He *reminded* God of His promise to reinstate His glory if they would fear His name, turn from their sin, and keep His commandments. He *pressed* God for revival. He *pleaded* for an attentive ear, and a touch of the Almighty upon those who, like him, were praying at this time.

While this man was on his knees something began to happen. The still, small voice spoke. Suddenly he realised that *he* could do something about the situation. He was in a far better place than anyone else!

Inspiration

It seems as if the Lord could tenderly have said something like: "Nehemiah, are you really as interested as you would like people to think you are? Do you now know why I placed you in the king's court and gave you favour above all others? Can you see now why I made you the king's cupbearer? As you have so willingly and earnestly taken up My cause, *then you are obviously the man to do the job.*"

Nehemiah's concern served only to increase his responsibility. Now he was to take a request to the king. *No wonder he prayed that God would grant him mercy in the sight of this man!*

The Watchman

by M. W. Carr

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KINGS HEATH, BIRMINGHAM

3. The encouragement he speaks

Isaiah 21 : 11, 12

The revelation he distils

" TO distil " means " to let drops fall." This is the function of the Watchman. We see " through a glass darkly " now, but then face to face. Until that time of fullness, when perception becomes perfect, we are encouraged in " the way." The Watchman interprets to us the growing dawn. When the point of despair comes he shouts to us, " The morning cometh ! " and fresh strength flows into ebbing souls. The Watchman was watching for the captivity tribulation to finish, ready to speak those longed-for words. When Jesus died God drew a mantle across the sky to hide the taunting mob, but it says *" for the joy that was set before Him."* He suffered it all because He knew that the " morning " was coming. The daybreak of glory was about to dawn. New light was to fall upon mankind.

When Joseph was in prison there came a day when two men—a butler and a baker—had dreams. Both were troubled by these images in the mind, but when Joseph came to the cell in the morning he revealed to them that **their dreams were to become their destinies.** Do we see things that are difficult to understand ?

Remember the Watchman's cry, " The morning cometh ! " He points us to a future when all the broken sighs will become a chorus of praise. The Bible says that " all things work together for good " ; perhaps you cannot see it that way at the moment. Look for the rays, cast your eyes to the horizon, listen to the Watchman, for he points us to a promise and comforts with the Word of God, shows us that the mischievous patterns of life will one day take on perfect form and symmetry—when Jesus comes. Martha and Mary thought all was lost *until Jesus came*. Jesus will stride into the prison-house of our fears and put to flight all apprehension *in that great day.*

The redemption he depicts

Our salvation is not yet complete. God has not brought us out of bondage to see us in confusion. Whereas the Old Testament saints hardly had a dawn, we are living in the morning rays of revelation. " The path of the just is as a shining light that shineth more and more unto the perfect day." Our salvation is one deliverance after another. The Watchman points out to us that the final deliverance is yet to be. Do you not hear his cry, " It is coming "—" to wit, the redemption of the body " ? Every day is a triumph with God, but one day the final trumpet will be blown and life will be swallowed up in life. The Israelites at the Red Sea moaned at God. Pharaoh said that " the wilderness had shut them in " and they were encamped before " Baalzephon." But God moved and in the morning they went across the dry river bed. Would the God who prevented even the dogs curling their tongues at His people let them perish under the sword in the wilderness ? Of course not ! When we are tempted to be like them and grumble at the providences of God let us bend our ear to the Watchman and remember that our redemption draws near !

The resurrection he desires

With the morning comes a new beginning, aspirations, attempts at new heights, the failures of yesterday forgotten in the possibilities of the new day, the wrong of past defeats righted in the glory of the rising sun. There is more than hope ringing in that Watchman's voice. He is convinced that man is to be formed of dust once again as God's breath breathes into the stubborn sod on that resurrection morning. He has noted the time and realises that it is almost upon us.

The Watchman delivers the whole counsel of God. " The morning cometh and also the night " ; for some sunshine, for others darkness. In Genesis the butler was lifted up to the throne, the baker to a scaffold. To the one it was new day, to the other an eternal night. God has set the Watchmen in the Church so that all may hear. " He that hath ears let him hear."

THE ELIM
EVANGEL

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EDITORIAL

THAT our nation is showing evidence of increasing indifference to moral standards is obvious. We all observe the more apparent evidences of decline. It is salutary to find a newspaper lining a drawer or used for packing some years ago and to compare the pictures and style of comment with those of today. We have lived through a brief period comparatively in which the frequent use of swearing and oaths has become normal in written and spoken reports. Not only has B.B.C. English slipped somewhat, its very epithets would not have been used in decent company but a few years ago.

We feel that Mr. Kingston's series on the Ten Commandments (which ends next week and for which we have been very grateful) has been relevant indeed. Pilfering goes on, tax-dodging is indulged in, regulations are ignored—we have all talked and written so much about the permissive society that it has become almost commonplace. It is amazing how we can get used to things !

To us, however, the saddest comment on today's situation is that so much evil is flaunted as if it were good. The Bible talks about Satan being dangerous in his guise of an angel of light and we feel that this damnable subtlety is very much with us now. A bishop has supported the publication of books which deal with immoralities, and this is bad enough, but what is worse is that so much sin is declared to be good. We are asked to think that it is bad if we do not find some way of releasing the pent-up emotions within us.

We seem to have developed a line of thought which is more sympathetic to the predator than it is to his victim. Some accounts of defence speeches reported in newspaper accounts of court actions make it sound as if the poor old woman who was knocked about was somehow in the way and that it is only to be expected that louts relieve their feelings by banging defenceless folk on the head. Where are the heroes ? What has happened to the ideals ? Where has " Play up and play the game " gone ? Were those conceptions wrong ?

While having every sympathy with the sinner we must declare that we stand foursquare with the Bible in dealing with sin. It is our bounden duty, not just to declare the so-called British ideals of right and wrong, of fair play, but to proclaim the Bible truth, the Bible standards, as Romans 7 : 13 roundly establishes : " that sin by the commandment might become exceeding sinful."

It is our job to preach the Word. It is the task of the Holy Spirit to convict and convert.

From the President's pen

CARRYING ON



DO you ? I am sure we all do at times. Teenagers often carry on about mum and dad—who carry on about the teenagers. Even good members of the congregation carry on about the pastor's preaching when he carries on longer than usual, and of course the pastor carries on about those people who go out with a noisy flurry because they have to catch that certain bus—though they run every ten minutes up to midnight ! Think of all the carrying on there is about hairstyles, fashions, the weather and especially the Government.

Regarding the Government, I cannot but help recall an incident which happened to me. I hope my Rotherham friends will forgive me for telling it. The miners were on strike and so I asked, " Why are you out this time ? " The reply I received was " We're out for nought *and we're staying out until we get it.*" Of course, they were pulling my leg—or were they ?

In some ways it is good to carry on, especially in the Christian life. The importance of continual witness can never be over-emphasised. Recently I was talking to Miss Constance Ladlow, of Sheffield, who told me of her love of personal witnessing. In the bus one day she sat next to a lady to whom she talked about the Lord and the need of salvation. *Imagine her surprise when the lady told her that seven years before on that very same bus route she had spoken to her on the very same subject.* Miss Ladlow asked her if she had done anything about it. The reply was " No, but I have never forgotten it." Seven years had passed and Miss Ladlow was still carrying on. I expect she will carry on to me next time we meet for telling this story !

This carrying on is a most effective way of spreading the Gospel. The early Christians went everywhere preaching or gossiping the Gospel to everybody (Acts 8 : 4). This is the great need of our times—all age groups talking about the Lord to everyone whom they meet. Tracts are helpful and it is good to carry a selection of good gospel tracts with you at all times.

Carry on with the good work of carrying on about Jesus.

Here is a story for all the boys and girls. I have met some of you already and hope to meet more of you as I travel around the country. What kind of feet have you ?

A good-natured poultry-keeper prayed aloud at a meeting, " Lord, give us chicken's feet ; give us chicken's feet." At the end of the meeting someone asked him why he offered such a strange petition. He answered, " Have you not noticed that a chicken has no power to walk backwards ? "

1971 Conference memories



Robin Rees, Denis Clark, John Woodhead, Alexander Thompson and Mrs. Woodhead.

Photograph by H. W. Greenway.

1972 CONFERENCE : BLACKPOOL MAY 6th — 13th

THE CRUCIFIED MAN

by L. V. D. Tiller

AN ELIM MINISTER SECONDED FOR MISSIONARY SERVICE IN JERUSALEM

JERUSALEM is the city of miracle and mystery from time immemorial. This city occupies a central yet universal position unrivalled by any other. To God and the "lovers of God" it is "the joy of the whole earth" for "out of Zion, the perfection of beauty, God hath shined." But beauty is in the eye of the beholder and many are forced to acknowledge its position without knowledge of the reason for it. For those to whom Jerusalem is bound up with Jesus, its history past, present and future, is filled with vital personal meaning. It is Jesus, not David, Solomon, Isaiah or any other of Israel's illustrious, mighty men, who has made "the City of the great King" so important and unforgettable. Besides its modern focus as Israel's capital and the centre of world-shaking Middle East politics, it is still to the forefront of today's news by reason of continuous and interesting *archaeological excavations and discoveries*.

One of the most recent discoveries is that of the remains of a crucified man. This man was undoubtedly an unknown, broken sinner, while Jesus is the sinless Son of God. He, unlike the other, "left not a hoof behind" and we know where He is today—crucified, risen, ascended and seated on the right hand of God—hallelujah!

Jesus was not, of course, the only one of His generation to be crucified. Historians assure us that Roman cruelty caused the hillsides of Jerusalem to bristle with crosses, as a forest with trees, on more than one occasion. The point of interest lies in the fact that this has been the first, and so far the only, evidence of death by crucifixion to be discovered. Modern methods of scientific and medical examination have enabled archaeologists to provide a remarkable, fascinating reconstruction of the crucified criminal.

The remains of the crucified man were found in an old Jewish cemetery dating from the time of the second temple (i.e. before A.D. 70) situated to the north-east of the city. Although excavated in 1968 details have only recently been released. The reconstructed description plus a legitimate imagination provide an instructive background to life and conditions in Jerusalem shortly after the death of Jesus Christ.

This particular tomb contained two skeletons, one that of a child of unknown sex aged three to four years, the other that of a man of between twenty-four and twenty-eight years old which showed obvious signs of crucifixion. What relation was he to the child? The official report states: "His face was quite remarkable, but pleasant in spite of the almost imperceptible defects that were hidden by the hair and beard. He was 5ft. 6in. tall, with the body proportionate, was agreeable to sight, particularly in motion, because of the gracious, almost feminine allure." However, "he was twice branded by destiny before birth: by a crisis in the first weeks of his mother's pregnancy and by a most difficult parturition." The former, it is conjectured, caused a cleft palate, being the result of a critical change in the life of his mother—an unexpected deterioration of diet in association with physical stress. Such a catastrophe was possible during the national political upheavals around A.D. 40. "The same stresses at the time of birth gave weaker cheek bones on the left side of the face. Lack of other signs of disease indicate that after birth the conditions of life improved; it was also obvious that he had not engaged in heavy corporal work."

Who was he? Where did he come from to Jerusalem to die so young in perfect health? Why was he crucified? We do not know, but crucified he was, "for both heels were found transfixed by a large iron nail (six to seven inches long) and the shins were found intentionally broken." A relatively large olive wood plaque was situated below the head of the nail and round the point of the nail were olive wood splinters. From the position of the nail and the places in which the leg bones were broken it was possible to reconstruct the position of the body upon the cross. The official description declares: "the feet were joined almost parallel, both transfixed by the same nail at the heels, with the legs adjacent; the knees were doubled, the right one overlapping the left, the trunk was contorted; the upper limbs

were stretched out, each stabbed by a nail in the forearm. A 'sedecula' fastened to the upright of the cross was to provide a secure seating for the buttocks of the victim, to prevent collapse and to prolong agony."

It will be seen that this position is different from the traditional idea of the centuries. Was Jesus crucified in this manner? Was this young man worthy of such a death? Did he die in vain for a righteous cause? Of JESUS we know that "His own self bare our sins in His own body on the tree" and we say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 96 — TOGETHER

With the help of the Bible see how quickly you can fill in the blanks.

1. "- - - - - - - together" (Romans 6:5).
2. "- - - - together" (Romans 8:28).
3. "- - - - - - together" (Romans 15:30).
4. "- - - - - - together (1 Corinthians 1:10).
5. "- - - - - - - - - together" (1 Corinthians 3:9).
6. "- - - - - - - together" (2 Corinthians 1:11).
7. "- - - - - - - together" (Ephesians 2:22).
8. "- - - - - - - - together" (Philippians 1:27).
9. "- - - - together" (Colossians 2:2).
10. "- - - - - - - - together" (1 Thessalonians 4:17).

ANSWERS

1. planted. 6. helping.
2. work. 7. builded.
3. strive. 8. striving.
4. joined. 9. knit.
5. labourers. 10. caught up.

AMAZING LOVE

The King of kings and Lord of lords,
Eternal Son of God divine,
Creator of all worlds in space,
How wonderful to know He's mine!

That He should leave His throne of power,
Submit to cruel Calvary,
What grace and what amazing love
Christ Jesus had for you and me!

I wonder if you know my Lord.
Is He your Friend and Saviour too?
Yield now to Him who loved you so,
And gave Himself to die for you.

F. D. WALKER.

college column

E.B.C. and S.P.M.

I RECENTLY had an encouraging letter from Kurt Schnyder, an evangelist with the Swiss Pentecostal Mission. The letter was full of exciting news about the progress of the Pentecostal work in Switzerland. They have twenty-five full-time pastors and twenty-six overseas workers. During the current year they plan fourteen campaigns in tents, which range in size from 150- to 2,000-seaters. Their young people are spending part of their holidays in distributing literature and in assisting crusade teams. The evangelistic sheet of the mission is *Der Ruf*, i.e. "The Call," with a quarterly production figure of 330,000. They aim at penetrating Swiss homes by this evangelistic medium.

The thing that heartened us greatly was noting the close link between these activities and the people who lead the work, for many of them studied with us at Elim Bible College. In addition to Kurt Schnyder (a student in 1964-6), the general secretary of the movement, Jakob Zopfi, was a student in 1959-60. The leader of the "Midnight Mission is Kurt Puchli (E.B.C. 1966-8). A hard worker in secretarial matters is Miss Leni Furrrer—a former E.B.C. English language student. Recently Sigi and Madi Schatzman (1961-3) from Lesotho (South Africa) called on us and reported blessing in their centre. Hermann Müller (E.B.C. 1934-5) is a veteran with this fellowship and pastors the flock in the Zürich area.

Now the S.P.M. has its own Bible school and we trust that it will send out successors to these E.B.C. sons and daughters who will play a full part in latter-day Gospel strategy.

G. W. GILPIN.

STILL ONLY ONE PENNY!

YOUNG FOLK

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PUZZLES : COMPETITIONS : SERIAL : CARTOONS
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STUDIES IN THE TEN COMMANDMENTS

by Charles J. E. Kingston



10. **Thou shalt not bear false witness against thy neighbour** (Exodus 20 : 16).

ALTHOUGH primarily this command forbids the bearing of false witness in a court of justice, it covers and forbids all violations of truth.

" What is truth ? " asked Pilate of Jesus. Truth is an essential attribute of God, for if He were not true He would not be God. Unless God is really what He declares Himself to be, unless He means what He says He means, unless He will perform what He promises, the whole foundation of religion breaks down.

This command therefore bids us to watch our speech. The person who violates the truth sins against his very being. As a false god is no god, so a false man is no man ; he can never be the man he was designed to be, unless he becomes truthful.

Words are the children of our inner selves, outgrowing quickly the control of their parent and entering upon an independent career which may be as full as sunshine is of blessing, or more destructive than a prairie fire. " The tongue is a fire," says James, " and setteth on fire the course of nature ; and is set on fire of hell " (James 3 : 6).

The government of the tongue is made the test of true religion. Just as the doctor looks at the tongue to tell the condition of bodily health, so a man's words are an index to his spiritual condition. " If any man among you seem to be religious, and bridleth not his tongue . . . this man's religion is vain," but " if any man offend not in word, the same is a perfect man," adds James (James 1 : 26 ; 3 : 2). The tongue is the only edged tool which grows sharper with constant use ; it " deviseth mischiefs ; like a sharp razor, working deceitfully " (Psalm 52 : 2).

What sins are rebuked by this command ?

The bearing of false witness in a court of law is forbidden. That we should not bear false witness implies that we should bear true witness. Courts of justice exist that justice may be done and justice can only be done as truth prevails. Yet the sin of perjury is frequently committed in our courts today. If there be no God of truth, argues the perjurer, why not lie in court, even if one has sworn to tell the truth by an Almighty God in whom one does not believe ? But God is not mocked and the sentence has been decreed : " All liars shall have their part in the lake which burneth with fire and brimstone : which is the second death " (Revelation 21 : 8).

Slander is forbidden. This command forbids the bearing of false witness before the court of public opinion. Before this court all our actions and words are continually being examined, judged, criticised, and our reputation enhanced or not as a result. This being so, every person has a right to expect true witness.

To slander another is to give a false report maliciously with a view to that person's injury. Satan was the first slanderer ; he slandered God (Genesis 3 : 4, 5). Luther well said : " The slanderer has the devil in his tongue and he who listens has him in his ear." Slanderers can be compared to flies which always settle on sores ; like the modern newspaper, he prefers to report the bad news rather than the good. As Shakespeare makes Iago say :

" *Good name in man or woman, dear my lord,*
Is the immediate jewel of their souls :
Who steals my purse steals trash : 'tis something, nothing ;
'Twas mine, 'tis his, and has been slave to thousands ;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed " (Shakespeare, *Othello,* III, 3).

Tale-bearing is forbidden. We ought not to carry stories to our neighbour's discredit even though they may be true. " Thou shalt not go up and down as a talebearer among thy people . . . I am the Lord " (Leviticus 19 : 16). It is easy enough to find

fault—everyone is imperfect in some way or other ; only Christ was the perfect Man. A tale told, even if true, begins to grow like the snowball until it becomes an exaggeration or, worse, a half-lie. The Master's cause suffers much evil from gossiping, whispering Christians.

All lying is forbidden. David said in his haste " All men are liars " (Psalm 116 : 11). Someone has remarked, rather cynically, that, if he were living today, he might say it without haste and be not very far from the truth.

Nowadays lies are divided into white lies and black ones—society lies and business lies ; but the Word of God knows no such letting down of the standard. A lie is a lie, no matter what are the circumstances under which it is uttered.

How often children are lied to when they ask difficult questions about sex and other things. To lie not only jeopardises their faith in the one questioned, but in the whole adult world's reaction to truth. Again, how often there is a conspiracy of silence, or even worse, a false hope given by doctors and friends to one actually dying.

A lie can be acted as well as spoken ; a gesture may be sufficient. This came home to me when, imitating other car-drivers, I put up my car boot while shopping to infer the delivery of goods in a yellow-banded area. The Holy Spirit convicted me of an acted lie and I closed down the boot !

All false propaganda is forbidden. Lord Coleraine has written that " the danger which threatens us today does not even come from an aggressive Russia, though Russia may prove to be the vessel which carries it. It comes rather from the power of the lie in the modern world " (Quoted by H. G. G. Herklot). Think of lying advertisements such as : " —— is good for you " or " Happiness begins with an egg " !

How often the description of goods for sale is exaggerated into a half-lie. A motor dealer was recently fined £1,400 for turning back the speedometers on cars he sold to imply a lower mileage (*Daily Telegraph,* September 16, 1970).

How to retrain the tongue

Treat all evil speaking as the sin it is. We all have to answer for our words as well as our actions. Jesus said " Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12 : 26, 37). When convicted of this sin, confess it to God *and to the person you have wronged.*

Above all we need to ask help of God. To tell the truth and to discern the truth are not always easy, but the Spirit of Truth has been given to guide us into all truth.

"Old things are passed away"

(2 Corinthians 5 : 7)

A study outline

by David Elson

(JERSEY)

THE question arises : What things are passed away ? In the glorious liberating power of the Lord Jesus and in His abiding in the life of the believer, we examine some of them.

Our sin and its burden

The heart is often gripped by its burden of guilt. What can a sinner do to remove it ? Often when we have a burden we are only too anxious to unload it on to others. As we come to the cross, behold the Saviour shedding His blood, lay our burden of sin upon Him and take cover under the shed blood, the burden of sin and guilt is removed.

Our sin and its bondage

Men's hearts are failing them for fear in these days. They are bound relentlessly by fear of the future, of death, of meeting God, of having sinned, and of knowing that they have come short of God's standard. The answer for the Israelites, who were under bondage, was their deliverance through Moses. We have a wonderful Deliverer—the Lord Jesus, who can break the power of sin !

Our sin and its blindness

This blindness is spiritual darkness. The entrance of the Lord Jesus into the life will dispel this deadly darkness. The light of the world is Jesus (John 8 : 12). As the light of the glorious gospel of God's good news enters the heart, floods of joy also enter, dispelling the blindness of sin and unbelief.

Our sin and its bitterness

God sent His Son to be our Sin-bearer. Sin with all its heartache, devastating disease and bitterness, has been dealt with by our Lord's death and resurrection. Trust Him as Saviour, then bitterness will go, to be replaced by joy abounding !



PRAYER and PRAISE

by F. H. Coleman

I AM a proud man ! I hope you will forgive me my pride. But I have not told you the reason. I am proud to be called " Pentecostal." I am proud that I write for a Christian magazine which has on its front cover, " Proclaiming the truths of Pentecost."

One of these truths is the authority of the Bible. It is the Word of God. Pentecost proclaims a living God, a resurrected Saviour. The Bible teaches me that when I pray, I pray to a real, living, loving God, who hears and answers prayer, who is prepared to give me supernatural answers to my prayers.

I can pray for the sick and suffering and know that God hears and answers me. According to the promise contained in the Bible, I can ask that my every need will be supplied—and the Scripture assures me that it will be supplied " according to His riches in glory."

It is like this. If I am asked to help a worthy cause and I give a 50p piece this may be generous, as it is according to *my* riches. But if a millionaire is asked to help, one would surely expect far more than what I can give. God gives, not simply according to our need, but according to His riches !



God, whom we love and worship, and whom we have come to know through Christ, has given us " exceeding great and precious promises." Dear Pentecostal brothers and sisters, let us ask large things of God ! He wants to bless us with answers to your prayers and mine. Yes, we know whom we believe. The Bible is the Word of God. The promises are " yea and amen in Christ." Prove them !

E.M.S. feature photograph



Thomas and Tito, evangelists at Msolwa, Tanzania. Tito made the guitar himself (which plays !)



ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for :

A lady suffering with back trouble and severe depression (Yorkshire) ; a lady suffering inflammation of legs (Hampshire) ; a lady with nervous trouble (Buckinghamshire) ; a little girl who is dumb (Buckinghamshire) ; a lady who is an invalid since the birth of her baby (Buckinghamshire) ; a lady who suffers with a nervous throat (Essex) ; a migraine sufferer (Cornwall) ; a lady in hospital with an eye condition (Essex) ; a lady with diabetes (Essex).



Margaret M. Ladlow's page

Night letter to God

by Violetta Pucket Gammon

SEVERAL years ago I worked in the office of a large company. One of my principal duties was to operate the teletype machine. If we had a long-non-urgent message we sent it in the late afternoon marked " night letter," a cheap method of sending a telegram. If the message was an emergency we sent the words out by wiring them for immediate delivery to the addressee. For this quick service we paid a much higher price.

Most of us send night letters to God as the method of our praying. As we go through our daily routine we can do most of our work without too much forethought. Unless one is holding a job which requires frequent changes in thought, we do our chores in an accustomed fashion. Men at work hold to the same type of thinking processes and carry on their manual work habits daily. Housewives, too, frequently complain of their boredom. Even children become fussy if they are not given a new idea or toy to occupy their frisky minds. This atmosphere creates in us a lazy spirit toward God and toward our everyday living habits. We actually become fatigued because of boredom.

After a day of " the same old thing " we suddenly realise we have not talked to God so we kneel down by our bed—or some get into bed ! The night letter begins :

" Dear God, please forgive me for being so busy today, but really I thank You for all the blessings You have given to me."

The message continues for a while in a low, sleepy monotone and usually ends without a signature for we fall asleep or we think " He knows us anyway." He *does* know us and keeps a record of our messages just as we have a record of telegrams in our local telegraph offices.

When an emergency arises, leaving no time for a dreamy soft night letter, we will gladly pay the price of getting the message through—promising God more money, more prayer, even fasting. Nothing is held back. We mean business, and we want direct service.

How sad that we pay the high price only in emergencies ! We treat God, who gives freely and liberally, like another person. We pay for special services here on earth and look upon His Divinity in our earthly manner. Our brain does not grasp the full meaning of His great gift to us.

God's promises are all free. Why not take advantage of His great love and send more straight messages to Him ? We are misusing the purpose of prayer to our Creator and for doing this we should feel unworthy. In James 5 : 16 we read : *" The effectual fervent prayer of a righteous man availeth much."*

There can be various reasons why a prayer is not answered as quickly as we wish. One of the major reasons, I believe, is the example I have cited. We wake up in the morning to the same problems we had the day before and perhaps—just perhaps—our apathetic manner of praying has caused delay.

Night letters are cheap—but slow ! Straight wires are always noticed first. They are brief, to the point, and the one who receives the message knows the sender means what he says.

Church of God Evangel.

Church on fire

A minister was called one night and told that his church was in flames. He rushed to the site and joined the crowd that had gathered.

Next to him stood a well-known atheist. The minister could not help remarking " This is the first time I have seen you at church." The atheist replied " Your church has never been on fire before." *Elim News* (New Zealand).

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ITINERARIES

J. H. MacInnes:
August 7, Romsey; 8, Parkstone (a.m.), Springbourne (p.m.); 9, Eastleigh; 10, Winton; 11, Gosport; 12, Southampton; 13, Salisbury; 21, United Presbytery Rally, York; 22, York (a.m.), City Temple, Hull (p.m.).

London Crusader Choir with Douglas B. Gray:
August 8, Brighton; 22, Hastings; September 5, Ilford; 12, Worthing; 25, Guildford Cathedral (M.V.); 26, Maidstone

The President (A. A. Biddle):
July 31—August 24, Guyana; September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

BIRTH

HUNTLY. On July 21st, to Pastor and Mrs. Stephen D. Huntly, Aberystwyth, God's gift of a son, Mark Ross.

DEDICATION

HALL. On July 4th, Joanne Elaine, daughter of Elaine and Philip Hall, sister for Simon, was dedicated to the Lord at Elim Pentecostal Church, Hanley, by the minister, A. R. Thomas. C.2421

WITH CHRIST

CRAIGIE. On July 15th in Halifax Hospital, Lawrence Craigie, aged 86 years. Fifty-seven years a Christian; faithful member, deacon and secretary of the Elim Pentecostal Church, Edinburgh. Officiating minister at funeral in Edinburgh, B. J. Hayes.

Just to remind you . . .

Bank Holiday Monday, August 30th

THE WEST OF ENGLAND PENTECOSTAL CONVENTION

THE CITY TEMPLE, BRISTOL

11 a.m., 3 p.m., 6.30 p.m. (Children's Convention and picnic 3 p.m.) D.2405

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D.2210

ELIM MISSIONARY CONFERENCE 1971

FROM August 14th to 21st the Elim Bible College will be bursting at the seams because of the interest in the Missionary Conference (there is still some dormitory accommodation if you hurry). Can you wonder with such a team and programme? The devotional and prayer sessions continue daily and the topics are bound to create profitable discussion and debate. Here are the main features in case you can join us for a day:

Monday, August 16th:
Translating the Truth. Frieda Grossen.

Tuesday, August 17th:
Ministry by Administration. Olive Garbutt.

Wednesday, August 18th:
Life to the Lepers. John MacInnes.
Transmitting the Truth. E.W.M.A. meeting.

Thursday, August 19th:
Propagating through the Press. Ron Gull.

Friday, August 20th:
Communicating Christ. Elim Missionary Council.

Each evening the missionaries will conduct the service and show pictures of their various fields. It will be a great time of fellowship. Why not join us?

L. WIGGLESWORTH.

COMING EVENTS

ABERYSTWYTH. August 8, 15. Elim Pentecostal Church, New Street. Summer Holiday Crusade conducted by International Youth Team. Speakers include Kalevi Lehtinen (Finland), Lee Carlsson (U.S.A.), Gordon Klenk (U.S.A.) and Dan Reeves (France). At 11 and 6.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

BOURNEMOUTH (Winton). Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sundays at 11 and 6.30. Tuesday at 7.30. Visitors warmly welcome. August 10. At 7.30. Visit of Pastor John MacInnes (Guyana).

HANLEY. August 8. Elim Pentecostal Church, Bucknall Old Road. Visit of J. McAvoy (Worcester) at 11 and 6.30.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8.

PALMERS GREEN. August 7. Elim Pentecostal Church, Russell Road, London, N.13. First monthly Living Faith Rally. Special guests include Norwich Gospel Quintet. Preacher : A. O. Sandelance. Convener : J. G. Patterson. Saturday at 7.30. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. August 22. Pastor's Second Anniversary at 11 and 6.30. Preacher: A. B. Tee (National Youth Director).

SOUTHEND-ON-SEA. August 14. Elim Pentecostal Church, Windermere Road. Induction service for Pastor and Mrs. A. Nicolson. At 7.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. August 1-13. Vacation Venture crusade led by L. E. Lambert and team of thirty. Sundays at 6.30. Weeknights (except Friday) at 7.30. August 15-22. Summer Holiday Children's Bible Club conducted by Uncle Bob (Evangelist Howell). Daily 10-12, 2-4.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Sundays at 11 and 6.30. Monday: junior church at 6. Wednesday: prayer and study at 7.45. Visitors welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 25-30. Elim Pentecostal Church, the City Temple, Jamaica Street. Preachers: D. W. Anthony, J. Gibson (Kilsyth), W. T. H. Richards (Slough). Musical items by Raymond Rees and Caerphilly Choir. Weeknights at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30.

HEREFORD. August 28-31. Elim Pentecostal Church, Clive Street. Preachers: J. McNicol and K. J. Hathaway. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday 11, 2.30 and 6. Tuesday at 7.30.

PONTYPRIDD. August 28-31. Elim Pentecostal Church, Thurston Road. Preachers : F. R. Barnes and F. Lavender (Gloucester). Convener : R. Hughes. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening in the Municipal Hall, Gelliwastad Road. Refreshments provided.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Westgate. Preachers: T. W. Walker and G. N. Backhouse. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (ample refreshments between services). Tuesday at 7.15.

SOUTHPORT. August 26-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers: H. Burton-Haynes and Stanley Beresford. Singers: Temple Ladies' Trio and W. Hunter (tenor). Convener: L. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15.

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" Their sound went into all the earth, and their words unto the ends of the world " (Romans 10 : 18).

D.2420

SATISFIED

I am satisfied with Jesus,
He is all I want and more,
And I revel in the fulness
Of His vast and boundless store.

Can I any more be hungry
With the Bread of Life divine ?
While I feed upon Him daily,
His abundant life is mine.

Can I any more be thirsty
While I drink abundantly
Of the stream of living water,
Precious, satisfying, free ?

Christ, my Lord, is all-sufficient,
For He meets my utmost need ;
I am satisfied with Jesus,
For He satisfies indeed !

F. D. WALKER.

YOUTH WITH VISION

(Joel 2 : 28 ; Isaiah 6 : 1)

by Frank Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

IT is significant that Joel said that *young men* shall see visions ! As we have seen, youth with its fire and energy wants to change the world ; but so often young people have no vision to feed the fire, so it burns out, leaving charred, cynical, disillusioned souls, when a vision would have kept the fire burning throughout life.

The prophets—the visionaries of the Bible—nearly all had the vision in their youth ; Samuel, Isaiah, Jeremiah, Ezekiel and Daniel were young men when God spoke to them. Other young people of their day sank beneath the spirit of the age (though some had better desires to begin with), so they became useless in the Divine purpose to change their age. *But the prophets caught a vision of the almighty, eternal God and were gripped by a passion to bring their generation back to Him.* They stood courageously and powerfully against the evil of their day and as a result they influence every generation, while their conforming, compromising fellows are forgotten.

In spite of many cries of " Freedom ! " we live in a day of restriction, mass-production and conformity. We have a system of education which is aimed at drilling young people for examinations, employment so monotonous that it often reduces a person to the level of a machine, radio and television trying to capture the minds and bodies of people, advertising which makes its appeal from hoardings, newspapers and circulars, all aimed at making young people conform to certain patterns and promising pleasures if they do. God is calling young folk to stand against the spirit of the age, as the three young Jews did (Daniel 3), to reject the pull of the world to conformity and self-indulgence and, instead, to receive the vision He offers and live enthusiastically for His glory.

The vision He would give you is threefold in character : first, of His power and glory as Master and Lord of the universe, therefore worthy of your **worship** (Isaiah 6 : 1 ; Revelation 1 : 17, 18) ; second, of the Lord Jesus Christ crucified, risen from the dead and ascended to the Father, therefore worthy of your love and **devotion** (Acts 7 : 55, 56) ; third, of our Lord's completely unselfish desire for the salvation of others, therefore worthy of your **service** (John 4 : 35). **To receive this vision and give your worship, love and service to the Lord Jesus Christ will revolutionise your life. You will be filled with a tremendous, urgent sense of purpose in your living,** for the intention of God is to challenge this age and change lives—and He will do it by filling *your* life with His own burning passion. *You* will become one of His instruments to dispel the spiritual darkness of our day.

This age is under just Divine condemnation because of its wickedness and sin, yet the Lord still wants men and women to turn to Him so that He can have mercy on them. For this reason He calls you to see perishing people as He sees them and to realise something of the power and love which He is willing to show to them. He wants you to receive and to follow this vision and to burn for Him whatever may be involved.

Do not be satisfied with mere human zeal and enthusiasms which will burn away, when God wants to fill you with Himself and impart to you His own fire which will burn with increasing fervour throughout your life.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, August 9th — Romans 12 : 1-8

" Present your bodies " (v. 1).

We have come a long way from Romans 7 : 24, where the cry is, " Who will take this body away from me ? " Romans 8 : 11 declares that the Holy Spirit quickens our mortal bodies. The Jew offered a dead body, the Christian as priest and sacrifice presents a living body, a *continual* sacrifice. Our bodies belong to God (1 Corinthians 6 : 20) and this sacrifice is called " holy " and thus acceptable unto God. While we must not neglect our bodies, for that presented to God must be the best possible, let us not be so obsessed with them that we become conformed to the world whose chief concern is to gratify.

Tuesday, August 10th — Romans 12 : 9-21

" Serving the Lord " (v. 11).

" Therefore " (v. 1) looks to the *doctrine* of the previous chapters and forward to the *duties* of the last chapters. Verse 11 suggests brain, hands and feet in business, heart in fervent spirit, and a single eye in serving the Lord. There should be no distinction between secular and spiritual business ; whatever we do should be with all our hearts. A modern translation of " fervent in spirit " is " maintain the spiritual glow " and it is imperative that we do, for we serve the Lord Christ. This commission covers all the other duties in the chapter.

Wednesday, August 11th — Romans 13 : 1-7

" Subject unto the higher powers " (v. 1).

We have spent so long on the doctrine from and the duty towards the Highest Power that it may come as something of a shock to read of these secular, civil ministers of God. We are told that they are ordained of God and provided by Him. If anything is inconsistent with our first duty, we have to say, " We ought to obey God rather than man " as did Peter, John, Daniel and the Hebrew children, but otherwise we must be in intelligent subjection to a divine arrangement.

Thursday, August 12th — Romans 13 : 8-14

" Love one another " (v. 8).

Good citizenship gives everyone its due, but love gives itself. Though we keep out of debt we are always in debt—a debt of love. Love is the fulfilling of the Law (v. 10) and we come to the highest plane of Christian attainment when we love our neighbours as curselves. How do we love our neighbours ? We do not quarrel with them or annoy them, we help where possible. Do we love them enough to pray for their salvation ? Is this the meaning of verse 11 when it states that it is high time to awake out of sleep ?

Friday, August 13th — Romans 14 : 1-12

" None of us liveth to himself " (v. 7).

Many try to do this. Those who are wrapped up in themselves make very small parcels ! The Lord's Prayer is in the plural : " Give **us.**" It is very easy to pray " Give me," " my needs." We all have an influence on others.

" No man dieth to himself " (v. 7). We always rejoice in that Christ did not die to Himself but for all. Whether the believer lives or dies he is the Lord's and so our times are in His hands.

" Every one . . . shall give account of himself " (v. 12), not of another. We must be very careful of our assessment of others, for we are thus judging ourselves. We need to look ourselves in the face and decide whether our lives are telling for Christ.

Saturday, August 14th — Romans 14 : 13-33

" Righteousness, and peace, and joy in the Holy Ghost " (v. 17).

The first part of the chapter is concerned with not judging our brother, this passage with not injuring him. The kingdom of God, of which we are citizens, is first righteousness, doing that which is pleasing to God, peace, a manner of life which is pleasing to our fellow Christians and builds them up (v. 19), and joy in the Holy Ghost which imparts lasting satisfaction. These are in contradistinction to eating and drinking—joys which are transient and can be harmful. " Walk according to love " sums it all up.

Sunday, August 15th — Romans 15 : 1-6

" With one mind and one mouth glorify God " (v. 6).

" Man's chief end is to glorify God and to enjoy Him for ever." Men are often of one mind in business, pleasure, war and evil, but the Christian must be " according to Christ Jesus " (v. 5), who endured the reproaches of those who were hostile to God (v.3). " One mind " could equally read " one accord " and recalls Acts 2 : 1 where the Holy Spirit came upon them and they all with one mouth began to glorify God. May this happen again and again !

NUGGETS OF GOLD

The sanctuary of the heart



" Enter into thine inner chamber "
(Mathew 6 : 6, R.V.)

By H. BURTON-HAYNES
Pastor of Elim Pentecostal Church, Clacton-on-Sea

AT this time of year our thoughts turn to holidays. Some people have not had a real holiday for years and some of them have been indulging in imaginary holidays. In their leisure moments they have found their thoughts wandering to that lovely sheltered bay overlooking the broad expanse of sea, or recalling that favourite walk beneath the leafy arches of the overhanging trees, with the sunlight shining through the foliage making picturesque patterns on the ground at their feet. They have often lived over again the last actual holiday.

The desire for escape in a time of strain is a natural instinct of the human heart. Who has not echoed the psalmist's words at some time or other : " Oh, that I had wings like a dove, for then would I fly away, and be at rest " ? " Escapism " is a word that has come to the fore during recent years and sometimes it has come under the caustic lash of the critic. But there are noble forms of escapism, as well as those which are destructive. Amidst the rush and turmoil of life it is absolutely necessary to break off from the stress and strain of things and relax amid quiet surroundings if we are to maintain a peaceful mind, an ordered life, a healthy body, and certainly if we are to carry on our work with efficiency.

In life it is important to remember that there is for each and every one of us a quiet retreat in our hearts, an inward sanctuary of the soul, whither we can always escape from the turbulent uproar and confusion of the world. Here the gentle dews of God's Holy Spirit descend with refreshing grace, all our anxieties and fears are assuaged, we draw water from the wells of salvation—that secret place in the soul to which the Master referred when He said " Enter into thine inner chamber, and, having shut thy door, pray to thy Father." In the sanctuary of the heart we meet with God and here God waits to meet with us.

We cannot always escape from the strains of life in a geographical sense and this is not at all essential. **We can retire at intervals during the day to the secret place of the Most High ; this is always possible and absolutely essential.** This is " escapism " in its noblest sense and in its most effective form.

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Prayer

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For the holy, sacred fire.
It is a tear, a longing sigh,
Bringing rest and comfort nigh.
It is not just the words I say,
But the longings when I pray.
Bringing thus my faith to bear
I will joy with others share.

M. E. GALE.

" The man who does all his praying on his knees does not pray enough."

THE ELIM EVANGEL

Vol. LII. No. 33 August 14th, 1971 5p



A section of the crowd at a missionary rally in India. Mrs. Sally Prentice and her son, John, are at the right-hand corner of the photograph.

Proclaiming the Truths of Pentecost

How to spend a day in prayer

THE Word of God has three time-guides for our prayer life. There is the command to "pray without ceasing" in 1 Thessalonians 5 : 17. There is the practice of a "quiet time" or "morning watch"—a habit seen in the life of David (Psalm 5 : 3), of Daniel (6 : 10) and of the Lord Jesus (Mark 1 : 35). There is also the example in Scripture of extended time given to prayer alone—hours, an entire day, forty days. Moses spent forty days and forty nights alone with God (Exodus 24 : 18). Nehemiah prayed "certain days" upon hearing of the plight of Jerusalem (Nehemiah 1 : 4). Jesus spent entire nights praying (Luke 6 : 12).

Today, the habit of private prayer is looked upon as more of a luxury than a necessity for most of us—how much more spending a day in prayer!

A good time to spend a day in prayer is when you are facing important decisions. You will also find it profitable on a periodic basis. **The chief value of a day spent in prayer is the opportunity to see your life in perspective—to evaluate where you are in relation to your goal.**

Having set aside a day for prayer, pack a lunch and "head for the hills"! Find a quiet place where you can get alone, free from distraction. This may be a wooded area near home or your own backyard. Be sure to have your Bible with you—along with a notebook and pencil, a hymn book or devotional book.

✱ Begin the day by *waiting on the Lord*. Do not hurry. Reading such passages as Psalm 139 will help you to sense His presence. Allow Him to search your heart. When He points out sin there ask for forgiveness. Stand upon the firm ground of 1 John 1 : 9; Psalms 51,32, David's songs of confession and thanksgiving will help you. If you realise you have sinned against a brother, make a note of it so you will not forget to set it right.

This prepares your heart to worship the Lord for who He is. Psalms 103 and 104 speak of the glory of our God. Reflect upon what He has done for you—salvation, your family and friends, your opportunities. Praise Him for these.

✱ Next, *pray for yourself*. Let your prayer be ordered by Scripture. Ask the Lord to enlighten your spiritual understanding as the psalmist prayed in Psalm 119 : 18. Meditate upon verses of Scripture committed to memory or promises in God's Word that you have previously claimed. Think through their real meaning and how it applies to you.

Seek the mind of God on your decisions in the light of His Word. Take time to reach definite conclusions and to form firm convictions. These convictions, like a stake driven in the ground, will thenceforth be a reference point for future decisions.

✱ Let a good part of the day be given to *praying for others*. Remember people in addition to those for whom you usually pray. Pray for people overseas. Ask specific things for them. The best way to pray God's will for them is to pray Scripture. The intercession of Paul recorded in his Epistles, especially Ephesians, Philippians and Colossians will help here. **Desire for others what you are praying for yourself.**

It is essential, in spending a day in prayer, to seek the Lord—not some mystical experience. Vary your day by walking, praying, reading. If your mind is distracted by something you need to remember, write it down and dismiss it from your mind.

God bless you as you do this . . . and do it soon!

LORNE SANNY in *The Navigator's Log*.

Prayer changes things!

Nehemiah—anointed Revivalist —astounding Reformer



(2) An ardent request

by R. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

WE are now in the month Nisan, the first month of the year, named after the Babylonian god of spring. The events of these days were to prove to be springtime for God's people. There was a lot of spiritual spring-cleaning to be done! For twelve weeks Nehemiah had considered God's challenge to his heart. The more he thought on the situation the more it burdened him, *until it so got hold of him that it began to be noticeable despite the strict discipline of his court training.*

The king's question shook him back into reality with a jolt. Showing stress in the king's presence was dangerous. One was liable to forfeit one's job or even one's life by being considered unpredictable or moody, and therefore a security risk.

Nehemiah came straight to the point. There was no beating about the bush. He just told the king what was wrong and why. "For what dost thou make request?" is, to me, the key to this chapter.

He sought favour

No sooner was the question put than he seized the opportunity with both hands. He sought favour firstly with God: "So I prayed to the God of heaven." I do not think that, there and then, Nehemiah dropped to his knees to pray. This is a case of the uplifting of the heart unto the Lord. *It was a breath of a prayer.* It might have gone something like this: "Oh Lord, my God, here is my chance to present Thy cause before the king. Grant me wisdom clearly to present the case for Thy glory."

Having sought favour with God he sought it from man. He opened his heart and asked for permission to rebuild the city of his fathers. The result of his prayer and plea was success.

He asked for franchise

Not only did he request the king's help, he asked for the right to procure in the king's name any material that he needed, *and he got it!* Everything seemed to be going well. All that he asked for he got. He even got what he did not ask for: captains of the army and horsemen were ordered to escort him.

Was it too good to be true? At this point we are introduced to Sanballat the Horonite, and Tobiah, the servant, the Ammonite, who were grieved that there had come a man to seek the welfare of the children of Israel. *From this point on the battle was joined.*

He demanded fervour

Three days after his arrival in Jerusalem he made a private tour of inspection. He visited every part; not a corner was left out. He assessed the situation and, after making out the balance sheet, called all the people together. Note the frankness of his approach, but underline the love that shines from the written page: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire. Come, and let *us* build up the wall that we be no more a reproach." Now the master stroke: "The king is on our side. He is backing us up to the hilt."

The reaction was immediate. They said: "Let us arise," and they strengthened their hands for this good work. The only unhappy people were Sanballat, Tobiah and Geshem, the Arabian. Their campaign was one of discouragement and scorn. Note how they were answered: "The God of heaven He will prosper us, therefore we His servants will arise and build. But **ye** have no portion, no right, nor memorial in Jerusalem."

Let us seek favour of God and with man. Let us ask Him for the right to use His name for the needs of His work. Let us demand fervour of ourselves in His service.

STUDIES IN THE TEN COMMANDMENTS

by C. J. E. Kingston

11. **Thou shalt not covet** (Exodus 20 : 17).

THE last commandment is concerned not with outward acts, but with **the hidden motives of the heart.** A smooth-flowing river may seem scarcely to move until a hidden rock, by its opposition, reveals the current. *Law does not cause hidden desires ; it discovers them.*

When probing the rich young ruler (who some think may have been Saul), Jesus named the various commandments and received the reply : " All these have I observed." Probing more deeply, Jesus put His finger on the hidden sin of covetousness : " Sell whatsoever thou hast . . . and follow Me " (Mark 10 : 17-22). Many years later that young man (if indeed he was Paul) wrote these words : " I had not known lust (over desire) except the law had said, Thou shalt not covet " (Romans 7 : 7).

We are all liable to covetousness

" I wish I could have that ! " ; " If only I could have that fellow's job ! " ; " If I had another wife (husband) I would be happier ! " Jesus said that out of our hearts " proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness " (Mark 7 : 21-23), and the whole sad list of outward and visible sins. Covetousness turned Ahab into the murderer of Naboth. The Philippian masters of the slave girl, cheated of their gains by her, drove Paul and Silas to jail. The idol-makers of Ephesus, covetous for their trade, drove Paul out of the city. The first sin was covetousness, for Adam and Eve coveted equality with God. Sin begins in us, as in Eve : she saw, then coveted (desired), then took (Genesis 3 : 6).

Popular advertisements appeal to our acquisitiveness. Where no demand for a product exists, high-powered propaganda creates one. The community is bombarded by threats, by fear of being the odd man out, and is incited to buy to become more beautiful, more alluring to the opposite sex, to drink that or smoke this to become more masculine. Sales resistance must be cultivated ; weakness, the going with the crowd, is personal indiscipline.

Covetousness is the root of all sin

" Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust (over desire) hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death " (James 1 : 14, 15). Kill the desire and you avoid the evil results hatching out. Ananias coveted both money and praise and lied to the Holy Ghost. Judas's love of money lured him into the betrayal of Jesus. David coveted Uriah's wife and became both adulterer and murderer. Achan coveted 200 shekels of silver and a wedge of gold and lost his life in consequence. In coveting one incubates the eggs of envy, jealousy, theft and murder. Coveting is gangrene in the soul.

Covetousness is the downfall of many Christians

Lot coveted the rich plains of Sodom. After twenty years in that wicked city he barely escaped with his life and lost everything he had. Balaam, the prophet, became ensnared with the desire for quick riches. He went to perdition backwards. He had his eyes open to God (Numbers 24 : 3, 4) yet he backed into hell. He wanted to die the death of the righteous, but perished with God's enemies. How many miss everything of eternal value for the present " wages of unrighteousness " (2 Peter 2 : 15). Gehazi got more out of Naaman than he asked for and *Naaman's leprosy for good measure.* Demas loved this present world and lost his hopes of a better one (2 Timothy 4 : 10).

The results of harbouring covetousness

It induces discontent. A few drops of gall embitter the sweetest cup. " Be content with your wages " (Luke 3 : 14) was as necessary advice in the Baptist's day as it is nowadays. " Having food and raiment let us be therewith content," urges Paul, " For the love of money is the root

of all evil : which while some coveted after, they have erred from the faith " (1 Timothy 6 : 8-10). Even if we get the things we covet we find no satisfaction. It is like trying to fill a tub with no bottom. Many a man has coveted the top position only to find nothing there when he reaches it.

It undermines faith. Jesus promised that if we seek first God's kingdom and His righteousness " all these things shall be added unto you." So the command not to covet the things of this world is a challenge to our faith. Do we really trust God ? " We like to have too much and so we have lost the adventure of living simply, without many possessions, able to move into and out of situations as the Lord directs. Our many possessions clutter us and we cannot leave this country or this town or this house because of the things we have " (Richard Hood in *The Christion Record*).

How to avoid covetousness

" Let your conversation (manner of life) be without covetousness ; and be content with such things as ye have : for He hath said I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper" (Hebrews 13 : 5, 6). The desires of the heart are not to be annihilated ; man is not to be reduced to an inert lump. His eager heart is to beat as strongly as ever, but for heaven's crown, Christ, not worldly baubles. " 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). True and lasting satisfaction lies just there.

A CITY IN THE RAIN

by Philip E. Streeter

" Sing unto the Lord with thanksgiving . . . who prepareth the rain for the earth " (Psalm 147).

Certainly not a day for whistling and singing,
Lord !
Torrents of bitter rain oozing from unbroken skies
Spill upon glistening streets where cars swish up and down.
It's a glum world of
squelching mud and spongy grass,
soggy newspapers and splashy pavements,
boggy gardens and quaggy playing fields,
squashy shoes, dripping hair and bedraggled dogs that stare with melancholy eyes.

The sodden city lies doleful and depressed.
Birds refuse to sing and
Human beings, reticent to talk,
Wrestle with obstinate umbrellas,
Passing hurriedly along sullen streets as if pursued or on some emergency.
Black agitated puddles glare at gaunt buildings
And scrambling rivulets laden with garbage
Rattle along gutters and slop into drains,
Hurling their struggling debris into a whirling
Vortex of froth and scum,
On and on
Through dark intestinal tunnels it pitches,
Deep into the stomach of the weeping city.

In the characterless world above,
Sheets of icy tears, demand entrance,
Beat against window panes and
Panic-stricken boughs moan, hammer and weep
On the walls of houses
All dripping and saddened with wet.
Dusk falls early,
Rain drizzles on and on, and a
Swirling mist blankets the toothless skyline of the city.
Suddenly !
Across mounds of spiritless streets in some dingy doorway a
Child chuckles in gleeful abandonment.
The spell of despondency is broken !
That sinking feeling dispelled !
Yes, Lord, I understand Your kindly reminder.
Outward circumstances do not determine inward joy,
For if this were so,
Then of all men in history You deserve to be most miserable.
Life was no paradise for You, but one long tragedy.
The grey rain slanted upon your streets every day.
Yet, wonder of wonders

(*continued on page 7*)



Another in our series of articles by Assemblies of God writers

Ministering Women

by Mrs. C. E. Blanch

Mrs. C. E. Blanch was born into a Pentecostal family. She was saved at the age of seven at the Elim Pentecostal Church, Grimsby, under the ministry of Pastor H. W. Greenway. Mrs. Blanch trained as a nurse, obtaining her S.R.N. and S.C.M. before going to India for missionary service with her husband. After returning to the United Kingdom she served with her husband in several pastorates. She is the mother of three children.

IT is interesting to read how Jesus set the example which the womenfolk followed (Luke 8 : 1-3). He went "throughout every city and village" on His missionary journeys. His work was "preaching and showing the glad tidings of the kingdom of God." As He went, Jesus taught by word picture and easily understood imagery. The good news of the kingdom of heaven was to be established in individuals. He did good to the bodies as well as to the souls of the people. He cured all manner of diseases and sickness. He was moved with compassion for the hungry and the suffering. He fed the multitude. He raised the dead. This lovingkindness visibly illustrated the spirit of the Gospel. The twelve were with Him and were learning their life lessons, imbibing His Spirit, preparing for their great future task.

Enthusiasm

Alongside also were the ministering women. We notice with a thrill that they were "certain women, which had been healed of evil spirits and infirmities." Surely their gratitude for what Christ had done for them filled them with the desire to do what they could for Him and His friends. I like to imagine how wonderful this group was. These women had been cured of sin and sickness and, with enthusiasm resulting from personal experience, they were able to persuade others to trust in Jesus. I believe, too, that through their changed lives, healed through faith in the Lord Jesus, being partakers of the love of the Saviour, and daily becoming like Him, they showed the spirit and virtues of the Christian life.

Release

Let us look more closely at them. Mary called Magdalene came from a place called Magdala on the south-west coast of the Sea of Galilee. Out of her the Master sent seven demons. This is stated to distinguish her from the other Marys mentioned in the New Testament. Her suffering under demoniac influence had been of sevenfold power and most distressing. Jesus released her from this evil. She loved Him very much. Mary Magalene was one of the faithful women at the cross (Matthew 27 : 56). She observed the Lord's burial (Matthew 27 : 61). On the Sunday morning she went early to the sepulchre (Mark 16 : 1). Jesus appeared first to her after the resurrection (Mark 16 : 9) and she bore the message of the risen Lord to His disciples.

A devout follower

Then there was Joanna, the wife of Chuza, Herod's steward, who was manager of the business affairs of Herod Antipas. Some suppose that her being free to follow Jesus on His journey indicated that she may have been a widow of wealth which enabled her to minister unto Him of her substance. On the other hand, perhaps her husband was also a devout follower of Jesus. We know that she is included in the party who accompanied Mary Magdalene to the sepulchre on that glorious resurrection morning (Luke 24 :10).

Susanna is also mentioned. Her name means "a lily." Nothing is known about her beyond the brief record of Scripture. I am glad that the Word says "*and many others.*" Their names are not recorded on earth, but certainly are in the Book of Life above.

Care

What was their service? Their very presence, as living testimonies of what Jesus could do, was a power to help His cause. How precious that

they also "ministered unto Him of their substance." They were able to comfort Him in the loneliness of His earthly pilgrimage by purchasing food and necessities. Most probably they prepared meals and paid the expense of lodgings at times. This was so vital, for Jesus and His disciples gave themselves wholly to the work of preaching and healing. It was impossible for them to earn their own living at the same time.

Service

We also may minister to Jesus. We can be filled with His spirit of loving service. To those who are so needy around us we can minister, as He did on earth as an example to us. We are commited to sustain the cause for which He lived and finally died. He intends us to support the work of His Church. Jesus made a great statement: "I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in. . . . I was in prison, and ye came unto Me." The righteous answered Him with the question: "Lord, when saw we Thee an hungred, and fed Thee? Or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matthew 25 : 35-40). Let us minister to Jesus as we have the opportunity with no reservations, in our area, and in the world. Years ago the Torch Bearers had a motto which we do well to follow: "That Light which has been given to me, I desire to pass undimmed to others." *God help us to do just this!*

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A CITY IN THE RAIN (*continued*)

From beginning to end You were filled with amazing hopefulness.
Merriment sparkled in Your eyes,
Smiles creased the corners of your mouth and
Laughter tumbled from your lips.
The disheartening drizzle of destiny continued to hiss and fall, but
When You laughed
The sun broke through and
Bridges of rainbows were thrown from peak to peak.
Lord! I scarcely know these muggy streets.
I'm whistling again!

BOOK REVIEW

Nine o'clock in the Morning, by Dennis J. Bennett. Published by Coverdale House Publishers Ltd. Price 45p, postage and packing 7p extra.

It sounds refreshing and it is! This book should be read by every minister as a refresher and especially by those who are challenged by the Pentecostal message. We hope that many young people will read it, for it will awaken in them the determination to know the power of God as demonstrated in the life of Dennis Bennett. He discovered God's way of overcoming spiritual dearth and inertia. It is satisfying to see that the Bible way to revival glows with a light that dims the flashing rays of modern techniques. This remarkable testimony of an Episcopalian minister baptised with the Holy Spirit should create in every reader a burning desire to be in the centre of similar spiritual activity.

E. F. COLE.

Power in the blood

To a sinful world as this
The Son of God did come.
Left His glory far above,
A stable for His home.

Angels told the joyful news
To shepherds with their flock.
Off they went to see the Babe;
At last the Christ, the Rock.

At last the long-awaited hour;
When Christ did come to earth
In human form, yet so divine,
Of pure and virgin birth.

He came to show the only way
To live eternally;
By trusting in His precious blood,
Shed there at Calvary.

And still today His blood flows out,
It ever has that power
Of covering the vilest sin,
E'en to this very hour.

So why not plunge beneath that flood,
And lose your every stain?
Such happiness will fill your soul—
No need to fret again!

RUTH WINDSOR.

THE ELIM

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EDITORIAL

THE visions of the Deity experienced by men of old were truly amazing. We think of our society as sophisticated, grown-up, highly developed, but for sheer brilliance of description, simplicity of statement and grandeur of style we cannot get anywhere near the Psalms. Today's literature applauds frankness, which often descends into crudity. " Unmask everything ! Unveil every secret ! Describe everything in every detail ! " is the cry, but somehow we have had a surfeit in art and literature of the mundane and the murky.

What is elevating about the average television feature, newspaper report, and, we suppose, film ? Are not those which elevate rarities ? By all means be realistic and recognise that dirt and reality are there, but is there any need to rub our noses in it all the time ? Is not our society taking great care and trouble to destroy many precious experiences for our youngsters by beating our chests and saying : " We will tell you everything ! " ?

It is delightfully refreshing to read words like these :

> " To Him that rideth upon the heaven of heavens, which were of old ; lo, He doth send out His voice, and that a mighty voice.
>
> Ascribe ye strength unto God : His excellency is over Israel, and His strength is in the clouds.
>
> O God, Thou art terrible out of Thy holy places : the God of Israel is He that giveth strength and power unto His people. Blessed be God " (Psalm 68 : 33-35).

Solidity, finality, infinite power, glory—all these and more shine from these words. A spirit of awe, yet a sense of elevation, characterise the whole passage. Nobility, majesty, goodness—qualities which are non-U today—are there in abundance.

Our conception of the infinite, almighty God must never be dulled by the mood of the moment. One criticism of some of the modern translations of Scripture is that they are too up-to-date to be lasting, too modern to endure. By all means express truth to the ordinary man, but realise that this does not mean the man of one part of a generation. The sublime language of older versions has made them durable.

Lift your head ! Raise your voice ! Be uplifted and cry with David, " Blessed be God ! " He " rideth upon the heaven of heavens " !

Mistakes people make

by Arthur H. Townsend

A SURGEON amputated the wrong leg of an elderly woman. Later he had to amputate the right one, but that left the woman legless. His mistake cost the woman the loss of both her legs.

Fireman Lester Tucker mistook the pole house doors for the dormitory doors at a fire station and fell sixteen feet down the shaft to his death. He stepped through the wrong doors, making the mistake that cost him his life.

The sheriff held his hands about two feet apart and said : " Just that much more and he would have cleared it." He was standing on hard-packed snow near the ridge called Arden Dome, Las Vegas, Nevada, where a Bonanza Airlines F-27 turbo-prop had crashed, killing twenty-nine persons.

Clearly visible in the distance was Las Vegas's McCarron Field, only nine miles to the south—the destination of Flight No. 114 from Phoenix, Arizona.

When the plane hit the top of the 4,200-foot-high ridge during a heavy snowstorm, it broke apart, scattering pieces across the snow and hurling bodies in every direction. Life was just two feet away, but the pilot's mistake killed all the people on board the plane and hurled them into eternity.

People do make mistakes. But today there is a much more prevalent and a far more tragic mistake being made by many people—that of putting off the day of salvation. This mistake is costing them loss for all eternity.

In the Bible we read of a farmer who made this mistake. He said : " I have increased in goods. I will pull down my inadequate barns and build bigger and better ones." He had not thought of death. He had not considered the salvation of his soul. " But God said unto him, Thou fool, this night thy soul shall be required of thee " (Luke 12 : 20).

The rich man could not follow Christ because he loved riches more than he loved Christ. He went away sorrowful. He exchanged his eternal soul for the riches of time, a tragic mistake (Matthew 19 : 22).

Moses did not make this mistake. He refused the wealth and pleasures of Egypt and followed God. He turned aside from " the pleasures of sin for a season " and from the " treasures in Egypt " and took the right path—one that led to life eternal (Hebrews 11 : 24-26).

The most tragic mistake that anyone can make is to exchange the soul for the temporal things of time—to put off the day of salvation. God has said " Now is the accepted time ; behold, now is the day of salvation " (2 Corinthians 6 : 2).

Get right with God now ! Do not let the most tragic mistake of all time overtake you ! Do not exchange your soul for the baubles of this world ! Do not put off the day of your salvation !

" *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely* (Revelation 22 : 17). " **Believe on the Lord Jesus Christ and thou shalt be saved** " (Acts 16 : 31).

Church of God Evangel.

BOOK REVIEW

" **Fabulously Rich,**" by Aaron Linford. Published by the author. Price 20p, postage and packing 5p extra.

Anything from the pen of Mr. Linford demands attention. This " bundle of editorials " does not fall short of the high standard he has maintained over many years. What a wealth of spiritual wisdom it contains ! Take, for example, the section entitled " Fabulously Rich " from which the book is named. Read it and rejoice in the manifold blessings which come from a bountiful store. Or the section headed " Edelweiss " which, in my view, is a short masterpiece on Christian giving. " Well-equipped Ministers " is a section I would like all Bible college students to read.

There are fifty of these sections, all with very apt titles, all containing revelation, truth and challenge. Do read it. You will be glad you did.

JAMES MCBURNEY.

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

JESUS was not a recluse who sought to lose Himself altogether in mystical raptures in some secluded place. The incarnation meant to Jesus not only His entrance into human likeness, but also into the life of mankind in all its varied aspects and vicissitudes. His mother was a peasant woman and His birthplace was a manger, not a palatial mansion. To have been born of royal parents and to have had a palace as His birthplace would have given Him prestige and influence among men ; the whole history of the humble, touching events that surrounded His manger birth would have been unknown. If he had been born in a palace those poor shepherds, rugged sons of nature, would not have found Him accessible ; only the high and mighty of the land would have been privileged to see Him in His infancy. **His birth in such humble circumstances was an instance of divine condescension, the purpose of which was to allow of His free association with others as He grew up into manhood.**

John, in his record of the Master and of the events associated with His life and ministry, pictures with a rare and profound simplicity the Saviour's visit to a marriage feast in Cana of Galilee. To many this is one of the commonplace stories of the Bible. Because of familiarity with it since childhood days they have overlooked the greater significance which closer investigation of its contents reveals.

This homely incident illustrated the Master's interest in human society in that He mingled with the people and chose this ordinary aspect of life to perform His first miracle right at the commencement of His public ministry.

What is society ?

Sociologists and others offer many varied opinions. One school of sociological thought looks upon society as a term for humanity in general ; a second refers to it as being identical or synonymous with a nation ; a third considers it to be a particular or special cultural group. This is sufficient to indicate that society is made up of communities of people linked together by some affinity of interest or by their geographical situation. The social instinct of man is evident throughout history ; he has always sought companionship and fellowship with others, especially those of kindred spirit.

Society, then, is more or less a collection of groups, such as the family group, the religious group, the social and political groups, etc. *Because of this the aim and purpose of every Christian member of society should be so to witness of Christ as to promote its spiritual, moral and social well-being.* This does not allow for isolationism on the part of Christians, such as living in absolute seclusion as some do. Our Lord, who claimed that He was never without a sense of the presence of God His Father and substantiated the claim by the life He lived, did not live in isolation, neither did He, in a short-sighted endeavour to win people with whom He mixed, lower His standards or compromise His principles. He spent His life in wholehearted, unstinted, willing service among people of all classes. He was not friendly with people for the sake of fraternisation, but in the interests of the kingdom of God and a better, nobler society. He singled out a publican and went with him to a feast in his house, in spite of the angry remonstrances of the people. He refused to hold Himself aloof from the poor and the outcasts. He helped them continually and for this was criticised severely, but this did not deter Him, for He continued to mix with people from all walks of life and sought to change them into true men and women of God, upright citizens, and better members of society.

Jesus and

b

Accent on the individual

Jesus knew that it was only by the redemption of the individual that society could be reclaimed. One thing is certain : He would today declare the same message and speak in the same forthright, fearless way as He did then, for His message is based on eternal principles. It is strange and inconsistent to erect a barrier between the individual and the social aspects of the gospel Jesus proclaimed. If His message was to have any effect upon and redeem society as a whole, it could only do so by redeeming individuals, the units of that society. *Communal or social morality can only be achieved by the personal morality of those constituting the community or society.* When speaking to individuals He also

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had the community aspect of society in mind, for He laid upon His disciples the duty of unselfishness and of spiritual and social service to others. He defined the duties of life in terms of unstinting, untiring service to others (John 13; Matthew 23 : 11). **Jesus and His message are needed by society today as much as ever.**

Practical and pragmatic

It is the gigantic task of the Christian Church to present to and to impress upon all branches of human society that Christianity is workable in every sphere of the everyday life of men and women. If this truth was really brought home to the masses, and this can only be done by a mighty anointing and enabling of the Holy Spirit, what a change there would be in the attitude of society to Jesus ! A prevalent belief of multitudes of people is that Christianity is a thing apart from the everyday social routine of society —it must be divorced from the experiences and events of the ordinary occupations and pursuits of life. The presence of the Saviour at the wedding feast of Cana and other similar activities in the community life of the people reveals the falsity of such a belief, for He associated Himself with men and women in the simple phases of ordinary life. To Him society was the sphere in which to find, help and save humanity. **He went among people for their own sake,** for their spiritual, moral and social well-being.

He was always impressing upon His hearers the need to be born again, to be born from above. He made clear that culture, education and refinement though good in themselves can never become substitutes for the new birth. They are intellectual; the new birth is spiritual. Some of the most cultured, educated, refined men of past years were in many respects both sinful and wicked; they were far from being like Jesus in their principles, practices and pursuits. Only by accepting Jesus as Saviour can men have their natures changed and purified. Some modern thinkers would substitute for the teaching of Jesus the idea that because there is a perfect ethical code in the Bible, men have only to follow it to be transformed into the Divine image. They recommend the redirecting of the mental faculties to the higher, loftier, better things of life. Man does not need this other birth they say; what he needs is better teaching and a more wholesome environment. Those who advocate such a philosophy of life do not recognise that before truth can be lived out it must be received into the heart. Paul confirmed this, for he stated : " The natural man understandeth not the things of God." **What man needs is not merely a better mental conception of spiritual things, or a moral elevation, but a change of heart.** The method of Jesus was to seek to redeem personal character through such a change of heart, so that each citizen would have the right foundation—a Christian one—on which to base his service to God and society.

In view of all this there lies upon those who believe in Jesus a responsibility, which cannot be exaggerated, to be true to the principles He taught, and, with all the power they possess, to try to bring them to bear upon every aspect of the life of the society of which they constitute a part.

E.M.S. Feature photograph



A group of happy Masai Christians at Msolwa, Tanzania.

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(4) "Behold He cometh" (1 : 16-18)

AT first sight verse 16 seems an abrupt jump from one subject to another, but this is not so. Peter reminds us we have been "called to glory and to virtue" (v. 3). So far he has dealt with the calling to virtue (or holiness); now he is dealing with **our calling to glory,** and he does so in a remarkable way. In order to show the absolute certainty of Christ's return he refers to two matters: the dependability of prophecy and the transfiguration. This latter event is the subject of these verses.

The prospect of His coming

(v. 16)

Christ's return, says Peter, is not a "fable." J. B. Phillips has "cleverly written-up story"; *Living Letters* reads "fairy tale," and the R.S.V. renders it "myths." Peter uses this word by comparison with "glory." Do we realise how meaningless this was to the heathen of that period? Take Paul's visit to Athens and his encounter with the Epicureans and Stoics. All went well until he referred to the resurrection of the dead, because both Epicureans and Stoics believed that death was the end—there was nothing beyond. The platonic school of thought believed in the survival of the soul after death in a vague "somewhere." Socrates was a platonist, but read through *The Death of Socrates* and in all that remarkable dialogue *there is not a hint of belief in such a thing as "glory."* **The Christian message told, not only of survival after death, but of entrance into GLORY—and this, says Peter, is fact, not fairy tale.**

The Transfiguration and the Advent

(vv. 17, 18)

Peter produces a two-fold guarantee of Christ's return and for the first he goes back over thirty years to the transfiguration. Commenting on vv. 15-21, Rev. William Still writes: "This passage contains two difficult sentences. In seeking to know their meaning we must remember that the apostle is speaking about the coming of the Lord in power and glory. He then goes on to describe the outshining of His glory as they saw it on the mount, and the awful thrill of hearing God's voice from heaven blessing His Son. Now, says Peter, the Old Testament prophesied His coming, and He came in humility, but we, for a moment, *glimpsed His glory on the Mount, and this confirmed to us the prophetic word concerning His glorious coming again"* (our italics).

Dr. J. H. Jowett makes a reverent speculation: "I would like to pause for a moment to offer an opinion for which I cannot quote Scriptural authority. I would venture to ask, What would have happened if man had never sinned? I think, just what happened on the mount. I have a conviction that this experience on the mount was just the purposed consummation for every life. I have a conviction that if there had been no sin you and I would never have known an open grave. We should have known a transformation, a transfiguration; there would have been a consummation in which the material would have been transfigured and transformed through the importation of the Divine glory. The corruptible would have put on incorruption, but not through the ministry of decay and death; just by the ministry of an inflow of Divine glory." These profound words open up a vast realm for reverent meditation.

Look at the transfiguration as it unfolds. First, notice *the depression of the disciples.* In Caesarea Phillipi Jesus asked "Whom do men say that I the Son of Man am?" and we know Peter's famous response. From this moment Jesus begins to reveal the details of His passion. We read: "After six days." Why? Because, as Dr. Campbell Morgan points out, Jesus walked alone, misunderstood. The disciples were under a cloud of

depression and thought only of His words telling of rejection, suffering, death. They did not understand.

Then, at the end of this sad week, came the transfiguration. Christ was transfigured, but it was not reflected glory as in the case of Moses. *The glory was His own* and the word "majesty" which Peter uses means "Divine majesty." It was a deliberate unveiling of the glory of the Lord. In the words of Dean Alford: "It is indeed here that incident which marked, to the apostle's mind, most certainly the reality of Christ's future glory." Rev. E. M. Green comments: "The Synoptic Gospels all see the transfiguration as a foretaste, not so much of the resurrection, as of the *parousia* of Jesus."

Next, consider the conversation between the Lord and the celestial visitors. "*They spake of His decease* which He should accomplish at Jerusalem." The Greek word for "decease" literally means "a highway out of." The mind goes back to the exodus of Israel out of Egypt under Moses in order that they might go into Canaan. For six days a dozen men had been thinking only of their Master's death. The heavenly visitors discussed with Him the triumph, not the tragedy, the glory, and not the gloom. The theme of their conversation was not simply "the sufferings of Christ," but "*the glory that should follow*" (1 Peter 1 : 11).

We also see *the renunciation of the Master.* The phrase is Dr. Jowett's and I again take the liberty of quoting: "But now, mark you, I say that our Master, with a perfectly holy life, came there to a natural consummation, in which His life was transfigured, and He might, I think, then have passed into the state of enduring glory. But He divests Himself of the glory, lays it aside, turns His back, as it were, upon the natural consummation, and takes the way to the grave. He turns from the appointed way of glory, the way of sinlessness, and He takes the appointed way of sin. That is what I call the great renunciation; and I sometimes think that instead of calling it the Mount of Transfiguration we might call it the Mount of Renunciation. He takes up the cross even on the mount; He takes the way of His brethren in sin; He came to do it; He leaves the glory, and He comes down the mount that by coming down the mount He might make for you and for me a new and living way by which we, too, can reach the consummation. It is not the going up the mount that cheers me, it is the coming down! Every step He took in that descent gives confirmation to your hope and to mine. Our ascent becomes possible in His descent."

To Peter the transfiguration was not simply a remarkable outshining of Christ's divine glory; it was both preview and guarantee of the yet future day when the kingdom of God would come with power (Mark 9 : 1).

What would He see?

If Jesus decided to come today,
Would He find me steadfast in His way?
Would I be worthy to have a place
Where I'd gaze upon His lovely face?

Or would I be lacking? Would He see
So unworthy a servant here in me?
Would He pass me by—not see me there—
Because of times when I forgot to care?

Or would He smile and gently take my hand
Tell me, "Join My glorious heavenly band!
Would I hear at last my Saviour's voice
Saying to me, "Come home and rejoice!"

KATH SMITH.

1971 Conference memories



Mrs. A. A. Biddle and group from Portsmouth.
Photograph by H. W. Greenway.

1972 CONFERENCE: BLACKPOOL MAY 6th — 13th



From T. H. Stevenson

AGAIN I return to troubled Northern Ireland. As you read this I will be on holiday in the place where I met my wife and where I happily ministered for several years. It seems the one place in our islands where you can be sure of a " long hot summer," if not weather-wise, then at least otherwise !

What is the true situation in this part of Ireland where we have many Elim Pentecostal Churches and thus attract our special interest and where so many British young men are required for military service ? According to Douglas Hyde, correspondent of the Catholic *Universe* newspaper, this former communist, who was news editor of the *Daily Worker* and a convert to Romanism (his story is told in *From Marx to Christ* in *The Road to Damascus*), we must conclude that " no government faced with what is after all still a very limited ' insurrection ' should find itself committed to and dependent upon such a huge display of military force in order to maintain law and order." This assumes that nothing more is necessary than something akin to the " thin red line " of another historic military event, but a fleeting glance at a map will confirm that the border between Eire and the six counties of Northern Ireland is exceptionally long and even to cover it thinly would require the forces of the United Nations. " The huge display of military power " appears so because it is largely concentrated at strategic points.

I prefer the full report of a much more informed man than Douglas Hyde. In *The Listener* was given the full report of General H. Tuzo, the former C.-I.-C. in Northern Ireland : " We have got to face the fact that perhaps as much as half of the Catholic community are in sympathy with Republican aims and this is, of course, a perfectly legitimate aspiration. Then I would think of that fifty per cent perhaps twenty-five per cent are prepared either passively or actively to lend assistance to the I.R.A. or to some similar organisation." Of the policemen and soldiers murdered in Northern Ireland no huge reward as a bait has brought information leading to the arrest of enemies of law and order. As one thinks of Douglas Hyde's coloured picture or General Tuzo's toned-down black and white portrait, famous words come to mind : " Whose finger is on the trigger ? "

My mother's Bible

The dearest treasure that I own,
Of greater value than a home,
My mother's Bible !

My staff, my rod, my jewel so rare,
No other gem could e'er compare,
My mother's Bible !

My comfort in the hour of need,
My hiding place, my friend indeed !
My mother's Bible !

In sickness, loss, bereavement, grief,
It always quickly brings relief,
My mother's Bible !

My guide to lead through life's short day,
A light to brighten up the way,
My mother's Bible !

In life, in death, I'll need this friend,
I'll trust its pages to the end,
My mother's Bible !

ESTHER KERR RUSTHOI.



Margaret M. Ladlow's page

Good night or Good-bye

DR. LANGDALE, of New York, tells of a devoted business man who was struck by a car and hurried to a hospital. Doctors informed him that he had about two hours to live.

His faith was implicit in the goodness of God in this life and in a future life in heaven. To him death was only a gateway leading to the presence of God and to his Lord and Saviour Jesus Christ.

His family was hurriedly called to his bedside and, as he embraced each one, he had a parting word.

" Beloved," he said to his wife, " you have been the dearest woman in the world to me. Through sunshine and shadow we have walked together. You have been my inspiration in all that I have undertaken. Many times I have seen the Spirit of God shining in your face. Good night, my dear, I'll see you in the morning. Good night."

" Mary, you are our firstborn. What a joy you have been to your father. I see in you the sweet, beautiful young woman who left her home to be the builder and keeper of mine. And what a fine Christian you are. Good night, Mary dear, good night."

He then turned to the eldest son. " Will, your coming into our home has been an unmixed blessing. You were a manly boy ; you have become an exemplary man. You love and seek to serve the God of your father. Continue to grow in every Christian grace and virtue. Good night, Will, good night."

Charlie was next. Charlie had fallen under evil influences and had grievously disappointed his father and mother. *But the dying man skipped him* and spoke to the youngest child.

" Gracie, your coming was like the breaking of a new day in our home. You have filled our hearts with music. When not long ago you surrendered your soul to Christ, our joy was full to overflowing. Good night, little girl, good night."

He then called Charlie to his side. " Charlie, you were a promising boy . . . but I believe that you know that you have disappointed your father and mother. You have followed the broad, downward road. You have not hearkened to the call of the Saviour. But I love you, Charlie. God only knows how much I love you. Good-bye, Charlie, *good-bye*."

Charlie seized his father's hand and between sobs he cried out : " Father, why have you said good night to the others and good-bye to me ? "

" Son, I will meet the others of the family in the morning because of the promises in the Word of God that assure us of a reunion. But by those same statements of God's Word I have no hope of seeing you over there. It is good-bye, Charlie.

Charlie fell on his knees by the bedside. He cried out in agony of his soul, praying that God would forgive his sins and make him a new man in Christ.

" Do you mean it, Charlie ? Are you sincere, Charlie ? "

" God knows that I am," said the broken-hearted young man between sobs.

" Then God will hear you and save you and it will not be good-bye. So good night, my son, good night." In a moment's time the father had gone. Today Charlie is a preacher of the Gospel.

Herald of Faith.

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London Crusader Choir with Douglas B. Gray:
August 22, Hastings; September 5, Ilford; 12, Worthing; 25, Guildford Cathedral (M.V.); 26, Maidstone.
On **Radio 2** at 11.30 London Crusader Choir will be providing the music for "The People's Service" from the concert hall, Broadcasting House, on Sunday, August 22nd.

J. H. MacInnes:
August 21, United Presbytery Rally, York; 22, York (a.m.), City Temple, Hull (p.m.); 24, Beersbridge Road; 25, Cullybackey; 26, Ballymena; 27, Maghera; 28, Randalstown; 29, Larne (a.m.), Ballymoney and Coleraine (p.m.); 30, Ballysillan; 31, Ulster Temple.

BIRTH

TIPPEN. On July 10th, to Glyn and Sheena (née Pettigrew), of the Greenock Elim Church, God's gift of a daughter, Sarah Ruth. Members of the Eastleigh Church.

DEDICATION

GOODE. On July 18th, Rachel Patricia Goode was dedicated to the Lord at Elim Pentecostal Church, Selly Oak, by the minister, Alan Caple.

MARRIAGE

PETTIGREW—TIPPEN. On July 10th, at Southampton Elim Pentecostal Church, John Smith Pettigrew, of the Greenock Elim Church, to Gillian Wendy Tippen. Officiating minister: J. Craig Kennedy.

WITH CHRIST

PACKER. On July 28th, at Vineland, New Jersey, U.S.A., Audrey Packer, aged 62 years, wife of Pastor Fred C. Packer.

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COMING EVENTS

ABERYSTWYTH. August 15. Elim Pentecostal Church, New Street. Summer Holiday Crusade conducted by International Youth Team. Speakers include Kalevi Lehtinen (Finland), Lee Carlsson (U.S.A.), Gorden Klenk (U.S.A.) and Dan Reeves (France). At 11 and 6.

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sundays at 11 and 6.30. Tuesday at 7.30. Visitors warmly welcome.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

HULL. August 29. Elim Pentecostal Church, City Temple, Hessle Road. Visit of Pastor George Canty. At 10.45 and 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. August 22. Pastor's Second Anniversary at 11 and 6.30. Preacher: A. B. Tee (National Youth Director).

SOUTHEND-ON-SEA. August 14. Elim Pentecostal Church, Windermere Road. Induction service for Pastor and Mrs. A. Nicolson. At 7.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. August 15-22. Summer Holiday Children's Bible Club conducted by Uncle Bob (Evangelist Howell). Daily 10-12, 2-4.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Sundays at 11 and 6.30. Monday: junior church at 6. Wednesday: prayer and study at 7.45. Visitors welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 25-30. Elim Pentecostal Church, the City Temple, Jamaica Street. Preachers: D. W. Anthony, J. Gibson (Kilsyth), W. T. H. Richards (Slough). Musical items by Raymond Rees and Caerphilly Choir. Weeknights at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30.

HEREFORD. August 28-31. Elim Pentecostal Church, Clive Street. Preachers: J. McNicol and K. J. Hathaway. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday 11, 2.30 and 6. Tuesday at 7.30.

PONTYPRIDD. August 28-31. Elim Pentecostal Church, Thurston Road. Preachers: F. R. Barnes and F. Lavender (Gloucester). Convener: R. Hughes. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening in the Municipal Hall, Gelliwastad Road. Refreshments provided.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Guest speaker: Alex Johnston (London). Visit on Monday of Gosport Male Voice Choir. Saturday at 7.30. Sunday at 11 and and 6.30. Monday at 3 and 7.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Westgate. Preachers: T. W. Walker and G. N. Backhouse. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (ample refreshments between services). Tuesday at 7.15.

SOUTHPORT. August 26-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers: H. Burton-Haynes and Stanley Beresford. Singers: Temple Ladies' Trio and W. Hunter (tenor). Convener: L. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15.

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"Their sound went into all the earth, and their words unto the ends of the world" (Romans 10 : 18).

D.2420

Just to remind you . . .

Bank Holiday Monday, August 30th

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He failed his finals

by Alexander Tee, NATIONAL YOUTH DIRECTOR

JOHN was an intelligent, clean-cut Christian student who was set for a career in law. He knew it would be difficult to get very far in life without qualifications. To get his degree meant much sweat and study. On the results of his finals would hang so much, yet he loved sport. What is life without relaxation and fun ? Then, too, his girl-friend deserved some of his time and she was a lovely Christian girl.

There were not enough hours in the day for him, neither were there enough hours in the night in which he could catch up on the sleep he needed. Deep down he knew he was not giving enough time to his books and on several occasions he made resolutions which, alas, were made only to be broken. Margaret was so attractive and they were deeply in love.

About two weeks before the finals were due they agreed not to meet until the examinations were over. Margaret promised to pray every night for John. Unfortunately he was now well behind with his homework and she felt rather guilty, having taken up so many of his valuable study hours.

The big day came and John had a hard time. It was clear to the examiner that, while the lad had a good brain, he had failed to study the subject matter in detail. Imagine how John and Margaret felt when the results arrived and they read the devastating news. How would John's parents feel ?

John's ability was not at fault, nor were Margaret's prayers. **Their priorities were wrong.**

It is right to pray for God's help during our examinations, but prayer is not a substitute for hard work. God cannot be expected to play His part if we do not play ours. God can give His children a sense of calm and composure during an interview or an examination, but we must put in the appropriate amount of study. Every Christian student must remember this. God cannot bless laziness or one who shirks doing what is required.

Most examinations and interviews have questions and answers. When we face our finals as Christians, slick answers, cleverly worded replies and excuses will be of no avail. All the acts and facts will be accurately evaluated. Every loving deed done privately and every subtle double motive will be clearly seen by the heavenly Examiner. To those who pass the great Examiner will say " Well done, thou good and faithful servant ! "

Now is the time to prepare for these finals. Romance, sport, hobbies and holidays all have their place, but we must ever keep our priorities right. Rewards are given to servants for their service. Be your own paymaster for a moment and ask yourself what payment you would give to an employee for the service you have rendered to Christ this month. Would it be enough to meet your bills and pay your way ? Can I expect approval or disapproval from my Lord if I continue serving Him the way I am doing at the moment ?

Now is the time to be a soul-winner, a Sunday school teacher or youth worker. The fields are white unto harvest *and the shirkers are legion.* What kind of reward are you honestly expecting ? What amends do you propose making ?

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Speaker : DR. HOLLIS GREEN (U.S.A.)

Plan your transport NOW !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, August 16th — Romans 15 : 7-13

" The God of hope " (v. 13).

We think of the God of love, truth, mercy and of patience and consolation (v. 5). Our phrase is literally " the God of our hope " because He does not need to hope since He sees the beginning and the end. He brought hope to us because He has begotten us unto a living hope. The Romans had a god of hope, but the temple was struck by lightning and burned to the ground. Our hope is steadfast and sure. The passage shows us that we have as much right to hope in God as the Jews, therefore come the exhortations : " Rejoice " (v. 10) and " Praise the Lord " (v. 11).

Tuesday, August 17th — Romans 15 : 14-21

" Ministering the gospel of God " (v. 16).

Verse 19 tells us that it is the gospel of Christ, so Christ is God. What a minister Paul was ! Jerusalem and Illyricum are about 1,000 miles apart and Paul had fully preached the good news " round about "—everywhere. We minister the same message. Remember that millions in our land have never heard the gospel. There are many more millions in our world where Christ is not named, where there are no Bibles. Let us cultivate a missionary spirit with earnest prayer for all lands.

Wednesday, August 18th — Romans 15 : 22-33

" Strive together in your prayer for me " (v. 30).

Paul is saying " I go down on my knees to you that you will be on your knees in prayer for me." He is pleading for pleading prayer. Every minister longs for the same dedication from his church. " Strive " is literally " agonise." We are taken back to Gethsemane and the agony of Christ for us. The effectual, fervent prayer avails —is of great force.

Thursday, August 19th — Romans 16 : 1-16

" I commend " (v. 1).

This lovely, brotherly passage is full of " commend," " greet," " salute " and brings to mind the words that were used of the Church in the early years : " Behold, how these Christians love one another ! " What a tribute this is to the many-sided character of Paul, the beloved apostle to the Gentiles. He, who could endure hardness, declared that no loss could move him. He, who caused Felix to tremble, showed a great, loving heart. What a tribute, too, to the church at Rome ! Apostles and members, men and women, rich and poor, known and unknown, all were evidently in a wonderful spirit of love and unity.

Friday, August 20th — Romans 16 : 17-27

" They serve not our Lord Jesus Christ " (v. 18).

From the word of commendation we come to the word of caution. Be wary of those who cause division, occasion offence and pervert doctrine. The yardstick must ever be : What place do they give to our Lord Jesus Christ, as God, as Saviour, as Lord ? To serve Him is to seek His glory, to promote His kingdom and always to foster worship. We conclude our notes on this wonderful Epistle by praying that we shall all be wise unto that which is good and simple regarding evil (v. 19).

Saturday, August 21st — Jonah 1 : 1-17

" Arise, go to Nineveh " (v. 2).

Jonah, meaning " Dove," had prophesied good to Israel (2 Kings 14 : 25) which he would be delighted to do. He is here commanded to prophesy punishment on one of the great heathen cities of the time, a message that would give them time to repent, and this was abhorrent to Jonah. In the midst of the miracles that are contained in the four chapters, very little is said about the Ninevites and their repentance, but a great deal about God's dealings with his servant. The celebrated Bishop of Carthage was converted by hearing the book of Jonah read and expounded.

Sunday, August 22nd — Jonah 2 : 1-10

" Then Jonah prayed " (v. 1).

Jonah found, like many others, that it was impossible to get away from God. He " paid the fare " and never got it back, finding that disobedience is an expensive business and always leads to troubled waters. His prayer is mainly taken from the Psalms and it is a good thing in trouble to use the same words, especially those that have comforted millions. " Call upon Me in the day of trouble : I will answer thee " (Psalm 50 : 15).

So near and yet so far

by Elva M. Johnson

AUGUST GIESELL disappeared from his home in San Francisco when his son Robert was only three years old. As Robert grew up he searched for his father. Finally his work took him to Santa Cruz, California. He had lived there for four years when one day he noticed a brief item in the Santa Cruz *Sentinel*. It was the obituary of an August Giesell.

Investigating, Robert discovered that this was his father. Ironically, he also found that the elder Giesell had lived in Santa Cruz for the last ten years—*less than a mile from his son's home!* So near—and yet so far. Too late the son discovered that he had actually been living only seconds away from joyous reunion and fellowship with his father, for whom he had searched so long.

It may well be that someone reading these lines is in danger of experiencing the eternal irony of realising too late that fellowship with God was only a prayer away.

A king sat listening to a preacher who told him clearly and simply the way of salvation. Thinking over his past life, the monarch realised his great need of a Saviour, but he let the moment of decision pass. Turning to the preacher, he admitted "Almost you persuade me to be a Christian." And with that King Agrippa left the presence of Paul the apostle. He was so near to salvation that day, and yet so far away because he would not accept it.

A few years ago a young woman sat in a gospel service and heard the story of Jesus and His power to save. As God came near tears coursed down her cheeks, but she bit her lip and hardened her heart as the invitation to accept Christ was given. When the minister went to her and asked her to surrender her life to Christ she almost yielded. Then suddenly she seemed to make her decision against Christ. So near He had been that she had felt His presence and had known His personal invitation to live for Him, but her decision against Him brought a sneer to her face. Before the tears of conviction had dried on her cheeks she laughed in rebellion. She was so near to peace, and yet closed her heart to God by this act of her own will.

Ours is a nation of churches and Christian witnesses are to be found everywhere. Gospel literature, Bibles and tracts point the lost to Christ. The prayers of interested friends and loved ones are ascending daily for many who still walk in darkness without God.

Why then do the lost remain lost? If you are not saved what is the reason? The Bible says, "All we like sheep have gone astray; we have turned every one to his own way." *You are lost because you are going the wrong way.* You are going your own way instead of God's way. But there is a significant difference between your story and that of Robert Giesell. The elder Giesell had disappeared and apparently was not looking for his son. *The person who is searching for God can be comforted by the fact that God is also seeking for him, and that He will not give up the search.*

The psalmist David realised this when he said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . If I say, Surely the darkness shall cover me, even the night shall be light about me."

Jesus 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).

Only *you* can keep Him out of your life. He issues a universal invitation to all men everywhere to come to Him. Then He seeks for us and calls us to Himself through conviction of sin and the demonstration of His love for us at Calvary.

No reason you can give for rejecting Him now will seem plausible when you stand before God to give an answer for the life you have lived.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16 : 31).

The Pentecostal Evangel.

THE ELIM EVANGEL

Vol. LII. No. 34 August 21st, 1971 5p

E.M.S. feature photograph



L. Wigglesworth, R. Gull and Pastor and Mrs. R. Griffiths at the Hereford missionary pageant.

Proclaiming the Truths of Pentecost

The challenge of the call

by Maldwyn Jones

PASTOR OF ELIM PENTECOSTAL CHURCH, EASTLEIGH

THE atmosphere in the crowded church is charged with emotion as every voice rings out the words

" Take my life and let it be
Consecrated, Lord, to Thee."

The preacher calls for surrender and earnest young men and women make their way to the front in solemn dedication of their lives and talents to Christ. For some of them that service brings about a complete change in their lives. Gone are their plans and ambitions. They set out upon a life of self-sacrifice and obedience in the service of the Master. Too many, however, like Orpah of old, break their vows; the challenge of the call is stifled and eventually silenced by the cravings of self. They do not count the cost of the call.

The prophet Elijah was challenged by the divine call. We are told nothing of his background, except that he was a " Tishbite, who was of the inhabitants of Gilead " (1 Kings 17 : 1). A. W. Pink says that " Elijah appeared on the stage of public action during one of the darkest hours of Israel's sad history." The nation had forgotten God and had heeded the voice of a heathen queen who had pressurised them into forsaking God to follow Baal. The first task of the prophet was to inform King Ahab that, because of the nation's apostasy, there would be no rain on the land for a number of years (1 Kings 17 : 1). God then lead the prophet away from the scene of public action for a space of three and a half years—a further indication of the divine displeasure upon the nation.

" And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth " (1 Kings 18 : 1). An enormous task confronted Elijah. " There was a sore famine in Samaria " (v. 2). Ahab commanded his servant Obadiah to do his utmost to find grass so that at least some of the beasts might be saved (18 : 5). We would do well to consider the severity of divine judgment once it is poured out (Galatians 6 : 7, 8). Ahab was far from being repentant; all he wanted was to find the man whom he thought to be responsible for the disaster that had overtaken the land (1 Kings 18 : 10). The tremendous challenge faced Elijah to walk fearlessly into the presence of the monarch who sought his life.

The Spirit of God challenges us to do what in the natural is very difficult. It takes great courage to be obedient continually to the dictates of the Holy Spirit. The challenge of the Christian call is to be obedient irrespective of the difficulties of the tasks that lie ahead. As Christians we are all called to take our stand for Christ. This takes great courage, but we can take encouragement from the words of our Lord, " Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven " (Matthew 10 : 32).

What were the thoughts in Elijah's mind as he went to meet the apostate king? He was not advancing with bitter hatred and murder in his heart, nor was he going with fear and doubt in his mind. He was conscious that he was God's emissary and that as such he could rely on the hand of the Almighty Being upon him. *He was going in the strength and power of the Lord.*

When we are called to face the advancing hosts of sin let us do so after the fashion of Elijah. Regardless of the difficulty of the task ahead, we are commanded to be obedient. The call of Christ demands a courageous heart, a tenacious spirit and a willing life. As we respond to the claims of the Master and accept His call, remember some of the last words that He spoke to the disciples prior to the ascension : " Lo, I am with you alway, even unto the end of the world " (Matthew 28 : 20).

ELIM NEWS

DUDLEY

Our church has recently lost one of its faithful servants. Our dear brother Tom Round entered the presence of the Lord after a brief illness. He was a member of the Dudley church for twenty years and held office as secretary for the last eighteen years.

As a church we place on record a heartfelt tribute to the steadfastness of our friend and brother and we are assured that another record is made in heaven, not only in the Book of Life, but in the Book of Remembrance. We believe that our brother will hear those glad words of our Lord, "Well done, good and faithful servant"!

We miss him very much. He was always ready to do his part in the activity and witness of our beloved church.

We request the prayers of all our Elim family for God's good grace and peace to be the continued portion of Mr. Round's beloved wife and of Edna, their sick daughter.

J. HUGHES.

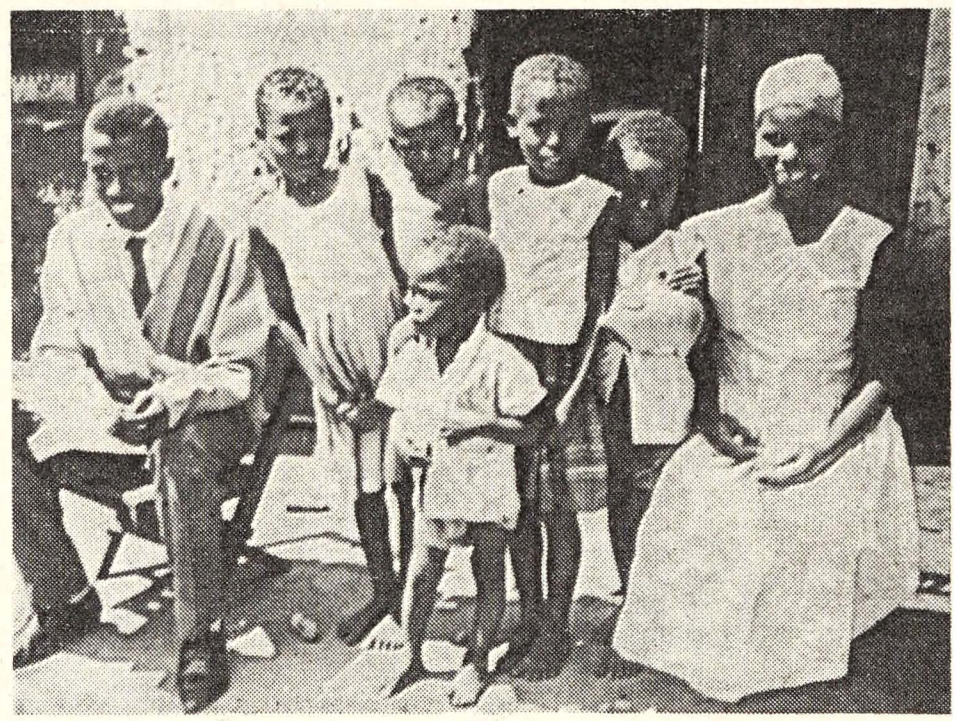
NEW PRESBYTERY GETS OFF TO A GOOD START

A RECENT Saturday saw the first rally of the new West London Presbytery. It was held at Watford in the local Methodist church, loaned for the occasion in anticipation of a larger-than-usual gathering. We were not disappointed. Some 300 met together, double the number which used to meet for the former and larger North London Presbytery. One is reminded of the horticultural principle of "divide to multiply" and it is worth thinking of its spiritual application. Certainly the signs are that the decision to dissolve the larger, widely scattered North London Presbytery in favour of two new and more closely-knit presbyteries, East and West, was a wise one.

The spiritual tone of the rally was high and one could sense a real spirit of fellowship and expectancy. Hearty, tuneful congregational singing, spirited renditions by the Northampton choir, a stirring testimony from Mrs. Jenny Pearson, of Northampton, vigorous, Bible-packed preaching from octogenarian Joseph Smith and the presence of the Lord made this an evening to be long remembered.

LEN RAMMELL,
Presbytery Secretary.

TANZANIA PASTOR



William keeps a shop and works for the Lord free of charge, as does Filipo in a different area. The picture shows William with his wife and family in front of their little shop.



Pastor J. Fry with the Huddersfield Crusaders.



From the President's pen

I came—I saw—I was conquered!



ON Monday, July 19th, I left my home and family in Portsmouth to go to Luton airport to fly to Guyana. On board the aircraft I talked to a number of Guyanese who work in London and who were going home for a holiday. Among them was a young, sophisticated lady of twenty-one. She told me of her Christian parents in Georgetown. Her father is a doctor and he and her mother are very particular about the way they live. Obviously she was a little apprehensive about meeting them. Yes, she had gone to Britain three years ago with Christian beliefs and living the Christian life, but in Britain she had lost out and was a prodigal in a far country. I felt so ashamed of my country that I wanted to apologise for what Britain had done to this lovely Guyanese. Of course I left her in no doubt as to her need to get right with God and at the same time I determined to renew my efforts to do all I can to win Britain back to God. *I hope this story will have the same effect upon you.*

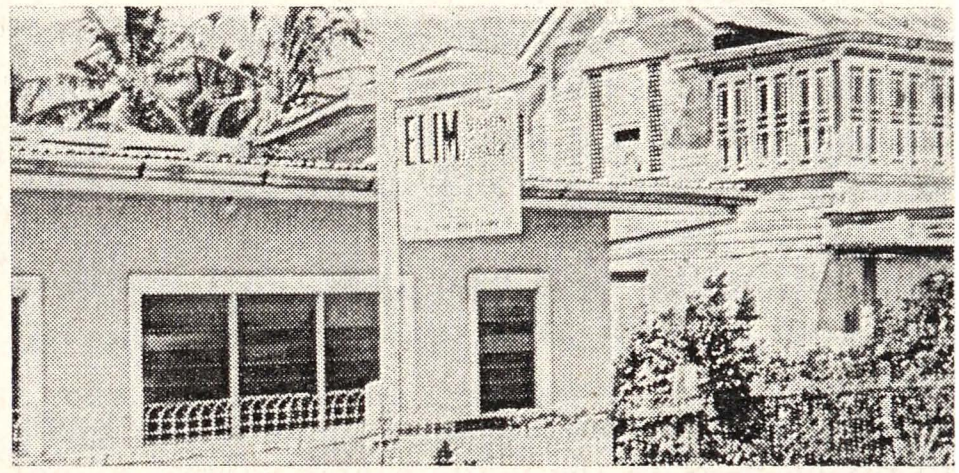
I arrived at Timheri airport, Georgetown, at 10 o'clock on Tuesday and was met by Ian and Valerie MacInnes, who soon took me to their



Ian and Valerie MacInnes.

home, gave me a meal, and invited me to my first meeting—a funeral of a high-ranking police officer, who was buried with full civic honours, including the police band and choir and many dignitaries. Ian conducted the service and brother Ramao preached the Gospel at the graveside. It was a most impressive funeral service. At night a large crowd welcomed me at the Albert Street church in Georgetown, where we had a service of much blessing.

Guyana is a land of houses on stilts—everybody seems to live upstairs. It is also the land of



Elim Pentecostal Church, Dennis Street, Georgetown.

coconuts—they grow in everybody's garden as well as in huge plantations. It is also the land of steel bands and every year a festival is held, when the best band receives a very special prize. The compensations of a tropical climate are the tropical fruits, all of which are absolutely delicious.

There is another feature of this country which I could not fail to see and that is the very large families which fill the country with children. The Elim work here has taken full advantage of this by operating Sunday schools all over the place.

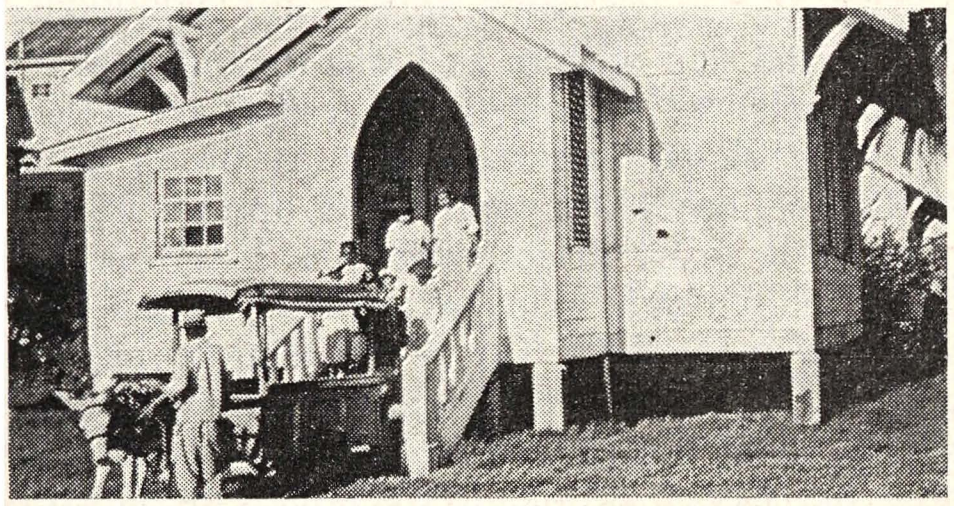


Sunday school at Albert Street, Georgetown.

In fact there are twenty-two and I spoke at most of them. The children here are beautiful, with lovely black hair, beautiful bright teeth and large shining eyes. These schools are held in all sorts of places, but particularly among the Hindu and Mohammedan communities. This is true pioneering and it is amazing how this work has grown despite the strain on personnel and resources.

Here is great cause for rejoicing and yet a great need for much prayer and sacrificial giving to the missionary cause. Elim friends, if you saw what I have seen you could not fail to get a missionary box and start filling it right away.

A special visit to Mahaica leper hospital stands out in my memory. They gave me a royal welcome and it was such a joy to speak to them. Of course, you cannot get away from the dreadful effects of the disease upon the mortal body, but way above this is the marvellous spirit of the be-

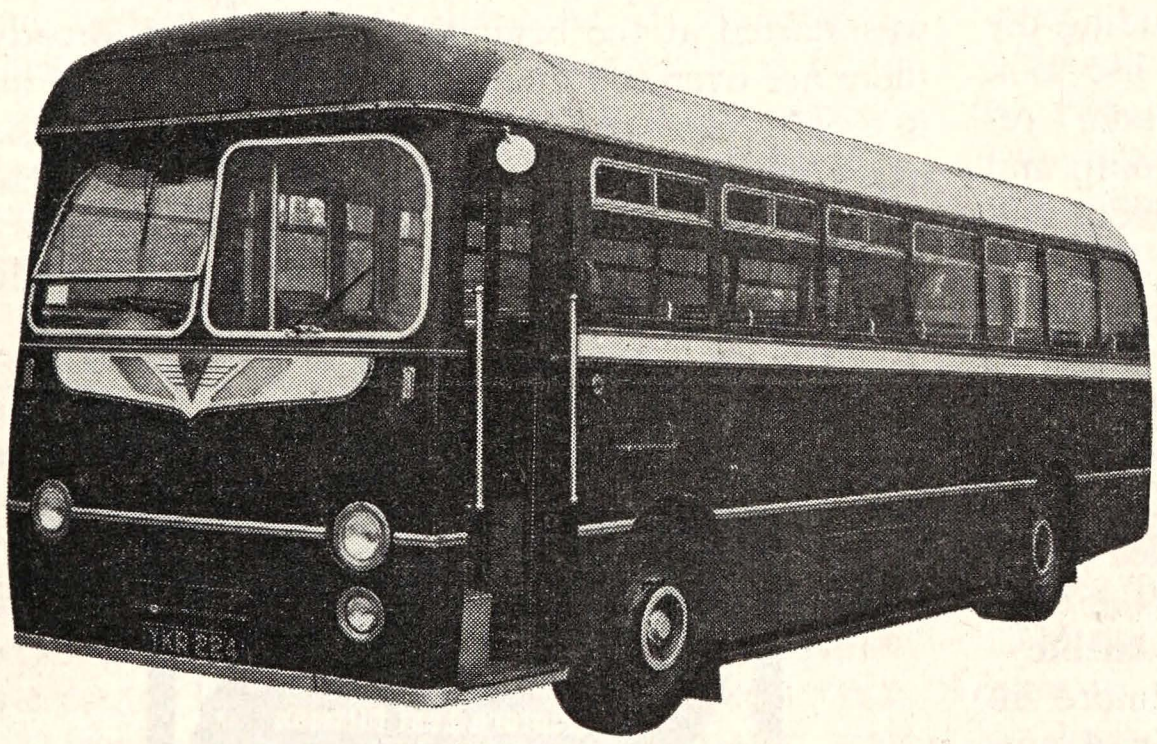


Mahaica leper hospital church. Worshippers about to get into donkey cart to return to wards.

lievers there. They have something of the Lord which beggars description.

Now let me pay tribute to the missionaries here, Pastor and Mrs. John MacInnes and Pastor and Mrs. Ian MacInnes. Everywhere I went I was gripped by the love everybody has for them. They are called (that is " the old 'uns ") brother and sister Mac and I assure you that they are as highly respected by the people in general as by those in the churches. Is it any wonder ? Here is a story told me by an elderly brother. A few years ago, when the work first started at the leper hospital, John MacInnes used to cycle there and back, a distance of twenty miles each way, to conduct the services for them. The effort put in here has been herculean and has been matched by a devotion to the cause and a spirit of sacrifice which are beyond any words I could use to describe. I would like, as your President, on behalf of you all in the Elim family, to salute John and Gladys MacInnes. They are now joined by Ian and Valerie MacInnes, who are at full stretch for the cause and who are doing a great job, especially while John and Gladys are on furlough. This young couple prove beyond any doubt that Elim is still producing those who can follow in the footsteps of their elders, who can meet the same challenging demands and who do a great work for the Lord. Praise God for Elim young people ! A. A. BIDDLE.

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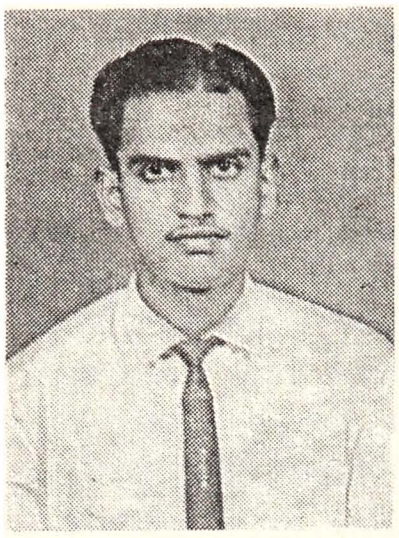
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Elim Missionary Society feature

TESTIMONY TIME

by Joseph Balachandran

PASTOR OF MARANATHA FULL GOSPEL CHURCH, USSALAMPATTI, INDIA

THOUGH I was born and brought up in a Christian home I was living without Christ until I was twenty. I had attended the Church of South India regularly and was taking an interest in Christian activities, but my Christianity was without Christ. I had a form of religion but no power. I was godly to look at from the outside, but within I was sin-sick and defeated. I wanted to become a real Christian, but I had tried and tried. At last I came to the conclusion that no young man can lead a holy life in this world.

I was happy in the company of my friends playing cards, etc., but I had no peace in my heart. When I was alone, questions came forcibly before me, such as " What is the purpose of my life ? " As the truth eventually dawned on me I sought for real peace and satisfaction. Then it happened ! On the night of February 14th, 1967, at 8.30, under the conviction of the Holy Spirit, I sincerely accepted my sins and confessed all, including my secret sins. The greatest miracle in my life took place—Jesus Christ came into my heart and I received a great joy so that I wanted to jump and run. From that day Jesus became my Saviour and Lord.

In the same year, in obedience to His Word, I followed the Lord through the waters of baptism. I only wanted now to serve my Lord, but I had no power either to speak or pray in public. Then on December 8th, 1967, I was baptised in the Holy Ghost and began to speak in tongues as the Spirit gave me utterance. The baptism in the Holy Spirit gave a new dimension to my spiritual life—prayer became so sweet, Bible reading more interesting and I received power to witness. I now became built up, edified in the inner man, as I learned to speak, praise and adore Him in the Spirit.

All the above experiences happened when I was working in the Standard Motor Company as a supervisor. Soon God started dealing with me to step out into the full-time ministry. I was afraid to take the step of faith as I was the only son of my parents. Now while I was hesitating the factory was closed for many months owing to a strike, so I availed myself of the opportunity to minister in many places where the Lord opened doors. As a result, many were saved, healed and baptised in the Holy Ghost—to Him be all the glory ! The call now came more forcefully to me, so I stepped out into full-time ministry and am now the pastor of the Maranatha Full Gospel Church in Ussalampatti, which the Lord enabled me to start. Please do pray for the work and for me.

☆ ☆ ☆

Pastor J. H. Prentice writes :

This brother was previously a member of the Maranatha assembly in Royapuram, where Henry Joseph is the pastor. The Ussalampatti church was started at the beginning of 1970 and already there are over 100 members. Pastor Balachandran is greatly used of God in leading people into the experience of the baptism in the Holy Spirit. He has also started a branch church about twenty miles from the place where he is working. He recently married.

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ANOTHER SLANT

by Ken Smith

HOLIDAYS brought a welcome relief from interviewing and assembly life. The first week was spent at Holyhead, one of the churches in our presbytery. Incidentally, on the Sunday our family was joined at the Elim Pentecostal Church by the Bolton Assemblies of God minister and his family, so Bolton's Pentecostal work was doubly represented.

One has great admiration for the work of our Holyhead friends in acquiring the present church property, so intimately connected with the Welsh revival, and for the hours of labour in redecorating the interior. Only a colour photograph would do justice to the ceiling. We know personally the feeling of exhaustion that follows a time of tension and hard manual labour in connection with the work of the Lord.

Seaside churches present special problems in that one has good numbers during the season, then there follow months when one is so far from spiritual fellowship with other brethren in the work. It was good to meet at Holyhead one brother and his wife who have a vision for outreach at exhibitions, fairs and other public activities, especially in the summer months. I recall a report of his work at the Anglesey Show some time ago in THE ELIM EVANGEL. It is certainly worth our prayerful interest. A week later I saw a most presentable stall set up in Long Eaton's main street by the Christadelphians and remembered the Holyhead young man's vision. I much appreciated the singing of "Calon Lan" for our benefit. It took me back to Beulah Elim Pentecostal Church in Pontardulais, where we spent a number of years. There is nothing quite like Welsh congregational singing, even to a Yorkshireman! Though we ministered in the morning I found that my testimony at night concerning my market research work and the opportunities for personal witness it brought created more apparent interest, at least from comments after the service.

During our very brief stay at Long Eaton some years ago we met a Methodist family, baptised them in water and introduced them to Pentecost. The husband is now the minister of an Assembly near Nottingham. Although an independent mission, it is now very Pentecostal in experience, the gifts of the Spirit being in operation. Last year a number of members received the Spirit's fullness. What a joy it was to spend a few days with them and to be so much encouraged by the way the Lord had used us in their lives and by the way He is using them now. The Lord is certainly superseding denominational boundaries, for the Pentecostal experience was not meant to be confined in denominational straitjackets. Make sure that your holidays are holy days, in that the Lord has a place in them, in worship and witness.

Praise and Prayer

By F. H. Coleman

THE apostle Paul wrote to Timothy, his son in the faith, that he would that men prayed, lifting up holy hands to God. This does not set a pattern for prayer attitudes, i.e. that we must always pray with uplifted hands. We can pray in any attitude we wish, as long as we are reverent.

One man who was greatly used of God spent every morning pacing up and down in his study praying. It helped him to concentrate on God. For me it would do the opposite!

To lift up our hands is to concentrate our whole attention upon God. I think this is the import of the apostle's words. We are to do this without any stain of sin on our hands or bitterness in our hearts.

Moses promised to pray for Joshua and the Israelites who fought off the attack of the Amalekites. After a time Moses found his hands getting heavy. When he dropped them to his side the enemy prevailed. So Aaron and Hur held up his hands until victory was won.

We need to lift our hands for so many who are in the forefront of the battle. One's mind goes to those valiant souls who are fighting the forces of sin, darkness and ignorance in far-off lands. It is wonderfully encouraging to them to know that you are lifting them up before God in prayer.

Do not let your hands grow heavy so that you cease to pray for those who are looking to you for intercession. Prayer takes more out of us physically than we recognise. Pastor John Dyke, of blessed memory, once told us in a conference session that he felt more exhausted after a day of prayer than when in secular employment he toiled as a miner at the coal face. *Prayer is of first-class importance. Do not grow weary in the good work. Many are looking to you and to me.*

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EDITORIAL

WE heard an American lady interviewed on the radio by a British lady interviewer, who fell into the trap so obviously there in the kind of discussion which was taking place. The American was asked her opinion of the comparative approaches of American and British advertisers. With warmth and yet candour, the lady from the States replied that she spoke with all the knowledge of a "**three-day expert,**" this indicating the length of time she had been in Britain!

Nowhere is the "three-day expert" more busy than in the field of relationships with youth. One would imagine that problems with adolescents were a twentieth-century phenomenon to hear some of them. You have only to recall the family troubles of Jacob, Samuel and David, not to mention Adam and Eve, to realise that the conjunction of older and younger in the proximity of family and social life has always given rise to clashes and peculiar difficulties.

Where we think lies the greatest innovation in modern days is in the deliberate attempts of the vested interests of this world to capture the minds of the young. Commercial concerns employ expensive public relations experts whose job it is to manipulate the very thinking of young folk to influence them to want and to spend. As is well known, it is always young, strong, fit, athletic men and attractive, lissom, sophisticated girls who are depicted drinking the beer or lighting up the cigarettes. When you think of the pathetic figures cut by some of those very young folk when they have indulged in too much drink or smoking, you soon see how diabolical it all is.

Even worse, however, is the avowed attempt of politically motivated forces to infect the thinking of the young to make them turn against all authority, parental, scholastic, social and otherwise. Because campus riots seem to have died down, do not fall into the error of thinking that the battle against subversive forces has been won. Quite the reverse is the case. As recent court cases and much publicised publications unmistakably reveal, the war is on for the minds of children, even those nine years old and upwards. Many are being incited to anarchy and to fleshly indulgence of degrading kinds.

The so-called experts pontificate, but these blasé modern muckrakers are but manifesting convoluted tentacles of the old serpent—sin. Its guises may appear to be new, but we realise that Satan is as he always was, a liar and a deceiver. Christ is the only answer!

Nehemiah—anointed Revivalist —astounding Reformer



by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY

(3) An active reconstruction

SPLIT chapter 3 into two definite phases: the master plan for rebuilding the city; the accomplishment on a practical scale of the details of this major planning.

The master plan

(1) *An overall responsibility.* This had long been given to Nehemiah. It was conferred on him by God after his intercessory prayer in the palace at Shushan. He did not actually participate in the building of any particular part of the wall. (In case you refer me to verse 16, may I say that this is not our Nehemiah. His father's name was Hachaliah and not Azbuk; the name's the same, but the person is different.)

Am I trying to say that Nehemiah did not work? On the contrary, he laboured extensively. As the one in complete charge he worked the most, spent the longest hours on the job. *Had it not been so they would not have carried on for long.* Nehemiah did not limit himself to a particular part of the wall *in order that he might be made available for any part of it.* Where there was a need there was Nehemiah, to paraphrase a slogan from the Salvation Army! His task was to ensure that the whole project moved along as quickly and as smoothly as possible.

(2) *An orderly repetition.* This involved a certain amount of delegated responsibility. No one was allowed to rebuild in the place of their own choosing. They would all have congregated on the sunny side!

It is conceivable that a working committee representing all the different communities would have met to discuss and decide on who was to build where. Not one of the brotherhood was exempted. We read that priests, Levites, nobles and even goldsmiths worked on the wall.

Everything was mapped out so that there would be no confusion or useless repetition leading to a breakdown in the operations. Everyone had a quota to perform in a given area. This was organisation to perfection. Nothing was left to chance. The task was too important and vital. Their survival depended on their success.

(3) *An overwhelming readiness.* No matter how wonderful the plans, or how decided the leaders, if the people had not been willing there would have been little or no result. If some had begun to murmur against others because they felt that the allocation of tasks had not been fair everything would have been for naught.

But they were more concerned about the work of the Lord than with their own personal comforts. Almost to 100 per cent did the people work and the women were seen to be doing their part.

This response brought the achievement of the deliberations of the committee and the accomplishment of Nehemiah's vision. Without their cooperation only failure and discouragement would have ensued.

The method of operation

(1) *Clearing.* Their first job was to get rid of the old stones and clean away the rubble of the past. Keeping that which was usable, they dumped that which was not.

(2) *Cleaning.* The surfaces brought to light would have to be properly cleaned and prepared before the job could continue. Dust, weeds and filth had to be carefully rooted out and destroyed.

(3) *Constructing.* The foundation now prepared, the work could once again advance. New bricks were added and holes blocked up. The longer they worked, the higher they built, and the sooner would the reproach be lifted.

What joy there must have been in those wonderful uplifting days!

A letter for

by H
Pastor of Elim Pentecost

5. The impo

PETER laid emphasis upon our *eternal* future. Verse 3 reminds us that we have been "called unto glory"; verse 11 expresses concern that we live so as to have "a triumphant entrance into the everlasting kingdom"; and verse 16 (*Living Letters*) declares: "We have not been telling you fairy tales when we explained to you the power of our Lord Jesus Christ *and His coming again.*" One of the great themes of this Letter is **Christ's return.** Most of us are familiar with the bare outline of what this means: that He will come back to this earth; that He will return in majesty and glory, and that that return will be physical and visible; that upon His return He will establish His kingdom in peace and righteousness, and will usher in the tremendous era which will bring "new heavens and a new earth wherein dwelleth righteousness."

All this, says Peter, is neither fiction nor fairy tale; it is fact! He stresses this because the pagan world at that time had absolutely no hope beyond the grave. The belief was either that death was the end or that after death came the great unknown. Words like "heaven" and "glory" were utterly meaningless. No wonder Paul said, "Christ hath brought light and immortality to life through the gospel"! Because people cast doubt upon the Christian belief, Peter wrote to reassure believers in their faith. Hence the importance of the verses now before us.

The reliability of the prophetic word

The first thing we are told is that prophecy given by God can be relied upon. This brings us at once to one of the greatest proofs that the Bible is an inspired book—its prophecies and their fulfilment. Keep in mind Deuteronomy 18 : 20-22; Isaiah 34 : 16. Here is a translation of the latter by that great Bible teacher Dr. A. T. Pierson: "Search ye in all the writings of Jehovah and read. Not one of all these [His sayings] shall stand alone; not one [prediction] shall lack its counterpart [in fulfilment]. For the mouth of Jehovah hath given [the decree], and His Spirit it hath brought [prediction and fulfilment] together."

The wonder of fulfilled prophecy will be best appreciated in the light of some examples.

The Lord Jesus. There are over 300 predictions about Him in the Old Testament. "According to the law of compound probability," says Dr. Pierson, "the chance of their coming true is represented by a fraction whose numerator is one and the denominator eighty-four, followed by nearly 100 zeros." Yet we read repeatedly in the Gospels "that it might be fulfilled."

The fall of Jerusalem (Luke 19 : 41-44). Every item given here, as well as in other Scriptures (like Matthew 24, etc.), came to pass in exact detail some forty years later when Roman legions under Vespasian and Titus brought about the destruction of the city.

Nebuchadnezzar's dream (Daniel 2). In the remarkable dream granted to this king we have what is possibly the most amazing prediction of world history to be found in Scripture. Four successive world empires—Babylon, Medo-Persia, Greece and Rome—to be followed by the establishment of Christ's kingdom.

Tyre (Ezekiel 26 : 3-5). Tyre was an impregnable city standing on an island half a mile off the Palestine coast. But around 580 B.C. God said that it would be captured and reduced to nothing. In 332 B.C. the seemingly impossible happened. Alexander the Great besieged the city, built a long mole connecting it with the mainland so that it was no longer an island, and then destroyed it so completely that not a trace remained and to this day the site has been used by fishermen as a place for "spreading their nets."

These examples setting forth the reliability of the prophetic word could be multiplied many times.

Prophecy reveals that God is working to a plan

It has been said that "prophecy is history foretold, and history is prophecy fulfilled." God is working to a plan. What is the plan? The answer

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ch, Kingston-on-Thames

of prophecy

is in one line of a hymn : "O the love that drew *salvation's* plan."

Back in eternity God decided to create the cosmos—this earth and man. In His omniscience He foresaw the invasion of sin and man's fall, and He drew up the salvation plan involving the call of Abraham, and the founding of Israel through which the Saviour would come. Follow that nation through its oft-times tragic career and see how God's plan works itself out. Christ was born, lived, died and rose from the dead, then came Pentecost when the Church was born and, because God has so determined, it survives to this day. Look at all this in the context of history. Nations come and go, empires rise and fall, men of destiny appear, play their part, and then disappear—all within His plan. Take the "ifs" of history. If Hitler had invaded Britain after the fall of France, if Napoleon's attempt to rule Europe had succeeded, if the Armada had landed, if there had been no Whitfield, Wesley, Luther, Calvin, Knox or Wycliffe, if! History is not understandable if God is left out. When God is taken into account history becomes intelligible, for God is shaping the affairs of men and nations with His plan in view. For the plan of God means the complete undoing of all the havoc wrought by sin and the fall and this involves the second advent of Christ, and His subsequent reign.

Prophecy is to be heeded

"Take heed," says Peter, and Moffatt, Weymouth, and *Living Letters* all render this "pay attention." Dr. Robertson, in his Greek Lexicon. has a far more startling translation. The word "heed" was a familiar one to "the big fisherman," for it literally means "to keep on course." A seaman has or is given a compass bearing and then steers his ship across the seas accordingly. I recall my early teens when "Skylark 9" did the regular run between Bournemouth and Studland. Invariably she was managed by an ex-R.N. captain, who always steered by dead reckoning. The others made a rough line for the dip between the hills, but not "the captain," and my stepfather said that the Studlanders always knew when "the captain" was at the wheel—the course was dead straight!

Peter is telling us that we live in days of confusion, chaos, disorder, in a world where people are completely uncertain of the future. *The Christian alone knows that God is in control and working to a plan; the Christian alone knows what the plan is, for he has the Word which reveals the plan.* John Wesley said that he read his newspaper to see how God was governing the world. Today the Christian can place the newspaper alongside Scripture *and see the fulfilling of Scripture.* Take one example. Not long ago Lord George-Brown said that the Middle East is the world's number one danger spot. Do we look at that area in the light of Scripture? Do we consider the massing of the Arab forces with their hatred of the Jew, the amazing protection of Israel up to now, the entry of Russian naval forces into the Mediterranean, British withdrawal from Libya and Libya's line-up with Egypt, the vital role of oil in the present world, and Middle East importance in this respect?

1971 Conference memories



Photograph by H. W. Greenway.

1972 Conference—Blackpool, May 6—13

Consider

by Roger Shuttleworth

IT WAS 520 B.C. Jerusalem was desolate; the Temple was only partly rebuilt. A small band of Jews had returned from exile to build the ruined city, but it seemed a hopeless task. Yet God's voice was there, for He had raised up a prophet called Haggai who commanded the people: "*Consider your ways!*"

It is A.D. 1971. An old Christian lady is lying in bed with arthritis. She has been prayed for several times, but to no avail. A Christian friend comes and tries to comfort her with the words: "Never mind, we all have our crosses to bear!"

What are the crosses which we have to bear? The apostle Paul tells us of his handicap which, he says, he prayed in vain to God to take away. He called it not a cross but a thorn in the flesh, "lest I should be exalted above measure" (2 Corinthians 12 : 7). Paul did not talk about bearing a cross, for surely a cross is not for carrying about but for *dying* on. But did not Jesus Himself say that we must take up our cross daily and follow Him?

When Paul talks of a cross in relation to himself he says: "I am crucified with Christ" (Galatians 2 : 20). He says to the Christians at Rome "Our old man is crucified with Him" (Romans 6 : 6), adding "Know ye not, that so many of us as were baptised into Christ were baptised into His death?" (Romans 6 : 3). Christian, do you realise that when Christ died *you died*? What did God do for you when you asked Him to save you? You were born again of incorruptible seed (1 Peter 1 : 23), you became a new creature (2 Corinthians 5 : 17). *But before there can be a new birth there must be a death.* Before all things can become new old things must pass away. This is what Paul means when he says that we are crucified with Christ. The old life which we lived has been taken away and we are given a new, Divine life in its place.

The failure of the Church today reflects our individual failure to allow Christ to live out His life in us. We have considered not the new, Divine life within us, but the old self-life. This considering of the self, our old nature, is not only a hindrance to the work of God, a symptom of lukewarmness towards God, it is downright enmity against God (Romans 8 : 7).

When we consider ourselves we fall into the unquestionable sin of enmity against God. Consider Paul's attitude with that of the Corinthians. They were "full . . . rich . . . kings" (1 Corinthians 4 :8), "wise . . . strong . . . honourable" (verse 10). Paul's idea of an apostle, however, can be summed up in one word—nothing. The apostles were the offscouring of all things, fools, despised, persecuted. When Peter spoke to the cripple at the Beautiful Gate he said, "Silver and gold have I none, but such as I have give I thee." He only had Jesus—no silver, gold, wisdom, stature, good looks, human intelligence, education, social position, only Jesus. *It was enough!*

The self-life reveals itself in so many ways. When you are laughed at it shows itself as *self*-respect (why not be honest and call it pride?); when criticised, as *self*-justification; when persecuted, as *self*-defence or *self*-pity; when working for God, as *self*-righteousness or a pleasant feeling that you are indispensable; when you are alone, as a quiet *self*-esteem. When you think of going out and doing some door-to-door work, but instead you recall how much more comfortable it is in the house, where you can sit and watch television with your slippers on—you are pandering to self. When you are afraid of people laughing at you, and so you keep quiet, you let self control your actions. When you spend your money on luxuries ("treasure on earth"), instead of dedicating it to the Lord's work, you let self direct your course.

Many think that the Church would be more successful if it experienced persecution, *but it was only when the Church went out and proclaimed its message that the persecution came.* It does not happen so much in Britain. What do we know of the tremendous success of the early Church? But what do we know of the hunger, thirst, revilings, buffetings and defamations which Paul claims were the lot of the apostles? What do we know of dedication, untiring evangelism, pressing on, counting all else as dung that we may

win Christ (Philippians 3 : 8) ? We should not look for persecution—*we should not need to !*

Denial of self throughout our Christian lives is what Jesus demanded when He said " Take up your cross daily " (Luke 9 : 23). He died on His cross in shame, contempt and agony. Are we His disciples and followers, *or merely His customers ?* There may be something in the rebuke of the communist interrogator who said: " Christ died on the cross, but you Christians are living on it." Only the axe of Christ's cross can fell the tree of self. It is of no use to cut off a few branches ; the axe must be laid to the roots.

Start by acknowledging our nothingness before God. Continue by laying the shadow of the cross over all our ideas, desires, ambitions, possessions. Determine by God's grace that each day His life will be lived in us, whatever the cost. If we suffer, we shall also reign with Him. " Henceforth there is laid up for me a crown of righteousness " (2 Timothy 4 : 8).

It was 520 B.C. Jerusalem was desolate. The temple was only partly rebuilt. God said through Haggai, " Who is left among you that saw this house in her former glory ? And how do you see it now ? Is it not in your eyes in comparison of it as nothing ? Yet now be strong, all ye people of the land, saith the Lord, *and work ;* for I am with you." Do you long to see Jerusalem built " in England's green and pleasant land," in Great Britain ? **" Consider your ways " !**



P. E. K.

by H. W. Greenway

IT was my privilege to attend a special committee convened to prepare for a Pentecostal European conference to be held in the Festival Hall, Berne, Switzerland, on June 24th to July 2nd, 1972. Pentecostal leaders from Austria, Belgium, Britain, Denmark, Finland, France, Germany, Italy, Norway, Portugal and Switzerland met at Gunten, Switzerland, under the chairmanship of Jakob Zopfi, of Thun, to discuss the arrangements both for the meetings and for the publicity. The theme will be " The Gospel in the power of the Holy Spirit."

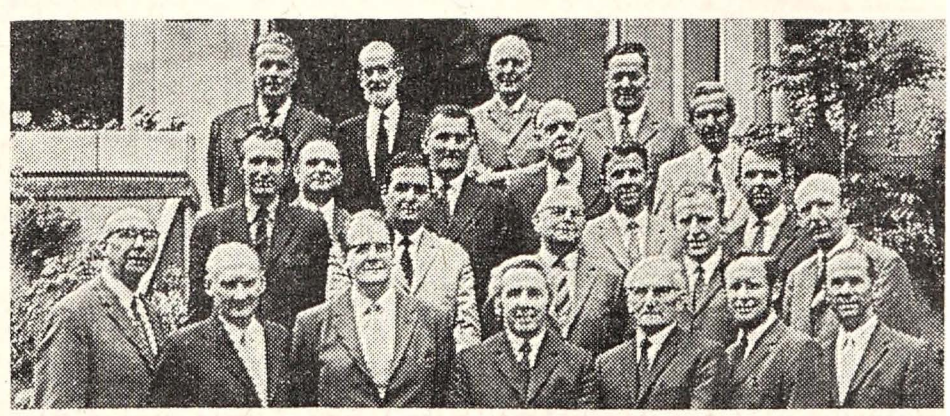
A pre-conference programme is proposed for the opening weekend, which will include youth and convention meetings and a gospel rally. The daily schedule during the week is as follows : 9 a.m., prayer meeting ; 10 a.m. to noon, Bible study ; 4 p.m., special subject ; 8 p.m., gospel rally. Speakers will be chosen from all the participating countries, with the Swiss brethren convening the meetings. Special themes to be discussed will cover : youth work, drugs, education, Bible schools ; world mission ; literature, Bible circulation, journalism, broadcasting ; evangelistic methods.

The Bible studies will deal with Pentecostal subjects such as the baptism in the Holy Spirit, the gifts of the Holy Spirit and the fullness of power.

Instrumentalists will be invited to join in the orchestra and young people will be asked to sing in the choir. Music will be issued later.

Opportunities will be made for visiting friends to join in excursions to beauty spots of interest.

The abbreviation at the head of this announcement is from the title of the conference : Pfingst-Europa-Konferenz. A modern design has been drawn and will appear in due course on the publicity material which will become available. Further announcements will be made from time to time. Plan now for your holidays in Switzerland in the lovely month of June and join in fellowship with Pentecostalists from all over Europe.



The special P.E.K. committee.

HEART ISOTOPES

by Michael W. Carr, B.Sc.



THE main scourge of the Arctic is not the intense cold but the mosquitoes ! When the icebound swamps unfreeze in the Arctic summer mosquitoes swarm in vast numbers and bite with such bloodthirsty persistence that the settlers' lives become unbearable. As a means of controlling these avaricious insects, scientists have developed a unique method of tracing and studying their habits. Radioactive isotopes are mixed with an artificial fertiliser that is fed to poppies frequented by these mosquitoes. Having once sipped the nectar they can be located by a " radio transmitter " they have unconsciously imbibed during feeding.

One sup and the anopheles is marked for ever, hooked by the product of nuclear energy. To paraphrase a text : " Whither shall the mosquito flee from the presence of the geiger counter ? " We see in the conclusion of this scientific experiment a parallel condition of mankind, who are trapped not by atomic fission, but by Eden's honeyed tree. It is clearly evident that the second forename of Adam's posterity is disobedience and the resultant effect daily beams a sinful sound on the dial of God's righteousness. The transgressional blips of erring souls will repeatedly echo in that omnipresent ear and register the wayward paths of fugitive sinners. No niche yet cut is deep enough to deaden the soulful noise, not even if the cleft becomes a grave : soil cannot oscillate truth. The " last resurrection " is God's final answer to fleeing man.

Seeing that this fatal signal is constantly monitored what shall the sinner do but change the sin-blip by drinking from a purer source ? Satan's syrup is nullified by love's wide stream that flows from God's own side. It leaves a blood-red stain across the soul, an indelible imprint transmitting the slightest sigh. This Calvary nectar opens a permanent frequency to God, establishing spiritual language on a divine waveband. To suck sweetness from that rugged cross is but the start of an eternal union with God. Heart isotopes will then broadcast inaudible pleas for help that quickly flick through heaven to the throne. Experience confirms that such cries come " even into His ears "—not " unto " but " INTO " ; they get past the outer ! The note is so special that whatever the circumstance He zones in on the right band. " I know my sheep " He says, every one has a particular sound, a peculiar tone all its own.

So if spiteful apprehensions stalk the heart, sullen shadows fall upon the path of joy and secret aspirations sink beneath the torrid swamps of life, then understand that through the milling crowd of giddy, gadding men He hears, He knows, and speedily tracks the faltering steps. Those microscopic moments of unease are carefully marked by His sovereign care and instant love conveys fresh grace to calm the troubled soul. When peaceful patterns are disturbed He sponsors providential platforms to support wavering faith and amid the twilight of a trial speaks to reassure as to the nearness of His help.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please pray for :

Gentleman with sciatica and wife with glandular trouble (Bristol) ; gentleman with leg trouble (Yorkshire) ; lady with pain in legs and lady suffering with rheumatism in arm and leg (Jersey) ; lady who is an alcoholic (Jersey) ; a person with muscular complaint in legs (London) ; man and wife that God will complete work already begun (Cornwall) ; lady with cataracts on both eyes (London) ; minister with diabetes (London) ; lady suffering with depression (Leicester) ; a grandson (Leicester).



Margaret M. Ladlow's page

STANDARDS

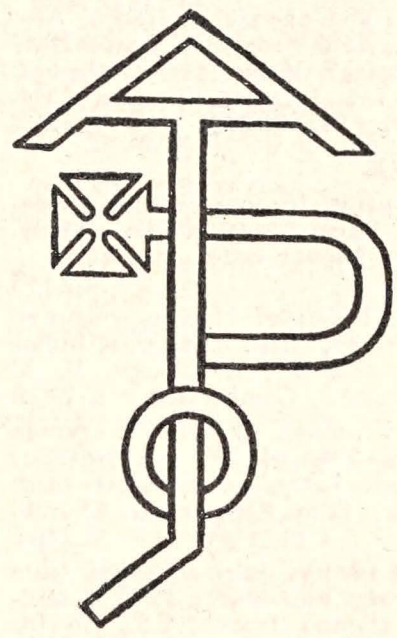
ARE you interested in historic buildings ? Are you drawn to explore places of great antiquity ? I am, so Salisbury is a source of constant pleasure to me, particularly when visitors of like taste are eager to explore with me.

Quite by chance, having looked at its window display several times, we were told to venture inside " Ye house of John A'Port " in the centre of Salisbury. Now housing a magnificent display of china and glass and the centre of a thriving business, it is one of the finest examples of a half-timbered house in the city. It was built in 1425 by John A'Port, a merchant prince who was six times mayor of Salisbury. For something like four centuries its picturesque timbers were covered by layer upon layer of plaster, and during restoration in 1930 it was discovered that the plaster had been an admirable preservative. Now the timbers are displayed both without and within in all the mellowness that the passing centuries have given them. Inside there are fine stone fireplaces and a staircase built in the time of George I.

The proprietor of the business was contemplating redecorating and on one never-to-be-forgotten day fingered the canvas-covered walls of an upstairs room, realised it was not solid, made a split with his pen-knife, and discovered underneath magnificent oak panelling from floor to ceiling. Even more interesting is a carved oak mantelpiece representing the sacrifice of Isaac, with the details of the ram caught in the thicket, the angel intervening, Abraham and his son, the fire and the wood. This carving is attributed to Humphrey Beckham, Chamberlain of the Joiners' Guild in 1620. This highly skilled carpenter must have been fond of the Bible story, for in the nearby ancient church of St. Thomas there is another example of his work showing the same scene and characters, together with carvings depicting Jacob and his dream and Laban and Jacob dividing the flocks.

Some supercilious folk may smile at the apparent obsession of the craftsman of old with Scriptural topics, but to me it indicates a right sense of values. When I saw the illustration of the merchant's mark of John A'Port I was even more impressed by the evidence that Bible knowledge and Christian standards were of paramount importance to the people of our land long ago. The following is copied from the official brochure :

The merchant's mark of John A'Port



" John A'Port for his trade mark utilised his initial letters 'J.A.P.' and embodied the symbols of Christianity which the historian of Merchants' Marks would give us to understand, that, as a pious merchant, his mercantile transactions were entered into with honest integrity, that he traded beneath the cross, enlisted under the banner of his Saviour and entered into his commercial dealings with the good faith of the Christian."

The cross is a symbol of Christianity, the circle indicates a belief in eternity and the triangle represents the Trinity.

There is something very satisfying and God-glorifying about such business standards and I wish with all my heart that trade and industry today were motivated by such high principles. Don't you think that the industrial scene with all the unfortunate strikes with their perplexing aftermath would soon be changed if both sides of industry were governed by these standards ? I think that Paul understood this when he exhorted his converts to be " not slothful in business ; fervent in spirit ; serving the Lord " (Romans 12 : 11).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Book now and avoid disappointment. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2282

BOURNEMOUTH. Pinetops Private Hotel. Few minutes sea and chine, excellent catering, recommended, own car park, Elim members. S.a.e. brochure: Mr. and Mrs. L. J. Withams, 4 Earle Road, Alum Chine. Tel. Westbourne 61192. C.2304

CORNWALL, Newquay. Delightfully situated Christian hotel. Own grounds, easy reach of beaches. Free parking. Vacancies are still available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2269

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.2262

JERSEY, C.A. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for church, town and beach. Highly recommended. Open all the year round. Autumn and Christmas guests specially welcome. Your hosts Elim members. Brochure on request. Tel. Central 31135. C.2415

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans"; 125 yards promenade; parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancs. Tel. 4907. C.2248

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

WESTCLIFF. The Misses Rumph and Watts, 58 Brightwell Avenue, Westcliff-on-Sea, Essex. Bed/breakfast and Sunday meals. Reasonable charge. S.a.e. C.2326

WESTON-SUPER-MARE. "Ebenezer" Christian Guest House. H. and c. Central heating. Liberal table, happy fellowship. Open all year. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.2347

INSURANCE

CONSULT a Christian Broker. Business and private insurance. Also Property Bonds, Unit Trust Endowments, 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.2283

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.2348

HAVE FELLOWSHIP IN THE GOSPEL! Gospel services recorded in the Elim Pentecostal Church, Whitehaven, with additional items of sacred music, are available on loan and free of charge. L. S. Reed, Thackthwaite, Loweswater, Cockermouth, Cumberland. C.2428

WANTED. Young Pentecostal men and women to help in crusade at Staveley, Derbyshire, September 13th—24th, 1971. Door-to-door work, etc. Musicians and singers required. Sorry, no expenses paid. Apply Pastor P. Bunting, The Bungalow, Elim Pentecostal Church, Queen Street, Mosborough, Sheffield. C.2427

YOUTH IN ACTION in Belgium and France. Join a gospel team under Roy Jeffs or John Wildrianne for any two weeks July to mid-August. Cost £25. Booking forms (3p stamp) from E.E.S., 16 St. Catherines, Lincoln. C.2299

SITUATIONS VACANT

CARETAKER WANTED for Elim Pentecostal Church, Clapham, London. Centrally heated flat provided. Particulars from Rev. Ian Moore, 18 Ivymount Road, London, S.E.27, tel. 01-670 1864. C.2432

ITINERARIES

The President (A. A. Biddle):
August 21-24, Guyana; September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

London Crusader Choir with Douglas B. Gray:
August 22, Hastings; September 5, Ilford; 25, Guildford Cathedral (M.V.); 26, Maidstone.
On **Radio 2** at 11.30 London Crusader Choir will be providing the music for "The People's Service" from the concert hall, Broadcasting House, on Sunday, August 22nd.

Miss F. Grossen:
September 2, Kingston; 3-6, Camberwell; 7, Wimbledon; 8, Couldsdon; 9, Aldershot; 10, Bermondsey; 11, Caterham; 12, 13, Croydon; 14, Thornton Heath, 15, Clapham; 16, Guildford.

J. H. MacInnes:
August 21, United Presbytery Rally, York; 22, York (a.m.), City Temple, Hull (p.m.); 24, Beersbridge Road; 25, Cullybackey; 26, Ballymena; 27, Maghera; 28, Randalstown; 29, Larne (a.m.), Ballymoney and Coleraine (p.m.); 30, Ballysillan; 31, Ulster Temple.

BIRTHS

COOPER. On June 30th, to Frances and Arthur Cooper (deacon), of Elim Pentecostal Church, Gloucester, God's gift of a daughter, Maureen Jane.

CURTIS. On July 17th, to Christine and Graham Curtis (deacon), of the Elim Pentecostal Church, Gloucester, God's gift of twin daughters, Sarah and Deborah.

ENGAGEMENT

SCANTLEBURY—UINGS. Mr. and Mrs. W. J. Scantlebury have much pleasure in announcing the engagement on July 26th of their son, Alan, to Elizabeth, younger daughter of Mrs. O. Uings (both Elim Crusaders, Rochester). May God richly bless and use them for His glory. C.2429

MARRIAGES

CLARKE—TINNION. On July 31st, at Elim Pentecostal Church, Whitehaven, Anthony Trevor Clarke to Ruth Marilyn Tinnion. Officiating ministers: K. J. Cave and L. Wright.

DAWE—RUNDLE. On August 14th, at Elim Pentecostal Church, Southampton, David Dawe, B.Sc., of Plymouth, to Mary Rundle, of Southampton. Officiating minister: J. C. Kennedy.

MAINEY—DOBB. On July 10th, at Elim Pentecostal Church, Evangel Temple, Manchester Road, Southport, Mark Henry Mainey to Norma Kathleen Dobb. Officiating minister: L. N. Knipe.

WITH CHRIST

BUTT. On July 5th, Leonard Butt, aged 49, member of Elim Pentecostal Church, Romford. Officiating minister at funeral: A. K. Chamberlain.

NEWS FLASH

Twenty decisions for Christ on the opening night of Vacation Venture at Southport.

LATE NEWS

Peter and Brenda Griffiths arrive London airport, flight SN601, August 27th, 08.45 hours.

L. Wigglesworth.

BEFORE DECIDING ON ANY INSURANCE OR FINANCE MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2210

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Monday 3 and 7 p.m.
TEA PROVIDED FREE
Special guest speaker:
REV. ALEX JOHNSTON (London)
Testimonies Singing items
Special visit Monday:
GOSPORT MALE VOICE CHOIR
D.2424

COMING EVENTS

BOURNEMOUTH. Central Pleasure Gardens bandstand. Open-air service. Wednesdays at 7.45. Sundays at 8.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors warmly welcomed.

DAGENHAM. September 6-12. Elim Pentecostal Church, Green Lane, Becontree. Evangelistic crusade conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

GLOUCESTER. August 29. Elim Pentecostal Church, Park End Road. Preacher: Pastor Peter Daw. At 11 and 6.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road. Holidaymakers welcomed. Sundays at 11 and 6.30. Thursdays at 7.30. Pastor: J. Flowers. September 7-12. Missionary Week. Olive Garbutt. Tuesday at 7.30. F. B. Phillips, with missionary films. Thursday and Saturday at 7.30. Sunday at 11 and 6.30.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

HULL. August 29. Elim Pentecostal Church, City Temple, Hessle Road. Visit of Pastor George Canty. At 10.45 and 6.30.

ILFORD. September 5. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, with Douglas B. Gray. At 6.30. September 12. Baptismal service at 6.30.

LONGTON. September 4. Elim Pentecostal Church, Carlisle Street, Dresden. Youth rally. Preacher: A. D. Leitch. At 7.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8.

PETERBOROUGH. Pioneer crusade led by Pastor Alex Tee commences in the Congregational Church, Westgate, on Sunday, September 5, then nightly (except Friday) in the Town Hall at 7.45. Thursdays at 3 for divine healing.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park. August 22. Pastor's Second Anniversary at 11 and 6.30. Preacher: A. B. Tee (National Youth Director).

SALISBURY. September 4. Elim Pentecostal Church, Milford Street. Bournemouth Presbytery Rally. Business meeting at 2.30. Rally at 7. Speaker: Douglas O. Ward. Special musical items.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. September 5. International Revival Convention. Speakers: Rev. Robert Andrew (U.S.A.) and Mr. Arthur Wallis. Sunday at 10.45 and 6.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Sundays at 11 and 6.30. Monday: junior church at 6. Wednesday: prayer and study at 7.45. Visitors welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 25-30. Elim Pentecostal Church, the City Temple, Jamaica Street. Preachers: D. W. Anthony, J. Gibson (Kilsyth), W. T. H. Richards (Slough). Musical items by Raymond Rees and Caerphilly Choir. Weeknights at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30.

HEREFORD. August 28-31. Elim Pentecostal Church, Clive Street. Preachers: J. McNicol and K. J. Hathaway. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday 11, 2.30 and 6. Tuesday at 7.30.

LINCOLN. August 28-30. Elim Pentecostal Church, Monks Road. Saturday at 7.30. Soloist: Paul Epton. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher: T. J. Broomhall. Supporting musical items.

PONTYPRIDD. August 28-31. Elim Pentecostal Church, Thurston Road. Preachers: F. R. Barnes and F. Lavender (Gloucester). Convener: R. Hughes. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening in the Municipal Hall, Gelliwastad Road. Refreshments provided.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Guest speaker: Alex Johnston (London). Visit on Monday of Gosport Male Voice Choir. Saturday at 7.30. Sunday at 11 and and 6.30. Monday at 3 and 7.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Westgate. Preachers: T. W. Walker and G. N. Backhouse. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (ample refreshments between services). Tuesday at 7.15.

SOUTHPORT. August 26-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers: H. Burton-Haynes and Stanley Beresford. Singers: Temple Ladies' Trio and W. Hunter (tenor). Convener: L. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue. Preacher: H. W. Greenway. Musical items by Westcliff Male Voice Choir, Elaine Burley (Southend) and Charles Pendrill (Ilford). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

Plan to be with us . . . and bring the family

WEST OF ENGLAND PENTECOSTAL CONVENTION

Bank Holiday Monday, August 30th

* **REV. DENNIS ANTHONY** (Chelmsford)
* **REV. JIM GIBSON** (Kilsyth)
* **REV. W. T. H. RICHARDS** (Slough)

11 a.m., 3 and 6.30 p.m. (light refreshments obtainable)
CHILDREN'S CONVENTION AND PICNIC AT 2.30
SPECIAL MUSICAL FEATURES
* **CAERPHILLY ELIM CHOIR** **RAYMOND REES** (Wales)

The City Temple **JAMAICA STREET, STOKES CROFT BRISTOL**
D.2406

TAPE-RECORDER EVANGELISM

Mr. Elkanah Pryke (A.O.G., Hounslow), who for the past thirteen years has visited Eventide Homes holding Gospel services with the aid of tape-recording equipment, has produced an instructional tape giving examples how to commence this work. The three-inch reel of tape runs for twenty minutes at 3¾ speed on 2- or 4-track machines. Tapes cost 40p (including p.p.) (U.K. only). Mr. H. Mason, 2 The Mall, Half Acre, Brentford, Middlesex. D.2425

YOUTH AT WORK

by Frank Lavender

(Colossians 3 : 23, 24)

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

WE have written about young people on fire for God and of their need of vision to keep the fire burning in their souls. Clearly, however, the fire and vision must have their outlet in service; the fire must burn and the vision must drive and compel us to action. Consider the practical problem of work; what can young people do when they have fire and a vision ?

Ephesians 6 : 6 speaks of our everyday employment. Whatever our daily work may be—scholar, housewife, manual worker, clerk, missionary—it is our present calling from the Lord and *He expects us to do all our work for His glory.* We cannot be Christians at church only, nor just with our lips; we are to do all our work enthusiastically as though we are doing it for the Lord Jesus Christ. This will make an immediate impact upon our workmates and neighbours, for they will see that Christ makes a difference to our everyday life.

The Lord Jesus called some disciples for special service (Luke 6 : 13), and there is certainly great need today for Christians to enter special service for Christ. Dedicated Christians are urgently needed in nursing, medicine, teaching and similar professions where their influence for God can be far-reaching. There is a specially urgent call for keen, enthusiastic believers with a vision for Christian literature work and in the home and overseas ministries and youth work, both full-time and as Lightbearers and Honorary Pastors. The work of Christ is facing serious difficulties because of the shortage of young men, for there is so much work to be done and so little time left in which to do it. We must have many more young people coming forward with a love for God and the dying souls of men.

Whether we are engaged in normal, everyday tasks or in special service, such Scriptures as Acts 1 : 8 show that each of us is directly commanded to be a witness for Christ in our daily living. Day by day we rub shoulders with folk who do not know the Lord and it is His will that we should tell them of His great salvation, for unless someone tells them they will die without God and without hope. Here are a few ways in which you can help in this task.

Like the apostle Paul, *always be ready to tell people what the Lord has done for you,* to give your personal testimony.

Carry some *good tracts* with you and give them to people as you are able.

By prayer and personal invitations try to *get others to evangelistic meetings* — especially endeavour to bring young people from the streets into the Sunday evening Gospel meetings.

Use all your enthusiasm and skill day by day to bring others to Jesus Christ.

The united witness of Christian youth groups is vital, for the command of the Lord Jesus to " preach the Gospel to every creature " (Mark 16 : 15) is beyond the power of any individual; it is a group task. Only a concerted, persistent endeavour by teams of Christians can meet the need of an area or a town, so every youth group should formulate plans with this end in view. Many forms of evangelism are open to keen bands of young Christians. What should be determined is the most effective way of doing the job and then *every member of the group should wholeheartedly back the plan.*

To work for Christ will involve you in considerable sacrifice, for the task will make demands on your time, strength and money. Nevertheless, you will have the immediate thrill and peace of doing the Lord's will and the final, supreme joy of the approval of our Lord and Master. Will you, then, give yourself gladly and willingly to do the work which He sets before you ?

NATIONAL YOUTH RALLY — OCTOBER 2nd

WESTMINSTER CENTRAL HALL, LONDON

Speaker : DR. HOLLIS GREEN (U.S.A.)

Plan your transport NOW !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, August 23rd — Jonah 3 : 1-10

" The second time " (v. 1).

How gracious of our God to give Jonah a second chance, but it does not seem that the prophet felt any differently about the message. David nad a second chance ; he was a man after God's own heart. Is there one among us who has not needed that second chance ? We, too, have failed, sinned, disobeyed God's known will. There is only One who could say " I do always the things that please Him " but surely the cry of our hearts must be that whether at home or abroad we might be well pleasing unto Him (2 Corinthians 5 : 9, Weymouth).

Tuesday, August 24th — Jonah 4 : 1-11

" The Lord prepared " (v. 6).

The book of Jonah is one of miracle and we must never forget that the Lord Jesus, who is the truth, testified of the prophet (Matthew 12 : 40, 41 ; Luke 11 : 29, 30). God prepared a great fish (Jonah 1 : 17), a gourd (a shrub), a worm (4 : 7), a sultry east wind (v. 8) and He prepared Jonah against his will and made him willing to go. He prepared the Ninevites for belief and repentance. The Psalmist said " Thou preparest a table before me." The Lord Jesus said " a body hast Thou prepared Me." Our thoughts fasten on those beloved words, " I go to prepare a place for you."

Wednesday, August 25th — Isaiah 1 : 1-17

" The vision of Isaiah " (v. 1).

This reading is a preface to the whole book. Verses 2-4 set forth a tenfold accusation : rebellion, ignorance, indifference, sin, iniquity, evil deeds, corruption, forsaking God, provoking Him, going away backward. Verses 16, 17 give an eightfold instruction : wash, put away evil, cease from evil, do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows. The vision of chapter 6 called Isaiah to the prophetic office.

Thursday, August 26th — Isaiah 1 : 18-31

" The Lord, the Lord of Hosts, the mighty One of Israel " (v. 24).

This is not needless repetition, but the setting forth of the character of our God in His great names. " Lord " with a capital L means " ruler " or " sovereign "—the real Ruler of the world ; " LORD " in capital letters is the Hebrew word " Jehovah," the One who was and is and is to be, the covenant name to Israel ; then comes " the mighty One of Israel." The Jews were familiar with this title. God had been mightily with Jacob, who became Israel, and with the nation, too. " This God is our God for ever and ever ; He will be our guide even unto death " (Psalm 48 : 14).

Friday, August 27th — Isaiah 2 : 1-11

" He will teach us of His ways, and we will walk in His paths " (v. 3).

What a glorious prospect is declared for the last days in the first six verses, proclaimed by prophet, preacher and poet : peace prevailing and war proscribed. This can only proceed from the foundation of verse 3. It is true for any period and any people. Mankind must be taught of God and tread in His ways to enjoy the fruits of peace and prosperity. May it ever be our aim to grow in grace and in the knowledge of our Lord Jesus Christ. *Never feel that your spiritual education is complete.*

Saturday, August 28th — Isaiah 2 : 12-22

" Cease ye from man, whose breath is in his nostrils " (v. 22).

In the course of this prophecy we note that Israel had become like the nations around : luxury had overspread the land, wealth produced love of display, magic and divination were introduced, and thus idolatry. Men bowed down to the works of their own hands and therefore God would arise and shake the earth. So declares the last verse, " Cease from man." No man can be right unless he is right with God and this can only be through Christ, who is the way, the truth and the life.

Sunday, August 29th — Isaiah 5 : 1-17

" Judge, I pray you " (v. 3.

The same condescending God who said " Come now, let us reason together " (1 : 18) still pleads with His people. This is a sad chapter, without a ray of promise. It opens with a parable in the shape of a love song about rejected love and is followed by a number of woes. Note those against grasping land grabbers (vv. 8-10) and against drink and debauchery (vv. 11, 12). Both are described in detail and both are found in our country today. As with Israel, judgment will follow, indeed must follow, unless there are repentance and restitution.

Half-baked !

by Geoffrey J. Feasey

PASTOR OF ELIM PENTECOSTAL CHURCH, STRATFORD-UPON-AVON

" Ephraim, he hath mixed himself among the people ; he is a cake not turned " (Hosea 7 : 8).

THE Word of God cascaded from the lips of Hosea like the gushings of a mighty fountain. Around him were the sordid evidences of conformity to the world. It grieved the prophet as well as the longsuffering, ever-loving heart of God. Once again God's people, the chosen nation, had returned to the heathen practices of idolatry and identification with the world around them. Their adulterous defilements took them far from the pure religion of Jehovah. After years of bitter experience and centuries of heartache, they still refused to walk in the way of godliness.

How apt was Hosea's parallel ! The nation mixed with the world. They became as individuals, one of the people—just like the rest. The result was that their lives and experiences were like a cake not turned, under-done, half-baked.

Many people have gone through the motions and mechanics of salvation, and after the sweeping tide of an evangelistic service have returned " like the dog, to his own vomit." They have a form of godliness, but deny the power thereof.

Why is this ? Are our half-baked methods and presentations at fault ? We must not fill our churches with empty professors who only have a mind conversion. This would be a far cry from the awe-inspiring sacred records of the Acts of Apostles.

The Old Testament shouts its warning to have nothing to do with the world. The New Testament echoes this loudly and fervently : " Be not conformed to this world," " Love not the world."

After the decision the convert follows the pattern of the church. He knows nothing else. A church on fire will produce converts of like kind. A church influenced by the world will produce converts who would run at the sound of Hosea's footsteps !

Worldly Christians produce worldly churches, which produce worldly Christianity. This makes for a worldly presentation of the gospel, which reaps a harvest of worldly converts. The circle is vicious and deadly. God in His sinless perfection and holiness must sooner or later break it apart.

To be a herald of the gospel is the highest and noblest calling that man can receive. After obeying such a calling, reigning over a dominion as king would be a descent. So holy is the responsibility and so eternal is the privilege that every other profession pales into insignificance.

Yet some in their endeavours for God have mixed the pure gospel and adulterated it with a concoction from the world. No longer for some is the gospel " the power of God unto salvation " but the power of the herald unto popularity and egotism. To show quick results for denominational prestige or for popularity in the religious press they have preached a diluted gospel. We have not been called to *catch* the spirit of the age but **to set it.** The sooner every proclaimer awakens to this great challenge, the better for Britain and the world.

Look again at Hosea's words. See with him the horror of a dual-purpose life. Realise with him that *the only way to full blessing is a totally surrendered life.* The " old man " was shed at Calvary ; do not resurrect the decaying corpse. God is willing to heal backsliding. The oven is still hot ; the cake though half-baked can be done to a turn ! Movements, churches and Christians can feel again the warmth of the great heart of God.

God's Word must be expounded, God's Son must be exalted, God's kingdom must be extended. These can only be done by people who are totally given over to Him.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.

Charles Haddon Spurgeon.

THE ELIM EVANGEL

Vol. LII. No. 35 August 28th, 1971 5p

Visions of the miraculous

by Frank Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

Daniel 11 : 32 ; John 14 : 12-14

HAVE you ever had the paradoxical experience of being present in a place from which you were absent ? This has happened to me on a number of occasions. One day at school the headmaster came to speak to the class, but as he spoke he became aware that although I was there I was absent ! Where I was he did not know, what he was talking about I did not know, for my mind was far away from that classroom and I was enjoying the pleasures of some " never-never land." Suddenly a voice broke in upon my thoughts : " LAVENDER ! "—and immediately I was back in the classroom in a state of some confusion. The headmaster said severely : " Lavender, you are a dreamer ! " but then he added more kindly, " Never mind, *dreamers change the world.*"

This remark has remained with me. There can be no doubt that the real dreamer sees more clearly than the down-to-earth man ever can. The late Robert Kennedy once said : " Some people see things as they are and ask ' Why ? ' but I dream of things that have never been and ask ' Why not ? ' " This reveals the essential difference between sight and vision : sight sees things as they are, while vision sees things as they may become. Sight sees a field of mud, but vision sees a harvest of golden grain. In Daniel's day sight saw Israel a beaten, captive nation, but vision saw Israelites walking with God, strong and doing exploits (Daniel 11 : 32). Sight saw a group of worried, defeated frightened men in the upper room, vision saw a band of believers filled with the Spirit, working miracles and turning the world upside down (John 14 : 12-14). Sight sees what is immediate, but vision sees what is ultimate, final.

The world of sight presents us on every hand today with the evidence of man's increasing power : computers which appear to be more amazing than their inventors and which often replace men; the wasteful but exciting and enthralling race into space ; man's invention of the weapons of ultimate destruction—bombs, germs, gases—which bring the nightmare judgments of John's apocalyptic vision frighteningly near. We observe

medical science reaching out to the point where all the major organs of the body can be replaced, enabling people to live indefinitely—if the destructive scientists will let them!—and where brain surgery or drugs can change or destroy human personality. It seems to be a new age of unequalled, exciting scientific miracles. To such an age the Church seems powerless, meaningless, irrelevant, a weak, fumbling, valueless relic of the Middle Ages. The churches talk about their divisions being offensive to the man in the street, but the man in the street is scarcely aware of the churches' existence.

Our Lord's vision is very different from the world's sight. On the one hand He sees all man's boastful power being brought to an end and mankind bowing before His name (Isaiah 2 : 17-22; Philippians 2 : 9-11). On the other hand in His vision of the Church He sees her irresistibly overwhelming the devilish powers of darkness (Matthew 16 : 18), a miracle-working Church in His name doing even mightier signs and wonders than He did Himself (John 14 : 12-14), filled with His glorious power, burning with holy passion, in His name assaulting the very citadels of sin, challenging, defying and changing the world of sight (Mark 16 : 20).

Our Lord's vision of His Church is really a vision of individual Christians, for the Church is made up of persons like you and me. Daniel's dream undoubtedly has a reference to us living in these last days : believers walking with God, strong in the Lord and doing exploits for Him (Daniel 11 : 32). **Through individual Christians the Lord will fulfil His vision of the all-conquering Church.** On every side we see devilish, scientific signs and wonders, but the Lord intends *through you and me* to perform mightier miracles than these, miracles that will confound the kingdom of Satan and baffle godless science.

How do we look upon the Church and Christians today, ourselves included ? Do we see them with the world's sight—weak, compromising, worldly, powerless, or do we see them with Christ's vision —vigorous, steadfast, holy, powerful, all-conquering ? Do we see ourselves and each other only as we are, or *as the Lord Jesus can make us to be* ? I believe He wills to reveal Himself to this age by glorious signs and wonders, but He needs *believers,* those who will be one with Him in His purpose and who will abandon themselves to His will. He wants you and me separated from worldliness, indifference and unbelief, and filled with an intense, burning, passionate desire to accomplish His vision. He will take us and fill us with His glory and power to bring His purpose to pass. Then we shall see the Church of Jesus Christ on earth, " terrible as an army with banners," bringing confusion and chaos to the kingdom of evil, but bringing salvation and liberty to multitudes of sin's prisoners. Is this what *you* desire, is it *your* vision ? **Then look away from the world of sight and see the King in His glory ! Believe implicitly that He will fulfil His purpose and we will become the means by which He will bring to pass far more wonderful things than these feeble words have suggested.**

HE HAD TIME

He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people, day by day.
He had time to cheer the doubter
Who complained that hope was dead ;

He had time to help the cripple,
When the way was rough ahead.
He had time to guard the orphan—
And, one day—well satisfied
With the talents God had given him,
He closed his eyes and died.

He had time to see the beauty
That the Lord spread all around ;
He had time to hear the music
In the shells the children found ;
He had time to keep repeating,
As he bravely worked away—
" It is splendid to be living
In the splendid world today ! "

But the crowds—the crowds that hurry
After golden prizes—said
That " he never had succeeded,"
When the clods lay o'er his head,
He had " dreamed," " he was a failure,"
They compassionately sighed,
For the man had little money
In his pockets when he died.

ANON.

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ELIM NEWS

DRIFFIELD **Pastor: D. B. Tinnion**

The church was packed to its capacity for the induction service of our new minister, Pastor Tinnion, and it was necessary for several to sit on forms outside in the church forecourt. There were representatives from most of the denominations in the town and from many Elim Pentecostal churches in the North-eastern Presbytery.

With help from Hull City Temple and Whitehaven Crusaders, leaflets advertising the meeting and the arrival of the new minister were distributed around the town. About forty-five people joined in the march of witness, complete with police escort, through several of the town's streets—what a change to see people waving banners which, instead of demanding "More pay," "Equal rights" or "No to the Common Market," proclaimed the Gospel of our Lord Jesus Christ and what a joy to hear young people shouting Gospel texts rather than cries of "Mao Tse-Tung." Two open-air meetings were also held, one in the market place and another on a council estate, and several people came out of their homes to listen to the Gospel.

During the evening service Pastor Tinnion was welcomed to the town by the curate, Rev. J. Camm, to the church by the secretary, Mr. M. R. Richardson, and to the presbytery by Mr. J. A. Hamilton. The District Superintendent, Rev. J. McBurney, convened the meeting and several Crusaders from Whitehaven (the new pastor's home church) sang appropriately "To be used of God." Mr. Peter W. King (Hull), a former honorary minister of the church, sang and spoke. Rev. John Hyde (Scarborough) also preached and stressed the necessity of all Christians being involved in personal evangelism. Everyone was greatly blessed by the meeting and the church members especially were thrilled to hear the new pastor's testimony and were encouraged by his zeal for soulwinning. Most people took the opportunity to meet him after the meeting over refreshments. It was encouraging to see so many at the services the following day.

DARYL M. M. RICHARDSON.

EASTBOURNE **Pastor: J. Lancaster**

IN contrast to the music of the Royal Marines band and the highly commercialised themes of over fifty other floats, the strains of "Amazing grace" sung by five guitar-playing Crusaders announced the approach of the Elim Pentecostal Church float in the recent Eastbourne carnival. Hundreds of people lining the promenade were confronted with the challenge of the Gospel through the amplified music and the gaily decorated float and through hundreds of specially designed leaflets given out by other Crusaders walking on either side of the float.

The theme of the entry was "Good news for the world" and it presented the full text of John 3 : 16, 17 in newspaper format. In contrast to banner headlines symbolising the world's bad news, it set out to show the positive message of the Gospel. The entry drew approving comment as being the first time a local church had attempted such an act of witness.



Pastor S. Shaw and Portadown Crusaders (see page 18).

One heartening feature of the effort was the way in which deacons, senior members of the church and young people worked side by side, putting in hours of sacrificial labour in order to make the whole project successful. One small



Photograph by courtesy of Eastbourne Gazette and Herald.

indication that their labour was not in vain was the fact that although leaflets given out by various organisations littered the route afterwards hardly any of our own leaflets had been thrown away. We pray that the seed sown will have fallen on good ground and that it will bring forth much fruit.

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

The Lord is blessing the work here under the devoted, sacrificial ministry of Pastor and Mrs. A. S. F. Horne. Precious souls have found the Saviour on most Sundays during the past few months—on one evening three decisions were made.

A grand piano has just been bought, which is more in keeping with the attractive new look of the church following the rebuilding scheme.

The youth work is thriving under dedicated workers. The joint Sunshine Corner and Intermediate Crusaders, held on Wednesday evenings, comprising children from three to fourteen years of age, recently held its annual open evening for parents and church members. Many workers and children joined the Isle of Wight youth camp sponsored by the East and West London Presbyteries.

The Crusaders are being blessed of God and during the summer weather have held outdoor meetings on Kew Green and elsewhere with opportunities to witness.

The Sisterhood enjoyed their summer outing to Bognor.

The Sunday school is flourishing and recently held its outing to Chessington Zoo. The branch Sunday school at Hanwell is also progressing and its summer outing venue was Brighton.

Miss F. Grossen's recent visit was a great blessing. She gave a full account of her work at Tzaneen, supported by coloured slides.

Dr. Ralph Ashmore, secretary of the Barbican Mission to the Jews, recently paid us a weekend visit. His ministry dealt with the Jews, the land of Israel and the blessed hope—the return of Jesus to this earth.

H. J. SILLENCE.

HELP THE AGED

Quickly expanding charity (income 1970 over £850,000) dedicated to the relief of suffering among the aged at home and abroad seeks active Christian or public-spirited people for its immediate development programme.

A SENIOR FUND-RAISER, an exceptional man with ample relevant experience in appeal work or selling and in management, to build up and lead a new team of fund-raisers. Enthusiasm, drive and ability essential. National appointment London-based. A good salary will be negotiated with the right man.

TWO TEAM LEADERS, each to lead and control eight to ten existing area organisers engaged in local appeals programmes and development of charity's appeal in their areas. Good organisers with ability to inspire others. One based Manchester area, one London. Commencing salary £1,750—£2,250, rising to £2,750.

LOCAL APPEALS ORGANISERS. Vacancies in London, Midlands, South Wales and Scotland. Excellent opportunity for energetic men and women to commence in fund-raising field with appeals for clothing and cash. Write for further details. Commencing salary £1,000—£1,400, rising to £2,000.

YOUTH OFFICERS. Vacancies in Yorkshire, Lancashire, East Midlands and Scotland for dedicated, enthusiastic young men and women with organising experience for fund-raising events with young people. Commencing salary £1,000—£1,350, rising to £2,000.

Help the Aged offers a worthwhile career, with training and full opportunity for successful people to achieve promotion to the highest level. Some appointments of special interest to graduates with three years' experience. Others to men and women aged 21-40 with business or selling experience. Lay preachers or active Christian workers should apply. Above all, applicants need drive, initiative and determination to produce results. It is essential that they should be able to show achievement.

Pension scheme and free life assurance. Car provided or allowance where appropriate. Advice regarding housing accommodation if needed. Please write stating achievements, aspirations, age, experience, salary and position applied for to **FRANK BAKER (quote HTA/EL), P.O. Box 25, 16 Lincoln's Inn Fields, London, W.C.2.**

D.2426

NEWS FLASH—Vacation Venture

Over 100 have professed conversion to date (twenty-five last night); ten baptised in the Holy Spirit this morning.

HEREFORD **Pastor : R. Griffiths**

At our Sunday school anniversary the church was quite packed with parents and friends. As always, the children excelled in their presentation of the Gospel.

Our guest speaker was Pastor Tony Stone. Adults and children alike were greatly blessed and encouraged as he ministered the Word of God throughout the day under the Holy Spirit's anointing. At the close of the day we really felt that God had been good to us all.

M. F. V. ANDREWS.

A DATE TO REMEMBER

October 17th is WORLD LITERATURE SUNDAY. Free posters and handbills are available from Evangelical Missionary Alliance, 19 Draycott Place, London, SW3 2SG.

COMING TO LONDON—OR IN LONDON ?



AN INVITATION to Elim youth and gospel singers and musicians to dedicate their talents and time in the ministry of musical evangelism.

The **LONDON CRUSADER CHOIR** of international repute invites all such friends to join the choir in its ministry of music and Pentecostal witness.

DOUGLAS B. GRAY (Director of Music) invites you to meet him or to write for full information to the London office, 15 Rodenhurst Road, London, SW4 8AE—**NOW !**

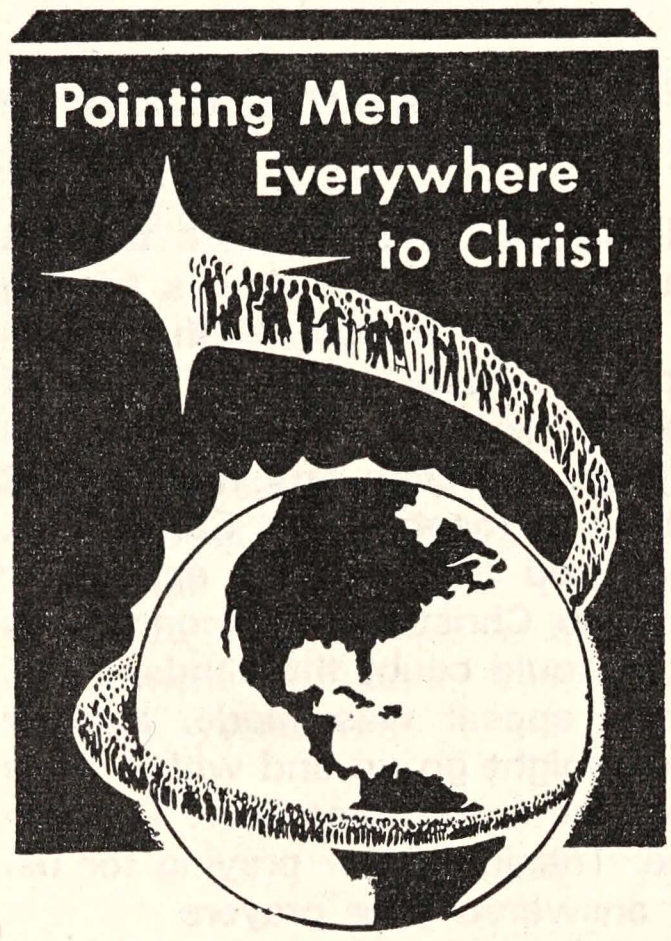
" Their sound went into all the earth, and their words unto the ends of the world " (Romans 10 : 18).

D.2420

Elim Missionary Society

		Estimated expenditure £	Received £
1970	November	4,000	3,275
	December	4,000	2,559
1971	January	4,500	6,830
	February	4,500	2,102
	March	4,500	4,796
	April	4,500	3,601
	May	5,000	7,934
	June	5,000	2,413
	July	5,000	3,244
		41,000	36,754

Elim Missionary Society



THE decreasing value of money, the increasing cost of living—subjects we have before us continually, especially when it comes to home and family economics! Every home has first-hand experience of this currency depreciation.

On the missionary front we face the same situation. In fact, to compensate for the decreasing value of money **we need to increase our income by some eight per cent every year.**

Reviewing our income and expenditure recently the situation outlined above was brought home to us very forcibly. Our expenditure over the past year has exceeded our income by about £100 per week. This situation is aggravated by the fact that the cost of living in some parts of the world tends to increase faster than we experience in Great Britain.

None of us would wish for retrenchment. *We therefore put the situation before you, knowing from experience that you have always responded to the call to support our brothers and sisters as they labour so faithfully in other lands.* You must have been thrilled, as we have been, to read of the blessing of God on the work of these servants. Give them the tools—they will do the job.

Below we set out the current estimated expenditure and the income up to July this year.

Please send your gifts to :

THE ELIM MISSIONARY SOCIETY
P.O. BOX 38
CHELTENHAM, GLOUCESTERSHIRE

Homeland Evangelism



Thank-you for Sunderland — now Peterborough!

PARTNERSHIP in progress! What a thought when we are finding that the tide is turning and there is a definite hunger in the hearts of many people for reality and for a sense of security in an affluent, sin-sick society. As many as forty-six and even fifty hands went up for salvation in meetings in Sunderland. There was no need to press the appeal for people to come to Christ; the response was as quick as one could count the hands. Then, when a second appeal was made, another couple of hands might go up and within three to four minutes the appeal was over. The harvest is so ripe. Thank you for praying for us. God certainly answered your prayers.

Volunteers needed urgently

Behind the scenes in any major crusade there is much to be done. Every convert has to have literature sent to him. This means commencing a file and it means addressing enve-



Inside the new Sunderland church. J. McBurney, A. B. Tee and R. B. Chapman on the platform, Kelvin Thomas at the organ.

lopes. The same applies to people who request our Elim literature and who want to be kept in touch with future events. Another file has to be compiled showing the names of those who come for divine healing. The mailing list in Sunderland was over 700 strong. Such work needs those who are willing to give up a week or even two weeks of their holidays. There are letters—dozens of them—to be typed and reports to be prepared.

Before the crusade commences we need three or four people to go round the doors with hundreds of handbills advertising the meetings. THIS IS AN URGENT NEED NOW! Please telephone Cheltenham 59904 if you can help. Then we need ushers and people to do many other jobs; everyone needs to be a real worker who is dedicated to his task.



The Field Superintendent opens the new Sunderland church. Also in the picture (left to right): J. McBurney (District Superintendent), Alexander Tee, His Worship the Mayor of Sunderland, B. H. Tween (Darlington) and J. Crimp (Hull, Mason Street).

Some of the problems we have already encountered in Peterborough have been enormous. For example, we just could not get either a church or a hall in which to hold our Sunday after-church rallies. The authorities turned down our appeal against their decision not to grant us the Town Hall for the Sundays, though they are willing for us to have it for all the other meetings. Only a few days ago we were able to get the Congregational Church in Westgate, which is halfway between the Town Hall and the building we are planning to purchase for the new converts. Peterborough is only one-third the size of Sunderland and has about 65,000 inhabitants at the moment, but within the next decade it is to double that number. It is, therefore, a very important place with a bright future. **Please do not take victory in Peterborough for granted, but pray with unabated zeal that the powers of darkness will be routed and that many shall be slain of the Lord as the team goes forward in the name of the Lord to another great battle.**



NEHEMIAH

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY

Chapter 4. **An antagonistic rival**

THE master plan is now at work. Little by little, day in and day out, the walls were being rebuilt by a band of happy people. But the enemy was not in the same frame of mind. Sanballat showed great indignation when he realised that this was a real, concerted effort by the people to construct the city of their God. He made two attempts to disrupt and disorganise the progress.

Psychological

This attack on their minds, an attempt to undermine in their own thinking the real value of the work in which they were engaged, was an effort at subtle brainwashing.

Take a quick look at his mockings and rantings. " Just what do you think that you are up to ? Do you believe that a feeble remnant of Jews such as you can keep up this consistent hard work ? Are you intending to recommence your system of worship as well as rebuild the wall ? Some hope ! Are you trying to make an end in a day ? You'll soon give up now, because the end is not yet in sight, and the working is increasingly difficult."

Then followed a switch in attack. " If a fox attacked the wall it would fall ! "

How does one reply to such a twofold psychological assault which criticised the work that they were doing and the work that they had already done ?

The answer is really quite simple : *use the methods of Nehemiah.* He treated it for what it was : *a whole lot of nonsense.* An ardent prayer and the continuation of the work were all that was necessary to dispel doubts of this nature.

Nehemiah could have sat down to consider the rebuke. If he had, all would have been lost. Rather he made it a matter of prayer, and then got down once more to the all-important God-given task. " So we built the wall," said Nehemiah, " until it was half built : *for the people had a mind to work.*" Psychological warfare will have no effect on minds set to do the work of the Lord.

The first attempt failed. The only thing it had succeeded in doing was to make the Jews even more intent on building their wall. So Sanballat tried his second ruse.

Physical

Attack was threatened. This by nature was more serious. There was now the threat of organised physical resistance. As soon as the plans of the enemy were known, new moves were made t counteract them. *But this put more pressure on an already hard-working people.*

The motto of the day could well have bee. *watch and pray.* When the adversary ascertained that his secret was out he withdrew, but was ready at any time to renew his aggression.

How does one repulse a threatened attack ?

First : watch and pray.

Second : put on the armour of God.

Third : trust in God.

Fourth : unity in the Spirit.

Fifth : sacrificial service.

The scene around Jerusalem has now changed. All the labourers now also carry weapons. One hand holds the tool of their trade, the other holds a sword.

Significant isn't it, Christian ? Is this not also our pattern for a valid and fruitful ministry in our area of service ? Should not active persecution only cause us to rally all the more fervently around our banners ?

Prepare to watch.

Prepare to work.

Prepare to war.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

NORTHERN Ireland is very much on our hearts at this time. The situation is fraught with many dangers. We are convinced that the main cause of the bloodshed and bitterness of the past months and weeks is political. The religious undertones are there, no doubt, but it is secular power that is in the minds of the agitators. The same forces of anarchy which flaunt themselves in many parts of the world are to be witnessed, or at any rate to be reckoned with, in Ulster.

Many are saying that only Irishmen can really understand all that is entailed in connection with the terrible problems of the province. There is a great deal in this view. It does not prevent many of us, who have the privilege of visiting that so lush and pleasant part of the United Kingdom from time to time, having a feeling of being involved with our own kith and kin. The fervour of so many of the people, their love for the Word of God, their loyalty to all things British, their delightful sense of humour, their warm-hearted hospitality, their stand for the truth as they see it—these commendable qualities make the present agonies all the more heartrending.

It would seem reasonable to conclude that the organs of press and television often give a garbled or at least a biased view of things. Irreligious, London-based interviewers are really out of their depth. It is amazing that we hear of " Protestant extremists " frequently, as if there were none of any other sort, or as if it was extreme to be fundamentalist. We believe that British reporting of the Ulster scene reflects the backslidden nature of the rest of Britain or at least of those responsible for the organs of communication.

Our churches have been called to special prayer. Intercession for those in authority is surely demanded at this time. We should remember the forces of law and order. The ordinary British Tommy has had some daunting tasks in his day, but his stint in Northern Ireland must be among the most painful and trying. How some of the troops have taken so much abuse and punishment from some sections of the community in Belfast is a classic in this realm.

We particularly commend our churches to your loving interest. Some of them are right in the thick of things. Our pastors and elders and deacons stand in great need of your heartfelt prayer.

God bless Ireland !

Points for Preachers

by J. Alex Wright

AN OUTLINE

THE BUCKET, THE ROPE, AND THE PITCHER

" Sir, Thou hast nothing to draw with, and the well is deep "

HOW essential are the windlass and the rope, which presumably the woman brought with her. You cannot drink of the water of life unless you bring with you the bucket of a humble, believing heart, empty of preconceived ideas, the rope of a will to receive this blessing, for the water of life is free and by this rope we draw the water to ourselves, and the pitcher of the heart's affection to enjoy the living water. " With the heart man believeth." Receive Him in the place of your affections and the work is done. All this is illustrated in the story of the Samaritan woman.

A POEM

LIVING FOR JESUS THE LIFE THAT IS TRUE

So he died for his faith ; that's fine : more than most of us do.
But, stay, can you add to that line that he lived for it too ?

In death he bore witness at last, as a martyr to truth.
Did his life do the same in the past, from the days of his youth ?

It is easy to die : men have died for a wish or a whim,
From bravado, or passion, or pride ; was it harder for him ?

But to *live* ; every day to live out all the truth that he dreamt
While his friends met his conduct with doubt, and the world with contempt . . .

Was it thus that he plodded ahead, never turning aside ?
Then we'll talk of the life that he led : never mind how he died !

E. H. CROSBY.

A QUOTATION

CHRISTIANITY, BY AN ATHEIST

On his eightieth birthday Bertrand Russell, our British atheist-philosopher, asked what he thought was the greatest asset a man could have in life, replied : " The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love. If you feel this, you have a motive for existence, a guide to action, a reason for courage, an imperative necessity for intellectual honesty, and although you may not find happiness you will never know the despair of those whose life is aimless and void of purpose."

AN INCIDENT

PRAYING AND WORKING

General William Booth, of the Salvation Army, was fond of telling of a little girl who worried herself into a fearful state concerning the birds which became entangled in her brother's traps. One evening, at her mother's knee, she prayed about it, " Lord, don't let the little birds get into Bobbie's traps. Please don't let them." Then, to her mother's astonishment, she added exultingly, " Oh, I know they won't ; they can't ! Amen ! " " But Dolly," remonstrated her mother, " what makes you sure that God will answer your prayer for the birdies ? " " Why," exclaimed Dolly confidently, " 'cause before I prayed I went out into the garden and smashed the traps ! "

1971 Conference Memories



Photograph by H. W. Greenway.

1972 Conference : Blackpool May 6th — 13th

A letter for

by

Pastor of Elim Pentecosta

(6) **Light in**

IN our consideration of these verses we have already learned (1) that Bible prophecy is reliable; (2) that God is working to a plan; and (3) that prophecy is to be heeded as diligently as the man on the ship's bridge pays attention to his compass and charts when navigating through tricky waters. But now let us concentrate on these remarkable words: ". . . as unto a light that shineth in a dark [squalid] place, until the day dawn, and the Daystar arise in your hearts."

OUR WORLD AS GOD SEES IT— " A dark place "

For my part, one of the most remarkable features of some parts of the Word is the way in which certain scriptures which forty to fifty years ago would have been comparatively difficult to apply are today full of meaning. Now here is one —Peter describes the world as a " dark place." The word literally means " dirty," " squalid." At the turn of the century this might have seemed incorrect. Peace, on the whole, lay across the world. Britain was supreme on land and sea. Any war was a short, local affair. In fact, the world seemed to be sailing into a golden age. " A dark place " might not have seemed the right phrase to use.

Then came the awful holocaust of the first world war, and all our hopes were shattered. But after that emerged the new era—the 1920s with the League of Nations, and the message proclaimed from many a pulpit that " the war to end wars " had been fought and Utopia was ahead. But with 1939 came World War II with all its horrors, and that war ended in a way which left a cold fear clutching at our hearts—the atom bomb!

And so now as we enter the 1970s how apt is the phrase " a dark world " *politically*. When the A-bomb was dropped H. G. Wells wrote " Mind at the end of its tether " and declared " there is no way out of this impasse "; Dr. H. C. Urey, a leading physicist, wrote (in 1946) a thesis entitled " I'm a frightened man "; and Mr. Bernard Baruch in a report to the U.S. Congress on the control of atomic energy said " We must elect world peace or world destruction." Shortly before his death the late Dag Hammarskjold said to Billy Graham: " I see no hope for world peace. We have tried so hard and failed so miserably. Unless the world has a spiritual rebirth within the next few years civilisation is doomed." And the late Sir Winston Churchill declared " Our problems are beyond us." *Racial tensions* tear America, sweep across Africa, and are affecting Britain. In Vietnam the war drags on, and Palestine is the world's major trouble spot. *Sociologically* (or should the word be ecologically ?) it would appear that the more civilised man becomes the greater the pollution he creates around him. And so we have had " conservation year " because we are in danger of destroying ourselves and other forms of life by our foolishness and our working against nature. *Morally* here in Britain the brakes are off with a vengeance. The ten commandments have gone out of the window, and the hard fact is that moral pollution is affecting younger and still younger people. All this—and more—in a world which boasts of its " scientific achievements " and " technological advancement." How accurate is the Bible description of our world— " a dark, squalid place." " Darkness covers the earth, and gross darkness the people."

THE LIGHT IN THE DARKNESS— " A light that shineth ! "

But thank God Peter does not stop there. He goes on to tell us that there is a light shining in the darkness—the light of the Word. This is a most suggestive statement concerning which we will make just one or two hurried comments.

(a) There is no light in this world apart from scripture. Has any philosopher this century written a book with a definite message of hope for our world ? Take H. G. Wells. Before the last war he had written books depicting a golden age, but after Hiroshima he wrote one short book (*Mind at the End of its Tether*) which cancelled out the lot! Some time ago Bertrand Russell died—and he instructed that there be no religious service at the funeral. He had no message!

(b) But what a light scripture gives! And in this way: all scripture converges upon Christ.

e last days

ser

ch, Kingston-on-Thames

(1 : 19, 20)

Said Christ of Moses, " He spake of Me." On the Emmaus road He explained to two bewildered folk the mystery of Calvary by showing how the Old Testament from Genesis to Malachi dealt with things " concerning Himself." But Peter himself makes a most significant statement in his first letter (1 : 10, 11) : " Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you ; searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, *and the glory that should follow.*"

Notice the last sentence. Turn to one Old Testament prediction after another, and almost invariably it will lead you ultimately to the Second Advent, to Christ and His glory, Christ and His return. It is the Bible that has a message of hope for this poor, dark, squalid world, for it tells us He is coming back.

(c) It assures us His return is certain. Mark what Peter says, ". . . until the day dawn." In Hosea 6 : 3 is a sentence which may be translated " His coming is as sure as the dawn." How emphatic and how suggestive : the darkness—the dawn ; the night—day ; the gloom—the glory. A new day with new prospects, new possibilities. In other words, the certain prospect that this poor world will be brought out of its squalor, its darkness and gloom into the new day of Christ's administration.

OUR ATTITUDE TO THE LIGHT—
" Give heed "

We have already considered this phrase from a nautical point of view—taking a compass bearing. But now look at it in another way. Look at it in the context of what we have just considered. If we are in a dark world, and if in the world there is a light, what is the obvious thing to do ? Surely this : get into the light, keep in the light, walk in the light.

(a) It is the Christian who, living in the light of the Word, is a realist and sees the situation as it really is. It was Abraham who saw the state of Sodom, not Lot. It was the prophets like Isaiah or Jeremiah who saw the real state of their land. It was John the Baptist who detected the real condition of the Jews of his generation. And it was Savonarola, who, steeped in the Word, saw the true state of Italy ; and similarly Luther and Calvin living in the light of scripture who saw the rottenness of the Church at that time. It was William Booth who, living in the light of the eternal throne, saw the state of our country, and wrote a book which shattered national complacency, *Darkest England and the Way Out*. Are *we* realists ?

(b) It is the Christian who, by living in the light, sees clearly how he ought to walk. Remember the word " dark " here used by Peter means " dirty," " squalid." And if you walk across dirty, muddy ground in the dark then you are liable to pick some up ! Many a minister has had his heartbreaks because of Christians who, by ignoring the Word, have floundered in the dirt of the world's squalor. Visiting the home of a saintly couple in Carlisle, I glanced in their much-used Bible and read this on the fly-leaf : " This Book will keep you from sin ; sin will keep you from this Book." And there is a word in the book of Revelation : " Keep thy garments white." How can we ? Here is the answer : " Thy Word is a lamp unto my feet, and a light unto my path."

(c) It is the Christian who, living in the light of the Word, can help the unsaved. If ever the world needed the light it is today. I must live in the light not only for my own soul's sake but for the sake of those around who are in the darkness. This raises searching questions. Am I living in the light in such a way that I am aware of their darkness ? Am I living in the light in such a way that non-Christians are conscious of a difference ? Am I living in the light in such a way that their eternal destiny means something to me ?

Have you found the heavenly light ?
Pass it on ;
Souls are groping in the night,
Daylight gone.
Hold thy lighted lamp on high,
Be a star in someone's sky ;
He may live who else would die—
PASS IT ON !

A tribute to Pastor F. D. Byatt

given at the funeral service in our Tamworth church by

J. T. Bradley, Secretary-General

THE words that we have heard read to us in this service today and the hymn we have sung convey to us one great message, that though we are in time we do not belong to time; we belong to eternity. In a mysterious way we enter time, stay here for a brief period, then depart to where we belong, into eternity, our home. To be absent from the body is to be at home with the Lord and our dear brother and colleague has *gone home*.

While I was thinking about this service and seeking a word from the Lord, that great word from Proverbs came to me, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (4:18). "The just" are made just because we have been to Calvary, because the precious blood of Christ has been applied to our hearts, made just by faith in Him. Such was our brother. His path was as the shining light, shining more and more, and now he has entered the perfect day.

It is written of Barnabas that "he was a good man and full of the Holy Ghost." None of us would wish for a better epitaph. Barnabas introduced the newly converted Paul to the apostles when they were standing aloof from him, in doubt about this new recruit to the Church. Barnabas, fourteen years later, brought Paul from isolation to take his place in the forefront of the Church. Barnabas encouraged John Mark when Mark was rejected by Paul. Barnabas, son of exhortation, son of consolation, had insights that others did not have, for "he was a good man and full of the Holy Ghost." Such was our brother Fred Byatt. Yet the Word of God reminds us that the fullest experience of this fullness in this life is but the earnest of our inheritance, into which our brother has now entered.

Our brother, whose mortal remains we lay to rest today, was God's gift to the Elim Movement for more than forty years of unstinted, faithful, uncomplaining and loyal service, which he rendered to the Lord in a consistent and God-blessed ministry. For this he will not lose his reward, though it may be safely said that he did not labour for reward but for love of his Lord.

He seemed to me to be a retiring man, modest and reserved, yet a man of firm conviction, with a wonderful sense of pastoral care. As a true shepherd cares for his flock in every circumstance of adversity and prosperity, in health and in sickness, so did our brother and colleague pastor his churches.

Fred Byatt received the baptism of the Holy Spirit while still a member of the Close Brethren and soon after this he entered Elim, joining our Melbourne Street, Belfast, church with his mother, brother and sister. He was a man of deep feeling and intense love for Christ. In his love for his Master and with his new-found zeal he plunged wholeheartedly into the Lord's work. At first the open air was his cathedral and one testifies that he and his brother and sister would hold as many as five open-air services in one day.

Another colleague testifies to our brother as a man of prayer. His family knew about this, but no one else but he and his Lord. A prayer life is not something you publicise. Our brother Tom Stevenson told me that even after his retirement brother Byatt would often spend hours and whole mornings in continuous prayer in his closed room. How much we owe as a movement to men and women who pray like this we shall never know down here.

He was a MAN OF THE BOOK, of the pulpit and of the home. He was at home in the pulpit, he was at home with his Bible, he was at home in the homes of his people; now he is at home with the Lord.

Churches in Scotland, Ireland, Wales and England have been blessed through his ministry. He entered Elim Bible College in 1928 and was ordained in 1931. He pastored churches in Paisley, Greenock, Lurgan, Romsey, Watford, Hornsey,

Caterham, Blackheath, Dowlais, West Bromwich, Grimsby, Erdington, Salford and then Huddersfield until his retirement. People in all these churches will have cause to remember for good the ministry of our brother and his wife.

Today we remember a great Christian, a great prayer warrior, a man of the Book, a great pastor and worker. He fought a good fight. He kept the faith, he loved the coming of the Lord. His brother-in-law says of him that he had a great love of, and found pleasure in, sacred music and song. For him it was both constantly edifying and at the same time relaxing. "How much at home," he continues, "he must now be in the midst of the heavenly anthems!"

Our thoughts are of victory, not of defeat; of praise, not of lament; of anticipation of glory, not of gloom. Thank God, we have met Him who said that He was sent "to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

So we think of our colleague, having completed his task down here, "appointed to higher service," awaiting the day when the trumpet will sound, when the dead in Christ will be raised incorruptible and we shall be changed, to rise with them to meet our Lord in the air.

To our sister Mrs. Byatt and her family we extend our sympathy. We sorrow, but thank God, not as those who have no hope. The glorious words ring out over the tomb, "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." All the glorious promises of the future will assuredly receive their fulfilment, for "our light affliction which is but for a moment worketh for us an exceeding and eternal weight of glory while we look not at the things which are seen but at things which are not seen; for the things which are seen are temporal but the things which are not seen are eternal."

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.

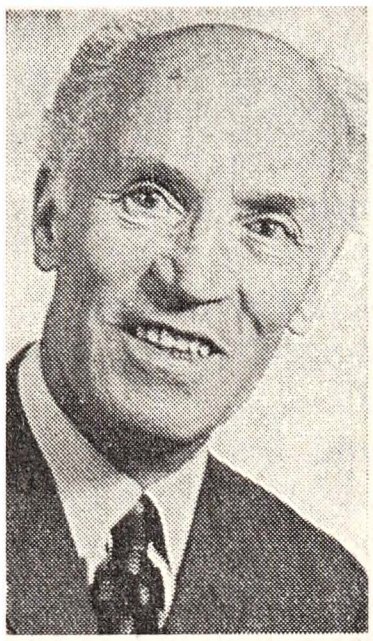
You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

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?

D.2308



FROM T. H. STEVENSON

"IT was better than a football match" was the verdict of a ten-year-old boy making his first visit to our church on a Sunday evening. This seemed a very high compliment, as I can easily imagine a football fan dismissing a poor game as being duller than some church services. The boy mentioned was accompanied by his parents, his father being an Anglican vicar, who had taken a free Sunday evening to attend our church, as he has done on such a previous occasion. Both the vicar and his wife have received the baptism of the Holy Spirit and love the atmosphere of an Elim service. Very kindly the vicar wrote that he had never received such an accolade from his son! But that might just be human nature!

One parallel with a game is that we also trust that there will be some final result from our service, though we would be very foolish to analyse or to look only for visible results. Thank God visible results are evident and encouraging, but on a Sunday evening when our Elim Crusaders conducted the meeting I was deeply impressed by the three testimonies which were part of the programme. Each of them, sincere Christians, had made their decisions for Christ as the result of the evangelistic service, but had done so in their respective homes. It was enlightening as well as encouraging. I believe in appeals, but consider that the sermon should be the main appeal.

In the book *If I Had One Sermon Only to Preach* that great Congregationalist of former days, Dr. J. D. Jones, of Bournemouth, wrote: "Dear old Newman Hall used to say that he never finished a sermon without the definite personal appeal to accept Christ. I have felt the same myself that I didn't like a single Sunday's preaching finishing without directing men to the Saviour." I humbly share the feelings of such esteemed men, but not always in a fixed way of approach. Some time ago when saying "good-night" at the church door as people were leaving, I then pressed the word of appeal to one whom I felt God had then laid upon my heart. Yes, I had button-holed, but a decision was made for Christ and in His goodness was lastingly effective.

CRUSADE IN NEW ZEALAND

News has come to hand from Pastor M. J. Frith of an evangelistic campaign which will include a children's crusade. This evangelistic enterprise will be led by Pastors D. Hemingway and M. J. Frith together with our New Zealand Superintendent, Pastor G. T. S Dunk.

The meetings will be held in the Elim Pentecostal Church, Scot Street, Blenheim, from September 4th to 19th inclusive.

The prayers of all "Evangel" readers are earnestly requested that God will signally bless this outreach.

A GREAT OCCASION IN THE CITY OF SWANSEA

Annual general meeting of the British Pentecostal Fellowship

OCTOBER 9th

Special meeting for ministers and church officers at

ELIM PENTECOSTAL CHURCH, NEW ORCHARD STREET

at 3.30 p.m.

Speakers:

V. Cunningham (St. John's College, Oxford)

O. C. Sanderson (Porthleven)

GREAT EVENING RALLY

in MOUNT PLEASANT BAPTIST CHURCH at 7 p.m.

Preacher: E. E. CAINE (Leeds)

D.2436

MARGARET M. LADLOW

(continued)

"Perhaps they think we are getting too old," Mrs. Bath said, adding "I hope not."

One other baby is in for a good deal of attention. The Baths' three-month-old great-great-grandchild has come to live next door.



Margaret M. Ladlow's page

FOSTERING GOOD WILL

I WROTE some time ago about spiritual parenthood and I have before me a cutting from *The Salisbury Journal* telling of two very dear Elim members who for a number of years have been foster parents to needy children. As staunch Christians theirs has been a service undertaken as " unto Him " and reveals another facet of caring, loving and compassion which should flow from every child of God. Whether spiritual or practical, often a combination of both, this ministry is God-glorifying. I know from private conversation with Mrs. Bath that above all else she tried to speak of her Lord to the little ones in her care and to sad, perhaps distraught, mothers with whom she came into contact, remembering that " whosoever receiveth . . . a little child in My name receiveth Me." Here is what the newspaper said :

Mrs. Blanche Bath is not a great one for figures. She remembers their names, the clothes they wore when they arrived, even their favourite food. But she cannot be sure how many there were.

The number was eighty, she told me firmly, when we started talking. But by the time she had thought back over the past sixteen years we had to add the little Nigerian, the Canadian, the two pairs of twins, the Hungarians, the baby from round the corner and many more.

Mrs. Bath is eighty-one and the happiest of all her years, she says, are those she has spent as a foster mother for Wiltshire County Council.

Children from eight days old to eighteen years have passed through the home provided for them by Mr. and Mrs. Bath. " They call us a temporary foster home," Mr. Bath joked. " But it's hardly been that. We had at least two of them for fifteen months."

It all began when Mr. and Mrs. Bath retired from their greengrocery business. They moved to a little house, thinking that the quiet of the countryside would be just right for them.

But the quiet did not satisfy them for long. Mr. Bath got the itch first and found himself another job in town. Then Mrs. Bath began to miss her grandchildren who used to run in and out of her kitchen.

A telephone call to the children's department, an interview or two, and Mr. and Mrs. Bath received the inevitable papers. A year later, in April 1955, ten-year-old Pat arrived from a broken home in Swindon—their first child.

" After that they never stopped coming," said Mr. Bath. " We only had two bedrooms, and as fast as one child went another would come."

Sometimes a child arrived at little more than a minute's notice. The two young Hungarians, whose parents, they informed Mr. and Mrs. Bath, had gone to the " trouble house," could speak little English.

It was some time before they learned that their parents were jewel thieves. At the time the Baths already had a year-old baby in their home, but the two new ones were more than welcome.

Most of the children arrived in " disturbed " circumstances. " Nearly all of them had been taken from their mothers. You could hardly expect them just to smile and walk in, could you ? " said Mrs. Bath.

Each newcomer meant dropping everything, sitting down and talking, sometimes for an hour, or even two. " You had to get to know them ; get them to trust you." she said.

Because the Baths were both in their sixties when they began as foster parents, the grandparent image was one which most children found easy to accept. " But we used to ask them to call us auntie and uncle," Mrs. Bath said. " We thought it was better than mummy and daddy."

There were sad times in this new life of theirs. " Every time we had to give them back it nearly broke my heart," said Mrs. Bath. " I never wanted any of them to go."

Last year the couple had a child to look after, but since then there has been no telephone call.

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Book now and avoid disappointment. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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BOURNEMOUTH. Pinetops Private Hotel. Few minutes sea and chine, excellent catering, recommended, own car park, Elim members. S.a.e. brochure: Mr. and Mrs. L. J. Withams, 4 Earle Road, Alum Chine. Tel. Westbourne 61192. C.2304

CORNWALL, Newquay. Delightfully situated Christian hotel. Own grounds, easy reach of beaches. Free parking. Vacancies are still available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2269

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

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CONSULT a Christian Broker. Business and private insurance. Also Property Bonds, Unit Trust Endowments, 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.2283

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.2348

RETIRED lady or gentleman offered own bed-sitting room at agreed low rent to person willing to give little assistance to elderly couple (Pentecostal Christians) living in bungalow situated near sea. Regular bus to Plymouth. Details from Selleck, Trethurgy, Wembury Road, Plymstock, Devon. Telephone Wembury 280. C.2445

WANTED. Young Pentecostal men and women to help in crusade at Staveley, Derbyshire, September 13th—24th, 1971. Door-to-door work, etc. Musicians and singers required. Sorry, no expenses paid. Apply Pastor P. Bunting, The Bungalow, Elim Pentecostal Church, Queen Street, Mosborough, Sheffield. C.2427

ITINERARIES

The President (A. A. Biddle):
September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

London Crusader Choir with Douglas B. Gray:
September 5, Ilford; 25, Guildford Cathedral (M.V.); 26, Maidstone.

Miss F. Grossen:
September 2, Kingston; 3-6, Camberwell; 7, Wimbledon; 8, Couldsdon; 9, Aldershot; 10, Bermondsey; 11, Caterham; 12, 13, Croydon; 14, Thornton Heath, 15, Clapham; 16, Guildford.

J. H. MacInnes:
August 28, Randalstown; 29, Larne (a.m.), Ballymoney and Coleraine (p.m.); 30, Ballysillan; 31, Ulster Temple; September 1, Melbourne Street; 2, Apsley Street; 3, Dundonald; 4, Newtownards; 5, Bangor (a.m.), Bethesda (p.m.); 6, Alexandra Park Avenue; 7, Lurgan; 8, Annaghanoon; 9, Portadown; 10, Megaberry; 11, Banbridge; 12, Armagh (a.m.), Moneyslane and Rathfriland (p.m.); 13, Newcastle; 14, Gilford; 15, Markethill; 16, Brookeborough; 17, Monaghan.

BIRTH

FORD. On March 31st, to Roy and Jean Ford (née Pyne), God's gift of a son, Michael, dedicated on May 23rd at Ilford Elim Pentecostal Church by Pastor J. F. Hardman.

MARRIAGES

HANSON—INGS. On August 7th, at Elim Pentecostal Church, Leicester, Anthony Hanson to Rosemary Ings, both Elim Crusaders. Officiating minister: R. R. Taylor.

HAYWARD—SHIPLEY. On July 24th, at Elim Pentecostal Church, Cheltenham, Edwin Hayward to Winnie Shipley. Officiating minister: T. J. Broomhall.

LAVENDER—MASON. On August 7th, at Lincoln Road Pentecostal Chapel, Ponders End, London, Keith, son of Pastor and Mrs. Frank Lavender, to Faith Ann, daughter of Mrs. Brenda Mason. Officiating ministers: W. Swinburne Smith and F. Lavender.

REGAN—HOPPER. On August 7th, at Elim Pentecostal Church, Chelmsford, Ruth Margaret Hopper to Kevin James Regan. Officiating minister: D. W. Anthony.

SILVER WEDDING

JONES. Married on August 16th, 1946, Gwilym and Mary (née Maddocks). Members of Aberdare Elim Pentecostal Church. C.2442

GOLDEN WEDDING

EVERY. Married on August 28th, 1921, Charles and Annie (née Lewis). Members of Aberdare Elim Pentecostal Church. C.2441

WITH CHRIST

MOORE. On July 30th, suddenly in hospital, William, dearly loved husband of Sarah Jane Moore. Formerly of Banbridge and Stafford. Officiating ministers at funeral: R. J. George, W. H. Holohan and J. A. McMullin.

BEFORE DECIDING ON ANY INSURANCE OR FINANCE MATTER

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D.2210

Another PIONEER Crusade

commences in

PETERBOROUGH

on SUNDAY, SEPTEMBER 5th, at 8

in the

CONGREGATIONAL CHURCH, WESTGATE, then in the TOWN HALL

Nightly (except Friday) at 7.45. Thursdays at 3

* **PRAY FOR THE TEAM LED BY ALEXANDER TEE**
* **COME AND SUPPORT US**

D.2440

TAPE-RECORDER EVANGELISM

Mr. Elkanah Pryke (A.O.G., Hounslow), who for the past thirteen years has visited Eventide Homes holding Gospel services with the aid of tape-recording equipment, has produced an instructional tape giving examples how to commence this work. The three-inch reel of tape runs for twenty minutes at 3¾ speed on 2- or 4-track machines. Tapes cost 40p (including p.p.) (U.K. only). Mr. H. Mason, 2 The Mall, Half Acre, Brentford, Middlesex. D.2425

Looking forward to seeing you!

BANK HOLIDAY MONDAY, AUGUST 30th

11 a.m., 3 p.m., 6.30 p.m. (light refreshments obtainable)

N.B. Children's convention and picnic, 2.30 p.m.

The City Temple **JAMAICA STREET, STOKES CROFT BRISTOL**

D.2407

COMING EVENTS

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road. Holiday-makers welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors warmly welcomed.

BURTON-ON-TRENT. September 11-15. Elim Pentecostal Church, Moor Street. Twenty-first anniversary. Preacher: John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. H. Sainsbury. Tuesday, Wednesday at 7.30.

CATERHAM. September 11. Elim Pentecostal Church, Homesdale Road. Miss Frieda Grossen (Transvaal). At 7.30.

DAGENHAM. September 6-12. Elim Pentecostal Church, Green Lane, Becontree. Evangelistic crusade conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

EAST HAM. September 3. Elim Pentecostal Church, Central Park Road. Brotherhood meeting. Speaker: J. W. Robinson (Congo Evangelistic Mission). At 8.

EVESHAM. August 29. Elim Pentecostal Church, Workman Road, Hampton. Visit of Rev. R. Hemming at 6.30. Convener: J. R. Brown. September 11. West of England Presbytery youth rally in the Town Hall, Evesham. Preacher: A. A. Biddle (President). Convener: W. R. Jones. Helmut and Elizabeth Kaufmann (duettists). Other musical items and testimonies. At 6.30.

GLOUCESTER. August 29. Elim Pentecostal Church, Park End Road. Preacher: Pastor Peter Daw. At 11 and 6.30. September 11, 12. Visit of Pastor L. Reeves. Saturday at 6.30. Sunday at 11 and 6.30.

GRANGETOWN. Elim Pentecostal Church, Lee Road. September 5. Baptismal service. At 6.30. September 9. Weekly teacher training films commence. At 7.30. September 10. Opening of day nursery. At 1. September 12. Harvest festival. At 10.30 and 6.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road. Holidaymakers welcomed. Sundays at 11 and 6.30. Thursdays at 7.30. Pastor: J. Flowers. September 7-12. Missionary Week. Olive Garbutt. Tuesday at 7.30. F. B. Phillips, with missionary films. Thursday and Saturday at 7.30. Sunday at 11 and 6.30.

HANLEY. September 13-17. Elim Pentecostal Church, Bucknall Old Road. Sunshine Corner crusade conducted by Uncle Arthur. At 6.

HEREFORD. Elim Pentecostal Church, Clive Street, extends a welcome to all our friends who are on holiday. Sundays at 11 and 6.30. Pastor: R. Griffiths.

HULL. August 29. Elim Pentecostal Church, City Temple, Hessle Road. Visit of Pastor George Canty. At 10.45 and 6.30.

ILFORD. September 5. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, with Douglas B. Gray. At 6.30. September 12. Baptismal service at 6.30. September 14-19. " Life with a purpose " crusade conducted by Pastor Felix Lloyd-Smith. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

LONG EATON. September 12-14. Elim Pentecostal Church, Bonsall Street. Visit of Joseph Smith. Sunday at 11 and 6.30. Monday at 7.30. Tuesday at 2.45 and 7.30. Supported by Beeston Mission Choir.

LONGTON. September 4. Elim Pentecostal Church, Carlisle Street, Dresden. Youth rally. Preacher: A. D. Leitch. At 7.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45, 5.45 and 7.30. Tuesdays and Fridays at 8.

PETERBOROUGH. Pioneer crusade led by Pastor Alex Tee commences in the Congregational Church, Westgate, on Sunday, September 5, then nightly (except Friday) in the Town Hall at 7.45. Thursdays at 3 for divine healing.

READING. September 11-16. Elim Pentecostal Church, Waylen Street. Minister's fortieth anniversary. Preachers: L. W. Green and J. C. Smyth. Supported by choir, solos and duets. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Visit of Marion Redwood, of the London Emmanuel Choir, on Sunday morning.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Each Sunday at 10, 11 and 6.30. Tuesdays and Thursdays at 7.30. Until August 29 at 2.30 each Sunday: Uncle Ian's Sunshine Corner Beach Mission, near Appley Park.

SALISBURY. September 4. Elim Pentecostal Church, Milford Street. Bournemouth Presbytery Rally. Business meeting at 2.30. Rally at 7. Speaker: Douglas O. Ward. Special musical items.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visitors welcome. Sundays at 10.45 and 6.30. Crèche and nursery available. Minister: L. N. Knipe. September 5. International Revival Convention. Speakers: Rev. Robert Andrew (U.S.A.) and Mr. Arthur Wallis. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe. Sundays at 11 and 6.30. Thursdays at 7.30, prayer and Bible study. Visitors welcome. No. 50 bus from Strand.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Visitors welcome. Sundays at 11.15 and 6.30. Tuesdays and Thursdays at 7.30. Minister: T. P. Mullen.

WORCESTER. September 11-13. Elim Pentecostal Church, Lowesmoor. Annual convention and minister's seventh anniversary. Preacher: B. G. Edwards (Derby). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30.

BANK HOLIDAY CONVENTIONS

BRIDGWATER. August 28, 29. Elim Pentecostal Church, Charter Hall, Town Hall. Preachers: Pastor and Mrs. F. J. Emmett and Pastor J. Bowen. Convener: Pastor F. J. Livings. Saturday at 3 and 6 (cups of tea provided). Sunday at 11, 3 and 6.30.

BRISTOL. August 25-30. Elim Pentecostal Church, the City Temple, Jamaica Street. Preachers: D. W. Anthony, J. Gibson (Kilsyth), W. T. H. Richards (Slough). Musical items by Raymond Rees and Caerphilly Choir. Weeknights at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30.

HEREFORD. August 28-31. Elim Pentecostal Church, Clive Street. Preachers: J. McNicol and K. J. Hathaway. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday 11, 2.30 and 6. Tuesday at 7.30.

LINCOLN. August 28-30. Elim Pentecostal Church, Monks Road. Saturday at 7.30. Soloist: Paul Epton. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher: T. J. Broomhall. Supporting musical items.

PONTYPRIDD. August 28-31. Elim Pentecostal Church, Thurston Road. Preachers : F. R. Barnes and F. Lavender (Gloucester). Convener : R. Hughes. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening in the Municipal Hall, Gelliwastad Road. Refreshments provided.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Guest speaker: Alex Johnston (London). Visit on Monday of Gosport Male Voice Choir. Saturday at 7.30. Sunday at 11 and and 6.30. Monday at 3 and 7.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Westgate. Preachers: T. W. Walker and G. N. Backhouse. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (ample refreshments between services). Tuesday at 7.15.

SOUTHPORT. August 26-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers: H. Burton-Haynes and Stanley Beresford. Singers: Temple Ladies' Trio and W. Hunter (tenor). Convener: L. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue. Preacher: H. W. Greenway. Musical items by Westcliff Male Voice Choir, Elaine Burley (Southend) and Charles Pendrill (Ilford). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

Spotlight on Portadown Crusaders

IT is great to have a testimony to give! I attended Sunday school and church from an early age and heard the gospel many times, but it was not until February 1964, at a mission in our church conducted by Sunny Blundell, that I realised that I needed salvation and asked Christ into my heart. He has been with me in all I do. I have no interest in worldly pleasures because I have found what other young people are searching for—Jesus.

ANNE CARDWELL.

I was brought up in a good home, taught to go to church and Sunday school, but the church I attended did not preach the gospel. I was baptised and confirmed but these did not seem enough for me. I tried the things of the world, but they failed too.

At seventeen I started work in an office. Two of the girls there were Christians who witnessed to me and asked me to meetings. I always argued and made excuses, but I finally agreed to go to a film service held in the Elim Pentecostal Church. I expected the same type of service as those held in my own church, but the singing was lively and the people were really rejoicing in the Lord. The film showed me how Christ can change lives. I felt the Lord speaking to me, but I tried to push Him away. About three weeks after, on April 30th, 1970, I realised I was a sinner and asked Christ into my heart. From that moment Christ was real to me. He has kept and led me in different ways. I became a member of the Elim Pentecostal Church and have been baptised in water and in the Holy Ghost.

JOAN CORDNER.

I was brought up in a Christian home and I knew from a very early age that I needed to be saved. It happened on March 16th, 1962. The Lurgan Busmen's Testimony Team held a mission in our church and I realised that Jesus loved me. I was seven and a half years old at the time. Even a child can be saved!

When I reached secondary school age I got into wrong company and for two years I went into the world. On February 11th, 1969, I had a fall and broke a leg. Through this I came back to Jesus.

On February 21st this year I followed the Lord through the waters of baptism and on March 30th I was baptised in the Holy Ghost.

I have proved the Lord's promise: "I will never leave you, nor forsake you." I am willing to go wherever He wants me to go.

SYLVIA WIGGINS.

I was brought up in a Christian home, went to church, Sunday school and the children's meetings. Early in life I knew that I needed to be saved. Pastor C. Brookes conducted a mission in our church and on October 6th I gave my life to Christ.

A year later I met an unsaved friend, and for a year I tried to keep one foot in the world and one foot in the Christian life. But I found that you cannot do it (Matthew 6 : 24). A year ago I asked the Lord to take full control of my life and to give me Christian friends. Within two weeks God met my need. I know He walks with me day by day.

GLORIA HUTCHINSON.

I was brought up in a religious home but not a Christian one, sent to church and Sunday school, but my good works did not make me a Christian. On January 23rd, 1967, I heard a preacher say: "If the angel of death knocked on your heart's door and you were not saved you would go to hell." I yielded to God's mercy and He saved me.

I started to go to the Portadown church and was baptised in water. On April 21st this year I was baptised in the Holy Ghost.

VICTOR MCADAM.

NATIONAL YOUTH RALLY – OCTOBER 2nd

WESTMINSTER CENTRAL HALL, LONDON

Speaker : DR. HOLLIS GREEN (U.S.A.)

Plan your transport NOW !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, August 30th — Isaiah 5 : 18-30

" Woe unto them " (vv. 18, 20, 21, 22).

Note four more woes : against ungodly scoffers (vv. 18, 19) ; against those who denied any distinction between good and evil (v. 20) ; against self-satisfaction and arrogance (v. 21) ; against those whose strength was in excesses, not in righteous judgment (vv. 22, 23). This catalogue of evil brought a hurricane of wrath upon the nation. Men were great only in sin, mighty in wickedness, in fact the Devil's heroes (v. 22). It is better to be the least in the kingdom of heaven.

Tuesday, August 31st — Isaiah 6 : 1-13

" I saw also " (v. 1).

The prophet's indignation had been stirred and expressed against the iniquities of his time and then, either because of the death of a king whose reign had been prosperous in spite of the fact that he had become a leper through presumption, or to prepare the prophet for this event, Isaiah was given this vision. He " saw **also** the Lord "—exalted; in majesty as the Lord of Hosts, Jehovah Tzebaoth. He also saw some of God's hosts—the seraphim. Note their cry : " The whole earth is full of His glory," a reminder that whatever the present, God is working out His purpose of complete goodness.

Wednesday, September 1st — Isaiah 7 : 1-17

" A virgin shall conceive " (v. 14).

Literally, **the** virgin shall conceive—Mary, the virgin mother, whose Son, the seed of the woman, was to bruise the serpent's head. His coming as the second Adam was the beginning of a new history. As Bible-loving people we must believe that the Virgin Birth is much more than a personal, individual matter ; *it is essential to Christianity*. Isaiah says " Immanuel "; Matthew 1 : 23 says " Emmanuel, God with us." Jesus said " I proceeded forth and came from God " (John 8 : 42 ; 16 : 28).

Thursday, September 2nd — Isaiah 8 : 1—9 : 1

" Forasmuch as this people refuseth " (v. 6).

What a picture of the kindness and gentleness of our God : " the waters that go softly," but alas the entreaties and appeals were refused and there came a time when His Spirit no longer strove with them ! So today, the goodness of God should lead to repentance ; the choice is with us. The Saviour said " You will not come to Me that you might have life " (John 5 : 40). *When mercy is rejected, there remains only judgment.*

Friday, September 3rd — Isaiah 9 : 2-17

" The people that walked in darkness have seen a great light " (v. 2).

No doubt every recovery from the punishment of sin was like a renewal of divine light, but the " great light " was He who is the true light (John 1 : 9), He who is the Light of the World. Paul declares that God " hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ " (2 Corinthians 4 : 6). May our testimony be like Paul's, whose witness concerning the light expanded every time he gave his testimony : " a light," a *great* light," " a light *above the brightness of the noonday sun.*"

Saturday, September 4th — Isaiah 11 : 1-16

" A Branch " (v. 1).

The word translated " Branch " really means " a shoot "—a shoot springing from the root and growing into a new tree (which a branch cannot do). Thus Christ, though great David's greater Son, is not a continuation of the old order, but **a new Beginning,** with its own growth, development and increase.

Sunday, September 5th — Isaiah 12 : 1-6

" Sing unto the Lord " (v. 5).

What joy comes out of the storms of the previous chapters ! Look at the structure of this song. Note in the first stanza : " Thine anger is turned away." When sin had been dealt with singing could begin. The theme is " Behold, God is my salvation." Jerome translated it : " *Behold, God is my Jesus.*" Not only had the storm passed away but the horizon was clear. The song continues : "I will trust, and not be afraid." There is a crescendo in the provision of " wells of salvation " so exalting and enthusing that we " cry out and shout " !

More honourable than his brethren

by W. G. Mullan

PASTOR OF ELIM PENTECOSTAL CHURCH, MELBOURNE STREET, BELFAST

I Chronicles 4 : 9, 10

IS the reading of the genealogies of Chronicles wearying to you ? Perhaps, but they are a constant witness that God keeps account of us all. How many in God's record are given such dignified mention as is afforded to this man Jabez in two brief verses.

APPROVED OF GOD

No doubt Jabez was as successful a businessman or farmer as his brethren, but the facts recorded concerning him are evidence that he was a genuine, spiritual giant. This receives the approval of God—" Jabez was more honourable than his brethren." " Honourable " signifies " to be or become more weighty " ! He was not a man who drifted aimlessly, one subject to every wind and tide of light doctrine ; he was the Old Testament counterpart of the example Titus was to set before young men—" thyself a pattern . . . in doctrine shewing uncorruptness, gravity, sincerity " (Titus 2 : 7). " Gravity " does not intimate boring stuffiness or long-faced monastical piety but a " seriousness of purpose and self-respect in conduct " (Moule).

APPRECIATING THE BEST

His name was a constant reminder to Jabez of the agony of travail which brought him into this world. Love and sorrow were evident to Jabez from his very name. The response was a life dedicated to God. Quite often the prayerful concern of godly parents has been among the means used by God to draw young lives to Himself. This is not realised by some, but surely all of us deeply appreciate the eternal life which we have received and joyfully experience through the supreme agony and sorrow of Christ upon the cross. A daily meditation upon His travail, which brought us the new birth, will determine the response from our hearts (Galatians 2 : 20 ; 1 Corinthians 6 : 20). This response appreciates the travail of Jesus Christ to bring us life.

ATTENTIVE TO SPIRITUAL THINGS

Perhaps Jabez was in conflict with an enemy at this time. His cry to God portrays discernment, dependence and determination (1 Chronicles 4 :10). He called upon the God of Israel, the God of redemption, who changed Jacob " the supplanter " into " a prince with God."

" Oh that Thou wouldest bless me indeed " indicates the passion and fervency of his prayer and his utter dependence upon the blessing of God. " Enlarge my coast " was a prayer of faith. While others were perhaps settling down or even retreating before the assault of the adversary, Jabez was considering new territory to be gained for Jehovah's glory. Have we settled contentedly ? Are we retreating or are we lifting up our eyes unto the whitened harvest fields, the passion of intercession gripping our souls ?

Jabez recognised the need for the Lord's presence and preservation from evil. Temporal, numerical and material advance prove vain unless they are the fruits of God's blessed presence and sanctified preservation from evil influences, which bring grief and spiritual shipwreck.

Jabez was reckoned by the rabbis to be a scholarly giant in the Scriptures and a city where the scribes dwelt was called by his name.

ANSWERED BY GOD

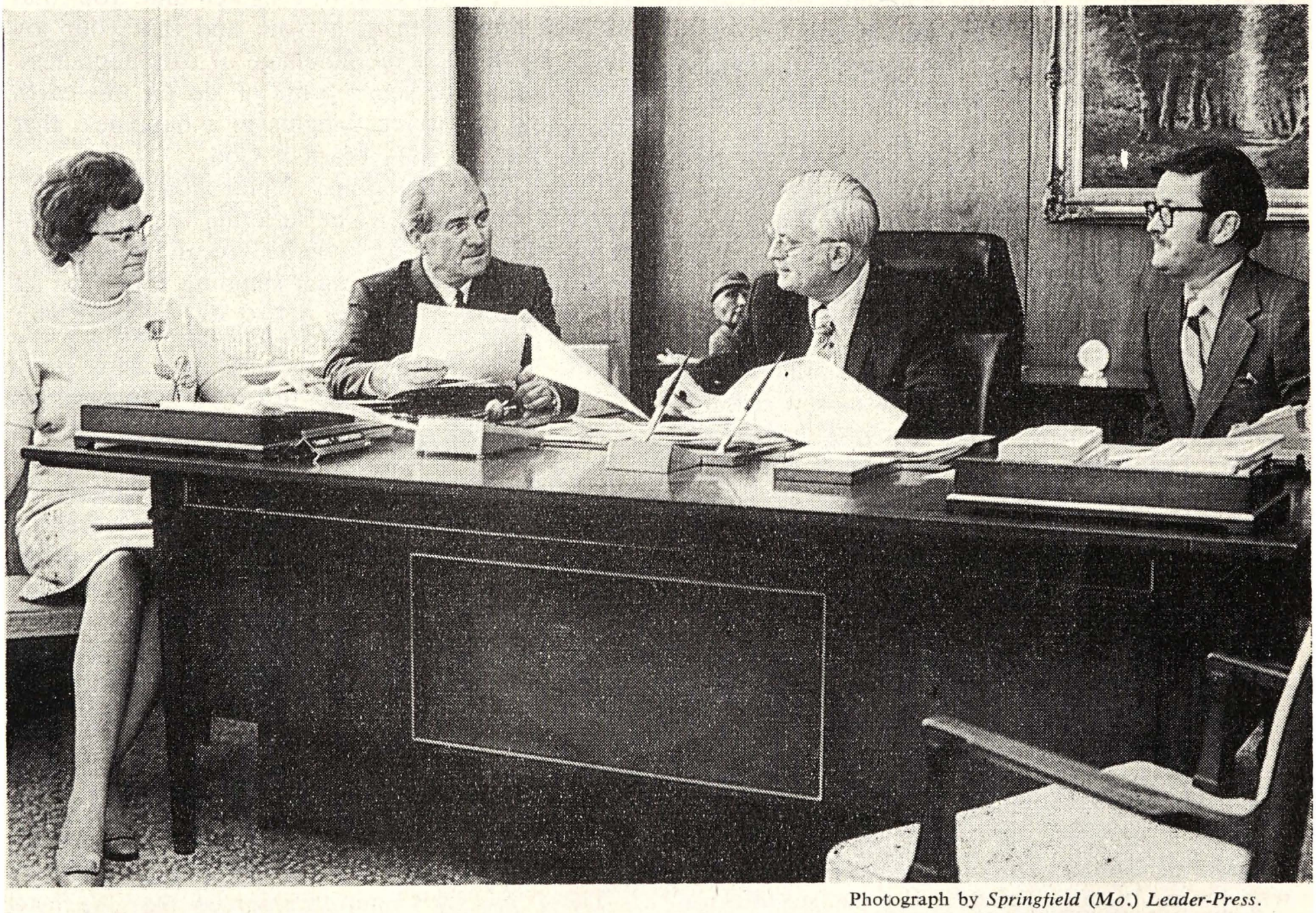
" God granted him that which he requested," for he did not ask amiss to consume the answers upon carnal pride and covetousness.

" Pentecost turned anaemic believers into exbuberant saints, who were vivacious and abounding. Pentecost wakes people up. It vitalises latent talent and makes the utmost of every faculty and gift." (SAMUEL CHADWICK). *How does our brand of Pentecost measure up ?*

Elim News (New Zealand).

THE ELIM EVANGEL

Vol. LII. No. 36 September 4th, 1971 5p



Photograph by *Springfield (Mo.) Leader-Press.*

Going over plans for the tenth Pentecostal World Conference, to be held more than two years from now in Seoul, Korea, are Rev. Thomas F. Zimmerman (second from right), chairman of the projected event, Rev. Percy S. Brewster (second from left), of Cardiff, Wales, secretary, Warren F. McPherson (right), news co-ordinator, with Mrs. Mario G. Hoover, his assistant, at left. The briefing conference was held in the office of Mr. Zimmerman, general superintendent of the Assemblies of God, U.S.A.

Proclaiming the Truths of Pentecost

The Emotions of Jesus

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, WEST BROMWICH, BIRMINGHAM

HAVE you ever wondered what Jesus Christ was really like ?

The Gospels and the Acts of the Apostles trace the greatest Person who ever lived and show that He, like us, found life a test and a challenge, but He never lost a battle. He never turned and ran from a challenge.

Jesus had emotions just as we do. However, there was a vital difference ; whereas He controlled His emotions, we often let our emotions control us !

Life cannot be lived without emotions. Mankind is moved by powerful emotions which sweep across the soul like winds that sweep the earth.

Man is capable of the deepest, strongest emotions—bitterest hate and sweetest love, highest joy and deepest sorrow.

Jesus directed His emotions towards the right ends. Note some of Christ's reactions to life while He walked this earth almost 2,000 years ago.

Towards suffering

(Matthew 14 : 14)

The compassion of Jesus is a million miles above human sympathy. When Jesus saw sickness, suffering and sorrow, it was not just that He felt sorry ; His compassion went farther than this. Jesus took upon Himself the sickness of the person in question. He felt sorrow as if it were His own and the suffering of people became His very own. The shortest verse in the entire Bible shows how in touch He is with human problems : " Jesus wept."

Towards unbelief

(Matthew 23 : 37)

This was an emotion of utter grief expressed in scalding tears which fell down the face of Jesus. He looked on the Holy City, where He mixed with the people and walked and preached the Gospel. In this city over the years the prophets had spoken God's message. Jesus loved the people of this city, but they failed to respond to the overtures of His mercy. There came an evening when Jesus looked over that city and He saw the result of unbelief—coming destruction.

Towards happiness

(Luke 10 : 17-21)

Some people think Jesus was the world's biggest killjoy. Many think that Christianity is only a message of " Thou shalt not." Nothing could be farther from the truth. The message of His birth is a message of joy ; the message of His resurrection is a message of joy and the greatest happiness Jesus knows is when we are right with Him. " These things have I spoken unto you, that My joy might remain in you, and that your joy might be full " is the language of true happiness. Every time a person repents of sin on this earth the whole of heaven delights in a happiness that comes from the very heart of God.

Jesus had emotions, controlled emotions, directed emotions. In our suffering remember that He suffers ; in our unbelief recall how grief-stricken He is ; in our right standing with Him let us realise how happy He is that we are right with Him.

A MAT FOR A BIBLE

MR. HARSH RAMOLEFHE is organising secretary of the Bible Society in Botswana, Southern Africa. He talks about Bible Society work over the radio and as a result receives unexpected communications from different parts of the country.

One day a parcel arrived at the Bible Society office containing a mat and a letter. The letter said " I have no money. I have nothing with which to buy Scriptures. Could you give me some Bibles for this mat ? I heard from the radio that you want people to become Friends of the Bible Society and I would like to join, if this mat of mine can be of some value."

The Advisory Committee agreed that the mat should be accepted. The man received a number of Bibles, and was registered as a member of the Bible Society auxiliary.

UNITED BIBLE SOCIETIES.

Church reports

GREAT YARMOUTH **Pastor : J. Flowers**

" You must reduce the numbers at your Junior Crusader meeting at the Gorleston school " was the sad news we had from the authorities just over six months ago. Over 150 were attending our new branch work, for which we praised God. Was it all to finish now that the education authorities had decided that we must get the numbers down ?

After prayer we decided to bring the older children to the church by bus, which cost us £2.50 per week. This has resulted in Intermediate and Senior Crusader meetings every Wednesday. How thrilling to see God take hold of some of these young lives as they have committed themselves to Christ and to see their desire for God increase. A number have started the Scripture Gift Mission Young Sowers' League Bible-searching course, and already two have reached certificate stage. Recently they had a sponsored walk along the beach which has produced £20 for the missionary cause.

However, this was not the end, for as God blessed the young people's work members of the church stated that what we needed was a minibus. Everyone said " Amen to that, but they cost money ! " We were already giving to the missionaries, the church and the crusade fund. The following week Pastor Flowers was visiting and he was told that members were willing to give £250 towards a bus. Inquiries were made and in June delivery was taken of an excellent bus. " A1 " was the engineer's verdict after its M.o.T. test. Gifts actually amounted to £301. The bus not only brings our Crusaders to their Wednesday meetings but also scholars to our newly formed Sunday school. It enables members to support presbytery and other rallies.

MERTHYR TYDFIL **Pastor : R. C. Stacey**

For the last few months we have been having a rich time of blessing under the ministry of our pastor. Many souls have been saved, some have received the baptism in the Holy Ghost. Recently seven went through the waters of baptism.

When Pastor Stacey first came to our church eight years ago he commenced a Sunday school. Only three came, but now there are forty children. A Sunshine Corner has been started under the able leadership of Roy and Jean Evans, who came to us from Bristol. A Crusader meeting has been started on Saturday nights. This has been a great success ; about twenty-five to thirty have been attending and the young people are really getting on fire for God. Older ones have been praying for this for a long time.

Each Sunday new people are coming in and our church is filling up. To God be the glory. Great things He has done.

(MRS.) VERA DYER.

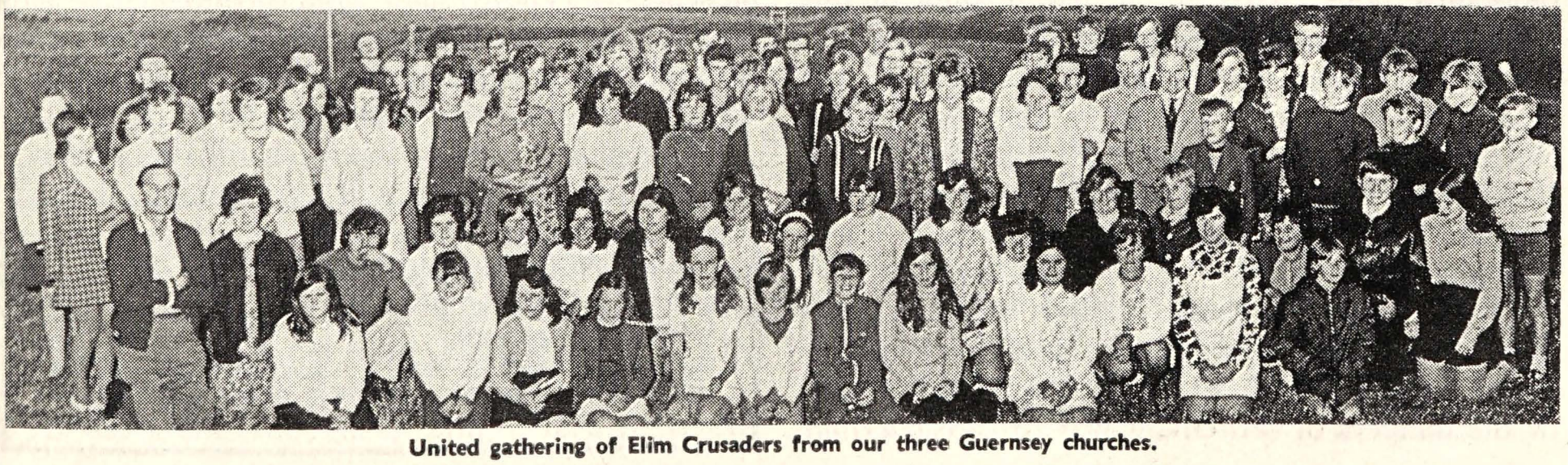
NEWQUAY

It was with much sadness that the people of Newquay said farewell to Pastor and Mrs. D. G. Holmes and Colin. Having participated in the successful Sunderland campaign, Pastor Holmes felt the call of God to accept responsibility for the new Elim Pentecostal church which has been formed there.

During the six years that they have spent in Newquay the pastor and his wife have been a great help and inspiration. They have laid the foundation of a flourishing youth programme, which has led to many parents being reached with the Gospel. Pastor Holmes baptised one of the recently converted mothers on his last Sunday with us.

We are grateful to have had the privilege of their ministry, and thank God for every remembrance of them.

J. H. SMART.



United gathering of Elim Crusaders from our three Guernsey churches.

SOUTHEND-ON-SEA

Over 300 people filled the church to bid goodbye to Pastor and Mrs. J. A. Wright. The farewell service marked the completion of their twenty-one years in the pastorate of the Southend church, and also their retirement.

The chairman for the evening was Pastor C. J. E. Kingston. Pastor J. C. N. Eaton opened the meeting with prayer and read the Scriptures.

Representatives from many churches were present. Pastor F. A. Gilmore, speaking on behalf of Assemblies of God churches, paid tribute to Pastor Wright for his outstanding Bible-based ministry and for many fragrant memories of past associations.

During the evening a number of presentations were made. Pastor D. W. Anthony, acting superintendent of the Eastern Presbytery, spoke of Pastor Wright's forty years in the Elim ministry, which started at Maldon and continued at Leigh-on-Sea and Chelmsford, before he became minister of the Southend church in 1950. Pastor Anthony praised Pastor Wright for his preaching ability, for his sincere dedication as a student of the Word, and for his wisdom and good advice while serving on numerous committees. In conclusion he presented Pastor Wright with a book. Mr. Malcolm Spurling then gave Pastor Wright a cheque from the Presbytery.

Pastor Bernard Porter, of London, chairman of the European Evangelistic Society, thanked Pastor Wright for his untiring service as a member of their executive council and for faithful committee work. He then presented Pastor Wright with a radio.

Church secretary Mr. David Davenport spoke of Pastor Wright's devotion, faithfulness and Bible-teaching capabilities. Expressing the appreciation and good wishes of the church members and friends, he presented Pastor Wright with a cheque and Mrs. Wright with a bouquet.

Pastor and Mrs. Wright thanked everyone for their gifts, and spoke of the happy time of fellowship and blessing they had enjoyed.

Many greetings were received, including one from Miss Catherine Picken, a member of the church working as a missionary in Rhodesia, from Pastor George Stormont, of Bethshan Tabernacle, Manchester, and from other ministers and churches.

The meeting then heard a short message from Pastor Charles Kingston, who took his reading from Leviticus 6 : 12, 13. He pointed out that one of the dangers of retirement was to consider that one's work was done, but God's way was that "The fire shall never go out."

The Chelmsford Elim Choir made their contribution to the occasion with some fine singing of well-selected pieces.

A most notable service was concluded when Pastor Wright led the closing hymn and prayer.

DAVID DAVENPORT.

SMETHWICK — Pastor: R. D. Bradley

The Sunday school recently held their anniversary services on two successive Sundays. With a massive rocket dominating the platform, their theme was "God's space ship to glory." The children rose to the occasion and gave of their best, the Lord undertaking for them in a wonderful way. We were greatly encouraged to see many parents attending these services. They were most appreciative of their efforts. We were privileged to have Pastor Nicholson and Mrs. Wallace as our guest speakers. We trust that the seed sown will bring forth fruit abundantly.

A very happy and blessed weekend was recently celebrated on the occasion of Pastor Bradley's fortieth anniversary in the Elim ministry. As this coincided with Mr. and Mrs. Bradley's thirtieth wedding anniversary, it was decided it would be a joint event. Pastors R. B. Chapman, J. T. Bradley and J. C. Smyth and their wives, Miss Frieda Grossen and relatives and friends of the family were present.

We sat down to a splendid tea—complete with birthday cake—prepared by Mr. and Mrs. Nicholls and their team of helpers. Many congratulatory telegrams were received.

The evening meeting was a time of great rejoicing when each minister gave a thought-provoking word and paid tribute to our pastor's long, faithful ministry. Pastor Bradley was presented with a cheque and a briefcase and Mrs. Bradley with bouquets of flowers and other useful presents.

Pastor and Mrs. Chapman ministered to us over the weekend and their ministry in word and song was an inspiration to us all.

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Elim Missionary Society feature

THANK YOU, YOUNG PEOPLE !

PASTOR D. L. NORTON visited our station recently with some of his headmasters whom he had brought to see Emmanuel Secondary School. They were very impressed. He also brought a large cheque for us, the gift given to Pastor and Mrs. Renshaw by the young people who attended the Elim Youth Camp when the Renshaws were on furlough last year. It is difficult to send extra money out from home, hence the delay. However, because we knew it would definitely come in due course we went ahead and spent it before it had actually arrived, using money we will need in the future for the wages of our African hospital staff and for medicines for the patients.

Please, young people, accept our sincere thanks for this wonderful gift to our hospital and could you see right over here as I write you would see just what we have been able to do, thanks to you.

Not very long ago we built two more wards and they are nicely painted, fitted up with new white hospital beds, white lockers and white bed screens, and only today Pastor Renshaw has fixed up the fluorescent lights. Then a visit to the maternity department would enable you to see the new obstetric bed, which cost £110. It has been much used since being put in there, making difficult cases much easier for all concerned. Most of the new things mentioned were paid for by the £200 we received from you.

We were also helped in this new building by the boys and girls of the Sunday school at Rayleigh, but the greater part of their gift was used in enlarging our operating theatre and buying lovely new surgical instruments which we badly needed to replace ones which we brought out in 1948. The secondary school buildings and fittings are beautiful and we would have felt very much the poor relations when the visitors from Penhalonga visited us, but for your wonderful gifts which greatly improved our hospital. Thank you once again, young folk from the Youth Camp 1970 and boys and girls at Rayleigh !

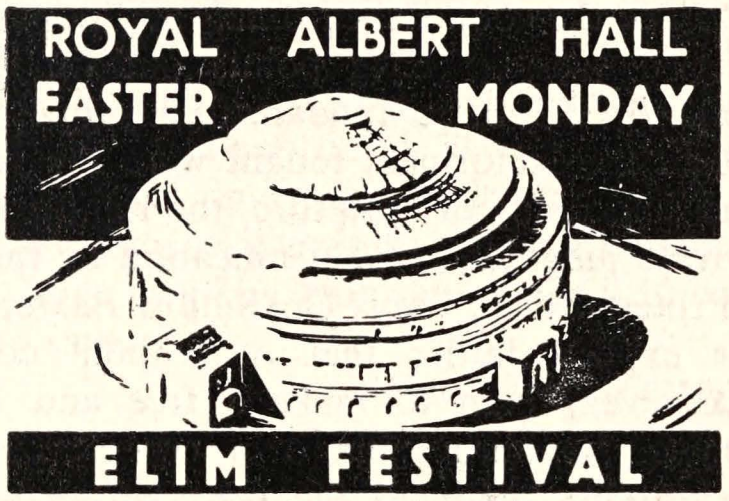
THE DOCTORS BRIEN.

The Secretary-General's feature

Royal Albert Hall and Trafalgar Square

Easter 1972

BEGIN NOW



WE know that many of you are praying already for the great demonstrations at Trafalgar Square and in the Royal Albert Hall next Easter Monday. We are asking *all* now to begin to pray for this great soul-winning opportunity. In keeping with our primary function as a movement, that is the winning of souls, let us begin to pray now that the Spirit of God will move on all our Easter conventions to make them great occasions of soul-winning, healing and baptism in the Holy Spirit. Let us put our practice as well as our doctrine right in the centre of our conventions, and in our public services give opportunity to pray for the sick and for believers to be baptised in the Holy Spirit, as well as for conversions.

In the great soul-saving atmosphere of recent Royal Albert Hall services we could not help but feel that had a thousand or more unconverted been present many hundreds would have been saved.

If with every coach party from our churches an equal number of unconverted were to be brought what an opportunity would be provided for hundreds to be converted. Let us begin now to pray and work to this end ; let us make it our ambition right now.

The hall and square are already booked of course ; the preachers are to be the President, A. A. Biddle, and P. S. Brewster ; a massed choir of about 1,000 is being organised. If some 1,500 unconverted were present what a harvest field that would be.

PRAY—WORK—COME—and a bring a friend.

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(7) The origin of Scripture

(1 : 20, 21)

WE are confronted by a matter of vital importance to Christians today, surrounded as we are by unbelief in the Word of God. For many the Bible is a book that they cannot trust ; Peter shows why it is a book that we *can* trust—it had a supernatural origin. " All scripture is given by inspiration of God," declared Paul.

A problem faces us in verse 20 : " No prophecy of the scripture is of any private interpretation." These words have been the centre of one of the great controversies of the ages, particularly between the Protestant and Catholic churches. The Church of Rome maintains that the words mean that only *the Church* can interpret the Scriptures —hence the councils, cardinals and popes. Against this, as Bishop Ryle points out (in his *Knots Untied*), the three fundamental propositions for which the Reformers fought were the supremacy and sufficiency of Scripture, the right and duty of private judgment, and justification by faith alone. " Protestantism," says Dr. Sidlow Baxter, "stands for explicit faith ; that is, without coercion it asks every man to make a free and intelligent choice, honouring his own conscience and responsibility, with all the facts before him." But is Rome right in her interpretation of it ?

What Peter said

Students agree that here is a bad translation : " is " means " to become, originate, come into being " ; " interpretation " occurs again only in Mark 4 : 34 and Acts 19 : 39, and means " expound, determine, to unravel a problem " ; " private " occurs 114 times in the New Testament and, this verse apart, is always rendered " his own," " her own," etc. Dr. Martyn Lloyd Jones (and I quote with his kind consent) renders the verses : " No prophecy of the scripture arises or originates in the prophet's own understanding of things, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

To make sense, verses 20 and 21 must be taken together ; the conjunctive " for," which commences verse 21, makes this clear.

Keep the two verses together and we see that Peter is dealing not with the interpretation of Scripture **but with its origination !**

The origin of Scripture

What a remarkable book the Bible is ! Some 1,400 years separate the first and last contributors, of whom there were about forty, including kings, priests, prophets, fishermen, a doctor, a tentmaker, a tax collector, a soldier, and a farm worker. Three languages were used. *Yet the sixty-six books combine to make one complete volume with perfect harmony of thought and theme.* In a world of books the Bible stands alone. How did such a book come into being ? Peter tells us : " Prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost."

" Not by the will of man." What these men wrote was not the production of their own minds or intelligences. Says Dr. Martyn Lloyd Jones, " Peter is at great pains to point out that what we have in these records is not just the insight of men. Indeed, he goes farther ; you observe that he says that in a sense they never intended to write, they never set out to write, ' prophecy came not in old time by the will of man.' It is not like a man deciding to write what he thinks ; it is more than that. It is not like a man writing an article in the newspaper."

" Moved by the Holy Ghost." Here is the secret of what makes the Bible different from all other writings : **the writers spoke and wrote under a Divine driving force.** The big fisherman uses a most descriptive word : *" moved."* There is an exact illustration of this word in Acts 28 : 15, 17 —a ship caught in a gale being driven before the wind. Those " holy men of God " spoke and wrote under the driving force of the Spirit. Here is the reason for such terms as " Thus saith the Lord," " The word of the Lord came," " The burden of the Lord." God was taking up human

minds and voices and using them as His mouthpiece—in the majestic words of Hebrew 1 : 1 : " God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

Understanding Scripture

This Book is a light in a dark, squalid world, but in the words of the Ethiopian in Acts 8 we cry, " How can I understand it ? "

The Spirit who inspires also illuminates. The finest exposition of this is in 1 Corinthians 2, where Paul gives a magnificent picture of the Spirit unfolding Divine truth to those willing to follow His leading, of the Spirit moving among the deepest mysteries of Divine truth with ease and familiarity and so explaining. This is as it ought to be. Thomas à Kempis wrote, " By what Spirit any scripture is made, by that same Spirit it must be interpreted." We may read a textbook on a difficult subject and be baffled, but if we are able to meet the author who patiently explains the book to us, then what a difference ! The author knows his subject—*and so does the Spirit.*

The Spirit will also instruct. He has been given to the Church and one of His many functions is teaching, instructing (John 15 : 26 ; 16 : 13-15 ; 1 Corinthians 2 : 9-16). This promise is for *all* believers—not just ministers, missionaries, evangelists, Bible class leaders or Sunday school teachers. But remember that He can instruct only those who are prepared to attend His classes. Dr. Campbell Morgan said bluntly but truly, " Someone says ' We have not time to do this.' I am a little tired of hearing that. There is time for so many things, and not time for this Book."

The Spirit needs co-operative students in the sense of looking to Him for help, guidance, instruction and in the matter of *patience.* Jesus said, " I have yet many things to say unto you, but ye cannot bear them now " (John 16 : 12). " Bear " refers to the grip and strength necessary to carry a load. Jesus was telling them that at that moment their grip was weak, but that it would grow, develop. This growth and development takes time, hence the need for patience. Co-operation is also needed in the sense of taking advantage of God's gift to the Church of " teachers " (Ephesians 4). There are ministers with rich expository ministries in various denominations in Britain and one of their disappointments is people in their congregations who make little or no spiritual headway, who complain of their spiritual dryness, yet who deprive themselves of the rich ministry prepared and delivered each week. *The manna is there, but they are not prepared to gather it.*

One minister puts it very strongly to any prospective new attender : " If you are to profit under my ministry I want you to be prepared to sit under it for three to six years, then we'll see something." *The products of his ministry are all over the world, in all walks of life, and exercising a ministry of their own.*

WINTON, BOURNEMOUTH

Pastor : G. N. Backhouse

A baptismal service is always a source of encouragement and inspiration and such a service held at Winton a short while ago proved no exception. Two people were baptised and the whole service was one of great blessing.

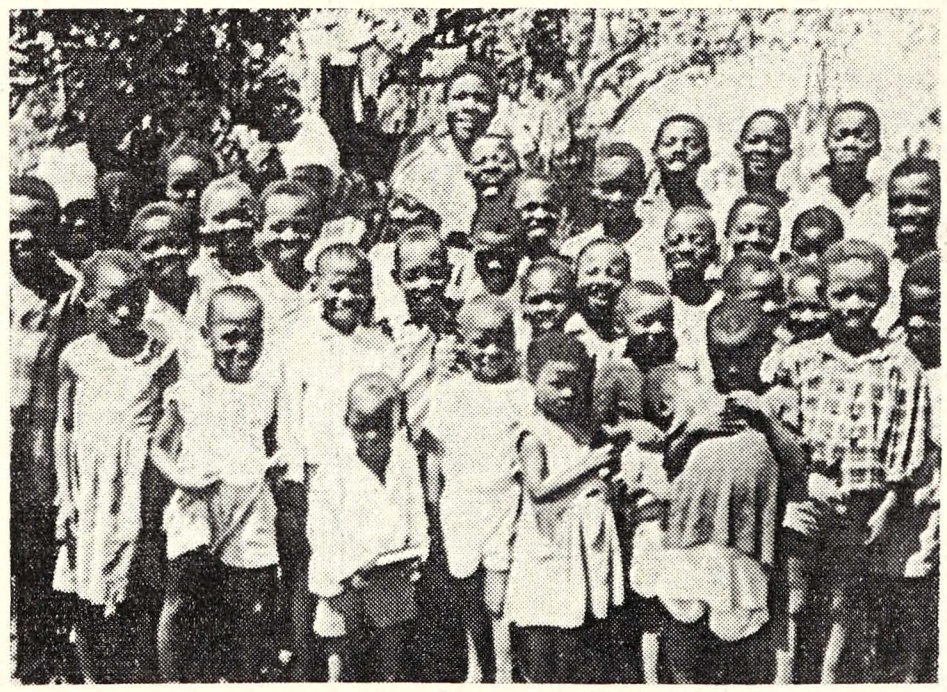
The recent visit of the President, Pastor A. A. Biddle, was another occasion when much blessing was experienced.

One very encouraging part of the life of the church has been the work done by the women's missionary working party. God is not only blessing their fellowship but also the extra financial help made available for the missionary cause.

We praise God for the blessing on the open-air work in the gardens in the centre of Bournemouth. These meetings are shared with the Springbourne church and every opportunity is taken to proclaim the Gospel in song, testimony and the distribution of gospel literature. We are confident that God is blessing His Word and using it to convict and to save.

(MRS.) D. F. KEMP.

Elim Missionary Society Feature Photograph



Samson and his Sunday school class at Msolwa, Tanzania.

THE ELIM
EVANGEL

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EDITORIAL

OUR readers will be delighted to read the reports from our President, A. A. Biddle, and our beloved senior evangelist, P. S. Brewster. Contacts with overseas outreach is vital. In our opinion it will have to play an increasing role if our missionary endeavours are to make the greatest possible impact. It is useless planning enterprises on what obtained even five years ago. The rapid changes in our day occasion continual reappraisal. It is even more unwise to base strategy and tactics on the methods of a previous generation.

Several interesting, challenging possibilities present themselves. We read in Pastor Biddle's report of Hindus turning to God. When our Field Superintendent and Administrative Secretary visited South Africa last year they found that a gratifyingly high proportion of the Indian community had been reached with the Gospel. We are in contact with Hindus, Sikhs and Moslems in Great Britain as never before. While we have been thrilled to see Pastor John Prentice's pictures and reports from India, it remains true that that vast land and Pakistan remain very difficult mission fields.

We ought to be directing prayer, literature and effort to bringing before Indians and Pakistanis the need to go to their own land to win their own people. It has always puzzled us that American negro Christians seem to have felt but little interest in reaching the non-white populations of the world, especially in Africa. Could Western ideas and apparent affluence have so affected (infected ?) Indian and Pakistani friends in, say, Guyana and South Africa, that their homelands' needs have not penetrated their thinking ? We hasten to confess that we cannot say much ourselves in the United Kingdom, as we seem to be doing too little to reach Hindus, Sikhs and Moslems who live here already.

We feel that we are missing another means. The evangelistic gifts of Pastors Brewster and Biddle have been used on what we call the mission fields. How is it that we have given priority to teachers, administrators, pastors and doctors as missionaries ? Granted there is the problem of getting into many countries and their demands for institutional and welfare work with Gospel ministry barely tolerated. In these days of quick and relatively cheap travel, however, should not visits by evangelists be made much more frequently and to many more places ?

P. S. BREWSTER CONDUCTS MINISTERS' SEMINAR AND CRUSADE IN HONG KONG

Over 100 Chinese make decisions for Christ

THE church was packed with ministers and leaders as Rev. P. S. Brewster dealt with pastoral theology and Biblical evangelism. Almost all the Pentecostal ministers from all denominations attended each morning for one week. There were many moving scenes as veteran missionaries, who had spent over forty years on the mainland (now Communist Red China), joined with young pastors in planning and praying for Hong Kong. *If the day dawns and the way is opened swarms of young pastors will take the Gospel to the 800,000,000 living in Red China.* Mr. Brewster spoke for one and a half hours each session. One conference delegate had swum for many hours through forbidden waters in his bid for freedom. He is now a pastor. During the public evening salvation rallies the large Methodist Church, hired for the occasion, was packed to capacity. **Crowds came out for salvation. Each convert was counselled by special workers.** The local churches provided choirs, bands, orchestras and singing items.

Hong Kong is a fascinating city. The beauty of its harbour and mountains is breathtaking. The population of 4,000,000 has little religion of any sort. Prosperity has made them indifferent to spiritual things. This area certainly needs a Pentecostal revival.

Mr. Brewster arrived two days early so that he could minister over the weekend with our own Elim missionary, Miss Vera McGillivray. Her parents were missionaries in China, her brother is a missionary in Taiwan, and, for over twenty-five years, this gallant single lady has laboured for God, teaching in school and pioneering a church, which has a remarkable crowd of virile, intelligent youth. Almost 200 people gathered to a Communion service, preceded by a well-conducted Sunday school which almost packed the church.



Mr. Brewster speaking to the ministers' seminar through an interpreter.



P. S. Brewster being welcomed by Asian Committee.

Sister McGillivray's programme is almost unbelievable: twenty-one periods of teaching per week plus services almost every night. She lives in an area packed with people. It hardly seems safe for a woman to live there by herself. Undoubtedly the answer would be for a young, dedicated couple from the homeland to feel the call to go and help her to open more churches in her area.

Mr. Brewster writes: "In all my travels I have never seen such a dedicated missionary with such a vision and a passion for souls. How she loves the Chinese! She finds it necessary to move her home and she is planning to open her new home for Bible and salvation messages in a new area of 60,000 people.

"'Someone cares,' was the remark I overheard when I stepped into our Elim Pentecostal Church. Miss McGillivray, over her twenty-five years here, has told the congregation about Britain and about our churches, but they wanted to see someone from Elim. The welcome was overwhelming. Several converts were registered in the morning service. During the Communion service the Chinese pastor was in tears. At least nine people stood and prayed and worshipped God."

(Further photographs will follow. See next week's EVANGEL.

From the President's pen

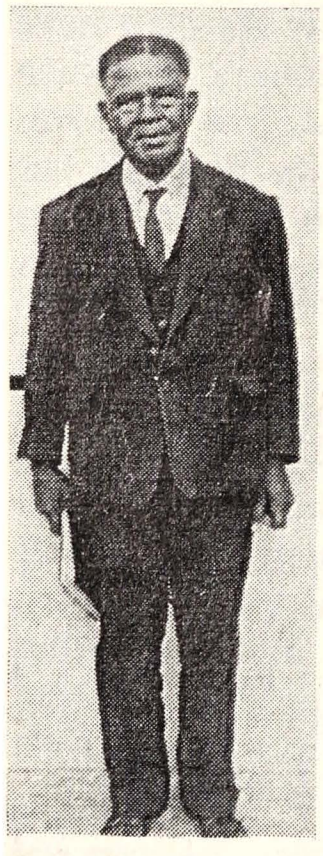


DURING my stay in Guyana I gave illustrated talks to twenty different Sunday schools. The majority were held on street corners and under houses which are built on pillars so as to give protection from flooding and other tropical difficulties. The people who gave permission for the Sunday schools were Hindus! On one estate five Sunday schools were held in the afternoon and all the children came from Hindu and Moslem homes. What a tremendous opportunity is here! I could not help but see the need for a building where they could all gather. A truly great work could be done. The cost would be about £3,000.

I was also impressed by the fact that at every meeting and school everybody receives some literature to take home. You can help by sending to Rev. J. H. MacInnes, P.O. Box 497, Georgetown, Guyana, any of the following: *The Elim Evangel, Young Folk,* Sunday school Bibles and Testaments, children's books on Scripture, like the "Ladybird" series, and *World Pentecost*. Flannelgraphs are useful, but not scrapbooks.

The estate mentioned is called "*Success*"! A fine work has been done there among Hindu young men. The testimony and photograph of one of them, Sookdeo Samoroo, will be in next week's ELIM EVANGEL.

Elim people are great people. I met some more of them in Guyana. One of them was Brother E. A. Ramao. Now advanced in years, he is a splendid preacher of the Gospel and serves the Elim work with dignity. He is a brother beloved. Here are his testimony and photograph:



"I was a lad sixteen years of age and one night as I listened to the service at the Gospel Tabernacle my heart was impressed and when the appeal was made I went forward with others and surrendered my life to my Saviour.

It is now sixty-three years since I accepted the Lord, and I can honestly say that Jesus is a wonderful Saviour, a never-failing Friend, who has been my Guide, Strength and unfailing Joy. I have failed Him, but He has never failed me.

My desire is to be true to the old rugged cross, because Jesus has assured me that He will never leave me or forsake me. And when my life is ended I shall see Him face to face, be made like Him, and be with Him for evermore."

If you ever come to Guyana it will not be long before you hear the name of Sister Ten-pow. This wonderful woman is in charge of the work at Middle Street, Georgetown, a district where many Hindus live. The work is throbbing with life and enthusiasm. The Sunday school has an attendance of 130. The church is regularly full of people and has a lovely choir of twenty voices, most of them converts from Hinduism. The testimonies I heard there were most inspiring. It would be impossible to tell you about all I heard, but one young lady stands out in my memory.



She was brought up in a Hindu family and was brought to the Lord by Sister Ten-pow. You cannot imagine the struggle this girl of seventeen has had to keep true to the Lord, but there she was, full of joy at being a Christian. I felt I wanted to get down on my knees and praise God for the Christian youth of Guyana.

Here is a photograph of Sister Ten-pow and I hope you will read her testimony some time, for she has promised to send it to me. God bless her and all the saints in Guyana!

A. A. BIDDLE.



FIELD SUPERINTENDENT'S NOTES

Under new management. It was an an enormous thrill recently to declare open to the preaching of the full gospel the erstwhile St. Hilda's Church of England hall in Sunderland. The premises had been transformed and a capacity crowd of enthusiastic people—chiefly attracted by the campaign—appeared very charmed with their new spiritual home.

☆ ☆ ☆

Helping hands. The first call has gone out to the many friends who joined the imaginative "Helps" scheme. At the time of writing nearly £900 has been received as initial aid towards the Sunderland church. There is still time for you to join ; please write to me about it.

☆ ☆ ☆

Patience is a virtue. For several years constant efforts have been made to find an opportunity to hold a pioneer crusade in the Northamptonshire town of Peterborough. At last the doors have opened and the commencing date is September 5th. Please pray for the party in their outreach for souls.

☆ ☆ ☆

All change. The following ministers have taken up new appointments : P. Daw to Rye Park ; D. G. Holmes to Sunderland ; G. H. Neale to Brecon ; A. Nicolson to Southend.

☆ ☆ ☆

Lazy days. Pastor J. A. Wright, after serving for forty years in the ministry, the last twenty-one of them in Southend, has joined the ranks of the retired and taken up residence in Cheltenham. On behalf of the movement we express appreciation for such loyal service and pray that God will bless our brother and his family in their new future.

☆ ☆ ☆

It is a boy. Mark Ross has arrived safely at the home of Pastor and Mrs. S. D. Huntly (Aberystwyth). We send our warm congratulations.

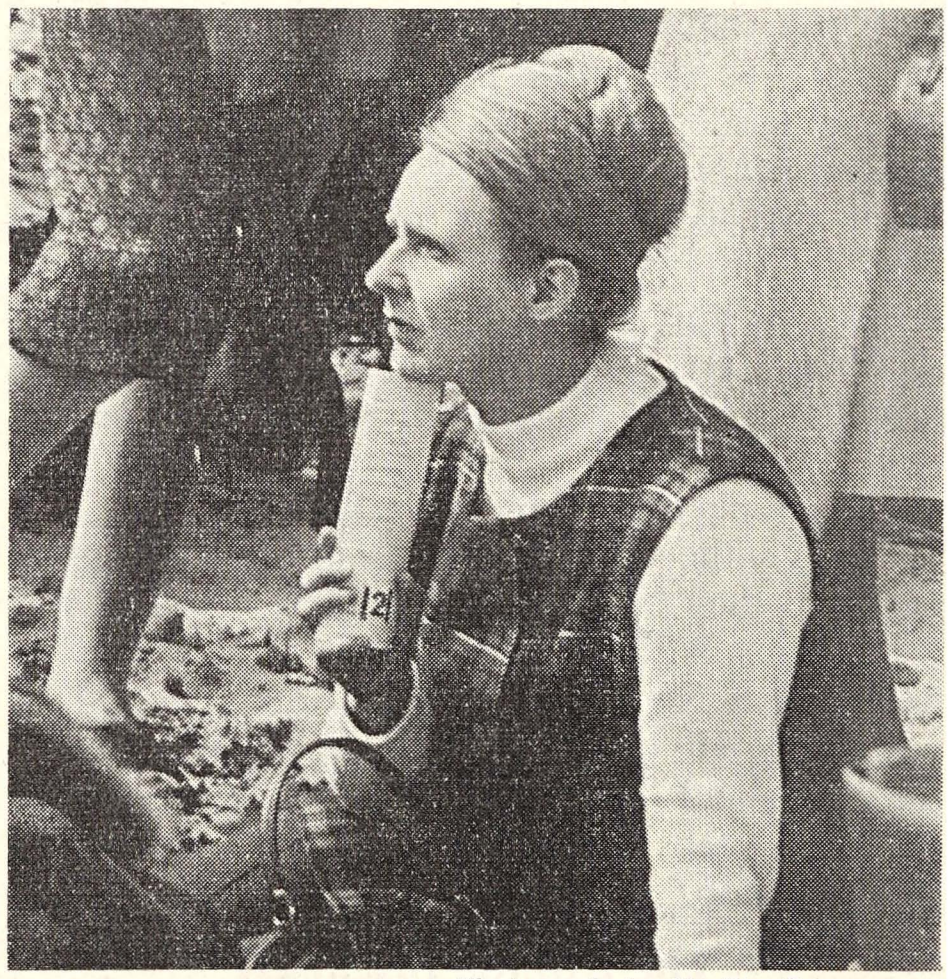
☆ ☆ ☆

In kind remembrance. We feel that, as members of the Elim family, you would wish your condolences to be expressed to the families of the late Pastor F. D. Byatt, a faithful Elim minister for over forty years ; the late Mrs. Stone, mother of Valerie MacInnes and Angela Kingsbury ; the late Mrs. Grossen, mother of our irrepressible missionary Frieda Grossen ; the late Mr. Evans, father of Pastor F. G. Evans, our minister at Erdington ; and the late Mrs. Packer, wife of Pastor C. Packer, who served as an Elim minister for many years.

☆ ☆ ☆

On the air. Pastor R. Williams (Rochester) has been asked by B.B.C. Radio Medway to extend his twice daily musical programme series from five broadcasts to thirteen, and the outline of a further series of thirteen has been accepted.

1971 Conference memories



Photograph by H. W. Greenway.

1972 CONFERENCE : BLACKPOOL MAY 6th — 13th

☆ ☆ ☆

USE the talents you possess, for the woods would be very silent if no birds sang except the best.

Nehemiah

by B. C. Vidamour PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

Chapter 5 : An angry revolution

THE enemies from outside the camp were more easily dealt with than were those from within. We have seen how the Jewish people under Nehemiah dealt with their common foe, but external pressures began to cause much internal discomfort.

The Jews were still under the jurisdiction of the Persian emperor and were liable to pay tribute. Many of them had come back from captivity and had spent all in returning to Jerusalem and in its reconstruction. Others had joined them from the surrounding countryside, where they had been treated as slaves. All had spent time and labour on the walls, thus, for the most part, neglecting their own houses, plantations and means of sustenance. As the work proceeded and conditions became harder, some had to borrow to meet their commitments and to feed their families. They found that to borrow was easy, but to repay was virtually impossible. They mortgaged land and property. Others arrived at the place of extreme sacrifice ; their children became servants of their neighbours with no hope of redemption. So we read the sad story : " and there was a great cry of the people *against their brethren.*"

Though the outside enemies had caused great hardship they had not stopped the work ; it was the factions within which brought it to a grinding halt. When Nehemiah heard of the situation he was angry. He consulted with himself, he rebuked the elders and the nobles, and he called a general assembly, steps that brought the work inexorably to a full stop.

The trouble disclosed

Once the trouble was in the open it was possible to come to some kind of agreement. Nehemiah logically presented his case : " We are all in this together. The building of this wall is the Lord's work and has enabled us to redeem our brethren from the hand of the heathen. Did they escape foreign bondage just to become slaves to their own people ? " No wonder the people held their peace and found nothing to answer !

" What you are doing is not good," Nehemiah continued, " because it is bringing reproach on the name of the Lord. The heathen have us in derision because, instead of loving one another, we are becoming a two-class society—the rich and the poor. The poor serve the rich. This is no testimony to the work. For the Lord's sake let us stop this usury. Restore their lands and houses today and make good the interest that you charged." Note " us," indicating Nehemiah's continual identification with the people. This was a difficult speech to make, but how ably it was presented, so much so that the rulers agreed to all that had been said.

The trouble discussed

But actions speak louder than words. Nehemiah was a man who believed in striking while the iron was hot. He extracted from them an oath that they would keep their promises. He then appealed to God to be the overseer in the matter and all the congregation said " Amen," and praised the Lord. A praising people is a working people. The project continued in newness of life.

The trouble deleted

As far as they were concerned the air had been cleared and now all was well again, but we have an interesting sideline that they were not privileged to have—the prayer of Nehemiah. He could have vaunted himself above the rulers had he wanted to, but he chose rather to share the thoughts of his innermost being with God. He could have been getting far more than he did. Other governors had had forty shekels of silver a day as salary, plus their keep, other leaders had made their servants rulers over the people ; not so Nehemiah, for he loved the work of the Lord. Rather than taking, he gave. He bought no land, nor did his servants. He fed 150 Jews daily at his table. He did not demand his rights. God was his ultimate reward. " I have helped Your chosen so that they can advance Your work. **Think upon me, my God, for good.**"

"HOW GREAT IS OUR GOD"

CONFERENCE 12in. LONG PLAY RECORD

Memories of a great conference will be stirred and the blessing recalled as you listen to the record, details of which are set out below. Hear once again W. M. E. Plowright's inspiring singing of "His hands," Dolores Holmes, Helmut and Elisabeth Kaufmann, and Kelvin Thomas. Recapture the inspiration of the ladies' choir's rendering of "Come, and let us sweetly join," the male voice section's "In Thee do I live," the congregation singing, among other inspiring items, the moving "My hope is built on nothing less," and not forgetting the chorus "How great is our God."

Please tear off the order form below and send as stated.

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	Congregation	How great is our God
	Greetings by	Rev. J. T. Bradley (Secretary-General)
B.B.C.	**Congregation**	O Church of God
	Solo	This is my prayer — Mrs. D. Holmes
B.B.C.	**Congregation**	See how great a flame
	Solo	He touched me — Kelvin Thomas
B.B.C.	**Congregation**	Come, Holy Spirit
	Solo	When God is near — Mrs. D. Holmes
	Conference	
	Mixed Choir	This is my Father's world
B.B.C.	**Congregation**	Go and tell them

SIDE 2

B.B.C.	**Congregation**	O happy day
	Ladies' Choir	Come and let us sweetly join
	Solo	His hands — W. M. E. Plowright
B.B.C.	**Congregation**	I thirst Thou wounded Lamb
	Duet	How long has it been ? — Helmut and Elisabeth Kaufmann
	Male Voice Choir	In Thee do I live
B.B.C.	**Congregation**	My hope is built on nothing less
B.B.C.	**Congregation**	The last trumpet
	Benediction	The President

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Tenth Pentecostal World Conference

THE tenth Pentecostal World Conference is scheduled for Seoul, Korea, September 18th-23rd, 1973, with Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God, as the chairman.

Host pastor for the conference will be Rev. Cho Yonggi. Morning and afternoon sessions are to be held in the 13,000-seat auditorium in a new building of the Full Gospel Central Church of the Assemblies of God, which he pastors.

Night meetings are to be held in Seoul's huge arena, where attendance of 100,000 is expected.

People's Plaza in Seoul will be the site of the final session on Sunday afternoon, September 23rd, 1973, and the planning committee said that it is expected attendance then will reach 500,000.

An international group of speakers selected from Pentecostal leaders around the world has been named and invitations to address the conference have been mailed. Announcement of the speakers, representing all continents, will not be made until their acceptance has been confirmed.

The theme of the conference will be "Anointed to preach," based on Luke 4 : 17-19. Variations on the theme during the six-day event will emphasise the work of the Holy Spirit in meeting the needs of people in all areas of life.

Among those who came here for the conference planning session at the Assemblies of God headquarters is Rev. Percy Brewster, pastor of City Temple, Cardiff, Wales. In addition to pastoring a large congregation he is editor of the new *World Pentecost* magazine, a quarterly publication.

Others on the committee include Dr. Howard P. Courtney, vice-president, International Church of the Foursquare Gospel, Los Angeles ; Dr. R. Leonard Carroll, general overseer, Church of God, Cleveland, Tennessee ; and Bishop J. Floyd Williams, Pentecostal Holiness Church, Franklin Springs, Georgia.

Springfield (Missouri) Leader-Press.

(See front cover photograph)

Book reviews

The Great Consummation, by Arthur Carver. Published by Arthur Carver, Siloam, Egerton Gardens, London, N.W.4. Price 88p, postage and packing 5p extra.

The Great Consummation, according to the cover, is " a new inquiry into the doctrine of the Second Advent, being an examination of every relevant passage in the New Testament." Its object is to examine the validity of the futurist interpretation of prophecy. In so doing the A-millennial interpretation of prophecy is set forth and the second coming of Christ is presented as resulting immediately in the end of this world, and ushering in the universal judgment—the great white throne. The millennium, according to Mr. Carver and A-millennialists, is " the whole day of grace " ; to quote from page 123, " And this ' first resurrection ' goes on for 1,000 years, i.e. the whole of the day of grace ; nothing can overthrow Messiah's kingdom ; His people go on in His triumphant reign for the Devil is bound." Readers will learn with surprise that the Devil has been bound in the bottomless pit for the last 1,900 years.

The first fifteen chapters are written with a confidence of interpretation that gives way in chapter sixteen to a curious hesitancy when Revelation 20 : 1-9 is dealt with. The last paragraph of chapter fifteen reads, " Thus, our examination of the pre-millennial conception of Revelation 20 has shown it to be without foundation. It is nothing but wild conclusion, drawn from a purely superficial reading of the passage, without any consideration of the clear, indisputable teaching of the rest of the New Testament. Nay, more, it is an interpretation that flatly contradicts the repeated eschatological statements of Christ, Paul, Peter and John. Therefore we have no hesitation in rejecting it as a figment of human imagination."

However, the tone is changed when Mr. Carver deals with Revelation 20 : 7-9 ; we read, for example, " the burden of the passage *seems to indicate* " ; again, " it *seems to suggest* " ; again, " such is *our understanding* of the passage. We do not profess to have given an interpretation that answers every difficulty and solves every problem ; perhaps that is impossible . . . " (our italic). Well, certainly, to take but one point only : until chapter sixteen Mr. Carver declares that the Lord Jesus bound the Devil, but Revelation 20 : 1, 2 states that an angel did so. One wonders why Mr. Carver's first sub-heading in chapter sixteen reads : *A mighty conquest of Satan by one come down from heaven.* Did he feel the difficulty that if he quoted the Scripture, " an angel come down from heaven," it contradicted all that he had written before ? Raymond O. Zorn in his book *Church and Kingdom* sees the difficulty and boldly states that the angel was none other than the Lord Jesus, an obviously untenable solution to the difficulty.

Both Zorn and Archibald Hughes in his *A New Heaven and a New Earth* argue the case for A-millennialism more cogently than does Mr. Carver.

Mr. Carver states at the beginning of chapter fifteen " One characteristic of false views on any subject is that more problems are created than are claimed to be solved." Quite ! Mr. Carver's book is an example *par excellence.*

J. T. BRADLEY.

Evangelical Strategy in the New Towns, report of the Evangelical Alliance New Towns Study Group. Published by Scripture Union. Price 60p, postage and packing 6p extra.

This thoroughly comprehensive report is virtually a textbook for all interested in and responsible for any outreach or establishment in new town areas. It contains very valuable information on the correct ways of approach, the legal entitlements and details of some of the pitfalls to be avoided in this territory open to evangelism.

Included in the report are very helpful, and sometimes illuminating, balanced data relative to all aspects of outreach into this challenging mission field within our national boundaries, where some 3,000,000 souls will soon be housed.

R. B. CHAPMAN.

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

IT is indeed very true that those who indulge in the habit of running down their neighbours, or fellow members in their church, often do so because they feel that in so doing they are implying that they themselves are very much better people than those whom they disparage. Back-biting others is in fact a subtle form of self-exaltation.

Tyndale Commentary on James.



Margaret M. Ladlow's page

Ancient and Modern

LISTENING to a programme of religious news and topics on a recent Sunday morning I was more than delighted to hear the titles of the three top favourites among the many requests for hymns to be sung on the new television feature " Praise the Lord." All were well-loved evangelical evergreens : " What a Friend we have in Jesus," " O love that wilt not let me go " and " The old rugged cross." How very satisfying and significant such a choice is !

The first hymn speaks in a simple, intimate way of the friendship of Jesus and the solace to be found in prayer. The verses are such that a child can understand their meaning and there are no difficult theological phrases to be explained. It was written to comfort his mother by Joseph Scriven, of Banbridge, Northern Ireland, who as a young man emigrated to Canada. Personal tragedy struck twice in his life ; his mother was heartbroken because of her son's great sorrow. Some twenty-nine years later the words were discovered by a friend and were soon being sung throughout the Dominion of Canada to the music of Charles Converse. On being asked how he came to write such a masterpiece, Scriven replied, *" The Lord and I did it between us."*

Sheer beauty of poetry is found in George Matheson's hymn of God's unchanging love. It touches the deeper chords of our Christian experience : our weariness, inadequacy, sorrow and pain, and the glory of eternal life bought for us at Calvary.

Unhappy Ulster, with all its violence and tragedy, reminds me that the favourite hymn of the prisoners in Belfast jail was " The old rugged cross," or at least we found it so when singing with the choir of the Ulster Temple on many occasions during the seven years we visited there. Here again is a simple hymn telling of the central theme of our faith, the death of the Lord Jesus, the Lamb of God, our Sin-bearer and Saviour.

I felt very comforted and cheered about the popularity of the hymns I have mentioned. Maybe I am too optimistic or too trusting, but I feel in my soul that they are a straw in the wind, a small indication that there are still many God-fearing, solid and (dare I say it ?) old-fashioned people who love evangelical hymns. Many of these folk may be shut-ins who cannot attend public worship and it is obvious that the old songs of the Christian faith are still precious to them. This is borne out by the comments of the producer of the television programme I have mentioned, who said when being interviewed that a surprising number of viewers' letters requested that the well-loved hymns be sung to the old tunes and not to the modern off-beat melodies which are popular in some quarters. Other letters showed a marked preference for the traditional hymns of the Church to the exclusion of the new hymns which I must admit often seem more like folk songs than true aids to worship.

I take heart and fresh hope for our country from this, too, for it indicates that there is still a hard core of earnest Christians in our land "which have not bowed the knee to Baal." It is encouraging to realise that just as God knew the number of His faithful obedient people in Elijah's day and was able to reassure His exhausted, despondent servant when he felt that he stood alone, so today God knows His own people ; He is marshalling His forces. The very evils so prevalent in our land are challenging Christians to spiritual conflict and a determined stand for fundamental Christianity.

I have absolute faith in our God as an able Strategist. I believe that He has allowed the Devil to overreach himself. The result will be a wholesale rejection of and revulsion towards the evil, impurity and godlessness of this generation. Let us remain true to our faith, stand firm in the fight and poised ready to advance when the Holy Spirit moves in power.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Bookings taken from October 1st for summer 1972. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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FOR ALL PRINTING WORK write or telephone Elim's printing department, Grenehurst Press, P.O. Box 38, Cheltenham, Glos, tel. (0242) 55338. C.2438

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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.2348

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WANTED. Young Pentecostal men and women to help in crusade at Staveley, Derbyshire, September 13th—24th, 1971. Door-to-door work, etc. Musicians and singers required. Sorry, no expenses paid. Apply Pastor P. Bunting, The Bungalow, Elim Pentecostal Church, Queen Street, Mosborough, Sheffield. C.2427

ITINERARIES

The President (A. A. Biddle):
September 4-12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

London Crusader Choir with Douglas B. Gray:
September 5, Ilford; 25, Guildford Cathedral (M.V.); 26, Maidstone.

Miss F. Grossen:
September 4-6, Camberwell; 7, Wimbledon; 8, Coulsdon; 9, Aldershot; 10, Bermondsey; 11, Caterham; 12, 13, Croydon; 14, Thornton Heath; 15, Clapham; 16, Guildford.

J. H. MacInnes:
September 4, Newtownards; 5, Bangor (a.m.), Bethesda (p.m.); 6, Alexandra Park Avenue; 7, Lurgan; 8, Annaghanoon; 9, Portadown; 10, Megaberry; 11, Banbridge; 12, Armagh (a.m.), Moneyslane and Rathfriland (p.m.); 13, Newcastle; 14, Gilford; 15, Markethill; 16, Brookeborough; 17, Monaghan.

MARRIAGES

RUSSEL—EILEEN. On August 14th, at Elim Pentecostal Church, Pontlottyn, Alister Russel to Bronwyn Eileen. Officiating minister: R. Hughes.

UPHAM—KENT. On August 14th, at Elim Pentecostal Church, Pontlottyn, Derek Wayne Upham to Linda Kent, both active Crusaders. Officiating minister: R. Hughes.

WITH CHRIST

LLOYD. On July 30th, George Lloyd, aged 60, was called home to be with the Lord. A beloved brother, husband and father. Officiating minister at funeral: A. Caple.

SAINSBURY. On August 3rd, Sidney Sainsbury, aged 72, passed to his reward. Member of Elim Pentecostal Church, Reading. Officiating minister at funeral: F. Shadlock.

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments: June, July.

	£		£
Barking	10.00	Rayleigh	5.00
Braintree	3.40	Salisbury	1.20
Caerphilly	8.00	Swindon	25.00
Carshalton	4.00	Thornton Heath ...	10.00
Edinburgh	3.50	Worcester	4.60
Eldad	6.00	York (Swinegate) ...	12.50
Langley	9.07		
Leyton	3.74		106.01

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH,
E.M.S. Secretary.

ANONYMOUS GIFTS

Elim Missionary Society

		£
2992	Cardiff	5.00
3161	E.W.M.A.	5.00
3109	Stoneleigh	8.50
3186	East Dulwich	5.00
3211	E.M.J.	1.00
3122	Anon	0.50
3286	Chelmsford	6.75
3377	Yours in Christ	500.00
3256	Abingdon	0.50
3287	A.J.W.	10.00
		542.25

FOR EVANGELISM

SPECIAL DAY OF PRAYER—SEPTEMBER 26th

ANNUAL THANKOFFERING—OCTOBER 10th

D.2434

COMING EVENTS

BARRY. September 18-20. Elim Pentecostal Church, Pyke Street. Annual Convention. Preacher: F. Lavender. Saturday at 7.15. Visit of Gloucester choir. Sunday at 11 and 6.30. Monday at 7.15. Visit of Caerphilly choir.

BRADFORD. September 18. St. George's Hall. North of England Youth Rally. Preacher: A. A. Biddle (President). Chairman: Alexander Tee (National Youth Director). Full youth programme. Reserved seat tickets 10p from E.Y.M., P.O. Box 38, Cheltenham.

BURTON-ON-TRENT. September 11-15. Elim Pentecostal Church, Moor Street. Twenty-first anniversary. Preacher: John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. H. Sainsbury. Tuesday, Wednesday at 7.30.

CATERHAM. September 11. Elim Pentecostal Church, Homesdale Road. Miss Frieda Grossen (Transvaal). At 7.30.

DAGENHAM. September 6-12. Elim Pentecostal Church, Green Lane, Becontree. Evangelistic crusade conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

DUDLEY. September 5. Elim Pentecostal Church, North Street. Sunday school anniversary. Speaker: T. W. Walker. At 2.30 and 6.30.

EDINBURGH. Elim Pentecostal Church, Henderson Terrace. September 5. Baptismal service. At 6.30. September 18, 19. Church and minister's anniversary services. Preacher: R. B. Chapman (Field Superintendent). Soloist: Keith Pointon (Musselburgh). Convener: B. J. Hayes. Saturday at 7. Sunday at 11, 6.30 and 8.15.

EVESHAM. September 11. West of England Presbytery youth rally in the Town Hall, Evesham. Preacher: A. A. Biddle (President). Convener: W. R. Jones. Helmut and Elisabeth Kaufmann (duettists). Other musical items and testimonies. At 6.30. September 12. Elim Pentecostal Church, Workman Road, Hampton. Preacher: T. W. Walker. Duettists: Helmut and Elisabeth Kaufmann. At 6.30.

GLOUCESTER. September 11, 12. Elim Pentecostal Church, Park End Road. Visit of Pastor L. Reeves. Saturday at 6.30. Sunday at 11 and 6.30.

GRANGETOWN. Elim Pentecostal Church, Lee Road. September 5. Baptismal service. At 6.30. September 9. Weekly teacher training films commence. At 7.30. September 10. Opening of day nursery. At 1. September 12. Harvest festival. At 10.30 and 6.30.

GREAT YARMOUTH. September 7-12. Elim Pentecostal Church, York Road. Missionary Week. Olive Garbutt. Tuesday at 7.30. F. B. Phillips, with missionary films. Thursday and Saturday at 7.30. Sunday at 11 and 6.30.

HANLEY. September 13-17. Elim Pentecostal Church, Bucknall Old Road. Sunshine Corner crusade conducted by Uncle Arthur. At 6.

HAYES. September 4. Elim Pentecostal Church, Keith Road. Rally conducted by W. G. Blackler and party. At 7.30. September 12-14. Bible teaching ministry. Preacher: H. W. Greenway. Sunday at 11 and 6.30. Weeknights at 7.30.

ILFORD. September 5. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, with Douglas B. Gray. At 6.30. September 12. Baptismal service at 6.30. September 14-19. " Life with a purpose " crusade conducted by Pastor Felix Lloyd-Smith. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

LONDON. October 3. National Youth Rally. Trafalgar Square. Preachers: A. K. Chamberlain and John Harrison. Items by Helmut and Elisabeth Kaufmann, Len Magee, Yeovil group. Chairman: A. A. Biddle (President). At 3.30. Westminster Central Hall. Preacher: Hollis L. Green, B.D., Th.D. Items by Ruth Pearson, Nigel Glover, Cardiff Trio, Kelvin Thomas and Junior Crusader Choir (director: E. R. Corsie). Chairman: Alexander Tee (National Youth Director). At 6.30.

LONG EATON. September 12-14. Elim Pentecostal Church, Bonsall Street. Visit of Joseph Smith. Sunday at 11 and 6.30. Monday at 7.30. Tuesday at 2.45 and 7.30. Supported by Beeston Mission Choir. September 18, 19. Twenty-third anniversary services. Preacher: P. A. Epton. Saturday at 7.30. Sunday at 11 and 6.30. September 20. Visit of John and Gladys MacInnes. At 7.30. September 26. Harvest festival service. Items by the children. At 6.30.

LONGTON. September 4. Elim Pentecostal Church, Carlisle Street, Dresden. Youth rally. Preacher: A. D. Leitch. At 7.

MERTHYR TYDFIL. September 25. High Street Baptist Church. Welsh National Youth Rally. Preacher: Ron Jones. Bristol Youth Choir. Convener: John Cooper. " The Spreading Flame." At 3. March of Witness through Merthyr. At 5.30. Evangelism. At 6.30.

PALMERS GREEN. September 4, 5. Elim Pentecostal Church, Russell Road. Special weekend with R. B. and Mrs. Chapman. Living Faith Rally. Saturday at 7.30. Sunday at 11 and 6.30, with after-church service at 8, to include slides of recent missionary tour. September 12. Harvest thanksgiving. Preacher: J. G. Patterson. At 11 and 6.30.

PETERBOROUGH. Pioneer crusade led by Pastor Alex Tee commences in the Congregational Church, Westgate, on Sunday, September 5, then nightly (except Friday) in the Town Hall at 7.45. Thursdays at 3 for divine healing.

READING. September 11-16. Elim Pentecostal Church, Waylen Street. F. Shadlock's fortieth anniversary. Preachers: L. W. Green and J. C. Smyth. Supported by choir, solos and duets. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Visit of Marion Redwood, of the London Emmanuel Choir, on Sunday morning.

SALISBURY. September 4. Elim Pentecostal Church, Milford Street. Bournemouth Presbytery Rally. Business meeting at 2.30. Rally at 7. Speaker: Douglas O. Ward. Special musical items.

SOUTHPORT. September 5. Elim Pentecostal Church, Evangel Temple, Manchester Road. International Revival Convention. Speakers: Rev. Robert Andrew (U.S.A.) and Mr. Arthur Wallis. Sunday at 10.45 and 6.30.

ST. HELENS. September 18-21. Special visit of preacher/painter G. Canty. Annual rally in St. Helen's Town Hall. Youth groups and youth choir. Saturday at 7.30. In the Boundary Road Baptist Church. Sunday at 8. Weeknights at 7.30. Divine healing service. Tuesday at 3.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Monthly Revival Rallies commencing again on September 18 at 7. Preacher: D. Christie.

WORCESTER. September 11-13. Elim Pentecostal Church, Lowesmoor. Annual convention and minister's seventh anniversary. Preacher: B. G. Edwards (Derby). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30.

WIMBLEDON COMMON. September 18. " Sausage Sizzle." Speaker: Brian A. Horne. At 7.30.

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By **ALEXANDER TEE** (National Youth Director)

"Know Your Bible" Project

THIS Youth Committee scheme makes the topics simple and interesting. The four subjects are: Jesus Christ as—Saviour, Healer, Baptiser in the Holy Spirit, Coming King. The papers were written by the president, the Secretary-General, the National Youth Director and Pastor W. Ron Jones.

We suggest that you commence **during the month of October.** Copies of the paper to be studied should be circulated to every Crusader one week before the subject is discussed. After the paper and the Bible references have been read at the meeting, the subject should be introduced by a short address, questions, comments and problems being dealt with. A number of prearranged questions should be asked by a few Crusaders to make sure the meeting is kept lively. Two or three study groups should then be formed to give more detailed study on one particular aspect of the subject. General discussion should follow when the groups have reported back. During the next week assignments involving some research should be given, e.g. discuss with two people whose names you have given them their experience when healed or baptised in the Holy Spirit; read booklets on the subject—we have some at headquarters.

Please let me know how many sets of the study papers you require. Junior Crusader leaders can use the papers with a simplified form of study or competition. There is no charge for the study papers, but a donation to cover the cost and the postage will be welcomed.

NORTH OF ENGLAND

YOUTH RALLY

sponsored by the Elim Youth Movement, in

ST. GEORGE'S HALL, BRADFORD

(1,500 seats)

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Speaker: **A. A. BIDDLE** (President)

Convener: **Alexander Tee** (National Youth Director)

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PLAN TO BRING YOUR UNSAVED FRIENDS!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, September 6th Isaiah 24 : 21—25 : 12

" God will wipe away tears from off all faces " (v. 8).

There will be an end to the reign of sorrow. Death, the last enemy, will be swallowed up in victory. What a comforting word this is ! Can we wipe away our own tears ? If we do we shall weep again, but God Himself will one day put an end to all woe and suffering. There is a great day coming when there will be no more sorrow, crying, pain or death.

Tuesday, September 7th Isaiah 26 : 1-21

" Thou wilt keep him in perfect peace, whose mind is stayed on Thee " (v. 3).

Peace is the cry and longing of the nations, while peace of mind is the cry and longing of individuals. God promises peace. The Lord Jesus said, " My peace I give unto you " (John 14 : 27). " Let not your heart be troubled." To have Christ in His fullness is to have peace.

The Hebrew is literally " peace, peace," rather than " perfect peace." God's peace is perfect without any qualification ; to have His peace is to have perfect peace.

Wednesday, September 8th Isaiah 28 : 1-13

" Through strong drink are out of the way " (v. 7).

This chapter contains the first of the five woes found in this section of Isaiah. It is pronounced against the evil of strong drink, which, tragically, was propagated by priest and prophet and which infected the whole nation. When we consider the way in which strong drink is advertised on television we do well to be adamant in our opposition. It is to be regretted that Band of Hope and other temperance movements have declined.

Thursday, September 9th Isaiah 28 : 14-29

" For his God doth instruct him " (v. 26).

The prophet in his inspired utterance shows that the husbandman is wise in the management of his farm and that his skill has been taught him by his God. Much more surely will the Lord instruct us in the tillage of our lives as we wait upon Him (1 Corinthians 3 : 9). We are God's husbandry, God's farm, and we constantly need instruction so that we do not sow to the flesh and reap corruption, but to the Spirit and thus reap everlasting life.

Verse 25 speaks of " principal wheat " ; let us cultivate the principal things.

Friday, September 10th Isaiah 29 : 9-24

" Read this, I pray " (v. 11).

In verse 11 the learned are too negligent and careless to make the effort to break the seal and in verse 12 the unlearned excuse themselves on the score of their ignorance. Humanity has not changed. The Lord condemned the scribes and Pharisees in Matthew 15 : 7-9, quoting verse 13 of our reading. There were many others who dismissed His teaching by saying " We cannot tell what He saith." We remember the exhortations : " Study to shew yourself approved unto God " and " Give diligence to make your calling and election sure."

Saturday, September 11th Isaiah 30 : 1-18

" Therefore will the Lord wait, that He may be gracious unto you " (v. 18).

The men of Judah were afraid of the Assyrians and would not wait (verses 7, 15). They went to Egypt, who had only made slaves of them. How condescending was the Lord who could wait, that He might meet their need ! We can be in conflict with our circumstances, " toil in rowing," feel that we are swimming against the tide ; let us put the matter into His hands. " Blessed are all they that wait for Him."

Sunday, September 12th Isaiah 30 : 19-33

" He will be very gracious unto thee at the voice of thy cry " (v. 19).

Our God is a God of bounty ; He is generous. As the hymn says, " He giveth and giveth and giveth again." We read of His abundant mercy and that He can do exceeding abundantly above all we ask or think, that He so loved that He gave. Is this your God ? If so, you will know that He is very gracious. In our need, let us arise and go unto our Father and, like the prodigal's father, He will answer the voice of our cry. He never fails !

RESTORING THE BACKSLIDER



by Frank Lavender

Pastor of Elim Pentecostal Church, Gloucester

Hosea 14 : 4

MANY non-Christians regard Christians as being unhappy killjoys, though this is far from the truth. The man of the world may be surprised to know that Christians look upon the sort of life that non-Christians live as being meaningless and miserable, yet the worldly man certainly obtains pleasure from the way he lives, even though only for a time.

There is, however, one truly unhappy group of people—those whom we call backsliders, folk who were once Christians, but who turned away from Christ. Such persons no longer have the joy of the Christian, yet they are spoiled for the pleasures offered by the world. Even when they try to "enjoy" themselves they know that they are wrong, so pleasure turns to dust. To such people Hosea sent this wonderful word from God : *"I will heal their backsliding, I will love them freely."*

King Manasseh, the son of Hezekiah, was brought up to know, love and serve his father's God (2 Chronicles 33). He would have heard from Hezekiah of the wonderful deliverances and answers to prayer that Hezekiah had witnessed ; everything would be calculated to establish young Manasseh in the ways of the Lord. Yet, when he succeeded his father as king, he turned away from the Lord and became a wicked, vicious man who, we are told, filled Jerusalem with innocent blood. As a result of his sin the Lord gave him into the hands of his enemies and he was in great misery. In his distress he realised what a fool he had been and cried to the Lord and pleaded with Him for pardon. In great mercy the Lord heard Manasseh's cry and forgave him and restored him.

David was a man after God's heart, one who loved and served Him and who lived an unblemished life, trusting the Lord completely. Yet in middle age David committed adultery with the wife of a neighbour and, to cover up the result of his sin, murdered the woman's husband (2 Samuel 11, 12). On both counts the law of God held him to be worthy of death and the Lord sent His prophet, Nathan, to tell David so. When he heard the prophet's message David sincerely repented of his sin and cast himself on the mercy of God. Though he suffered from the natural consequences of his sin for the rest of his life, he was forgiven and restored to useful service by the love of God.

Perhaps you have known the Lord, but you have drifted away. You may feel that because of what you have done you are too bad to hope for restoration. If this is so, think again of Manasseh and David and of how merciful the Lord was to them when they repented.

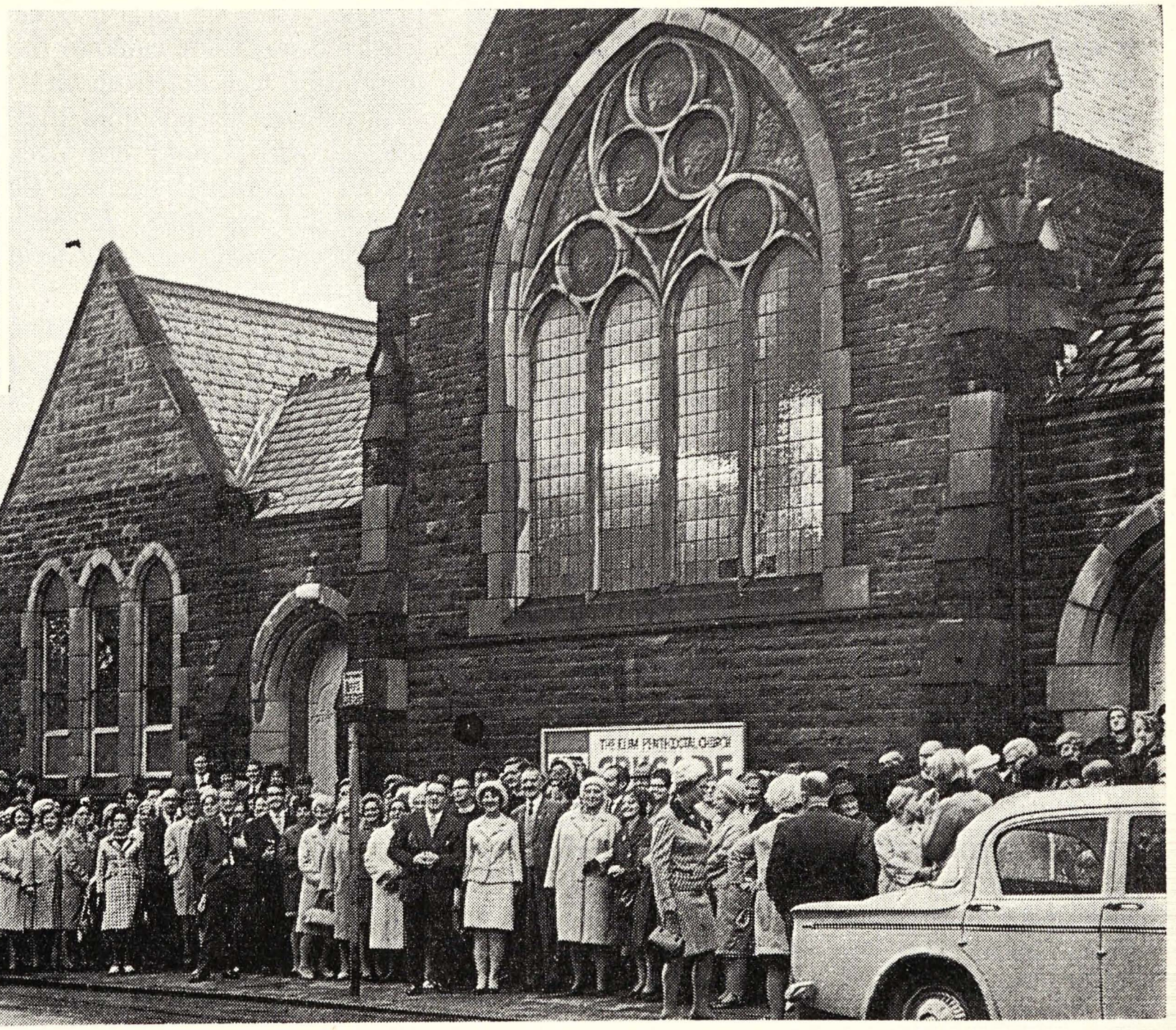
Think also of the prodigal son (Luke 15). He was unhappy at home so he went off with his father's money. He spent the money and his strength in pursuing pleasure and gratifying his lusts until in the end his money, his health and his friends ran out, leaving him destitute. In this desperate hour he had *an overwhelming longing* for his father's home, and in shame and deep repentance he returned to his father. Thank God, the father received him *as he was* and lovingly restored his lost son to his home. The Lord Jesus said that this is a picture of how the heavenly Father deals with us. **He has not caused you to read these words in order to mock you, but so that He can save you. He does not love your sin, but He loves you deeply and tenderly. If you will return to Him He will forgive, receive and restore you. He will heal your backsliding, He will love you freely and will restore to you the joy of your salvation.**

Will you come home ?

THE ELIM EVANGEL

Vol. LII. No. 37 September 11th, 1971 5p





Part of the congregation waiting for the opening of the new Sunderland church (inset: D. G. Holmes, the pastor of the church).

Proclaiming the Truths of Pentecost



Nehemiah

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

Chapter 6: An assault renewed

THE work of building the walls had advanced far more quickly than both Nehemiah and Sanballat and company had envisaged. The Lord was with the people and all attempts to hinder the project had failed. Soon the breaches were repaired and all that was left to do was to set the doors upon the gates, but before this could take place enter Sanballat, Tobiah and Geshem.

They changed their tactics. The new fortifications made it virtually impossible to take the city through an external attack. The only course left was to get rid of the one responsible for present and future progress. The attack was therefore redirected from the people as a whole to one person, Nehemiah.

They beckoned. It was very probably what they would have termed a friendly approach. Sanballat and Geshem possibly asked Nehemiah to bury the hatchet. As it now seemed that Jerusalem was there to stay, why could they not meet somewhere to arrive at an amicable solution to their respective problems ? *The final solution would have been the liquidation of the man of God !*

Nehemiah was too wise to believe the subtleties proceeding from forked tongues. His reply was factual and relevant : " I am too busy in the Lord's work." Four times they came, and four times they received the same answer.

They blackmailed. Wooing had failed so an open letter was concocted against him and Gashmu was prepared to swear before the king as to its authenticity. It claimed that Nehemiah was setting himself up as king of Judah and inciting the people to rebel, now that the walls were up and they were in a position to defend themselves. Here now was the blackmail : " If you don't come down to the conference table this letter will be forwarded to Shushan." The situation became more difficult. Nehemiah handled it in two ways : he would not be pressured by untruths ; he threw himself entirely upon God. Sanballat retreated a second time, but soon the evil machinery turned again.

They bribed. They hired somebody else to draw Nehemiah into their net. Shemaiah, acting in the name of the Lord, prophesied the death of God's servant that very night unless he hid himself in Jehovah's house.

What an artful assault this was. Was the prophecy true or false ? Nehemiah pondered and tried the spirit. He came to the conclusion that the inspiration was not from God.

A man in his position, the leader of so important a work, could not possibly hide from an enemy ; he would become the laughing-stock of friend and foe alike, the betrayer of the people. There was only one way to defeat the plan : to stand fast and fear not.

Despite the beckoning, blackmailing and bribing, the work continued. " The enemy were much cast down in their own eyes ; FOR THEY PERCEIVED THAT THIS WORK WAS WROUGHT OF OUR GOD."

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Elim news

ABERDARE

We want to share with you two testimonies of divine healing experienced by two of our members. In October 1968, Mrs. O. Brake fell in the town, badly fracturing her right elbow and forearm. After a period in hospital she was discharged, needing fifteen months of treatment at the outpatients' department with little hope of ever using the arm again. After prayer and anointing with oil by Pastor Gwilym Jones, she was discharged by the hospital (who had been able to do nothing further), the arm being almost perfect. " It is wonderful," said the consultant surgeon. " You are a miracle woman ! " said an Indian doctor. Today, nearly three years later, the healing still stands as proof of God's miraculous power.

During Whitsun 1971, Mr. Gil Davies was healed instantaneously of a stomach complaint at a local Pentecostal convention. It had dragged him down to seven stones. After prayer, continuous pain went immediately. A prearranged X-ray revealed nothing. Mr. Davies is now eating things he had not eaten for years.

Is God dead ? PETER BRAKE.



AFTER MANY DAYS . . .

MANY of our readers will be interested in this photograph of the recent marriage of Keith Lavender, son of the minister of our Gloucester church, and Faith Ann Mason. Some will recall that on Easter Monday, 1950, Keith was injured in a road accident on his way to the Royal Albert Hall. Prayer was offered for Keith at the Royal Albert Hall by Pastor Samuel Gorman, who had officiated at the marriage of Pastor and Mrs. Lavender. As news of the accident reached the churches much prayer was made for him. The Lord most wonderfully answered those prayers and Keith made a remarkable recovery, the doctors and nursing staff expressing amazement and delight at his progress. Pastor Lavender says that when he visits different churches people still ask about Keith and he feels that this photograph will give pleasure to many who prayed at that time when they see how complete has been his recovery.

When Keith commenced work he felt that he wanted to do a job where he could be of help to others less fortunate than himself, so for four years he has devoted himself to work among the mentally handicapped at adult training centres in Newcastle-upon-Tyne and in Gloucestershire. He expects shortly to take a diploma course in connection with this work. His bride is a student teacher and is soon to commence her degree year at the Gloucester Teacher Training College. She is a member of the Lincoln Road Pentecostal Chapel, Ponders End, London, where the wedding took place. Both Faith and Keith are earnest, committed Christians.

WRENTHORPE **Pastor : W. Dearnley**

Ten years after his marriage in 1921 Mr. George Mills broke his back in a pit accident and doctors said he would never walk again.

The miracle which got him on his feet again will always be remembered by Mr. Mills and his wife, Ethel, of 31 Carlton Street, Lawefield Lane, Wakefield, who recently celebrated their golden wedding.

Mr. Mills, aged seventy-four, was working at Crigglestone Colliery in 1931 when part of the roof caved in and as a result he suffered a fractured spine.

" I was taken to Claydon Hospital and later transferred to my home," he recalled. " I could not walk and had been told by doctors that it was possible that I might never be able to walk again."

After lying on his back at home for about

six months, Mr. Mills was visited by leaders from Wrenthorpe Foursquare Gospel Mission.

"They gathered round my bed and prayed. Then very gently they raised me up slightly and lo and behold I found I could just move my legs.

"It was that slight movement that gave me hope and got me started, and after a great deal of practice I really found I could walk again."

Wakefield Express.

RYE PARK **Pastor: P. Daw**

A series of events over the last few months tested our faith. We longed for the time when we could see God moving on our behalf, yet we realised that He neither slumbers nor sleeps.

We had no settled ministry for some time, but a recent Saturday saw the induction of our new minister, Pastor P. Daw.

For many years we have prayed for revival and if the induction service was a foretaste of the future we are on the road to times of blessing. Every chair was occupied and the church resounded with singing and praises to God.

Pastor J. F. Hardman addressed the congregation and the secretary of the church in his welcome to the minister stated that we were completely dependent on the Lord for the future and were looking to Him for times of blessing through the ministry of His servant.

Our vision is that we may soon have a new building erected and see God using Rye Park church for the salvation of many precious souls.

G. W. BUTCHER.

SUMMER CRUSADE by the LONDON CRUSADER CHOIR

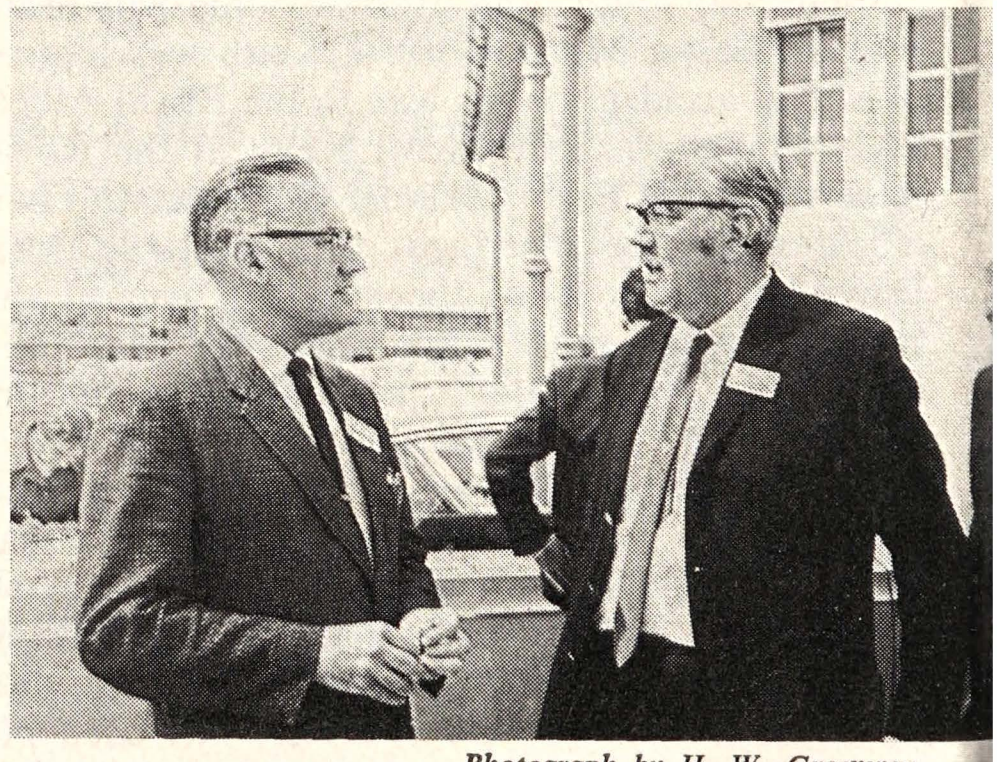
THE holiday period poses problems in retaining a high choral standard, yet the London Crusader Choir maintains such a level of spiritual and musical accomplishment despite depletion of numbers because of holidays. The choir's twenty-fourth consecutive annual visit to the Elim Pentecostal Church at Braintree for two services was marked with mutual enthusiasm. Although the temperatures were in the eighties excellent congregations gathered to share in witness together in true Elim fashion.

Between times the choir has been involved with B.B.C. recordings and broadcast services and further schedules are to include sound and television ministry.

Eastbourne—"the sun-trap of the south"—did not quite live up to its amazing reputation on the choir's summer visit! Nevertheless the enthusiastic congregations certainly inspired both visitors and listeners. Friends from all parts of Britain and Northern Ireland were among the congregation. Such summer events are truly occasions of happy fellowship and family reunion. The next port of call was Brighton's Elim Pentecostal Church situated in the famous area known as The Lanes. Again two services were held. The choir first visited Brighton in August 1929, at the annual August bank holiday convention held in the Royal Dome. In this same building the choir's Director, Pastor D. B. Gray, was inducted as President of the Elim Pentecostal Churches in May 1962. At both services on the recent visit quite a number of old Elim friends were present and shared the joy and inspiration of the choir's ministry, now in its forty-third year.

The next venue visited by the Choir on the Channel coast was Hastings, with its long, exciting history. Once more holidaymakers formed part of the two excellent congregations to welcome the Crusader Choir. The meetings were truly alive with expectation and Pentecostal power. In addition to the expected standard of the choral ministry, personal testimonies, instrumental features, solos and the ministry of the Word provided a fare full of challenge and musical finesse. Despite the peak holiday season a capable, balanced section of the Choir shared with the local church in a day of worship and fellowship, so marked within the Elim family.

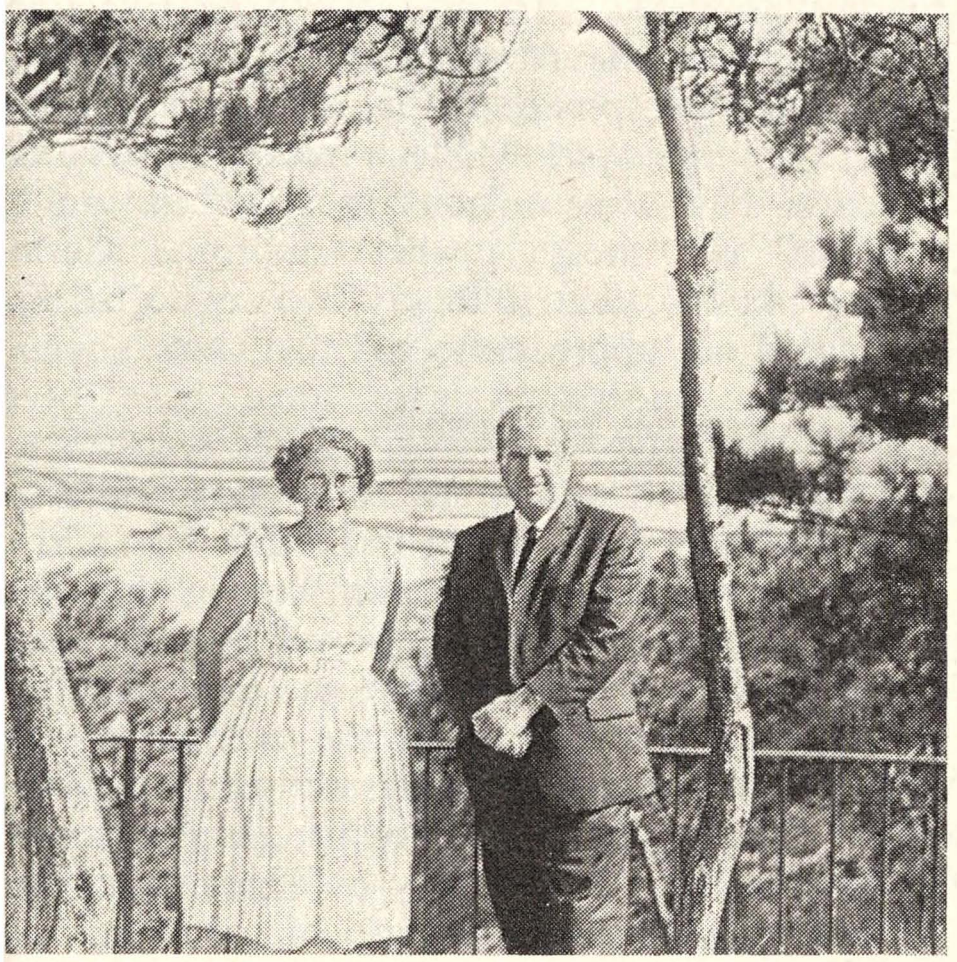
1971 Conference memories



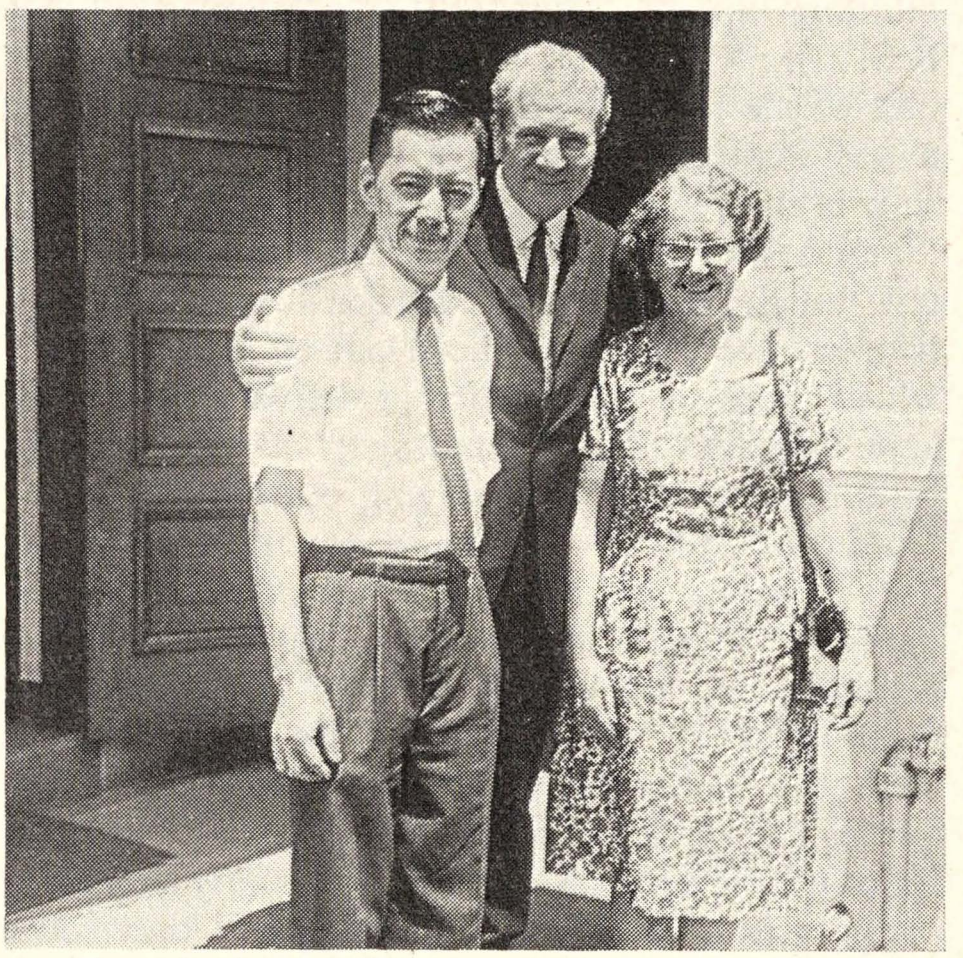
Photograph by H. W. Greenway.

1972 CONFERENCE Blackpool, May 6th to 13th

P. S. Brewster's visit to Hong Kong



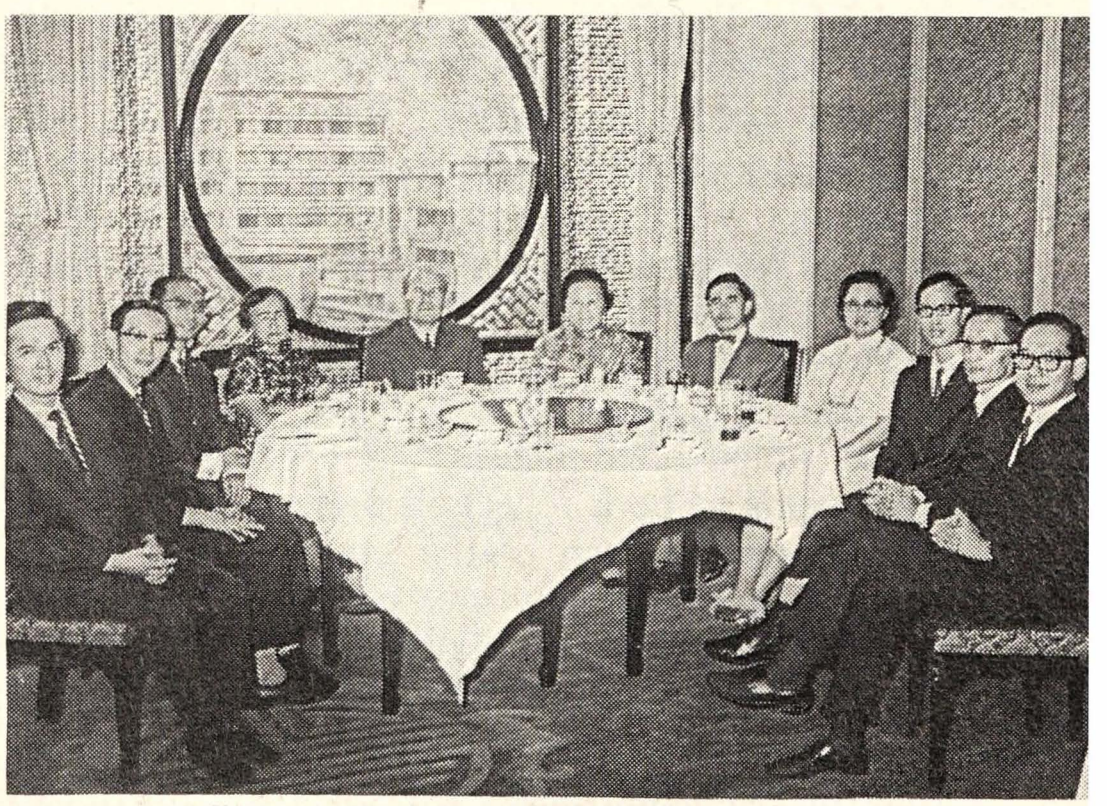
Miss Vera McGillivray and Rev. P. S. Brewster in Hong Kong. Beyond the water is Red China.



The national pastor, Mr. Brewster and Miss V. McGillivray.



The Hong Kong committee.



A Chinese banquet to welcome Mr. Brewster.

Strive to Excel



Further thoughts on the Gifts of the Spirit

by John Lancaster

PASTOR OF ELIM PENTECOSTAL CHURCH, EASTBOURNE

" So with yourselves ; since you are eager for manifestations of the Spirit, strive to excel in building up the church (1 Corinthians 14 : 12, R.S.V.).

ONE of the reasons why some have retreated from a full Pentecostal order of church life and worship is the regrettable fact that at times so-called " manifestations " of the Gifts of the Spirit have left much to be desired. Sensitive, intelligent people have sometimes been put off by utterances which, both in the manner of delivery and in the actual content of the " message," have given very little indication of their having been inspired.

Any utterances that claim to be given under the anointing of the Spirit ought to bear the marks of clear spiritual authority and ought to be composed of such matter as is relevant and meaningful to the hearers. The prefix " Thus saith the Lord " is not enough in itself to demand unqualified acceptance, especially if it is followed by a string of not particularly meaningful phrases of such wide generality that they could be put together by anyone with a fair knowledge of the Bible. In all honesty it has to be admitted that meetings have been marred by the intervention of well-meaning but misguided people who have felt an urge to utter comforting assurances of the Lord's presence (" Behold, I am with thee ") and general exhortations to prayer and obedience which seem to amount to little more than *ad-lib* quotations, sometimes not very accurate, especially of Old Testament Scriptures.

More serious, perhaps, are the occasions when the church is taken to task in very condemnatory terms which often manifest a hardness of spirit that seems to be a reflection more of the attitude of the speaker than of the genuine voice of the Spirit. Not infrequently such utterances come from those who are themselves highly critical of the local assembly and they often seem to run counter to the whole spirit of a meeting, bringing an atmosphere of unhealthy tension where previously joyous praise had prevailed.

To say these things, of course, is to invite the charge that one is " quenching the Spirit " or " despising prophecy." *It must never be forgotten, however, that the New Testament teaches that unqualified acceptance of utterances purporting to be " in the Spirit " is not sound Pentecostal practice.* Paul's instructions are that we are to " judge " or " weigh " what is said (1 Corinthians 14 : 29) ; that is to say, we are to be discerning in our approach to spiritual Gifts.

We can understand why some have been tempted to leave the whole matter well alone. They have been put off by third-rate manifestations and have felt it better to be safe than sorry. **We believe that they are mistaken in this.** We do not cease preaching the Gospel because some have preached it crudely and inadequately ; neither should we abandon the exercise of the Gifts because some have misused them. It is nothing short of tragic when a minister or a congregation opts for the easy way by discouraging the operation of the Gifts because of some problem created by their misuse. *To do this is to run away from our responsibilities before God and to deprive the assembly of a very valuable source of spiritual enrichment.*

The Gifts must edify

Those who are responsible for the oversight of the local church *and those who claim to exercise Gifts of the Spirit* must recognise this important principle. " Edify " means " to build up." Its derivatives occur seven times in 1 Corinthians 12 and 14. In addition, Paul stresses that " to each is given the manifestation of the Spirit *for the common good* " (12 : 16) and adds " How shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching ? " (14 : 6). Vague generalities, couched in medieval phraseology, do not edify. God is not the Author of confusion ; *nor is He the Author of the innocuous.*

If God is speaking to a congregation we should

expect what J. B. Phillips called the "ring of truth" in the utterance. An inner quality of authority should manifest itself and commend itself to the sincere listener and this authority will stem not so much from the intensity of the speaker or the loudness of the utterance as from an inherent quality in the whole manifestation. We should also expect the subject matter of the utterance to bring some definite enrichment to the church, in which it is led to a greater realisation of the majesty of God or a greater awareness of its opportunities and responsibilities to the Lord. *Such an utterance must be consistent with the teaching of Scripture.* The quality of the utterance may vary according to the capabilities of the vessel God is using, but we should expect every such utterance, if it is genuine, to say something worth saying in such a manner as is worthy of the Spirit of truth and grace. The operation of the Gifts should confirm that "God is really among you" (1 Corinthians 14 : 25, R.S.V.).

The Gifts are capable of development

Paul's words "strive to excel" imply the possibility of development in the manifestation of a Gift of the Spirit and that the process of improvement is something that we should seek to cultivate in all seriousness. William Barclay renders the verse like this: **"You must set your heart on excelling in building up the life of the congregation."** Experience in church life reveals that it is possible to grow mature in the exercise of the Gifts ; but it also reveals that some never move beyond an elementary stage. Just as a preacher needs to develop the gift God has given him so those endowed with spiritual Gifts must seek to "abound more and more," as "excel" might be rendered. *The ministry of the Gifts demands a prepared heart and mind just as much as does the ministry of the Word.*

There is need for self-appraisal. The honest appraisal of one's own utterance is necessary to good preaching and it is also necessary to a full development of spiritual Gifts. The margin between the promptings of the Holy Spirit and those of the human spirit is a fine one and we need to keep constant guard to preserve the reality and quality of our ministry. Was the impulse to speak really of God ? Was the content of the message consistent with His Word and worthy of Him ?

There is a need for humility before the judgment of others. *If there is occasion for us to receive correction or advice in this matter, the mark of our sincerity will be revealed in our reaction.* If we are touchy or easily offended, if we go to great lengths to justify ourselves, it is an indication that our spirit is not really right. Some people regard their own utterances in the Spirit as virtually infallible, but the New Testament knows nothing of Pentecostal popery. It says "do not despise prophesying, *but test everything ;* hold fast what is good" (1 Thessalonians 5 : 20, 21, R.S.V.).

There is need to wait on our ministry. The man who has been entrusted with a Gift of the Spirit has a solemn responsibility and he needs to seek the face of God as to its use as much as the convener of a meeting or a preacher needs to wait on the Lord before going out to minister. Only as he waits before God is he in the place where he is really responsive to the moving of the Spirit. Some people monopolise the exercise of the Gifts, never giving opportunity to others, because they have not truly waited on God beforehand. Others hold back or fail to speak because they are not really in the state spiritually or mentally to convey God's word.

There are many pitfalls in the ministry of the Gifts, but this is only because they are a delicate instrument of the Holy Spirit which requires sensitive handling. Their value is such that we need to give much preparation of heart and mind to their exercise. In so doing we shall exalt the name of the Lord Jesus and greatly enrich His Church.

Let us not be satisfied with anything less than the best. Let us "strive to excel."

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IN THE CITY OF SWANSEA

Annual General Meeting of the British Pentecostal Fellowship

OCTOBER 9th

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O. C. Sanderson (Porthleven)

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at 7 p.m.
Preacher : E. E. CAINE (Leeds)

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EDITORIAL

"177 old people died of starvation, thirst or lack of heat," the expert in geriatrics said. He was commenting in a preview of a television programme. To read the stark sentence is disturbing. Imagine 177 folk like your grandmother or mother dying in such miserable circumstances. It is too horrible to contemplate. But you are probably comforting yourself by thinking that the reference was to Pakistan, India, or somewhere else conveniently remote.

Which reminds us of the trait (which appears to be international) that disasters are not newsworthy unless your own nationals are involved, like the famous pre-war heading of a stately British organ of the press : "Hundreds killed. No British casualties," above a piece of a few lines dismissing an horrendous event on the grounds that no holder of a British passport was concerned.

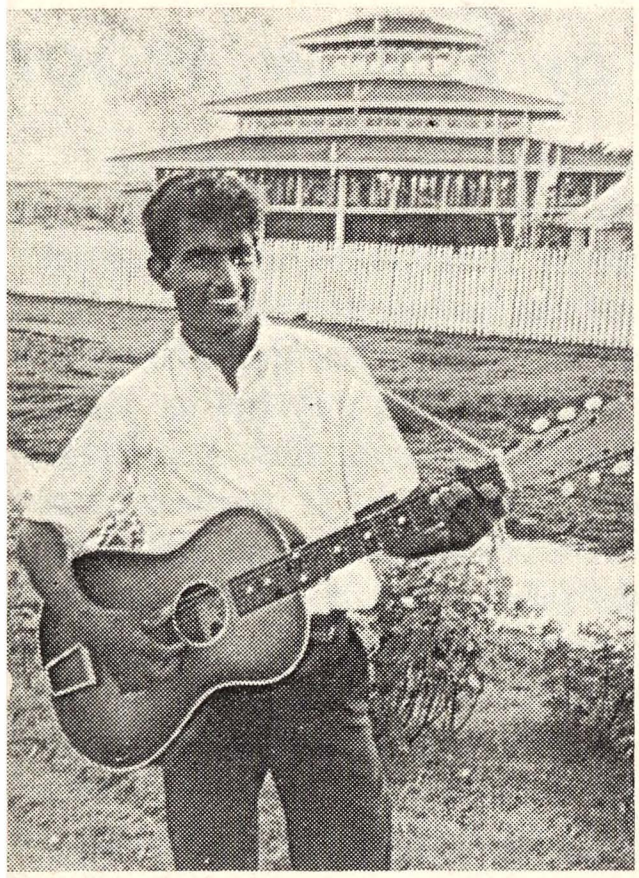
The 177 old people were British, however ; they were the ones who died in this country last year as a result of neglect, indifference, preoccupation with other things.

Any minister will tell you that geriatric wards—the awful modern title which seems to us to be as indifferent as " senior citizens," an import from the U.S.A., is ridiculous—are devastating. We remember going regularly to a large hospital in one of our great cities where there were over seventy elderly people in each ward and only on very few occasions were there any other visitors there, despite visits made at differing times during the public visiting periods. Some old folk have had no visitor for years. Your editor met one who had seen no one from her family for twenty-five years—and we all know that when the old folk pass on " lost " relatives turn up duly decked out for the funeral.

We must look to our own position. The care of the elderly must be our practical concern. Holiness is pragmatic as well as separating (James 1 : 27).

TESTIMONY TIME

I found Christ *by Sukdeo Samaroo*



I WOULD like you to know how I became a Christian. My family and I were Hindu. As a small boy I attended Sunday school because I loved to go. As the years went by I said to myself, "Sunday school is for small children" and I stopped going. I did many bad things. I stole coconuts. I stole money from my home. I gambled, fought, cursed.

One day a friend invited me to the Elim Pentecostal Church at Chateau Margot, Guyana. At first I only went to look at the beautiful faces, but as I kept going I looked at the lives of my pastor (A. I. MacInnes) and the other brothers, seeing how they talked and how they lived. I tried to live as they lived, but I couldn't.

One night in a service I realised how sinful I was and I said these words : "Dear Lord Jesus, I know I am a sinner. Come into my life. I believe you died on Calvary to save me." At that moment I found the peace that I was missing. I went home and told my parents. They agreed that I could be baptised on March 2nd, 1970.

A few months later my parents died and I became sick. My elder brother took me into his home. I went to many doctors. They said that I must have an operation, but I had no money. I came home and was in bed for three months. My brothers and sisters said to me, "How come you are a Christian and all of us are Hindu ? Maybe that is the reason why you cannot feel well." Friends, I'll be honest. I tell you the truth. I decided to turn back to the Hindu religion.

But God proved to me that He is a real God that same night through our pastor and some of the brothers. They came and we had a short word of prayer. I remembered that the Bible says that he who puts his hands to the plough and turns back is not fit for the kingdom of God. I thank God until today that I am living through the blood of Jesus Christ. I did not go through that operation and today God is using me in Sunday school and in many services.

I wish that you and the whole world could witness that peace and joy in Jesus Christ !

(See "From the President's pen" in last week's EVANGEL. *In the photograph the building behind Sukdeo is a Hindu temple.*—EDITOR.)

CORRECTION

Please note that our advertisement of the record "How great is our God" should have indicated that the solo "When God is near" was sung by Mrs. Margaret Wall.

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- *those responsible for the press, broadcasting and television ;*
- *the leaders in the Church ;*

THAT MORAL STANDARDS BE REINSTATED AND FOR SPIRITUAL AWAKENING IN OUR NATION

SUNDAY, SEPTEMBER 19th

D.2454

LATE NEWS

Seoul, Korea. 50,000 people in arena. Over 2,000 registered for salvation. Hundreds testify to healing.—Brewster.



Another in our series of articles

The se spiritu

by L. F. W. WOOL

L. F. W. Woodford was converted in a Baptist Sunday school in North London in 1911 and was baptised in the Spirit at a Whitsuntide convention in 1916. He entered the Pentecostal ministry in 1920 and held pastorates during the following fifteen years in England, Scotland and Wales. In 1936 he entered the missionary department of Assemblies of God and served on its Overseas Missions Council from 1938 until 1963, being also General Missionary Secretary for twenty-two of those years (1941-63). He served on the Committee for Redemption Hymnal and contributed a number of original hymns. He holds a diploma in theology (University of London) and was a member of the Faculty of Kenley Bible College for a period of twelve years (1951-63). He remains an emeritus member of the Overseas Missions Council of Assemblies of God and continues in active ministry.

" Come ye yourselves apart " (Mark 6 : 31)

WHEN our Lord and Saviour, Jesus Christ, first called to Him His twelve disciples He purposed that they should be with Him and that He might send them forth to preach and to have power to heal sicknesses and to cast out devils (Mark 3 : 13-15). Initially, then, it was " that they should be with Him," to learn of Him in the school of discipleship, to repose implicit trust in His leadership, to give ready obedience to His every call, and to render devotion to Him in the fellowship of sacrificial service.

There was an occasion in our Lord's ministry when He extended an invitation to His disciples : " Come ye yourselves apart into a desert place, and rest a while " (Mark 6 : 31). As the narrative suggests, there were several reasons why He should have called His disciples to come apart for a season.

In the first place *they had just completed a remarkably successful and extensive campaign,* preaching the Word, healing the sick and casting out devils. They were obviously elated with their success and with their newly acquired authority over demons and men. Returning to Jesus in a body, they told Him all things, both what they had done and what they had taught. For their own sakes our Lord in His wisdom bade them come apart into the quiet of the desert for a season.

In the second place *Jesus had just sustained a deep personal sorrow.* John the Baptist, His own kinsman (Luke 1 : 36), that burning and shining light who had prepared His way before Him, had just been executed in prison. Our Lord was intensely human and the pain of this news must have shot through His heart and sorely wounded Him. He, too, would fain come apart for a while, to draw fresh consolation and strength from communion with His own Father.

Yet again, *the multitudes had been pressing upon Him from morn to even,* so that there was no leisure so much as to eat. In His compassion virtue had flowed from Him in a saving, healing stream, and it was needful to Him that the inner springs of life should be renewed and replenished by His resorting to the solitude and peace of the desert where He could be apart from the crowd and the clamour.

Scripture records various occasions when men of God found their sanctuary in the silent, wide expanse of desert wastes under the open heavens, where they could meet with God and hear His voice. **Moses** received his commission at a burning bush, the desert sand becoming holy ground (Exodus 3 : 1-6). At the same Mount Horeb, **Elijah** was taught of God that He is not always present in mighty wind, earthquake and fire ; He also speaks in a voice of gentle stillness, to which the ear must be closely attentive (1 Kings 19 : 12). In the wilderness the Word of God came to **John the Baptist** (Luke 3 : 2). **Paul** retired into Arabia following his dramatic conversion (Galatians 1 : 17) for a prolonged season of communion with his newly found Lord, in preparation for his life ministry.

It may be remarked that these recorded occasions were unique and concerned outstanding servants of God who, moreover, could find seclusion in desert places near at hand. What relevance has this for us, His people, today ?

of God writers

et of renewal

Turn again to our Lord's words, "Come ye yourselves apart," for *the significant fact pertaining to all the instances quoted is that these men sought and found God for themselves, personally, individually, alone;* and they found Him in the sustained quiet and silence of their meeting place, without distraction or interruption. **They came to know God from a deep experience of Him; they came to discern His voice and to know His will for their lives and their service, and in consequence their subsequent ministry was richly blessed of God to their own day and generation.**

God gave command through the Psalmist: "Be still, and know that I am God" (Psalm 46 : 10). *There is no other way but this in which to know God* and, when our Lord calls us to come apart, to obey Him is to move forward in His will, and to fail to do so is to miss His highest purpose for our spiritual lives. How often He Himself withdrew into the wilderness for prayer and for heavenly converse (Luke 5 : 16—"He constantly withdrew," Weymouth), leaving us an example to follow in this indispensable part of His perfect service. We should follow His steps and in the discipline of obedience come apart with Him day by day, for He companies with us at every step. He does not bid us "go," but "come."

For us it is no desert place as of old, but our Lord has disclosed the place where we should keep tryst: "But when you pray, go into your most private room, and, closing the door, pray to your Father who is in secret, and your Father who sees in secret will reward you" (Matthew 6 : 6, Amplified Version). The private room, the closed door, the quiet of the secret place, the presence of God—these transform the inner chamber into a veritable sanctuary and lift the spirit into the holiest.

In this present age of stress, strain and clamour, pressing upon us from all sides to harass our souls and distress our spirits, it may seem to be a counsel of perfection, and unrealistic, to speak nowadays of finding God in the stillness in this way. Frances Ridley Havergal expressed a precious truth when she penned the following lines in her own exquisite language:

They say there is a hollow, safe and still,
A point of coolness and repose,
Within the centre of a flame, where life might dwell
Unharmed and unconsumed, as in a luminous shell,
Which the bright walls of fire enclose
In breachless splendour, barrier that no foes
Could pass at will.

There is a point of rest
At the great centre of the cylone's force,
A silence at its secret source;
A little child might slumber, undistressed,
Without the ruffle of one fairy curl,
In that strange, central calm amid the mighty whirl.

"Come close to God, and He will come close to you" (James 4 : 8, N.E.B.). Who can tell the richness of the ministry of the Spirit as we thus come close to God? The heat and burden of the day give place to the coolness and balm of His presence. The pressures and anxieties of exacting toil yield to the peace and calm that now reign over all. In His light we see light and in confiding communion with Him we come to know Him better and to love Him more dearly. We listen in the quietude and He "inly speaks" with a voice of gentle stillness. The revivings and refreshings that strengthen spirit, soul and body gird us anew and provide a sure equipment for further service in His will.

We should specially note that the rest enjoined upon the disciples was not a rest of quiescence or inertia but, as the word in the original makes clear, a respite, a period of preparation for future toil. The word was used in those days as an agricultural term for the resting of land by sowing it with light crops.

His rest and refreshing secured, He calls us as He did His disciples to go forth in His name from the secret place, prepared afresh unto every good work, to minister with compassion the Bread of life to the shepherdless multitudes.

Then, fresh from converse with your Lord, return
And work 'til daylight softens into even.
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

8. Warning against false teachers
(2 : 1-3)

WHEN Dr. J. H. Jowett approached this chapter he wrote in his inimitable way : " This is a dark and appalling chapter. There is nothing like it elsewhere in the entire book. The misery and desolation of it are unrelieved. It is like some wild and sodden moor, in a night of cold and drizzling rain, made lurid now and again by a lightning flash and weird with the growl of rolling thunder. Everywhere is the black and treacherous bog. The moral pollution is overwhelming. . . . The descriptive language is intense, violent, terrific. There is no softening of the shade from end to end." One is forced to the same conclusion. It is a passage warning of the infiltration of false teachers into the Church.

The plague of the Church

Peter reminds his readers that false teachers had been the bane of Israel in Old Testament times and he warns them that they must be on their guard against such. The same warning was sounded repeatedly by the Lord Jesus, Paul, John and Jude. Church history shows why such warnings were needed. In the early centuries heresies rose and spread and the great Church Councils were held to discuss and refute them. Hence the formulation of the Apostles' Creed, the Athanasian Creed and the Nicene Creed. They were drawn up to protect the Church from the heresies. When the Reformation spread, the leaders in the various countries drew up Confessions of Faith. On the continent were, e.g., the Helvetic, Belgic, Augsburg and Heidelberg Confessions of Faith. Following the Scottish Reformation in 1560, John Knox issued a Confession of Faith which was accepted until the great Westminster Confession of Faith of 1643. In England the Anglican Church drew up the Thirty-nine Articles. All such steps were taken to protect the Church against false teaching.

A feature of the last days

This is where this Letter of Peter's (as also Jude's) is so important to us. Scripture clearly shows that the last days are to be characterised by an upsurge of false teaching. Thus 1 Timothy 4 : 1 : " The Spirit *expressly says* that in the latter times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons." In his great book *World Crises and the Prophetic Scriptures*, Dr. Wilbur Smith tells us that there are four Greek words which mean " to deceive," and in all these words are used ninety-one times. " Out of the ninety-one occurrences *twenty-two belong definitely to passages dealing with prophetic matters*" (his italics).

In the realm of the cults a more than coincidental fact emerges, viz. the dates of their commencement. These are (in one or two instances the date is approximate) Christadelphianism, 1840 ; Mormonism, 1845 ; modern Spiritism, 1850 ; Darwin's *Origin of Species* published, 1859 ; the flood of higher criticism led by Wellhausen, Graf, Keunen, Reuss and Colenso, 1860 ; Christian Science and Jehovah's Witnesses, 1870 ; Theosophy, 1875.

Why in the last days ?

Why should such an upsurge of false teaching mark the closing years of this age ? Why does Paul say, " The Spirit *expressly* says " ? Dr. Wilbur Smith, in the book already referred to, puts forward three main reasons : ignorance of the Word ; a dreadful outbreak of demon activity ; and the serious decline in moral standards.

Only a few years ago Dr. D. P. Thomson, the well-known Church of Scotland evangelist, and one of the most perceptive men it has been my privilege to know, published three articles in *Life and Work* (official organ of the Church of Scotland) in which he dealt with Mormonism, and its startling growth in Scotland. With unerring accuracy he put his finger on the reasons. " The majority of our people do not know where they stand, either as to what they ought to believe or how they ought to act. They are quite incapable of giving a reasoned statement of the faith they

are supposed to profess." He went on to assert that the reasons for the ignorance were lack of exposition of the Word in the pulpit and neglect of the Bible in the home. I contend that some of the finest churches I know are those *with a rich expository ministry of the Word*. I regret that in some of our churches Bible study and prayer meeting are being combined. I am well aware of the reasons put forward, but I wonder what the ultimate outcome will be. The duty of the minister is clear: "Preach the Word." The duty of every Christian is also clear: "Let the Word of Christ dwell in you richly" (and this was written to a church being assailed by false teaching!).

The matter of demon activity may seem ridiculous. That purveyor of false teachings in the pulpit is *so* educated! Those people who come to our doors are *so* polite! But our purpose as we go through this Letter is to see what the Word says and be guided by it. Peter is writing to warn us.

Let us begin with a foundational fact—the character of Satan. Jesus called him "the father of *lies*" (John 8 : 44). In Revelation 12 he is called "the *deceiver* of the whole world." After the fall Eve said, "The serpent *beguiled* me and I did eat." In 2 Corinthians 11 : 13, 14 Paul speaks of Satan becoming as "an angel of light" in order to deceive. To seduce, deceive, lead astray—this is the Devil's work.

Satan has under him a vast army of evil powers which the Bible refers to as "evil spirits" or "demons." One of their many activities is to deceive and to seduce, so we read of "deceitful spirits" and "doctrines of demons" in 1 Timothy 4 : 1. In 1 Kings 22 : 21-23, 2 Chronicles 18 : 18-22 we have remarkable accounts of such activities. In the words of Dr. W. Smith: "It is most significant that all *specific* [his italics] demon activity referred to after the ascension is to be found in relation to the end of this age." The Scriptures in question are 1 Timothy 4 : 1, 2; Revelation 9 : 1-11; 16 : 13-16; 18 : 2. He concludes: "*From these passages we are justified in concluding that demon activity will be prevalent and powerful toward the end of this age, as it was so powerful and violent in the days of our Lord's earthly ministry.*"

The words of Paul in 2 Corinthians 11 : 12-15 demand careful study. This passage should receive much more attention today than it has in the past because of the way it exposes the lengths to which Satan will go in order to deceive that he might destroy. These are perilous times, but thank God for the assurance that "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119 : 105).

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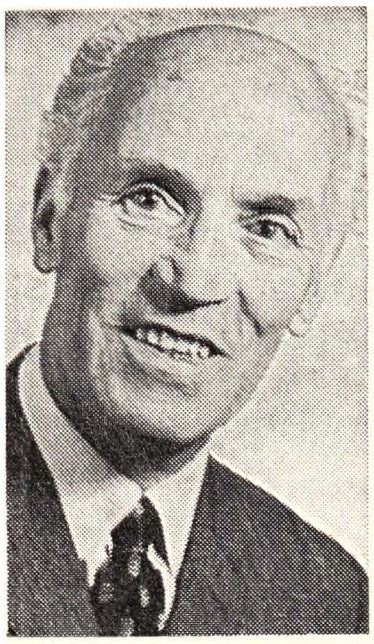
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Benny and the Toaster: A funny cartoon which tells of a boy and his dog. In the end the toaster goes back to the maker to be put right. A definite Gospel appeal in this. It has won more for the Lord than any other in our library. Both the above are for hire, or for sale at £1.50 the strip, £1 the tape.
Slides: Heavy quality cardboard self-adhesive mounts for sale to turn your strips into slides.
Crusade: We recently attracted over 150 into a 100-seater church during a one-week film-strip crusade. We have several crusade sets for hire. Many decisions are registered each year through such efforts.

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D.2443



From T. H. Stevenson

THERE is a growing list of reports of " The Jesus Movement " in the U.S.A., a movement reputedly sweeping that great country, particularly youth organisations and maybe more so the disorganised groups. It has been described by several names and there are undoubtedly several opinions about what is taking place.

In his Chicago crusade, Dr. Billy Graham was pleased to have large numbers of these youths in his meetings and he has spoken favourably and hopefully of the good results that may accrue even from an uncommon witness to Christ, accompanied by vivid slogans, hand signs and unusual dress, with badges displayed on almost any part of their attire.

From our remote and limited view we can but trust that something very real may be the work of God today among many young people in many lands. I do not know that " The Jesus Movement " young people are inclined at all towards recognised church attendance, or that they would be warmly welcomed by congregations.

As in every revival or revivalistic movement, it is not surprising that there is much music to convey their witness. This is evidenced by the news of 20,000 people crowding Ravina Park, Chicago, to hear the concert version of a new opera, " Jesus Christ Superstar," declared to have a marvellous melody of best songs, rhythms and dance, centred on the life of Christ. One press account describes this as a " rock opera," describing Jesus as a figure to be loved and feared, who carries authority, works miracles and punishes and forgives. All the above seems well and beyond criticism by us who only know of this movement and its effects by our reading. But however genuine, quite evidently there are those whose chief view is the prospect of money-making.

The following extracts I have taken from Mr. Robert Stigwood, chairman of the group that bears his name, a company that owns in excess of 2,500 copyrights in music, songwriting, record production, film, television and theatre.

At the company annual meeting Mr. Stigwood said that the " Recordings of ' Jesus Christ Superstar ' have now sold over 2,000,000 double albums and tapes in the U.S.A." He added that " the recording is now No. 1 U.S.A. album. I believe ' Jesus Christ Superstar ' to be the most valuable filmright in the world market today and the revenue from these productions will make a considerable contribution to the group's profits from the end of this calendar year and many years in the future."

Despite such a mercenary outlook, may there soon be increasing evidence that there is a great desire to turn to Christ who to us is ever " the bright and morning Star " !

Technological Straitjacket

" THE young people of today feel caught in the technology of this computerised age. By the time the average young person finishes college he has seen 15,000 murders on television. We do not yet know what a television-reared generation will do. Technology has put us in a strait-jacket. In a recent survey psychologists found young people preoccupied with death, thinking about the subject on average every five minutes, but the topic of religion is taking up more and more of their thoughts."

BILLY GRAHAM.

MARGARET M. LADLOW'S PAGE

(*continued*)

Give thy heart's best treasures—
From fair Nature learn ;
Give the love—and ask not,
Wait not a return !
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more.

ADELAIDE ANNE PROCTOR.



"Mr. Rising Price" is everywhere!

THE housewife's worry over rising prices is very real in these days. It is a feat to balance the family budget! I often hear the cry, "A pound goes nowhere today." It seems that 100 new pence have not the purchasing power of the old twenty shilling pound.

For many years our missionaries laboured for God at great personal sacrifice. The salary they received was smaller than that received by ministers in our home churches, yet many of them were, and still are, living in places where the cost of living is even higher than "Mr. Rising Price" has made our own. I was wisely advised by a wealthy friend, who had lived for many years in Ghana, to do as she did: to try to live mainly on local produce, to learn to like African food and only to **augment** our diet with expensive European imported food. Even then we found prices a problem. All fresh meat was highly priced, be it best quality steak or chopped up ox-tail. Cornflakes were 75p per packet, tea cost 75p a pound, a small tin of peas 15p and English jam 40p per pound jar. Even cream crackers were 25p a packet.

In 1969 the Elim Missionary Council took the brave decision to increase all missionary allowances to the same scale as the standard stipends of ministers at home. Automatically the salary bill leapt by over £5,000 per year. My husband and I were in Ghana at the time and we certainly appreciated this step of faith. It made my housekeeping somewhat easier, I can tell you, but even then we could not shop around as one can here. We were still at the mercy of shortages, fixed prices and very few bargains. Five thousand pounds may seem a large amount to expect from our churches in addition to the sacrificial gifts already received, yet nowadays it is the price of only one fairly modest house. *If everyone who attended a Sunday evening Gospel service in all our churches had given 1p each week in addition to the usual missionary giving, not only would the cost of the salary increase have been met, but the Society would have been left with a handsome balance of several thousand pounds.* Instead, at the end of the financial year, the missionary fund had a deficit of £5,000. That deficit has still to be made up as well as finding the extra money to meet the current salary bill.

Our Society cannot continue to accumulate a large deficit, yet I am sure that we all agree that such a retrograde step as asking our missionaries to take a reduction in salary would never be dreamed of, nor would we like to see a curtailment of our missionary programme. I think this is a matter for our earnest prayer and a time for us all to face up to our responsibilities.

The Scots are a most generous people, as I well know, but they are canny and the old Scots proverb "mony a mickle mak's a muckle" is still true. If everyone gave the very small amount I have mentioned, the need would be met. Far more important still is God's commendation of the generous-hearted Philippian believers (Philippians 4 : 15-18).

GIVE

See the rivers flowing
Downwards to the sea,
Pouring all their treasures
Bountiful and free—
Yet to help their giving
Hidden springs arise;
Or, if need be, showers
Feed them from the skies!

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed—
Yet with lavish spending
Leaves them not in dearth,
With fresh life replenished
By their mother earth.

(*continued on previous page*)

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HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Bookings taken from October 1st for summer 1972. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

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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.2348

FOR ALL PRINTING WORK write or telephone Elim's printing department, Grenehurst Press, P.O. Box 38, Cheltenham, Glos, tel. (0242) 55338. C.2438

ITINERARIES

The President (A. A. Biddle):
September 11, 12, West of England; 16, Sheffield; 17, Mosborough; 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

London Crusader Choir with Douglas B. Gray:
September 25, Guildford Cathedral (M.V.); 26, Maidstone.

Miss O. Garbutt:
September 11, Leigh (Presbytery); 12, Ipswich; 13, Braintree; 14, Colchester; 15, Maldon; 16, Clacton; 19, Ingatestone (a.m.), Chelmsford (p.m.); 20, Pitsea; 21, Leigh; 22, Rayleigh; 23, Southend; 26, Ashingdon (a.m.), Basildon (p.m.); 27, Basildon (schools); 28, Westcliff.

Miss F. Grossen:
September 11, Caterham; 12, 13, Croydon; 14, Thornton Heath; 15, Clapham; 16, Guildford.

J. H. MacInnes:
September 11, Banbridge; 12, Armagh (a.m.), Moneyslane and Rathfriland (p.m.); 13, Newcastle; 14, Gilford; 15, Markethill; 16, Brookeborough; 17, Monaghan; 23, Whitehaven; 24, Motherwell; 25, 26, Greenock; 28, Dundee; 29, Edinburgh; 30, Carlisle.

Joseph Smith:
September 12-14, Long Eaton; 16, Loughborough; 17, 18, Ashbourne; 19, Sandiacre; 20, Beeston; 21, Nottingham; 26-29, Derby.

BIRTHS

COSIER. On July 27th, to Mr. and Mrs. Bryan Cosier, of Gloucester, God's gift of a son, David Bryan.

MILLS. On August 2nd, to Ruth (née Staff) and David, of Rayleigh Elim Pentecostal Church, the gift of a son, Robert.

SHARP. On August 17th, to Mr. and Mrs. Terry Sharp, of Gloucester, God's gift of a son, Ian.

DEDICATION

WILLIAMS. Jonathan Williams, son of Susan and Geoffrey, was dedicated to the Lord at Selly Oak Elim Pentecostal Church on August 22nd. Officiating minister: A. Caple.

MARRIAGES

REED—CRANE. On July 24th, at Elim Pentecostal Church, Ealing, Colin Elliott Reed to Patricia Marie Crane. Officiating minister: A. S. F. Horne.

RICHARDS—DUGGAN. On August 21st, at St. John's Congregational Church, Thornton Heath, Christopher Richards to Margaret Valerie Duggan. Officiating minister: W. J. Maybin.

WITH CHRIST

ANDERSON. On August 7th, Mrs. Teresa Anderson, aged 94, foundation member of Elim Pentecostal Church, Graham Street, Birmingham. Officiating minister: E. F. Cole.

HAMMERSLEY. On August 22nd, Florence Beatrice Hammersley, aged 87 years, faithful member for many years of Elim Pentecostal Church, Ilford. Officiating minister at funeral: James F. Hardman.

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Saturday, October 16th, in central London

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COMING EVENTS

ASHBOURNE. September 11, 12. Elim Pentecostal Church, South Street. The Bible and the Middle East. Preacher: Christopher G. Smith. Saturday at 7.30. Sunday at 11, 6.30 and 8. September 17, 18. Preacher: Joseph Smith. At 7.30. September 20-24. Children's Crusade conducted by John D. Henderson. At 6. September 26. Harvest Thanksgiving. At 6.30.

BARRY. September 18-20. Elim Pentecostal Church, Pyke Street. Annual Convention. Preacher: F. Lavender. Saturday at 7.15. Visit of Gloucester choir. Sunday at 11 and 6.30. Monday at 7.15. Visit of Caerphilly choir.

BOURNEMOUTH, Winton. September 19-21. Elim Pentecostal Church, Hawthorn Road. Visit of Frieda Grossen. Sunday at 11 and 6.30. Tuesday at 7.30.

BRADFORD. September 18. St. George's Hall. North of England Youth Rally. Preacher: A. A. Biddle (President). Chairman: Alexander Tee (National Youth Director). Full youth programme. Reserved seat tickets 10p from E.Y.M., P.O. Box 38, Cheltenham.

BURTON-ON-TRENT. September 11-15. Elim Pentecostal Church, Moor Street. Twenty-first anniversary. Preacher: John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. H. Sainsbury. Tuesday, Wednesday at 7.30.

CAERPHILLY. September 18, 19. Elim Pentecostal Church, St. Fagan's Street. Evangelistic weekend. Preacher: Mervyn Morgan. Saturday at 7.15. Sunday at 6.30.

CATERHAM. September 11. Elim Pentecostal Church, Homesdale Road. Miss Frieda Grossen (Transvaal). At 7.30.

CROYDON. September 18-21. Elim Pentecostal Church, Stanley Road. Minister's seventh anniversary. Preacher: L. W. Green. Convener: W. J. Maybin. Saturday at 7.30. Presbytery rally. Sunday at 11 and 6.30. Monday and Tuesday at 7.30.

DAGENHAM. September 11, 12. Elim Pentecostal Church, Green Lane, Becontree. Evangelistic crusade conducted by Felix Lloyd-Smith. Saturday at 7.45. Sunday at 11 and 6.30.

DERBY. September 19-24. Elim Pentecostal Church, Curzon Street. Evangelistic and divine healing crusade conducted by Rev. Hollis L. Green (U.S.A.). Soloist: William Hunter. Convener: Brian Edwards. Prayer for the sick at each service. Sunday at 11.15 and 6.30. Weeknights at 7.45.

EALING. September 25, 26. Elim Pentecostal Church, Northfield Avenue, West Ealing. Church and minister's anniversary. Preacher: A. A. Biddle (President). Saturday at 7.30. Sunday at 11 and 6.30.

EDINBURGH. Elim Pentecostal Church, Henderson Terrace. September 18, 19. Church and minister's anniversary services. Preacher: R. B. Chapman (Field Superintendent). Soloist: Keith Pointon (Musselburgh). Convener: B. J. Hayes. Saturday at 7. Sunday at 11, 6.30 and 8.15.

EVESHAM. September 11. West of England Presbytery youth rally in the Town Hall, Evesham. Preacher: A. A. Biddle (President). Convener: W. R. Jones. Helmut and Elisabeth Kaufmann (duettists). Other musical items and testimonies. At 6.30. September 12. Elim Pentecostal Church, Workman Road, Hampton. Preacher: T. W. Walker. Duettists: Helmut and Elisabeth Kaufmann. At 6.30.

GLOUCESTER. September 11, 12. Elim Pentecostal Church, Park End Road. Visit of Pastor L. Reeves. Saturday at 6.30. Sunday at 11 and 6.30. September 19. Men's Sunday conducted by John Wade. At 11 and 6.30. September 26. Harvest thanksgiving services. At 11, 3 and 6.30.

GRANGETOWN. September 12. Elim Pentecostal Church, Lee Road. Harvest festival. At 10.30 and 6.30.

GREAT YARMOUTH. September 11, 12. Elim Pentecostal Church, York Road. Missionary Weekend. Olive Garbutt. Saturday at 7.30. Sunday at 11 and 6.30.

HANLEY. September 13-17. Elim Pentecostal Church, Bucknall Old Road. Sunshine Corner crusade conducted by Uncle Arthur. At 6. September 18, 19. Visit of L. Popov, hero of pastors' trials in Bulgaria. Saturday at 7.30. Sunday school prizegiving. Sunday at 6.30. September 25—October 1. Billy Graham film crusade: "Seven Days in New York." Weeknights at 7.30. Sunday at 8.15. October 3. Harvest festival. Preacher: R. J. Mackenzie. At 11 and 6.30.

HAYES. September 12-14. Elim Pentecostal Church, Keith Road. Bible teaching ministry. Preacher: H. W. Greenway. Sunday at 11 and 6.30. Weeknights at 7.30.

ILFORD. September 12. Elim Pentecostal Church, Clements Road. Baptismal service at 6.30. September 14-19. "Life with a purpose" crusade conducted by Pastor Felix Lloyd-Smith. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

ISLINGTON. Commencing September 19. Elim Pentecostal Church, Lennox Road, Finsbury Park. Campaign conducted by J. Osman. Sundays at 6.30. Weeknights at 7.45. September 25. East London Presbytery Evangelistic Rally. At 7. Speaker: J. Osman. Special musical items.

LONDON. October 3. National Youth Rally. Trafalgar Square. Preachers: A. K. Chamberlain and John Harrison. Items by Helmut and Elisabeth Kaufmann, Len Magee, Yeovil group. Chairman: A. A. Biddle (President). At 3.30. Westminster Central Hall. Preacher: Hollis L. Green, B.D., Th.D. Items by Ruth Pearson, Nigel Glover, Cardiff Trio, Kelvin Thomas and Junior Crusader Choir (director: E. R. Corsie). Chairman: Alexander Tee (National Youth Director). At 6.30.

LONG EATON. September 12-14. Elim Pentecostal Church, Bonsall Street. Visit of Joseph Smith. Sunday at 11 and 6.30. Monday at 7.30. Tuesday at 2.45 and 7.30. Supported by Beeston Mission Choir. September 18, 19. Twenty-third anniversary services. Preacher: P. A. Epton. Saturday at 7.30. Sunday at 11 and 6.30. September 20. Visit of John and Gladys MacInnes. At 7.30. September 26. Harvest festival service. Items by the children. At 6.30.

MERTHYR TYDFIL. September 25. High Street Baptist Church. Welsh National Youth Rally. Preacher: Ron Jones. Bristol Youth Choir. Convener: John Cooper. "The Spreading Flame." At 3. March of Witness through Merthyr. At 5.30. Evangelism. At 6.30.

MOTHERWELL. September 18-20. Elim Pentecostal Church, Airbles Road, near Civic Centre. Sisterhood Weekend. Speaker: Mrs. Eileen Glass. Saturday at 7. Sunday at 11.15 and 6.30. Monday at 7.30: United Sisterhood Rally.

PAIGNTON. October 9-17. New Life Crusade. Preacher: G. L. W. Ladlow. United Pentecostal Rally in Palace Avenue Theatre. Saturday at 7.30. Continuing in Elim Pentecostal Church, New Street. Sundays at 6.30. Weeknights at 7.30. Prayer for the sick at all services.

PALMERS GREEN. September 12. Elim Pentecostal Church, Russell Road. Harvest thanksgiving. Preacher: J. G. Patterson. At 11 and 6.30. September 25, 26. Underground evangelistic film: "To Russia With Love." Saturday at 7.30. Visit of John and Mrs. Benney. Sunday at 11 and 6.30.

PETERBOROUGH. Pioneer crusade led by Pastor Alex Tee. Weeknights (except Friday) in the Town Hall at 7.45. Thursdays at 3 for divine healing.

PONTARDULAIS. September 25. Elim Pentecostal Church, Twyniago Road. Induction service of Pastor and Mrs. G. J. Feasey at 7.30.

READING. September 11-16. Elim Pentecostal Church, Waylen Street. F. Shadlock's fortieth anniversary. Preachers: L. W. Green and J. C. Smyth. Supported by choir, solos and duets. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Visit of Marion Redwood, of the London Emmanuel Choir, on Sunday morning.

ST. HELENS. September 18-21. Special visit of preacher/painter G. Canty. Annual rally in St. Helens Town Hall. Youth groups and youth choir. Saturday at 7.30. In the Boundary Road Baptist Church. Sunday at 8. Weeknights at 7.30. Divine healing service. Tuesday at 3.

STOWMARKET. September 25. Elim Pentecostal Church, Crowe Street. Monthly rally with Chelmsford choir. Preacher: D. W. Anthony. At 7.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Monthly Revival Rallies commencing again on September 18 at 7. Preacher: D. Christie.

WIMBLEDON COMMON. September 18. "Sausage Sizzle." Speaker: Brian A. Horne. At 7.30.

WORCESTER. September 11-13. Elim Pentecostal Church, Lowesmoor. Annual convention and minister's seventh anniversary. Preacher: B. G. Edwards (Derby). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30. September 25-27. Harvest thanksgiving services. Preacher: Stanley Brown (Winson Green). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

YEOVIL. September 12. Elim Pentecostal Church, Southville. Baptismal service. At 6.30. September 26. Farewell service, after fourteen years' ministry, of L. E. Lambert. At 11 and 6.30.

Mother's elbows on my bed

I was but a youth and thoughtless,
As all youths are apt to be ;
Though I had a Christian mother
Who had taught me carefully,
But there came a time when pleasure
Of the world came to allure,
And I no more sought the guidance
Of her love so good and pure.

But mother would not yield her boy
To Satan's sinful sway,
And though I spurned her counsel
She knew a better way.
No more she tried to caution
Of ways she knew were vain,
And though I guessed her heartache
I could not know its pain.

She made my room an altar,
A place of secret prayer,
And there she took her burden
And left it in His care.
And morning, noon and evening
By that humble bedside low,
She sought the aid of Him who
Best can understand a mother's woe.

And I went my way unheeding,
Careless of the life I led,
Until one day I noticed
Prints of elbows on my bed.

Then I saw that she had been there
Praying for her wayward boy,
Who for love of worldly pleasure
Would her peace of mind destroy.

While I wrestled with my conscience,
Mother wrestled still in prayer,
Till that little room seemed hallowed
Because so oft she met Him there.
With her God she held the fortress,
And though not a word she said
My stubborn heart was broken
By those imprints on my bed.

Long the conflict raged within me,
Sin against my mother's prayer.
Sin *must yield*, for *mother never*,
While she daily met Him there.
And her constant love and patience
Were like coals upon my head,
Together with the imprints
Of her elbows on my bed.

Mother-love and God-love
Are a combination rare,
And one that can't be beaten
When sealed by earnest prayer.
And so at last the fight was won,
And I to Christ was led,
And mother's prayers were answered
By her elbows on my bed.

NORTH OF ENGLAND

YOUTH RALLY

sponsored by the Elim Youth Movement, in

ST. GEORGE'S HALL, BRADFORD

(1,500 seats)

Saturday, September 18th, at 6.30 p.m.

Speaker : **A. A. BIDDLE** (President)

Convener : **Alexander Tee** (National Youth Director)

PROGRAMME INCLUDES THE SCOTTISH SINGERS AND MUSICIANS
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PLAN TO BRING YOUR UNSAVED FRIENDS !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, September 13th Isaiah 31 : 1-9

" As birds flying, so will the Lord of hosts defend Jerusalem " (v. 5).

I never read these words without remembering that in 1917 General Allenby received the surrender of Jerusalem from the Turks without the firing of a single shot because of the air power displayed at that time, regarded by some as a fulfilment of this verse. In any case the picture is clear : the Lord defending, hovering over, like a bird protecting its young, and passing over—the same word is used in Exodus 12 : 13, 23, for on the night of the first passover God spared His people under the cover of the blood of the lamb applied to the door posts and lintels.

Tuesday, September 14th Isaiah 32 : 1-20

" My people shall dwell in . . quiet resting places " (v. 18).

This promise is to the Lord's people and to none else. Eden must have been such a place before sin blasted it. In the day of wrath when the flood swept away a guilty race, eight people quietly rested in the ark. Israel later rested safely in their blood-sprinkled homes. The Christian rests in Christ, remembering that the kingdom of God is peace in the Holy Ghost. " Abiding, O so wondrous sweet, I'm resting at the Saviour's feet ; I trust in Him, I'm satisfied ; I'm resting in the crucified."

Wednesday, September 15th Isaiah 33 : 13-24

" Thine eyes shall see the king in His beauty " (v. 17).

By the deliverance God wrought for them against the Assyrians they saw the king in his royal estate instead of being carried captive to Nineveh. Hezekiah is a type of Christ. We have been delivered and we do not want a superficial view of Him. Meditation will assist us to see Him who is full of grace and truth. Paul said : " We see Jesus." Do we ? What will it be when we have eternity to spend in seeing and praising Him, when we see Him as He is and are satisfied in His likeness ?

Thursday, September 16th Isaiah 34 : 1-17

" Seek ye out of the book of the Lord, and read " (v. 6).

This is a chapter of vengeance and wrath against Edom, the inveterate enemy of Israel. It is used as a picture of Armageddon. Are we in danger of forgetting that our Bible is the Book of the Lord ? The many times we read " And the Lord said " puts it on a different level from any other book. All Scripture is given by inspiration of God, is God-breathed (2 Timothy 3 : 16). How do we read it ?

Commentators say that verse 16 means to read aloud ; this would be an excellent way of keeping our thoughts on the words we read. Jesus said " Heaven and earth shall pass away, but My words shall never pass away."

Friday, September 17th Isaiah 35 : 1-10

" And an highway shall be there . . . the wayfaring men . . . shall not err therein " (v. 8).

Consider the times in Israel's long history when they returned from captivity : from Egypt, from Babylon and now in our day. Already there are streams in the desert. We are doubtless seeing the fulfilment of verse 10.

We are concerned with the way to the heavenly Zion. It is a **sure** way, a highway, a **sanctified** way, the way of holiness, a **select** way, " the unclean shall not pass over it," and it is a **safe** way, " the wayfaring man . . . shall not err therein."

Saturday, September 18th Isaiah 38 : 1-22

" I have heard thy prayer, I have seen thy tears " (v. 5).

We rejoice in God, who answers prayer. This is a very important passage, for the first eight verses are covered again in 2 Kings 20. We are faced with an apparent change in the purpose of God brought about by Hezekiah's pleading, but the next chapter shows that it was not a change for the better. We might ponder as to whether this incident is a parallel happening to Israel's demand for a king (1 Samuel 8). Compare " He gave them their request, but sent leanness into their soul " (Psalm 106 : 15). Paul had the right attitude. He said : " For to me to live is Christ, and to die is gain " (Philippians 1 : 21).

Sunday, September 19th Isaiah 39 : 1-8

" There is nothing among my treasures that I have not shewed them " (v. 4).

Hezekiah's vanity is an illustration of the proverb " Pride goeth before destruction." He who had stood so valiantly against the might and ferocity of the Assyrians succumbed to the apparent friendship of another heathen country. All the wealth that he so proudly displayed was recorded in Babylon and thus endangered the next generation, even his own sons. The Christian should maintain reserve and wisdom in all his associations with the world.

Ecological Exodus

"IN the end, there was the earth, and it was with form and beauty. And man dwelt upon the lands of the earth, and he said, 'Let us build our dwellings in this land of beauty.' And he built cities and covered the earth with concrete and steel. And the meadows and the trees were gone and man said, 'It is good.'

"On the second day, man looked upon the waters of the earth and man said, 'Let us put our waste into our waters and the dirt will be washed away.' And man did. And the waters, the rivers and the lakes became polluted and foul in their colour and smell. And man said, 'It is good.'

"On the third day, man looked upon the forests of the earth and saw that they were beautiful. And man said, 'Let us cut the timber for our homes and grind the wood for our use.' And man did. And the lands became barren and the trees were gone. And man said, 'It is good.'

"On the fourth day, man saw that the animals were in abundance and ran in the fields and played in the sun. And man said, 'Let us cage these animals for our amusement and kill them for our sport.' And man did. And there were no more animals on the face of the earth. And man said, 'It is good.'

"On the fifth day, man breathed the air of the earth. And man said, 'Let us dispose of our wastes in the air, for the winds shall blow them away.' And man did. And the air became heavy with smoke and dust. The sun could not be seen and the winters became long and cold. And man said, 'It is good.'

"On the sixth day, man saw himself, and seeing the many peoples, their languages, their cultures and their colours, he feared and hated. And man said, 'Let us build great machines and bombs'; and the earth was fired with the rage of great wars. And man said, 'It is good.'

"On the seventh day, man rested from his labours and the earth was still, for man no longer dwelt upon the earth. And it was good."

From *The Canadian Churchman*.

SALVATION

By LEON C. QUEST

Read Romans 1 : 1-17.

1. **Salvation** has a large, full meaning: to save, rescue, protect, provide for, shelter, escape, deliver, make whole. See Exodus 14 : 13; 2 Chronicles 20 : 17: "stand still and see the *escape* of the Lord." Study also Psalms 18 : 1-3; 68 : 19, 20; Isaiah 61 : 10; 1 Thessalonians 5 : 8, 9. Note the Scriptural expressions: the joy, Rock, shield, buckler, horn and tower of salvation.

2. **The believer is saved** (Acts 16 : 30, 31; 1 Corinthians 1 : 18; Ephesians 2 : 8) from the guilt and penalty of sin (John 5 : 24; 1 Thessalonians 5 : 8, 9).

3. **The believer is being saved** (Romans 6 : 12-18; Philippians 2 : 12, 13; Galatians 2 : 20; 2 Corinthians 3 : 18). Three means of provision are:

the Divine indwelling of Christ (1 John 4 : 4);

the precious blood of Christ (1 John 1 : 7-9);

the Advocate with the Father (1 John 2 : 1).

Sin and Satan have no power or dominion over the believer (Romans 6 : 14).

4. **The believer is to be saved** (Romans 13 : 11; Hebrews 10 : 36; 1 Peter 1 : 5; 1 John 3 : 1-3; Philippians 3 : 20, 21). "Made like Him" expresses the glorification, translation and consummation of the believer.

5. **Enjoy salvation** by three looks:
look at the Christ of the cross ("He hath appeared," Hebrews 9 : 26);
look at the Christ on His throne ("He doth now appear," v. 24);
look at the Christ and His crown ("He shall appear," v. 2).

He is the loving Saviour, the sympathetic High Priest, the glorious, victorious Coming King. Look and live, then live by looking!

THE ELIM EVANGEL

Vol. LII. No. 38 September 18th, 1971 5p

Elim Missionary Society feature photograph



Pastor and Mrs. W. H. Francis have penetrated into a remote area of Duiwelskloof District, Northern Transvaal, South Africa, eighty miles east of Tzaneen, where many of these Pedi and Shangaan people (pictured here) are living in intense spiritual darkness. The earnest, energetic evangelist (extreme left) and several helpers faithfully witness to them and a number have professed conversion and have been baptised. Mrs. Francis is seen on the extreme right of the picture.

Proclaiming the Truths of Pentecost

NEHEMIAH

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY

Chapter 7 : An ancient record

THIS must have been a wonderful day in Nehemiah's life. Jerusalem's walls were rebuilt and the gates were set up again. This brought to an end a long period of great toil and anxiety, but the results made everything more than worth while.

The time had now come to begin a worthier, more difficult task : *the rebuilding of the spiritual Jerusalem.* To accomplish this Nehemiah nominated faithful, God-fearing men to organise the defence of the city, which was large now, though the inhabitants were few. What had been built up was to be jealously guarded. It was decided that the gates were not to be opened until the sun was hot (a safeguard against any subterfuge in poor light) and watchmen were appointed, everyone against his own house (they would be most likely to guard their own carefully).

Such precautions should also be taken by any work of God before a successful spiritual outreach can be undertaken. It is putting the cart before the horse to commence an evangelical drive if the base of operations is not consolidated. A church should always make sure in any time of expansion that its gates are open in the fulness of the sunshine of God's love. Sinners must know what it is to be bathed in the warmth of His Shekinah Glory. To bring them into a backslidden, lukewarm atmosphere is next to a tragedy.

Watchmen (and women) of prayer should be continually at their posts. Each should cry unto God for a particular sphere of service close to his or her heart—missionaries, Sunday school, youth work, lost sinners, the pastor and officers, continual anointing of God upon the church and ministry. If this is done greater spiritual impetus can be achieved.

How should we set about doing this ? The way Nehemiah did it. A simple process of **reckoning, rejection** and **responsibility** was introduced.

The inhabitants of Jerusalem had to prove to Nehemiah that they were *pure* Jews, and, as such, recorded in the ancient record, the genealogies. This was strictly guarded within the nation. There was no room for hangers-on or for those of impure stock. This work must have taken a long time, for research would have had to be made on the claims of each individual. A separation had to be made. They must be Jews not only in theory but in practice. Priests who had taken Gentile wives were rejected and put out of the priesthood. They were told not to partake of holy things until there had been a clear directive of the Lord.

All those finally chosen or retained were to share in the overall responsibility for the work. As usual the example came from Nehemiah. The word "Tirshatha," now used to describe him, was a title conferred upon him as governor of Judah under the Persian kingdom.

He gave to the work and, because he did, the other rulers followed his example. The people, guided by the pattern laid down by those they looked up to, did the only thing that was left for them to do : they gave, too.

GET INVOLVED

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

WRITE FOR BROCHURE

ELIM NEWS

Healed in the Sunderland crusade

Some personal testimonies

"I AM delighted to be able to tell you that the arthritis from which I have been suffering for many years is no longer with me.

Previous to my visit to Mr. Tee's wonderful crusade (actually the day before), I went to a physiotherapist in despair, as I had been in acute agony for two whole days and sleepless nights. Medical treatment with advice and pain-killing capsules had been my lot through the years, and the attacks were getting more frequent, and unbearable.

I am a lover of the Lord and was reared in a good Christian home, but divine healing by prayer was something new to me. My prayers alone, without the intense faith, were not sufficient, and the work of the physiotherapist was proved useless.

The crusade team inspired me with such *new* faith that I went for the first night to see for myself what the meetings could mean to me.

The following day I spent in prayer and supplication and that evening I felt that my faith had been strengthened. I went forward in new strength to receive the anointing and special prayers and God understood and cured me.

Oh, the many things that I can now do that I have been unable to do! Most of all I pray with greater faith for my future years. I am already in my sixty-eighth year and am happier within myself.

I must say how pleased I am that a new church is now established in Sunderland and that I now feel safe and can worship the Lord with others who, too, have proved the Christian teachings of the Elim Pentecostal Church to be the essence of the Christian life."

(MRS.) VIOLET M. LIDDLE.

☆ ☆ ☆

"I have suffered with arthritis for fourteen years, but since Mr. Tee prayed for me I have been much better and have been able to walk up and down stairs without any difficulty, whereas before I had to walk slowly one step at a time and in a lot of pain."

(MRS.) F. KIRKHOUSE.

"I went to the meeting on the Monday night and went to the front to be prayed for for blood pressure, which I had for nineteen years. Rheumatism I had for one year. I was never out of my home. I had to get someone to put my clothes on. But now, thank God, I can do it myself, and I have been to all meetings myself and taken others. I thank God for Mr. Tee coming to Sunderland. Only a sinner saved by grace."

(MRS.) F. I. BUTLER.

☆ ☆ ☆

"I am a great deal better than I have been for years. It is over twenty years since I had a serious operation. I have been going backwards and forwards to doctors and hospital since then. I have used a stick for five years. I have had arthritis for about six years. When I sat on a chair it was terrible to get up for the pain. Now I can get up straight away and throw my shoulders back. I have no stick. I walk without a stick now. I go to the meetings whenever I can. Everyone I meet asks me where my stick is; I tell them about Mr. Tee praying to the Lord Jesus for me and that this is what has happened."

(MRS.) W. PRATT.

BOURNEMOUTH, SPRINGBOURNE

Pastor : J. Osman

"Jerusalem calling. Here is the news." The solemn voice gave out the message carefully and deliberately : "Jesus of Nazareth is under arrest. The Governor pronounces Him guilty. He is condemned to death." Jacob and Zara, watching television in the quiet of their home, did not know quite what to make of this piece of news. The newscaster hesitated over a word and then continued in the same grave voice. It was his first public broadcast and he was anxious to deliver it well. There was no fear in this instance that the J.B.C. (Jerusalem Broadcasting Corporation) might dismiss him if he bungled it. Corporation and public alike were his well-wishers, for the young man in question was one of the members of the Youth Fellowship at Springbourne, Bournemouth. This was his part in our Sunday school anniversary, which made use of closed circuit television, the means we used to present the old truths in a new way.

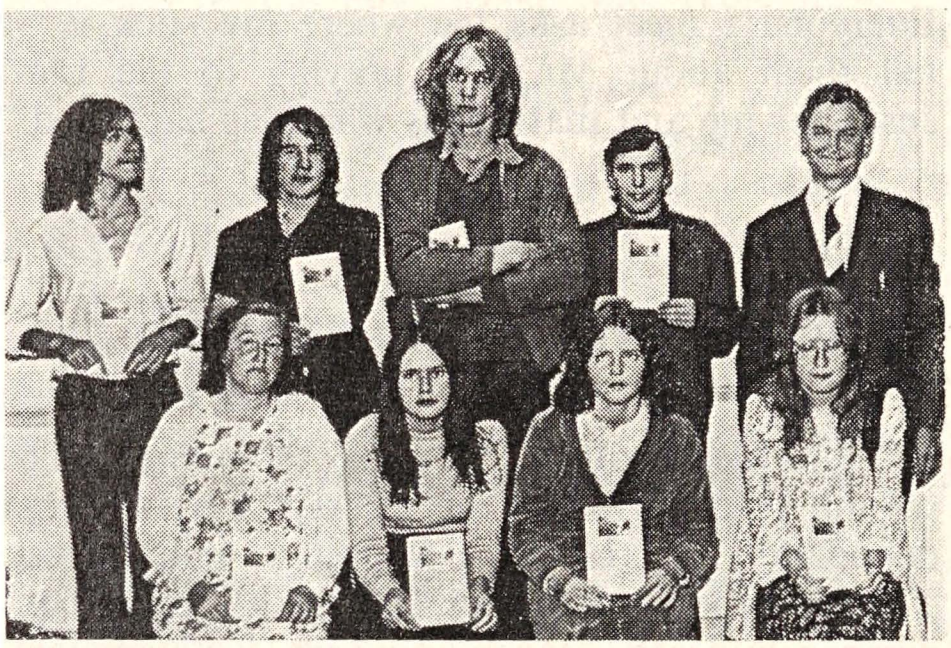
The anniversary is an occasion which annually confronts the teachers with the same dilemma, namely what will the children do this time? The

staff would like each time to use a new approach for presenting the Gospel (for this is the ultimate aim)—something sufficiently different to arouse interest, yet not so avant-garde that it becomes obscure. The young people and children are the essential ingredients who carefully, patiently, coaxingly, and sometimes even subtly, have to be encouraged to give their best in portraying this best of all good news.

Each class provided an item for the programme in what has been described by members of the packed congregation as "the best yet anniversary." Our pastor brought the presentation to a climax with a message that gripped young and old alike. The day was crowned when two scholars surrendered to Christ. GITTI NIKNEJAD.

WORTHING **Pastor : L. W. Tranter**

A baptismal service was recently held when it was a great joy to behold eight candidates obey the Lord by going through the waters of baptism. Seven of the candidates were young men



and women who, until a few weeks ago, had been involved in taking drugs and one at least in occultism also. We praise the Lord that Jesus breaks every fetter! The eighth person was the mother of one of the Sunday school children. Much prayer had been made for this lady. Already there are others wanting to be baptised and we praise God for the moving of His Spirit among young and old. R. KINGSTONE.

COULSDON **Pastor : J. Shellard**

Sunday was prizegiving day at Hillcrest Hall, the community centre at The Mount, Coulsdon. Pastor Jack Shellard, minister of the Elim Pentecostal Church, Coulsdon, presented competition prizes to members of the church's branch Sunday school at the hall.

The school was started some years ago by a previous minister, Pastor Brian Frost. He booked Sunday afternoons even before the hall was built.

"It is so difficult for many of these children to get down to Sunday school that we come up here to them," said Mr. Shellard on Sunday.

He presented top prizes to Lorraine and Tracy



Brown. They had been asked to find as many words as possible from the letters of the word "Redemption." Eight-year-old Tracy pipped her ten-year-old sister with a total of 146 words. Six-year-old sister Lisa was also among the prize-winners in one of the junior sections.

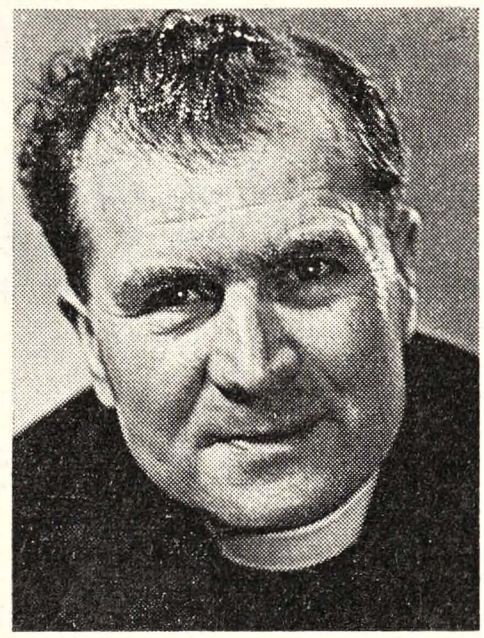
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Leaving the Square for Hyde Park at 4
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Nationwide Festival of Light, 37 Eastwood Road, London, E18 1BN.
D.2460

SEOUL, KOREA, IN THE GRIP OF REVIVAL



NEVER before has the Central Park in Seoul Korea, been used for revival meetings. The miracle happened and 50,000 people gathered to hear Rev. P. S. Brewster preach on the supernatural Gospel. On the opening night it was reported by Rev. Yonggi Cho that 2,000 men and women stood for salvation. After praying for the healing of 1,500 people, large numbers remained behind to give their personal testimonies to receiving Divine healing.

The simple faith of the Korean people is exciting and humbling. They sing with an abandoned freedom and fervour. As they sing and pray they seem to sway in unison and bow low in reverence to God. The great choir of 150 with drums and stringed instruments brought great blessing to the service.

The national press and television called a press conference and Mr. Brewster was questioned by eight journalists and television interviewers for two hours.

On Sunday in the church there were six services, each with a 3,000 congregation. One hundred people publicly surrendered to Jesus. Mr. Brewster preached on "Christ building His Church."

The revival services continued every night in the great arena in Central Park.

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B.B.C.	**Congregation**	See how great a flame	
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B.B.C.	**Congregation**	Come, Holy Spirit	
	Solo	When God is near	Margaret Wall
	Conference		
	Mixed Choir	This is my Father's world	
B.B.C.	**Congregation**	Go and tell them	

SIDE 2

B.B.C.	**Congregation**	O happy day	
	Ladies' Choir	Come and let us sweetly join	
	Solo	His hands	W. M. E. Plowright
B.B.C.	**Congregation**	I thirst Thou wounded Lamb	
	Duet	How long has it been ?	Helmut and Elisabeth Kaufmann
	Male Voice Choir	In Thee do I live	
B.B.C.	**Congregation**	My hope is built on nothing less	
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A letter for the last days

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH. KINGSTON-ON-THAMES

(9) False teachers—their denials and deceptions
(chapter 2)

WE again take up the matter of false teachers because Peter in this chapter (as also Jude in his Letter) shows how dangerous they are and what disastrous consequences follow when their doctrines are accepted. This is vitally important to us today, surrounded as we are by so many kinds of false teachings.

The denial they make

No one can read this passage without being impressed by the strong language Peter uses in his denunciation of these people. The reason is to be found in v. 1: "denying the Lord." In the same verse he uses the word "heresies." What is a heresy? It has been defined as "a denial or a doubt concerning any defined Christian doctrine." Peter defines these heresies as a denial of the Lord; this is something which he cannot tolerate.

Examine the teaching of the cults. In nearly every case there is a denial in some form or other of the Lord Jesus Christ—His deity, His virgin birth, His atoning death, or His resurrection. Dr. Dunning said "If you go wrong about Jesus, you go wrong right along the line." Any who wish to know more precisely where the cults go wrong will be helped by the book *Some Modern Heresies*, by Oswald Sanders and Stafford Wright, or by *Heresies Ancient and Modern*, by Oswald Sanders.

Moving to the recognised denominations, we find a disturbing picture too. In *The Prophetic Witness*, March 1971, Dr. Tatfold reveals that three years ago Mr. Jeffrey Hadden conducted a poll of Protestant ministers in America. Of the 10,000 approached, 7,441 replied. "The questions asked," says Dr. Tatford, "related to their position on some of the fundamentals of the Christian faith," e.g. Christ's virgin birth, His resurrection, belief in Satan and evil spirits, and the inspiration of the Bible. The various percentages of unbelief in these subjects expressed by the Methodists, Presbyterians, Episcopalians and Lutherans were, to say the least, alarming. One wonders what a similar poll in this country would reveal.

Some years ago Dr. Martyn Lloyd-Jones delivered a series of sermons on this epistle and I quote by his gracious permission:

"'Denying the Lord that bought them.' What does that mean? It means something like this. Sometimes they deny the Lord that has bought them by just leaving Him out altogether. They say they are giving you a religious message, and yet the name of Christ is never mentioned—they deny Him by leaving Him out. Or sometimes they deny Him by not making Him absolutely central, vital and essential. If Christ is not in the centre, He is being denied. He is either in the centre or He is nowhere. Or they deny Him by denying His person, by regarding Him as a man only, as a great teacher, a wonderful example, but denying His Deity—God-Man, the theanthropos, in all the glory and fullness of His blessed person. Or they deny Him most of all and most seriously by denying His atoning work, by denying that if He had not gone to the cross every man would remain doomed and under the wrath of God, denying that that is the only way to God, by failing to see themselves as hopeless, damned sinners who are only saved because He bore their sins in His own body on the cross. . . . Whatever teaching a man may have to offer you, if the Christ on Calvary's cross is not the central pivot at the heart of it, I say he is a false prophet and a false teacher."

The deceptions they practise

But there is a second matter to be noticed here—the subtle way in which these teachers infiltrate.

Peter uses some extremely remarkable words. "Privily" (v. 1) is used only once in the Greek New Testament; it literally means "to creep along under cover" or "to introduce secretly." Of "feigned words" (v. 3), Dr. Wilbur Smith says: "Here is another word found only once in the New Testament, meaning 'moulded, formed as from clay, wax, stone.' These heretical teachers are able to express themselves in the language of culture. Some of the most dangerous enemies of Christianity in America are speaking to thousands every week in language so beautiful and appealing that many of us almost envy them their use of words." Regarding "entice," E. M. B. Green tells us: "The metaphor is from fishing and recurs in v. 18; 'delazo' means 'to catch with bait.'"

Paul said of false teachers: "Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11 : 14, 15).

Dr. Martyn Lloyd-Jones lays down certain guiding principles which, if borne in mind, will help protect the Christian, and again I make use of them with his kind permission. He points out that the *newness* or modernity of a teaching is not sufficient to determine whether it is right or not; the *popularity* of a teaching is not a sufficient criterion either; even if a message is taught from a Christian pulpit that of itself is no guarantee that it is true. Then he turns to the positive aspect and asks, "How do we test in a positive manner? Peter says, 'Go to the Bible.' Their characteristics are all there and always the same. . . . What are these characteristics? The first is that he has not been called. He is a *false* prophet. . . . The second is he has no true message. Notice the words Peter uses in this chapter—pernicious ways, feigned words, forsakers of the right way, and so on. And third, they are false in their lives and living." He makes the terse comment, "A false view of life always leads to wrong living and a lower ethical standard even though you preach ethics. You cannot separate these things. Holiness must never be separated from the cross."

Just how disastrous are the consequences of following false teaching is a matter for consideration in our next article. But our duty is clear—to emulate the Bereans, of whom it has been written. **"They received the Word with all readiness of mind, and searched the Scripture daily, whether these things were so."**

PRAYER AND PRAISE

by F. H. Coleman



JUST before I wrote this column I asked some people what they thought of the verse of the Lord's Prayer, "Give us this day our daily bread." For some it was easy to give an answer —it was just ordinary everyday bread. For others it was different, for to them it meant **spiritual** bread, for they remembered the verse of the hymn we often sing, "Break Thou the Bread of Life"—meaning the Word of God.

Whatever interpretation we favour, it shows that God is interested in caring for our souls and our bodies as well. It is so wonderful that God has an interest in the smallest detail of our lives, even as we look upon bread as being essential in our daily food. We do not get excited when bread is served at a meal, yet it is unthinkable that we could do without it (though the children of Israel went without it for forty years!).

A well-known preacher, who was in much demand for special meetings, once told me that he was about to set off in his car on a journey of over 200 miles, when he suddenly got the impression that he should take a bar of toilet soap with him. He returned to the house and asked his astonished wife for the soap. He set off on his long journey to speak that night at a rally On the way he was delayed by some trouble with his car and, arriving with only a few minutes to spare, he went straight to the church. He needed a wash and, asking the pastor if he could have one, he was told that the caretaker had forgotten to provide soap. He had what he needed in his briefcase! Soon he went on to the platform a much-refreshed man—and also a better preacher! God cares for the little details of life. Do not be afraid to pray about them. God is interested in the small things as well as the large ones.

LATE NEWS

Forty-five decisions at first meeting of Peterborough crusade.

THE ELIM
EVANGEL

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EDITORIAL

WE are producing a special evangelistic number of the EVANGEL to coincide with our Annual Evangelistic Thank-offering Day—Sunday, October 10th. This edition will be additional to our usual weekly numbers. It is intended for outreach of every kind and will be useful in open-air work, door-to-door evangelism, personal witness, postal ministry—indeed it will help you to present the message in ways new and old.

Contributors will include members of the Executive Council, some of our usual writers and two of our evangelists. Topics dealt with will include Divine Healing, the Baptism in the Holy Spirit, the Second Advent, what " Elim " means, salvation, the need for a Bible-based experience, and personal testimonies. We ask our readers to plan to use this tool of evangelism and to back its ministry with prayer.

Single copies of this special edition will be priced at 5p, but orders of twenty or more will be half price (plus postage). Place your orders with : Director of Publications, P.O. Box 38, Cheltenham.

The Sunderland and Peterborough campaigns have caused great rejoicing in our ranks. We have always felt that among Elim's many contributions to the work and witness of the Church in Great Britain soul-saving is one of the most important. Some would say that it has been our significant contribution.

The 1971 series of Twenty Towns Crusades challenges and delights us all. Atmosphere counts for a great deal in Christian work and Gospel ministry must be our breath, our devotion, our never-dying desire, our fervent dedication, our full-time occupation. The Christian Church is vulnerable when it becomes inward looking. One of the troubles with modern society exists in this very setting. Preoccupation with ourselves produces stagnation. In saving our lives we lose them. Nowhere is this more true than in the Church. When we proliferate our organisational procedures, multiply our conferences and committees, and magnify the importance of our methods, particularly when all these are introspective rather than outward looking, we become engrossed with lesser things. The examples of denominations which have vast resources, ornate buildings and brilliantly vestured clergy amid the near squalor of the population around them pain too much to contemplate, but they are there and many of the nationalistic and other upsurges can be traced to them.

We used to sing, " Make me a lover of souls, dear Lord, show me just where to begin." May this spirit engross us ! Support your evangelists and be one yourself !



The greater blessedness

by R. B. CHAPMAN (Field Superintendent)

" It is more blessed to give than to receive " (Acts 20 : 35).

IN the seaport of Miletus the apostle Paul gave a farewell message to his Ephesian friends just before rejoining his vessel to proceed on his journey to Jerusalem for the celebration of the famous Festival of Pentecost. He drew his message to a conclusion by quoting these otherwise unrecorded words of his Saviour. Commenting on this passage Rev. Charles Simeon, M.A., states : **" Happily for us, St. Luke was inspired to record in his history of St. Paul what he and all the other evangelists had omitted in their histories of Christ."** Yet, in spite of the beloved physician being inspired to record this vital word, there are many Christians who have failed to partake of this greater blessedness.

By nature man is hungry to receive. He is excited at the arrival of gifts. His hands are ever open for the generous benefaction and the blessedness of endowment is always most welcome. But the greatest Teacher who ever taught, the One of whom it was testified, **" never man spake like this Man,"** declared that there was a greater blessing in giving than in receiving. Through failure to embrace this sacred truth, multitudes have robbed themselves of promised benefit. In what way that blessing may come we can neither anticipate nor legislate for, but there are several possibilities.

Blessing can be received from **the evident gratitude of the recipient** and this can be reward enough for any sacrifice. King David was amply recompensed for his liberality to Mephibosheth as he viewed the appreciation of the lame son of Jonathan, who sat daily at the king's table (2 Samuel 9).

Blessing can be received from **the knowledge that the pressing needs of others have been met as a consequence of an act of benevolence.** Surely the lad we meet in the Scripture knew a great inner blessing when he saw the hunger of the 5,000 sufficed and a surplus gathered up as a result of his ready gift.

Blessing can be received direct from the hand of the Almighty as **a recognition of the generosity** designed to bless others. His promise to Abraham was, " In blessing I will bless thee " (Genesis 22 : 17). Never forget that " God loveth a cheerful giver " (2 Corinthians 9 : 7).

Blessing can be received within the soul through **the fulfilling of God's will** in obeying this fundamental injunction. He who uttered

(continued on page 14)

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D.2443

The problems of the times



by Hollis L. Green, B.D., Th.D.

Hollis L. Green was born thirty-eight years ago in Dayton, Tennessee, U.S.A. Educated at Beckley College, University of Cincinnati, Miami Bible College and Luther Rice Seminary, where he obtained his degrees, he was ordained in 1959 and has held pastorates in Milford, Ohio, Greenville, South Carolina, Columbus, Indiana, and Hialeah, Florida. He has served widely in the field of Christian education, including editing and producing magazines and pamphlets, but is best known for his widespread ministry in public relations. He has been Director of Public Relations for the Church of God, Cleveland, Tennessee, since 1966. He is the author of five books. Mrs. Green and he have two sons. Dr. Green is a religion consultant to Time-Life Books, a member of the Inter Racial Study Commission of the South, a trustee of a Southern Baptist seminary, and an active member of the Religious Public Relations Council and the Public Relations Society of America.

THE Christian life is learned primarily from the way Christians live. It is taught by example, but the examples could not possibly cover every situation in life. In the Gospels and Acts, the foundation of Christian doctrine is begun and is elaborated in the Epistles and exemplified in the lives of the early believers. The Bible, however, gives man a basic formula to assure his proper conduct : Jesus Christ is to work a work in the heart of man, to change his nature, and to motivate his life ; the Holy Spirit is to guide the believer in developing a mature personality and to direct his daily life and conduct.

The problems of the times must be dealt with constructively. A creative initiative must be brought to the task of Christian living, based on the words and deeds of Jesus Christ and empowered by the guiding force of the Holy Spirit Jesus Christ is alive today. The Holy Spirit is in the world to guide men into all truth. These facts make Christians aware that they are not enslaved by a written code ; neither are they left to their own devices.

Believers are living under the discipline of the Church and the rule of Jesus Christ. Christ is adequate for all their needs. Before men is the Divine record : the teachings of Jesus Christ, the history of the Early Church, and the examples of Christian men. It is clear from these that the strongest force for living right is still Jesus Christ. Believers have the assurance of His direct aid through the Spirit as they seek to understand and to apply the will of God to their lives. Christ still leads the way. More than this, He gives the strength to follow Him.

The Christian ideal lies before every believer, not as a remote mountain peak, but as an ethical Everest which must be scaled by individual skill and endurance. This ideal is a narrow path on which man may walk with Christ, guided by the Holy Spirit and assured of constant companionship. The life and discipline of Jesus Christ will have constructive consequences on the behaviour of believers. He is the only adequate motivation to right living. *Jesus Christ is the dynamic force of Christian discipleship.*

Mere legalism cannot produce true disciples or Christian conduct. Jesus never intended the Sermon on the Mount to be made into a new Pharisaism. Such legalism emphasises the less important issues of life and ignores the weighty matters. It often by-passes such sins as pride, anger, or envy, and gives the impression that the Christian life is one of staying out of trouble.

The Christian life is more than negative living ; it is positive virtue flowing out of the regenerate core of the heart of the man. Sanctification is more than mere abstinence, it is the

lordship of Christ and the rule of the Spirit. It issues in love, kindness, compassion and good works humbly done. Therefore, there can be no detailed regulation of daily situations. The principle force of right must be in the heart. *Mere mechanical imitation of Christ cannot produce discipleship.* Christians are partakers of His Divine nature. Believers are "sons of God," "joint heirs with Christ,' and they participate in the work of God in the world. Peter uttered a universal prayer when he asked that men "might be partakers of the divine nature." Man has a capacity within his nature for the likeness of God. It is possible to be so united and related to Christ that His strength becomes the believer's strength for daily living.

Believers must not shrink from the Christian ideal. They must have the consecration, the dedication and the determination to become the person they know they ought to be. If Christianity is to have meaning, it must prove itself as a force by which men can live and in which they can find reinforcement and support, not only in the secret chamber but in the performance of their daily tasks in the workaday world.

The individual believer must realise that his responsibility is to contribute to the total Christian witness. The basic problem involved in making this contribution seems to be that of how Christians are to live and act in the various relationships of life. The believer is a new man, a citizen of a new kingdom, but he lives in the world and must constantly associate with both the brethren of the faith and the men of the world. Earnest believers are asking disturbing questions about the responsibilities. What should be the Christian's response toward the enormous pressures and intimidations of the world?

The principles of discipleship must be applied by the individual to his daily life. This is often a difficult task, because it speaks of duty and this word has some objections. In popular usage the word "duty" carries the thought of strain or constrain, but Christian duty should be a delight. **Doing one's duty should be regarded as a privilege rather than a burden. Love of the right and of the good can transform the whole idea of moral obligation, making a duty a delight. Those who perform duties with sincerity and willingness transform their obligations into victories and afterwards feel the "answer of a good conscience toward both God and man."**

Man's destiny lies beyond this life and this world of probation is to prepare man for the hereafter. *Yet Christianity is intensively practical, touching the daily life of man at every point. The daily Christian life has the answers to all the problems of these times.*

(Dr. Green will be the speaker at the 1971 National Youth Rally.)

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We feel that there is much to learn here and we have produced the first seven of a series of pamphlets under the title "Why?" They set out to show the Elim stand on highly relevant topics. Titles now available are: "The Baptism in the Holy Spirit," "Church Membership," "Divine Healing," "Salvation," "Prayer," "Baptism in Water," "The Second Advent."

Prices are: 100 for 50p, 250 for £1, 500 for £2.25, 1,000 for £4, postage and packing 10p extra for 100, 25p extra for 250, 30p extra for 500 and 35p extra for 1,000. To enable us to keep prices low, please send cash with order. You can order assorted titles in multiples of twenty-five.

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D.2451

V.V. at Southport

THE church at Southport, under their minister, Pastor L. Knipe, had over three years prayerfully prepared the ground. During the fortnight invitations were widely distributed, children's meetings were held, door-to-door evangelism was organised, choir practice sessions were attended, and fishing in the streets for coffee bar evangelism was instituted. The Venturers also found time to hold clandestine prayer meetings in the very early hours of the morning (and also to send out search parties to locate the sea !).

The Lord Jesus put His seal on the enterprise in the very first meeting, when twenty responded to the preaching of the Word. Every night men, women, boys and girls were saved and others testified to healing for their bodies.

On the first Saturday a march of witness, complete with banners, paraded the main shopping centres and promenade of Southport singing and testifying.

Two score believers were baptised in the Holy Ghost, including new converts.

The anointed preaching of Pastor Lambert was assisted by the ministry in song of Mr. Kelvin Thomas and Pastor W. Hunter. Pastor B. C Vidamour was the song leader.

The Venturers speak of blessings in the secret place : " The thing which blessed me most was the Southport brethren and sisters who for three years have prayed. One year solid praying all through the night and fasting," A. CONWAY (Leicester) ; " This is my first V.V. and I have liked it more than any other holiday. I thank God for all the people saved in the meetings, for baptising many in the Holy Spirit, especially my sister Janet," B. BASSETT (York) ; " I have experienced not only united Christian fellowship but also the miracles of the living Christ. I have benefited tremendously from all the spiritual guidance given," G. EVELEIGH (Exeter) ; " V.V. helped me a lot spiritually ; during the first service I reconsecrated my life to Jesus Christ," CHERIE (Cleethorpes) ; " I most enjoyed the wonderful fellowship and the assurance of God's presence in our midst all the time," R. TRIST (Northampton) ; " It's great to work for the Lord, knowing there is prayer backing behind you," ANNE S. ; " God is so good. This is my feeling at the end of this year's V.V. For me it has been a refreshing time, having felt God's presence and blessing in a new and wonderful way," A. MARSH (Cleethorpes) ; " Two other Venturers and I had a prayer time and Jesus lifted us from a feeling of defeat to the knowledge of victory in Christ. We prayed with a young Christian girl, and almost immediately God baptised her in the Holy Ghost," KEITH (Yeovil).

They tell of blessings in His service. " The greatest blessing of V.V. for me was witnessing to people on their doorsteps," P. GUILLE (Guernsey) ; " Two of the most wonderful experiences of my life occurred during the coffee bar time. I led a young man to Christ and prayed for one of the Venturers, who was immediately filled with the Holy Ghost," PETE (Yeovil) ; " We were so thrilled when we marched through the streets of Southport carrying banners and witnessing," S. and L. BASSETT (York) ; " I thank God for the privilege of leading a nine-year-old child to Christ," GWEN (Guernsey) ; " The greatest blessing was leading a young Southport girl named Sue to Christ," DENNIS (Leicester) ; " I was really uplifted by the sincerity of the nine-year-old girl whom I led to the Lord," J. GUILLE (Guernsey) : " The best holiday that I have ever had. I sensed the power of God in testifying, in witnessing at the coffee bar, and in door-to-door work," JENNY (Cheltenham) ; " My greatest thrill was leading a soul to Jesus Christ," A. GUNSTONE (Kidderminster) ; " The best holiday I have had because of three things : fishing for souls, fellowship and fun," J. THOMAS (Cardiff).

They rejoice in blessings in the Spirit : " The first holiday I spent working for the Lord. I really enjoyed this and the blessing it brought me. I praise God for filling me with His Holy Spirit," ANONYMOUS ; " The greatest blessing was being baptised in the Holy Spirit and being healed," S. SOLOMONS (Guernsey) ; " God has become tremendously real to me, blessing me in His Holy Spirit," MANDY (Exeter) ; " God gave me new courage for witnessing for Him by filling me with the Holy Spirit in the first week," CHRISTINE (Cleethorpes) ; " I received the baptism of the Holy Spirit," C. BARTLETT (Guernsey) ; " My first V.V. and I praise the Lord for the fellowship and for baptising me in the Holy Spirit," JANET B. (York).

B. C. VIDAMOUR.

Coffee Bar Outreach

Successful venture in Sheffield



Sheffield Elim Crusaders (inset : Pastor A. V. Gorton, minister of the church).

FOR several months Sheffield Elim Crusaders felt a burden to witness to the youth of the city. Just before last Christmas it was decided to meet after the Sunday evening Gospel service each week to pray and to plan for a coffee bar. Responsibility for catering, providing invitation cards, etc., was delegated so as to involve all the Crusaders. Immediately prior to the opening night free publicity was obtained from the local press and from Radio Sheffield.

The coffee bar was held in the new extension of the church, which is in the city centre, on Saturday and Sunday evenings on two weekends. Free hot dogs and coffee were served in an informal atmosphere, piped Gospel music being relayed throughout the evening, except for a fifteen-minute group and Gospel spot.

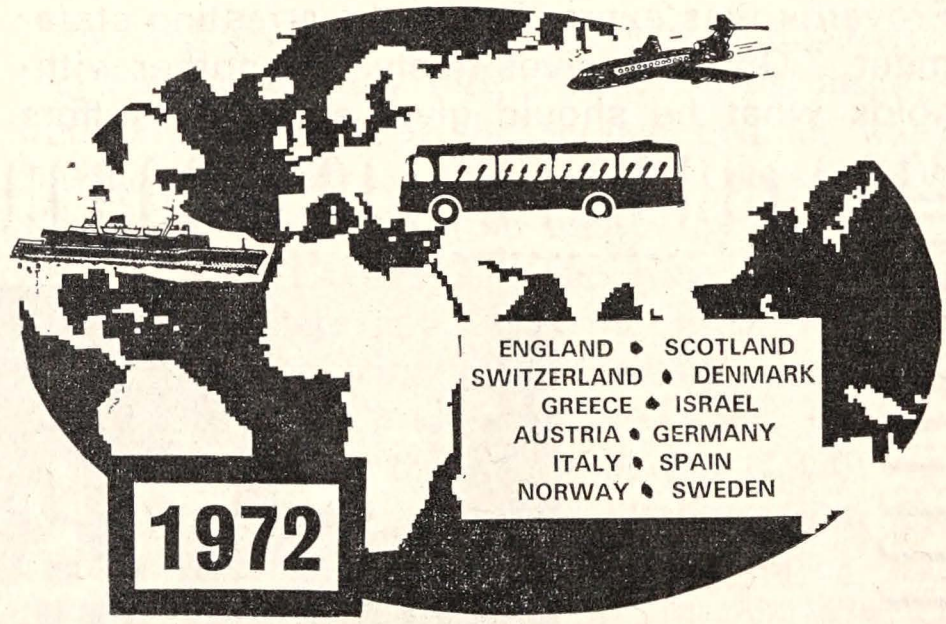
To say that the whole project was successful would be to underestimate the way in which the Lord blessed and answered our prayers. Hell's Angels to students were among the 100-plus teens and twenties who were contacted. The willingness to discuss Christian things open-mindedly was surprising.

The results are that six young people were counselled and that the numbers at our Crusader meetings have increased to around forty. Our own young people have been drawn closer together and to the Lord.

It is hoped that a regular monthly coffee bar will be held throughout the coming winter.

K. DICKINSON,
Crusader secretary.

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THE GREATER BLESSEDNESS *(continued)*

these words was to give Himself in order to complete the Father's purposes and as a consequence it could be prophesied, "He shall see of the travail of His soul, and shall be satisfied" (Isaiah 53 : 11). There is no satisfaction to equal that of knowing that what is right in God's eyes has been accomplished.

In the light of all this we are inviting all our readers to share in the annual privilege of giving on Sunday, OCTOBER 10th, to our FOURSQUARE TESTIMONY THANKOFFERING for the essential work of EVANGELISM. We are deeply grateful for the faithful giving over the years of many interested friends and because of this we have been able, under the good hand of God, to reach out for the souls of men and see churches established. This year we have seen the founding of the new Sunderland church, the Peterborough campaign is now in progress, the next Twenty Towns Crusade is on the verge of being launched and several other projects are already planned. The wisdom of the writer of the Proverbs was expressed in the arresting statement, "One man gives freely . . . another withholds what he should give, and only suffers want. A liberal man will be enriched" (11 : 24, R.S.V.). Let us not impoverish either ourselves or others by an unbecoming withholding, but rather let us partake of the greater blessedness by giving that others may receive the Word of Life through our evangelistic endeavours.

Gift envelopes and special literature are available through all our churches or, alternatively, you can send direct to me : **The Field Superintendent, P.O. Box 38, Cheltenham.** Thank you in anticipation of your practical help and may God bless you.

Please also remember SUNDAY, SEPTEMBER 26th, and offer special PRAYER FOR EVANGELISM in this needy day.

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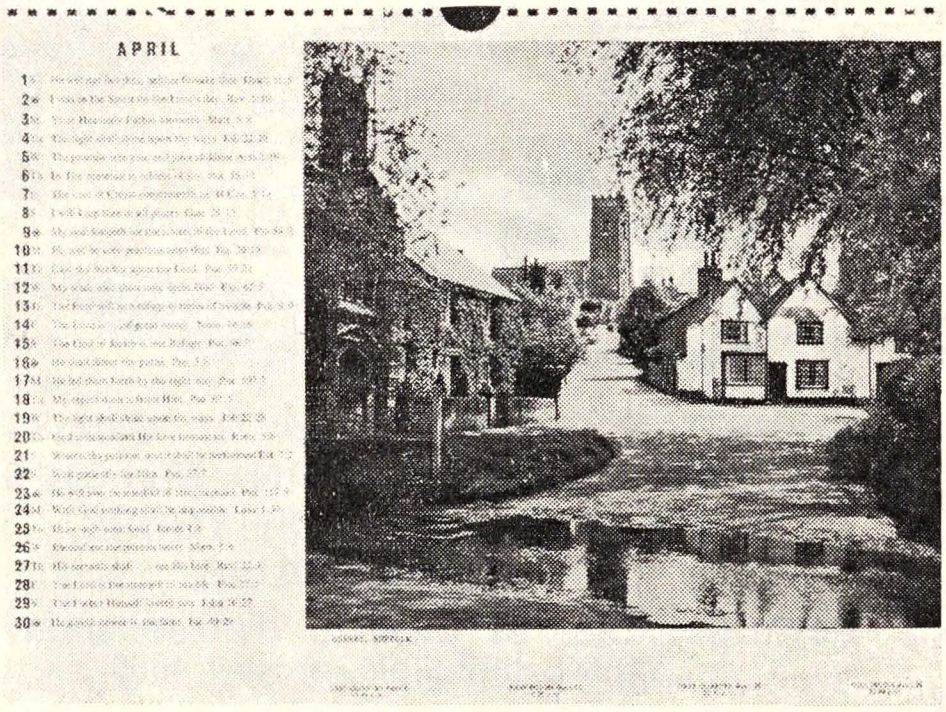
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Margaret M. Ladlow's page

The Man who saved a Cathedral

WHEN I tell you that Winchester Cathedral was built within thirty years of the Norman Conquest of Britain and that this great church is the second longest in Europe, you will guess that I enjoyed my visit there. Being a lover of history and eager to explore ancient churches and houses which reveal so much of our past faith and culture, I was impressed by the emphasis laid on the fact that the cathedral was built primarily for the glory of God and all the additions, furnishings, monuments and interesting relics are only secondary to the original purpose of the building.

The earliest part of the cathedral is Norman in character and was built by Bishop Walkelin and dedicated in 1093. Very strangely, centuries later a man of similar name became a legend in his lifetime, becoming known as " the diver who saved Winchester Cathedral." His name was William Walker. At the beginning of the present century the architect to the dean and chapter reported a dangerous state of affairs. The thirteenth-century walls were leaning outwards, the arched vaulting was in danger of collapsing and serious subsidence was noticed which broke the back of the cathedral towards the east end of the structure, causing the floor to slope downwards.

Excavations revealed a remarkable feat of ancient building. The church had been built upon peat, stone foundations had been placed upon the peat bed and on top of these had been constructed a raft of beech trunks upon which the weight of the whole structure rested. The site of the cathedral was at times flooded when the water actually rose above the level of this timber raft. The bed of peat was slowly sinking under compression. So William Walker, London-born in 1864, trained at Portsmouth dockyard, and chief diver of a famous firm, was called into service. His arduous task was to clear the peat and replace it with sacks of concrete and bricks up to the base of the foundation. For over five years Walker worked away, handling 25,800 bags of concrete and 114,900 concrete blocks. In addition some 900,000 bricks were used. His work was done in total darkness and he was at all times cumbered with a diver's outfit weighing almost 200lb., besides which there was the risk of infection from ancient graves to add to his danger and discomfort!

In 1912 a whole week of services of thanksgiving was held on July 14th to 21st and the inscription on the front of the service booklet was: " Winchester Cathedral. Built to the Glory of God 1087-1093. Preserved from danger by the Goodness of God 1905-1912." The King and Queen attended in state and there was great rejoicing throughout the city. His Majesty personally thanked William Walker for his work. He was later honoured by the award of the Royal Victorian Order and by a presentation from the cathedral authorities. A memorial tablet was placed on the west wall and Sir Charles Wheeler was commissioned to provide a fitting statue to the diver who saved the cathedral.

I would turn your thoughts to One whose endeavours and endurance cause those of William Walker to pale into insignificance. The Lord Jesus, the great Architect, is even now building His Church on a solid foundation which can never sink, the impregnable rock of His own Deity (Matthew 16 : 18). Paul reminds us : " the foundation of God standeth sure " (2 Timothy 2 : 19). To build this great Church to be " a habitation of God through the Spirit " (Ephesians 2 : 22), Christ went down into the very depths of Hades, experiencing darkness and death for us (Ephesians 4 : 9). William Walker worked to save a fine old building, but Jesus gave His life to save the world. He is the personal Saviour of all who put their trust in Him.

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Halfway London—south coast. Landscaped woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2390

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ITINERARIES

The President (A. A. Biddle):
September 18, Bradford; 19, Barnsley (a.m.), Knottingley (p.m.); 20, Rotherham; 21, Wrenthorpe; 22, Leeds; 23, Sowerby Bridge; 25, 26, Ealing.

London Crusader Choir with Douglas B. Gray:
September 25, Guildford Cathedral (M.V.); 26, Maidstone.

Miss O. Garbutt:
September 19, Ingatestone (a.m.), Chelmsford (p.m.); 20, Pitsea; 21, Leigh; 22, Rayleigh; 23, Southend; 26, Ashingdon (a.m.), Basildon (p.m.); 27, Basildon (schools); 28, Westcliff.

J. H. MacInnes:
September 23, Whitehaven; 24, Motherwell; 25, 26, Greenock; 28, Dundee; 29, Edinburgh; 30, Carlisle.

Joseph Smith:
September 18, Ashbourne; 19, Sandiacre; 20, Beeston; 21, Nottingham; 26-29, Derby.

Redemption Hymnal

Braille edition

WE have been informed by the Torch Trust for the Blind that in response to many requests a braille edition of *Redemption Hymnal* is being produced by the Royal National Institute for the Blind. Please tell interested blind friends. Copies should be ordered direct from Publications Department, R.N.I.B., 224 Great Portland Street, London, W.1.

MARRIAGES

BERRY—LLOYD. On July 31st, at Wrenthorpe Elim Pentecostal Church, Michael Berry to Carol Lloyd, both members. Officiating minister: W. Dearnley.

BICHENO—BROOKE. On August 28th, at Wrenthorpe Elim Pentecostal Church, Anthony Edward Bicheno to Margaret Elizabeth Brookes, both members. Officiating minister: W. Dearnley.

EVANS—FIELDS. On July 24th, at Elim Pentecostal Church, York, Philip Andrew Evans to Stella Blanche Fields. Officiating minister: A. Brooks.

HUNT—PILGRIM. On August 14th, at Elim Pentecostal Church, York, Keith William Hunt to Moira Kathleen Pilgrim. Officiating minister: A. Brooks.

RUCK—WILLIAMS. On August 28th, at Elim Pentecostal Church, Brecon, Harry Desmond Ruck to Margaret Phyllis Williams. Officiating ministers: P. Daw and G. H. Neale.

WILLIAMS—SMITH. On July 10th, at Wrenthorpe Elim Pentecostal Church, John Williams to Maureen Smith, both members. Officiating minister: W. Dearnley.

WITH CHRIST

SCOTT. On July 18th, Mrs. Scott, aged member of Ballymena Elim Pentecostal Church. Officiating minister at funeral: A. D. Sandfield.

We have just received the sad news of the death of Sydney Law in Australia. Pastor Law served with the Elim Missionary Society in India for several years and many will remember his ministry during his furlough visits to this country. He was a missionary with one of the older societies until he came into the blessings of Pentecost. Then he joined our India team and served in Dehri-on-Sone, Dudhi and Ramanujganj areas. He hailed originally from Birmingham and moved to Australia when he finished his missionary service. Mrs. Law and two daughters now live in Australia and we pray for them in their sad loss.

L. WIGGLESWORTH.

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General Secretary (Ref. D),
1 Brishing Close,
Maidstone, Kent.

D.2431

OUR new missionary **Miss Joyce Pickering** will be leaving for Rhodesia on flight SA265 on October 18th at 17.15. We have arranged for her to visit the following churches and Presbytery rallies: September 5, Longton; 11, Evesham; 12, Cheltenham; 26, Clapham; October 2, 3, Leigh-on-Sea; 14, York (farewell service); 16, Elim Bible College; 18, London Airport. Miss Pickering may be contacted at:

68 Sherwood Grove, Beckfield Lane,
Acomb, York.

L. WIGGLESWORTH.

COMING EVENTS

BARRY. September 18-20. Elim Pentecostal Church, Pyke Street. Annual Convention. Preacher: F. Lavender. Saturday at 7.15. Visit of Gloucester choir. Sunday at 11 and 6.30. Monday at 7.15. Visit of Caerphilly choir.

BELFAST, Ballysillan. September 25—October 3. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Weeknights at 8. Sundays at 11.30 and 7.

BIRMINGHAM. September 25, 26. Elim Pentecostal Church, Graham Street. Church anniversary. Preacher: A. J. K. Magee. Saturday at 7.30. Sunday at 11 and 6.30 Now proceeding: Bible studies on "The Book of Daniel." Tuesdays at 7.30. Preacher: Pastor L. Middleton. Commencing October 2. Bible teaching campaign. Preacher: Denis G. Clark. Watch for panel advertisement.

BOLTON. October 3. Elim Pentecostal Church, Higher Bridge Street. Minister's sixth anniversary, harvest thanksgiving and Sunday school prize distribution. Preacher: Mrs. Eileen Glass. Conveners: K. Smith and K. Sarginson (Sunday school superintendent). At 11 and 6.30.

BOURNEMOUTH, Winton. September 19-21. Elim Pentecostal Church, Hawthorn Road. Visit of Frieda Grossen. Sunday at 11 and 6.30. Tuesday at 7.30.

BRADFORD. September 18. St. George's Hall. North of England Youth Rally. Preacher: A. A. Biddle (President). Chairman: Alexander Tee (National Youth Director). Full youth programme. Reserved seat tickets 10p from E.Y.M., P.O. Box 38, Cheltenham.

CAERPHILLY. September 18, 19. Elim Pentecostal Church, St. Fagan's Street. Evangelistic weekend. Preacher: Mervyn Morgan. Saturday at 7.15. Sunday at 6.30.

CROYDON. September 18-21. Elim Pentecostal Church, Stanley Road. Minister's seventh anniversary. Preacher: L. W. Green. Convener: W. J. Maybin. Saturday at 7.30. Presbytery rally. Sunday at 11 and 6.30. Monday and Tuesday at 7.30.

DERBY. September 19-24. Elim Pentecostal Church, Curzon Street. Evangelistic and divine healing crusade conducted by Rev. Hollis L. Green (U.S.A.). Soloist: William Hunter. Convener: Brian Edwards. Prayer for the sick at each service. Sunday at 11.15 and 6.30. Weeknights at 7.45.

EALING. September 25, 26. Elim Pentecostal Church, Northfield Avenue, West Ealing. Church and minister's anniversary. Preacher: A. A. Biddle (President). Saturday at 7.30. Sunday at 11 and 6.30.

EDINBURGH. September 18, 19. Elim Pentecostal Church, Henderson Terrace. Church and minister's anniversary services. Preacher: R. B. Chapman (Field Superintendent). Soloist: Keith Pointon (Musselburgh). Convener: B. J. Hayes. Saturday at 7. Sunday at 11, 6.30 and 8.15.

EVESHAM. September 26. Elim Pentecostal Church, Workman Road, Hampton. Harvest festival at 11 and 6.30. Preacher: J. R. Brown.

GLOUCESTER. September 19. Elim Pentecostal Church, Park End Road. Men's Sunday conducted by John Wade. At 11 and 6.30. September 26. Harvest thanksgiving services. At 11, 3 and 6.30.

HANLEY. September 18, 19. Elim Pentecostal Church, Bucknall Old Road. Visit of L. Popov, hero of pastors' trials in Bulgaria. Saturday at 7.30. September 25—October 1. Billy Graham film crusade: "Seven Days in New York." Weeknights at 7.30. Sunday at 8.15. October 3. Harvest festival. Preacher: R. J. Mackenzie. At 11 and 6.30.

ILFORD. September 18, 19. Elim Pentecostal Church, Clements Road. "Life with a purpose" crusade conducted by Pastor Felix Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30.

ISLINGTON. Commencing September 19. Elim Pentecostal Church, Lennox Road, Finsbury Park. Campaign conducted by J. Osman. Sundays at 6.30. Weeknights at 7.45. September 25. East London Presbytery Evangelistic Rally. At 7. Speaker: J. Osman. Special musical items.

LONG EATON, September 18, 19. Elim Pentecostal Church, Bonsall Street. Twenty-third anniversary services. Preacher: P. A. Epton. Saturday at 7.30. Sunday at 11 and 6.30. September 20. Visit of John and Gladys MacInnes. At 7.30. September 26. Harvest festival service. Items by the children. At 6.30.

MERTHYR TYDFIL. September 25. High Street Baptist Church. Welsh National Youth Rally. Preacher: Ron Jones. Bristol Youth Choir. Convener: John Cooper. "The Spreading Flame." At 3. March of Witness through Merthyr. At 5.30. Evangelism. At 6.30.

MOTHERWELL. September 18-20. Elim Pentecostal Church, Airbles Road, near Civic Centre. Sisterhood Weekend. Speaker: Mrs. Eileen Glass. Saturday at 7. Sunday at 11.15 and 6.30. Monday at 7.30: United Sisterhood Rally.

PAIGNTON. October 9-17. New Life Crusade. Preacher: G. L. W. Ladlow. United Pentecostal Rally in Palace Avenue Theatre. Saturday at 7.30. Continuing in Elim Pentecostal Church, New Street. Sundays at 6.30. Weeknights at 7.30.

PALMERS GREEN. September 25, 26. Elim Pentecostal Church, Russell Road. Underground evangelistic film: "To Russia with Love." Saturday at 7.30. Visit of John and Mrs. Benney. Sunday at 11 and 6.30.

PETERBOROUGH. Pioneer crusade led by Pastor Alex Tee. Weeknights (except Friday) in the Town Hall at 7.45.

PONTARDULAIS. September 25. Elim Pentecostal Church, Twyniago Road. Induction service of Pastor and Mrs. G. J. Feasey at 7.30.

SCARBOROUGH. October 2, 3. Elim Pentecostal Church, Murray Street, Londesborough Road. After-crusade weekend. Preacher: A. Brooks. Saturday at 7.15. Sunday at 11 and 6.30. October 10. Harvest thanksgiving services. Preacher: D. Fenton. At 11 and 6.30.

ST. HELENS. September 18-21. Special visit of preacher/painter G. Canty. Annual rally in St. Helens Town Hall Youth groups and youth choir. Saturday at 7.30. In the Boundary Road Baptist Church. Sunday at 8. Weeknights at 7.30. Divine healing service. Tuesday at 3.

STOWMARKET. September 25. Elim Pentecostal Church, Crowe Street. Monthly rally with Chelmsford choir. Preacher: D. W. Anthony. At 7.30.

STRATFORD-UPON-AVON. Elim Pentecostal Church, Guides Hall, Grove Road. Monthly Revival Rallies commencing again on September 18 at 7. Preacher: D. Christie.

WIMBLEDON COMMON. September 18. "Sausage Sizzle." Speaker: Brian A. Horne. At 7.30.

WORCESTER. September 25-27. Elim Pentecostal Church, Lowesmoor. Harvest thanksgiving services. Preacher: Stanley Brown (Winson Green). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

YEOVIL. September 26. Elim Pentecostal Church, Southville. Farewell service, after fourteen years' ministry, of L. E. Lambert. At 11 and 6.30.

BEFORE DECIDING ON ANY INSURANCE OR FINANCE MATTER

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TWENTY TOWNS CRUSADE

Please remember the

DAY OF PRAYER

SUNDAY, SEPTEMBER 26th

D.2435

YOUTH PAGE

Bible Reading Plan reprinted

so great was the demand for the Bible Reading Plan that a second edition had to be printed. This second edition proved so popular that supplies were soon exhausted. The third edition has now arrived and we invite every Elim Crusader to send your name and address and two 2½p stamps and a copy will be sent to you while this third edition lasts. Send to Bible Reading Plan, P.O. Box 38, Cheltenham.

The plan will take you right through the Bible in exactly one year. No Christian can expect to have a healthy spiritual life who does not have a portion of daily bread from the Word of God. There is always something fresh in God's Word for all of us. We heartily commend the idea of methodical Bible reading rather than mere dipping into promise boxes.

Many testimonies tell of blessing received by those who have already used this Bible Reading Plan. Whole church memberships have commenced using it only recently. One of Elim's oldest members, who is over ninety years of age, spoke of how much joy she had received through using it. Take up the challenge and send for your copy.

ALEXANDER TEE.

OPPORTUNITY FOR FOUR DEDICATED CHRISTIAN NURSERY NURSES TO RUN ELIM'S FIRST DAY NURSERY AS PART OF THE NEW BUILDING PROJECT AT ELIM PENTECOSTAL CHURCH, BRADFORD, OPENING JANUARY 1972.

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INTERVIEWS ARRANGED IN YOUR AREA.

PLEASE PRAY FOR THIS PIONEER STEP IN HOME EVANGELIS.M

D.2457

THE 1971

NATIONAL YOUTH RALLY

October 2nd, 3.30 — Trafalgar Square

Preachers : J HARRISON and A. K. CHAMBERLAIN

Singers : Helmut and Elisabeth Kaufmann, Yeovil Group, Len Magee

6.30 — Westminster Central Hall

Preacher :

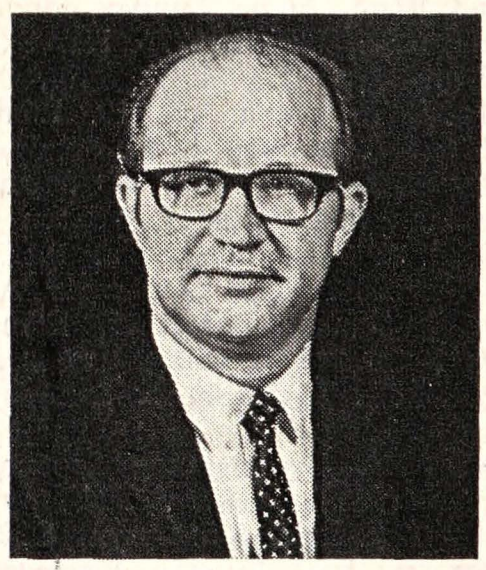
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Dr. Hollis L. Green

BRING AN UNSAVED FRIEND

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, September 20th Colossians 1 : 1-8

" Praying always for you " (v. 3).

Paul evidently had not been to Colosse (see 2 : 1). It is considered that the revival fire from Ephesus spread along the valley to Colosse, Laodicea, etc. All in Asia heard the word of the Lord Jesus (Acts 19 : 10). Colosse was about 100 miles from Ephesus.

Paul, however, felt that he was the spiritual father of the flock. His great concern is seen in the affectionate urgency of this Letter. " Praying always for you " : what an example he was of his own exhortation, " Pray one for another." In verse 9 he declares : We " do not cease to pray for you."

Tuesday, September 21st Colossians 1 : 9-14

" Strengthened with all might " (v. 11).

Meditate on the " alls " in the reading and in the rest of the chapter. " Filled with the knowledge of His will in all wisdom and spiritual understanding " (v. 9) ; Paul frequently refers to wisdom and knowledge in this Epistle. Note " Walk worthy . . . unto **all** pleasing " (v. 10).

In verses 16-20 you will find seven alls. It may seem strange that we should be strengthened with all might unto **patience,** for the strong are often impatient !

Wednesday, September 22nd Colossians 1 : 15-20

" That in all things He might have the pre-eminence " (v. 18).

What a majestic passage this is ! Christ is **the Revealer of the Father,** since He is the image of the invisible God (v. 15). He is **the Creator of all things** (v. 16). We must realise the magnitude of verses 16, 17. Christ is not **a part** of the creation, He is **the Firstborn over all creation** (Hebrews 1 : 2). He is **the Head of the Church** (vv. 18-20). The Church is called " His body." It can be filled with all the fulness of Christ, in whom dwells all the fulness of the Godhead !

Thursday, September 23rd Colossians 1 : 21-29

" Who now rejoice in my sufferings for you " (v. 24).

This verse is a puzzling one to many, but the sufferings of Christ referred to have nothing to do with atonement—suffering for sin. The Greek word denotes *tribulation*. Paul rejoices in that he was identified with his Lord in the suffering he endured. *Young's Analytical Concordance* states that " affliction " means *pressure*. When the Church, which is His Body, is under pressure then the Head suffers with the Body. J. B. Phillips's translation puts it thus : " The untold pains which Christ suffers on behalf of His body, the church."

Friday, September 24th Colossians 2 : 1-7

" So walk ye in Him " (v. 6).

Note " **in** whom " (v. 3) ; " **in** Christ " (v. 5) ; " **in** Him " (v. 6) ; we are " complete **in** Him " (v. 10). All that we have is because we are **in** Christ.

Our verse shows that, just as we walk on the ground with air all around us, Christ spiritually is the element in which we live, move and have our being. The sure test of our walk, our progress, is found here—**in** Christ.

Saturday, September 25th Colossians 2 : 8-15

" And ye are complete in Him " (v. 10).

We bemoan our failures and confess our weaknesses, but here is the open secret of a full Christian life : " It is in Him that you reach your full life " (Moffatt). In Him we were circumcised (v. 11), the secret surgery upon the soul of every sinner who comes to Christ.

" Buried with Him " (v. 12) : Paul says that he was crucified with Christ, therefore dead to sin, so he had a decent burial !

" Risen with Him " (v. 12) : do we appreciate that this resurrection is as potent as Christ's ?

" Quickened together with Him " (v. 13) : " God has made us to share in the very life of Christ " (J. B. Phillips).

Sunday, September 26th Colossians 2 : 16—3 : 4

" When Christ, who is our life, shall appear, then shall ye also appear with Him in glory " (v. 4).

Someone has said : " In Ephesians we see what Christ has in the Church and in Colossians what the Church has in Christ." The Church has life. Verse 1 *looks back* to our conversion ; it could be translated " *Since* you have been raised." Salvation is not only a revelation, it is a resurrection. *The present* is to " seek those things that are above," or, as a modern translation has it, " Give your heart to the heavenly things." A *glorious future* is promised ; when Christ, who is our life, shall show Himself openly we shall share in that appearing.

Pitfalls of the Prayer Meeting



by Laurence E. Lambert

Teach us to pray (Luke 11 : 1)

SOME Christians, though they do not doubt the validity of prayer, question the necessity for an open prayer meeting. "Prayer is such an intimate relationship of the soul with God" they say, quoting "Enter into thy closet and . . . shut thy door." But there is ample Scriptural precedent for the Lord's people to meet for open prayer and there is abundant historical evidence of the effectiveness that it brings. But is love blind ? Even if we love the open prayer time we are not unaware of both its problems and pitfalls. Let me mention some.

Too much chorus singing. A devotional chorus sung under the anointing of the Spirit can be of enormous help to free our spirits and enable us to sense God's presence. **But we must rid ourselves of the practice that a chorus must follow a prayer as night follows day.** Are we afraid of silence ? Some folk strike up any chorus to "keep the meeting going." If it is in the wrong key we either growl in the basement or screech in falsetto. Some younger converts hardly have a chance to get up and pray ; they are not quick enough to start before another chorus commences.

Too long utterances. Brevity is not only the soul of wit, it is also the salvation of the prayer meeting. Some go on and on ; they pray the meeting into blessing and then out of blessing. They cover every point so completely that the rest feel it has all been said. They pray for every mission station between their church and China. **Such praying is for private devotions.** Study the prayers of Jabez, Abraham, the prophets, the disciples, the Master. They were short and successful. In a meeting one dear man, a visitor, prayed for twenty-five minutes. When he went out he said, "I am sorry I will not be with you next week, pastor." **I was not.**

Too limited a vision. We must be specific in our petitions, but not selfish. We are most interested in what concerns us, our children, our homes, our work, **but the field is the world.** Lift up your eyes as well as your hearts ! Prayer is wonderful. You can travel in a moment of time to the uttermost points of the globe.

Too few taking part. It is sad, but all too often true, that we know even beforehand who will take part in the prayer time. It is possible to be ritualistic in a Pentecostal prayer meeting. The rest of the congregation can sit there while the regulars bear the burden of open prayer. **Do not blame them ; blame yourself.** If the same few have to pray every week it can lead to using vain repetitions as the heathen do.

Too easy a platform. I have heard many a good sermon in a prayer. It is tragically possible for a person to get over a point to a congregation rather than a petition to the Lord. Praying is not preaching, nor should the prayer room be a place where we let other folk know what we have been doing for the Lord or for others. We need to rediscover the ministry of prophecy.

Too restricted a conception. Prayer is more than asking, more than a request programme or a spiritual shopping list ; prayer involves confession, meditation, praise, worship, adoration, thanksgiving, communion. Of course there is a large place for petition ; we are told to ask, to seek, to knock, but **let us praise the Lord as well.**

Too indifferent to go. The greatest pitfall is that many who profess to love God, to care for souls, and to believe in prayer, are absent when the church is on its knees. This is why Christians are weak, why the churches are dying, why the world is indifferent. **Without prayer and a praying Church we will never break down the powers of hell. You are not too busy ; you can find time.** Shame on us if we are too indifferent to go and pray ! Surprise your minister—perhaps surprise yourself—go to the prayer meeting . . . **and keep going.**

THE ELIM EVANGEL

Vol. LII. No. 39 September 25th, 1971 5p

When life's burdens seem too great to bear, some people go to pieces while others go to prayer.

Pressure—The Secret of Power

by Frank J. Lindquist

THESE are days of pressure, stress and strain. We need God more than ever. Sleeping pills and tranquillisers are being consumed by the ton in our nation. Mental illness is increasing at an alarming rate.

The Christian is not immune from the pressure and mental strain of complex modern living conditions. He may be attacked by the forces of Satan both physically and spiritually, but he has a refuge in Christ.

In the first five chapters of 2 Corinthians, Paul repeatedly uses such words as *suffering, affliction* and *tribulation*. The theme of the whole Letter is suffering, especially Christian suffering. In 2 Corinthians 1 : 8 he mentions a particular trial he experienced in Asia : " We were pressed out of measure, above strength, insomuch that we despaired even of life." He had come to the end of himself, and that is *when God can take over*. There have been times when we have felt self-sufficient, when we felt that we could handle the situation, but there have also come times when we have had to stand aside and say, " Lord, we have done all we can. Now it's up to You." God does not fail ! Paul said that God " delivered us from so great a death, and doth deliver : in whom we trust that He will yet deliver us." Notice the past, present and future in that verse.

More than half our nation's hospital beds are occupied by those who are mentally rather than physically ill. There is pressure today, but if we " go to pieces " it is because we have not appropriated the fact that God is there to help us in our need.

The pressure of air at sea level, fourteen pounds to the square inch, is enough to crush us like an eggshell, except for the fact that God built our bodies to stand that pressure. When a deep sea diver gets down 100 or 200 feet under water he is subjected to tremendously increased pressure. For that reason he must go down slowly, and he must come up even more slowly, because coming out of the pressure too fast could cause him serious trouble. More than one diver has died a painful death from sudden release from underwater pressure.

(continued overleaf)

Proclaiming the Truths of Pentecost

The Lord knows our pressure requirements physically ; we live in an atmosphere of fourteen pounds to the square inch and He has built our bodies so that they can stand this. When there is a variation, the pressure has to be equalised to take care of it. It is the same in the spiritual realm. When troubles multiply, tensions increase and afflictions come upon us, we know what Paul meant when he said that he was " pressed out of measure." As a pastor I have looked into the faces of members of my congregation and known when some of them were under pressure. I have seen the faltering step and the furrowed brow and the falling tear. Some years ago I read a poem which describes this very thing :

" Pressed out of measure, and pressed to all length ;
Pressed so intently it seems beyond strength.
Pressed in the body and pressed in the soul,
Pressed in the mind 'til the dark surges roll.
Pressure by foes and pressure by friends,
Pressure on pressure till life nearly ends.

Pressed into knowing no helper but God,
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings,
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life, outpoured."

The person who wrote this had been in the school of experience. She knew what pressure really was and how to utilise it. When Paul said, " We were pressed out of measure, above strength, insomuch that we despaired even of life," he was simply relating universal human experiences.

When automobile manufacturers wanted to make a stronger, more powerful engine they increased the compression. The old model T Ford was rated about twenty-two horse-power ; now we drive around in cars that are rated 200, 250 or even 350 horse-power. All that power comes through increased pressure or compression. Yes, pressure can become power, but if the pressure is all used to blow a whistle, and none gets to the cylinders of the engine, very little will be accomplished in the way of lasting results.

God wants to teach us that pressure may become power. Look at Jesus in His temptation (Luke 4 : 1-14). He went into the wilderness *full* of the Holy Ghost, but He returned from the experience of temptation in the *power* of the Spirit. Those forty days in the wilderness brought pressure—*and the result was power.*

As Jesus knelt in the garden of Gethsemane the pressure was so heavy that bloody sweat dropped from His sacred brow. He said to His disciples, " Pray with Me," but they were sleeping. They did not feel His burden. Finally the pressure was so severe that there was danger of Jesus dying before He reached the cross ; we read that angels came and strengthened Him. Jesus trod the wine press alone. Later, when the mob came, Peter was ready to take out his sword and fight in the energy of the flesh, but Jesus said, " Put up your sword. The battle is over. I have accepted God's will and I am going to the cross."

There are times when other Christians are under pressure ; we need to pray for them. Sometimes we have been awakened from sleep to pray for someone. Later we have learned that God had used us in that hour to be means of delivering one of His servants from tremendous physical or spiritual danger. Such a time of pressure becomes an opportunity for God's power to be manifested as we obey Him in intercession.

The Israelites were told to march round Jericho once each day for seven days, and on the seventh day to encompass the city seven times. Day by day they marched, building up to a tremendous climax. They were told, " When I give you the word, shout." On the seventh day, after the seventh march, they shouted, and those walls fell flat.

Pressure can mean power in a gospel meeting. As the service progresses and the Holy Spirit works through the Word, conviction can build up. The pressures of the Spirit in such a service are for different but harmonious purposes in different lives. In the life of the sinner present, the pressure manifests itself as conviction, leading him to God. In the life of the believer who is living where God can speak to him, the pressure of a Spirit-led service may be a gentle leading of the Spirit into quiet, effective intercession and praise. To the minister it may become a rich anointing, enabling him to preach in the power of the Spirit. As God's people function together in harmony, each yielding to the pressures of the Spirit, the result is an atmosphere so charged with God's power that it is easy for the lost to be saved and for the burdened to find relief.

No matter where the pressure is in our lives—whether it is from outward circumstances or from God Himself—we will only turn it into power as we draw near to God. " We have this treasure in earthen vessels, *that the excellency of the power may be of God, and not of us.*"

The Pentecostal Evangel.

ELIM NEWS

WATFORD **Pastor: R. Rees**

The ninetieth birthday of one of our members, Mrs. Budgeon, was an occasion for celebration. Mrs. Budgeon was converted in 1897, at the age of sixteen, at her Sunday school teacher's funeral. The Lord spoke to her during the singing of the well-known hymn, "Safe in the arms of Jesus." She testifies to the keeping power and goodness of the Lord since then.

She has been healed many times. We were told of two outstanding occasions, during her birthday celebrations. On one Sunday, Mrs. Budgeon fell and broke her leg in two places. Though still attending the doctor, the Lord healed her leg completely! When the doctor came again Mrs. Budgeon asked the doctor if he believed in Divine healing, to which he replied "No," but after examining her he had to admit that he had no answer, except that Divine healing must be a reality!

Another time, in 1929, Mrs. Budgeon was bedridden and doctors had told her that there was nothing more that they could do for her. On



Presentation of a basket of flowers by Rebecca, three-year-old daughter of Pastor and Mrs. Rees to Mrs. Budgeon at her ninetieth birthday celebration at Watford church.

June 17th she was taken to a meeting in Hammersmith, where Pastor A. Longley prayed that God would heal her. He did **and Mrs. Budgeon travelled home by bus!**

Also in 1929 Mrs. Budgeon was baptised in the Holy Spirit, in the front room of her home Since that time she has seen several visions and has heard the Lord speaking to her. On one such occasion the Lord told her to go and see a Mr. Hitchin. As she left the house to do this he was passing her door. It turned out that he owned a hall, which he subsequently hired to Mrs. Budgeon. So it was that God used her to pioneer the Elim work in Rye Park, which is still continuing some forty-two years later.

When her daughter moved near Watford eleven years ago Mrs. Budgeon joined our church. We count it a privilege to have her worshipping with us. She is a living testimony to the faithfulness of our God.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

Over 200 were present for the induction service of our new minister, Pastor A. Nicolson. The congregation included representatives from many churches in the Presbytery and from other denominations in Southend.

The act of induction was led by the district superintendent, Pastor H. Burton-Haynes. The charge to the minister and to the church was given by Pastor A. P. Thomas, of Colchester, and Mrs. Thomas ministered in song. Pastor D. W. Anthony, of Chelmsford, also assisted in the service.

Greetings were received from Pastor and Mrs. J. A. Wright, who retired from the pastorate of the Southend church in July. The church secretary welcomed Pastor and Mrs. Nicolson on be-



half of the church and presented Mrs. Nicolson with a bouquet. Refreshments were served afterwards, when everyone who remained took the opportunity of meeting our new pastor and his wife.

DAVID V. DAVENPORT.

FESTIVAL OF LIGHT

Our reporter : ELDIN R. CORSIE

" THIS is the most exciting religious meeting I have ever attended," whispered the reporter of a daily newspaper to me at the end of the inaugural meeting of the Festival of Light.

The venue was The Central Hall, Westminster, London, where 4,000 people gathered to launch what could be one of the most significant mass demonstrations in this decade. Closed-circuit television relayed the meeting to the congregation in the adjacent hall.

The well-known London Emmanuel Choir was present to keep the audience interested until the impressive group of personalities made their appearance on the platform. There was a spontaneous burst of applause as Lord Longford appeared on the platform. Col. Dobbie, Chairman of the Festival of Light, opened the service and introduced Nigel Goodwin (converted actor) as the one who would chair the meeting. Mr. Peter Hill was invited to inform the assembly as to how God had given to him the vision of the Festival of Light. He and his wife had been missionaries in India. On returning to England they saw the poor moral condition of the country. Permissiveness and low moral standards challenged him and he invited others to share the burden and make a public protest to the mass media and government and to call for repentance and prayer. From this vision the Lord had brought together people of like mind until the movement had become of national importance. Dozens of people had pledged their support.

Many speakers participated in addition to Peter Hill. Steve Stephens, who had kindly given the movement the use of his home for office accommodation, outlined future plans. Peter Line, of Bristol, suggested ways of lighting the many beacons that would herald the testimony of light. The vital date for the demonstration is September 25th in Trafalgar Square at 3 p.m. and afterwards in Hyde Park.

The meeting was not without its problems. Young people from *Oz* magazine and The Angry Brigade were present and began to demonstrate. Stewards had to remove some from the building. It was an indication of the type of opposition the Church will continue to meet in its stand for truth.

Mr. Malcolm Muggeridge, Bishop Trevor Huddleston, Mrs. Jean Rees and a Christian minister from Denmark all spoke on the subject of moral pollution, presenting different emphases. Cliff Richard and Brother Frisby (of the Jesus movement) were also included on the panel of speakers and gave testimonies of the power of the Gospel.

Our own movement was well represented by Mrs. Joan Carol Gibbons from Kensington Temple, London, and Pastor Alan Caple, minister of Elim Pentecostal Church, Selly Oak, Birmingham. The latter was given the opportunity of concluding the meeting with a Gospel challenge, which he did in a forthright manner. No one was left in any doubt that the answer to moral pollution was the Gospel of Christ.

For the writer it was a refreshing experience to be with people who were determined to take action against the evil tides of permissiveness.

New Zealand Church Reports

WELLINGTON **Pastor : G. T. S. Dunk**

Our young folk conducted a bright, informal service especially aimed at youth, with various items in song, testimonies, readings from the Bible and a Gospel message by Philip Dunk.

We joined with our sister churches in New Zealand for the week of prayer.

Brian Granger, a member of our church, has recently returned from a trip to New Guinea, where he spent some time with missionaries. Brian gave us a brief account of his experiences and spoke of the greater appreciation and understanding of missionary work which he has gained as a result of his trip.

The Midsetters (our young people's group) met at the home of Mr. and Mrs. J. Crosbie in Melrose, where Philip and Diane Dunk showed slides of their trip overseas earlier in the year.

We praise God for His continued anointing on the ministry of His Word in our midst.

NELSON **Pastor : L. Covic**

We acted as hosts to a team of twenty-two workers from Teen Challenge in Palmerston North and Auckland. Meetings were held in churches and halls throughout the Nelson district. Visits were made to schools and Sunday schools to emphasise the dangers of drugs and the need to turn to Jesus Christ, the answer to all our problems. Teams visited many churches on the Sunday, finishing with a climax meeting in the Stoke Hall. Open airs were held with street visitation, and by invitation a special visit was made to " The Hurricane Lamp," a coffee shop where many problem youth congregate. Nelson has been quoted as being the easiest place in New Zealand to obtain drugs and at half the cost.

Nelson and its churches have been challenged by this visit and reminded of the need to reach out with the Gospel. We as a church had a real share in this visit as we provided hospitality, transported the teams everywhere and took part in many of the meetings. We rejoiced to see young people accepting Christ as their Saviour and adults coming forward for prayer and to receive the baptism in the Holy Spirit.

CHRISTCHURCH **Pastor : M. J. Frith**

We have experienced blessing, especially in the week of prayer. Attendances were not great, but each evening was a blessing in a rich time of prayer.

The highlight of a recent month was the screening of the film "His Land," which aroused so much interest that we had only four empty seats that evening.

A good gathering farewelled the Torode family at the airport as they left for their visit to Guernsey. We are looking forward to having visits soon from two others well known on those islands, Pastor G. T. S. Dunk and, a week later, Philip Dunk.

During the month the pastor has been bringing messages on Nehemiah and has also had help in the ministry from several of the brethren, who have preached very acceptably. With all these blessings we long that the Lord will pour out His Spirit here and will give us the joy of seeing many souls added to His kingdom.

Mzee Bull, Tanzania

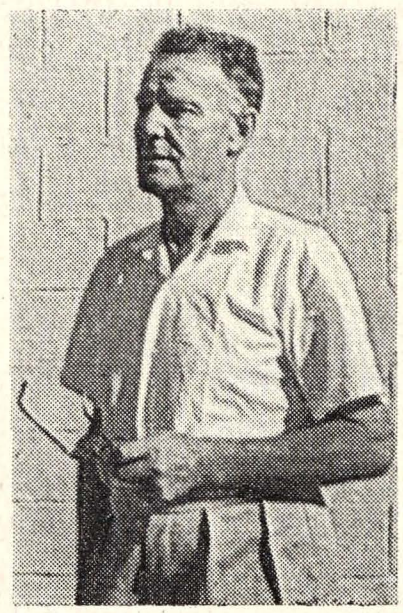
BUYING WIVES



Heneri and Salina

I VOWED that I would buy no more. In fact, I have not bought one for several years. Mind you, it is not the price that hinders me, for £20 will secure a lusky bride in the Wakweli tribe. When building a mission station in 1950 I was interested to be told by one of my workmen that he was completing his final payment for a bride. Alas, it was his third ! What else could you expect from a man with a name like Mohamed ?

Young Christian men cast off by heathen fathers turned to the missionary to advance the bride-money with the promise that they would pay me back by instalments. If they failed to repay me, it appeared that the wife would belong to me. Two or three did not maintain their allegiance to Yesu, nor did they complete their payments. From that time on I turned a deaf ear to such requests. But now I have done it again. Mark you, Heneri is a special case. He said that he wanted to work for God. I watched how he worked for men. As a one-time prefect at the Elim Bible College, I had noticed that some godly men could wash dishes and scrub floors, while others of gifted pulpit oratory had no anointing for stoking the boilers ! Pastor Kazimoto (the name means "Hot work") reported the excellence of Heneri's Bible school work. We have our eye on him for the ministry.



Arthur D. Bull

You have heard of the bride-to-be before ; Pastor Leslie Wigglesworth wrote of her in his monthly circular. Some years ago she was "moon-struck," i.e. an epileptic. She was apparently ten years old. Her mother, having herself been delivered from demon possession, gave much thought to the condition of this, the eldest of her eight children. Hearing that there were to be special services with prayer for the sick at Msolwa, she sought God with fasting and prayer for the healing of the child. Now the once-retarded, afflicted girl is saved and baptised, having taken the name "Salina."

They will be married by Pastor Joseph in the E.W.M.A.-roofed church, where Salina's father is the leader. She will be wearing a bridal gown sent out by E.W.M.A. and remodelled by my wife. Paulo has not yet repaid the bride-price. He has been giving himself and all his time to God's work among the Masai. *But one of the wedding guests will give Heneri an unusual present—a receipt in full for the bride-price money he borrowed !*

A letter for the last days

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(10) False teachers—effects and protection

" WHEN a nation becomes careless about God it becomes careless about itself." This pregnant remark by Rev. T. M. Bamber is confirmed as we look at chapter 2, in which Peter exposes false teachers and shows the dreadful effects of their teaching. Notice some of the words he uses: lasciviousness, covetousness, lust, defiling passion, self-willed, railing, adultery, cursing, etc.; it is a fearful list. His argument is that when the world (or nation) reaches low levels of sin and evil the cause can be traced back to the acceptance of false teachings with a corresponding turning away from God and His truth, and he proves it from history! Christ, in order to describe world conditions prior to His return, makes reference to the same two historical events—the flood and the destruction of Sodom (Matthew 24 : 36-39 ; Luke 17 : 26-30).

Effects

Peter first refers to the flood, that time when " God saw that the wickedness of man was great in the earth " (Genesis 6 : 5-7). The world got into this condition because it had turned away from God. God had told man how to live, even after the fall, but man went his own way and followed false ideas, with disastrous consequences. Noah's generation lived during the ministries of Enoch the prophet (Jude 14, 15) and Noah the " preacher of righteousness " (2 Peter 2 : 5), but their ministries were rejected and God had to act in judgment.

Next, Peter refers to the destruction of Sodom and Gomorrah (Genesis 13 : 1-11 ; 18 : 1—19 : 29). There immorality reached its lowest ever. As with those who perished in the flood, so here. The lesson of the flood was ignored and the godliness of Abraham was despised. Peter refers to Lot in a strikingly tender manner : " righteous Lot, greatly distressed by the licentiousness of the wicked . . . vexed [literally tortured] his righteous soul day after day."

Peter could have gone on to show from Israel's history that every time she followed false prophets she went into moral decline. We could do the same with British history. An outstanding example is to be found in the seventeenth century with the restoration of the monarchy under Charles II, of which P. W. Thompson remarked : " the reign of the saints was over and the reign of the harlots began." Through the Act of Uniformity the Church of England lost 2,000 of her finest ministers, spiritual apathy and deism swept the country, and England sank to unbelievable depths of degradation from which she was brought, through the mercy of God, by the evangelical awakening. Britain is in a sorry plight today, morally and spiritually, and many people, deploring this, seem bewildered as to the cause. *No nation " goes to the dogs " overnight!* **Britain is where she is because of a process which began about a century ago when she first began to follow false teachings.** The great Swiss theologian, Professor Emil Brunner, has expressed the process of national decay in this way : the grandfather believes the Gospel and accepts it ; then the son rejects the Gospel and simply lives a life governed by the moral standards handed down from his father; next follows the grandson, who rejects both the Gospel and the moral standards, with terrifying results. Today in Britain the *fourth* generation is now appearing, and what is to be the outcome ? In spite of what people say *it matters very much what a man believes.*

Divine protection

This is a book heavy with judgment, but Peter is careful to point out that God acts in judgment *with perfect righteousness.*

Note the three ifs in verses 4-6. God acted in righteous judgment against rebelling angels, Noah's generation, and Sodom. Peter is clearly inferring that what God has done in the past He

can, and will, do again (Revelation 11 : 15-18 ; 15 : 2-4 ; 16 : 4-7 ; 19 : 1-3).

Look at verses 4-9 from the standpoint that the God of righteous judgment is also the God of righteous preservation. As Peter says, " He saved Noah . . . He rescued Lot," and he adds: " The Lord knows how to deliver the godly from trial " (v. 9). Rev. E. M. B. Green comments : " We would expect ' If God did not spare A, B, C in the past, He will not spare the false teachers now.' But he is more anxious to encourage than to condemn (though he will do plenty of that before he is through !), to concentrate on the mercy rather than the wrath of God ; so he concludes the sentence in verse 9 by putting the salvation of the righteous in the foreground of his canvas, and by relegating the accompanying condemnation of the wicked to the background."

Verse 9 may be interpreted in two ways, neither to the exclusion of the other. In a general way it indicates that the Lord is able to deliver the believer in trials of the present. In Peter's First Letter he wrote to Christians who were " in heaviness through many trials " (1 : 6 ; 4 : 12-16) and he was careful to assure them of God's keeping power (1 : 5 ; 4 : 19 ; 5 : 9-11). Then in a more restricted sense verse 9 applies to the time of the Lord's return and the rapture of the Church. " The New Testament sees the second coming as the final test. The faithful will be delivered out of that hour of trial which will come upon all the earth (Revelation 3 : 10), when the Lord will test the quality of every Christian's service " (Rev. E. M. B. Green). Christ told of the coming of the angels to gather together His elect out of the world (Matthew 24 : 30, 31).

" The underlying hint in all this is to beware of false teachers and false teaching, but not to become preoccupied with them. Leave them to God ; He will act. Let us look to ourselves that we remain faithful and steadfast and sow good seed where we may. The rest is in good hands. Yet it takes grace to see evil on the march and not panic, and perhaps the grace we need is just to realise the battle is not ours but the Lord's. When the Devil tries to terrorise you stand still, keep cool, think hard, and knowledge of the cross and the patience of God will keep you from panic, and Satan will retire, baffled and mad. Hallelujah " (Rev. William Still).

☆ ☆ ☆

NO amount of riches can atone for poverty of character.

WHY ?

It is always helpful when seeking to guide inquirers if you have literature to give to them on the subject under discussion. Those who engage in the demanding ministry of counselling new converts and others will be the first to recognise this.

We have prepared the first seven in a series of pamphlets under the title " Why ? ". We suggest that it would be good to have a supply in the pastor's vestry and in the inquiry room. Subjects so far dealt with are : The Baptism in the Holy Spirit, Church Membership, Divine Healing, Salvation, Prayer, Baptism in Water and The Second Advent.

Prices are : 100 for 50p (postage and packing 10p extra) ; 250 for £1 (p. and p. 25p) ; 500 for £2.25 (p. and p. 30p) ; 1,000 for £4 (p. and p. 35p). To enable us to keep prices low, please send cash with order. You can order assorted titles in multiples of twenty-five.

Order from : **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**

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THOSE who believe most firmly in the promises of God submit most patiently to His providence.

1971 Conference memories



Photograph by H. W. Greenway.

1972 CONFERENCE : BLACKPOOL MAY 6th — 13th

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

EVEN the national press are having to take notice! We say "even," because so often such efforts are either ignored or lampooned. We refer to the Nationwide Festival of Light now taking place in Great Britain. With a Council of Reference containing many well-known names and a programme which seems eye-catching and on a scale large enough to attract national attention, the organisers are certainly doing their utmost to bring before the nation the need to stop the present trend of pornography, immorality and irreligion. Lord Longford's committee, especially in connection with their visit to Denmark, have met with a very mixed reception, at any rate as far as news reporting is concerned, but the Festival of Light has been written of in terms which while not actually approving none the less convey the impression of the writers that the purveyors of porn, as one paper calls them, will have to take notice.

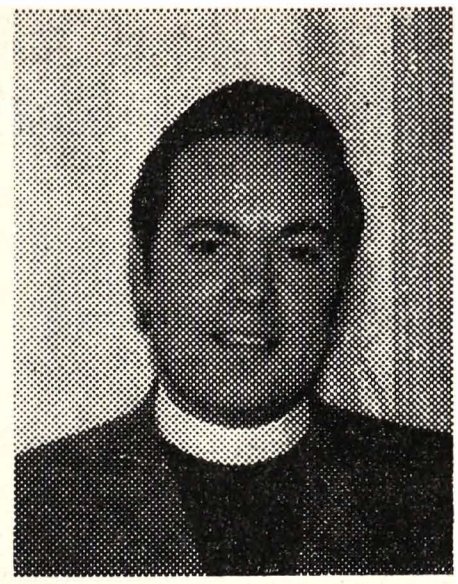
Is this the long-threatened backlash of the ordinary man, or is it a move of the Holy Spirit in genuine spiritual hearts? We trust and pray that it will be the latter. Any right-minded attempt to cry "Enough!" is to be warmly welcomed, but there will not be a really lasting change until the nation turns back to God in repentance. We applaud the efforts of the organisers of the Festival of Light, but we believe that they will be the first to agree that the United Kingdom needs revival and that to bring it about Christians will undoubtedly have to plead, to fast, to agonise, to supplicate. The call to nationwide prayer on September 19th was good. Lighting beacons up and down the country on Thursday last was a brilliant publicity idea which must surely have recalled many historical events. Today there will be a rally in Trafalgar Square at 3 p.m., a March for Light from there to Hyde Park at 4 p.m. and a festival of music and witness in Hyde Park beginning at 5 p.m. Many believe that the Wesleyan revival stopped a French Revolution type uprising in this country. We cry "Do it again, Lord!"

We also commend the efforts of the National Viewers and Listeners Association of Far Forest, Kidderminster, Worcs. You should get their little card which gives you details of addresses and phone numbers so that you can phone or write immediately when radio or television puts out material which offends. The best protest is when individual people take the trouble to write or phone at once. As the association says, "The country gets the broadcasting it deserves. **'Evil triumphs when good men do nothing.'**"

Nehemiah

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY



Chapter 8 : **An astonishing revival**

THE nation had been purged. Now it was to be purified through the Word of God. It was time to study the precious books of the law. All who were of the age of understanding gathered from morning to midday attentively listening to Ezra the priest as he read from the sacred scrolls. The results were astounding.

The simple narration brought **reverence.** "And Ezra opened the book in the sight of all the people . . . and when he opened it all the people stood up" (v. 5)—not only as they prayed and worshipped God, but also as the Scriptures were expounded to them by their theologians. The word was read distinctly and the sense was given, great pains being taken that it might be understood.

It brought **conviction.** The law was given its rightful place. Tender consciences were reminded of the statutes of a Holy God. *How could they fail to convict them?*

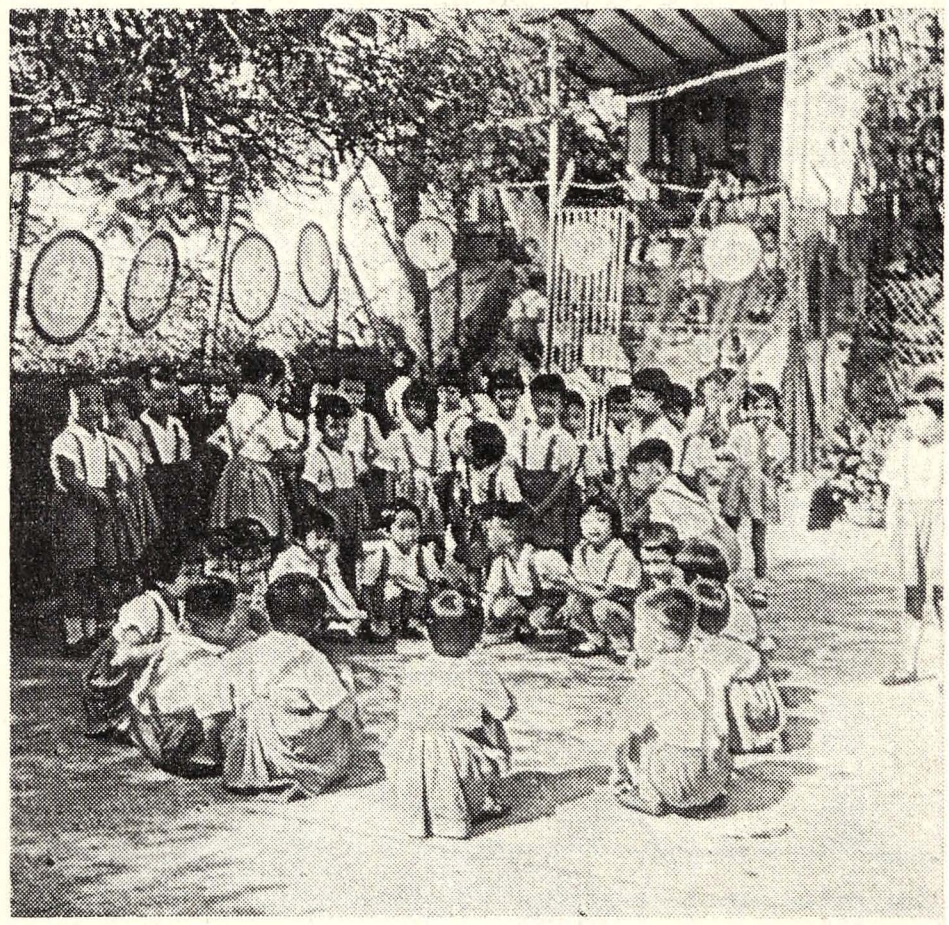
They mourned and wept when they heard the words of the law. They were sorry and they grieved, but *Nehemiah could comfort them*! He knew what it was to mourn, weep and grieve for the sins of the people. This day was holy in the sight of God.

Conviction was a blessing in disguise, for the Scriptures brought **joy.** They understood, and understanding brought liberty. Joy penetrated where grief had been. The weakness of the flesh gave way to the strength of the Lord. Comprehension brought a concern to share their happiness with others. Portions were sent to those for whom nothing was prepared. Great mirth filled them to overflowing as the first day spent around the precepts of the Most High came to an end.

The second day brought **light.** "They found written in the law" (v. 14) a few verses from Leviticus chapter 23 relating to the Feast of Tabernacles *which was celebrated in that very month.* How real was their God! Did He not speak to them just at the right moment? Preparations were made to observe the ordinance. The people went forth as one to make themselves booths.

Thus the reading of the law brought **obedience** and **peace.** The ancient feast had been renewed. The people had recommenced the tradition not practised since the days of Joshua the son of Nun "And there was very great gladness" (v. 17). Two days spent around the precious Word of God sparked off a revival. The living oracles brought them into a close relationship with the Divine Author. As the days passed they were found in constant, consistent study, reverencing, obeying and enjoying the deep penetration of truth and life.

Elim Missionary Society Feature Photograph



Some of the children of the nursery school at play in the yard of the church at Hong Kong. Miss Vera McGillivray writes that the trees were uprooted and destroyed by Typhoon Rose.

☆ ☆ ☆

GOD washes the eyes by tears until they can behold the otherwise invisible land where tears shall come no more. HENRY WARD BEECHER.

Elim Missionary Society feature

Paper power

by H. C. Phillips

ELIM MISSIONARY, TRANSVAAL, SOUTH AFRICA

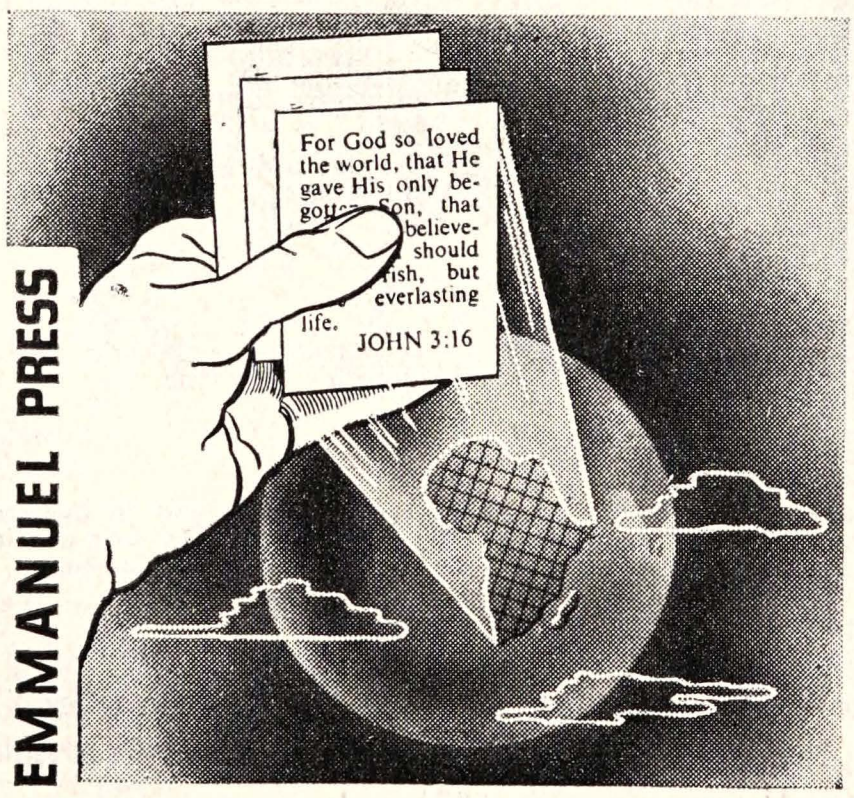


Pastor and Mrs. H. C. Phillips

THIS world of ours is shrinking fast. Countries once practically out of reach can now be visited in a few hours. Instead of travelling by foot, donkey, horse or ox-wagon we simply take a hop by air and are there. Instead of sending a parcel by special messenger we drop it in the post. For a few pence we can send a packet of tracts to the middle of Africa.

This places a tremendous responsibility on our own shoulders, for Christ said "Make disciples of all nations," and while in past generations this was a gigantic task the overwhelming difficulties of contact have faded away.

Elim has a large share in running Emmanuel Press. Situated in Nelspruit, Transvaal, South Africa, it has exceptional facilities for evangelising Africa. Africans have been trained in the works to do type-setting and printing, and Africans do most of the distribution. Machines are imported mostly from Europe and America. Excellent paper in many varieties and printing inks are manufactured in the Republic. Men, methods and machines are here, but we still need money, men and machines to expand.



The Press has gifted tract writers, artists who understand what kind of pictures are most effective, teachers who provide Bible correspondence courses and others who correct the papers coming back from the students. Christian translators are available. The whole endeavour from start to finish is bathed in prayer. We believe that God has brought this company of men and women together for an essential ministry.

The cost of the work is heavy. African workers are paid as laid down by Government regulations. European staff, six of whom are Elim workers supported by the Elim Missionary Society, are employed to deal with the day-to-day transactions. The two main outreaches—preaching by print and teaching by print—absorb considerable sums. Large stocks of tracts in many languages are always available and the racks have to be continually refilled. The follow-up courses for an average of 4,000 students who are continually on the books demand minute attention. These matters are dealt with in our offices year in and year out and we thank God for every person who diligently co-operates with us. If funds were available many more could be reached with the Gospel.

Through the Word and by the Holy Spirit thousands of lives have been added to the Church. The number of inquiries coming in each month is usually about 1,000 and these have to be dealt with individually.

The largest nation on earth was changed—for the worse—by **paper power.** Atomic power is but dust compared with it. The Chinese nation, which has a quarter of the world's population, was completely changed by it. That immense nation was largely converted to communism through the wholesale scattering of printed messages.

In the beginning of Israel's history God wrote a few mighty words on two tablets of stone. Then He inspired prophets to put their prophecies into writing. When Christ came men were inspired to

give future generations records of His wonderful words and deeds. When churches were established, letters to them and their leaders were God-given and have been preserved to this day. The sixty-six books of the Bible have transformed whole nations and countless multitudes of men, women and children. Since those times, through print, the Gospel message has been read by millions. As a result, multitudes have received eternal life and will live for ever with God. What could be greater ?

Africa's population compared with China's is a mere fraction ! We ask you to join with us in bringing Christ's Gospel to Africa. Take a country on your heart, or one of the 800 living languages. Send a regular donation to the Elim Missionary Society for this work and thus join with us in a practical way. Release the great forces of paper power which carry the penetrating Gospel message. Help to transform this continent. Double, treble this living force for our Lord and Saviour. Prepare the way for Christ, for one day He will be King !

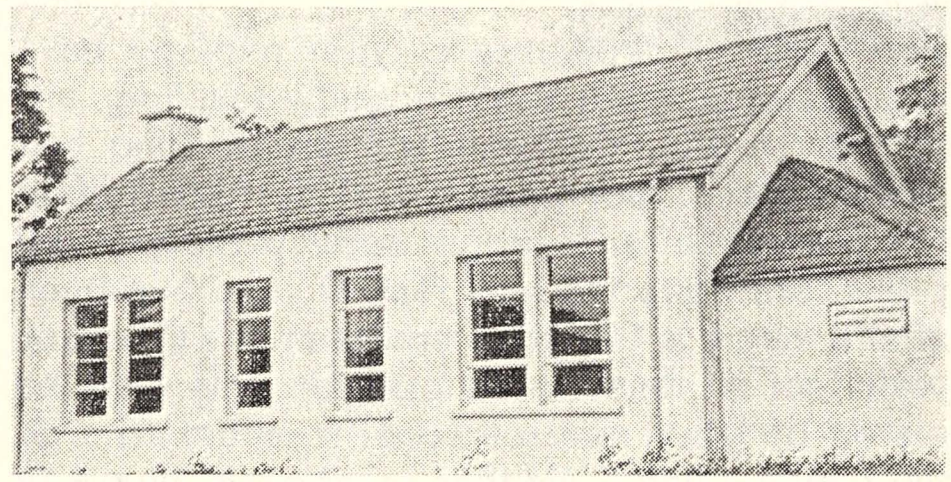
Thousands are working for God in Europe, Asia, America and Australasia. God bless them and increase them a thousandfold ! But we of Elim, of Emmanuel Press are in Africa. We ask you in the name of our Lord to share with us in making disciples through the printed page all over Africa.

In Africa they fear and cry,
In Africa they live and die,
In Africa they think and sigh,
" Oh, where is God ? "

We have the answer. We are not satisfied with this work even though the results amaze us. Tracts are being continually produced. New avenues for evangelising through literature are continually being explored. Such a plan, which may mean millions more Gospel messages a year, is being prayerfully considered—little seed, little harvest ; more seed, more harvest ; extravagant sowing, extraordinary harvest ! The Lord gave extravagantly for us. We cannot do less than go " *beyond our power* " (2 Corinthians 8 : 3) for Him.

NEW YOUTH HALL IN ULSTER

An exciting new venture in the extension of the youth work in Northern Ireland has taken place within the past few weeks in the opening of an Elim Youth Centre at Annahinchago, Co. Down. After some months of negotiation and planning, an ex-schoolroom (now privately owned)



has been rented and furnished for use as a week-end youth centre. With facilities to accommodate up to eighteen, it makes an ideal place for Crusader groups to get together around the Word of God. Lying in the heart of the Ulster countryside under the shadow of the Mourne mountains, it gives an opportunity for young people to get away from the noise and strife around them. Already Crusader groups from our Belfast churches have taken this opportunity and young people have renewed their faith in the Lord and decisions have been made for Christ.

With the centre available throughout the year we trust that many more will come to know the Lord as Saviour.

A. SEEMAN,
Youth Commissioner.

BATTLE FOR BIRMINGHAM CRUSADE
A voice for truth in a decaying age :
DENIS G. CLARK
October 2nd to 17th (Mondays excepted)
Sundays : after-church rallies at 8.30. Weeknights at 7.30.
Wednesdays : Youth Night
Men's Night : October 15th
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TWENTY TOWNS CRUSADE
Please remember the
DAY OF PRAYER
SUNDAY, SEPTEMBER 26th
D.2435

Danger—College ahead!

By ANDREW PARFITT General Secretary, Students' Pentecostal Fellowship

So you are going to college. Congratulations! But no doubt your success has brought some headaches—to others if not to yourself.

PERHAPS your parents or your minister have expressed concern about ungodly teaching, sit-ins, revolution, Communism, drugs, long hair and free sex. Such characteristics of student life, though often exaggerated by the popular press, are none the less real. If you have been sheltered by a Christian environment you may well feel a sense of shock, or you may be elated by your new personal freedom to "do your own thing." **Neither reaction is going to help you spiritually.**

Study. Presumably learning has some attraction for you. You may be setting your academic and career sights very high. Fine—the Christian brings no glory to Christ by sub-standard work and intellectual laziness or dishonesty. **But there are dangers.** Do not study so intensively that your personal devotions, public worship and Christian service are suffocated. Do not let education become your god. Always place your ambitions at the Lord's disposal. Realise the limitations of human wisdom, and bring "into captivity every thought to the obedience of Christ" (2 Corinthians 10 : 5). **In the hand of God, intellect and learning can be mighty weapons.**

Personal development. It is tragic that some students allow their God-given characters to be ruined. The remains lie in the mental hospital, the abortion clinic or the drug centre. **Undoubtedly your moral character will be tested.** But, through Christ, your character can be strengthened and your personality enriched. Your sympathies may be widened. You may ask searching questions or refuse to accept some evangelical prejudices, but you may find that your faith becomes very much your own. Your judgment may be sharpened as you have to assess the many conflicting philosophies. Whether or not these particular attitudes are developed, you will have every opportunity to know yourself, to become a whole person.

Christian fellowship. The academic world does not so much attack Christianity as presume it to be dead already. The Christian Unions (Inter-Varsity Fellowship) have done much over many years to present the claims of Christ to that world. You will benefit much from the fellowship, Bible study and witness of your Christian Union. **Get involved in it from the start, but remember also to take a responsible place in your local church.** Christian fellowship is essential if you are to maintain your living faith.

Pentecostal witness. For the Pentecostal student there is the additional responsibility to maintain his Pentecostal experience. Although an increasing number of students are being baptised in the Spirit, you may still meet some opposition and for the sake of "unity" be tempted to drop your Pentecostal testimony for a while. **There is no reason why such a testimony must cause division.** The Students' Pentecostal Fellowship, with reason, clarity and Christian love, helps Pentecostal students to maintain and proclaim Pentecostal truth and encourages others to enter into the blessings of the baptism and gifts of the Spirit.

If you are prepared to keep close to your Lord, college can be a time of unequalled opportunity. Your faith can be strengthened, your Christian character developed and others can be won to the Saviour.

Be sure to get in touch with both I.V.F., 39 Bedford Square, London, WC1B 3EY, and S.P.F., 1 Brishing Close, Maidstone, Kent, before you go up. There are several ways in which they can help you.

Satisfied

I am wrapped in the love of Christ my Saviour,
Washed and cleansed by the blood He shed,
Full of joy for the new life Jesus gave me,
Feeding on His Word for my daily bread.

I drink at the fount of life eternal,
For I am a child of the King of kings.
I shall have a Home with Him for ever—
With sweet "Hallelujahs!" my glad heart sings.

KATH SMITH.

Six steps to the Throne



by Laurence E. Lambert

2 Chronicles 9 : 18

WE must consider positive, practical points for producing powerful prayer times. The weekly prayer meeting is of immense importance to the life of the believer and to the local church. The Jews had appointed hours of prayer. In the New Testament miracles were wrought by the disciples on their way to prayer meetings.

We have a very suggestive text in 2 Chronicles 9 : 18 : "Six steps to the throne." Let us do some climbing !

Determination. "Satan trembles when he sees the weakest saint upon his knees." Satan will do his utmost to prevent the child of God praying —you feel tired, there are so many jobs that need doing, friends call—but we are not ignorant of his devices. Cultivate the habit of going to the prayer meeting : "Jesus *as His custom was*" we read. Leslie Weatherhead says that habits are like comfortable beds, easy to get into but hard to get out of. Let nothing prevent your being present when the church is on its knees.

Preparation. We get ready for church. We wash and dress smartly and see to it that we are correctly groomed, and, of course, this is right. *But how much attention do we devote to preparing our hearts ?* "Enter into His courts with praise" ! We seek a blessing ; it is better to *take* a blessing. It is better that the meeting be in blessing to commence with rather than only at the conclusion. Holiness of heart and purity of practice are essential. If we were to meet royalty, what preparation would be necessary to be presented at court—a vast plan of correct decorum. When we pray we meet with the King of kings, so "Come, my soul, thy suit *prepare*" !

Participation. Someone has said : "We are becoming a nation of spectators, either on the terraces or watching television." I heard of a man who would not let his son go into the water until he could swim. *The best way to learn to pray is to pray.* Your prayer might be brief—all the better it might be broken, praise God ! We must not feel that we must wait until the meeting "gets going"; just remember that you are talking to the Lord. I was at a non-Pentecostal prayer meeting recently and, in the space of ten minutes, at least a dozen folk prayed one after the other.

Realisation. "Where two or three are gathered together in My name, there am I in the midst," said Jesus. *This is not only a promise ; it is a fact.* When we pray remember that we are in God's presence. All irreverence must be banished, all sham swept away. We should realise our responsibility ; others will be depending on our prayers. Someone said : "God does nothing except in answer to prayers." Missionaries, lost souls, sick bodies, weary saints need our prevailing prayer. At his "summit conference," when Moses prayed Israel prevailed, but when he did not pray Amalek triumphed.

Veneration. Glorify the Lord Jesus. Prayer is so much more than asking. It is this, of course —"Ask and you shall receive"; "You have not because you ask not"—but we must also worship the Lord. "Worship" was originally "worthship." He is worthy ! He is wonderful ! Meditate, adore, delight in His presence, be lost in wonder, love and praise, but also learn to listen and to gaze.

Inspiration. It is the anointing that breaks the yoke. There is life and liberty in the Holy Ghost that transforms prayer from drudgery to delight. We need to learn much about the art of praying in the Holy Ghost, to pray in tongues, for "he that speaketh in an unknown tongue speaketh unto God." This language of the Holy Spirit is far better for praying than any earthly languages. "The Spirit Himself maketh intercession." We need to experience those waves of liquid glory, the wonderful freedom that only the Holy Ghost can give. We need Pentecostal prayer times where the Gifts are received and exercised.



FROM T. H. STEVENSON

A ROMAN Catholic priest's attempt to raise funds for his London parish may well be described as a grave concern ! Father Ignatius Tierney planned to dig himself a grave nine feet down in order to beat the sixty-one-day world record. He sought permission to say mass every day while buried alive—all for his parish funds, which makes it as sad as mass burial.

It seemed more dangerous, however, though perhaps more restful, than the effort to help his church's funds undertaken by an Anglican vicar, who proposed to walk from the Southend area to Land's End.

More orthodox ways these days are sometimes used by churches to raise funds with the help of professional money-raising firms, but some of these can be of great expense and of little effect. The Portsmouth Anglican diocese intended to raise £400,000 towards a D-Day memorial. Professional fund-raisers brought in £72,000 and took out £35,000 for expenses ! The six-year effort continues, but, after three years, the experts have been dismissed.

If the previous examples seem ludicrous, others, for whom we may not have sympathy, can at least be mentioned on a more serious note. On the evening before writing this, I heard a Scottish evangelist describe his conversation with two Glasgow communists, who told him that communists, themselves included, are known to give forty per cent of their wages for demanding needs in furthering their cause. I have in mind also the B.B.C. commentator's remark when speaking about the Mormons' massive wealth when compared with their membership. The individual weekly giving is reckoned to be £3.50, which the speaker contrasted with the average 10p piece in many British churches.

From another angle, but still on the subject of money, I have before me the statement made by Professor M. H. Preston, of Queen Mary College, London. This professor of economics said : " One easy way for half the working population to gain a ten per cent increase would be by stopping smoking. Somebody who smokes twenty a day would be saving £100 a year. The saving I am talking about is really better than a ten per cent increase. If you get a ten per cent pay increase you pay tax on it." But many who like the pay rise like to see the smoke rise also !

As Christians, God has plainly taught us the value and use of money for our needs and for God's work : " Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it " (Malachi 3 : 10).

ONE IN FOUR YOUNG PEOPLE ARE REGULAR SPIRITS DRINKERS

Twenty-five per cent of young people under the age of twenty-five may be regarded as regular spirits drinkers is one of the conclusions of recent research into the nation's drinking habits commissioned by the Ansvar Insurance Company. The survey covered 3,200 adults throughout the country. Fifty-six per cent of those questioned had consumed alcohol within the previous week. Among males the figure was almost seventy per cent, but it was under fifty per cent in the case of women.

Beer is by far the most popular alcoholic drink among men and women of all ages. Over forty per cent of the population drink beer regularly compared with twenty per cent who drink wine and spirits. Regional variations were marked. Londoners and Yorkshiremen being the most regular drinkers.

Commenting on the results of the survey a company spokesman stated that the most disturbing factor revealed had been the prevalence of drinking among young people and in particular the extent of spirits drinking. Of those questioned between the ages of twenty and twenty-four, almost twenty-five per cent of the men had drunk spirits within the previous week and the figure was higher for women. " The overall figures in this age group were higher than for any other group," added the spokesman.

This report comes shortly after the warning given by the British Medical Council on alcoholism that drinking among the young was on the increase.



Margaret M. Ladlow's page

In Remembrance

IT was all there in the *Daily Telegraph*—in memoriam, memorial services and deaths recorded in long sad columns. I gazed in surprise at a name in the memoriam column: "Valentino, Rudolph, in remembrance of the screen's most beloved actor who passed away August 23rd, 1926." My gaze travelled down the page; another surprise: "Plantagenet, Richard, Richard III, killed at Bosworth Field, August 22nd, 1485. The most famous prince of blessed memory."

We cling to life, and after life has ceased on earth for those whom we love or respect we strive to perpetuate their memory. Every local newspaper contains details of deaths, funerals, memorial services and in memoriam lists inserted by those who mourn, people who, even though the years roll on, feel they must pay tribute to "the illustrious dead."

During my stay in West Africa the newspapers were a revelation to me. In Ghana great emphasis is laid on all the cultural procedure connected with death—burial, wake-keeping, libation pouring, funeral rites and the ensuing memorial service, often announced as a service of thanksgiving. Thus every day the newspapers contain advertisements with a photograph of the departed followed by a detailed account of his or her achievements and position in society, a list of chief mourners, followed by particulars of the service. The cultural emphasis on reverence to the ancestral spirits seemed to my Western mind to foster an obsession with death to the point of morbidness.

The One whom Christians hold to be supreme in life and history and who died an atoning death had no funeral service or burial rites and no obituary either. His grave has been empty for almost 2,000 years and the Spirit of the risen Lord is *present* at His own memorial services! This is glorious and wonderful, one of the most cherished aspects of our faith. Ours is a memorial service with a mighty big difference! Imagine a memorial service in your church and at the beginning of the proceedings the very one to whose memory you were to pay tribute opening the door, walking down the aisle and sharing the service with you!

Yet in a very real sense this is just what our Lord does whenever true believers gather to break bread and drink wine in memory of Him. I add my "Amen" to the earnest plea that our missonary from Guyana, John MacInnes, made at the recent E.M.S. conference. He told how he had been saddened by the slackness of believers over attendance at Breaking of Bread services, apparent in some of the churches he had visited during his furlough. He pleaded for a facing up to our priorities. The most sacred memorial service of all cannot be neglected except by deliberate disobedience to Christ's command, betraying how little we value His character, His attributes and His Saviourhood.

The words "this do in remembrance" occur twice in the instructions given by Paul in 1 Corinthians 11. Our memories are poor at times, our perception and sensitivity are dulled by contact with the everyday world and the hurly-burly of life. We need this constant act of remembrance. It is not a regular and, some would say, tedious ritual. We who really love the Lord know that it is the fullest, most overflowing means of grace this side of heaven.

There are the fresh assurance of our salvation, the forgiveness of sins and healing for our bodies. We rejoice as we worship our risen Saviour. As we take the bread and wine the sure hope of His second coming and the marriage supper of the Lamb fill our vision. Who would dare to be absent from such a service? It is the only memorial service held in this wide world which holds no tinge of sadness, none of the finality of death. *Shall you be present at the Lord's Memorial Service next Sunday?* **He will be!**

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE,etc.

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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.2348

ITINERARIES

The President (A. A. Biddle):
September 26, Ealing

London Crusader Choir with Douglas B. Gray:
September 25, Guildford Cathdral (M.V.); 26, Maidstone and Eastchurch (Isle of Sheppey) prisons; October 10, West Row, Mildenhall; 16, Bridewell Hall, Victoria; 17, Letchworth; 23, Redhill; 24, Reading (Elim Pentecostal Church and prison); 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison; 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Miss O. Garbutt:
September 26, Ashingdon (a.m.), Basildon (p.m.); 27, Basildon (schools); 28, Westcliff; October 3, Meopham (a.m.), Blean (p.m.); 5, Rochester; 6, Romford; 7, Barking; 8, Woolwich; 12, High Wycombe; 13, Watford; 14, Finchley; 17, Stevenage (a.m.), Reading (p.m.); 18, Reading; 19, Dagenham; 20, Kensington; 21, East Ham; 23 Palmers Green; 24, Islington (a.m.), Ilford (p.m.).

J. H. MacInnes:
September 25, 26, Greenock; 28, Dundee; 29, Edinburgh; 30, Carlisle.

Joseph Smith:
September 26-29, Derby.

BIRTH

BRADLEY. On August 17th, to John and Alicia (née Whalley), of Shrewsbury Elim Pentecostal Church, God's gracious gift of a son, Matthew John.

DEDICATION

BRADLEY. Matthew John, son of John and Alicia Bradley, was dedicated to the Lord on September 5th at Macclesfield Elim Pentecostal Church. Officiating minister : A. D. Leitch. C.2467

MARRIAGE

STEPHENSON—JARDINE. On September 8th, at Elim Pentecostal Church, Whitehaven, Keith Stephenson to Kay Jardine, both Elim Crusaders. Officiating minister : K. J. Cave.

WITH CHRIST

WILLIAMS. On August 23, Philip, aged 22 years, of Elim Pentecostal Church, Rotherham. Officiating minister at crematorium : C. J. Watkins.

Nationwide Festival of Light

Saturday, September 25th

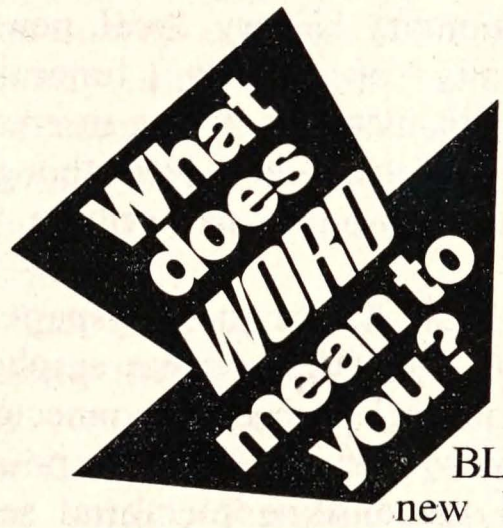
Trafalgar Square at 3
Public rally

Leaving the Square for Hyde Park at 4
A March for Light

Hyde Park from 5 p.m.
Christ the Light
A festival of music and witness

Nationwide Festival of Light, 37 Eastwood Road, London, E18 1BN.

D.2460



IN BOOKS IT MEANS authors like JOHN BLANCHARD and his new book (published this month), *Not Hearers Only*, or KEITH MILLER with *Habitation of Dragons*, now available as a paperback, and JOHN CAPON'S thrilling story of Edwin Shepherd and the London Emmanuel Choir, *Sing Emmanuel*.

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D.2439

COMING EVENTS

BANBRIDGE. Commencing October 3. Elim Pentecostal Church, Victoria Street. " This is life " Gospel crusade conducted by W. H. Holohan. Sundays at 6.30. Weeknights (Saturday excepted) at 8.

BELFAST, Ballysillan. September 25—October 3. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Weeknights at 8. Sundays at 11.30 and 7.

BIRMINGHAM. September 25, 26. Elim Pentecostal Church, Graham Street. Church anniversary. Preacher: A. J. K. Magee. Saturday at 7.30. Sunday at 11 and 6.30. Now proceeding: Bible studies on " The Book of Daniel." Tuesdays at 7.30. Preacher: Pastor L. Middleton. October 2-17. Battle for Birmingham Crusade. Preacher: Denis G. Clark. Sundays at 8.30. Weeknights (except Mondays) at 7.30. Youth nights on Wednesdays. Men only on October 15.

BOLTON. October 3. Elim Pentecostal Church, Higher Bridge Street. Minister's sixth anniversary, harvest thanksgiving and Sunday school prize distribution. Preacher: Mrs. Eileen Glass. Conveners: K. Smith and K. Sarginson (Sunday school superintendent). At 11 and 6.30.

BRIGHTON, Preston Park. October 11-24. Elim Pentecostal Church, Balfour Road. Crusade conducted by Ian R. Hall. October 11-15. Sunshine Corner. Monday to Thursday at 4. Friday at 7. October 14. Film, " Two a Penny," at 7.30. October 16. Leyton Elim Youth Team at 7.30. October 21. Elim Bible College singing group at 7.30. October 17-24. Items by Sussex Presbytery churches. Sundays at 11 and 6.30. Weeknights at 7.30, except October 23—Presbytery rally with Portsmouth Male Voice Choir at 7.

CAERPHILLY. October 7-11. Elim Pentecostal Church, St. Fagans Street. Convention. Preachers: L. P. Cowdery and Aaron Linford (editor of " Redemption Tidings "). Convener: J. G. Cooper. Weeknights (except Friday) at 7.15. Sunday at 6.30.

EALING. September 25, 26. Elim Pentecostal Church, Northfield Avenue, West Ealing. Church and minister's anniversary. Preacher: A. A. Biddle (President). Saturday at 7.30. Sunday at 11 and 6.30.

EASTLEIGH. September 25. Elim Pentecostal Church, Nutbeem Road. Monthly rally at 7.30. Preacher: J. C. Smyth.

EVESHAM. September 26. Elim Pentecostal Church, Workman Road, Hampton. Harvest festival at 11 and 6.30. Preacher: J. R. Brown.

GLOUCESTER. September 26. Elim Pentecostal Church, Park End Road. Harvest thanksgiving services. At 11, 3 and 6.30.

HANLEY. September 25—October 1. Elim Pentecostal Church, Bucknall Old Road. Billy Graham film crusade: " Seven days in New York." Weeknights at 7.30. Sunday at 8.15. October 3, Harvest festival. Preacher: R. J. Mackenzie. At 11 and 6.30.

ISLINGTON. Commencing September 19. Elim Pentecostal Church, Lennox Road, Finsbury Park. Campaign conducted by J. Osman. Sundays at 6.30. Weeknights at 7.45. September 25. East London Presbytery Evangelistic Rally. At 7. Speaker: J. Osman. Special musical items.

KINGSTON-UPON-THAMES. October 9-11. Elim Pentecostal Church, Thames Street. Annual convention. Preacher: L. W. Green. Sunday at 11 and 6.30. Weeknights at 7.30.

LANE END, High Wycombe. October 14-17. Autumn convention. Preacher: Eddie Smith. Items by Miriam Gallagher and a Birmingham group. Thursday, Friday and Sunday in Elim Pentecostal Church, Moor Common. Saturday in the village hall, Lane End. Weeknights at 7.30. Sunday at 6.30.

LONDON. October 3. National Youth Rally. Trafalgar Square. Preachers: A. K. Chamberlain and John Harrison. Items by Helmut and Elisabeth Kaufmann, Len Magee, Yeovil group. Chairman: A. A. Biddle (President). At 3.30. Westminster Central Hall. Preacher: Hollis L. Green, B.D., Th.D. Items by Ruth Pearson, Nigel Glover, Cardiff Trio, Kelvin Thomas and Junior Crusader Choir (director: E. R. Corsie). Chairman: Alexander Tee (National Youth Director). At 6.30.

LONG EATON. September 26. Elim Pentecostal Church, Bonsall Street. Harvest festival service. Items by the children. At 6.30.

MACCLESFIELD. September 25. Elim Pentecostal Church, Mill Lane. Visit of Tamworth choir. Preacher: S. C. Cain. Convener: A. D. Leitch. At 7.30.

MERTHYR TYDFIL. September 25. High Street Baptist Church. Welsh National Youth Rally. Preacher: Ron Jones. Bristol Youth Choir. Convener: John Cooper. " The Spreading Flame." At 3. March of Witness through Merthyr. At 5.30. Evangelism. At 6.30.

PAIGNTON. October 9-17. New Life Crusade. Preacher: G. L. W. Ladlow. United Pentecostal Rally in Palace Avenue Theatre. Saturday at 7.30. Continuing in Elim Pentecostal Church, New Street. Sundays at 6.30. Weeknights at 7.30.

PALMERS GREEN. September 25, 26. Elim Pentecostal Church, Russell Road. Underground evangelistic film: " To Russia with Love." Saturday at 7.30. Visit of John and Mrs. Benney. Sunday at 11 and 6.30.

PONTARDULAIS. September 25. Elim Pentecostal Church, Twyniago Road. Induction service of Pastor and Mrs. G. J. Feasey at 7.30.

SCARBOROUGH. October 2, 3. Elim Pentecostal Church, Murray Street, Londesborough Road. After-crusade weekend. Preacher: A. Brooks. Saturday at 7.15. Sunday at 11 and 6.30. October 10. Harvest thanksgiving services. Preacher: D. Fenton. At 11 and 6.30.

SOUTHPORT. September 26. Elim Pentecostal Church, Manchester Road. Pulpit exchange. Preacher: W. Hunter at 10.45 and 6.30. October 2, 3. Youth weekend. Film, " His Land," on Saturday at 7.30. David Daw and the Crusaders on Sunday at 10.45 and 6.30.

STOWMARKET. September 25. Elim Pentecostal Church, Crowe Street. Monthly rally with Chelmsford choir. Preacher: D. W. Anthony. At 7.30.

WORCESTER. September 25-27. Elim Pentecostal Church, Lowesmoor. Harvest thanksgiving services. Preacher: Stanley Brown (Winson Green). Convener: T. H. Stevenson. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

YEOVIL. September 26. Elim Pentecostal Church, Southville. Farewell service, after fourteen years' ministry, of L. E. Lambert. At 11 and 6.30.

A GREAT OCCASION
IN THE CITY OF SWANSEA

Annual General Meeting of the British Pentecostal Fellowship

OCTOBER 9th

Special meeting for ministers and church officers at

ELIM PENTECOSTAL CHURCH,
NEW ORCHARD STREET

at 3.30 p.m.

Speakers :
V. Cunningham (St. John's College, Oxford)
O. C. Sanderson (Porthleven)

GREAT EVENING RALLY

in MOUNT PLEASANT BAPTIST CHURCH

at 7 p.m.

Preacher : E. E. CAINE (Leeds)

D.2436

YOU will enjoy the 1971

NATIONAL YOUTH RALLY

on

Saturday, October 2nd



3.30 TRAFALGAR SQUARE

Our Gospel outreach to win the lost

Programme includes

YEOVIL YOUTH GROUP

HELMUT and ELISABETH KAUFMANN (E.B.C.)

LEN MAGEE (folk singer) **TESTIMONIES, etc.**

Speakers :

A. K. CHAMBERLAIN and JOHN HARRISON

Convener : **A. A. BIDDLE** (President)

Come ready to lead a soul to Christ or at least to invite one to the evening rally



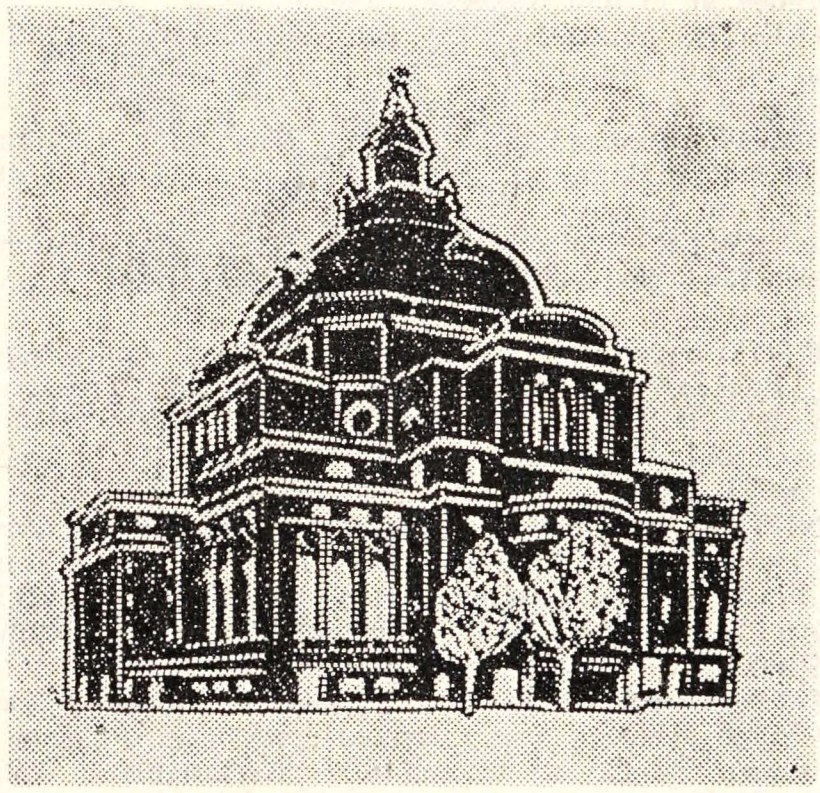
6.30

WESTMINSTER CENTRAL HALL

Speaker :

DR. HOLLIS L. GREEN, B.D., Th.D.

A powerful evangelist and youth crusader from the U.S.A.



Programme includes

Youth choir led by E. R. Corsie

Soloist : KELVIN THOMAS

(Eisteddfod Blue Riband winner)

Peter Griffiths (Rhodesia)

Youth trio

Teens and twenties will testify, including a former drug addict

Convener :

Alexander Tee (National Youth Director)

VERY FEW SEATS LEFT LAST YEAR !

Reserved seats available (10p). Send s.a.e. to E.Y.M., P.O. Box 38, CHELTENHAM



THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. V. Gorton**

Monday, September 27th Colossians 3 : 5-17

" Put off " (v. 8) ; " Put on " (v. 12).

This passage does not ignore the presence of strong temptations and it does not teach that believers will live sinless or temptation-free lives. It sets out practical points that bring victory : put to death earth-born passions ; " put on " (verses 12-14) what has been called " the wardrobe for the new life." It surely goes with the garment of salvation and the robe of righteousness !

Tuesday, September 28th Colossians 3 : 18—4 : 1

" Ye serve the Lord Christ " (v. 24).

There are those who take special dignity to themselves in the ranks of the ecclesiastical leaders of denominations ; but Paul is writing not to the great and esteemed but to believers, be they slaves. Most of them were just this, but the verse declares that they served a greater than an earthly master—the Lord Christ. This conception can ennoble the routine of the everyday.

" Teach me, O God, in all things Thee to see ; and what I do in anything to do it as to Thee."

Wednesday, September 29th Colossians 4 : 2-9

" Continue in prayer, and watch in the same with thanksgiving " (v. 2).

Paul emphasises prayer, persevering and particular (v. 3). It may be that the danger of continued prayer is that it can become perfunctory, hence the injunction " watch in the same." Paul did not ask for prison doors to be opened, but for a door for missionary activity, for witnessing for Christ. May our hearts be directed to this kind of praying, not that which gets lost in tired generalities. Prayer is not only asking, but giving of thanks. Most of us would accomplish more if we spent more time getting ready and praising God.

Thursday, September 30th Colossians 4 : 10-18

" Epaphras, who is one of you " (v. 12).

One of them, a member of the church at Colosse, no different in many ways from the rest, with weaknesses to fight, difficulties to overcome, Paul writes of Epaphras (1 : 7) as his " dear fellow servant." He was loved by the apostle. Epaphras loved his fellow members and praised them (1 : 8). He had a great zeal for others (4 : 13). A man of prayer, he prayed continually, fervently and intelligently for their maturity in the will of God. Am I a member like Epaphras ?

Friday, October 1st 1 Peter 1 : 1-12

" The sufferings of Christ, and the glory that should follow " (v. 11).

Two of the great words of the Epistle are " suffering " and " glory " and here they are in the same verse. Glory preceded the sufferings of Christ (John 17 : 5). Glory also accompanied His sufferings, His readiness to suffer, His prayer for His murderers ; as has been said, " If the death of Socrates was the death of a sage, the death of Jesus was a death of a God." Glory followed His suffering : the resurrection ; His ascension ; the glory of the Day of Pentecost—and there is **more, much more.**

Saturday, October 2nd 1 Peter 1 : 13-25

" The revelation of Jesus Christ " (v. 13).

The whole Bible is a revelation of Him in every chapter, both in words and in types. He said, " Moses wrote of Me." What a revelation the incarnation was : " God was in Christ "; " God was manifest in the flesh " ! Consider the revelation of Jesus to our own hearts, in that moment when, like Thomas, we said, " My Lord and my God." There is to be a future revelation—the Day of Christ, the Day of the Lord, when He comes to be glorified in His saints and to be admired in them that believe, when the kingdoms of this world become the kingdoms of our God and of His Christ.

Sunday, October 3rd 1 Peter 2 : 1-10

" He is precious " (v. 7).

Here is another word of which the apostle makes much. Verse 4 speaks of His preciousness to God the Father. We remember the words spoken three times : " This is My beloved Son." To the believer Christ must be precious and valuable, in His person, character, life, death, resurrection, doctrine, promises and commands. He is supremely precious. Like the Bride in the Song of Solomon we say " He is altogether lovely."

" Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee " (Psalm 73 : 25).

On behalf of our readers we express our thanks to Pastor A. V. Gorton for his Notes. From next week's " Evangel " the Family Altar Notes will be by B. J. Hayes, Pastor of Elim Pentecostal Church, Edinburgh.

AUTUMN

By PHILIP E. STREETER

Autumn dawns, Lord,
Cascading colour through the stained glass windows of the world.
A watery sun clambers wearily over sleeping hills,
Yawning, stretching slanting arms of light across purple vales where
Liquid rivers of gold flow.

Quivering dewdrops, like diamonds, sparkle, flash, glitter,
Among shimmering gossamer thread as fine as fairy wings and
Fugitive islands of trees
Appear and disappear in writhing morning mists.

Swallows depart,
Climbing high into the vault of silence, swinging, soaring, bearings found, then off!
Stringing their way to mystic lands and sun-kissed shores.

Waves of golden corn wash and break upon smouldering hedges.
Colours burn the trees with wild and reckless tongues of flame for
Autumn's fire now burns brightly upon the hearth of the world;
Bursting everywhere into consuming radiance.
All creation tumbles into this glowing furnace
And from the vat of decay,
Inks of uncountable hues
Drip upon forest, meadow and hill.

Solemn woods stand on hills like billowing burnished clouds and
Run down slopes into serene valleys
Scattering crimson, topaz and russet everywhere.
Acorns crackle underfoot and trees line crawling roads
Tossing amber tresses in the sweet autumn odours of the breeze.

Hedges bowed with bulging berries cluster hedgerow orchards,
Blushing profusely amid a million flickering leaves.
Gaudy flowers show off in cottage gardens—a
Medieval tapestry depicting the dying of the year.

Lord, this beauty is bewitching.
The lustre of a blazing autumn enchants me;
Flings a spell into the shrine of my soul;
Sets my spirit laughing and
Fills me with indescribable longings.

But days grow shorter,
Sunlight wanes and
Shadows fall over the ghosts of fallen leaves.
Battalions of rooks soar homeward.
Swans flop and lollop across coral skies and
Autumn, like an old gentleman,
Sinks on to the wayside.

LEGISLATORS' LEGACY

1 Kings 2 : 2

In one of his books Samuel Smiles tells of the terrible temptation that once came to the State of Illinois, U.S.A. America was passing through great financial depression. Governments were faced with financial panic. The rich State of Pennsylvania set the example of repudiating its debts. Illinois, then a poor State, felt that with such a lead it was justified in following suit. When Stephen Douglas heard it he resolved, though very ill, to oppose it with all his might. He was carried to his place in the legislature on a stretcher. Lying on his back he moved the historic resolution: "That Illinois be honest." The motion touched the deepest sentiment of every member. It was adopted with enthusiasm. It dealt a death blow to the system of repudiation. And Illinois became one of the most prosperous States of America.

A Witch's Brewing.

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Vol. LII. No. 40 October 2nd, 1971 5p

VACATION VENTURE, 1971



Conducted by L. E. Lambert at Southport. Pastor and Mrs. L. N. Knipe, Pastor B. C. Vidamour, and Pastor and Mrs. W. Hunter are also in the front row.

Proclaiming the Truths of Pentecost

Nehemiah

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

Chapter 9 : An awful revelation

THE events recorded in the ninth chapter are the natural sequence to the sincere rekindling of interest in God's Word. They had begun to explore its riches on the first day of the seventh month and now on this twenty-fourth day the fruit of their findings was perceived. It is a picture of glorious spiritual progress.

Sackcloth and ashes

The great gladness of twenty-three days disappeared. As they continued daily in their study they realised just how far short they were of the glory of God. Slowly but surely the sharper than any two-edged sword had cut them asunder and produced heaviness of heart and sorrow of soul, an inevitable part of Israel's healing. The wonderful thing is that this was not just an outward show to follow a routine pattern ; these people were sincere before God as their fasting showed. We should meditate on this scene—a whole group of God-fearing, Bible-loving people fasting before the Lord in sackcloth and ashes.

Separation and confession

The seed of Israel separated themselves from all strangers and confessed their sins and the iniquities of their fathers. It would not have benefited them to fast and pray in the alien company. It would only have led to ridicule and would have proved abortive. What they had to do was to be done *together*, and in the sight of God. The stranger, whoever he was, had no part to play in this solemn occasion. Once separated they could humble themselves before their Lord. *Total separation and public confession produce a hunger and thirst after righteousness.* They read the Word and expounded it for three hours, and then confessed and worshipped the Lord their God for another three hours. Note how they confessed the Lord their God, and not a long list or detailed account of their sins.

Supplication and entreaty

What a glorious reading is the prayer of this people ! It is the proclamation of the justice and righteousness of God. It is almost a complete summary of the Old Testament. These people made up for lost time ! The spirit of the prayer is simple : "*You were right, Lord, we were wrong.* All this captivity *we* brought upon our heads, and now, instead of enjoying the riches of the promised land, we are captives in it. We are in great distress."

Solemn resolution

They were now ready to make a sure covenant before the Lord. Lest they should forget what it was all about they wrote it down and sealed it.

This was going all the way with God. They could not have underlined their sincerity more aptly.

WHAT MONEY CANNOT BUY

ARE you financially embarrassed ? Don't panic. Money can't buy friendship—it must be earned. Money can't buy a clear conscience—square dealing is the price tag. Money can't buy the glow of good health—right living is the secret. Money can't buy happiness—happiness is a mental attitude, and one may be as happy in a two-room apartment as in a mansion.

Money can't buy golden sunsets, the songs of wild birds, and the music of the wind in the trees. These are as free as the air we breathe.

Money can't buy inward peace, forgiveness of sin, or eternal life. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ."

The Pentecostal Evangel.

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Elim news

NORTH-EAST PRESBYTERY MISSIONARY RALLY AT YORK

"What colour is this book?" asked the person, holding up a red-covered Testament. "Red," answered someone in the congregation. "All Bibles should be read," replied the person holding the Testament. This introduction was typical of missionary John MacInnes from Guyana, who held the congregation as he told of his experiences. I had heard brother MacInnes many times before, and as I listened again I realised the extent of our brother's enthusiasm for the Gospel



of Jesus Christ. As he recounted his experiences of salvation one realised the great reality of the power of Christ in his life. I was born in the same town as our brother and I am proud to be associated with him in the new birth.

Mrs. MacInnes brought us greetings from Guyana and their son, Joel, sang a chorus. He also recited a passage of Scripture. Mr. MacInnes challenged us with the declaration that the Christian life is not a game, but a fight against sin.

We learned a little of the people among whom our missionaries work. There are some lovable characters. One old man prayed, "Lord, roll up Your sleeves!" Afterwards, when asked about this request, he replied that Scripture states that the Lord made bare His arm! Another time he



prayed, "Lord, if You were down here You would be surprised at what is going on." Simple trust, simple praying, but a great God is interested. Oh, for utter simplicity like this in trusting God for everything in our lives!

Brother MacInnes ministered at the Breaking of Bread service on Sunday morning. It was wonderful to be reminded that in all parts of the earth others were gathering around the Lord's table, including lepers in Guyana to whom Mr. MacInnes has ministered for some years. "These people," he declared, "would not miss the Breaking of Bread service for anything."

The sound of the Gospel is as strong as ever. May the Lord continually pour out His Spirit upon our missionaries!

ALEX LAWRENCE.

ROTHERHAM **Pastor: C. J. Watkins**

Our August Bank Holiday Convention brought a fitting climax to a very active period in connection with our witness here. Excellent weather gave two weeks of well-attended Sunshine Corner sessions in Clifton Park. This venture has now operated every year for about twenty-seven years. One lady, on coming into the park and finding us there, was overheard saying to her daughter: "There you are! This is what Mummy has told you about and where she used to come when she was a little girl. Now you have seen it for yourself." Except for the summer holiday period Sunshine Corner functions each week on

one of our estates, and a weekly column written by our pastor appears in the local paper.

Rotherham celebrated the centenary of its being made a borough this year and a huge parade called " Pride in Progress " was held. We entered a decorated lorry depicting the Gospel of Christ as the message for today as well as yesterday. Heavy rain in the middle of this parade soaked participants and watchers, but the opportunity of witness was worth while.

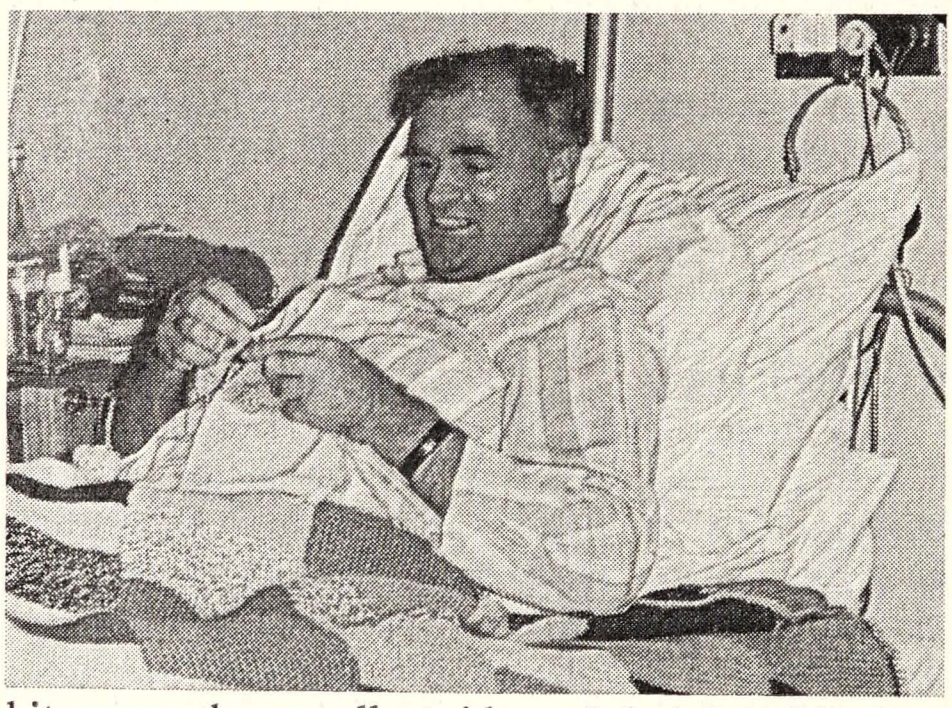
The minister's wife was responsible for a Vacation Bible School run each morning for a week by the local Sunday School Union. Many boys and girls were attracted to this venture, which was very successful.

Pastors G. N. Backhouse and T. W. Walker brought excellent ministry to a well-attended series of convention services and, helped by testimony and song items, the Lord's people were enriched in Him. A sense of the free moving of the Holy Spirit prevailed throughout the meetings and we drew joy from the wells of salvation. To the Lord we give the praise !

EXETER **Pastor : J. H. Sainsbury**

Mr. T. Rockey of our Exeter church was recently involved in a road accident (not his fault !) while driving a lorry. The result, among other things, was a broken leg, which has necessitated a long stay in hospital in bed in traction.

This cheerful six-footer, every whit a man, wondering what to do to while away the hours,



hit upon the excellent idea of knitting blankets for the missionaries ! He is seen in the photograph still knitting, having already completed four blankets of which he is as proud as the African children will be in the future !

His cheerful enthusiasm and endeavour for the missionaries in the midst of his own problems have been a testimony in the hospital and an inspiration to the church, and also resulted in what was a very special privilege for him—a visit from Miss Maisie Hopper, who called to see our man with the flying fingers !

We may never know completely here how great an effect this example of practical Christian living has had, but we trust that it will have many a joyful eternal consequence.

J. H. SAINSBURY.

YOUTH VISIT TO ALDERNEY, C.I.

A group of eleven young people from Guernsey and Jersey, under the supervision of Pastor B. C. Vidamour, spent five days camping in Alderney. Each day commenced with private devotions before breakfast, which was followed by a morning meeting in old army barracks which became our home for the duration. At the meetings we received instruction on various aspects of the Christian life, heard testimonies and read portions of Scripture. The afternoons were given to relaxation, and included hikes, scavenger hunts and shopping. The evenings brought us together around the Word of God and we heard various items from the young people. On Thursday morning we held a meeting for the nearby children. We praise God that a thirteen-year-old boy gave his heart to Jesus. At the conclusion of the holiday we were in total agreement that the Lord had blessed and used us to His honour and glory.

COLIN GUILBERT.

HEREFORD **Pastor : R. Griffiths**

At the Bank Holiday Convention we had the privilege of the ministry of John McNicol and D. G. Hathaway. We had grand Holy Ghost ministry, the main theme relating to the Second Coming of Jesus Christ. As our brethren unfolded the Scriptures through Ezekiel and Daniel we were enlightened and enlivened as prophecies were related to present world events. We were grateful for the ministry in song of Mr. Terry Fisher, a trio from Gloucester, and Mrs. K. Reynolds. Mrs. M. Carter and Miss P. Wilson recited with great sincerity. A young lady from Cheshire, nine-year-old Christine Sparks, brought a sparkle to the meetings with fine, controlled singing. A blessed time was had by all and we praise God for His goodness.

R. HOOPER.

LOWESTOFT **Minister : J. Harrison**

Our Crusaders held their own camp recently

at Felixstowe. Under the leadership of our minister, J. Harrison, both Junior and Senior Crusaders had a refreshing time physically and spiritually.

Mr. and Mrs. S. Scott-Pearson acted as C.O. and cook respectively. Mr. B. Wicks and Mr. Farrington gave tremendous help in arranging meals, early morning chores and the bringing in of daily food requirements. Mr. C. Reid and Miss P. Langley were tent leaders.

Each day was full of activity, including two short services, games, swimming and project time. The evening services were specially blessed. The young people were challenged with the Gospel to live a deeper life in Christ. By the end of the week two Junior Crusaders had made decisions for the Lord and many others left camp determined to live better Christian lives.

Members and friends of the church played a big part in the success of the camp by financial gifts and gifts of food, etc. Mr. and Mrs. D. Halliday organised the transport of the food to camp on alternate days.

We thank God for a wonderful week of weather and also for the work He did in the lives of many.

(Photograph in next week's "Evangel")

THEY CAME AND THEY WERE BLESSED

The first presbytery rally of the newly formed West Midlands Presbytery was a resounding success and brought a great spiritual uplift to all who were present. The meeting took the form of a youth rally and the Longton Elim Pentecostal Church was packed. The attendance was in excess of 200.

From the outset we were thrilled by the sense of God's presence. There was a great spirit of fellowship with one another with the Lord in the midst. Our Youth Commissioner, Pastor D. S. Williams, ably convened the meeting. A group of young people from the Silverdale church sent a message to our hearts with their rendering of "I'm just a pilgrim." We were favoured with the presence of two unexpected but very welcome guests—Pastor L. Wigglesworth and Miss Joyce Pickering. As Joyce testified for Jesus Christ our hearts were stirred by the challenge of the unfinished task both at home and abroad. The prayers of our presbytery will follow her as she engages in missionary work at the Inyanga North Hospital, Rhodesia. The Senior Crusaders from the Macclesfield church sang to us with guitar accompaniment. Their ministry was used of God and made a telling impression on the meeting. Pastor A. D. Leitch, the Presbytery Secretary, was the preacher. His message portrayed the world of the 'teens and twenties at the present time, some of the questions in their hearts, and the urgency involved in getting right with God. Two people answered the appeal and this filled us with praise to God.

We express a big "thank you" to everyone who supported this first presbytery rally. Being small in size we needed—and still need—the combined effort and faithful support of every church. The spiritual benefit received in meetings of this kind must have repercussions in our local churches. This first presbytery meeting inspires faith that the Lord will do great things for us.

A. D. LEITCH,
Presbytery secretary.

HASTINGS **Pastor: G. Harpin**

Another year has quickly flown by, and we recently met to celebrate our pastor's fourth anniversary. Full justice was done to the plentiful tea, following which tribute was paid to the minister and his wife, and a book token and book were presented as marks of our love and appreciation of them both.

A splendid congregation gathered for the evening service, when items were given by friends from local Pentecostal churches and two of our own Bible class girls. The special speaker was Pastor J. Lancaster and his inspiring message on the benefits of our God was a great blessing as well as a challenge.

Looking back over the past months we have so much for which we praise the Lord, e.g. for the faithful ministry of His Word and for the truly marvellous way in which our financial needs have been met.

It is a particular joy to welcome new friends to the services, some who have joined us recently by removal to Hastings, and others who live locally.

Our Sunday school anniversary was a very blessed time, when many parents joined us. Recently we had visits from the London Crusader Choir and from Miss O. Garbutt, who showed slides and told how the Lord is working in Rhodesia.

No work for God is easy in these difficult days, but we are encouraged and trust for greater things in the future.

(MRS.) L. CRIPPS.

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(11) Scoffers and their follies (3 : 1-7)

THIS chapter of Peter's Letter is one of the most tremendous and awesome in all Scripture. Its theme is Christ's return, because this doctrine is one of the main objects of contempt among the false teachers referred to in chapter 2 and Peter was anxious to remind his readers of the centrality of their blessed hope. So, in the opening verses, he mentions two vital matters by way of introduction before dealing with the scoffers and their notions.

Something to be remembered (v. 2). Christ's Second Advent was foretold by the prophets, the Lord Himself, and the apostles. In the Old Testament the predictions extend from "Enoch, the seventh from Adam" (Jude 14) and Job to Malachi. In the New Testament we have first all the prophetic teaching by the Lord Himself, found in all the Gospels and including the massive sermon in Matthew 24, 25. In Acts and the epistles in every book except Philemon and 3 John there is prophetic content. As Rev. J. Philip points out: "It is important to realise this. The doctrine of the return of Christ is not something that has been 'stuck on' to the Gospel story as a kind of 'happy ending.' It belongs to the very essence of Divine revelation, so much so in fact that apart from it the Gospel does not make sense. According to New Testament teaching, full salvation is not yet; we are saved in hope. But if Christ is not to come again, salvation will be not ever! It is as categorical as that."

Why remember?—because of the activities of the scoffers. Peter uses the word "holy" when referring to the prophets as if to distinguish them from the *unholy* mockers. We are reminded that the Bible is no ordinary book; it is divinely inspired. As Peter wrote in the opening chapter, in accepting its teachings we are not following "cunningly devised fables," we are accepting the word of "God who cannot lie." Dr. Martyn Lloyd-Jones says: "Peter bases his whole case primarily upon the Scriptures themselves . . . in other words this Letter, as indeed in all central matters of the Christian faith, we either accept the revelation or we do not; and the Bible tells us that revelation is something which is definitely beyond reason. That is perhaps the great watershed that divides up men at this moment—those who are prepared to accept the revelation of this Book, and those who reject it."

The character of the scoffers

Dr. Young's *Analytical Concordance* renders the Greek word for "scoffer" as "childish trifler." The English dictionary translates "scoff" as "to mock, ridicule, deride." These definitions do not put any mocker in a good light—especially when dealing with a subject as solemn as this! But note that Peter makes two illuminating statements about them: they "follow their own passions" (v. 3); "they deliberately ignore this fact" (v. 5)—they are wilfully sinful and wilfully ignorant. This connection between false teaching and sinful living is important. Acceptance of false teaching issues in lower moral standards. When the God of righteousness is disbelieved then the righteousness of God is rejected. Rev. J. Philip points out, "We have already noted how Peter links false teaching and wrong living together, and nowhere is this seen more decisively than in relation to the coming of Christ." Rev. W. Still comments tersely, "Notice how Peter 'keeps on' about the relation between false teaching and lustfulness. Not all agree that the less you believe the worse you live, but it surely stands to reason."

Disbelief expressed

The disbelief voiced by these people is summed up in verse 4. "These men do not mock merely because the second coming has been delayed; they laugh at the very idea" (Rev. E. M. B. Green). The whole burden of prophecy in relation to our world is that it is getting worse and not better, that it is set on a collision course with disaster, and that deliverance will only come by Divine intervention, and that through the return of the Lord Jesus Christ. But the very idea of Divine intervention is to these people unthinkable; it is a huge joke! On what grounds? Peter tells us that they point to the seeming continuity of life through the centuries. There are

various schools of thought on this. Some contend that the world is improving. They point to technological and scientific achievements, sociological changes, etc., and say "Man is advancing." Others argue, in the words of Rev. E. M. B. Green: "God's universe is a stable, unchanging system where events like the parousia just do not happen." Then there are those who say that history proceeds in cycles, that history repeats itself. Civilisations come and go, empires rise and fall, but the world still carries on. There are other views, but in all of them is this dominant thought —the complete exclusion of the idea of almighty God intervening in the world and its affairs.

Ignorance revealed

The Bible says three things in reply (vv. 5-7).

These scoffers make **a selective reading of history,** and/or they deduce from it that which suits their own case, their own argument. They survey the centuries, and of such matters as the rise and fall of empires, the coming and passing of civilisations, the ravages of wars, earthquakes, famines, etc., they simply say "It has always been like this and it will just go on, ad infinitum."

Peter points out that their ignorance of, their blindness to, certain facts of history is **deliberate, wilful!** His words are specific—"they deliberately ignore this fact." They say that God has never interfered in world affairs, yet history clearly refutes their case. Peter cites one proof case—the flood (in chapter 2 he also mentions Sodom and Gomorrah!). The flood was an act of God in the most terrible sense of the word, yet Noah's contemporaries laughed at the very idea. Today's scoffers ridicule it by saying that it never happened; it is just a myth handed down the generations.

The third point is by far the most serious. These scoffers **blind themselves** not merely to the facts of history **but to the power of God!** Peter's reasoning here is devastating in its logic. By the almighty Word of God the world was created, by the same Word a sinful world was engulfed in the waters of the flood, by the same Word of God this world is maintained in readiness for a coming judgment (Alford comments: "It is only God's constantly watchful Providence which holds together the present state of things till His time for ending it"), and by that same almighty Word the judgment of God will again move into operation.

Dr. Martyn Lloyd-Jones declares: "The world seems very stable, it seems fixed and immovable; but we must remember that the God who is at the back of the world and at the back of the cosmos is this almighty God who can bring things into being out of nothing, and destroy them in a moment, the God who can handle the world and play with constellations as if they were atoms. It is this almighty God who has reserved this world for punishment. As He made it once and destroyed it, so with the same word He can destroy it again. He is 'reserving it unto the day of judgment and perdition of ungodly men.'"

OUTREACH

IT is good to be always on the look-out for opportunities. One evangelist never goes out before checking that he has some Gospel literature in his pocket. Chances of fruitful witness can be missed if there is not handy some suitable written material to give to an inquirer. Our new "WHY?" pamphlets will readily slip into handbag or pocket. On the subjects "The Baptism in the Holy Spirit," "Church Membership," "Divine Healing," "Salvation," "Prayer," "Baptism" and "The Second Advent," they are just the thing to have by you for that sudden outreach opportunity.

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Jersey Testimony (*see page 18*)

I HAVE heard the Gospel many times, but it was at the Elim Pentecostal Church, St. Helier, Jersey, that I understood what Christianity really was. One Sunday in October 1970 the meeting really struck me. I refused to put my hand up in the appeal, but that night, alone in my bedroom, I accepted Christ as my Saviour. Since then I have been blessed in many ways—at school, at home, among friends. I have been very happy and through the youth group I have found genuine friends, who know Christ as I do, but the Friend of friends has always been by my side. I know I will never be alone. I have never regretted my decision. I love being a Christian and my greatest ambition is to bring young people to Christ. Later I will go into nursing and here I will have plenty of opportunities to witness for Christ.

KAREN RAULT.

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EVANGEL

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EDITORIAL

Lest we forget . . .

THE name seemed like an echo of a past era, so swiftly moving are the events of the modern scene. Kruschev died recently, ignored at first by the Soviet news media, yet mentioned in all British newspapers, even the "Morning Star."

One word used to described this erstwhile leader of the U.S.S.R. for nine years was startling—"liberal." How the man once called "The Butcher of the Ukraine" could be remotely considered under this appellation is staggering to say the least. We suppose the thought was that he was liberal compared with the detested Stalin.

We feel that Communist propaganda has been highly successful in one important and very poignant department over recent years. News of large congregations and carefully directed revelations of apparent religious freedom have gulled many in the West, even in the Christian community, into thinking that somehow Communism has gone soft and everything is all right for our Christian brethren behind the Iron Curtain.

Thank God there are evidences coming through that persecution and ill treatment have not stamped out the true Church, but have served to purify faith. Clear, unmistakable eye-witness accounts show that Bible-based Christianity still exists and that it is more than an irritant to the Communist authorities. They direct ceaseless attempts to combat it.

But many still suffer. By the kindness of one of our pastors and of the European Christian Mission we have obtained photographs of some of them. We publish the first below and others will appear in later editions. On their behalf we cry, "Brethren, pray for us!"



Pastor George Osipov, who is sentenced the second time to four years of strict regime; he is sick from tuberculosis of the lungs.

The pictures are authenticated by the Council of Relatives of Christian Baptist Prisoners in the Soviet Union, 1970.

Lest we forget . . .

Peterborough—180 decisions in the first week!

Report by Alexander Tee

GOD has certainly been answering the prayers of our Elim movement by pouring out wonderful blessings in Peterborough. Thank you one and all for your prayerful support. Last night we completed the first week of the crusade and, after packing in another fifty chairs and squeezing folk into every available inch of the town hall, we had to ask almost twenty people to sit on the broad window sills.

There have been a number of cases of Divine healing and so far 180 people have raised their hands for Christ. We have their names and addresses. Already the follow-up work of visiting the converts is going ahead, led by Pastor John Cave. He will be staying on after the crusade to become the pastor of the new Elim Pentecostal Church.

Reporter Martyn Haywood from the *Peterborough Standard* attended the crusade and the following appeared in the local paper on September 10th :

" After twenty years of arthritis : A suffering woman casts aside her sticks

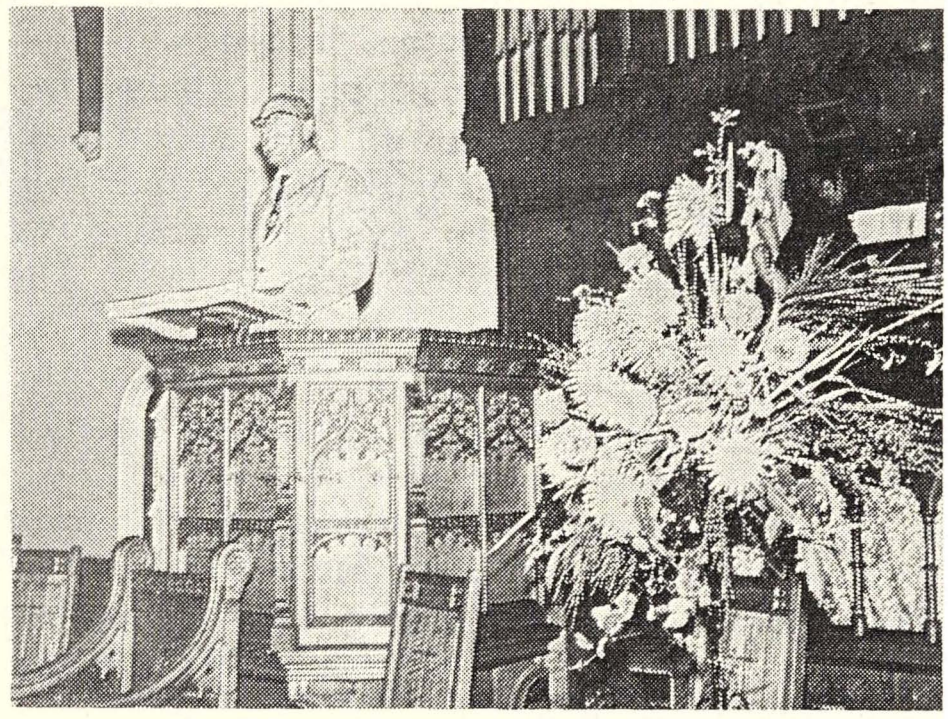
" A woman who had suffered from severe arthritis for twenty years went to an evangelistic crusade on Monday walking with two sticks. She left without them, walking unaided.

" Mrs. Mary Wortley, of Gedney Hill, Spalding, went to the service of Divine healing at the Town Hall, Peterborough. She was among the dozens of people there for the healing, and many just for the spectacle.

" Mrs. Wortley was one of two women who obviously got relief from their pains after Rev. Alexander Tee anointed them with oil, practised the laying on of hands and prayed for them.

" The other woman said she had not been able to move her arms and shoulders. When Mr. Tee had finished she could raise both arms above her head, something she had not been able to do for six months.

" Mrs. Wortley, who is going into hospital to have artificial hips fitted, said : ' You can feel something going through you when he puts his hands on you. I only hope the effect lasts, but when you have been in pain as long as I have you will try anything.'



The mayor at the opening service.

" The healing was preceded by a series of lively hymns and solos by Kelvin Thomas, twice a blue riband winner at the Eisteddfod, and sermons delivered in the forceful way of Billy Graham.

" Although the congregation seemed to be intent on worship, it was rather disheartening when there was laughter as Mr. Tee mentioned that someone was in trouble, as an ambulance raced down Bridge Street.

" The crusade was opened on Sunday by the mayor, Councillor Dennis Bracey, at a service at the Congregational Church, Westgate, and continued during the week."

This week!

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at

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D.2451

Where is happiness?

by A. R. WILLIAMS

PASTOR OF ELIM PENTECOSTAL CHURCH, WEST BROMWICH, BIRMINGHAM

MANY want to live it up. They go about this task in various ways; in the process of time some find happiness, others only heartbreak!

In trying to live it up people do things they wish they could live down. Our materialistic world rushes on in its eternal quest for the fountains of happiness. The more knowledge we acquire the less wisdom we seem to have. The more economic security we appear to possess the more boredom we generate. The more leisure we have the less satisfied and contented we are with life.

We are like a restless sea, finding a little peace and calmness here and there, but nothing lasting. There is a mysterious feeling that somewhere, somehow, some day we will stumble across the secret of true happiness.

Many believe money is the key. Money is a vital part of living, but its rewards are limited. Money buys a bed, but not sleep, food, but not appetite, finery, but not beauty, a house, but not a home, medicine, but not health, luxuries, but not culture, books, but not brains, amusement, but not happiness, possessions, but not peace.

We are able to build homes, but we cannot create love. We can make money, but we cannot buy satisfaction. We can control nature, but we cannot control ourselves. The gilded god of money and the rosy god of pleasure may offer their worshippers fancied joys, but both are useless when those who offer at their shrine are cast down.

Ex-world heavyweight champion Clay with all his fame and wealth once said: "Although I have always got hundreds of people around me, sometimes I think I am going crazy with loneliness."

When Brian Jones, of the Rolling Stones, was dead through suicide in a swimming pool the national press wrote: "Lonely in a world of clapping hands and baby doll faces, suddenly he was too old at twenty-five." A tragic remnant of a life which proved that when money's no object nothing is really worth much.

An educated leader of France said: "The whole world is on one mad quest for happiness."

A Texas millionaire stated: "I thought money could buy happiness but I have been miserably disappointed."

A famous film star was heard to say: "I have money, beauty, glamour and popularity. I should be the happiest woman in the world, but I am miserable."

One of this country's top social leaders said: "I have everything to live for, yet I have lost all desire to live."

Tony Hancock clowned his way through life and made millions laugh, yet he found life no joke and took his own in a flat in Melbourne, Australia.

A young college student said: "I am twenty-three and I have lived through enough experiences to be old and I am already fed up with life."

A world-famous dancer once said: "I have never been alone without my hands trembling, my eyes filling with tears and my heart aching for true peace and happiness."

Shallow

True happiness is not made up of laughter and smiles. Many public jokers are private weepers. The loudest singer in the pub on Saturday night is often the saddest husband and father who returns to a house void of happiness.

The man who builds his happiness on things is like a builder who builds on a foundation of sand.

Where does true happiness lie? To be really happy a person must be able to look in every direction and feel comfortable. He must be able to look back to the past without guilty fears, to look around without discontent and to look forward without anxious dread. He must be able to go to sleep at night and have a clear conscience concerning the past, present and future, and feel prepared.

The whole purpose of Christ dying alone and forsaken was that mankind may never be alone and forsaken. Happiness is not found in crime;

Ronald Biggs has proved that to be true. Happiness is not found in position and fame, in unbelief or in earthly power and glory. Happiness is found only in knowing the peace that God gives through Jesus Christ.

Debt

People who owe debts are not in the main good sleepers. Suppose you tried to get to sleep knowing that you owed a debt of £10,000 ! I doubt whether you could sleep with such a problem. However, what happiness would be yours if a friend wrote to you and sent you a cheque for £10,000—no more worry, no more debt, everything cleared !

Mankind owes a debt of sin which has caused restlessness for almost 2,000 years. Jesus died to pay that debt and when mankind, as individuals, accepts the fact that Christ paid their sins debt, then, and only then, will true happiness be found.

Have you accepted Christ's payment ?

Ken Smith reports on Y.M.C.A. Conference

THE opening address by Sir Francis Portal, chairman of the National Y.M.C.A. Commission, sought to maintain the unity of the group in view of divisive pressures within the association. The conference convened at Manchester university. Nearly 600 delegates discussed topics which could fundamentally alter the image of this society.

Discussion of aims and purposes of the Y.M.C.A. brought to the surface the Christian testimony of the association. In spite of a small number of evangelical believers, one gained the impression that mere lip service was paid to the Christian faith, and that the social activities of the Y.M.C.A. were the predominant factor.

The national secretary of the English Council said that the Christian faith was not outdated and pointed out the danger of lip service only. " We do not want our Christian heritage in small print," he added, though one felt that the " c " in Y.M.C.A. was indeed minute. He spoke of the unchanging Christian message and the need for changing methods in a changing world. One felt at home with his sentiments.

The Ealing representative made a strong plea for a more evangelical, Bible-based programme, asserting that " the Bible is its greatest asset, for there would be no Y.M.C.A. but for the Word of God."

He must have left the conference a disappointed man in view of the lack of Christian conviction which was so apparent.

There seemed to be a preponderance of older men, in view of it being the Young Men's Christian Assocation. One felt that many were connected with this group merely for " cheap table tennis and a cup of tea," as one delegate put it, and that little had been done to win associate members for Jesus Christ.

The two-membership system—full membership involves written confession of one's Christian convictions, and associate membership requires no such profession—was modified in that the local groups may now adopt one membership only. This seemed to me to be the thin end of the wedge to secularise the Y.M.C.A. It was a fair reflection of the general scene in Britain to find that only seven per cent of the Y.M.C.A. membership of over 80,000 were committed Christians, having " signed on the dotted line," which I overheard was often a formality anyway " just to get in." I was surprised to find that this Christian fellowship has about 1,000 Jews in its Manchester branch, which showed the weakness of its Christian mission.

The appointment of a national officer for Christian evangelism, teaching and training was rejected after very little discussion, which indicated the shocking apathy towards evangelism among the delegates. I felt, at times, that they were a field of evangelism in themselves! The apparent lack of conviction and interest in evangelism among young people was pathetic indeed. I wondered what our National Youth Director would have thought!

The decision that local Y.M.C.A. associations should introduce constitutional safeguards to ensure that the control of managing bodies should remain in the hands of Christians, although passed, seemed to me to be without much conviction.

I was gratified to learn from the Bolton secretary of the Y.M.C.A. that an overwhelming majority voted against the sale of intoxicating liquor on their premises. In view of the considerable amount of drinking at the conference I felt that the proposal for its sale would have gone through, in spite of a strong lobby against. Two medical men made very strong pleas in opposition on the grounds of the dangers to health of drugs, drink and tobacco. This was one factor for which one is grateful. The proposal that closer co-operation with the churches should be encouraged was carried.

One's opinions regarding the deficient Christian testimony within the Y.M.C.A. were certainly not altered, in spite of the small minority who seek most sincerely, through its ranks, to win young people for the Lord Jesus Christ.

F.E.B.A. Missionary Radio Project

IN 1967 a project was announced which was new in British missionary strategy. The Seychelles group of islands, covering a vast area of the Indian Ocean, with many uninhabited islands, used to be described as being 1,000 miles from anywhere! This Crown colony, situated well off the Kenya coast, is no longer so remote, for B.O.A.C. now have a weekly VC10 service in



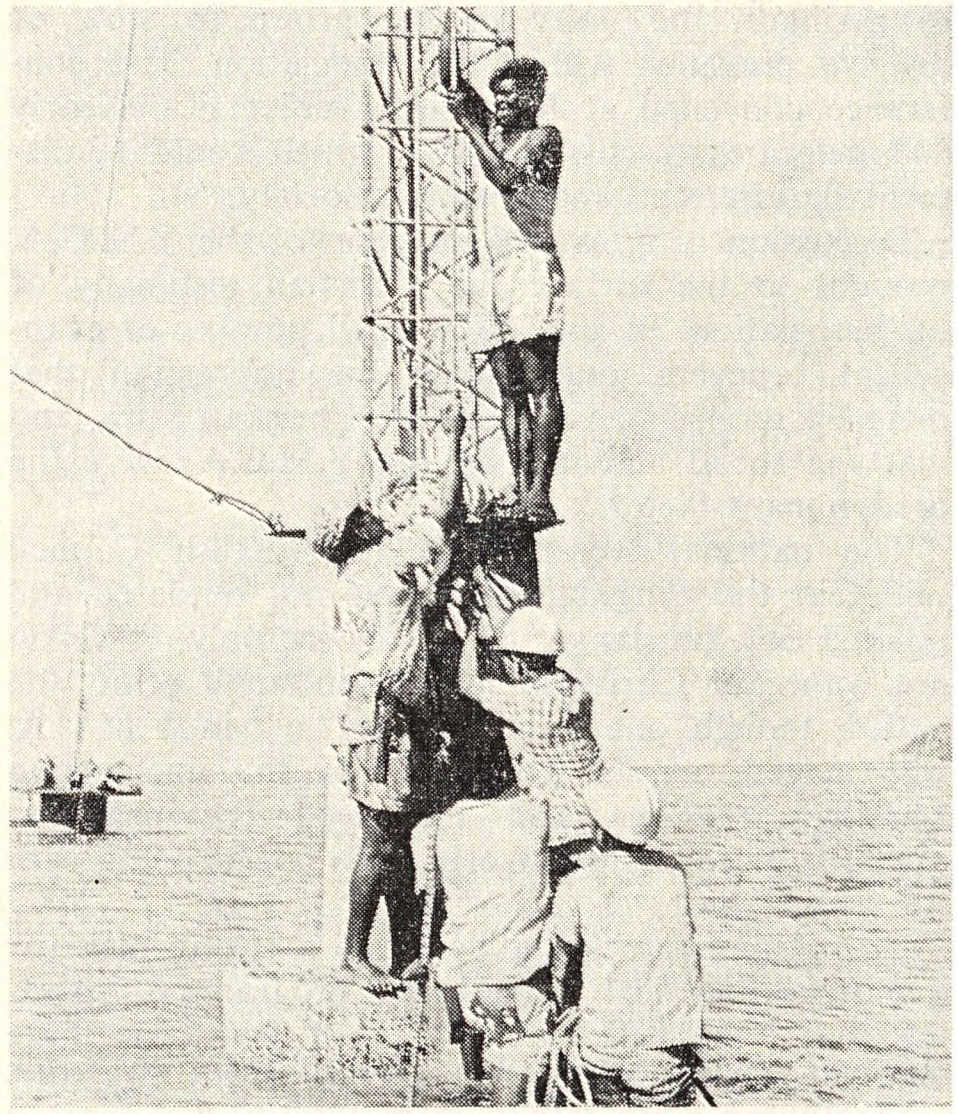
response to the demand for holidays in new places in the sun. Victoria, the capital on the principal island of Mahé, has a clock which strikes the hour twice—in case you were dozing the first time and did not hear!

The promise that the airport was to be built set the final seal from the Lord on the F.E.B.A. Seychelles project. The islands had many attractions for a missionary radio station—stable government, plentiful electric power, reasonable land prices and a clear signal to India, Pakistan and Ceylon. Communications were poor, but the airport changed all that. Permission was obtained from authorities in the Seychelles and Whitehall and the F.E.B.A. Seychelles radio project was under way.

After many trials and the expenditure of some £180,000, the radio went on the air to India, Pakistan and Ceylon last year. Response came immediately. The signal was being heard far more clearly than had been possible previously.

Now broadcasting goes out for about six hours each day, seven days a week, in ten languages. One supplier of Hindi programmes reports that response has taken a great leap forward since November and that a large percentage is from non-Christian listeners.

Test broadcasting on the Middle East beam has been started. It will later use Persian, French, Arabic and Amharic. The Seychelles are strategically located in a triangle formed by the Indian sub-continent, the Middle East and South Africa. The next stage is to make provision for signals into East and South Africa. This involves the expenditure of £150,000, but the strength of the signal to India will be doubled and broadcasting to East and South Africa will become possible. Seven masts, some 300 feet high, will be built over a coral reef three-quarters of a mile out to sea. The Lord has provided two highly qualified civil engineers and a sand dredger and a twenty-three-foot flat-bottomed water-jet-propelled work boat, a gift from the London Emmanuel Choir launched this summer by Mrs. Muriel Shepherd,



who, in memory of her husband, named the boat the m.v. *Emmanuel*.

Pray for wisdom for those who make programmes—no easy task! It does not involve stringing together hymns, readings, sermons, like a miniature church service. Great care is needed to make programmes to attract. Producers need to know the audiences' social, economic and religious backgrounds in order to prepare and present the message intelligently and intelligibly.

As you will see from our E.W.M.A. article, the Elim Missionary Society hopes to make use of the excellent facilities offered by F.E.B.A. Seychelles.

P. S. BREWSTER'S VISIT TO SEOUL, KOREA

BETWEEN 50,000 and 60,000 people have gathered each night in the Central Park Stadium, Seoul, South Korea, for the visit of Rev. P. S. Brewster. News reporters estimated that 70,000 were present at the last meeting, and Presbyterian pastor Rev. Hyun Kyun Shin's assessment was that 3,000 stood for conversion. Mr. Brewster's final message was taped by the broadcasting company for transmission over the whole of Korea. Our Elim Executive member and evangelist has also been interviewed on national television for thirty minutes, during which he was given complete freedom to preach the Gospel.

Before the final meeting in the Stadium Rev. Paul Yonggi Cho estimated that over 5,000 decisions for Christ had been registered. He declared that he had never seen such response during his ten years in Seoul.

Fifteen minutes every evening were given to seeking the power of the Holy Spirit and hundreds have received the baptism. Mr. Brewster states that the Koreans just gave themselves readily to the moving of God's power. Press and television reporters stood by without comment or interruption. Scores of people went to the platform to testify to receiving Divine healing. A Presbyterian minister brought his child after she was wonderfully healed.

The response of the people and their participation in the meetings in praise and worship have been outstanding. When 50,000 or more begin to praise the Lord and seek His power the response is indescribable.

Mr. Brewster earlier visited the missionary work in Hong Kong and Taiwan. Rev. Ken McGillivray has opened twenty-four churches in Taiwan, also known as Free China.

(*taken from a letter to the Secretary-General*).



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D.2461

Book reviews

Let's read the Old Testament, by Raymond Brown. Published by Victory Press. Price 45p, postage and packing 7p extra.

For those seeking an easy, clear understanding of the books of the Old Testament, this cheap paperback is invaluable. To gain an interesting synopsis of the historic background to Old Testament books is for some an arduous task. With as many as fifty-two chapters, 150 Psalms and long-genealogies in certain books, there is more than can be quickly grasped. But here in this pocket-size, condensed form is a quick glimpse very helpfully and simply stated.

Mr. Brown is methodical and easy going in his style. There is just one small criticism, if one can call it such. Tiny rivulets run into the New Testament, but they are few ; I wish there were more and that they became broader streams. What we have is good and correct, however.

This is a book worthy of being selected and retained for reference by every student of God's Word who wants a real help in a busy life.

D. W. ANTHONY.

Today, No 5. Published by Scripture Union. Price 10p, postage and packing 5p extra.

This issue of *Today* is link number five in a series spread over a period of two years. The publishers recommend that the previous issues should be read before this present one.

Today consists of thirteen projects, each of which is given an interesting caption, e.g. Religious rubbish ; Jailed for life ; She thinks she is perfect ; For better, for worse ; Cough up.

The plan behind each project is twofold : to present an old Biblical story in a modern, every-day setting ; then to ask the reader to answer questions that are set in order to provoke further thought.

Theological jargon is avoided. The purpose is to get the Christian message over to people (especially the younger generation) on their own wave-length. The magazine should prove helpful for personal study and group discussion.

S. SHAW.

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

1971 Conference memories



Photograph by H. W. Greenway.

1972 CONFERENCE
Blackpool, May 6th to 13th

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

turies—nothing particularly spectacular, just the well-tried formula, taking a man, saving his soul, filling him with a passion to win others for Christ, and sending him forth equipped with the Scriptures. **The man in the street hasn't a clue about what God is doing, but one day all will be revealed—and what a stupendous revelation it will be !**

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D.2465



Margaret M. Ladlow's page

A bumper harvest

"SUDAN pioneer missionary dies"—this headline caught my eye when casually looking through a recent issue of a Christian periodical. I went on to read of the passing of Rev. John Lowry Maxwell, founder member and pioneer missionary of the Sudan United Mission. This dear man was one of the first S.U.M. missionaries to sail to Nigeria in 1904. In the whole of Northern Nigeria at that time there was hardly a single Christian, but today in the work he helped to pioneer there is a church of over half a million souls. Mr. Maxwell possessed considerable linguistic and literary gifts which enabled him, with the help of others, to translate the Bible into the Hausa language.

As I laid down the paper an unspoken word of praise to God for such a noble, consecrated life welled up within me plus a real thrill that even in this unbelieving twentieth century there have been men of vision and daring in the true apostolic tradition. Suddenly I was back in Ghana in imagination. There was a knocking on the mission door. I opened up and was confronted by a large, fat, smiling Hausa man, by his dress of flowing off-white cotton obviously a Muslim. Without ado he proceeded to sit cross-legged on the floor and to display his curios, taking them carefully from a large suitcase. By this time a younger man had joined us and we learned that they were both en route for Nigeria because of the exodus ordered by the Ghana Government. The Hausa man spoke very little English. He could only repeat the price of his wares. His companion was easy to understand and told me that he could read English as well as speak it. I was so glad then to give him some Gospel tracts and a Scripture portion. I got the impression that the older man felt rather disappointed that I had nothing to offer him. Happily our dear Ghanaian co-worker, Emmanuel, came to the rescue and when he discovered that the Hausa man could read his own language he was able to find in our literature stock an attractive Gospel of St. Mark written in the Hausa tongue. We presented this to our visitor and the joy on his face and his profuse thanks expressed through his friend were ample reward. He seemed delighted to be able to read something in his own language and his companion explained that there was very little Hausa literature of any kind available in Ghana or in the area of Nigeria to which they were returning. We said good-bye and God bless you and I returned to my work thankful that I had been instrumental in giving the Gospel story to two men whom I shall never meet again on this earth.

Nigeria is the largest nation in Africa and has many Hausa people, mainly Muslims, as they hail from the northern regions, which are dominated by the religion of Mohammed. God knew just what He was doing when He led John Maxwell to Northern Nigeria to the stronghold of Islam and used the gifts with which He had already endowed him to give Hausa people the Bible in their own language. Praise God for long years of painstaking endeavour and study! Praise God for the British and Foreign Bible Society! Praise God for all who support it and assist its distribution work! Praise God for the amazing romance of missionary enterprise, for it is more exciting and wonderful than any fiction or secular adventure!

I meet quite a few defeated Christians in these days and also many scornful, sceptical unbelievers who say openly that the Church is "a dead loss," the Church has failed, it's all been a ghastly mistake. *Yet when I read of what God has done with one young man of twenty-four, and of how through his witness together with others there are now half a million Christians in Northern Nigeria, I refuse to be depressed.*

God has been using the same tactics, the same form of attack, against sin and evil for many cen-

(*continued opposite*)

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ITINERARIES

The President (A. A. Biddle):
October 9-11, Whitehaven; 12, Carlisle; 13, Edinburgh; 14, Motherwell; 15, Govan; 16, Coatbridge; 17, Kirkintilloch (a.m.), Glasgow (p.m.); 18, Paisley; 19, Clydebank; 20, Dundee; 21, Aberdeen; November 8, Cannock; 9, Stafford; 10, Longton.

London Crusader Choir with Douglas B. Gray:
October 10, West Row, Mildenhall; 16, Bridewell Hall, Victoria; 17, Letchworth; 23, Redhill; 24, Reading (Elim Pentecostal Church and prison); 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison; 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Miss O. Garbutt:
October 3, Meopham (a.m.), Blean (p.m.); 5, Rochester; 6, Romford; 7, Barking; 8, Woolwich; 12, High Wycombe; 13, Watford; 14, Finchley; 17, Stevenage (a.m.), Reading (p.m.); 18, Reading; 19, Dagenham; 20, Kensington; 21, East Ham; 23, Palmers Green; 24, Islington (a.m.), Ilford (p.m.).

MARRIAGE

BLETSOE—TEAGUE. On September 11th, at Elim Pentecostal Church, Gloucester, Roger Bletsoe to Mary Edith Teague, daughter of Pastor and Mrs. J. Teague, of Cashes Green. Officiating ministers: L. Reeves and F. Lavender.

WITH CHRIST

BOWEN. On September 2nd, Sister Constance Audrey Bowen, aged 37 years, of the Royal Hospital, Gloucester, passed peacefully into the presence of her Lord. Officiating minister at funeral: F. Lavender.

RICHARDS. On August 23rd, Ena Richards, aged 65 years, beloved member of Elim Pentecostal Church, Barking. For ever with the Lord. Officiating minister at cremation service: B. C. Richardson.



IN BOOKS IT MEANS authors like JOHN BLANCHARD and his new book (published this month), *Not Hearers Only*, or KEITH MILLER with *Habitation of Dragons*, now available as a paperback, and JOHN CAPON'S thrilling story of Edwin Shepherd and the London Emmanuel Choir, *Sing Emmanuel*.

IN RECORDS IT MEANS singers like ETHEL WATERS, GEORGE BEVERLY SHEA, PAT BOONE, MAIR JONES, BURL IVES and many others.

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Sundays at 11 and 6.30. Wednesdays at 3
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D.2468

COMING EVENTS

BANBRIDGE. Commencing October 3. Elim Pentecostal Church, Victoria Street. " This is life " Gospel crusade conducted by W. H. Holohan. Sundays at 6.30. Weeknights (Saturday excepted) at 8.

BARKING. October 3, 4. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Speaker: Mrs. Mansell. Sunday at 6.30. Monday at 3.

BELFAST, Ballysillan. October 2, 3. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Weeknights at 8. Sundays at 11.30 and 7.

BIRMINGHAM. October 2-17. Elim Pentecostal Church, Graham Street. Battle for Birmingham Crusade. Preacher: Denis G. Clark. Sundays at 8.30. Weeknights (except Mondays) at 7.30. Youth nights on Wednesdays. Men only on October 15.

BIRMINGHAM, Stirchley. October 9. Friends' Meeting House, Hazelwell Street. The new Fact and Faith film " The Voice of the Deep," under the auspices of the Stirchley Elim Pentecostal Church, at 7.30. Chairman: J. B. Coleman.

BOURNEMOUTH, Winton. October 19. Elim Pentecostal Church, Hawthorn Road. Dr. C. W. Slemming. At 7.30. October 21. Women's rally at 3. Speaker: Mrs. C. W. Slemming. October 23-25. Annual Convention and minister's third anniversary. Preacher: W. J. Maybin. Convener: G. N. Backhouse. Saturday at 7.30: Wessex Gospel Choir. Sunday at 11 and 6.30. Monday at 7.30: Poole and District Male Voice Choir.

BRIGHTON, Preston Park. October 11-24. Elim Pentecostal Church, Balfour Road. Crusade conducted by Ian R. Hall. October 11-15. Sunshine Corner. Monday to Thursday at 4. Friday at 7. October 14. Film, " Two a Penny," at 7.30. October 16. Leyton Elim Youth Team at 7.30. October 21. Elim Bible College singing group at 7.30. October 17-24. Items by Sussex Presbytery churches. Sundays at 11 and 6.30. Weeknights at 7.30, except October 23—Presbytery rally with Portsmouth Male Voice Choir at 7.

CAERPHILLY. October 7-11. Elim Pentecostal Church, St. Fagans Street. Convention. Preachers: L. P. Cowdery and Aaron Linford (editor of " Redemption Tidings "). Convener: J. G. Cooper. Weeknights (except Friday) at 7.15. Sunday at 6.30. October 16-24. Bible Crusade conducted by R. D. Bradley. Weeknights (except Mondays and Fridays) at 7.15. Sundays at 6.30.

GLOUCESTER. October 16. The Guildhall, Gloucester. United Convention of the Assemblies of God and Elim Pentecostal Church. Guest preachers: Brian G. Edwards (Elim, Derby) and Ernest Shearman (A.o.G., Nottingham). At 3 and 6.30. Buffet tea provided between services.

HANLEY. October 3. Elim Pentecostal Church, Bucknall Old Road. Harvest festival. Preacher: R. J. Mackenzie. At 11 and 6.30.

KINGSTON-UPON-THAMES. October 9-11. Elim Pentecostal Church, Thames Street. Annual convention. Preacher: L. W. Green. Sunday at 11 and 6.30. Weeknights at 7.30.

KNOTTINGLEY. October 9-16. Elim Pentecostal Church, Tithe Barn Road. Twenty Towns Crusade, conducted by A. S. F. Horne. Weeknights at 7.30. Sunday at 6. Special youth night with coffee bar evangelism on Wednesday.

LANE END, High Wycombe. October 14-17. Autumn convention. Preacher: Eddie Smith. Items by Miriam Gallagher and a Birmingham group. Thursday, Friday and Sunday in Elim Pentecostal Church, Moor Common. Saturday in the village hall, Lane End. Weeknights at 7.30. Sunday at 11 and 6.30.

LONDON, W.11. October 9. Kensington Temple, Notting Hill Gate. Isle of Wight camp reunion at 3 and 6.30.

PAIGNTON. October 9-17. New Life Crusade. Preacher: G. L. W. Ladlow. United Pentecostal Rally in Palace Avenue Theatre. Saturday at 7.30. Continuing in Elim Pentecostal Church, New Street. Sundays at 6.30. Weeknights at 7.30.

SCARBOROUGH. October 2, 3. Elim Pentecostal Church, Murray Street, Londesborough Road. After-crusade weekend. Preacher: A. Brooks. Saturday at 7.15. Sunday at 11 and 6.30. October 10. Harvest thanksgiving services. Preacher: D. Fenton. At 11 and 6.30.

SHEFFIELD, Mosborough. October 10. Elim Pentecostal Church, Queen Street. Valedictory service for David and Anne Linley, leaving to take up their post as missionaries with the London City Mission. At 6.

SOUTHPORT. October 2, 3. Elim Pentecostal Church, Manchester Road. Youth weekend. Film, " His Land," on Saturday at 7.30. David Daw and the Crusaders on Sunday at 10.45 and 6.30.

STOCKPORT. October 2-7. Elim Pentecostal Church, Mottram Street. Opening of new church. Preacher: H. W. Greenway. Saturday at 3 and 7. Sunday at 10.30 and 6.30. Convention. Preacher: J. Smith. Convener: E. H. Snelling. Monday to Thursday at 7.30.

YORK. October 14. Elim Pentecostal Church, Swinegate. Farewell service for Miss Joyce Pickering, new missionary to Rhodesia. At 7.30.

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to: The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

EVANGELISTIC SUNDAY, OCTOBER 10th

PRECIOUS SOULS HAVE BEEN WON FOR CHRIST THROUGH EVANGELISM THIS YEAR. YOUR GENEROUS GIFT WILL HELP IN CONTINUING THIS GOOD WORK

I enclose cheque/postal order/money order for £ as my gift to Elim evangelism.

NAME .....

ADDRESS .....

.....

Gifts can be forwarded through your church or direct to:

The Field Superintendent,

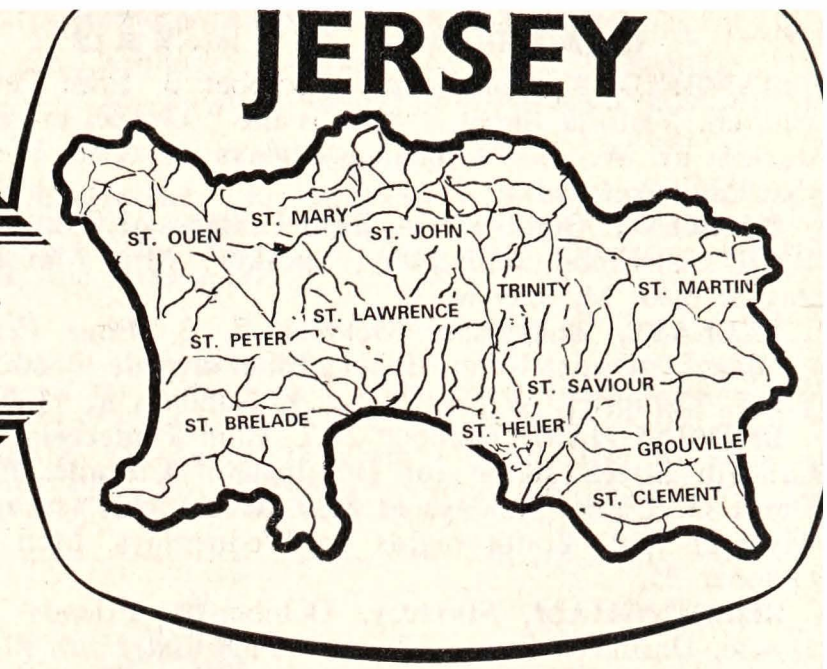
Elim Evangelistic Fund,

P.O. Box 38, CHELTENHAM, Glos.

✱ PROVIDE LIBERALLY FOR EVANGELISING ✱ PRAY FOR A SPIRITUAL AWAKENING

D.2433

SPOTLIGHT ON



I CAME to know the Lord when I was eight. I realised that Jesus was the right way and that it was necessary for me to be saved. I knelt down and dedicated my whole life to the Lord. Just recently I was baptised. I found it a wonderful experience. I am a member of the youth group and I enjoy spreading the Gospel in this way. I hope always to serve the Lord and to help save souls, especially young people, so that they can experience the wonderful joy and happiness of being saved. When I am older I would like to become a school teacher.

ELISABETH PERCHARD.

I GAVE my heart to the Lord one Sunday night in 1967, after the Gospel had been preached. I had heard it so many times before, but it had never struck me that I was a sinner. I realised then that I was missing something—*life*! That night when I got home I broke down before Christ and surrendered myself to Him. I have recently been baptised. I am also in a group at our church introduced to us by Mrs. Vidamour. We sing in the church and really enjoy ourselves. Now I am trying to lead others to Christ, but even if it sounds easy it is hard, though I know that it is worth it as we see other souls saved. Now I am waiting to be filled with the Holy Spirit, which indeed is what every Christian needs.

JANE DE GRUCHY.

ONE Sunday morning at my mother's bedside I accepted the Lord Jesus as my Saviour. I was a sinner and my life was empty, but since I accepted Jesus and have given my whole life over to Him as Lord to use for His glory I am happier and my life is filled with Jesus. The Lord has helped me to find a suitable job. I am following my Master in His earthly trade as a carpenter.

On May 23rd I followed the Lord through the waters of baptism. I was thrilled that Sunday night to take this forward step. I joined the Elim Pentecostal Church the week before.

I am learning to play the piano-accordion, which I want to use for God's glory. I also want to take His message of salvation to my workmates and tell them of the great love which Jesus has for them.

PETER ELSON (aged 17).

I WAS twelve when I accepted the Lord as my Saviour. My grandfather had died a Christian and I was scared of going to hell. One night I heard the Gospel and, coming home in the car, I accepted Him as my Saviour. Now I have learned to leave everything to the Lord and pray about it. I am seeking to be filled with the Holy Spirit. The Lord blesses me everywhere I am. At school I am trying to get my friends to know the Lord as their Saviour. In four years I will be leaving school. I hope to be a mechanic, if it is the Lord's will. People think we are mad being Christians, but I can recommend the Lord, for it's a great life!

MARTIN RAULT.

(Martin has since received his personal Pentecost—at the church's twenty-first anniversary celebrations.—PASTOR.)

AS I was born into a Christian family I attended church and Sunday school from an early age. I decided to accept Jesus Christ as my personal Saviour when I was seven during an appeal at a Sunday evening service. Since then it has been a wonderful privilege to know God's guidance. When I was twelve my family travelled to Tasmania; while there I became a backslider—a Christian on Sundays only. It wasn't long before I realised that the world had nothing to offer. I recognise how our needs were met, both thousands of miles away and on our return to England in December. My present experience is one of joy in Christ—at home, school, and through the difficulties caused by new surroundings. Having given my future into His control, my only aim is to do whatever He desires.

CHRISTINE HOLMAN.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, October 4th — 1 Peter 2 : 11-25

" So is the will of God " (v. 15).

The verses of this reading show to us the application of the principles and our position as stated in verses 9, 10. Because we are what verses 9, 10 describe, we should abstain from fleshly lusts (v. 10) and have an honest manner of living that will cause men to glorify God (v. 11). Such honest conversation, that is manner of life and speech, will affect our attitude to and relationship with authorities (vv. 13, 14, 16-18) and wrongful suffering (vv. 19, 20), all this in order " that with well doing we may silence the ignorance of foolish men " (v. 15). Christ, our Example in all things, is here seen in regard to His sinless life, His pure speech, and His unselfish suffering (vv. 21-23).

Tuesday, October 5th — 1 Peter 3 :1-12

" Refrain his tongue from evil " (v. 10).

This phrase is one of many injunctions in verses 8-11, but how important it is ! The things we say are not always a credit to the gospel of Christ. Many good Christians ruin their testimony to the world and restrict God's blessing in their lives because of their conversation. Perhaps they have every member of their body under subjection, except their tongue !

Paul exhorts us to " let your conversation be as it becometh the gospel of Christ " (Philippians 1 : 27) ; " conversation " means manner of life and part of this is the way we talk.

James has much to say on this subject in James 3 : 1-12. Let us read, take heed, and put into practice !

Wednesday, October 6th — 1 Peter 3 : 13-22

" Be ready always to give an answer to every man that asketh you a reason of the hope that is in you " (v. 15).

In our everyday talk we should be prepared and able to give an answer to the critics of our faith and testify to the reasons for our confidence. That so often we are unable to do this should be a challenge to us to make ourselves better equipped. Words are necessary to give an answer, but they only carry weight when backed up by a life where Christ is all in all—therefore " Sanctify in your hearts Christ as Lord " (v. 15, R.V.). We must carry out both parts of verse 15 if we are to shame our accusers and win them for Christ (v. 16).

Thursday, October 7th — 1 Peter 4 : 1-11

" But the end of all things is at hand : be ye sober, and watch unto prayer " (v. 7).

With the possibility of Christ's return at any moment our reaction should be soberness (" of sound mind," R.V.) and prayerful watching. Jesus said : " Take ye heed, watch and pray : for ye know not when the time is " (Mark 13 : 33). We should also seek to have the mind of Christ (1 Peter 4 : 1), living unto the Lord (v. 2), remembering that judgment comes to all (v. 5). We should show the love of God (v. 8, the same word as in 1 Corinthians 13), and practical hospitality to the saints (v. 9), ministering and serving to the glory of God and as trustees of God's manifold grace (vv. 10, 11).

Friday, October 8th — 1 Peter 4 : 12-19

" But on your part He is glorified " (v. 14).

To glorify God in all things and at all times is not easy, but it is possible (v. 11 ; compare 2 Corinthians 3 : 17, 23). This includes the realm of suffering. Peter believed both in " suffering " and in " partaking."

Those who partake of Christ's suffering will also partake of the glory that shall be revealed (1 Peter 4 : 13 ; 5 : 1), therefore there is no shame in suffering because of our relationship with Christ (v. 14, 16), only if we suffer for some other reason (v. 15). As the result of Christ's suffering on the cross He is glorified and leads many sons to glory. If we identify ourselves with Christ and suffer for Him, we shall also experience the glory which lies beyond our suffering (Romans 8 : 18).

Let us specially remember our brethren who are imprisoned in other countries and who are really suffering for Christ.

Saturday, October 9th — 1 Peter 5 : 1-14

" Your brethren that are in the world " (v. 9).

Verses 1-7 deal with orderliness within the Church, but Peter reminds us of the conflict of the Church (vv. 8-10). The source of all conflict is the Devil. In our fight against the devices of the Devil we are not alone ; the whole body of Christ world-wide is in the same conflict. As we have knowledge that part of His body is being hard pressed, imprisoned and tortured, we who enjoy

(*continued overleaf*)

Nuggets of gold

The Abiding Presence



By H. BURTON-HAYNES Pastor of Elim Pentecostal Church, Clacton-on-Sea

" Lo, I am with you alway " (Matthew 28 : 20)

DAILY we come into contact with all kinds of people. Many are carrying heavy burdens, which sap their joy and fill their hearts with anxious care. Some are lonely and have few friends ; they are waiting for a kindly word and a message of sympathy and help. I constantly meet them in my calling, and I believe you do, too. **As Christians we should try to help them all we can and seek to introduce them to the Saviour whose friendship is so real and precious.**

Thinking of the companionship of our Lord as expressed in that wonderful promise which He gave to the disciples just before He ascended to the Father's right hand : " Lo, I am with you alway, even unto the end of the age," Bishop Handley Moule, speaking to the boys of Sherborne Grammar School, beautifully paraphrased it as follows : **" I am with you all the days, and all day long."** It is quite evident that the Master longs to share our lives and to help us in the daily struggles and trials of this earthly scene.

Dr. Campbell Morgan used to go every Saturday night to read the Bible to two old ladies in Birmingham. One evening he was reading Matthew 28, and when he came to the Saviour's promise he said : " What a wonderful promise ! " The two old ladies, with eyes shining in their wrinkled faces, exclaimed **" That is not a promise at all ; that is a fact ! "** Throughout their long pilgrimage, with all its hills and valleys of human experience, they had proved His companionship to be a glorious reality in their lives.

David Livingstone records in his journal the perils threatening his life when he was surrounded by hostile, infuriated savages in darkest Africa. Death stared him in the face ; his life-work, only just begun, seemed as though it would be prematurely cut short. Earnestly seeking God's face, he pleaded : " Leave me not, forsake me not ! " Then he wrote : " January 14th, 1856. Evening. Felt much turmoil of spirit in prospect of having all my plans for the welfare of this great region and this teeming population knocked on the head by savages tomorrow. But I read that Jesus said : ' All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, and lo, I am with you alway, even unto the end of the age.' **It is the word of a gentleman of the most strict and sacred honour, so there's an end of it !** I will not cross furtively tonight as I intended. Should such a man as I flee ? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be the last. I feel quite calm now, thank God ! " When addressing a great audience in Glasgow University some time later he said : " On those words of the Master I staked everything, **and they never failed."**

" Lo, I am with you all the days, and all day long "—it is an inspired word of untiring love, of perfect patience and power. Let us avail ourselves of the friendship Christ proffers **and tell others who are oppressed with anxious care of this divine Friend.**

THE FAMILY ALTAR *(continued)*

liberty should pray earnestly for our " brethren that are in the world," thus standing by them in their conflict and suffering. How much thought have you given to your brothers and sisters in Christ ?

Sunday, October 10th 2 Peter 1 : 1-11

" Precious faith " (v. 1) ; " exceeding great and precious promises " (v. 4).

Sometimes, because of the liberty that we enjoy to worship, witness, pray and read God's Word, our faith becomes familiar and the preciousness of it is lost. We need to keep the sense of wonder and awe that it is " a wonderful thing, a very wonderful thing, to be free from sin and have Christ within." God has made perfect provision for the saints to develop their character into one which is Christ-like (vv. 3, 4). In this process of becoming more and more like our Saviour the " exceeding great and precious promises " (v. 4) play a great part, producing faith, from which " root " the other " fruits " can be developed (vv. 5-8).

THE ELIM EVANGEL

Vol. LII. No. 41 October 9th, 1971 5p

E.M.S. feature photograph



Women of the Herero tribe of South Africa in their gaily coloured dresses.

Proclaiming the Truths of Pentecost

NEHEMIAH

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY

Chapter 10 : **An appropriate resolution**

SACKCLOTH and ashes, separation and confession, supplication and entreaty had led to the next inevitable step : dedication and committal.

We are to see the depth to which they were prepared to lose themselves in God. Leaders, nobles, priests, Levites and all who were consecrated to the Lord entered into a covenant with God, " every one having knowledge and understanding." They knew what they were doing. All were personally convinced that what they were doing was right. This was a solemn act of dedication in the unity of the spirit.

They dedicated THEMSELVES to God, to *walk* in His law. The emphasis is on " walk." Theirs was not to be a standing still experience, but a continual advance in the ways of the Lord. The knowledge of the law was not enough. Practical day-by-day outliving of its precepts was required. This would lead to a complete mutual trust and the peace of mind that would automatically follow.

To *observe and to DO all the commandments,* judgments and statutes was a decision to follow the Lord 100 per cent. They were to be doers of all the statutes, not only the points that suited them, but all that was required of them in Holy Writ.

They dedicated their FAMILIES to the Lord. There was to be no intermarriage with unbelievers. As parents who feared God, they were not prepared to shirk their responsibilities. They would bring up their children in the knowledge and awe of the Lord, teaching them the danger of mixed marriages and doing all in their power to avert them.

They dedicated the SABBATH as holy unto the Lord. There would be no trading on the Sabbath. It was to be kept aside as a holy day.

They dedicated themselves for the UPKEEP of the House of God. They gave one-third of a shekel per person ; this ensured a steady income for acquiring the necessary items regarding the meat offerings, burnt offerings, etc. A rota was set up for the wood to burn upon the altars. They brought the firstfruits of the ground and the fruit trees into the House of the Lord every year. They were not too spiritual to be practical.

They dedicated themselves to SUPPORT their spiritual leaders. The firstlings of the herds, flocks, dough, wine and oil were given to the priests. The tithes of the ground were given to the Levites. In addition they gave offerings of corn, new wine and oil. The labourer in God's vineyard was thought to be truly worthy of his hire. All these were offered *in addition* to the giving earmarked for the upkeep of the House of God.

They dedicated themselves NOT TO FORSAKE the House of the Lord. They vowed to be faithful. They would continue to attend His House and this would ensure its continuity.

One does not have to study this covenant long before one sees what great protection it afforded. In all points God-honouring, it had evidently been inspired of Him. It began with oneself, spread to the family, honoured the Lord's Day, and made provision for His House and Ministry. It is a wonderful pattern to follow and scarcely needs any modernising.

COMING in to land at a metropolitan airport, a jet with seventy-five passengers and seven crew members crashed one and a half miles from the runway. Sixty-seven of the eighty-two people aboard perished.

The commissioner of the State Department of Aeronautics said, " The plane was well below normal flight path when it smashed into a hill. It should have been about 1,000 feet above the hill at that point."

" Flying too low " are words descriptive of many of God's children who live in the miasmic lowlands of spiritual defeat when they could " mount up with wings as eagles " (Isaiah 40 : 31) and live radiantly with Christ " in heavenly places " (Ephesians 1 : 3). Little wonder if they crash !

The Pentecostal Evangel.

Elim News

ASHBOURNE **Pastor : J. D. Henderson**

Summer holidays for many parents are the beginning of heartaches and headaches, but not so for some in Ashbourne, the gateway to Dovedale, a popular tourist attraction. We get more than our share of heavy traffic!

During this summer holiday our church has been actively involved in children's work—games, memory verses, chorus singing and Bible stories. By kind permission of the local council we held these activities in the park. The total number of children recorded was eighty-four. The majority do not come to our Sunday school. For many it was the first time they had heard the Gospel.

We would value your prayer support as we launch a children's crusade as a follow-up. Please pray for several parents with whom we have made definite contact through the children.

J. D. HENDERSON.

Elim Youth Camp at Settle, Yorkshire

"THE rains came down and the floods came up"—the theme song of the first Elim junior camp of the Lancashire Presbytery, held near Settle in the heart of the Yorkshire countryside, as inclement weather threatened the whole project with disaster. Twenty-two junior youth and seven adults arrived for a five-day camping holiday in a secluded, picturesque spot beside a shallow river surrounded by rugged hillsides, but torrential rain throughout the following day soon turned the boulder-strewn rivulet into a raging, fast-flowing torrent. No one will ever forget that first night! Many campers had to be rehoused for the night in the vehicles that were at hand. Male members of the team of workers worked tirelessly throughout the night—while others prayed! Frequent checks at the river edge revealed that the water level was rising fast, until a rise of a mere six inches was all that was needed for the river to burst its banks. It seemed certain that a complete evacuation from the spot would have to be made. Unexpectedly, despite continued heavy rain throughout the remainder of the night, the water level ceased to rise any further and within the space of an hour it had actually fallen no less than one foot! "The Lord is good to all and His tender mercies are over all His works," says the psalmist, and we proved this to be so.

A word of appreciation must be expressed to Pastor G. I. Potts, Youth Commissioner for the Lancashire Presbytery, whose zeal, humour and loving devotion to the Lord's work at hand endeared him to us all and encouraged us to continue. Our thoughts turn, too, to the wonderful group of young people who, without exception, worked so hard with us next day to remove camp to higher ground. At least six of these young people responded to the Gospel message by the end of the week, and just before our departure on the Friday afternoon God graciously filled our hearts to overflowing when He baptised two young girls with the Holy Ghost.

V. J. SEAMAN.



Lowestoft Crusaders with their pastor, John Harrison, in camp at Felixstowe (see last week's "Evangel").

LINCOLN **Pastor : A. R. Smith**

Wonderful blessings were received at the bank holiday convention. There were meetings on Saturday night, Sunday morning and evening and Monday afternoon and evening. Tea was served on Monday between the two meetings and about 130 people partook. The speaker for the weekend was T. J. Broomhall from headquarters.

We were joined by friends from Long Eaton, Grimsby and Scunthorpe. Pastor Paul Epton from Cannock was with us for the Saturday night and ministered in song. On Monday Pastor R. L. Currie and his fiancée and two young ladies from Grimsby ministered in song with much blessing.

Pastor R. Hodge also took part in the fellowship on the Monday. All experienced much blessing.

We have also held a special service when a number of people were received into our fellowship.

D. C. EDESON.

WRENTHORPE **Pastor : W. Dearnley**

We recently held the forty-third anniversary services of our mission and of Pastor Dearnley's ministry here. Our speakers were Pastor George Stormont, of Bethshan Tabernacle, Manchester, and Mrs. Shelbourne, of Lincoln, late of Congo. God blessed both speakers as they expounded His truths to us.

We were thrilled when our pastor announced that our two veterans, brothers Lindley and Cook, would minister in song. They have been singing Gospel duets for forty-one years.

During the Sunday evening service some of our girls sang a quintet and there was also a dedication. At the close of our weekend we could truly say, "How great is our God!"

Book review

Going into Europe, by F. A. Tatford, Litt.D. Published by P.W. Publishing House. Price 10p, postage and packing 5p extra.

THIS book comes from the pen of a great student of prophecy. In it he sets out the history of events starting as far back as 1634, when the Duc de Sully of France published in his *The Grand Design* proposals for a federation of European states.

This side of the book makes very interesting reading, but the contents regarding religious union and Biblical prophecy are even more enlightening. The Christian community may not be able to reverse the decision of entry into the E.E.C., but it is well for Christians to understand where all this is leading.

Such an informative book is well worth reading and passing on. I recommend it.

FRANK F. L. FROST.

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

This I vow, God helping me,
If pleasant fruits my portion be
To share with those who broke with me
The bread of my adversity.

KATHLEEN LAWRENCE SMITH.

ELIM BIBLE COLLEGE GRADUATION SERVICE

Saturday, October 16th, at 7.30 p.m.

in

ELIM PENTECOSTAL CHURCH, LANGLEY DRIVE, CRAWLEY

Guest preacher : REV. L. WIGGLESWORTH (Missionary Secretary)

Convener : REV. T. W. WALKER (Vice-President)

Singing by students and Wessex Choir (Leader : D. S. House)

D.2471

EUROPEAN EVANGELISTIC SOCIETY

announces its

ANNUAL RALLY

in the BETHEL FULL GOSPEL CHURCH, PARSLOES AVENUE, DAGENHAM

Saturday, October 16th

at 7 p.m.

Chairman : BERNARD PORTER

Speakers : ELDIN R. CORSIE (Kensington Temple)
MIKE WILLIAMS (Belgium)
S. WASKIEWICZ (Danzig, Poland)
(subject to visa arrangements)

Singing items by Roy Jeffs and John Wildrianne

NO SEATS RESERVED. COME EARLY !

D.2456

FRAISTHORPE CAMPERS

IT'S CAMP REUNION
IT'S ON SATURDAY, OCTOBER 16th
IT'S AT YORK ELIM PENTECOSTAL CHURCH
IT'S AT 3.30 and 6.30
IT'S GOING TO BE GREAT !

D.2477

STUDENTS

We can put you in touch with other Pentecostal students in your area

STUDENTS

In fact, there are at least a dozen ways in which we can be of service to you

STUDENTS

Write today for details of the **STUDENTS' PENTECOSTAL FELLOWSHIP**
General Secretary (Ref. D), 1 Brishing Close, Maidstone, Kent.

D.2431

E.W.M.A.

Miss and Mrs. Helps

by Gladys M. Gorton

RECENTLY I sat in an out-patients' hospital awaiting my name to be called to see the specialist. Around me others sat waiting their turn : a few elderly men, a smart, intelligent looking youth, another untidy and awkward, a mother with two children and a wizened old lady with a shock of unruly grey hair. A business type fellow came and sat opposite me. He pulled out his newspaper and began to read and I picked up a magazine. One by one names were called. We went on reading. Then we were startled and looked up instantly at the sound of a name : "*Constance Taylor.*" The same thought must have registered in the business man's mind and mine : "Who could it be?" What and whom did we expect to see with such a name? The little, rather slovenly old lady stood and shambled off to the specialist. The business fellow and I passed a fleeting understanding look and there was a flicker of amusement in our eyes. Then we became absorbed in our reading.

That old woman was in need of care and healing and, thank God, our Welfare State could give it to her. Greater still as an individual she is known to God who loves her and gave Himself for her eternal salvation. Each person throughout the wide world is known to God and is important to Him. *This is it—you matter to Him!* He needs you to serve Him.

There is no unemployment in His business. As our faces differ so do our opportunities and ministrations. Most of us rank among the ordinary—we will never hit the headlines or be reckoned to be very special—but, together, as a unit, we are vitally necessary to our missionary enterprise. You are specifically mentioned in 1 Corinthians 14! Tucked in the middle of all the V.I.P. ministries is the word "helps." All down the years we have met only one person by the name of Miss Helps, but each member of the E.W.M.A. can be named Miss or Mrs. Helps.

Our most exciting project for the current year is entitled "**Transmitting the Truth.**" At recent Missionary Council meetings we enthused about the possibilities of this great venture. Pastor L. Wigglesworth writes : "For a long time we have been wanting to use modern methods of communication and in this project we can communicate Bible studies by tape cassettes and purchase small cassette players for the evangelists in the bush, who very rarely have opportunities to hear a series of Bible readings with their congregations. In this one direction only there are terrific possibilities. Then in the new Seychelles transmission to India we can purchase time to transmit Bible studies into thousands of villages where people have short-wave radios." The radio studio at Capel is one of the best and we have a brother there, Helmut Kaufmann, who has been called to radio ministry. He will supervise the tapes for cassettes and broadcasting while our missionaries will supply the material, e.g. Bible studies and national culture material.

The Seychelles Islands are in the Indian Ocean and the new radio station will beam across the whole of India and the Far East and later, when the second phase is finished, across the whole of Africa. What potential is within our power! God give us the vision to reach the world for Christ. Through this modern medium more persons will hear the Gospel than ever Paul reached in his time or even John Wesley or George Jeffreys.

Christian literature is of paramount importance too—an urgent priority, so this will be included in our present project.

Prayer for revival. Pray every midday. Some of our missionaries write of the blessings experienced already through joining us in prayer. Mrs. Brien writes of particular blessing upon her women's meeting.

Christmas gifts. Postage is now so high that we are doing the same as last year—asking you to send your gifts to the E.M.S. to be divided among our missionaries.

Attend the
SCOTTISH NATIONAL YOUTH RALLY
in
Coatbridge High School, Albert Street
on
Saturday, October 16th, at 3.30 and 6.30 p.m.
Preacher : THE PRESIDENT, REV. A. A. BIDDLE
Convener : REV. P. SMITH
Hear Scottish youth in action. Plan to be there.
D.2464

A letter for the last days

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(12) God and Time (3 : 8, 9)

WE have seen how Peter countered the scoffers' question, "Where is the promise of His coming?" (v. 4), which meant not just that Christ's return was delayed, but that it was a ridiculous idea, by showing that their reasoning was based on a selective reading of history, a deliberate closing of their eyes to the fact that God does intervene in human affairs, and that they were blind to the power of God.

He now addresses himself to believers in order to explain this seeming delay. The cry, "How long, O Lord, how long?" has often arisen from the saints. People have surveyed the world scene of war, tension, chaos, suffering, and have said: "Why does not God intervene?" In these verses Peter answers such questions. He draws our attention to three matters of profound importance.

God and time

In pointing to the seeming dilatoriness of God the scoffers have raised a question of far-reaching implications—the relationship of God to time. What is time? In *The Secret of the Universe* Dr. Nathan Wood has written: "How does time exist? What is its source? *Not the past.* Carelessly we think of it so, as coming out of the past. But time does not come out of the past! *It comes out of the future.* Tomorrow becomes today, today becomes yesterday. The future becomes the present, the present becomes the past." The italics are his. We are dominated, conditioned, limited by time. When we think of time in relation to God we are faced by a completely different situation from our own.

God is above time. He "inhabiteth eternity." He is "The everlasting Father." "From everlasting to everlasting Thou art God."

Eternity Thy fountain was,
Which, like Thee, no beginning knew;
Thou wast ere time began His race;
Ere glowed with stars the ethereal blue.

In the words of Professor J. Orr in *Christian View of God and the World,* "God's eternity is not to be identified with this thought of an indefinitely extended time. Eternity we may rather take to be an expression for the timeless necessity of God's existence, and time, properly speaking, begins its course only with the world."

Yet God recognises time and acts in time. All through history we see God working to a plan, a time-table. "In the fulness of time God sent forth His Son." The Virgin Birth did not occur until the precise moment arrived. "In due time Christ died for the ungodly." The greatest death in all history took place at a predetermined time. Sir Robert Anderson went to great lengths to establish that Christ's death took place on the very day foretold by Daniel (see *Things to Come,* by Dr. J. D. Pentecost).

God's approach to time is different from ours. Rev. E. M. B. Green has summed this up: "God sees time with a *perspective* we lack; even the delay of a thousand years may well seem like a day against the backcloth of eternity. Furthermore, God sees time with an *intensity* we lack: one day with the Lord is like a thousand years." The italics are his. Comments Dean Alford: "One day may be in God's sight as products of events as a millennium."

God and evil

"The Lord is *not slack*"—there is an ominous ring about this statement! Today, as in Peter's day, the possibility of wrath and judgment is brushed aside. *But the God of love is also the God of absolute justice and righteousness and the day wherein He will adminster justice will come as surely as tomorrow's dawn.* The Bible has a very great deal to say about this coming judgment. It is referred to in verse 7 (which cancels any thought of universalism in verse 8). Compare John 5 : 22-25 ; Acts 17 : 31 ; Romans 1 : 32; 2 : 5, 16 ; 2 Thessalonians 1 : 8, 9 ; 2 Timothy 4 : 1. As Peter says, there is no slackness in God. He is utterly, completely righteous, and will, as He has said, bring all the unrighteous and ungodly to just sentence for their conduct.

Granted that God does and will intervene, why the delay? What will be the deciding factor which

will bring about His intervention in judgment and justice? Dr. Martyn Lloyd-Jones raises a point worthy of very serious consideration: "A study of the Bible makes it abundantly plain and clear that God's chronology must never be thought of as a matter of days, weeks, and years; it must never be thought of as a matter of clocks and calendars. It is always, rather, *a matter of moral conditions*" (my italics). He then cites examples from Scripture. Before the flood the word came: "My Spirit shall not always strive with man" (Genesis 6 : 3), yet 120 years passed before the flood came because God waited until moral conditions reached a certain level before acting. Compare Genesis 15 : 16: "The iniquity of the Amorites is not yet full"—the same principle applies. A medical illustration may help. A person is found to have an eye affliction—cataract. The doctor examines, but surgery only takes place when the cataract has reached a certain condition. "*Let us realise that what determines God's intervention in the time process is the matter of moral conditions.*"

God and man

There seems to be a delay? Then the reason is the patience, the longsuffering of God, His love and concern for mankind. He is "not willing that any should perish." "He willeth (lit. *wisheth*) not the death of a sinner." He desires "to have mercy upon all." These Bible statements could be multiplied. "He is 'delaying' the inevitable judgment upon sin long beyond its due and proper fulfilment because in spite of everything He willeth not the death of the sinner. How different is this real picture of the God of judgment from the evil caricature so often in the minds of men of a harsh, loveless tyrant. God does not delight in judgment; judgment is his 'strange work' and when it has to be His eyes are filled with tears (Luke 19 : 41-44)." (Rev. J. Philip).

As the Lord feels like this about lost mankind, then it is of paramount importance that we who know the Lord should become more and more involved in the work of soul-winning. It may be later, *very much later*, than we think!

Book reviews

Twentieth-century Prophet, by John McNicol. Published by Prophetic Witness Publishing House. Price £1.25, postage and packing 9p extra.

Here firstly is a fascinating autobiography. Dr. Tatford is a well-known speaker and writer who also made a name in Government service. From a quiet, godly Brethren home to director of contracts for the United Kingdom Atomic Energy Authority is a long step. Yet this most readable life story of early days and business activities (including involvement in trade unionism), coupled with constant ministry, reveals a man of spiritual stature, known for his forthright speaking with flashes of humorous wit, overreaching stuffy religious formalities and boundaries.

Secondly, for good measure, there are chapters on a wide range of subjects from prophecy to evolution taken from his many writings which make very profitable reading.

With Dr. Lockyer writing the foreword, this book from the pen of a capable Christian journalist is well worth the money to buy and the time to read.

A. CECIL JARVIS.

Speaking in Tongues and its Significance for the Church, by Larry Christianson. Published by Coverdale House Publishers Ltd. Price 40p, postage and packing 5p extra.

Addressed primarily to those within the historic churches, here is a book to be enjoyed with profit by all Pentecostalists. In a refreshingly simple, straightforward style, questions frequently used against the exercising of the gift of tongues are dealt with. This is a book to be passed on to Christian friends who cannot see the need of the Pentecostal experience, but its greatest credit is its emphasis upon the use of tongues in private worship and the reality of the great blessing this brings. "One speaks in tongues," says the author, "for the most part in his private devotions—this is by far its most important use and value." You really ought to read this little volume; I recommend it highly. FREDERICK W. JONES.

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EDITORIAL

THE note of certainty in Paul's letters is remarkable, especially when they are viewed against the background of Jewish cynicism and pagan idolatry, which both characterised his times. So often he proclaims the Christian faith with all the positive declarations he can find. We have been struck yet again by the truly arresting 2 Corinthians 1, and especially verses 17-22. One translation brings a beautiful light to bear on verse 20 when, speaking of the Lord Jesus, it carols, "He is the 'yes' pronounced on all the promises of God, every one of them."

We speak of toing and froing. We use phrases like "wishy-washy" (highly descriptive!), "neither one thing nor the other." There is a Welsh expression, we believe, of which the English is "Johnny-facing-both-ways"! As far as Paul was concerned he plainly thought that such descriptions ought never to apply to the Christian under any circumstances, just as God's promises are always in the affirmative as regards their fulfilment.

The word which attracts in verse 21 is "stablish." It describes a work of God—"he which stablisheth us . . . is God." The beloved apostle added, "hath anointed us" and revealed a lovely confirmatory act and promissory gift—"Who hath also sealed us, and given the earnest of the Spirit in our hearts." Savour that magnificent four-fold bond of assurance—"stablisheth," "anointed," "sealed," "the earnest."

Those who know the mighty baptism of the Holy Spirit as a practical experience in their lives will pay tribute to the wonder, yet the pragmatic knowledge, which this enduement brings. Knowing whom they have believed, yet still the work of God after conversion, the filling of the Holy Spirit, serves for so many to increase and intensify the sense, the deep underlying awareness, of the power and presence of God. Such believers know themselves to be underpinned, undergirded. No other foundation can be laid than Christ the Rock. Salvation implants us upon that Rock, but, in a splendid work of the Trinity, God in Christ gives to those who have entered into the experience of the baptism of the Holy Spirit a superabundance of certainty, as witness so many testimonies one hears. Far from distracting from Christ's glory, the power of the Holy Spirit in a personal Pentecost shows how truly the Spirit of Truth exalts Him who is the Truth. **"Have ye received the Holy Ghost since ye believed?"**



TAIWAN

Report by Ken McGillivray

THERE was no mistaking the country of origin as Pastor P. S. Brewster stepped out of the customs and immigration exit in the Taipeh international airport building. While it was a blistering ninety-five degrees in the shade outside, he was wearing an overcoat over a suit, and a dark grey hat. Were it not for the temperature and the overwhelming majority of Chinese around the doorway he might easily have been coming out of the tube exit at Clapham Common, London. This eagerly anticipated visit was the first time an Elim pastor had come to visit Elim missionaries working among the Chinese people—one quarter of the world's population.

During the busy week that followed Pastor Brewster ministered eight times. He spoke five times in the Ilan Mandarin Church, the central church of the work in Taiwan. The church was full for every service except one—a 6.30 a.m. Bible study on the Monday, after a busy week-end. He saw something of the natural beauty which earned the island the name "Formosa" (Portuguese for "Beautiful") as we travelled along the awesome Cliff Highway—a ledge part-way up sheer cliffs which rise 6,000 feet out of the Pacific, then climbed up the Toroko Gorge and Marble Canyon to a youth hostel where we spoke to a group of university students who were staying there overnight. The next day, over mountain passes more than 10,000 feet high to rest beside the placid Sun Moon Lake, we went to bustling Tai Chung, with its burgeoning population of 500,000, and an evening Bible study in Pei Tou Church. On the following day, a quick drive up the main north/south highway took us to Ta Nan, where he broke the ground for a new church and a kindergarten which is nearly half completed. Then on we went to Taipeh, the capital, with more than 1,000,000 people, where we plan to establish an anchor work in the near future (D.V.).

There has been no really relaxed time, and we do not ask our visitors for their reactions during their first visit! But one thing we earnestly hope for is that something of the need and urgent opportunity among the gracious people of Free China will so dye Pastor Brewster's soul that he will somehow impart to our Elim fellowship a burden for prayer and commitment to evangelise where two-thirds of the world's people live.

WITNESS BY POST

Many have found a useful means of spreading the message by sending letters and literature through the post. Very often a specially written leaflet on a subject of concern can provide tremendous opportunities for you to follow up.

Our "WHY?" series of pamphlets will undoubtedly help you. You can order assorted titles out of the seven currently in stock in multiples of twenty-five. Prices are: 100 for 50p (postage and packing 10p extra), 250 for £1 (p. and p. 25p), 500 for £2.25 (p. and p 30p), 1,000 for £4 (p. and p. 35p extra).

Please order from **Grenehurst Press, P.O. Box 38, Cheltenham,** sending cash with order.

Lest we forget . . .



Another of our brethren imprisoned behind the Iron Curtain

Pastor Nikolai Hrapov, who has spent a total of twenty-five years in prison. In 1966 he was sentenced for the fourth time to five years in prison.



From the President

Our President has given over his space this month to a testimony from Mrs. Zaharah Ten-Pow, of Guyana, whom he met during his visit there. Testimonies from other Guyanese friends will appear in later editions.



TESTIMONY TIME

(Psalm 103 : 1-4)

by Mrs. Zaharah Ten-Pow

I WAS born in a Moslem home. My mother died in 1918 when I was an infant. My father died when I was eight years old, but I was given over to my mother's sister to be cared for after my mother's death. She was a strict Moslem, and more so my uncle, a man from Arabia. I was brought up strictly in the Moslem religion.

At the age of seven I was sent to the Arabic school to be taught and trained in our religion. I was schooled in Arabic, Urdu and Farcee. From eight years of age I had to practise fasting during Ramadan, the month of fasting, and carry out all the customs of the Moslem faith. At the age of ten I had learned the Koran completely. When I became eleven years of age my eldest brother and I began to persecute the Christian faith. I hated Christians and I never wanted to see or hear anything from their Bible or about Jesus Christ. I said that they were making Him God, when I believed He was a holy and spotless prophet. When Christians said that Jesus was crucified, I said that they were mocking their God, because if Jesus was their God how could He be crucified by man ? I did not believe in the Trinity (I called it idolatry).

In our home we had many Christian books. We bought them to see what we could find to condemn the Christian religion. But as I read them, instead of finding anything to condemn Christians, I usually became convicted and put them aside. I was terribly against the Christian religion, but I lived under great conviction.

There were some things I could not understand in the Moslem religion. I read the book called *The Hadese*, written by the four apostles of Mohammed. It says that Jesus was not crucified but was taken into heaven bodily. The Koran does not mention whether Jesus was crucified or not. All it says is that He was captured to be crucified, but no further details are given. But I knew definitely that Mohammed died and was buried. *The Hadese* was written after his death. It says that Jesus was taken up to heaven bodily by the angel Gabriel through the roof of the house where He was locked in with the two thieves. This troubled me very much, for I wanted to know why God did not take Mohammed up into heaven too, if he was a prophet and a messenger beloved of God. I asked my master of Arabic this question but he did not give me any answer. I was left wondering and it seemed as if no one could give me the answer I needed.

As I grew older my conviction grew worse. I knew I was lacking something which I could not find in my religion. What that something was I did not know. The more I became convicted the more I came up against the Christians and their religion.

Many preachers and ministers of the Gospel of Christ came to me about my soul's salvation, but I never wanted to hear them. I would not listen to some and I insulted others. My convic-

tion became worse. I was living in fear, because the Koran says that after death there is a judgment, and it speaks of hell and heaven. Mohammed promised in the Koran that on that great judgment day he would beg God to forgive his followers, but I always wondered "If God does not accept his plea, what will become of my soul?" I had no peace within. I was afraid to die. Night after night I wept, and wondered if I should die, where would I spend eternity? I wanted a better assurance than Mohammed begging on that great judgment day; but I did not know where to find this assurance.

However, God, the Searcher of all hearts, knew my heart, and only He knew what I was seeking. He knew that the Devil had me blind and that through my ignorance I could not find what I was seeking for.

One night in June 1940 my conviction was so great that I began to weep. I began to speak to the God of heaven and earth, and brokenly I asked God to show me the right way to heaven, so that I could escape His judgment and have rest for my soul. I told God that I did not want to go to hell, I wanted to get to heaven. He looked down on me in pity and compassion. He is a merciful God. After that a sweet peace came into my heart and I was comforted. I waited to see what God would do for me.

In July 1940 came the most memorable day in my life when God showed me the right way. He sent to me an aged man who came from India, a converted Moslem, a Moulvi, a man who knows the Koran by heart. His name was Alyar Khan. He rapped at my door, having an Arabic Koran in his hand. He greeted me in the Moslem custom and I, thinking him to be a Moslem, greeted him and offered him a seat. He told me, "My child, the Lord has sent me to show you the way to heaven." This was the man whom God chose to show me the right way.

As he began to speak I could not insult him as I did others. He had the Spirit of Christ. He spoke of Jesus as his blessed Lord and Saviour, and persuaded me to accept Him too as my Saviour. He said that Jesus is the way to heaven, and that only through Him would God accept me there and then. He told me that he did not take the Bible with him but the Koran, so that I might see the truth and be convinced. Strange that I was reading this book all the time, and I was so blind. I asked him how Jesus could be the Son of God, when God, who is holy and righteous, had no wife. He gave me his Koran. I read the portion and showed him where God is not the Son or the Father of anyone. He is God, and God alone. Then he explained the verse that I read. Jesus is not the material son of God. He was the Word of God, conceived in Mary's womb through the Holy Ghost. I asked him if he believed that Jesus was crucified. He told me to look in the chapter "Surah Umran," where Jesus Himself said: "Blessed be the day, whereon I was born. Blessed be the day, whereon I shall die. Blessed be the day, whereon I shall rise to life again." I told the Moulvi that I believed in the supreme God and that Jesus is the Son of God.

Then I asked him to explain the Holy Ghost. I thought the Holy Ghost was Mohammed, who came after Jesus. But he told me that he was born 600 years after the crucifixion of our Lord, and that he was a mere human being, born in sin, shaped in iniquity and needed salvation like any one of us. He was flesh and blood. The Holy Ghost is the Spirit of God, the One whom Jesus promised would come on His departure. He came on the Day of Pentecost. He is the Spirit of God. Then he said to me: "It is God the Supreme, God the Son, and God the Holy Ghost." With tears flowing down my cheeks I opened my heart to the Lord Jesus Christ. The old brother knelt down with me and taught me the sinner's prayer. I felt the love and joy of my Saviour flowing into my heart. The scales had been removed from my eyes and heart. My burdens were lifted. All my fears, conviction and doubts were gone, too, and I was confused no more. Glory be to God! I told him how I believed in the Lord Jesus Christ. More tears flowed for joy. The brother told me that the same Jesus who saved me was able to keep me, and that my next step was water baptism.

I am not able to express the joy and happiness I felt that day. The Lord took my burdens and filled my heart with joy. He is a wonderful Saviour to me. From that day until now I am still walking with Him. He is proving Himself daily to me. He is also my mighty Healer for He has healed my body many times, when doctors failed and pronounced death. He is my great Baptiser. He is my soon coming King. I am so happy in my Lord and Saviour. My tongue is too short to tell it all. I believe that I am the happiest woman in the world because my Redeemer liveth. Thirty-one years I am walking with Jesus and I have found Jesus to be sweeter every day. Praise His wonderful name.

The George Canty Viewpoint



. . . on God's time

" PAUL returned again to Lystra, Iconium and Antioch." Hardly exciting, is it ? *Until you realise that two verses before it says that Jews at these places had stoned Him and thrown Him out, apparently dead.*

Wasn't Paul's return in defiance of Christ's instructions to part from even the dust of the city that rejected the disciples' word ? Not only at Lystra either. More than once Paul declared he would turn to the Gentiles, but he always made for the synagogue, was almost always thrown out, *and always went back*. " Five times received I forty stripes save one " ; the odd one would have been enough to make me value Christ's instructions not to return !

But Paul had an over-riding example—God Himself ! How often did God " go back " where He wasn't welcome ? " All day long have I stretched forth my hands to a gainsaying people." As He said through Hosea, " How can I give thee up ? " What would be your spiritual lesson from the way God makes His entry in Genesis, moving upon the face of the darkness and the deep ? That's God—moving where there is no response.

But sooner or later there must be a response. That is how revival comes—from the ceaseless pressure of God's Spirit. *It is never the result of a " new move of God " ; it only looks like it*. He never stops moving and He doesn't wait for our poor prayers to prod Him into sudden activity. He puts on the pressure and keeps it up, for a century, for a thousand years maybe, until the world's attitude swings towards Him.

And our responsibility ? It is for us to be there when He knows the people are ready. Meanwhile. I think of the man who always managed to jump for the opportunity and explained that he did it by jumping all the time he was waiting. He's the man whom the biographer credits with " bringing revival "—the worker who plods on where he feels God wants him, and " chances " to be on the spot when things begin to happen.

Billy Graham, in a private message to ministers, recently referred to those from " a tough area in East London," where one weeping man told him " I am about ready to throw in and give up. Everything I do is a failure." " But," says Billy Graham, *" God uses men who have reached that point."*

And if not ? Others may enter into our labours, and reap where we sowed. Think of beloved Pastor Charles Coe, who recently died after labouring in the East End, at Canning Town, for more than twenty years, through the bombing, when the church was damaged, until he could work no more. What sowing in tears ! *Couldn't we hope to do some reaping now ?*

East London, land of *Broken Earthenware*, General Booth, missions, settlements, Lax of Poplar, Father Joe Williamson, David Sheppard, Dockland, Petticoat Lane, Fagin and Bill Sikes, Cockneyland—the cream of the earth of the common people, but still godless. But—but—the end is not yet !

Elim in Canning Town. Should it be closed ? The Evangelistic Committee decided that we would once more be on the spot for the moment when the inevitable, long-awaited change might be imminent. We remember what the Jeffreys did and the marvels of the 1920s. It can happen again. *Who* is there doesn't matter, if he can do the job needed. If it turns out to be another hard dig, the digging will still be done for some other more opportune time. We shall reap—*dig that !*

The task has fallen to me. I couldn't let our little hall be shut. For our try, we wanted a public auditorium but the only one that might have been rented was refused as our Sunday use of it may have precipitated a trade union strike, we were warned. Feeling rejected, we nevertheless felt that we would use our own place. Our Canning Town Elim is in Bethell Avenue, which inappropriately is a cul-de-sac. But who knows, this may be the hour when hundreds will find it a true "Bethel," the gate of heaven, and declare "God IS in this place and I knew it not." We have only 200 seats there, but then the Upper Room had less than that, and Azuza Street, and many other spots where mighty things were done by the Spirit. It is the size of God, not the size of the hall which will determine matters. In this jungle of advertising our publicity could go unnoticed, but God is rather distinctive when He acts. **Pray and see !**

Elim Missionary Society Conference



Report by
L. Wigglesworth

THE 1971 Missionary Conference proved to be a great time of spiritual blessing and happy fellowship. We were conscious of the strong links with our missionaries which unite us into a society of missionary endeavour in many countries. During the special devotions and prayer sessions the needs of the fields brought us via the Throne of Grace into a close communion with them. The missionaries who were present spoke of the splendid fellowship and of the greater understanding between the council and themselves, as ample opportunity was given to express views and needs. When the house party relaxed after lunch we considered with our missionaries and with the help of the Holy Spirit answers to difficult problems. The interchange of views made for better understanding between the council and those who are sent to distant places.

The great value of producing Christian literature in the vernacular was stressed by Miss Frieda Grossen. Her own linguistic ability made us realise the value of communicating the Gospel without an interpreter. This should be the aim of every missionary.

Administration is not every worker's first love, but Miss Olive Garbutt made us realise what importance is attached to this ministry. Her own role as administrator of the Rhodesian field gave her the authority to speak of the many, varied possibilities through contacts with government and business people, fellow workers and national teachers.

One shudders to hear the word "leper," but John MacInnes brought reality to our thinking as he spoke of the soul needs of these benighted people. Some of us who have experienced work among lepers have seen the joy of the Lord shining from faces scarred by the dread disease. The open door to the leprosarium for the MacInnes family is miraculous and the Gospel has changed many lives.

World thought is being impressed and controlled by the vast amount of literature available to literate peoples. Ron Gull emphasised the need to make sure that plenty of good Christian material is available, some by free distribution. He mentioned the essentials of good art work and production. Planned literature projects win many souls for Christ. We should be occupied in this outreach as the forces of evil do not neglect to flood the markets with cheap damaging papers and books.

The absorbing subject of communications occupied our time on the last day and members of the council with experts from the Elim Bible College radio studio considered how best to keep abreast with modern techniques and their uses in Gospel propaganda. Methods of communication discussed were radio, cassette players and recorders, literature, E.W.M.A., Bible college, delegations to the fields, Lightbearers.

The evening missionary meetings, followed by "Rendezvous" with slides and taped commentaries, were supported by district churches and friends. Every day was packed with missionary interest and we wished that many more had shared in the rich value of such a week.



FROM T. H. STEVENSON

ON the Sunday of Prayer organised by the National Festival of Light, the emphasis was on the need of intercession for the government and opposition, the churches' leaders, and the media (press, radio and television). I remarked to our morning congregation that we were already well encouraged by the non-appearance that very day of any of the national Sunday papers, owing to industrial dispute. That was enough to hearten those who took to earnest prayer that day. Many of our "dailies" are purveyors of a high percentage of matter either harmful or quite useless. In particular the national Sunday papers seem by their posters seriously to compete for the highest sales by the lowest standards. It is the substance of the Sunday press that gives the main reason why Christians should not buy such, more so than the oft-quoted reasoning that to buy such is to encourage Sunday trading (though the Sunday press has been printed on Saturday, whereas our Monday morning paper employs the wheels of industry on Sunday!).

☆ ☆ ☆

The quite recent filming of part of an Elim church open-air meeting is unlikely ever to have a public showing—and I sincerely hope not. It is an open-air service that Elim's oldest church has conducted weekly for at least fifty years; but this did not occasion the "shots." In a trouble zone of Belfast, the church which I pastored in earlier years was conducting the weekly witness when a British military photographer turned his camera on the gathering of Christians. Church elders who were present wasted no time in raising objection to the attendant commissioned officer. Perhaps the explanation given was valid, that one's duty is to photograph matters of interest, though one would find it difficult to associate their object as of either military or political interest. I am convinced the material will never see the light of day, but it is not inconceivable or unimaginable that such a gathering could be made to appear as "incitement to disorder." Nevertheless, having seen the British soldiers walking hard against the pavement walls, carefully spaced, and carefully pacing in great danger spots, my respect and sympathies are with them in their almost impossible task.

Belfast

I stood upon a hill and saw a sunbathed city lie
innocent and bright,
Cradled in gently rolling meadows all around.
One side a mountain reared its poll
Oft-time in many a mood, but then green and
light.
And from its wooded side my eyes swept o'er the
view
Out to the lough where painted steamers lie
And seagulls mew. Yet this city needs your
prayer.

I stood upon a hill and saw a city racked with
pain as darkness fell,
Clothed with night's mantle purple-black,
And suddenly the air was split
As shots rang out—'twas someone's dread death
knell,
And houses fired in fury turned night a crimson
red,
For evil seemed to triumph all around
While people bled—so this city needs your prayer.

I gazed upon a street and saw the shattered homes
of those fled away,
Victimised by brutal bands of Satan's sons,
In each small shell a story sad,
Perhaps of terror, loss no one can e'er repay.
And here the air is tense and there the soldiers
stand
To eye with care the passers-by,
Rifles in hand. Now this city needs your prayer.

I stood upon a hill and saw the only hope is God
come in power,
Shaming all who seek a violent, wicked way.
So let us Christians hope and trust,
For none on earth can save us from this danger
hour,
A battle pitched between God's truth and Satan's
lie,
Let's pray that right may triumph now.
Once more we sigh—this city needs your prayer.

BETTY SEEMAN.



Margaret M. Ladlow's page

A personal Anthology

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. ANON.

" Heaven is just one step out of bed "—William Grimshaw, vicar of Howarth.

" My greatest desire is to be ready when my Master calls "—Church Army sister on her 103rd birthday, February 1971.

Seen in a small country church :
On Sundays, whether wet or fine,
My church I always visit,
So when at last I'm carried in
The Lord won't say " Who is it ? "

The Voice of God

" I sought to hear the voice of God
And climbed the topmost steeple.
But God declared: " Go down again !
I dwell among the people."

LOUIS I. NEWMAN.

Blessedness

" Blessed—happy, fortunate (to be envied)—are all those who earnestly wait for Him, who expect and look and long for Him (for His victory, His favour, His love, His peace, His joy and His matchless, unbroken companionship). Revelation 3 : 5 ; 2 Corinthians 12 : 9 ; 1 John 3 : 16 ; John 14 : 3, 27 ; and Hebrews 12 : 2 "—Isaiah 30 : 18b, Amplified Bible.

RECIPES

How to perfectly miserable

1. Think about yourself.
2. Talk about yourself.
3. Use " I " as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favours shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

How to be perfectly happy

Take a brimming cup of patience
And a big heart full of love,
Add two hands full of generosity
To both of the above.
Then blend in a dash of laughter
And some understanding, too,
Sprinkle generously with kindness
And memories old and new.
Add a lot of faith and mix well
To make it rich and sweet,
And enjoy a brimming portion
With everyone you meet. ANON.

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MISCELLANEOUS

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THE MONTHLY BOOK LIST. A new monthly catalogue of second-hand theological books supplied by various booksellers. First issue October 1st. Send 5p in stamps: The Bookroom, Okehampton, Devon. C.2469

ITINERARIES

The President (A. A. Biddle):
October 9-11, Whitehaven; 12, Carlisle; 13, Edinburgh; 14, Motherwell; 15, Govan; 16, Coatbridge; 17, Kirkintilloch (a.m.), Glasgow (p.m.); 18, Paisley; 19, Clydebank; 20, Dundee; 21, Aberdeen; November 8, Cannock; 9, Stafford; 10, Longton.

London Crusader Choir with Douglas B. Gray:
October 10, West Row, Mildenhall; 16, Bridewell Hall, Victoria; 17, Letchworth; 23, Redhill; 24, Reading (Elim Pentecostal Church and prison); 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Miss O Garbutt:
October 12, High Wycombe; 13, Watford; 14, Finchley; 17, Stevenage (a.m.), Reading (p.m.); 18, Reading; 19, Dagenham; 20, Kensington; 21, East Ham; 23, Palmers Green; 24, Islington (a.m.), Ilford (p.m.).

BIRTHS

DUKE. On September 11th, to Peter and Hazel (née Stannard), God's gift of a daughter, Victoria Anne.

WHITE. On August 11th, to Colin and Maureen, God's gift of a daughter, Rebecca, a sister for Lisa.

MARRIAGES

CLEWER—OSMAN. On September 18th, at Elim Pentecostal Church, Romsey, Keith Wesley Clewer (youth leader) to Susan May Osman, both Crusaders. Officiating minister: D. E. Edmonds.

CURRIE—SHIMMIN. On October 2nd, at Elim Pentecostal Church, Derby, Pastor R. Lionel Currie to Ruth Shimmin. Officiating ministers: B. G. Edwards and G. W. Gilpin.

FOWLER—WALKER. On September 18th, at Elim Pentecostal Church, Cheltenham, Stuart Roger Fowler to Kathleen June Walker. Officiating minister: K. J. Hathaway.

HANSON—PERRY. On September 18th, at Elim Pentecostal Church, Selly Oak, George Glenn Hanson to Anita Perry, both Crusaders. Officiating minister: Alan Caple.

HOUNSOME—FENTON. On September 11th, at Elim Pentecostal Church, Knottingley, Philip James Hounsome (son of Pastor and Mrs. J. J. B. Hounsome) to Anne Margaret Fenton. Officiating minister: K. J. Marriott.

MARRS—STRAIN. On September 6th, at Elim Pentecostal Church, Larne, Robert James Marrs to Josephine Strain. Officiating minister: W. Carson.

WITH CHRIST

CLARKSON. On July 30th, our brother Major H. Reeve Clarkson, R.A.O.C., faithful member of Elim Pentecostal Church, Plymouth, for many years, went to be with the Lord. Officiating minister at funeral: L. P. Cowdery.

COX. On August 26th, Mrs. Rosea Cox, on her eightieth birthday, founder member of Elim Pentecostal Church, Romsey. "With Christ, which is far better." Officiating minister at funeral: D. E. Edmonds.

LISTER. On September 14th, Miss Lily Lister, aged 61 years, was suddenly called home. Faithful member of Elim Pentecostal Church, Mason Street, Hull. Officiating minister at funeral: J. A. Crimp.

MELHUISH. On June 30th, Mrs. A. Melhuish passed to be with the Lord. She was converted in 1924 during the revival that came to Plymouth under the ministry of Stephen Jeffreys, so for forty-seven years she has been a loyal and faithful member of Elim Pentecostal Church, Plymouth. Officiating minister at funeral: L. P. Cowdery.

NORTHEY. On June 22nd, our brother Sam Northey passed into the presence of the Lord. Many older members will remember that he was responsible for the design, carving and erection of the woodwork in the pulpit and balcony of our church at Plymouth. Officiating minister at funeral: L. P. Cowdery.

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D.2268

COMING EVENTS

BANBRIDGE. October 9. Elim Pentecostal Church, Victoria Street. "This is life" Gospel crusade conducted by W. H. Holohan. Sundays at 6.30. Weeknights (Saturday excepted) at 8.

BELFAST, Ballysillan. October 23-25. Elim Pentecostal Church, Crumlin Road. Annual Convention. Speakers: J. T. Bradley and A. D. Sandford. Convener: A. Seeman. Saturday at 3.30 and 7. Sunday at 11.30 and 7. Monday at 8.

BIRMINGHAM. October 9-17. Elim Pentecostal Church, Graham Street. Battle for Birmingham Crusade. Preacher: Denis G. Clark. Sundays at 8.30. Weeknights (except Mondays) at 7.30. Youth nights on Wednesdays. Men only on October 15.

BIRMINGHAM, Stirchley. October 9. Friends' Meeting House, Hazelwell Street. The new Fact and Faith film "The Voice of the Deep," under the auspices of the Stirchley Elim Pentecostal Church, at 7.30. Chairman: J. B. Coleman. October 20. Salvation Army Hall, Pershore Road (kindly loaned). Visit of Rev. J. Emmett (former C.E.M. missionary) with W. F. P. Burton's sound slides, "God working with them," the story of the Congo Evangelistic Mission. At 7.30. Convener: J. B. Coleman.

BOURNEMOUTH, Winton. October 19. Elim Pentecostal Church, Hawthorn Road. Dr. C. W. Slemming. At 7.30. October 21. Women's rally at 3. Speaker: Mrs. C. W. Slemming. October 23-25. Annual Convention and minister's third anniversary. Preacher: W. J. Maybin. Convener: G. N. Backhouse. Saturday at 7.30: Wessex Gospel Choir. Sunday at 11 and 6.30. Monday at 7.30: Poole and District Male Voice Choir.

BRIDGEND. October 23. Y.M.C.A., Angel Street. An evangelistic modern gospel music concert, featuring The Gospel Sound and Stephanie, at 7.30. Preacher: John Bristow.

BRIGHTON, Preston Park. October 11-24. Elim Pentecostal Church, Balfour Road. Crusade conducted by Ian R. Hall. October 11-15. Sunshine Corner. Monday to Thursday at 4. Friday at 7. October 14. Film, "Two a Penny," at 7.30. October 16. Leyton Elim Youth Team at 7.30. October 21. Elim Bible College singing group at 7.30. October 17-24. Items by Sussex Presbytery churches. Sundays at 11 and 6.30. Weeknights at 7.30, except October 23—Presbytery rally with Portsmouth Male Voice Choir at 7.

CAERPHILLY. October 9-11. Elim Pentecostal Church, St. Fagans Street. Convention. Preachers: L. P. Cowdery and Aaron Linford (editor of "Redemption Tidings"). Convener: J. G. Cooper. Weeknights (except Friday) at 7.15. Sunday at 6.30. October 16-24. Bible Crusade conducted by R. D. Bradley. Weeknights (except Mondays and Fridays) at 7.15. Sundays at 6.30.

CAMBERWELL. October 20. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary. At 2.45. Speaker: Mrs. M. M. Ladlow. Soloist: Mrs. Mahon. E.W.M.A. meeting at 7.15. Speaker: Mrs. Ladlow. Refreshments provided between meetings.

EASTLEIGH. October 23, 24. Elim Pentecostal Church, Nutbeem Road. Church anniversary. Preacher: Trevor Partington. Saturday at 3.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

GLOUCESTER. October 16. The Guildhall, Gloucester. United Convention of the Assemblies of God and Elim Pentecostal Church. Guest preachers: Brian G. Edwards (Elim, Derby) and Ernest Shearman (A.o.G., Nottingham). At 3 and 6.30. Buffet tea provided between services.

GRANGETOWN. October 23, 24. Elim Pentecostal Church, Lee Road. Film, "Martin Luther," on Saturday at 7.30. Birthday rally on Sunday at 6.30.

KINGSTANDING. October 17. Elim Pentecostal Church, Warren Road. Visit of Denis G. Clark. At 6.30. Convener: R. J. Morrison.

KINGSTON-UPON-THAMES. October 9-11. Elim Pentecostal Church, Thames Street. Annual convention. Preacher: L. W. Green. Sunday at 11 and 6.30. Weeknights at 7.30.

KNOTTINGLEY. October 9-16. Elim Pentecostal Church, Tithe Barn Road. Twenty Towns Crusade, conducted by A. S. F. Horne. Weeknights at 7.30. Sunday at 6. Special youth night with coffee bar evangelism on Wednesday.

LANE END, High Wycombe. October 14-17. Autumn convention. Preacher: Eddie Smith. Items by Miriam Gallagher and a Birmingham group. Thursday, Friday and Sunday in Elim Pentecostal Church, Moor Common. Saturday in the village hall, Lane End. Weeknights at 7.30. Sunday at 11 and 6.30.

LONDON, W.11. October 9. Kensington Temple, Notting Hill Gate. Isle of Wight camp reunion at 3 and 6.30.

LOUGHBOROUGH. October 9-11. Elim Pentecostal Church, Ashby Road. Church's twenty-third anniversary and minister's first anniversary services. Preachers: C. J. Watkins and F. Waite. Saturday and Monday at 7.30. Sunday at 10.45 and 6.30.

MOTHERWELL. October 23-25. Elim Pentecostal Church, Airbles Road, near Civic Centre. Youth weekend. Saturday at 7: Harthill Youth Choir. Sunday at 11.15 and 6.30. Preacher: Mr. Hugh McFarlane. Monday at 7.30: Crusader evangelistic meeting.

PAIGNTON. October 9-17. New Life Crusade. Preacher. G. L. W. Ladlow. United Pentecostal Rally in Palace Avenue Theatre. Saturday at 7.30. Continuing in Elim Pentecostal Church, New Street. Sundays at 6.30. Weeknights at 7.30.

PALMERS GREEN. October 9-16. Elim Pentecostal Church, Russell Road, London, N.13. Billy Graham colour film crusade. Nightly at 8.

SCARBOROUGH. October 10. Elim Pentecostal Church, Murray Street, Londesborough Road. Harvest thanksgiving services. Preacher: D. Fenton. At 11 and 6.30.

SHEFFIELD, Mosborough. October 10. Elim Pentecostal Church, Queen Street. Valedictory service for David and Anne Linley, leaving to take up their post as missionaries with the London City Mission. At 6.

SILVERDALE. October 9-16. Elim Pentecostal Church, Albert Street. Billy Graham film crusade every night at 7.30.

WOOLWICH. October 16. Elim Pentecostal Church, Crescent Road. East London Pentecostal Rally at 7. Preacher: J. J. B. Hounsome.

YORK. October 14. Elim Pentecostal Church, Swinegate. Farewell service for Miss Joyce Pickering, new missionary to Rhodesia. At 7.30.

EAST LONDON PENTECOSTAL RALLY

on

SATURDAY, OCTOBER 16th, at 7 p.m.

at

ELIM PENTECOSTAL CHURCH, Crescent Road, WOOLWICH

Preacher : REV. J. J. B. HOUNSOME

D.2476

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to : The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

Mothers are Men-makers



by Alexander Tee NATIONAL YOUTH DIRECTOR

IT is easier to put an indelible mark on to concrete before it sets than at any other time. You can bend a sapling, but not an oak.

The mother is the first influence in a man's life. Mothercraft is a responsibility to be accepted as a sacred trust from God and not handed over to the unconverted influences of another. Mothers need money, but men in the making need mothers! She is no cabbage who makes and mends and turns her back on money from employment which would mar her mothering the man of tomorrow who romps around her home.

We the Youth who shock you so
Ask, "How much did you help us grow?"
You gaze with such astonishment,
But where were you when the twig was bent?

You wanted saplings tall and straight,
Say, why did you leave us to our fate?
To give us money can't atone
For the days and nights we were left alone.

In a junior school a sick child could not be taken home; there was no one there. The child sobbed for her mother, but there was neither address nor phone number available where she could be contacted. She was distributing advertisements from door to door. What is going on in the child's mind? What will the harvest be in a decade or so? Another child had an accident on the way home from school. Her leg was bleeding badly. She had the key to get into her home as usual, but she did not know where the bandages were.

The Christian Church's great men speak highly of the influence of their mothers. John Wesley was one of nineteen children, yet his mother, who was also their teacher, took them one at a time every day upon her knee and prayed with them. Tomorrow's statesmen lie in a cradle; so do tomorrow's jail-birds.

A mother builded a temple
With loving and infinite care;
Shaping each stone with patience
Laying each part with prayer.
Few noticed her tireless efforts,
But God saw her love and her will,
For the stones this mother was handling
Were statesmen who copied her skill.

Gardeners must feed the roots of plants with the right materials if they want results. No garden develops beauty on its own. A family is like a garden and the mother weeds out what she does not want to see growing. She tends and matures the character in each God-given child. Temper, petty stealing, bad moods, shirking of duty, sulkiness, untidiness, need to be tenderly pruned in order to encourage good growth. If you pray with your toddler, your teenager in a decade from now will pray with you. Family altars alter families. *When did you last read your Bible with your child?*

Who asks good fruit from a well grown tree
Must tend the orchard patiently.

A mother saw her twelve-year-old getting into mischief. She remonstrated with him. He replied that he was bored. The mother found a map of the world, cut it up into small pieces and offered her son a reward if he could put it together again. Much sooner than she expected he was back with the world put together again. "How did you manage it so quickly?" she asked. The boy replied: "On the back there was a picture of a mother and her son. I simply put them together properly and the world came right as well."

"*No child is poor who has a godly mother*" (Abraham Lincoln).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, October 11th — 2 Peter 1 : 12-21

" Always in remembrance " (v. 12).

Notice " remembrance " in verses 12, 13, 15. As Peter wrote this Epistle he was conscious that he would soon depart this life and therefore he was anxious that these Christians should remember the sound basis of their faith and belief (vv. 16-18) and that the Scriptures were a sure basis and guide for the darkness of the future between now and His coming (vv. 19-21). As we remember " all the way which the Lord thy God led thee " (Deuteronomy 8 : 2), His provision, protection and power to usward, we should be stirred by remembrance to faithfulness (2 Peter 1 : 13 ; 3 : 1).

Tuesday, October 12th — 2 Peter 2 : 1-11

" By reason of whom the way of truth shall be evil spoken of " (v. 2).

This whole chapter deals with false teachers and the results of their teaching (v. 1). There are many reasons why false teaching is followed, but the effects are devastating, the testimony being ruined (v. 2).

Lot is cited as an example of verse 2 (vv. 7, 8), over whose life could be written " The ruin of a believer." Remember that this ruin started by Lot taking one wrong step—he " pitched his tent toward Sodom " (Genesis 13 : 12).

Wednesday, October 13th — 2 Peter 2 : 12-22

" The reward of unrighteousness " (v. 13).

Peter describes false teachers in strong terms, assuring his readers of their eventual doom (vv. 12, 17) as well as the seriousness of turning away from known truth (vv. 20, 21). Balaam is cited as an example (vv. 15, 16). Peter's language is vivid (vv. 13, 17), seeking to show that such teachings have hollow promises and bring dissatisfaction—' springs without water, and mists driven by a storm " (v. 17, R.V., compare v. 19). Those who fall prey are " unstable and unsteadfast " (R.V.) souls (v. 14), therefore we should seek to be " rooted and built up in Him, and stablished in the faith " (Colossians 2 : 7) so that " we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine " (Ephesians 4 : 14 ; compare 2 Peter 3 : 17, 18).

Thursday, October 14th — 2 Peter 3 : 1-10

" The Lord is not slack " (v. 9).

One of the results of false teaching is the denial of the coming of Christ, and the Church is not without scoffers today. Men argue, as they did in Noah's day, that, because of the continuance of the natural order, such an event cannot happen (v. 4). To encourage the saints Peter recalls the prophecies of the Old Testament and the commandment of the Lord (v. 2), assuring us that this wicked world is due for judgment (vv. 7, 10), and that what seems to be delay is due to the longsuffering of God, with whom time does not exist (vv. 8, 9). " Thou *art* coming, O my Saviour ! " (compare Hebrews 10 : 37).

Friday, October 15th — 2 Peter 3 : 11-18

" What manner of persons ought ye to be ? " (v. 11).

In view of the certain coming of the Lord, Peter shows us the kind of people we should be (v. 11)—those who are seeking to live Christ-like, holy lives (vv. 11, 14), who though living in the world are not of it (v. 13), who are not led away in error because of familiarity with His return (v. 17), who are determined to grow in grace and in the knowledge of the Lord (v. 18).

Saturday, October 16th — Psalm 44 : 1-16

" In God we boast all the day long, and praise Thy name for ever " (v. 8).

Dedicated Christians recognise that all victories, triumphs and advancements are achieved only by and through the Lord Himself, therefore the credit and praise for these things are His alone. The psalmist declares that history testifies to God's goodness in victory and advancement (vv. 1-3). When we hear " what work Thou didst . . in the times of old " we praise God for it (vv. 1, 8). The experience of those who knew God's goodness in the past must be ours today if we are to praise His name for evermore. The goodness of God in history causes greater praise when it becomes our personal experience (vv. 4-7).

Sunday, October 17th — Psalm 44 : 17-26

" Yet have we not forgotten Thee " (v. 17).

This psalm is a prayer for deliverance from defeat, for after the praise of verses 1-8 there is the contrast of verse 9 onwards, which verses 17-22 declare to be a pathway of suffering for the Lord. Light is thrown upon this by Paul's quotation in Romans 8 : 36 (compare vv. 35-39) This psalm closes with a cry for help and deliverance, but such a cry is absent from Paul's lips.

If you were there

by Trevor Partington

PASTOR OF COVENANT HALL, STAFFORD

COME with me on a visit to Palestine. It is the first century, a short time after Christ's crucifixion. On our tour we are covering all the main cities of Palestine. Today we visit Jericho, a town about twenty miles north-east of Jerusalem. We've already been to the city of David. Everyone goes there and, being the capital, there's always plenty to hear—news items, and so on. At the moment all the locals are speaking of a man called "Jesus," a carpenter from a little village in the north, Nazareth. For treason against Rome He has been crucified. There is nothing unusual in this, for it was the set pattern for criminals in that day, but rumour has it that when He was alive He performed miracles in the name of God. The lame, the deaf, the dumb and the paralysed were healed, and, say some, even the dead were raised. What is more, it is claimed that He Himself has risen from the dead and has been seen by many of His followers. They can even show you His empty tomb which, in spite of its guard, was mysteriously broken into. Everywhere you go the residents of Jerusalem are beginning to ask, "Was this Man God, as He so often implied? Did our rulers unjustly condemn Him? Is there any truth in what His followers testify?"

Still, we can forget all this now. After all, it doesn't concern us, and anyway we're here to see the sights, not to hear local gossip. There's plenty of that sort of thing back home—what with myths, legends and rumours. Let's get on with our tour. Here we are at Jericho. We did not realise that this, too, was one of the places Christ visited. Here blind men, including Bartimæus, were healed (Matthew 20 : 29, 30 ; Mark 10 : 46). Here Zacchæus, that little man, the local tax collector, came face to face with Jesus, a confrontation which changed his whole way of living (Luke 19 : 1-10). The road we took to Jericho from Jerusalem was the very road that Christ had spoken of in His parable of the Good Samaritan (Luke 10 : 30). Still, as I say, we know nothing of these things. At least we want to know nothing of these things. *Show us the sights and we'll be quite happy.*

Many people would like to retain this detached view of Christ. "Show us the sights, that's all," they imply. In other words, they indicate : "Let us carry on with what we're doing. Let us live our lives our way. Don't involve us in this religion business." But the most important decision that faces every one of us, no matter how detached we want to be, is this : *'What will I do with Jesus Christ?"* If you do nothing about this decision, that is if you choose to put it off or evade it, then your choice is already made. Evade the decision we may, but evade Christ we cannot.

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 97 — MISSING WORDS

Fill in the missing words of this Bible quotation taken from Acts 1.

"The former -------- have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he ------ himself alive after his ------- by many ---------- proofs, being seen of them ----- days, and speaking of the things pertaining to the kingdom of God: and being assembled -------- with them, commanded them that they should not ------ from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptised with water; but ye shall be baptised with the ---- ----- not many days hence. . . . But ye shall receive -----, after that the ---- Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in -------, and unto the --------- part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a ----- received him out of their sight. And while they looked ---------- toward ------ as he went up, behold, two men stood by them in ----- apparel; Which also said, Ye men of Galilee, why stand ye ------ up into heaven? this ---- Jesus, which is taken up from you into heaven, shall so come in like ------ as ye have seen him go into heaven."

ANSWERS

1. treatise.	11. Holy.		
2. shewed.	12. Samaria.		
3. passion.	13. uttermost.		
4. infallible.	14. cloud.		
5. forty.	15. stedfastly.		
6. together.	16. heaven.		
7. depart.	17. white.		
8. Holy.	18. gazing.		
9. Ghost.	19. same.		
10. power.	20. manner.		

THE ELIM EVANGEL

Vol. LII. No. 42 October 16th, 1971 5p

Be filled with the Spirit (3)

BECAUSE . . .

ONLY by Him do we continue in the heavenly place of blessing (Ephesians 1 : 3).

The Letter to the Ephesians is the Letter of the heavenly places (1 : 3, 20 ; 2 : 6 ; 3 : 10 ; 6 : 12), hence the frequent references to the Holy Spirit therein. The Epistle shows the Holy Spirit applying the work of Christ in His crucifixion, resurrection, ascension, His warfare against the principalities and powers in the heavenly places, His intercession and His enthronement at the Father's right hand, to the Christian's life. Ephesians 1 : 4 takes us farther back "before the foundation of the world." The manifold purpose of God, begun "before the foundation of the world," was accomplished by our Lord when He was in the world, **and is wrought in us by the Holy Spirit day by day.** Hence our need to "be being filled with the Holy Spirit."

The result of our Lord's work **upon the Cross** is wrought in us by the Holy Spirit. Paul puts it to the Galatians like this : "I am crucified with Christ . . . in me" (2 : 20). Paul is not referring here to the crucifixion of his old life, "the old man" (cf. Romans 6 : 6) ; he is referring to himself as having died to the world through his union with Christ (Galatians 6 : 14).

The victory of our Lord in resurrection is wrought in us by the Holy Spirit. An analysis of Ephesians 1 : 19 to 2 : 5 beautifully bears this out. Paul states (1 : 15-20) that he is praying for the Ephesians that they might know "what is the exceeding greatness of [God's] power toward us who believe . . . in Christ." Then he breaks into a digression, as frequently he does in his writings, and picks up the theme again in 2 : 1. Omitting the digression, therefore, we have "What is the exceeding greatness of His power which He wrought in Christ when He raised Him from the dead, and in you who were dead in trespasses and sins." The translators of the Authorised Version realised that "you" in 2 : 1 is an object so they added a subject "He" and a verb "hath quickened," to give the passage meaning. **But we are the object of the exceeding greatness of God's mighty power** in spiritual resurrection, as Jesus was the object of the exceeding greatness of His mighty power in physical resurrection. We share in His death, we share in His resurection life by the fullness of the Holy Spirit.

JAMES T. BRADLEY.

Proclaiming the Truths of Pentecost

Nehemiah

by B. C. Vidamour PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

Chapter 11 : **An approved representation**

AS in turn the work on the building of the walls and the house of the Lord was completed it became obvious that it would be impossible to keep all the people within the city boundaries. There was still much to be done in the areas surrounding the city. There was land to be appropriated and cultivated to ensure the wealth of the renewed nation.

" Rulers " (v. 1), " valiant men " (vv. 6, 14), " work of the house " (v. 12), " outward business " (v. 16), " the principal " (v. 17), " kept the gates " (v. 19), " matters concerning the people " (v. 24)—these are the important items for this particular study, because they were representative of those who were to remain within the Holy City.

At this stage of Nehemiah's ministry he realised that there had to be drastic changes in the internal structure. There was to be a new conception of the task, including a modernisation programme and a reorganisation of the functions and leadership. Jerusalem was to become the centre of communications and worship. Let us examine how this was accomplished.

All the rulers, without exception, were able to abide within the city limits ; they would represent the people, like biblical M.P.s. " Ruler " means " officer " or " controller," implying that they would carry authority. This government was to be backed by one-tenth of the people who would remain with them within the city gates and from whom would be set up the various " ministries."

The ministry of the valiant men was still necessary, even in this time of peace. " Valiant " and " valour " are translated as " force and strength." Both these words are aggressive. **Force** gives the impression of a strong attack, an irresistible going forward. **Strength** resounds of holding fast, an unmoving, unmovable army. With men of such calibre the people could settle down with assurance in the surrounding villages.

In this administration the work of the house of God was of paramount importance. It was not to be neglected, but rather it was to play an invaluable role in the life of the community. This ministry was placed in the hands of holy men, the priests and the Levites.

The " outward business of the house of God " was again put into the hands of the Levites. They were the ones to carry out the necessary contact with the outside, those " without " the fold of Israel. The wisdom of this step is obvious. It lessened the chance of treason and corruption from collusion with the outside. While the holy men remained so, the city was safe from this kind of trouble. We must remember that at this particular time the spiritual condition of Israel was at its highest point in years. Foreign affairs should always be handled by deeply grounded spiritual men.

A principal was appointed to begin the thanksgiving in prayer. The spiritual advance of the people was not going to be left to a hit-or-miss method. The worship of the temple and the walk with God were to be continually before the oversight of this ministry.

The famous " keepers of the gates " were to be the defence. The fact that they are continually mentioned is a proof of the importance of their office. From the very beginning these people were regarded of the utmost importance. This is no coincidence. It is a vital lesson to learn.

The setting up of the " Home Office," the " matters concerning the people," was much needed. Nehemiah could not afford to lose touch with the people. Everyone must know what went on and everyone had the right to be heard. Obviously they could not all see Nehemiah in person, but there was someone with whom they could share their grievances and points of view. Important affairs would then be passed on to the rulers of the tribe in question, possibly even to Nehemiah himself. Thus liaison was continually kept between the villages and the Holy City.

What a tremendous challenge this Old Testament portion is to the New Testament Church !

Church reports

BURTON-ON-TRENT **Pastor: R. Morrell**

Our twenty-first church anniversary was a great success. A large cake, made for the occasion, was cut up and distributed together with cups of tea after the Saturday meeting.

Pastor J. Woodhead was in fine form and thrilled us with his messages. At least five decided to accept the Saviour after hearing the way so clearly explained. Those three days were followed by two evenings with Pastor J. H. Sainsbury and we praise God for the ministry of our brother. We all felt a great urge to press on to greater heights in His service. The musical items at all the meetings were enjoyed. John Grasby (Dudley) sang for us one evening, and on three evenings our timbrel band played and were much appreciated. We praise God for His presence among us!

F. W. SHIPLEY.

BATH **Pastor: D. O. Ward**

Times of refreshing from the presence of the Lord were received through the visit of Rev. William Hartley, recently returned from two years crusading in U.S.A. The theme chorus for our week's campaign was "Anointed of the Lord," which words aptly described our brother's ministry. There were good attendances at all the meetings, with visitors often comprising half the congregations.

Some changed the date of holidays for this week. One family on holiday from Wallasey, with healing testimonies from a former campaign by Rev. W. Hartley, overstayed for three days. Some came straight from work. A Crusader came to every meeting and did her homework late at night. Old-age pensioners found bus fares costly, but came each night, all because "it was noised abroad that He was in the house," saving, healing, blessing, through His Word. A lady received Christ at the first meeting and others testified to healing. As Mr. Hartley said at the final service: "Who can weigh what has been done? God does not count people—He weighs them!"

All the services were convened by our pastor, who by prayer and choice of hymns, prepared the way for the rich Bible ministry of the visiting evangelist which has so stimulated our faith and experience.

C. SMITH.

EVESHAM **Pastor: J. R. Brown**

In glorious weather many journeyed to Evesham for the West of England Presbytery youth rally. After a happy time of fellowship with picnic lunch and games in a riverside meadow, a rousing open-air meeting was held in Abbey Park. The climax of the day came when the Town Hall was packed for the evening rally. Certainly Evesham was given a clear witness to the joy of Pentecostal youth. The anointed singing of the Bristol City Temple choir, and the lovely duets of Helmut and Elisabeth Kaufmann from Elim Bible College, followed by the dynamic preaching of our President on Christ as the Master of every situation brought much blessing. A number stood in response to the invitation.

We were again privileged to hear the duettists at the Sunday evening service at our church and, as Pastor T. W. Walker preached, we caught a vision of our Lord's glory and how we, too, could be changed. A young man who had listened outside came in and surrendered to the Lord.

Several new friends have attended our meetings since that wonderful weekend.

F. D. WALKER.

Here is the comment of the local newspaper:

Hopes for encouraging the spread of the Elim Pentecostal Church in Evesham were expressed on Saturday.

An Elim church has been established in the Evesham Amateur Operatic and Dramatic Society clubroom in Workman Road, Hampton.

Its opening was followed on Saturday by a youth rally of the West of England Pentecostal churches in Evesham Town Hall. People came from Bath, Bristol, Swindon, Wells, Hereford, Cheltenham and other areas to hear a talk by Rev. A. A. Biddle, President of the Elim Pentecostal churches. Every seat in the hall was taken.

The minister of the church in Evesham, Rev. J. R. Brown, explained that it was their practice to hold rallies, and Evesham had been chosen on this occasion because they had just opened a new church in the town.

"The idea is for us to get together, and also for us to tell Evesham what we are and who we are," he said. "We tend to get linked with other religious movements who are not, perhaps, doing quite so much good.

"We want to encourage the spread of our movement in Evesham, and are anxious to encourage young people. We think we have a message for young people. There seems to be so

much dissatisfaction among them today, but we can offer them bright services and, not only that, something that they can do positively as a service to God."

Before the service there was a rally on the riverside meadows. The visitors had a picnic lunch, games and an open-air meeting with community hymn singing.

Evesham Journal.

BRECON **Pastor: G. H. Neale**

We were blessed with a glorious day for the induction service of our new minister, Pastor G. H. Neale. The church, which was tastefully decorated for the occasion by the ladies, was full to capacity and it was a thrill to hear the church resounding with the singing of our lovely Welsh hymns from a congregation with hearts overflowing with thanks to God for all He has done for us over the years.

Pastor R. Hunston, the Superintendent of the Welsh Presbytery, conducted the service and Mr. Frank Tyers, of Cardiff, welcomed Mr. Neale into the presbytery. On behalf of the church, one of its first members added his welcome, stating that as we start a new phase in our work at Brecon, we are trusting God for His guidance, to keep us and to spur us on together to greater things for the extension of His kingdom.

Telegrams of good wishes were read, after which Pastor Hunston gave advice to the new minister and addressed the congregation. After a very inspiring word on " The Anointing of God," Pastor Hunston called his fellow ministers, Pastors J. J. Glass, A. W. Leavesley and W. E. Whittall to lay hands and pray God's blessing on Mr. Neale's ministry at Brecon. As our pastor knelt and pledged himself to serve God in this corner of His vineyard, we were filled with a peace and a wonderful sense of the presence of God.

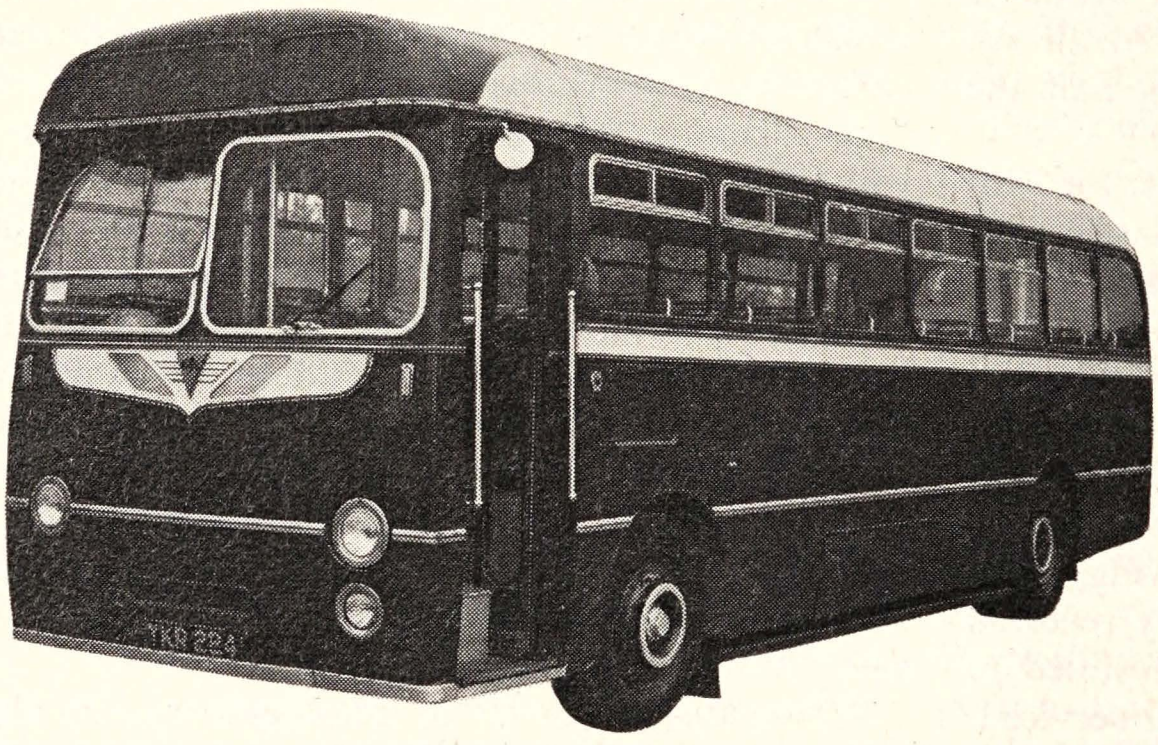
A buffet was provided at the close of the service and in that very happy atmosphere, all were united in saying: " Above the rest this note shall swell, My Jesus hath done all things well."

J. DAVIES.

☆ ☆ ☆

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Ancient Landmarks

by K. J. CAVE, MINISTER OF ELIM PENTECOSTAL CHURCH, PETERBOROUGH

LOCAL papers in many areas constantly report the activities of the preservation societies in their seemingly endless task of architectural protection. It seems that there are those who would like to remove everything of age, as of having no value in this modern generation.

Not only are buildings under siege from "reformers," but the very basis of civilisation itself. Solomon, many years ago, said: "Remove not the ancient landmarks which thy fathers have set." When we think about this we must admit that he had a point. Not everything old is outdated, or irrelevant to contemporary times. There are many ancient landmarks that desperately need to be re-established.

Morality has taken a crushing blow. "Marriage? . . . out, integrity? . . . unnecessary," they say, but disease, disaster and despair follow in the wake of such irresponsible teaching. If society is to rise from the mire of filth and obscenity into which it is being submerged, we must return to purity and integrity.

Discipline has almost disappeared. "Freedom," is the cry of the masses. The new motto could well be, "Do as you like, no matter whom you may hurt." One small but vociferous group is urging for an "adult society" and openly advocate rebellion and anarchy to obtain it. People are no happier for having discarded discipline, rather the reverse. Discipline is vital to life.

The Bible has been attacked not only recently, but for many years. At one time the Scriptures were banned in this country; it was an offence to keep a Bible let alone read or preach it. Yet it still has the message for today and the key to each individual life. Many are so conscience-stricken by its clear, direct teaching that they seek to discredit it. The Bible says of itself that it lives and abides for ever. History teaches the truth of those words; the future will, too.

God's Word goes to the heart of the matter. Man is a sinner and has no personal power or goodness to remedy this condition, but God loves people so much that He gave His Son, Jesus Christ, to die on the cross, that through His death forgiveness might be received. Not only did Jesus die, but He is alive again and able to impart to all who are forgiven of sin, strength to live as outlined in the Sermon on the Mount.

ISLE OF WIGHT JUNIOR CAMP

IT was my privilege to go to the Junior Camp for the first time along with my family. We all enjoyed it very much. Good weather, good food, good fun and good fellowship all added up to a holiday which we will always remember. Mr. and Mrs. L. C. Rammell worked so hard and gave clear directions to the many workers at this camp. What a grand crowd they were!

The tent officers were something special. They gave up holidays to work a sixteen-hour day and still came up with great joy in the service of the Lord. The camp padre told me that these officers brought to him fifty-six young people whom they had led to the Lord. Pastor D. J. Green also told me that three young people had received the baptism in the Holy Spirit—and this was the Junior Camp! The meetings were geared to these young people and there can be no doubt about how much they enjoyed all the exciting activities and competitions arranged for them. Besides these, every morning in the individual tents the tent officers conducted the morning Bible hour which was carefully linked to the evening meeting theme: "Climbing the Mountain." They were involved in a Vacation Bible School as well as having a wonderful holiday filled with sport, competitions, outings, and a hundred and one other things.

I am quite sure that, for many, if not all, of these children this was a never-to-be-forgotten holiday and they will be back for more next year. How about the children in your church? Why not organise a party? I am sure you would never regret it and you will be able to perform a great ministry at the same time. ALAN CAPLE.

A letter for the last days

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(13) The Day of the Lord (3 : 10)

OUR last study terminated at the end of verse 9 mainly because of the vastness of verse 10. Here is language unsurpassed in all Scripture : majestic, breath-taking, awe-inspiring. All we can do in this short study is to erect signposts indicating lines of thought which may be pursued more fully.

Its duration

" The day of the Lord *will* come," make no mistake about that, says Peter. But what does " The day of the Lord " mean ? This term, together with the phrases " the day," " the great day " and " that day," is frequently used in Scripture. Its duration is a matter of debate among Bible students. There are two major schools of thought. Some say that it covers the period from Christ's return to earth to the establishment of the new heavens and earth after the millennium. The second view differs on the question of commencement and argues that " the day " begins with the rapture of the Church and the outbreak of the tribulation. This involved subject is dealt with in such works as *Things to Come*, by Dr. J. D. Pentecost and *God's Programme for the Ages*, by Dr. F. A. Tatford, etc.

Consider the term as used by Peter in this verse. The consensus of opinion is that we are taken beyond the millennium to " the final event in the day of the Lord before eternal peace and tranquillity are ushered in " (Dr. Tatford). Some maintain that Peter is referring to the judgment period extending from the Church's rapture to the commencement of the millennium, but, as Dr. Pentecost points out, " It is to be noted that Peter does not say that the day of the Lord commences with the dissolution of the present earth, but that within the day of the Lord this dissolution will take place." Dr. Pentecost then refers to verse 7 and comments " in this statement he [Peter] seems to relate the dissolution of the present heaven and earth to the time of the judgment and perdition of ungodly men, which we know from Revelation 20 : 11-15, takes place at the great white throne judgment after the millennium. It is thus concluded that the purging is the act of God at the end of the millennial age after the final revolt against His authority, in which the earth, the scene of the rebellion, is judged because of its curse."

Its events

Peter's descriptive language is remarkable. It has become vividly real in the light of scientific events in the past twenty-five years. In his great book, *The Atomic Age and the Word of God*, Dr. Wilbur Smith wrote : " The dawn of the atomic age, specifically the announcement of the dropping of an atomic bomb on Hiroshima, turned the attention of Christians everywhere . . . to the one single prophecy of the Scriptures that seemed to bear immediately upon this amazing phenomenon. . . . This passage is found in 2 Peter 3 : 7, 10-14." Four outstanding words claim our attention.

" Elements " (Greek : *stoicheia*). Liddell and Scott in their Greek Lexicon claim that " in the field of physics *stoichiea* were the components into which matter is ultimately divisible "—this in a Bible Lexicon !

" Dissolved." Examples of the use of this simple Greek word are in such passages as John 1 : 27 ; 2 : 19 ; 11 : 44 ; Acts 17 : 41 ; Revelation 5 : 2. These show the basic meaning, viz., to set free that which is bound. To quote Dr. Wilbur Smith : " I do not mean by this that Peter here predicts the atomic bomb [note that], but I do mean that *the principle involved in nuclear fission, which is at the base of the atomic bomb, is the principle which Peter here sets forth.*"

" *Fervent heat* "—Greek word used only in this passage—was used by doctors in connection with the heat of fever. The heat immediately generated at the centre of a thermo-nuclear explosion approaches that of the sun's centre—some 40,000,000 degrees F.

" Great noise " is again a Greek word used

only here. A commentator says : " It was used of the whizzing of arrows, of the rush of wings, *of the sound of mighty winds.*" At the last moment of a nuclear explosion a blast wave is created which " moves in all directions with an initial speed many times greater than that of sound."

So Peter is describing nuclear warfare ? Not at all! He is describing *an act of God* which the thermonuclear weapon illustrates in a fearful way. Rev. Wm. Still's words are very timely : " Many link this passage with the atomic bomb. Let us not be too sure. The atom bomb, even the biggest predicted, is a spark in comparison. It is true that the name for the element which goes into the atom bomb is uranium, a transliteration of the Greek word for heavens. Why scientists chose this word we cannot say, perhaps only God knows, but, while we note these things and do not miss their significance, let us not be too ready to identify the great things prophesied in Scripture with present phenomenon, *lest we be found to belittle the magnitude of God's judgments.*"

In his book, *Hiroshima,* John Hersey tells how the heat of that explosion fused bricks and tiles into solid masses. L. T. Pearson in *Through the Land of Babylonia* tells us that the same phenomenon is to be found at the site of the Tower of Babel and he argues that the only explanation for such heat is " an act of God." *Was that a small-scale example of what Peter describes here ?*

Its outcome

The outcome will be " new heavens and a new earth, wherein dwelleth righteousness " (v. 13).

There is the *eradication of pollutions* here, for fire is a purifying agency, and this is purification by fire. Some fifty times in the Old Testament God either warned Israel against, or accused her of, " polluting the land " or " polluting the Sabbaths." Sin pollutes to such depths that fire is needed to destroy its effects. Today pollution makes daily news as man in countless ways pollutes earth, rivers, oceans and atmosphere. Thank God that the day of purification lies ahead !

There is *the bringing in of purity.* There is debate among students over the words " new heavens and a new earth." Does Peter mean " new " in the sense of the present heavens and earth being totally wiped out and a new creation being ushered in, or does he mean " new " in the sense that the present heavens and earth will be so deply purged as to emerge cleansed from all moral and natural imperfections ? Dr. Wilbur Smith in the book already referred to goes into this question very thoroughly and, quoting writers from Augustine of the fourth century to Professor C. T. Schwarze of this century, he shows a preponderance of belief in the latter view.

Either way the outlook is wonderful beyond words : " New heavens and a new earth wherein dwelleth righteousness," and wherein reigns supreme the God of righteousness and with Him the Lord Jesus Christ, who is our Righteousness and who is " all the glory of Immanuel's land." No wonder Dr. Alexander Whyte once concluded a sermon on heaven with the words, " O my brethren, what will it be to be there ! " and then he added, almost in a whisper, " And what will it be *not* to be there ? "

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year ? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

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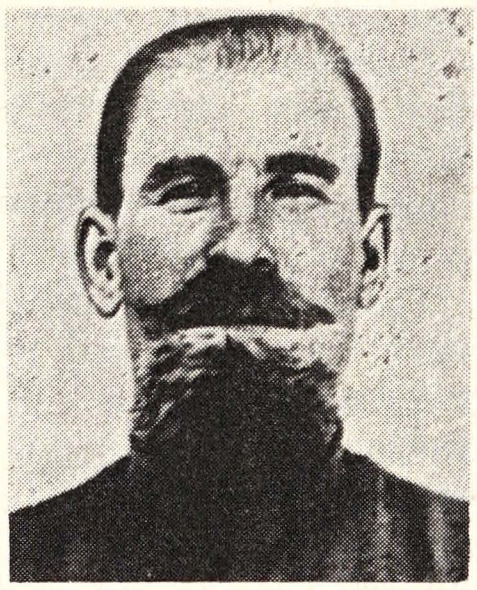
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IT was thrilling to meet especially young folk who had attended the Trafalgar Square and Hyde Park witness of the Nationwide Festival of Light and to observe their enthusiasm. Those sincere acts of public declaration of protest and of faith have now gone into history, but we feel that their impact will linger. A daily newspaper has commented in commendably glowing terms that it was felt that the purveyors of filth had been revealed in their true colours. The writer felt that a change for the better must come.

The comparative incidental which thrilled the young folk we met, however, was hearing the London Underground echoing to the songs of Zion. We remember being similarly delighted at the time of the Harringay Billy Graham Crusade—and we still think that this was the one which made the greatest impact—on hearing Manor House tube station and then, as the train rattled through the tunnel and into later stations, the whole moving congregation singing heartily, "Blessed assurance" and " Guide me, O Thou great Jehovah." It was sheer bliss ! For once " Mind the doors ! " and " Hurry along ! ", those peremptory commands, now often from West Indians with Cockney accents, then from the original sons of the Smoke, were silenced, or at least overwhelmed.

These things encourage us, **but we must not relax too quickly.** It is one thing to protest, and maybe we are blameworthy for not protesting sooner and more loudly, **but it is quite another thing to proclaim.** In one of His parables Jesus used a strong expression. He said : " Bind the strong man first." This is it precisely. We must preach the liberating Gospel as release from evil and sin, but we must go on to present the Christian life for what it is—a crusade. We have stressed and restressed the wonder that receiving Christ gives eternal life, meaning safety and security after death, and this is gloriously so. We have lamentably failed, however, to show that Christianity is both a new birth **and a new life.** " Living for Jesus a life that is true," lilts the hymn, " Striving to please Him in all that I do "—aye, and ever realising that the faith is of stern stuff. It offers peace—but often in war, joy—but often in sorrow, fellowship—but often in the loneliness of fearless witness.

Do not let up ! Preach Christ as Saviour and Lord !



Lest we forget . . .

Pastor Aleksei Iskovskih, who has spent a total of twelve years in prison for his faith in four terms, the last time he was sentenced to three years.

The pictures are authenticated by the Council of Relatives of Christian Baptist Prisoners in the Soviet Union, 1970.

What manner of men ought we to be?

by Clifford Davies

If we are living in the last days and the return of our Lord is imminent, what manner of people ought we to be?

IT is time to take stock, to make a deep, serious examination of our priorities. Can we be the kind of people we are and seriously believe in the near return of the Lord? It is an amazing fact that those who came under the charge that they were play-acting hypocrites were *the most religious people of their day*! They were so deceived, so utterly convinced that they were right with God, that they indignantly repudiated the charge laid against them (John 9 : 41). The Lord Jesus Christ became their enemy, not because He deceived them (John 7 : 12) or ill-treated them (Acts 10 : 38), but because He gave the medicine to cure their ills and they would not receive it, the truth to set them free and they preferred their chains (John 8 : 32), the light to banish their darkness (John 8 : 12) only to find them loving darkness more than the light (John 3 : 19).

The story of the Pharisees contains the most solemn lesson in the whole Bible of Satan's ability to deceive. We find the same spirit in some Christians. With their mouths they affirm the nearness of Christ's coming, but they live as if His coming were a figment of their imaginations without foundation in fact. This inability to see ourselves as we really are is evidenced throughout the Word of God. The charge to the church at Laodicea was precisely of this nature: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3 : 17).

Some of the most awful words in Scripture are recorded of Samson, the man who had the strength of a thousand: "And he wist not that the Lord was departed from him" (Judges 16 : 20). May we not have cause to lament with Saul, "I have played the fool" (1 Samuel 26 : 21); rather let us heed the words of Peter, "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4 : 7).

Two events call us to greatness: the near return of our Lord, and the dreadful sufferings of the saints in dark habitations of cruelty like China and Russia. Surely the Almighty cries to Christians, as He once cried to Cain, "*The blood of your brother crieth unto Me from the ground.*"

We make a clarion call to every Christian to fast and pray, to stand in the gap and prevail with God, that the persecuted Church might have a season of rest and that the ungodly might learn that there is a God in heaven who rules over the affairs of men. How often have we heard the words: "The sufferings of the persecuted are terrible, but what can we do? We're so helpless"? *We are not helpless; there is a great deal we can do.* **We can pray, pray and pray again; we can beggar ourselves for their sakes.** If the need is for money, clothing or Bibles, we should, without waiting for anyone else, succour our brethren and meet these needs. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren" (1 John 3 : 16).

May the God of all grace grant us great grace to take up the cross and follow Him!

ON THE KNOCKER

Modern sects set a tremendous example of what can be done by going door-to-door. Enormous growth has been seen among groups who deny the truths we love, and we can all observe that much of the development can be attributed to steady, persistent work on the knocker.

Many of our churches already undertake this demanding but rewarding duty and our "WHY?" series of leaflets have been prepared with this ministry in mind as well as other forms of outreach.

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MY FAR

by P.



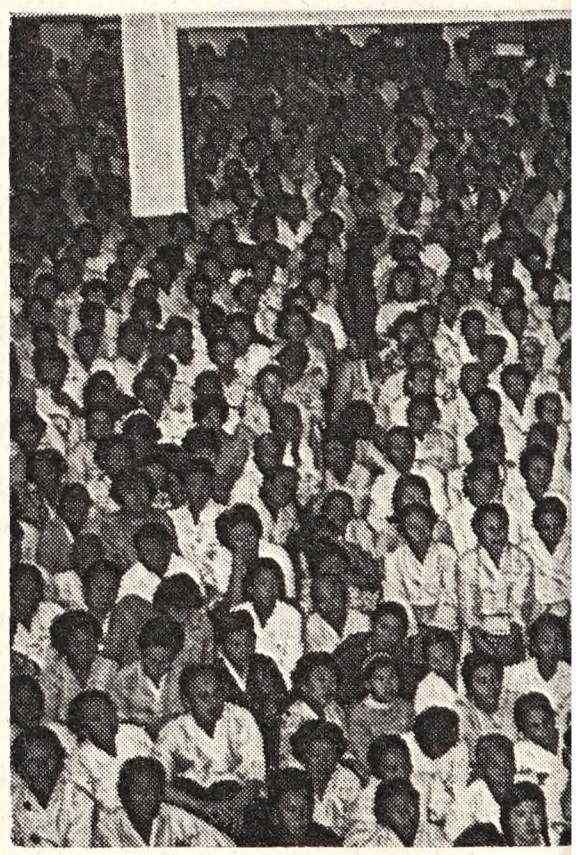
Dr. Paul Yonggi Cho interprets for Mr. Brewster in Seoul, Korea.

THE Pentecostal people of Seoul, Korea, under the leadership of Dr. Paul Yonggi Cho, are now building a church that will seat 10,000 people, with an adjoining block of flats that will house 150 families. This building is costing over £1,000,000 and will be opened in October 1972. This church has 650 deacons and a team of ministers and this year they have received into membership 1,122 new *families*. It is considered an honour to be a member of this Pentecostal church; no one is coerced or pressed into membership. The present building seats 2,500 people and is filled six times each Sunday with a completely new congregation, and twice each Wednesday for Bible studies.

They have an excellent choir and a women's choir and the congregational singing is with fervour and anointing. The people sway in unison as they sing, and as they pray the whole assembly sway forward. With their jet black hair it is a sight never to be forgotten as this great congregation all participate in the services and in utmost consecration in prayer. Every section of the church has some particular job to do. While I was there 100 converts were registered on the first Sunday and over 200 on the second Sunday.

The huge San Sun Park arena was booked for a crusade and 50,000 people gathered nightly. On the first night over 2,000 men and women from all walks of life boldly and publicly came forward for salvation through Jesus Christ. Many hundreds of sick people were prayed for and many testified to receiving healing. On the Tuesday it was reported in the press that 60,000 people attended and over 1,000 people stood for salvation. We prayed for 1,500 people to receive Divine healing through Jesus Christ and for thirty minutes people came to the platform to testify to supernatural healing. A Presbyterian minister held his child before the congregation and gave testimony to instant healing. The child, who had never walked, was now able to do so. A woman with a cancer testified to healing. An aged man brought to the service on a bed walked home. It is reported that over 200 people received the baptism in the Holy Spirit and spoke with tongues during the receiving time. On my last night in the Seoul arena the press reported that 70,000 people were present and over 3,000 publicly stood for salvation to receive Christ as their Saviour. Rev. Cho said that Korea had never seen such sights as were witnessed during this week. It was the timing of the sovereignty of God.

It must not be forgotten that almost two-thirds of the population of the entire world live in the Far East. Western and the English-speaking peoples have had visitations of God's power for centuries. The Far East has not had this and it seems now that, before Jesus comes, God is going to give the Orient a great move of His Holy Spirit. Not only are the Pentecostal movements receiving this manifestation, but so are many of the other historic churches, such as the Presbyterians and the Methodists. I had din-



Section of the congrega

ST TOUR

wster

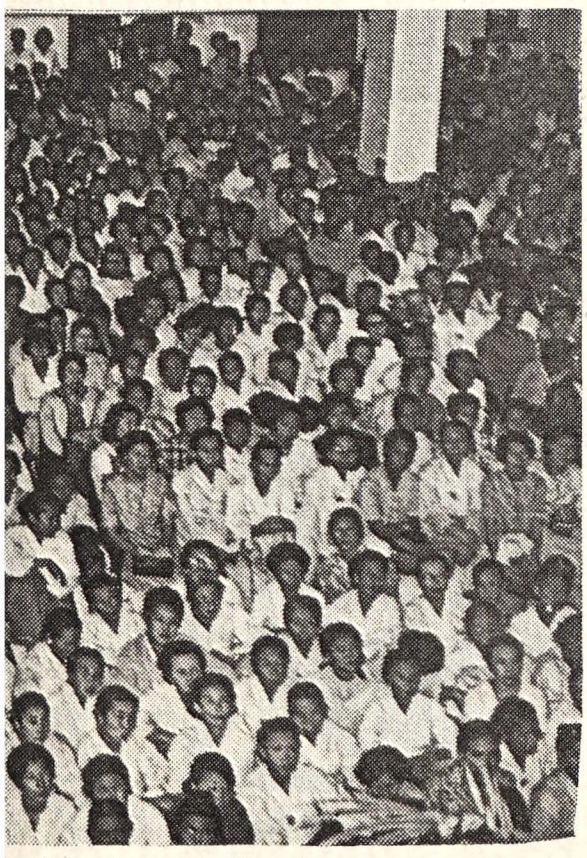
ner with a Methodist minister and he spoke freely about the blessing of the outpouring of the Holy Spirit. Brave, bold, gentle Korea, which for many years has been in subjection to great, powerful, war-like countries, is now having for the first time a Pentecostal revival on a scale almost unprecedented in history.

The total of public decisions for Jesus Christ in Korea in the space of two weeks was 8,300. How many actually received the new birth only God knows and the future will certainly reveal this.

One strange thing is that when you are announced to speak your age is often announced as well!

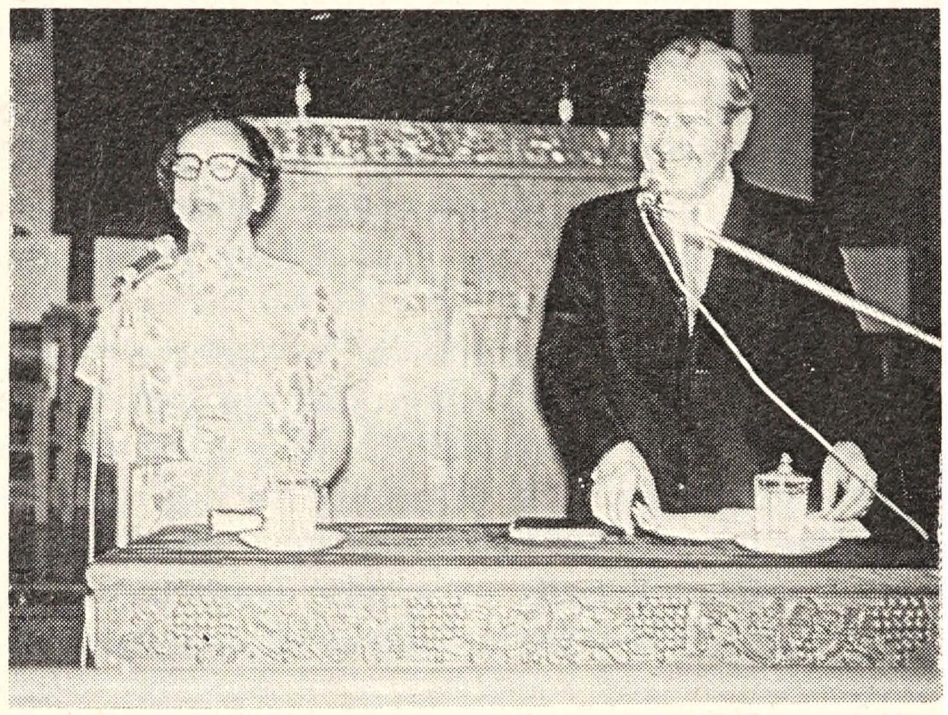
I preached solidly twice and sometimes three times a day in the sweltering heat of 100 degrees and with a humidity of ninety.

In Hong Kong the Asian Committee met and planned that I should speak to a ministers' and missionary seminar each morning and then to public evangelistic meetings in the centre of the town in a hired building each night. Over 200 Chinese people came to Christ during this week and I prayed for hundreds of people for the healing of their bodies. In their simple faith scores of people were healed of all manner of diseases. It was a pleasure to minister and to have fellowship with our Elim missionary, Miss Vera McGillivray. She is one of the hardest - working missionaries I have ever met, teaching all day at a school and then taking the oversight of a virile church each evening. Her whole thoughts are for the winning of souls. How she loves these Chinese people, and how they love her!



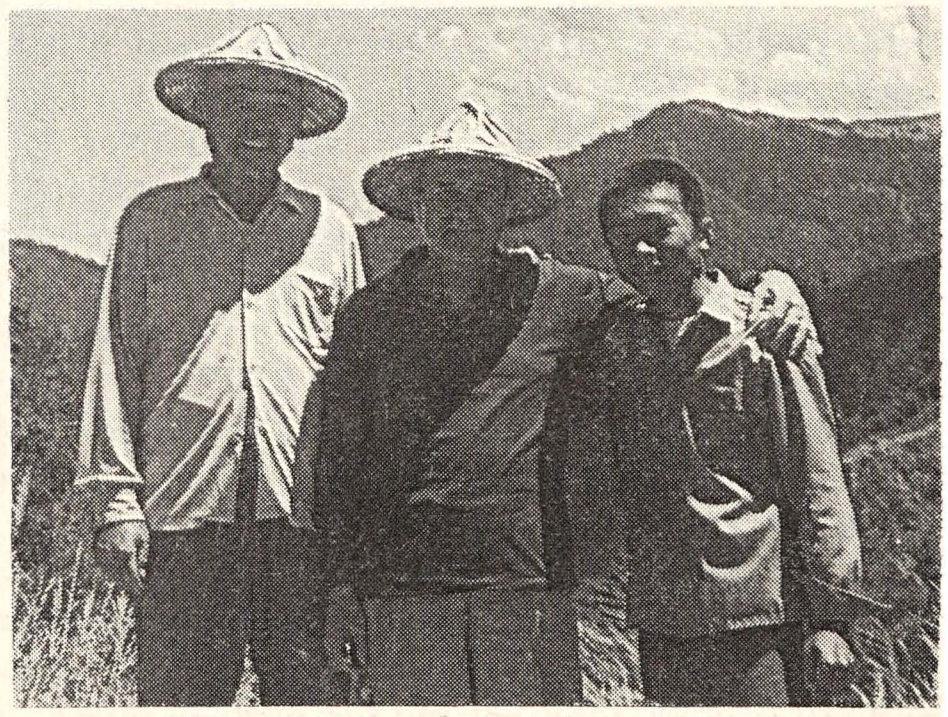
oul Pentecostal Church.

In Taiwan (the Republic of China) I travelled with Pastor Ken McGillivray many hundreds of miles visiting various mission stations. They have twenty-four churches in Formosa, and together we cut the ground for the building of yet another church. Ken's and Vera's father was a missionary in Tibet. He died there and it is fitting and wonderful that both son and daughter should take



Mr. Brewster addressing the Hong Kong seminar through an interpreter.

over the sacred task of winning the Chinese for Christ. Ken has an insatiable love and passion for these people and he eats, sleeps and speaks just like the Chinese. Ken McGillivray is one of the choicest soul-winners I have ever met. He



After a service in a mountain hostel in Taiwan.

always has time to counsel the people and their troubles are his. His wife hails from Canada and they are well matched in this partnership; they are in the work together. They both looked tired to me and yet they were planning the opening of more towns for the Pentecostal work. The Bible

(*continued on page 13*)

ANOTHER SLANT

by Ken Smith

CONCERNING the rich young ruler the Scripture records that that "Jesus beholding him, loved him," and meeting people daily, seeing them as needing the Saviour, one cannot help feeling the same loving concern.

One managing director in Stockport, of my age and educational background, proved to be a typical case. I longed for him to come to know the Saviour. In witnessing to him he told me that his brother had given up a good career and had been serving as a missionary in Kenya for a number of years among cannibal tribes, unsupported by any society or denomination. I explained what his brother meant by living by faith, and discovered that his brother had been converted when he was in his late teens. This gave me the opportunity to tell him of this spiritual experience. I found that his brother had often written to him from the mission field about salvation. He confided that his sixteen-year-old daughter at the time we were talking in his office was having a final crucial operation by one of the finest plastic surgeons in the country. She had been a victim of a car crash two years ago and had over 250 stitches in her face, which was horribly mutilated. This operation was a last attempt to try and bring some facial help, as the girl was at the age when she was deeply conscious of her disfigurement.

I was just going to suggest that I prayed that the Lord would guide the surgeon in his ministry when in came another director and the secretary. How the Devil knows when to intervene! However, I prayed in the car and our prayer meeting at Bolton remembered the witness. The missionary brother may yet see his brother saved.

This particular survey—among company secretaries, directors, executives, and the like, proved to be a fruitful opportunity for a word of witness and a tract in every case.

One man is the managing director of one of the country's largest timber importers, who supplied the House of Commons with the timber for rebuilding after the war. He offered to supply Elim Churches for building purposes—at a suitable discount, I trust!

I interviewed the managing director of Hovis Ltd. in the docks at Manchester and found that Lord Rank is not afraid to bear testimony to his faith among his executives. The man whom I interviewed spoke warmly of this witness. A number of Elim Churches have projection equipment through the financial support of Lord Rank through the Methodist Home Missions Department, and details of the scheme can be had from the Field Superintendent. Incidentally, Lord Rank is not now associated in any way with the entertainment world. It is the business side of his affairs which finances the film evangelistic scheme our churches are using.

I did not realise the number of different types of cheese there are until doing a survey among housewives on the subject the other week, although I became "cheesed off" with it, to quote a colloquialism!

One house where I witnessed had an elderly housekeeper. When she knew that I am a minister, she asked me if I had had lunch. I told her that I had eaten some sandwiches. She exclaimed that this was no meal for a servant of the Lord! I then had a five-course lunch which took me a considerable time to get through! The Lord gave me a grand surprise that day. Shades of Elisha and the woman mentioned in Kings!

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indeed says that they shall come from the East and the West. When Jesus uttered these words He was looking down through the telescope of time and with His thoughts on the Far East.

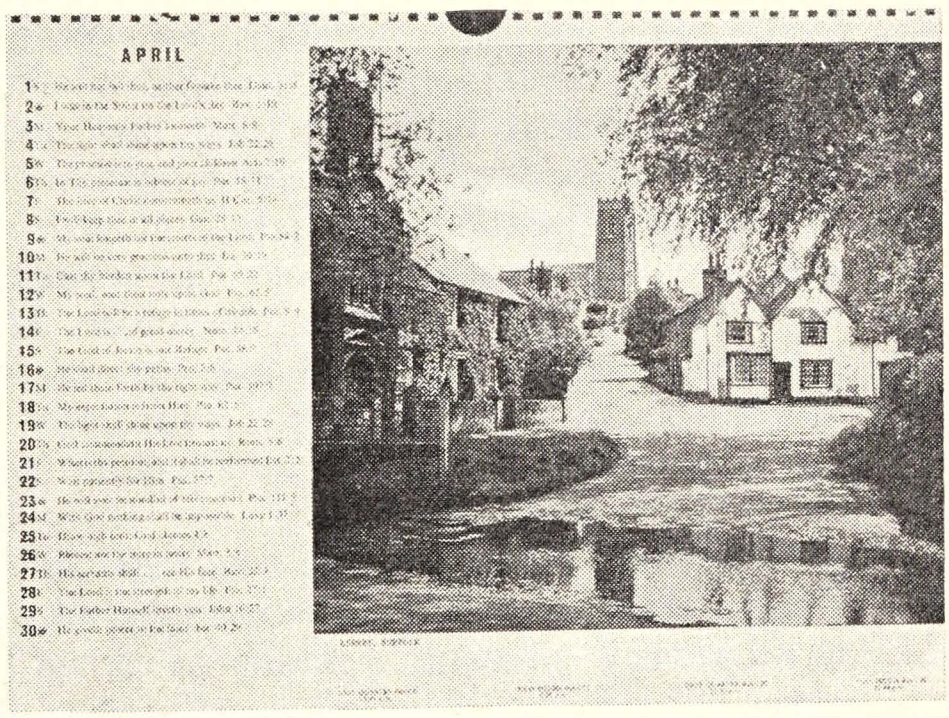
The Oriental people are kind, generous and very loving. They love the Word of God and will sit as long as you care to preach. I sat down to many banquets and during one feast I counted forty-nine dishes on the table with all kinds of food on them. My first venture with chopsticks made me drop the food and spoil my suit and tie! We also saw the aborigines in the Taiwan mountains, and it is reported that over forty per cent of them are saved.

I flew over the war zone of Vietnam and I prayed for the American people. The Americans are the most generous people in the world and God will never forget their contributions to the peoples of the world. I flew over Pearl Harbour and I remembered the bombing of years ago. I flew over Hiroshima and I prayed as I remembered the first devastating bomb. I stood and watched Red China and I prayed that God would soon open the way for the preaching of the Gospel. There are hundreds of Christians waiting to go in the moment the door opens to preach the Gospel to the 800,000,000 people on the mainland. As I left Hong Kong a dreadful typhoon swept the country, leaving many dead and 2,500 families homeless.

While out in the Far East I had two news conferences with reporters and they asked me many questions which God enabled me to answer. Twice I was interviewed on television and spoke to the whole of Korea at peak time. This undoubtedly helped to swell the crowds in Seoul. The Pentecostal World Conference in 1973 will be an amazing sight; *they expect 250,000 people to gather.*

In Japan, the land of ancient mystery, where the teaching of Buddha has prevailed for centuries, there is very little Pentecostal work in relation to the 100,000,000 people. Dr. Yumiyama is the superintendent and they have a fine Bible college and over 100 fine churches. I conducted services and a crusade in a public hall, and it was a joy to see 200 Japanese men and women come forward to accept Jesus Christ as Saviour.

I also conducted a seminar for the ministers of Japan.



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Points for Preachers

by J. Alex Wright

Seven simultaneities

Seven things happen simultaneously when we come to Jesus Christ.

1. HE ACCEPTS US (Ephesians 1 : 6). "It shall be accepted for him" is the refrain in the Old Testament offerings; that word gleams and glows. "Hail, [Mary], highly favoured" is the same word.
2. HE FORGIVES US (Ephesians 1 : 7). Again the refrain of the Old Testament sacrifices proclaims, "It shall be forgiven him." "God, for Christ's sake, hath forgiven you" (Ephesians 4 : 32).
3. HE RECEIVES US (Romans 5 : 10 : R.V. "reconciliation"). David forgave Absalom perforce, but he did not receive him : forgiveness at a distance—what a royal dilemma! ; Sing not "My God is reconciled," but rather "My *soul* is reconciled, God's pardoning voice I hear."
4. HE CHANGES US (Titus 3 : 5). Experience the miracle bath (2 Corinthians 5 : 17) !
5. HE REDIRECTS US (Matthew 18 : 3). Conversion is God's work. Note the verb "to be."
6. HE OWNS, ADOPTS US (Romans 8 : 15), and not merely legally, but by imparting His own parental nature to us. It is to this that we have been predestined (Ephesians 1 : 5).
7. HE TRANSFORMS US (1 Corinthians 1 : 2). The work of sanctification begins. Justification is instant, sanctification is progressive. We shall stand in His likeness one day (1 John 3 : 2).

AN ILLUSTRATION

Japanese dwarf trees

The Japanese have a way of dwarfing the great forest trees so that they can be kept in small pots. They cut the tap root so that the tree feeds only on the surface roots, remaining stunted, never higher than a few feet. Every soul is stunted until it puts its tap root down into God and begins to draw sustenance from the Divine. If it lives upon the surface roots of a mere intellectual and material life, it will remain stunted and dwarfed. Spiritual conversion puts a tap root of faith into God and then begins a life that draws on resources not its own.

DR. STANLEY JONES, *The Christ of the Mount.*

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YOUTH PAGE (*continued from page 18*)

listened to the message and then, during a prayer, the pastor appealed to anyone "wanting to acknowledge Jesus Christ" to raise their hand.

This was something new. The pastor repeated the request and he seemed to be talking only to me. Part of me longed to raise my hand, but part of me held back. For the last time the appeal was made. I could not restrain myself. I raised my hand, but it was not guided by my will alone. My legs were weak. I trembled, praying: "Jesus, I am a miserable sinner. I know that You died for me and I ask You to forgive me. I truly repent and long for the day when You will come to make Your kingdom here on earth."

Now there is a spring to my step. In everything I do I try to consider Jesus before taking a decision. I gave up smoking—a thing I was never able to do with my own will-power. I just promised Jesus that I would not smoke again and I did not, because I love Him and would not break a promise to Him. My life has a purpose. I know I will never fear death because I have eternal life.

Everyone remarks on my happier disposition and healthier looks. I hope that anyone who reads this will perhaps see a little of themselves, and, like me, find Jesus ! He is a good Friend.

JEREMY W. R. BENNETT, *aged twenty-three.*



Margaret M. Ladlow's page

Your voice is unique !

" ANYONE toying with the idea of robbing a bank or committing almost any crime may now be advised not to breathe a single word about it to anyone. The sound of our voices, even uttering a single one-syllable word, may well put us behind bars. Our voices may well give us away far more surely than our fingerprints—in the future." These words are taken from a magazine article that I read over ten years ago and today it seems that they are likely to become fact.

Mr. Robert Rowlands, the radio " ham," who made a tape of the voices of the gang who robbed Lloyds Bank, certainly made history in crime detection. Those criminals may be the first of their kind " to talk their way into prison." The vital tape, which included the voices of a smoothed-tongued leader, a woman and an obstreperous look-out man, was studied at Scotland Yard. A voice detector was used. The key to this form of identification lies in the particular electronic disturbance our vocal chords make every time we utter a sound.

Acoustic scientist Lawrence Kersta, of the Bell Telephone Laboratory, discovered that, electronically, each human voice has its own distinct sound which can be recorded in the form of an unmistakable visual pattern, called a voice-print. These are little patterns in wavy lines of a person's speech. To record such a voice-print a person speaks short, single words into an ultra-sensitive microphone linked to a spectograph. This prints a visual image of the voice. Regardless of attempts to disguise the voice—speaking in a whisper, muffling the voice, putting on an accent—the patterns created remain unchanged. The shape and size of the mouth and throat determine the quality and energy of the voice and its electronic frequencies. Every human voice is unique and an adult's voice pattern remains substantially the same throughout life. Identification by finger-printing may be superseded by voice printing which, it is claimed, is impossible to fake.

The science of supersonics in recent years has proved that all sound waves produce energy and the greater the force behind the sound the greater the energy produced. Thus the human voice produces electronic frequencies that also possess power.

All this opens up to me at least two very exciting avenues of thought. The sceptical critic of the Christian way of life has often sneered at the naïvety of a believer who claims that God hears and answers individual prayers. " How can God listen to millions of prayers at the same moment ? " is asked repeatedly. Here is further scientific evidence of the wonder of God's creative power. We are not either the products of the unproved theory of evolution, or so many automatons. Each human being is unique, possessing a soul, a personality, *even a voice* unlike any other. Surely the God who designed the human voice can hear us and identify us when we pray !

If our voices produce sound waves with an electronic quality and energy, that of the Lord of earth and heaven must be very powerful indeed ! Read again Genesis 1. Ask the Holy Spirit to show you " wondrous things out of God's law." With opened eyes you will receive a new, deeper insight into creation. Again and again we read " *And God said.*" The psalmist said : " He spake and it was done "—of course it was ! He still speaks and will continue to do so, for " He upholdeth all things by the word of His power " (Hebrews 1 : 3). The same loving Father God, who hears and knows our voices when we call upon Him, is the ruler and judge of all the earth. One day, at His utterance, *this world will melt* (Psalm 46 : 6 ; 2 Peter 3 : 10).

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MISCELLANEOUS

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ITINERARIES

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Joseph Smith:
October 23-28, Exeter; 30—November 4, Newquay; 6-11, Falmouth; 13-18, Plymouth.

London Crusader Choir with Douglas B. Gray:
October 16, Bridewell Hall, Victoria; 17, Letchworth; 23, Redhill; 24, Reading (Elim Pentecostal Church and prison); 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Miss O. Garbutt:
October 17, Stevenage (a.m.), Reading (p.m.); 18, Reading; 19, Dagenham; 20, Kensington; 21, East Ham; 23, Palmers Green; 24, Islington (a.m.), Ilford (p.m.).

BIRTH

PARTINGTON. On September 26th, to Pastor and Mrs. Trevor Partington, of Covenant Hall, Stafford, God's gift of a son, Timothy Wesley.

MARRIAGE

THONGER—REES JONES. On August 23rd, at Brynhyfryd Elim Pentecostal Church, Holyhead, Edward Thonger to Rita Rees Jones. Officiating ministers: A. P. Johnston and D. Ricketts.

DEDICATION

McWATERS. Heather Joyce, infant daughter of Alan and Barbara (née Tattersall), was dedicated to the Lord on September 12th at Woolwich Elim Pentecostal Church. Officiating minister: L. Jones. C.2480

WITH CHRIST

GRIFFITHS, Miss E. (Cissie). Faithful Clapham member for 44 years, was called Home on Sunday, September 19th. Officiating ministers at funeral: H. Burton-Haynes, C. Kingston and I. Moore. "For ever with the Lord."

RAINEY. On September 20th, Miss Mary Rainey was called home to be with the Lord. A faithful sister in the Lord and a member of the new Elim Pentecostal Church, Maghera. Officiating minister at funeral: A. D. Sandford.

RAWLINGS. On September 24th, Pastor Stanley H. Rawlings, aged 64, went home to be with the Lord. "Severed only 'til He come." Officiating ministers at funeral: J. T. Bradley and A. D. Sandford.

Miss Joyce Pickering, of York, will be flying to Rhodesia on October 18th to work with the Drs. Brien. She is a fully qualified nurse with several years' experience in our hospitals, plus two years' Bible School training. She will be a great help to the doctors and the hospital team.

Please include Joyce on your prayer lists and continue to remember her as she tackles new conditions, new language, new everything! Jesus is the same and we believe that He will help her. May her hospital ministry be the means of bringing many Africans to Christ.

L. WIGGLESWORTH.

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D.2481

ELIM PENTECOSTAL CHURCH
Nutbeem Road, EASTLEIGH, Hants.
CHURCH ANNIVERSARY
October 23, 24
SATURDAY at 3.30 and 7
(tea provided between the services)
SUNDAY at 11 and 6.30
Preacher: TREVOR PARTINGTON (Stafford)
Convener: MALDWYN JONES
D.2463

COMING EVENTS

BALLYMONEY. October 17-24. Evangelistic crusade conduced by Alexander Tee in the Town Hall. Every night at 8. Friday night at 8 : Special Youth Service. Wednesday at 3 : Divine Healing Service.

BELFAST, Ballysillan. October 23-25. Elim Pentecostal Church, Crumlin Road. Annual Convention. Speakers: J. T. Bradley and A. D. Sandford. Convener: A. Seeman. Saturday at 3.30 and 7. Sunday at 11.30 and 7. Monday at 8.

BIRMINGHAM. October 9-17. Elim Pentecostal Church, Graham Street. Battle for Birmingham Crusade. Preacher: Denis G. Clark. Sundays at 8.30. Weeknights (except Mondays) at 7.30. Youth nights on Wednesdays. Men only on October 15.

BIRMINGHAM, Stirchley. October 20. Salvation Army Hall, Pershore Road (kindly loaned). Visit of Rev. J. Emmett (former C.E.M. missionary) with W. F. P. Burton's sound slides, " God working with them," the story of the Congo Evangelistic Mission. At 7.30. Convener: J. B. Coleman. October 24. " Man, God and Medicine." Programme by members of the medical profession, at 6.30. Speaker: Dr. John Mathias, M.B., Ch.B. Convener: J. B. Coleman. In St. Andrew's Methodist Church (corner of Pershore and Cartland roads).

BOURNEMOUTH, Winton. October 19. Elim Pentecostal Church, Hawthorn Road. Dr. C. W. Slemming. At 7.30. October 21. Women's rally at 3. Speaker: Mrs. C. W. Slemming. October 23-25. Annual Convention and minister's third anniversary. Preacher: W. J. Maybin. Convener: G. N. Backhouse. Saturday at 7.30: Wessex Gospel Choir. Sunday at 11 and 6.30. Monday at 7.30: Poole and District Male Voice Choir.

BRIDGEND. October 23. Y.M.C.A., Angel Street. An evangelistic modern gospel music concert, featuring The Gospel Sound and Stephanie, at 7.30. Preacher: John Bristow.

BRIGHTON, Preston Park. October 16-24. Elim Pentecostal Church, Balfour Road. Crusade conducted by Ian R. Hall. October 16. Leyton Elim Youth Team at 7.30. October 21. Elim Bible College singing group at 7.30. October 17-24. Items by Sussex Presbytery churches. Sundays at 11 and 6.30. Weeknights at 7.30, except October 23—Presbytery rally with Portsmouth Male Voice Choir at 7.

CAERPHILLY. October 16-24. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade conducted by R. D. Bradley. Weeknights (except Mondays and Fridays) at 7.15. Sundays at 6.30.

CAMBERWELL. October 20. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary. At 2.45. Speaker: Mrs. M. M. Ladlow. Soloist: Mrs. Mahon. E.W.M.A. meeting at 7.15. Speaker: Mrs. Ladlow. Refreshments provided between meetings.

CLACTON. October 30—November 1. Elim Pentecostal Church, Hayes Road. Church Anniversary Services. Preacher: A. Nicolson. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

EASTLEIGH. October 23, 24. Elim Pentecostal Church, Nutbeem Road. Church anniversary. Preacher: Trevor Partington. Saturday at 3.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

GLOUCESTER. October 16. The Guildhall, Gloucester. United Convention of the Assemblies of God and Elim Pentecostal Church. Guest preachers: Brian G. Edwards (Elim, Derby) and Ernest Shearman (A.o.G., Nottingham). At 3 and 6.30. Buffet tea provided between services.

GRANGETOWN. October 23, 24. Elim Pentecostal Church, Lee Road. Film, " Martin Luther," on Saturday at 7.30. Birthday rally on Sunday at 6.30.

GREAT YARMOUTH. October 23, 24. Elim Pentecostal Church, York Road. Annual Convention. Preacher: T. W. Walker (Vice-President). Supporting singing items. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

HADLEIGH. October 17-27. Elim Pentecostal Church, Oak Road South. New Life Crusade conducted by A. P. Johnston and John Harrison.

HANLEY. October 28. Elim Pentecostal Church, Bucknall Old Road. Visit of Murray Nash (L.D.O.S.) at 7.45.

KINGSTANDING. October 17. Elim Pentecostal Church, Warren Road. Visit of Denis G. Clark. At 6.30. Convener: R. J. Morrison.

MOTHERWELL. October 23-25. Elim Pentecostal Church, Airbles Road, near Civic Centre. Youth weekend. Saturday at 7: Harthill Youth Choir. Sunday at 11.15 and 6.30. Preacher: Mr. Hugh McFarlane. Monday at 7.30: Crusader evangelistic meeting.

PONTYPRIDD. Youth Outreach. October 15, 16. Evangelist Don Summers and Gospel beat group, The Four Kingsmen. Saturday at 7.30 in the Municipal Hall, Gelliwastad Road (with coffee bar). Sunday at 6 in the Elim Pentecostal Church, Thurston Road. October 23-25. Tony Williams and The Messengers, Patterson Sound, Word and Swing Along Singers. Saturday at 7.30. Monday at 7.30.

RYDE, Isle of Wight. October 30—November 7. Elim Pentecostal Church, Albert Street. Ryde Revival Crusade conducted by A. K. Chamberlain. Saturdays at 7: Youth Challenge. Sundays at 10, 11 and 6.30. Monday to Friday at 7.30. nightly, also at 6 for Sunshine Corner.

SHEFFIELD, Mosborough. October 31—November 7. Elim Pentecostal Church, Queen Street. Church crusade conducted by H. W. Greenway. Weeknights (except Friday) at 7.30. Sunday at 6.

SILVERDALE. October 30. Elim Pentecostal Church, Albert Street. Baptismal service at Bethel Temple, Silverdale, at 7. Preacher: D. S. Williams. November 6, 7. Pastor's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Lambie.

STOWMARKET. October 30, 31. Elim Pentecostal Church, Grove Street. Visit of Gospel singer Betty Lou Mills. Preacher: Russell Mills. Saturday at 7.30. Sunday at 11 and 6.30.

WOOLWICH. October 16. Elim Pentecostal Church, Crescent Road. East London Pentecostal Rally at 7. Preacher: J. J. B. Hounsome.

EVANGELISTIC CRUSADE
at ELIM PENTECOSTAL CHURCH,
WARREN ROAD, KINGSTANDING
with A. Wilson (Irish Superintendent)
OCTOBER 24th to NOVEMBER 7th
Weeknights (except Fridays at 7.30)
Sundays at 11 and 6.30
SUPPORTING CHOIRS
No. 28 bus to door
D.2473

WESTON-SUPER-MARE
October 23rd and 30th and November 6th
SATURDAY NIGHT SPECIALS
in the ST. JOHN AMBULANCE HALL,
41 OXFORD STREET, WESTON-SUPER-MARE
at 7 p.m
OCTOBER 23rd
conducted by REV. DOUGLAS WARD, DESMOND NORTON and KEN PHILLIPS
OCTOBER 30th
conducted by REV. FRANK LAVENDER and choir
NOVEMBER 6th
conducted by REV. RON JONES and " The New Creation "
Please pray . . . and tell any contacts in WESTON of these rallies
D.2482

Testimony time

"I AM a Christian. I believe that Jesus Christ died on the cross for my sins, that He has forgiven me, and that soon He will return to rule over the world." About twelve months ago anyone who made a statement like that would have been, to my mind, a religious fanatic to be mocked or pitied. I dissected religion and the Bible with utter ruthlessness. I was willing to listen to any argument providing that God did not enter into it. I did everything possible to keep such thoughts out of my life.

In my young days I was aware of, but not particularly interested in, the Church. My family were nominally Church of England. My sister and I attended Sunday school, with reluctance on my part at least. I hated being dressed up and sitting in a stuffy church when I could have been out playing and enjoying life. My most vivid memories are of the coach outings to the sea—nightmares for me due to the incurable travel sickness, which meant my arriving at the destination feeling very disinclined towards frolicking on the sands!

My next recollection is becoming a choirboy. Again, my motives were not due to a conviction as to Christianity, but merely to a desire to fall in with what several of my friends were doing. For the wrong reasons I enjoyed being a choirboy and being part of the group. I liked the "uniform." Even if I never felt angelic, I was told I looked it! Eventually, without gaining a spiritual inch, I left my choirboy days behind me.

On reaching grammar school I became absorbed in the diverse intellectual pursuits and sporting activities designed to transform little boys into gentlemen. Religious instruction was half-heartedly given, using the Bible as a mere textbook. The theories of Darwin and Mendel were considered to be of far more use than the teachings of Jesus Christ. My journey through school was average and undistinguished, and by the time I left, I not only did not believe in God, but could provide arguments which condemned the Bible as a work of fiction.

I then started work. Several of my workmates were churchgoers, but they did nothing to defend their Christ, whom I would readily attack. Their convictions did not appear very important to them. Surely if they had such a good Deity, they would not drink and swear in between attending worship! At the age of nineteen I met the girl who was to become my wife. Never before had a person meant so much to me. For the first time I thought that there must be some sort of benevolent "Being" to make me feel so happy. My girl's name was Effie; she was a nurse and a Christian.

We began going steady and became engaged, unofficially, after only three weeks. Many times we talked about God. I agreed, albeit cautiously, as to His existence, but I could not begin to emulate Effie's conviction.

Just over two years ago we were married and settled in Hereford. Before she met me, Effie had worked in Shrewsbury, and had attended the Elim Pentecostal Church there. Many times she told me about the happy choruses and the real feeling of togetherness at these services, but I argued, scoffed and sometimes mocked her beliefs. Religion was the one subject we could not agree on.

We had discussed healing, which I doubted, to say the least. One day I saw a healing service advertised at the Elim Pentecostal Church and, for some unaccountable reason, I suggested that we should go, if only to satisfy my curiosity. Effie was surprised; this was the first time I had ever suggested going to church.

On the Sunday, at the church, I felt decidedly uncomfortable, but everyone seemed so happy and friendly. Here were people who really loved their God. For the first time in my life I felt a Presence—perhaps it was the Holy Spirit of whom the pastor spoke so well. I felt different. I wanted to go to this church again.

On reaching home I found a Bible which I had been given but had never read, and I sat down and began to read. I thought, read, tried to pray. I felt that I needed Jesus more than anything else in the world.

I went to the next service eagerly and I felt more able to sing and pray with everyone else. The hymns were happy; I felt I knew them well, although I could not possibly have done. I really

(*continued on page 14*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, October 18th — Psalm 46 : 1-11

"She shall not be moved" (v. 5).

This psalm inspires confidence. Whatever troubles, however drastic, God is "our refuge and strength" (vv. 1-3). The continuous flow of the river of Divine grace, strength, and comfort, and the assurance of the Lord's presence are the basis for this confidence (vv. 4-7). The Lord's past works and His future acts prove that God's people are right to trust Him (vv. 8-11). He will one day be fully exalted in the earth; let us seek to exalt Him in our lives today.

Tuesday, October 19th — Psalm 47 : 1-9

"God is the King" (v. 7).

The present sovereignty of God and His future exaltation are this psalm's themes. God, who sits on the throne of His holiness (v. 8), is and will eventually be acknowledged as "King of all the earth" (vv. 2, 7). In that day He will subdue people and nations under His feet (v. 3) and reign over all (v. 8). Verse 6 must surely be the response of our heart as we acknowledge His sovereignty over us and look forward to that coming day when He reigns over all.

Wednesday, October 20th — Psalm 48 : 1-14

"This God is our God" (v. 14).

This psalm shows how God delivered a city from hostile kings, the city remaining intact.

Sometimes great forces mass against the city of our life, but just when we see nothing but defeat, deliverance comes by the unseen hand of God (compare 2 Kings 6 : 15-17). Such a God is our God (v. 14)—and greatly to be praised (v. 1).

Thursday, October 21st — Psalm 50 : 1-23

"Whoso offereth praise glorifieth Me" (v. 23).

Because all things are God's there is nothing which we can bring as an offering (vv. 9-13) except thanksgiving and trust (vv. 14, 15), and yet how slow we are to thank Him for every benefit and blessing and to trust Him for immediate and future difficulties! He loves to answer our cry and deliver us so that we can glorify Him (v. 15). Verses 2-15 set forth our relationship with God. Verses 16-22, in contrast, show God's attitude to the wicked.

Friday, October 22nd — Psalm 51 : 1-19

"Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (v. 13).

What a privilege is set forth in verse 13! Yet we can only fully see that promise fulfilled when we ourselves are cleansed from all sin (v. 2, compare vv. 7, 10), when all sin is confessed (v. 3), when there is a realisation that we sin against God (v. 4), and when our inward motives and thoughts are as pure as our actions and words (vv. 6, 10).

If we fail in any of these four points, not only will we be poor soul winners, but we will have little joy and no sense of the presence of the Holy Spirit (vv. 11, 12).

Saturday, October 23rd — 1 John 1 : 1-10

"Our fellowship is with the Father, and with His Son Jesus Christ" (v. 3).

Christianity is not a religion, it is a relationship. What a wonderful relationship is expressed in this word "fellowship." We think mainly in terms of fellowship with one another, but our fellowship with each other is possible only because of our fellowship with Him. Are you enjoying that true fellowship today?

That which keeps and hinders us from fellowship with Him—our sin, pride, unworthiness (v. 6)—can always be removed (v. 9). Confession leads to forgiveness (v. 9), cleansing (v. 7) and true fellowship.

Sunday, October 24th — 1 John 2 : 1-11

"He that loveth his brother abideth in the light" (v. 10).

True fellowship results in true unity, fellowship and love among the saints, both because of our relationship with God and because it is His commandment. This theme of brotherly love first mentioned here (vv. 9-11), recurs throughout 1 John.

When Christ prayed in John 17 : 11, 21, He was aware that there would be Christian groups where there was not this desired unity resulting from a love-based fellowship. But He knew that those deeply in love with Him would also love each other. This is John's reasoning in 1 John 4 : 20.

Divisions often come from those not in real fellowship with their Lord and therefore not in fellowship, love and unity with others. They are going contrary to the Scriptural picture of the Church as the Body of Christ (1 Corinthians 12 ; 1 : 10).

Saints and Sinners

by Maldwyn Jones

PASTOR OF ELIM PENTECOSTAL CHURCH, EASTLEIGH

A STUDY OF PSALM 1

THE first psalm gives an account of blessings that await the godly man and judgments that lie in store for the ungodly.

The Christian's walk

He "walketh not in the counsel of the ungodly." He does not take his measures from their principles or act according to the advice which they give and take.

He "standeth not in the way of sinners." He avoids doing as they do; their way must not be his way.

He does not sit "in the seat of the scornful." He does not associate with those who sit in close conclave to find out ways and means for the support of the Devil's kingdom.

The godly man is warned of **evil counsel.** How careful we must be in the matter of seeking counsel! In Rehoboam, the son of Solomon, we have a classic example of one who sought evil counsel (1 Kings 12 : 8-11). The consequences of this advice were disastrous. Another king who listened to evil advice was Ahaziah (2 Chronicles 22 : 3): "He also walked in the ways of Ahab: for his mother was his counsellor to do wickedly."

We are continually warned in Scripture against **evil associations,** "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment" (Exodus 23 : 2). "Enter not into the path of the wicked, and go not in the way of evil men" (Proverbs 4 : 14). "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6 : 14).

Attention is also drawn to the **evil way.** The children of Israel were always going astray from God because of their evil associations. "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you. . . . But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and *went backward and not forward*" (Jeremiah 7 : 23, 24).

The Christian's way

"And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1 : 3). In verse 1 we read of the way of the ungodly. The Bible talks of the way of the ungodly as being a way of darkness: "The way of the wicked is as darkness: they know not at what they stumble" (Proverbs 4 : 19). "Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation saith the Lord" (Jeremiah 23 : 12). The Christian's way begins with Christ (John 14 : 6). The destination of that way is the Father—"no man cometh unto the Father, but by me." This way was opened to us by the atoning death of Christ (Hebrews 10 : 19, 20). It is a difficult way (Mark 7 : 14), a way of separation from the world and its glitter. The ways of the righteous are known by the Lord (Psalm 1 : 6).

The Christian's will

"But his delight is in the law of the Lord; and in His law doth he meditate day and night" (v. 2). The godly man bends his will to the will of God; he *delights* to do the Lord's work and will. The law of God brings with it enlightenment (Psalm 119 : 105).

Verse 2 is a complete contrast to verse 1. After listing the things that a godly man must not do, the psalmist then lists the positive qualities that are expected in such a man. The declaration of Scripture is that God made man in his own image. One of the essential characteristics of the Divine nature is free will. Man has been given the capacity to decide for himself. When a person comes to Christ his free will is not over-ridden by God; he still possesses the ability to decide for himself and to accept or reject the claims of Christ upon his life. But if he would be truly obedient to the Spirit of God he would yield his will completely to God and be guided by Him.

THE ELIM EVANGEL

Vol. LII. No. 43 October 23rd, 1971 5p

A Windy Day

by Philip E. Streeter

PASTOR OF ELIM PENTECOSTAL CHURCH, ALEXANDRA PARK AVENUE, BELFAST

"The wind goeth toward the south, and returneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits" (Ecclesiastes 1 : 6).

I hear the wind, Lord,
Shouting over the hills,
Mocking the skies and playing with the clouds.
Chanting wildly
As he oozes through sprawling bushes,
Stalks into rattling woods and
Glides round and round lonely streets only to
Fling himself despairingly against defiant houses.

Unseen fingers are everywhere.
Trying gate latches,
Flicking hats off heads,
Fumbling with coat buttons,
Wrenching off dustbin lids.
Guttering teeth chatter with fright.

Like a spoilt child who can't have his own way,
He shrieks wildly down choking chimneys and
Whispers threats to winking windows,
Jabbers into staring keyholes and
Mutters abuse through grinning letterboxes.
Creeping steathily into shadowed porches
He lingers . . .
Only to burst out shrilly with laughter when
Doors are opened.

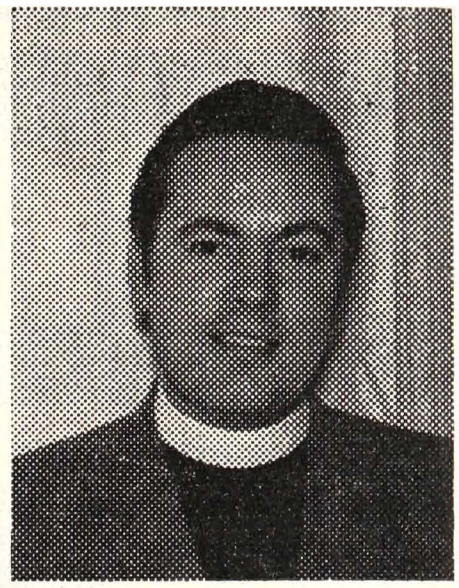
But how gloriously exhilarating, Lord!
How utterly exciting to race across the
Shoulders of the hills,
Leaping to meet the bewitching wind
That slams into my body,
Sings past my face and
Gives wings to my feet.
I feel like shouting at the top of my voice
For the sheer joy of living.

Warm planks of sunlight slope across straggling skies,
Seagulls plummet through the air
Screaming with delight, and the
Wandering wind sets my thoughts wandering,
Thinking of your Holy Word which says:
"He sendeth the wind from His treasuries."
One of your treasures given to the evil
As well as the good,
And what a priceless one!

Nehemiah

by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY



Chapter 12 : An apparent rejoicing

AT last the day of the dedication of the completed walls had arrived. What a thrill it must have been for the man of God ! All his efforts, prayers and personal sacrifices had combined with his leadership and organisational abilities to bring this day to pass. This chapter concerns the events of this day.

It was a day of gladness—and no wonder ! Who wouldn't be happy at the thought of the completion of a worthwhile job ? It had been hard and heavy. Often they wanted to give up. There had been trouble within and without, but now, on looking at the finished product, there was blessing and satisfaction in their souls. There were singing and making melody unto the Lord. The cymbals, psalteries and harps were at full strength. The sons of the singers gathered themselves together forming a cheerful choir of praise.

This dedication was not only for the completion of the walls, however, for a dedication takes place at the *beginning* of a particular sphere of service, not at the end of it. They were dedicating themselves for the new task that they would perform within the newly completed city, *and they were doing it gladly.*

It was a day of purification. It consisted of the purification first of those who performed the ceremony, then followed that of the people, of the gates and the wall—a complete cleansing with no one or anything left out. The new task was a demanding one. It required 100 per cent backing.

It was a day of thanksgiving. Despite all the spiritual demands on them they were a thankful people. It must have been a sight to have seen them walking around the walls before gathering in the house of God. What a thrill for Nehemiah—he had seen it at its worst, for he had examined the walls on his arrival, but now the scenery was different. His voice must have been the loudest and most fervent in the praise of thanksgiving that day.

It was a day of great sacrifices, not so much this time in terms of finance, but rather in animal sacrifices. The whole campaign had called for sacrifice ; it was now a national characteristic. *But they could never outgive God.*

It was a day of great rejoicing. If the price had been high, the reward was just as great. Not only did they rejoice within themselves, but God made them rejoice with great joy—the joy of the Lord, God in their midst rejoicing in them. The women and children were included in this Divine outpouring.

It was a day of outreach. News of blessing does not have to be advertised ; it advertises itself. " The joy of Jerusalem," we are informed, " was heard even afar off." The enemies trembled, the outsiders wondered. What was going on in Jerusalem ? What kind of people were they who could face such difficulties, pay such a price in personal terms and win against all odds ? *The sound of the great rejoicing answered their questions before they were asked.* **The God of heaven had prospered them.**

COMPASSION

Compassion is love, plus desire to share
The trouble and tears that come from despair ;
Compassion is love, plus sympathy, too,
With a will to help, to heal and renew.

Compassion is love, plus pity enough
To walk with the weary when the going is rough ;
Compassion is love, plus the spirit to do
For others. Our Lord had compassion, do you ?

JAMES A. SANAKER.

Church reports

YORK **Pastor: A. Brooks**

Seven candidates were baptised in York by Pastor Arnold Brooks. Three were ladies who had decided for Christ through the witness of Mrs. Clark, who has a shop in one of York's old streets, Stonegate, which attracts many visitors. Mrs. Clark is a retired missionary, an aged sister well known and much loved by Christians in the town. Her shop is open for the sale of Christian literature, and customers receive the message of the Gospel when they enter the shop. Regular prayer meetings are held in her house above the shop. One of the ladies is the widow of a well-known York eye specialist. Another sister came from nearby Tadcaster, some twelve miles from York. A young lady, recently converted, expressed her desire also to obey the Lord in baptism.



Part of the congregation at the York baptismal service.

Two young men were baptised. One has just recently come from the south of England to join us. The other, the youngest of the seven, is the youngest son of two of our members. He is also a member of the York Sunday school.

We were pleased to have as our guest preacher Pastor G. L. Taylor, who had just begun his holidays in York. His ministry was very much appreciated.

We express our appreciation of the hard work done by Pastor Brooks, who is tireless in his enthusiasm for the souls of men and women. Recently he commenced open-air services after the evening services. These are very well attended and have become a good witness in the centre of the city.

We pray for an outpouring of the Spirit of God and we expect that in His time He will answer the prayers of His people. We have very good numbers attending our breaking of bread services, some 140 gathering every Sunday morning. The Gospel is faithfully preached by our pastor every Sunday night and souls are being won to the Lord through the preaching of the Word. We can say that our condition is healthy. The Lord is blessing the work for Him, but we long that more and more souls will be won. A favourite expression of Pastor Brooks is "Do it again, Lord!" We join in this prayer and believe that the Lord will answer! ALEX LAWRENCE.



Pastors G. L. Taylor and A. Brooks and two of the candidates.

CAN GOD MOVE LONDON'S TOUGH DOCKLAND AGAIN?

Believe in prayer for

George Canty's Pentecostal Event

in

CANNING TOWN

Bethell Avenue, off Hermit Road (near Barking Road)

Begins MONDAY, October 18th, continues until November 7th

Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30. Wednesdays at 3

Only 220 seats—please spread support across the week

D.2468

MAGHERA

Before I left to go into Elim Bible College we had no Elim Pentecostal Church at Maghera. Praise God for a few people whom God filled with the Holy Ghost. The result is that we now have another Elim Pentecostal Church in Ulster.

Recently I had the privilege of conducting some of their Bible studies on Friday nights and their Sunday services. Sunday is a full day at Maghera with morning worship, Sunday school, open-air meeting and Gospel service. It was a joy and privilege for me as a student to minister to the saints at Maghera. Their request is " Brethren, pray for us." RAYMOND COTTER.

ILFORD **Pastor : J. F. Hardman**

In recent months God has poured out His blessing upon our church. In varied ways prayers have been answered, and we have seen the hand of God moving in individual lives. A number of souls have responded to the Gospel appeal on Sunday evenings. We praise God for this and what a joy it is to see these new converts growing in grace.

On a recent Sunday evening six candidates were baptised in water. The presence of the Lord was very evident during this service.

Some of our Crusaders have recently received the baptism in the Holy Spirit and we pray that, as a result of this, others will earnestly seek the Lord for their personal Pentecost.

The Sunday morning services are times of real blessing. We have been acutely conscious of the presence of the Lord. The Gifts of the Spirit have been continually and refreshingly in operation.

A series of Bible studies on " The Operation of the Holy Spirit " as in Romans 8 have been an inspiration. Our lives have been enriched as Pastor Hardman has so ably expounded the Word of God. The particular study on the " Intercession of the Holy Spirit " has deepened our understanding and experience in private and corporate prayer.

Pastor and Mrs. Hardman recently celebrated their third anniversary. It was a very happy occasion. Pastor and Mrs. G. L. W. Ladlow conducted a special missionary weekend. We enjoyed their ministry and were adequately informed about the Elim work in Ghana. Pastor Hardman was presented with a cheque by Mr. C. J. Pendrill, the church secretary, as a token of appreciation of their ministry. Mrs. Hardman received a beautiful bouquet of flowers from the Sisterhood.

We praise God for these evidences of blessing and we pray that we may witness God moving in a greater way in the future. MASIE HOPPER.

EDINBURGH **Pastor : B. J. Hayes**

We have just celebrated the church's thirty-ninth and our minister's second anniversaries with a weekend of special services, when the Field Superintendent, R. B. Chapman, and his wife ministered to us. High attendances benefited from the excellent ministry of our visitors and we were thrilled to see decisions for Christ following the Sunday evening service.

The past year has brought many blessings and much for which to give praise to the Lord, with most services being double the strength of two years ago and the income of the church more than doubled in the same period. In the summer the visit of the Swedish Youth Team to the church for twelve days brought not only many young



people to commit their lives to Christ, but genuine Holy Spirit wrought enthusiasm into the life of the church. Since then the tide of blessing has continued with decisions for Christ on most Sunday evenings, so that these number almost as many as during the crusade.

Nine candidates recently followed their Lord through the waters of baptism, giving clear testimony to His saving grace. A full church of over 130 heard these testimonies and the preaching of the Gospel. Three young people decided for Christ in that service, one being the sister of one of the candidates.

We have also held a farewell service for two of our young ladies entering the Elim Bible College and for three young men going to university. In a very moving service, when testimonies to God's leading and calling were given, the Holy Spirit was again present. Over twenty people of various ages came to the front of the church in rededication and yielding of the life to the Lord, including one man for salvation.

We are conscious that the good hand of God

is upon us. As our pastor reminded us recently, we must always remember that: "This is the Lord's doing and is marvellous in our eyes." The response of the whole congregation is: "Not unto us, O Lord, not unto us, but unto Thy name give glory."

J. NORRIS.

LONGTON **Pastor: F. J. Day**

It was with much feeling that the people of Longton bade farewell to Pastor and Mrs. A. O. Johnson, Mark, Christopher and Sarah. After seven years of faithful labour for the Master, during which they sought to spread the Gospel by various methods, including door-to-door work, supported by much prayer, it is wonderful to see how the church has flourished and increased. Representatives from many denominations attended the farewell services and thanks and praise to God were given by people who had received special blessings during the pastor's ministry. A special note of thanks in song on behalf of our local West Indian assembly was rendered by Pastor Mason. Mr. K. Dickinson, the secretary, presented Pastor and Mrs. Johnson with a cheque on behalf of the deacons and members of the church. We all pray that the Lord will bless Pastor Johnson and his family as they continue to work for the Lord.

The church was almost full to capacity for the induction service of our new minister, Pastor F. J. Day and his wife. The service, which was conducted by Pastor T. Partington, of Stafford, was opened in prayer by Pastor M. J. Baker, from Hadley. Pastor D. S. Williams, from Silverdale, read from God's Word and the charge to the church and Pastor Day was given by Pastor D. Fenton, from Crewe. After the Lord's blessing was sought for Pastor and Mrs. Day, he introduced his wife and gave his address. The meeting was followed by refreshments.

Before Pastor Day had had an opportunity of settling into his new home, he was helping out with the Gospel bus driven by David Henderson, which has been used extensively during the last two weeks to bring young people under the sound of the Gospel. We praise God for people who are ready and willing at a moment's notice to answer the Master's call.

P. A. THORLEY.

ST. HELENS **Pastor: J. Tetchner**

The special visit of George Canty will be remembered for a very long time. We thank God for the many blessings we experienced during the four nights' crusade. It was a joy to meet old and new friends. Many were converted to Christ. The sick were prayed for and testimonies of Divine healing were received and some received the baptism in the Holy Spirit.

We thank the minister and deacons of Boundary Road Baptist Church for the loan of their church, and for all who took part in the meetings—the Trio from Gloucester, the Ladies' Trio from Southport, John Cannell and Mr. Cannell from Wigan, and a special thank you to Mrs. Ellen Callon, of *The St. Helens Reporter*, for her write-up of the crusade and about our church in the town.

To all our members who gave us all their support, time and work—"May the Lord bless you real good!"

RON ROBINSON.

BARRY **Pastor: R. Knight**

The annual convention is an event eagerly anticipated by the assembly at this busy seaside town. We were privileged to have as our guest speaker Pastor F. Lavender, supported by the Gloucester and Caerphilly choirs. Gloucester folk enjoyed the sunshine and sea breezes, returning later to the Barry church for tea, and from the commencement of the service, in which their choir sang, we were conscious of the blessing of God. Before bringing the challenging message of the near return of the Lord and its implications to both believers and unconverted, we were introduced by Pastor Lavender to two "miracle children" who, during recent months, have been wonderfully healed in answer to prayer. The little boy had suffered from a hip complaint and eczema, while the baby at birth had been a "blue" baby. We saw before us two perfectly healthy children, wonderfully healed in answer to prayer. All too soon, the service was brought to a conclusion by Pastor W. Evans.

Throughout the weekend our hearts were stirred under the anointed ministry of his servant. Monday evening saw the church packed and we were pleased to welcome the Caerphilly choir, Pastor J. Bristow and friends from Bridgend, a contingent from Pontypridd and a number of folk from local churches. We enjoyed the anointed ministry in song of the choir and a male quintet.

The convention services were well attended and were very ably convened by our pastor.

E. HIGGS.

THE SECOND EPISTLE OF PETER

A LETTER FOR THE LAST DAYS

by H. Palliser PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

(14) **Some Vital Conclusions** (3 : 11-18)

"AS always in the New Testament, the moral imperative follows the eschatological indicative. The expectation of the Lord's return always inspires Christians to a holy life." Thus Rev. E. M. Green sums up the content of the closing verses of this Epistle. Every Bible student has noticed that doctrine and everyday living are essentially interrelated. "The Bible sets forth a practical doctrine" (Calvin). The classic example is Paul, but we find this principle throughout the Word, and Peter is no exception. Having set forth in awe-inspiring words the events of "The Day of the Lord," he brings this doctrine into relationship with everyday living. What is to come affects us now ; the future influences the present. We have been called "to glory" (1 : 3) ; ahead of us is an "entrance . . . into the everlasting kingdom" (1 : 11) and the "new heavens and a new earth, wherein dwelleth righteousness." (3: 13). Such prospects inspire us to present purity and Peter strongly appeals for this.

Note how often Peter refers to the Christian's knowledge of these things. The Christian is not in the dark as to his eternal destiny. So Peter says that they know these things (1 : 12), that they have the prophetic word (1 : 19), that he is reminding them of what they already know (3 : 1). In 3 : 11 we have the words "Seeing then"—a phrase presupposing knowledge of these facts. Finally in 3 : 17 occurs "Ye therefore, knowing these things beforehand."

Pentecostal people, in common with thousands of Evangelicals in all denominations, confess to a belief in the doctrine of the Lord's return. In other words, *we know,* but knowledge implies responsibility, and Peter places before his readers (including us) the vital consequences arising from our knowledge of these tremendous future events.

Something to do (v. 12)

This is contained in the word "hasting" (3 : 12). Scholars agree that "unto" should not be there. In the words of Rev. H. Brook, "There is no '*unto*' in the original; it is an ordinary, active form of the verb with the accusative following on. What an amazing thought, that each of us can do something to hasten the coming of the day of God ; that we must be all of us hastening or hindering, helping it on or holding it back! "

Hastening comes by means of personal preparation. Note Luke 1 : 17: "*to make ready* a people prepared for the Lord," and Revelation 19 : 6, 7, especially the words "His wife hath *made herself ready.*" Making oneself ready for that day, seeking after holiness, is a work of preparation (1 John 3 : 3).

Then, the hastening is helped by prayer. The last prayer in the Bible is, "Come, Lord Jesus." When we say, "Thy kingdom come," this involves a request for His return. Paul's words in Romans 8 : 22-27 are important.

The hastening by evangelism (Matthew 24 : 14 ; Mark 13 : 10) is specific ; note "*and then* shall the end come." There are signs of growing concern in this respect and with it the realisation of the need for personal evangelism. Many of us have felt in recent years that a deadening factor in the work of evangelism has been, in Leighton Ford's words (see his *The Christian Persuader*), "a distorted Calvinism." The theme-song of such folk, he says, appears to be—

"Sit down, O man of God,
The kingdom He will bring,
Just how, and when, and where He will ;
You need not do a thing."

The hard fact is that personal evangelism is on almost every page of Acts. Watching must be linked with working.

Something to be (v. 14)

"The look of hope must produce the life of holiness," comments E. M. Green, and how Peter keeps harking back to this matter of purity of life! But holiness is the stuff of which eternity and heaven are made. Are we not heading for "new heavens and a new earth, wherein dwelleth righteousness"? We are to be "conformed to the image of His Son" and are to "be like Him."

Then the sooner we get down to the business of holiness the better, and so Peter uses the word "diligence" again (cf. 1 : 5)—the word means "to be businesslike."

Then, the kind of holiness is shown—"without spot and blameless." Dr. J. H. Jowett writes, "it describes a life distressed by no infirmity and crippled by no disease. It is neither lame nor defiled. Our God desires the entire life, and He resents a defective offering. He wants 'a lamb without spot.'"

This holiness bears the hall-mark of peace. We know from Scripture that the days prior to His return will be dark and stormy. It is significant that our Lord, describing these days, added, "do not be terrified" (Luke 21 : 9) and, "when these things begin to come to pass, then *look up, and lift up your heads*; for your redemption draweth nigh (Luke 21 : 28). The Word says, "The effect of righteousness is peace!" "Fear *Him*, ye saints, and you will then have nothing else to fear!"

Something to avoid (v. 17)

Once more in these closing verses Peter warns against the false teachers already exposed earlier in the Letter. We have already seen from Scripture that one of the features of the last days will be the emergence of such people, but notice again the Lord's words in Matthew 24 : 24-26; Mark 13 : 21-23; Luke 21 : 8. In both Matthew and Mark the Lord says that the teachings will be so subtle that "if it were possible, they shall deceive the very elect." In Luke, His words are, "Take heed that *ye* be not deceived." Such serious words suggest that there will be false teachings of unusual craftiness, with Satan himself "as an angel of light" (2 Corinthians 11 : 13-15), and this may take us far beyond the teaching of such cults as Jehovah's Witnesses, etc. "Error has many attractive faces by which even the most experienced may be beguiled" (E. M. Green). No wonder the Lord in Mark 13 repeated three times the words, "Take heed" (vv. 5, 9, 33)!

Something to aim at (v. 18)

The only safe counter-measure to enable us to avoid the danger indicated in verse 17 is to go forward. In the Christian life there is really no standing still. There must be growth, and this is one of the main points of emphasis in New Testament teaching. Peter stresses growth in two matters.

Growth *in grace* is a tremendous field of thought. Dr. M. Lloyd-Jones goes to the heart of the matter in these words: "To be a Christian means that I am the special object of God's favour and kindness. We are either in God's favour or else we are under the wrath of God. As a Christian I can receive and experience the favour of God in varying degrees and in varying amounts. The more I live the Christian life, the more obedient I am, the more I will experience the favour of God. That is growing in the grace of the Lord Jesus Christ."

Second, growth in *the knowledge of the Lord Jesus Christ* is a vast field for exploration, especially in the light of such passages as John 17 : 3; Ephesians 1 : 15-23; 3 : 14-21; Philippians 3 : 8-10. This knowledge can only come by way of personal relationship: *"The Lord spake to Moses face to face as a man speaketh to his friend."* The Lord referred to Abraham as "My friend"! Murray McCheyne one day said to his friend, Andrew Bonar, "Andrew, Jesus Christ is more real to me than any earthly friend." *That is "knowledge of the Lord Jesus Christ" and that is what He would have us to seek after for His pleasure—and ours.*

THE END.

GEORGE Müller began to pray for five personal acquaintances. After five years one of them came to Christ. In ten years two more found peace in the Saviour. He prayed on for twenty-five years and the fourth man was saved. He prayed for the fifth until his death and that fifth man, for whom the intercessor had prayed for more than fifty years, came to Christ a few days after Müller's death.

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EDITORIAL

THIS week sees the conclusion of the series of studies on the Second Epistle of Peter by the Pastor of our Elim Pentecostal Church, Kingston-on-Thames, H. Palliser, to whom we are grateful for all his research and care in preparing these well-received articles. The introduction to studying the Book of Nehemiah by B. C. Vidamour, Pastor of our church in St. Helier, Jersey, has also been appreciatively commented upon and we add our appreciation.

We commence next week a new series by a well-known Pentecostal warrior, J. Nelson-Parr. We are indebted to him for a feature which, we are sure, will challenge and inspire. The accent is, as you would expect of this veteran evangelist upon soul-winning. With fire, directness, boldness and sheer straightforward Bible punching (in the best sense), our brother has written what we believe will produce an even keener desire in the hearts of many to win men for Christ.

Which two things—Bible study and evangelism—need to be underlined continually. We are glad that Mrs. Margaret Ladlow has this week emphasised the true evangelical fervour on the part of many who took part in the recent Festival of Light activities. We say again, however, that the best protest is the proclamation of the Gospel. We stand foursquare on the Word of God and our love for God's Book is not merely academic and studious, but practical, pragmatic, **saving**. The Bible is the Divinely-inspired record of redemption's story. Thank God, we preach the written Word, proclaiming the living Word in the power of the Holy Spirit . . . **and God confirms His Word.** It is not a question of whether or not He will—He has promised, and His promises are sure.

Preach the Word!



Lest we forget . . .

Pray for those in prison in Iron Curtain countries.

Pastor Simeon Razumov sentenced to five years in prison.

"The trumpet shall sound"

The message given at the funeral of Pastor S. H. Rawlings by our Secretary-General, James T. Bradley.

BEFORE his Home-call Brother Rawlings expressed a wish for a triumphant funeral service. I can think of no better words than Paul's great text "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." These words, coupled with the angel's words at the empty tomb, "He is not here, He is risen," are the most triumphant words ever written. We can scan the whole of literature in vain for such words as are given to us in the Scripture concerning the future glory of the children of God.

Paul, by the inspiration of the Holy Spirit, proclaimed "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." There seems to have been a touch of inspiration about the translators' use of the words "swallowed up" in the Authorised Version. It is so final, so conclusive. The text does not simply say that death is conquered by victory, *it is swallowed up in victory!*

Though we are in time, we do not belong to time, we belong to eternity. Though we Christians are on earth we do not belong to earth, we belong to heaven. Brother Rawlings has departed to where he belongs. Paul put it like this: "Though our outward man is perishing, disintegrating, falling to pieces [and the process begins as soon as we are born], our inward man is experiencing a process of re-creation day by day."

Paul does not say "Though *our body* is perishing," he states "Though *our outward man* is perishing." In other words, the man who appears to the world is perishing ; the real man is being renewed day by day. The appearance of reality is perishing, but the reality is being renewed day by day.

But make no mistake—this body also belongs to eternity. God did not make this body only for a mere seventy years—He made it for eternity for "This mortal must put on immortality . . . this corruptible must put on incorruption," for in burial it is sown in weakness, in resurrection it is raised in power ; in burial it is sown in corruption, in resurrection it is raised in incorruption ; in burial it is sown a natural body, in resurrection it is resurrected a spiritual body.

While our brother awaits the resurrection there is no sleep or gloom ; he has joined that white-robed multitude that no man could number of all nations, kindreds, peoples and tongues who cry with a loud voice, "Salvation to our God which sitteth upon the throne and unto the Lamb" for ever. "These are they which came out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb."

The things of the eternal world were as real to Brother Rawlings as were the things of this world, but this made him all the more concerned about the people of this world. It intensified his love, compassion and care for his people in all his churches. That he was heavenly-minded did not by any means make him too heavenly minded to be of earthly use —his heavenly-mindedness resulted in his being of intense earthly use.

In 1934—as a young man—our brother Rawlings was invited by George Kingston to take charge of the new church at Colchester. He was ordained in 1939 and has since been to Romford, Maldon, Braintree, Westcliff, Laindon, Hadleigh, Cheltenham, Colchester again and Dagenham. After eight years' ministry in Dagenham he retired because of the illness that overtook him and that he bore with such fortitude. He did not complain, he did not question. It was wonderful to see him at the House of God in prayer and praise alike. As his dear widow says, "It was 'Hallelujah!' right to the end."

He was a reticent man, humble, retiring, full of love for his flock, with his eyes, not upon the ends of the earth, but on the duties that lay to his hand in the performance of his office as Pastor of the flock.

Among the many whom he led to the Lord, two are with us today; brother Don Sandford, Mr. Rawlings's son-in-law, and a brother in the congregation. Pastor Rawlings passed on the torch to Mr. Sandford, who held it aloft so ably in Cheltenham, and now is doing the same in Ballymena.

We share the sorrow of Mrs. Rawlings and the family. Pentecostals are a close-knit company. We bear them up in prayer that the Holy Spirit whose name is "the Comforter," will strengthen and uphold them, and in their bereavement give them the victory through our Lord Jesus Christ.

We shall see His lovely face,
Some bright, golden morning,
When the clouds are rifted
And the shades have flown.
Darkness will be turned to joy,
Heartaches gone for ever,
No more night—
Only light,
When we see His face.

Peterboro

SATURDAY, September 25th, was the day to which we had looked and for which we had prayed for over eighteen months. It was the day when Pastor G. W. Gilpin declared the Elim Pentecostal Church at Peterborough open for the preaching of the Gospel. Many people throughout the country have prayed for the city of Peterborough and God has answered prayer. Rejoice with us in what He has done in the lives of many people during the days of the crusade.

Two months before a question mark hung over the whole venture. There was nowhere to hold Sunday crusade services, but in a remarkable way the Congregational Church was made available to us, and this was the signal to start. Soon there would be 10,000 handbills to deliver (with the help from Elim folk from other towns!), accommodation to arrange for the team, display boards to arrange for a car-cade, window bills to set in shop windows. As August gave way to September, the hoardings began to announce the crusade, notices appeared in the press, 10,000 personal invitations were dispatched through the post, and finally the car-cade with a loudspeaker announcing the crusade. All was now set for the opening night.

"Peterborough people will not support activities—do not be disappointed if only a few people turn up": these and other similar comments were made. Perhaps you have heard such words in your town! "O God, direct this crusade by the Holy Spirit and glorify our Saviour!" we prayed, and, praise His name, He did just this.

A large, expectant crowd gathered for the first after-church rally. We sang "Count your blessings." The mayor, a well-known local medical consultant, spoke, "Having given much thought before coming to a service announcing Divine healing." The Word was preached to an attentive congregation and, during the following brief appeal, over forty registered their desire to accept Christ.

As the services continued in the Town Hall, people entered heartily into the singing, enjoying the solos and duets and listened attentively as the Word was preached. The Lord "added daily such as should be saved." We saw people walk unaided where previously they had struggled in pain. A lady with asthma stopped taking her tablets, for the Lord had healed her. Others suffering from depression were healed.

The new church had to be ready for these folk to attend after the crusade, so the decorators had to start work, there were new lights to fit, floors to scrub, seats to polish, and all was done with a new zest, for we had seen the hand of God at work.



Through your prayers, you, too, had a part in what has happened in Peterborough. In the name of the Lord we say a heartfelt "Thank you." May your joy also be full!

JOHN L. STEWARD.

Here is an extract from a letter to the crusade leader:

Dear Pastor Tee,

I feel great, thank the Lord, and have been able to get around on our holidays better than ever—no stopping to get my breath all the time.

You asked how long I have had asthma—twelve years . . .

Here is a report from Peterborough Standard:

Crusade gives rise to a new church

A new church opens in the city tomorrow. It will be an Elim Pentecostal Church run by the sponsors of Rev. Alexander Tee's recent religious revival crusade. The new church will be in the building formerly occupied by the Midland Road Methodist Church, which closed some months ago.

"Elim means an oasis in the desert," says Mr. Tee. "And like an oasis our church is a place of refreshment in the wilderness."

Mr. Tee led his crusade to Peterborough because he heard the Midland Road church was empty. Negotiations began some time ago to buy it, and these were finalised some days ago.

h Crusade



Since then helpers have been busy preparing the church for the opening—" a joyous occasion " in Mr. Tee's words. He expects a large crowd tomorrow at 7.44 p.m. when Rev. Wesley Gilpin, the Principal of Elim Bible College, opens the new church. " Many of these will be converts who have accepted the call of Christ at our Peterborough rallies," says Mr. Tee. So far these number about 250.

The final rally was at the Town Hall last night, and the crusade will continue at the new church tomorrow.



Pastor Alexander Tee and helpers preparing the new Elim Pentecostal Church, Peterborough.

BOTH WAYS

If I should seek Thee, Lord, and never falter,
Never rest, until at last I found Thee,
If I should search Thee out in all creation,
Seek Thy presence in all things around me,
If I should watch how, from the death of winter,
Thou bringest forth the new life of the spring,
Till, crowned with joy, the summer earth shall wonder
At all Thy blessings, and Thy praises sing,
Till birds and beasts shall raise their many voices
Till night shall be almost eclipsed by morn,
Till hills shall bask in Thy life-giving sunlight
And valleys smile, wading knee-deep in corn,
If I should worship Thee, the Power that raised up
And shaped the rugged mountains, filled the sea,
Set stars and planets in their chosen places,
And rules them all throughout eternity—
It would not be enough !
No, not enough—though God I find without me
In all I hear or touch or taste or see,
Before, behind, above, below, all round me,
No use at all, if God be not in me.
Come now, oh Lord, and fill me with Thy presence,
Come as a shower upon a thirsty land,
Like as a pool deep in the desert places
Make fertile soil from barren dust and sand.
Be Thou in me a spring of living waters
That I may feel Thy peace within me rise,
Be Thou a river which the coldest winter
Can never freeze, and which no summer dries.
Come like a flood of mighty, rushing waters
That's wider, deeper, fuller every day,
Come in the strength and glory of the ocean,
Search out and fill each secret cove and bay.
Surge through my life in Thy transforming torrents,
Full and overflowing, till that life can shout
That from my God without me I gain blessing,
But from my God within it's flowing out.

RENE.

ANOTHER SLANT

by Ken Smith

HAVE you ever heard of Bacup ? Perhaps not, but this has been the area for a survey. I looked in vain round this small Lancashire town on the border of Yorkshire for an evangelical witness during my two week's work. Plenty of churches, all advertising garden parties, fetes, amateur dramatic productions, and other typical northern religious-social activities were there and my heart broke for the witness of the Christian faith.

There must be hundreds of small towns like Bacup throughout the country needing an active evangelical witness, let alone a Pentecostal assembly. One had the opportunity to look for suitable halls and prospects for our own fellowship.

My survey, on readership of business and professional magazines, was among executive and managerial business men. It included managing directors, board directors, company secretaries, and the like. Their daily reading was the *Financial Times* and I found that work and " making brass "—money to the uninformed—was their religion. They were men who had gone through the depression and the war years, and work and wealth were all that filled their vision. It needed great skill to get nearly half an hour with them, when they were getting " nowt out of it " as one man reminded me ! I thought of Blake's words. " dark, satanic mills," as I entered the boardrooms of the textile mills, the clothing factories, and the shoe manufacturers. I left an appropriate tract with each one interviewed.

The mills in the north are not so dark nowadays, but the work in them must be soul destroying. I thought of the faithful Elim folk who have worked hard in these mills down the years and have helped to support the work of the Lord through Elim. To me, personally, they are " the salt of the earth," and One greater said so too !

I found that a considerable number of these businessmen were Methodists and faithful to their chapels, but with little, if any, understanding of the Christian Gospel. They had been reared when the " nonconformist conscience " was felt in the parliamentary corridors of power, and, with all the faults of that generation, I for one believe that this country was then a better nation. It was refreshing to meet this class of men and to tell them what Jesus Christ meant to me. I never had a rebuff and, without exception, I found them willing to listen and to receive a Gospel tract. The opportunities to witness are there if you look for them in every walk of life, and I trust that these articles will encourage every Elim member to witness for the Master.

I did not find these men great readers, except for their specialist publications. Work and money dominated their literary choice and not one refused to divulge their annual earnings — astronomical in comparison with mine !

I have often grieved that the Lord has not given me the ministry of evangelism, yet one touches people with the Gospel through witness and tract that our evangelists would never reach through their crusades, for certainly the number of men in this particular social group who have heard the Gospel must be very small. Churchgoing is simply a social convention, with little relevance to one's life. My task, as a believer, is to show them Christ's relevance to the twentieth century and, by His grace, I trust that I do so.

LETTER TO THE EDITOR

DEAR EDITOR,

At this time of year many sixth-formers will be giving serious consideration to their future careers and may well be having difficulty in making the right choice.

The Students' Pentecostal Fellowship has recently established a free advisory service to help those who have to make such decisions. We have a panel of experienced professional people willing to give advice about their professions. We can give information about various colleges and universities and put inquirers in touch with Pentecostal students already there. We will also try to help those having intellectual difficulties in relating their studies to their Christian, Pentecostal beliefs.

We will be pleased to hear from any who would like advice or information about careers or colleges, and will do our best to help them in any way we can if they will write to me at 1 Brishing Close, Maidstone, Kent.

Yours sincerely in Christ,

ANDREW PARFITT,
S.P.F. General Secretary.

ELIM NEWS

LANCASHIRE PRESBYTERY RALLY

What memories flooded my mind as I walked up the steps into the Town Hall, St. Helens, for the annual Lancashire Presbytery rally recently. Nearly twenty years ago as the pastor in St. Helens, we had seen the Town Hall filled several times for evangelistic meetings, and this time it was well filled to hear Pastor George Canty and to see him in his rôle as artist. I felt praise was especially due to Pastor J. Tetchner and his grand group of brethren for the work done in connection with the rally. I know how much had gone into it all. Mr. Tetchner has not lost enthusiasm with the passing of the years—and he has the experience to match it.

I thought that Pastor W. Hunter did a good job in getting together a young people's choir, although the acoustics spoilt their singing for many. He also sang. A young man from the Wirral sang most acceptably.

A presentation was made to Pastor E. J. Thomas, the District Superintendent, in the form of a pen. It was his final rally after five years ministry in the Lancashire area, one of several farewells at this time.

How intensely personal and highly individualised is Mr. Canty's ministry! He has his own unique way of presenting the Gospel. He spoke of the necessity of having the Lord and the danger of missing Him in seeking other attractions. "Jesus saves me now—just now" sang the congregation to conclude the rally. I returned home rejoicing in the fellowship the meeting had provided for us all.

KEN SMITH.

PRAY FOR ULSTER

By JAMES T. BRADLEY
(SECRETARY-GENERAL)

I HAVE just returned from a weekend visit to Northern Ireland with Pastors J. C. Smyth and T. W. Walker. We were grieved and saddened to see the destruction and to learn of the immense difficulties under which our churches in Ireland are maintaining the work of God. Yet maintaining is an understatement—praise God, our churches are flourishing, and ministers and members are forward looking and expectant of greater things still to come.

Nevertheless, we need to pray more urgently for a situation so fraught with danger to churches and people alike. We certainly pray with a new conception of the need and with a new urgency since our visit to Ireland. Indeed, what we saw reminded us of our war-time experience in Birmingham, but with this difference—during the war one knew that bombs fell only when 'planes were overhead, in Belfast today one never knows when a bomb may explode. Some of our churches are right in the danger area, but ministers and members are rallying to the cause.

The occasion of our visit was a meeting of the Church Sessions of the Irish Churches. I think all were encouraged at the number of brethren who came—some fifty. Among subjects discussed were the Helps Scheme, Evangelism, Missionary work, Youth work, the Covenant Scheme and Income Tax Refund and *The Elim Evangel*. All who attended appreciated the frank and free and easy discussions of these matters.

It was my privilege to minister on Sunday morning at our second newest church, at Dundonald, prospering under the ministry of Pastor T. Burns, and at our Alexandra Park Church in the evening, also prospering under the ministry of Pastor P. E. Streeter.

We wish to express our appreciation of the warm welcome we received at the session's meeting and by the churches.

Pray for Northern Ireland and for our churches.

Have you booked yet ?

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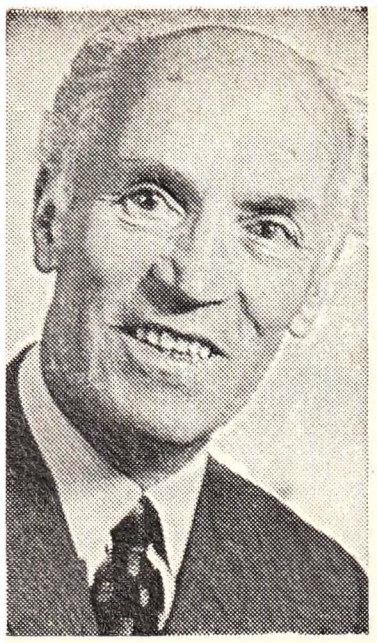
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November 22nd to 25th

The place : The Hayes, Swanwick, Derbyshire

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From T. H. Stevenson

ONLY one week after retiring from his Birmingham church and after more than forty years in the Elim ministry, one of our ministers preached in my Worcester pulpit on the Sunday evening. That is a fair indication how retirement scarcely seems a true definition of that phase of ministry reached in a lengthening list of names to be found in the Elim Year Book under the title "Retired Ministers." Perhaps it is difficult to find an alternative and more definitive word. I am reminded of an article written some months ago by our elderly brother, J. Nelson Parr. After many years of renowned ministry in Manchester, this great servant of God, when past retirement age, resigned his pastorate, but he has in many subsequent years ministered all over Europe in particular. In the article referred to, the words almost sizzled at the very suggestion that he was retired! Having during the past few years been greatly indebted to ministers in this category, their vigour and valuable ministry almost make the word "retired" an anachronism relating to the ministry.

Perhaps my introductory words made last night when the minister mentioned visited Worcester church come near the truth. I said that our brother "had retired from pastoral responsibilities." In the bordering county of Herefordshire an Anglican vicar was interviewed on his "retirement," and the Rev. S. E. Pulford, a 100 per cent evangelical minister replied to the question, "How are you enjoying your retirement?", by saying: "The answer is—as much as I enjoyed pre-retirement, for I do not see any essential difference between the two periods. Of course, I am glad to be shot of many of the footling trivialities associated with the ministry: the parochial council meetings, the fund-raising, the smiling affabilities of many social functions. But God knows how little these coffee mornings and fêtes can be when compared with the mighy, devastating power of the Gospel when proclaimed in the power of the Spirit. In any case, to retire means to draw back, or retreat, and I certainly have no intention of doing that. Can you imagine St. Paul retiring on pension?"

Paul did not seemingly reach such a subject so early in Church history, but it occurs to me that if he did not mention it, he certainly had very much to write about eternal rewards for faithful service.



PRAYER and PRAISE

by F. H. Coleman

I WAS thumbing through a Christian magazine, a special number on Christian books. The middle pages were devoted to a list of books which the editor considered should be in the library of every minister of the Gospel. I have no quarrel with the list, which consisted of theological and devotional works and helpful books on sermon preparation—*but not one book on prayer!*

Now I wonder why there was such an omission. It could not be because there are no books on this subject. Perhaps the editor presumed that ministers do not need such books, as they are men who know how to pray! But I cannot help the thought which challenges me—that perhaps it is considered that ministers do not need to pray in these days. If this be so, then I think it a great shame that not one book on prayer was included in the list.

Prayer is most important for all Christians, ministers and laymen. The message which comes because God's servant prayed, being prepared and prayed over again and again, brings a rich anointing which blesses all who hear it. It is the duty of all to pray for their pastor that he may break the Bread of Life to them. It will thus truly be food to feed the soul.

Two ladies were not satisfied with the ministry of their pastor. They had a small card written and placed on the rostrum so that their minister could read it. The words were: "Sir, we would see Jesus." I cannot help but feel that it would have been wiser of these ladies if they had prayed more. They might have received more as well as being in a better frame of mind to receive more of the Bread of Life.



Margaret M. Ladlow's page

A Festival of Light

WHEN I returned from Ghana just a year ago I was appalled and shocked at the deterioration of morals in Britain. Pastor and Mrs. David Mills, our missionaries in Ghana, warned us that we should find this downward trend in the life of our nation even as they had on their furlough. There have been occasions when I have felt physically sick because of what I have heard or read and have wept before the Lord, pleading with Him to have mercy upon the people and to cleanse our land. My son Andrew went back to school on our return from West Africa, and after a week or so told me that he seemed to be the only boy in his form who did not use bad language. Government figures and blatant evidence on every hand speak for themselves.

When the Festival of Light was first announced I welcomed it. I rejoice that a positive stand has been made for Christian standards of conduct in the life of the individual and the nation. I shall never forget September 25th and the thrill I received as we drove into Trafalgar Square and saw thousands of happy young people, banners held high, some marching, many singing, all busily packing the square as tightly as possible as more and more contingents arrived. It was like a geography lesson to read the many banners, from Italy, France, Portugal and Spain as well as from all parts of Britain.

The service, speakers and reading of the proclamation have all been covered by press reports and on sound and television news programmes, but to me there were other highlights. The Salvation Army contingent, led by their bands and flags bearing the emblems of blood and fire, were a really splendid sight, and as we marched up to Hyde Park it was such a thrill to look back and see thousands of cheerful people singing as they moved along and carried their banners and posters. The London policemen (there were hundreds of them lining the route of the procession) had a real picnic; everyone was so co-operative and good-tempered and I have never seen so many smiling "bobbies" before.

We left the square 2,000 at a time and it took us almost two hours to reach the site of the Hyde Park rally. At the close of the festival the final speaker called upon the vast congregation of upwards of 50,000 people to kneel in prayer, asking God to move in power upon our nation. I shall never forget the silhouette of thousands of praying people as they knelt in the darkness, yet were visible against the floodlights of the speakers' platform. We sang the Lord's Prayer humbly and reverently to the beautiful setting by Mallotte. Even the hippies and the "underground movement" who had come to voice their opposition were silent and the policemen knelt with the crowd, many of whom had their hands raised to heaven. It was a most moving moment and one felt that God was pleased with this demonstration of loyalty to Him and His Book, and in my soul was born an assurance that revival *is* coming to our land and the tide of iniquity will yet be turned.

After the service ended the singing still continued. As we entered Marble Arch tube station young people were making melody and on every train we boarded we could hear the songs beloved by all Evangelicals: "Blessed Assurance," "Give me oil in my lamp," "Jesus is alive," "Amazing Grace" and "The Lord's my Shepherd." I am certain that, apart from the witness of the true light of the Gospel, it did Christian youth from all over Britain a world of good to gather together and realise that they are not so insignificant after all.

PS. The Scripture Union Daily Bread portion for the day of the festival was Exodus 15 : 1-12 —rather significant, don't you think?

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MISCELLANEOUS

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ITINERARIES

The President (A. A. Biddle):
November 8, Cannock; 9, Stafford; 10, Longton; 11, Hadley and Shrewsbury; 12, Blackheath; 13, Graham Street; 14, Yardley (a.m.), Sparkbrook (p.m.); 15 Langley; 16, Tamworth; 17, Kidderminster; 18, Winson Green.

London Crusader Choir with Douglas B. Gray:
October 23, Redhill; 24, Reading (Elim Pentecostal Church and prison); 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18 Worthing (Pier Pavilion, M.V.); 19, Richmond.

Miss O. Garbutt:
October 23, Palmers Green; 24, Islington (a.m.), Ilford (p.m.).

Joseph Smith:
October 23-28, Exeter; 30—November 4, Newquay; 6-11, Falmouth; 13-18, Plymouth.

MARRIAGE

STEVENSON—REID. On September 17th, at the Elim Pentecostal Church, Paisley, Robert William Stevenson to Catherine Mearns Reid, both Elim members. Officiating minister: E. Garner.

SILVER WEDDING

FROST—BURGESS. Married on October 26th, 1946, John W. Frost to Grace Burgess, at Nelson Central Gospel Mission. Officiating minister: Pastor G. Burgess. Faithful members of Sheffield Elim Pentecostal Church.

WITH CHRIST

GRIFFITHS. Henry Griffiths, aged 59, of Swindon, former member of Elim Pentecostal Church, Gloucester. "'Til the day dawns."

RODGER. On September 24th, at Southend-on-Sea, Agnes Graham, aged 84 years, mother of Mrs. A. Nicolson and a former faithful member of Elim Pentecostal Church, Dundee. Officiating minister at funeral: Philip E. Stormont.

☆ ☆ ☆

BE less given to speculation than to practice; cultivate faith rather than doubt; peace of heart rather than subtle inquiries. GEIKIE.

ANONYMOUS GIFTS

Elim Missionary Society
August—September

		£
3520	A sister in the Lord	30.00
3541	J.E.	5.00
3564	Leigh-on-Sea	10.00
3627	Vazon	5.00
3478	E.M.J.	1.00
3445	Anon	5.00
3479	An old-age pensioner	1.00
3625	Interested in mission work	1.00
3385	Bristol	2.00

Book reviews

Not Hearers Only, by John Blanchard. Published by Word Books. Price 50p, postage and packing 5p extra.

Not Hearers Only is the first of three Bible studies by John Blanchard on the Epistle of James. Unlike Luther, who called it "a right strawy epistle," the author has enjoyed his study and has gone a long way (unintentionally, of course!) to show how much Luther missed!

Mr. Blanchard has captured the character of the Letter in such a way that his exposition is like the Epistle itself—intensely practical and full of excellent illustration which helps the Book of James to come alive.

The opinions of the writer and the way he expresses them in regard to free will and salvation will not appeal to all (see page 95), but however we feel about that the book is excellent material and will be a blessing and help to all who read it. J. H. SAINSBURY.

Family Prayers. Published by Scripture Union. Price 40p, postage and packing 5p extra.

My wife and I and our family have been members of the Scripture Union for many years, and this book is something many of us have longed for. Just five minutes with the family before work and school or before bedtime is encouraging and helpful to all ages. I have shown this book to family friends of mine up north and down south, and could have sold my copy on the spot! "What we have needed for a long time!" said many. The comments are helpful and the brief prayers are inspiring. By reading this publication the family will receive a general coverage of the Bible over a period of three years, with life-related comments and something to think about for each day, with a brief, helpful prayer. Thank God for family life with family reading and prayer! LEON C. QUEST.

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

COMING EVENTS

BALLYMONEY. October 23, 24. Evangelistic crusade conducted by Alexander Tee in the Town Hall. Every night at 8. Friday night at 8 : Special Youth Service. Wednesday at 3 : Divine Healing Service.

BARNSLEY. October 25-31. Elim Pentecostal Church, Nelson Street. Billy Graham film crusade: " Seven days in New York." Madison Square Garden Crusade in colour. Weeknights at 7.30. Sunday at 6.30.

BELFAST, Ballysillan. October 23-25. Elim Pentecostal Church, Crumlin Road. Annual Convention. Speakers: J. T. Bradley and A. D. Sandford. Convener: A. Seeman. Saturday at 3.30 and 7. Sunday at 11.30 and 7. Monday at 8.

BIRMINGHAM, Erdington. November 8-18. Elim Pentecostal Church, South Road. Twenty Town Crusade. Conducted by Pastor Brian Garrard and team. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. October 24. " Man, God and Medicine." Programme by members of the medical profession, at 6.30. Speaker: Dr. John Mathias, M.B., Ch.B. Convener: J. B. Coleman. In St. Andrew's Methodist Church (corner of Pershore and Cartland roads).

BOURNEMOUTH, Winton. October 23-25. Elim Pentecostal Church, Hawthorn Road. Annual Convention and minister's third anniversary. Preacher: W. J. Maybin. Convener: G. N. Backhouse. Saturday at 7.30: Wessex Gospel Choir. Sunday at 11 and 6.30. Monday at 7.30: Poole and District Male Voice Choir.

BRIDGEND. October 23. Y.M.C.A., Angel Street. An evangelistic modern gospel musical evening, featuring The Gospel Sound and Stephanie, at 7.30. Preacher: John Bristow.

BRIGHTON, Preston Park. October 23, 24. Elim Pentecostal Church, Balfour Road. Crusade conducted by Ian R. Hall. Sunday at 11 and 6.30. Saturday: Presbytery Rally with Portsmouth Male Voice Choir at 7.

CAERPHILLY. October 23, 24. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade conducted by R. D. Bradley. November 6, 7. Choir weekend. Conductor: Les Williams. Preacher: D. A. Jones. Weeknights at 7.15, Sundays at 6.30.

CLACTON. October 30—November 1. Elim Pentecostal Church, Hayes Road. Church Anniversary Services. Preacher: A. Nicolson. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

COLCHESTER. November 6. Opening of new Elim Pentecostal Church, Walsingham Road, at 3 and 6.30. Taking part: J. T. Bradley, C. J. E. Kingston, J. C. Smyth and A. P. Thomas. Britain's oldest recorded town invites you to its newest church.

EASTLEIGH. October 23, 24. Elim Pentecostal Church, Nutbeem Road. Church anniversary. Preacher: Trevor Partington. Saturday at 3.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

GRANGETOWN. October 23, 24. Elim Pentecostal Church, Lee Road. Film, " Martin Luther," on Saturday at 7.30. Birthday rally on Sunday at 6.30.

GREAT YARMOUTH. October 23, 24. Elim Pentecostal Church, York Road. Annual Convention. Preacher: T. W. Walker (Vice-President). Supporting singing items. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

HADLEIGH. October 23-27. Elim Pentecostal Church, Oak Road South. New Life Crusade conducted by A. P. Johnston and John Harrison.

HANLEY. October 28. Elim Pentecostal Church, Bucknall Old Road. Visit of Murray Nash (L.D.O.S.) at 7.45.

LLANELLI. October 23-26. Elim Pentecostal Church, Island Place. Annual Convention. Preacher: D. W. Anthony (Chelmsford). Convener: A. W. Leavesley. Weeknights at 7. Sunday at 10.30 and 6.

MOTHERWELL. October 23-25. Elim Pentecostal Church, Airbles Road, near Civic Centre. Youth weekend. Saturday at 7: Harthill Youth Choir. Sunday at 11.15 and 6.30. Preacher: Mr. Hugh McFarlane. Monday at 7.30: Crusader evangelistic meeting.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. October 23-25. Tony Williams and The Messengers, Patterson Sound, Word and Swing Along Singers. October 27. Billy Graham film, " For Pete's sake." November 8-11. Bible Week. Preacher: Rev. John Dart, M.A. November 13. Billy Graham film, " The Lost Generation." Weeknights at 7.30, Sundays at 6.

RYDE, Isle of Wight. October 30—November 7. Elim Pentecostal Church, Albert Street. Ryde Revival Crusade conducted by A. K. Chamberlain. Saturdays at 7: Youth Challenge. Sundays at 10, 11 and 6.30. Monday to Friday at 7.30. nightly, also at 6 for Sunshine Corner.

SHEFFIELD, Mosborough. October 31—November 7. Elim Pentecostal Church, Queen Street. Church crusade conducted by H. W. Greenway. Weeknights (except Friday) at 7.30. Sunday at 6.

SILVERDALE. October 30. Elim Pentecostal Church, Albert Street. Baptismal service at Bethel Temple, Silverdale, at 7. Preacher: D. S. Williams. November 6, 7. Pastor's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Lambie.

STOWMARKET. October 30, 31. Elim Pentecostal Church, Grove Street. Visit of Gospel singer Betty Lou Mills. Preacher: Russell Mills. Saturday at 7. Sunday at 11 and 6.30.

WESTON-SUPER-MARE. October 23, 30, November 6. St. John Ambulance Hall, 41 Oxford Street. October 23: D. O. Ward, D. Morton and K. Phillips. October 30: F. Lavender and Gloucester Choir. November 6: W. R. Jones and " The New Generation." At 7.

GREAT WEST LONDON

PRESBYTERY RALLY

with CONFERENCE SPEAKER

JOHN PHILLIPS

(Kenley Bible College)

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at the

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SATURDAY, NOVEMBER 6th, at 7 p.m.

SPECIAL PRAYER FOR THOSE SEEKING THE BAPTISM IN THE HOLY SPIRIT

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ORDINATION SERVICE

Saturday, October 30th

at

ELIM PENTECOSTAL CHURCH,
CLAPHAM CRESCENT

(nearest Underground : Clapham Common)

LONDON, S.W.4

at 7 p.m.

Preacher : R. D. BRADLEY
Chairman : THE PRESIDENT

The Chelmsford Choir with be in support, with Geoff Cooper on the Hammond organ

D.2487

Northern Youth Rally



For many years faithful young people from the north have made an annual pilgrimage to the "lower regions"—Westminster Central Hall—for the National Youth Rally. Such blessing has been upon these meetings that the Youth Committee decided to reward the "pilgrims" and give many other people the opportunity to attend. Hence the northern National Youth Rally held in St. George's Hall, Bradford.

Coach parties and smaller groups arrived from all over the north, many coming from as far away as the north's answer to Wales and its singers—Scotland! By 6.30 p.m. upwards of 600 people of all ages were joining in praise to a wonderful God, led by the Youth Director, Rev. A. Tee. Many commented, however, that it was a pity that there were not more young people at the rally.

For the occasion the Youth Committee invited our President, Rev. A. A. Biddle, to be the guest speaker. Musical items were provided by soloist Kelvin Thomas and by the Scottish Harmony Four and St. George's Hall (used to various secular functions) echoed to sounds like "Amazing grace" from a tenor saxophone!

Singing by the new Sunderland church group was an up-to-date testimony to the saving and healing power of God. To complete the line-up a modern version of the parable of the prodigal son in monologue form was presented by Derek Hathaway in colloquial English!

Following the President's address many people indicated their desire to follow Christ and many Christians stood in an act of dedication to the Lord.

MALCOLM R. HATHAWAY.

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LATE NEWS: THIRTY-EIGHT YOUNG PEOPLE FILLED IN DECISION SLIPS AT NATIONAL YOUTH RALLY.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, October 25th — 1 John 2 : 12-17

" The Word of God abideth in you, and ye have overcome the wicked one " (v. 14).

God's Word should abide in us, not just so that we can claim to know it, but so that it can have a practical outworking in our lives, resulting in victorious Christian living. The psalmist said : " Thy word have I hid in my heart "—why ? That this Word might have a practical outworking—" that I might not sin against Thee " (Psalm 119 : 11).

Every sin against God, every defeat, comes as a result of not acting upon and obeying the Word of God. May we know the joy and victory that come as a result of heart obedience to His Word.

Tuesday, October 26th — 1 John 2 : 18-29

The spirit of anti-christ is always a danger to our fellowship and to individual Christian lives, and will draw us away from the Lord, because such teaching denies that Jesus is the Christ (v. 22). Hence John writes to warn (v. 26).

The sure way not to be influenced and drawn away is to let that " abide in you, which ye have heard from the beginning," then the result will be " ye also shall continue in the Son, and in the Father " (v. 24). Those who are abiding and continuing in Him will have boldness and not shame at His coming (v. 28).

Wednesday, October 27th — 1 John 3 : 1-10

" Every man that hath this hope in him purifieth himself, even as He is pure " (v. 3).

The hope of coming glory, of the Lord's return, and our likeness to Him, should affect our lives now, for this is a purifying hope, creating within us a burning desire for holiness of life, righteousness of conduct, and abhorrence of sin. If we are not allowing the Christian hope to have this purifying effect upon us, thus drawing us more closely to the Saviour, then it is a hope that is within our minds, but it has not affected our hearts. We cannot really look forward to seeing Him then if we are not seeking to be like Him now.

Thursday, October 28th — 1 John 3 : 11-24

" Hereby perceive we " (v. 16).

We recognise the love of God because of the practical outworking of love in Christ's death " because He laid down His life for us " (v. 16, compare John 3 : 16).

If we declare that we love God, then this love should have a practical outworking by love in action, love that will be prepared to give sacrificially (v. 17) and even die (v. 16) for others. " Actions speak louder than words " is the blunt message of verse 18 ! My love for others should be motivated by my love for Him and a desire to keep His commandments (v. 23).

Friday, October 29th — 1 John 4 : 1-12

" God is love " (v. 8).

This is a passive fact, but verse 9 shows us God is love *in action*. The love of God is " toward us " (v. 9)—toward those who did not love Him, but nevertheless He loved us : *" not that we loved God, but that He loved us."* No wonder Paul says : " But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us " (Romans 5 : 8).

The result of the manifestation of God's love is " that we might live through Him " (1 John 4 : 9). " We ought also to love one another " (v. 11, compare vv. 20, 21).

Saturday, October 30th — 1 John 4 : 13-21

" We love Him, because He first loved us " (v. 19).

Here is God making the first move. We love God and have the love of God dwelling within us only " because He first loved us." Yet now because of this love-based union we can have boldness and confidence on the day of judgment (v. 17). " Bold I approach the eternal throne "—why ? " Because He first loved us " ! In that day the love of God in us will be made perfect, brought to completion and perfection.

Sunday, October 31st — 1 John 5 : 1-12

" For this is the love of God, that we keep His commandments " (v. 3).

Jesus says to us " If ye love me, keep my commandments " (John 14 : 15). We show our love for Him *by our obedience to His commandments,* because true love for God by those who claim to have the love of God within them consists in and is shown by obedience to His commands. It is easy to deceive ourselves by being obedient in respect of the commands which we like and which do not cut across our way of life, yet being forgetful, or even *argumentative*, about those that are not so easily obeyed ! But " His commandments are not grievous " (v. 3), for they are commandments made out of love for us.

Mzee Bull, Tanzania



" When I see the blood, I will pass over you "

" HAVE you heard, Bwana ? Mohamed Ali is dead. He had a splendid funeral, many Moslem shehs [priests] were there. So many wanted to touch his holy body that they passed him from hand to hand, from his house to the grave." Such were the excited comments. Sadly I said, " Now he knows the truth ; he was very near the kingdom some years ago."

My thoughts went back to our first meeting. " Hodi [May I come in] ? " I said. " Welcome ! " said the people of the village. I was fifty miles from Msolwa, probing our large area, spying out the land. " A teacher of religion—you have come to the right place ! " they said. They led me to the shehe, not just any shehe, but the renowned M. Ali, Principal of his own Koranic school.

He welcomed me cordially. " You are not a Catholic father ? " he said. " A Protestant, what is that ? " I explained. " You have a wife, too ; that is good ! " he said. " Isa [Yesu] we know ; He is a great prophet." During that first visit I presented him with a New Testament in Kiswahili. Our subsequent talks resulted in his calling a special meeting of the shehs of the district.

When I arrived he seated me in his own special chair ; this caused the others to protest. " He is more holy than I," he said. Introducing me, he told the assembled shehs that he had been gripped by my teaching and wanted them to hear it also. " My friends," said I, " you have one great lack in your religion. You revere the patriarchs and prophets, but you do not copy them by offering blood sacrifices." I then spoke of shedding blood from Abel's sacrifice right through the Old Testament, and finished with John's words : " Behold the Lamb of God, which taketh away the sin of the world." I sat down. The long silence was broken by the shehs crying out, " Why don't you answer him ? " Finally Mohamed arose and said, " I have no answer ; we have no blood sacrifice."

As the shehs dispersed, Mohamed escorted me to the Land-Rover. " I will follow Yesu," he said. But the weeks went by, until the final answer to the Holy Spirit and our prayers was " No."

Years later I learned (secrets do not come easily to the knowledge of strangers) that Mohamed, like many other shehs, was a magician and a powerful one too. He had a book on magic and for a large fee would make and write a spell which, when correctly used, would kill the payer's enemy. Woe betide the victim who could not find a more powerful magician to counteract the curse ! To whom could the victim go ? If to Mohamed the answer was negative ; he could not reverse a curse. What other magician was more powerful than Mohamed ?

So some buried the priest with great honour. Others gave thanks to Allah that a powerful magician had ceased to plague the land. For myself, I still wonder why Mohamed was unwilling to forsake all for the treasures which he glimpsed during those weeks we talked together.

☆ ☆ ☆

IN every heart there is a cross and a crown. If self be on the cross, Jesus wears the crown. If self wears the crown, Jesus is crucified anew on the cross.

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THE ELIM EVANGEL

Vol. LII. No. 44 October 30th, 1971 5p



Photograph by *Peterborough Evening Telegraph*

The crusade leader, Alexander Tee, outside the new Elim Pentecostal Church, Midland Road, Peterborough.

Proclaiming the Truths of Pentecost

Nehemiah



by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH,
ST. HELIER, JERSEY

Chapter 13 : **An anxious restitution**

THE final lesson can be summed up in two words —**continual cleansing.** There is no doubt about it. It is as if the writer wanted to warn anyone who puts his methods into practice that they will work if the danger points are successfully surmounted. You do not have to search far for the key. The word "cleansed" is used three times and is hinted at in other instances.

There had been a sharp decline in the spiritual condition of the nation. The reason is implied in that Nehemiah had had to return to King Artaxerxes for a time after twelve years of labour in Jerusalem. When he came back to the scene he was astounded what lack of leadership could do.

There was something wrong with the temple. Not the least of Nehemiah's many great qualities was his spiritual perception. "I came to Jerusalem and I understood of the evil" were his words. The poison had gone right through the house of Israel. The trouble was that Tobiah had moved in: *he had been given a home within the courts of the house of God*. In order to move him in, the meat offerings and tithe offerings of corn and oil and new wine (destined for the upkeep of the Levites) had been moved out! "It grieved me sore," testified Nehemiah. How much more then would it have grieved his God. Blessing was withheld because of this sin. The Temple needed cleansing. Tobiah had to go. The vessels of the chamber had to be restored. God's honour had to be selfishly guarded.

There was something wrong with the priesthood. The Levites had fled every one to his own field. I suppose that you could not really blame them. Since Tobiah had moved in they had not received their due, i.e. *the right to live*. There was nowhere now to store the offerings and tithes, so they stopped coming in. The Levites were unable to perform their ministry. For the most part they began to look after themselves, but some were found faithful and these were elevated above the others. The spiritual leadership had to be cleansed. It was the only way for an effective ministry and for the return of the glory of God.

There was something wrong with the Sabbath. When Nehemiah's back was turned the merchants bought and sold on the Sabbath day. While no excuses can be made, it can be said that, since Tobiah had moved in, and the Levites had been driven out, there had been no form of spiritual activity on the Sabbath in which they could engage themselves. So idle hands found something to do.

As is often the case in these circumstances, what they did was wrong. They profaned the day of the Lord. The mischief was more complicated to repair. Even after it had been stopped the merchants and sellers had the audacity to camp before the gate. They figured that this religious bent would soon pass. They had to be resisted. The Sabbath had to be cleansed for the good of the Temple services.

There was something wrong with the people. This was but the inevitable result of the preceding decline in spiritual activities. Having no firm leaders and no continual reminder of the Word of God, they did what was right in their own eyes. They backslid, they intermarried, and the children of their marriages understood the language of the heathen better than that of the spiritual. One of the sons of the high priest was actually THE SON-IN-LAW OF SANBALLAT!

What a heartbreak was this cleansing; but it had to be done. How mightily does this last chapter point us to the cleansing blood of our risen Lord :

The cleansing stream I see, I see,
I plunge and O it cleanses me!
O praise the Lord it cleanses me,
It cleanses me, yes, cleanses me!

"Remember me, O my God, for good."

Elim news

RYE PARK **Pastor : P. Daw**

During September we held a very successful children's campaign. Between fifty and sixty children gathered each evening and we were able to reach many new homes with the Gospel message.

The campaign, which was taken by Mrs. Christine Daw, has enabled us to commence three new meetings each week. The children's special continues to thrive and clubs have been started for both boys and girls. The Sunday school also had an increase of fifteen new scholars. It was a great joy to see around twenty children wanting to accept Christ as their Saviour. We continue to look to God to see even greater things in this needy area.

P. DAW.

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

" A very blessed weekend " were the sentiments expressed as we came to the end of our Sisterhood weekend. The church was well filled for the Saturday night when we welcomed our speaker, Mrs. Eileen Glass, from Manchester. There was a supporting programme of a ladies' trio and readings. The Sunday services were much blessed as we were encouraged by messages on " Faith " in the morning and " Love " in the evening. The Sisterhood Choir rendered two fine pieces very ably conducted by Mrs. McKillop. The attendances greatly exceeded our little faith !

Monday evening's rally, when all the local women's guilds joined us, filled the church with 300 women. Mrs. Glass ministered with deep, inspired conviction. Her solos throughout the whole weekend were a ministry bringing much blessing. Miss Haddow was our guest soloist and our own little Hazel Clark delighted everyone with her readings. This was a very happy weekend most ably and graciously convened by Mrs. Jones.

J. KIRKLAND.

WHITEHAVEN **Pastor : A. O. Johnson**

There was a full church as we said goodbye to Pastor and Mrs. K. J. Cave and family at their recent farewell service. During the six and a half years that they have ministered among us they have won a lasting affection from the Lord's people and much respect from many others in the town and district.

At the farewell service the various branches of the church paid their tributes. Pastor and Mrs. Cave were given a love gift from the people, and Mrs. Cave was presented with a bouquet. Our love and prayers go with them as they venture in faith at Peterborough ; surely our loss will be the new church's gain.

We later welcomed Pastor and Mrs. A. O. Johnson, the church being full with extra seats down the aisle and chairs in the porch as friends from other churches joined us. The service was conducted by Pastor F. F. Frost. Singing items were brought by the Whitehaven Elim Girls' Choir. Refreshments were served by the ladies. We look forward to a fruitful ministry.

E. STEPHENSON.

SUNDERLAND **Pastor : D. G. Holmes**



The first group of new members received into fellowship last month are seen here with Pastor and Mrs. D. G. Holmes.

LINCOLN **Pastor : A. R. Smith**

It is a pleasure to announce that about eighty-five people were present at the farewell meeting of Pastor B. J. Epton. Friends came from Grimsby and Long Eaton to the meeting, which was led by Pastor R. Hodge. Pastor F. S. Waite was the speaker and, on behalf of the presbytery, he said farewell to our pastor, who has gone to Liverpool.

Pastor Epton and his son, Michael, ministered in song with much blessing. Mrs. Epton was presented with a large bouquet of flowers and Pastor Epton with a gift. Tea and biscuits were served afterwards. We were sorry to see our dearly-loved pastor go, but as the Lord calls he must follow. We will all miss the pastor and his wife

and family very much, but we pray that God's rich blessing will go with them.

On the Sunday after about ninety people were present for a baptismal service in which six candidates followed the Lord through the waters. It was a great thrill to see four people from one family being baptised. This family have very recently come into the church and it is wonderful to see them growing deeper in the Lord. Mother, father and two of the girls were baptised and we look forward to seeing the others follow as they become older.

The brother of one of the candidates yielded to Christ. Two new friends were accepted into the fellowship.

This was a wonderful meeting to end Pastor Epton's ministry in Lincoln.

D. C. EDESON.

ROWLEY REGIS **Pastor: D. W. Cartwright**

It was with sadness and joy that we said farewell to Pastor and Mrs. W. J. Patterson and Samuel. The joy was in that pastor and his wife were retiring, yet were to continue to live in Birmingham, which means we will still see them from time to time.

During the two years which they have spent with us Pastor and Mrs. Patterson have been of great help and encouragement.

At the farewell service the Cardale Trio and the Rowley Choristers ministered in song and Mrs. W. Moore recited. Pastor and Mrs. Patterson were presented with a cheque and Samuel with a copy of *Redemption Hymnal* from the Crusaders. We feel very privileged to have enjoyed their ministry and wish Pastor and Mrs. Patterson a very happy retirement.

A large number were present for the induction service of our new minister, Pastor D. W. Cartwright. The congregation included the parents of our new pastor and also the relatives of Mrs. Cartwright, from as far afield as Cardiff, together with representatives from churches in Birmingham.

The service of induction was led by Pastor R. J. Morrison, who gave the charge to the minister. Our own male voice choir ministered in song and the Word was ably preached by Pastor Alan Caple. Mrs. W. Moore presented Mrs. Cartwright with a bouquet. After the service refreshments were served and all took the opportunity to meet the new minister, his wife, and their son, Christopher.

(MISS) J. SMITH.

PONTYPRIDD **Pastor: R. Hughes**

The annual convention was richly blessed of God. There were good speakers in F. R. Barnes and Frank Lavender, good singers in Hubert Everson, Jennie Britton, Linda Adams, the Gloucester choir and this together with the resident minister, and good support from many areas and denominations. Attendances were excellent, and the church catering staff not only provided tea for members in excess of 300 on the Monday, but a hot chicken dinner for over sixty people. The anointing of the Spirit was evident in all the meetings, but the crowning glory was the final meeting, which was difficult to close, with the congregation standing in praise while the Holy Ghost ministered in a magnificent manner.

R. HUGHES.

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

Our pastor recently completed forty years in the Elim ministry. The deacons felt that this milestone could not go by unnoticed and so arranged an anniversary tea. Pastor Penney was presented with a pair of binoculars and Mrs. Penney with a leather-bound music edition of *Redemption Hymnal*. After a splendid tea, complete with anniversary cake, the Church Secretary read greetings telegrams and letters of appreciation of Pastor Penney's ministry in previous pastorates.

Tributes to Pastor Penney were paid by Pastor H. W. Greenway and ministerial colleagues in Guernsey Pastors A. J. Downes and A. Anstey, who, together with their wives, were our special guests. Pastor Greenway was the preacher at the anniversary services, which continued over the weekend. His thought-provoking preaching was much appreciated and, with the contributions by the church choir, made the anniversary a memorable occasion.

O. E. BOURGAIZE.

ROYAL NAVY VISITS EVENTIDE HOME

When the phone rang in her office, little did Mrs. Barratt, matron of the Elim Eventide Home in Eastbourne, realise that her caller was the Royal Navy! The call came from the frigate H.M.S. *Eastbourne*, which was at anchor just off Eastbourne pier during a three-day courtesy visit to the town.

Some time later three members of the crew arrived, changed into working clothes and enthusiastically set about various jobs that needed doing about the house. The *Eastbourne Gazette and*



Herald sent a photographer, who took the picture which accompanies this report.

The elderly residents at the home were delighted to receive this unexpected visit and were greatly impressed by the courtesy and helpfulness of the Navy men. Before returning to their ship the sailors were entertained to tea in the matron's office and were themselves visited by Pastor J. Lancaster. We pray that this, their first contact with Elim, may not only be a happy memory, but may in some way prove of spiritual blessing to them.

J. LANCASTER.

News from New Zealand

BLENHEIM CAMPAIGN

We arrived at the Blenheim Motor Camp, and the caravan which was to be our home for the next week or so, full of expectation, for many had prayed, we had planned in detail and each church was supporting the campaign financially and by providing participants and support. Pastor D. Hemingway came from Hamilton to be the evangelist. Pastor G. T. S. Dunk came from Wellington to help with the whole campaign. A group of people from Nelson visited the area around the church with invitations. Pastor and Mrs. M. J. Frith, the Kingsway Four and five teenagers travelled from Christchurch, and, during the second week of meetings, four parties led by Pastor L. Covic supported from Nelson.

On the opening weekend we showed "His Land," a wonderful film which packed the small church for the Sunday night after service. During the opening weekend the services were excellent and so they continued during the week. The Kingsway Four sang over the weekend and the young people from Christchurch gave items during the week.

During the first week the young people took a children's campaign. Attendance was not up to expectations, but on the last day a good number of children responded to the appeal after Pastor Hemingway told the closing story. The young people used a new method of approach in that they telephoned many hundreds of people who lived on the church side of town, giving them a personal invitation to the meetings.

For the second weekend Michael Hibbert came from Christchurch to lead the meetings. He sang a number of times, both alone and with the teenagers.

The blessing continued the next week with people from Nelson driving over each night. We were thrilled to see souls saved and needs met. Truly the Lord owned these meetings and more than honoured our faith in stepping out on this venture. It took time, much effort and hundreds of dollars, involved many people and was against the advice of many as Blenheim is considered so hard to work in. But a real work was done and we now look forward to continuing progress in the church as a pastor is appointed soon.

M. J. FRITH.

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to: The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

AN atheist has a reason, but no hope for his reason. A hypocrite has a hope, but no reason for his hope. A Christian has a reason for his hope and a hope for his reason.



The Age of the Earth

by James T. Bradley

THE ages of Adam and Eve at their creation raise questions of more than academic interest in the context of discussion on the age of the earth. Geologists, almost without exception, posit an earth and a universe that gradually and uniformly developed over vast periods of time from some primeval matrix to its present organised state. Opinion about the form and content of the matrix varies between its being originally a highly attenuated gas spread through all space which gradually congealed into the entities that today form our sidereal universe and its being an incredibly concentrated mass of matter that exploded to form the same entities. Between these two extremes our ignorance makes choice of a million and one possibilities.

Let us consider for a moment this supposed diffused primeval gas that filled space more than 6,000,000,000 years ago. Were our scientists placed at that point of time then curiosity would lead them to inquire as to the origin of this highly attenuated matrix. No doubt their seeking this origin would lead them back another 6,000,000,000 years. In other words, at whatever state we find our universe—however far back we go—the questions still rise: How and whence came it? In other words it always had an "age."

All this springs out of the question, How old were Adam and Eve at their creation? We believe Adam and Eve to have been created on the sixth day of creation, the former from the dust of the ground, the latter from the "rib" taken from Adam's side.

We see Adam, therefore, on the first day of his creation, presumably mature, a perfect man and created so by God; we see Eve, also presumably mature, a perfect woman, created so by God. It is an astonishing picture. Instantly, beholding them, we ask, "Whence came they?" They have all the characteristics of age. A child looking at them would say that they are old, an old person would say they are young or middle-aged, but there they are in the prime of manhood and womanhood. They have age, though they are but a day old!

The scientist comes along and examines them. "Ah," he says, "twenty to twenty-five years at least must be allowed for their development to this stage." But as he probes he recognises that twenty-five years is not enough for the development of the genes, cells, blood corpuscles, enzymes, D.N.A., R.N.A. and the multitude of other ultra-microscopic entities that make up the human body. He recognises, or so he thinks, that they require a previous generation for their existence. So he works backward, ad infinitum, as he must do if he rejects the creation solution, to find the origins of this complicated entity we know as man, to find the source from whence came this mysterious being.

The fact that Adam and Eve were created being a certain "age" prompts the idea that at whatever stage the geologist finds his universe it still has a certain "age." In other words it is as logical to believe that the universe as we know it now, assuming its objective character, came into being as it now is in an instant, as it is to believe that the primeval solid was existent. The only alternative to believing that anything exists is to believe that nothing exists, for once we believe that anything exists the state at which it came into existence is irrelevant, for any existing entity always has an "age" relative to any creature, but not relative to the Creator.

This leads us to the conclusion that we have been too hasty in attempting to accommodate the Genesis story of the creation to the claims of geologists that the earth and the universe are incredibly old.

Students need not be perturbed by reference to fossils. An unbiased approach to this subject would take into account the fact that creatures thought to have been non-existent for 250,000,000 years are now found to be in existence as living creatures; that creatures now exist, alive, that were found only as fossils in strata 250,000,000

years old and fossil remains of which are not found in more recent strata! Acknowledgment of this fact turns current ideas about geology topsy-turvy, hence its rejection by scientists.

It is as reasonable to believe that the world could have been created at any stage of what we know today as the finished product as it is reasonable to believe that it was created 6,000 years ago or to believe that it began 6,000,000,000 years ago. As Adam was created a viable entity, though having all the characteristics of "age," so we may accept that the world was created about 6,000 years ago though having all the characteristics of 'age."

Book reviews

Get Free, by J. B. Donovan. Published by Scripture Union. Price 35p, postage and packing 5p extra.

This book provides interesting and helpful reading for young people. It tells of a young Christian girl's natural reactions to difficult, unhappy situations in her home, and of her desire to run away and be free from it all.

Then, through a series of happenings, the meaning of the Scripture "Honour thy father and thy mother" is conveyed to her. This causes her to face life's problems in a new way.

This book could be of special help to young Christians who find themselves in similar circumstances.

JOAN MORRISON.

Know Why You Believe, by Paul E. Little. Published by Scripture Union. Price 40p, postage and packing 6p extra.

This is a good book about the basic assertions of the Christian faith, written in a style which makes it specially helpful to the honest doubter and to the intellectual inquirer. Paul E. Little reasons to great effect against the well-worn arguments for rejecting Christianity and shows that the revealed facts demand its acceptance. Printed on the back cover of the book is an extract which sums up the author's literary aim: "To become a Christian does not mean kissing one's brains goodbye."

This is prescribed reading for those who are trying to "think it through," as well as for those who know what they believe and now realise the need to know *why* they believe it.

JOHN M. CUTHBERT.

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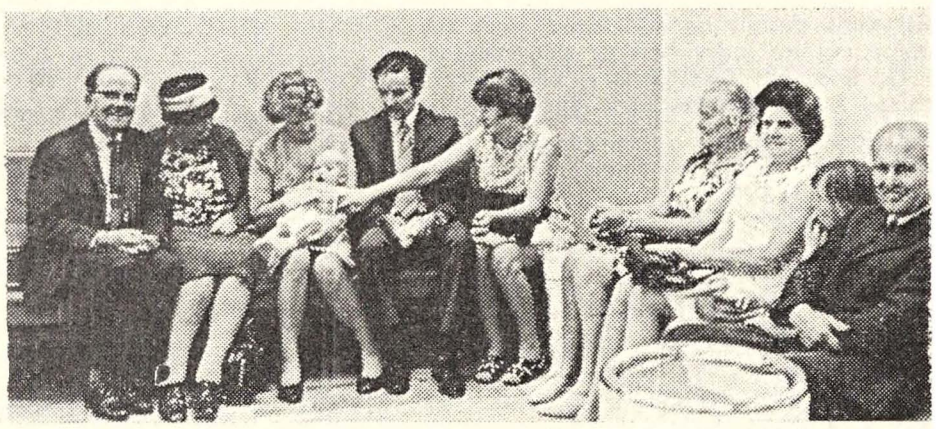
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A SURVEY disclosed that California's alcoholics cost the state twelve times the total revenue from liquor taxes.

Elim Missionary Society

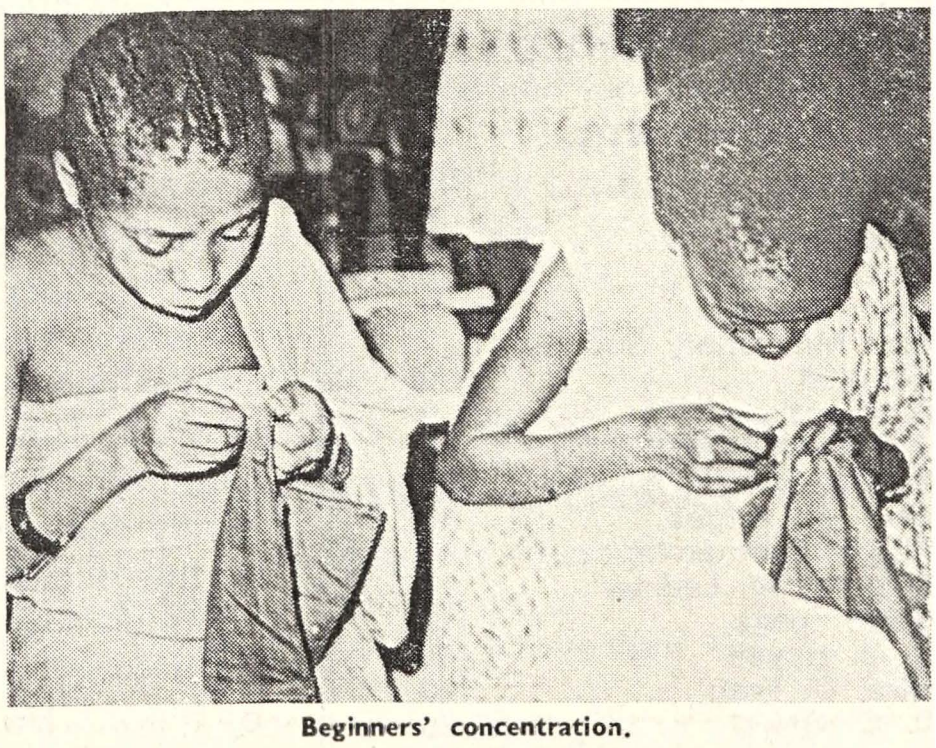


Pastor and Mrs. Don Evans, now serving in Rhodesia. Mrs. Evans's mother and their son are also in the picture.



Waiting to say farewell at London Airport.

Tanzania—with Mrs. Dorothy Bull



Beginners' concentration.

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EDITORIAL

THE question of church buildings is a rather vexed one. The examples of the ultra modern approach often stand cheek by jowl with dilapidated barns, Gothic nonconformist bethels with Salvation Army citadels, tin missions with ornate orthodox mausoleum-like monsters. The Christian Church has certainly expressed itself widely in its buildings! We have long thought that the greatest comment on overseas endeavours has been the imposition of 'nineties type churches upon the native cultures or upon the developing, thrusting ideas of African and other nations. Why such people could not have been guided into manifestations of their native (in the best sense!) conceptions is both a problem and a commentary in itself.

Not that the church is the building, of course, for the real Church is the people, blood-bought, blood-washed, gathering with their Lord "in the midst." Some strange places have witnessed the communion of saints and their Saviour, and revival has undoubtedly come to shops, ex-theatres, the open air, caves, converted car showrooms and heaven alone will reveal where else. We must never lose sight of the spiritual nature of the Church, indeed we must give it priority of thought and determination.

It remains, however, that we must consider with due care the places in which the Church meets. We get into muddles even with the names. The old idea of naming churches after saints is obviously a grievous misunderstanding, as was the use of "tabernacle" to describe buildings of permanent materials. But the construction and their furnishings are of even more importance.

We make a strong plea for our church buildings to be kept simple and as inexpensive as possible. We must learn from the large erections of seventy years ago which can be an embarrassment. The few pence it cost for a bag of coal and the pittance which went as a weekly wage for a man at the time when they were built made heating costs cheap—but now!—especially when the chapels were full at first and are often more than half empty now.

We particularly feel that regard should be given to the interior. The focal point should be the preaching place. The Communion table should be simple and unadorned. Some sincerely feel that God is glorified in their art forms and work in the ecclesiastical realm, but we must always be careful to underline the spiritual and to put nothing between the plain worshipper and his Lord. We need no representations of Christ; **He is there—alive!**

A Scientist's Faith

Interest has been expressed in our article "The power of prayer scientifically proved" (see EVANGEL *of March 20th, 1971). Through the kindness of an Elim member further details of the experiments conducted by Dr. N. Jerome Stowell have come to our knowledge and we publish them in the words of the scientist himself.*

I WAS a confirmed atheist, writes Dr. N. Jerome Stowell, until one day I really had an experience which set me thinking. I was in a laboratory in a large pathological hospital where we were attempting to find the wavelength of the brain. What we found was a channel of wavelengths. That channel had so much room in it that the different wavelengths of each individual brain are further separated than the fingerprints of each individual hand.

We experimented to discover what took place in the brain at the moment of transition from life to death. We chose a lady whose family had sent her to a mental institution but who had been discharged. The doctors could find nothing wrong with her other than a brain disorder. This affected the balance of her body only. As far as the alertness of her mind was concerned, and in every other way, she was exceptionally brilliant. But we knew that she was on the verge of death, and she was informed she was going to die.

We arranged a tiny pick-up in her room to ascertain what would take place in the transition of her brain from life to death. We also put a very tiny microphone in her room so that we could hear what she might have to say. Five of us scientists—perhaps I was the most atheistic of the group—were in the adjoining room with our instruments prepared to register and record what transpired. Our device had a needle pointing to the 0 in the centre of the scale. To the right the scale was calibrated to 500 points positive, to the left to 500 points negative. We previously had registered on this instrument the power used by a fifty-kilowatt broadcasting station in sending out a message around the world.

As the last moments of the woman arrived, she began to pray and praise the Lord. She asked God to be merciful to those who had despitefully used her. She reaffirmed her faith in God. She thanked Him for her knowledge of His reality. She told Him how much she loved Him.

We scientists had been so engrossed with this woman's prayer that we had forgotten our equipment.

We looked at each other and saw tears flowing down scientific faces. I had not shed tears since I was a child.

Suddenly we heard a clicking sound in our instrument. We looked, and the needle was registering a positive 500, desperately trying to get higher, only to bounce against the 500 positive in its attempt. By actual instrumentation we had recorded that the brain of a woman—alone and dying, in communication with God—had registered more than fifty-five times the power of a fifty-kilowatt broadcasting station in sending a message around the world.

After this we decided to try a case very unlike the first. We chose a man lying in a research hospital, stricken with a deadly disease. After we had set up our instruments we asked one of the nurses to antagonise this man. He began verbally to abuse her and the needle began to register on the negative side. Then he cursed and took the name of God in vain. The needle suddenly clicked back and forth against the 500 negative post.

By actual instrumentation we had registered what happened in the brain when that brain broke one of the Ten Commandments: *Thou shalt not take the name of the Lord thy God in vain.*

We had by positive instrumentation established the positive power of God and the negative power of the adversary.

If we scientists can record these things, I believe with all my heart that the Lord God can keep record of our thoughts. He has more power than we have and is a better record keeper than any of us on earth.

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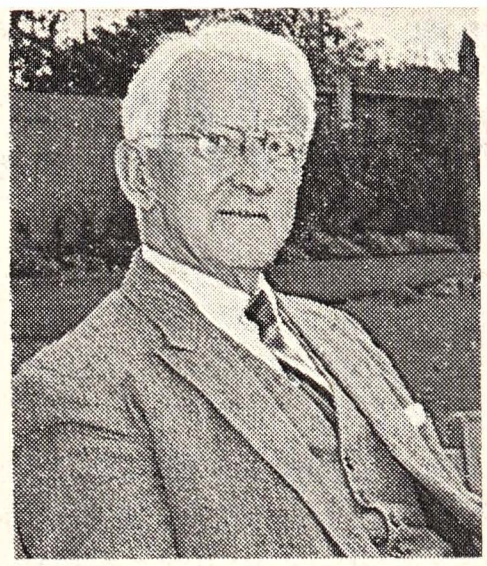
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D.2219

1. *Revival*



Sou

THOUSANDS of churches, movements, sects and denominations have been praying for years for revival, but there are very few places of worship seeing revival. One of two pernicious movements propagating damnable heresies are having revival by adopting the Bible plan of propagation. They do not have city-wide crusades and they do not spend millions on gigantic mass evangelical crusades, yet recently, when one of these cults held a convention in Britain for four days, they were compelled to hire a football ground to accommodate 15,000 members. When Moses threw down his rod and it became a serpent, Jannes and Jambres threw down their rods and by the power of the Devil the rods were turned into serpents. *The people I have referred to have copied the Bible method of personal witnessing and in fifteen years they have trebled their membership.*

Dr. R. A. Torrey has given a receipe for revival: **"I can give a prescription that will bring revival to any church, community or city on earth: (1) Let a few Christians get thoroughly right with God themselves. This is a prime essential. If not done the plan will fail. (2) Let them give themselves to prayer for revival until God opens the heavens and comes down. (3) Let them put themselves at God's disposal in winning others to Christ. That is all. This is sure to bring revival. I have given it all round the world. It has been taken in many churches and communities and in no instance has ever failed."**

Crowds of Christians are expecting revival to fall like a ball of fire from heaven one of these days. Others seem to put the responsibility for lack of revival upon God Himself—we are not having revival because God is not answering our prayers. I know a number of churches who are having continual revival because they are carrying out Dr. Torrey's prescription.

A Presbyterian pastor went to a church of fifty members. He invited the members to join him in a great soul-winning crusade and twenty responded. They had prayer meetings to pray for the lost, hell-bound thousands surrounding the church, he gave them training on how to win souls, then he took them out to win souls by personal contact. *In two years they brought 400 sinners to know Jesus Christ as their personal Saviour* and this revival still continues and every week nearly 100 praying warriors go out with the pastor to win souls.

Another pastor organised a Torrey revival team of praying personal soul-winners. Twenty members joined the class. He trained them in personal soul-winning and *within three months they had led over 100 persons to decide for Jesus Christ.* This is revival!

Too many pastors, ministers and Christians are full of alibis or excuses for not winning souls or adopting the Torrey plan for revival. Too many think that prayer *alone* will bring revival; the Bible does not teach this. **The greatest, most marvellous example of revival is the one which started in the upper room on the day of Pentecost.** This revival started with prayer. They were continually praying with determination and supplication and then they were all filled with the Holy Ghost. These prayer warriors became Spirit-filled warriors and then they engaged every day in personal soul-winning: "Daily in the temple and from house to house they ceased not to teach and preach Jesus Christ" (Acts 5 : 42). These are the three hallmarks of this mighty revival which before long turned the world upside down and brought millions to the Saviour. They were mighty prayer warriors, not only before the day of Pentecost but continually after Pentecost; they were mighty Spirit-filled warriors, not only on the day of Pentecost *but daily,* for afterwards their words, their message, their testimony were charged with Holy Ghost power; they were mighty, personal soul-winning warriors, for they went everywhere—in the temple, house to house, in the streets, in the market-places, everywhere (Acts 8 : 4).

This Divine plan is working in quite a few towns and cities, but in many places pastors and people are full of excuses and alibis. In one place they said "What you say about personal soul-winning does not work here. The whole neighbourhood is full of Roman Catholics and Jews." In another town the pastor said "Your plan will not work here. The people are very conservative in this district." One famous revivalist, who is

vinning ccess

by J. Nelson Parr

continually preaching personal soul-winning, says "At least 10 pastors have lamented to me that their fields of labour present a very peculiar situation." Some contend : "People here are more indifferent than they are elsewhere."

There is no Bible alibi for failure or stagnation. Our failure to have revival or to bring crowds of lost, hell-bound sinners to the Saviour is our own responsibility. If we are wise we will toe the line and face up to the teaching of the Bible. The early Church did not fail and the same power, ability and resources are at our disposal. The people in those days were just as hard as they are today, for they gnashed on the Spirit-filled soul-winners with their teeth, scourged them, cast them into jail, and raised commotions and uproars everywhere, but these things did not stop the Christians winning souls, in fact the more the Devil raged the more they went everywhere turning the lost from darkness to light and from the power of the Devil unto the Lord.

One sect has closed nearly sixty churches in the past ten years. They have an explanation for this which, one supposes, satisfies their own consciences, but the fact remains that this is defeat, failure and decadence. Another sect has closed nearly 100 churches in the past ten years. How can anyone reconcile these things with the God who said to Joshua "Thou shalt have good success" ? A certain church was the largest in the city in A.D. 1900. By 1949 the windows were boarded up and it was empty. In 1910 800 people attended the meetings. The leaders of the movement became alarmed when it declined and many efforts were made to keep the place open, but finally it became empty. In 1959 a young man aged about twenty-four had a burden for this town. He was not very brilliant, but he believed God had called him to reopen this place of worship. He found seven members who were interested and he asked them to make him their pastor and support him. He invited a man who was a specialist in personal soul-winning to come and train ten people. This man says "Never before had I seen anything like this—a magnificent building seating 1,000 and on the front row ten people who wanted to be trained to win souls!" He gave them two weeks' training and then left them to go out with the young pastor to win souls. The expert says "What happened after I left is unbelievable. The pastor took them out every night the first week and then again the following week and again every night the following week and in four weeks those ten people and others who joined them had brought 220 sinners to know Jesus Christ as their personal Saviour and today that church is the most flourishing in the whole town." If this is not revival, then what is revival ? Surely everyone must admit that here we have a repetition of the acts of the apostles!

(*continued next week*)

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 98 FIND THE BIBLE BOOKS

Find eleven Books of the Bible hidden in the following newspaper report:

Mr. Joe Leeson, a humble trader of number seventeen Market Street, Kingsford, pleaded guilty yesterday to the charge of working more hours than permitted by the law.

The Judge said that the truth of the matter was that Mr. Leeson's case was a most unusual one. From answers given by the accused, the judge said, "It is clear that his action contravenes the regulations laid down in Act six of the government bill on the permitted hours of work."

ANSWERS

1. Joel.	7. Ruth.	
2. Nahum.	8. Amos.	
3. Numbers.	9. Romans.	
4. Mark.	10. Esther.	
5. Kings.	11. Acts.	
6. Judges.		

HEART AND BOTH HANDS

1 Kings 2 : 4

In West Africa an old man named Ya Fwaha ("Rotten Thing," to ward off evil spirits) received Christ. "I have seen much evil in my day," he said. "Often I would pay a thousand francs for a dog to offer to the fetish. I am through with all that now, and I want to serve the Lord. I want all those I have hurt or harmed in the past to forgive me, for now I want to walk straight. No one should hold on to a good thing with just one hand. I want to walk this right way with my whole body."

The Alliance Weekly.

ANOTHER SLANT

by Ken Smith

I MUST confess that I had some reservations when asked to take part in a very important social survey for the Department of Health and Social Security, but after making the point that I would be free to refuse the assignment if the questions offended my convictions I took it on. It was in Chorlton-cum-Hardy. I was happy to commend our assembly there after the interviews.

I interviewed single and married men. The outstanding factor was that although the majority of them were Roman Catholics not one of them practised their church's recommendations, though they regularly attended the church. One's religious connections and attendance were part of the interview, which gave me an obvious opening for witness. I interviewed a coloured man who is married to a white person, and I was pleased with the condition of the home, the happiness of the children, and the obvious success of their marriage.

One has to visit some of our cities like Manchester to know how life ticks. The interviews discussed abortion and vasectomy. I found, surprisingly, among teenagers a deep reverence for life, even as a foetus. I realised, through this survey, that we cannot bury our heads in the sand, but must face some of these issues and give a clear lead when we have Biblical authority to do so. People may not agree or follow, but they will respect our stand. It is a confusing world for our young people and I thought of the future of my two boys and the responsibility one has as a Christian parent to guide them. In the final analysis they must discover the way of life for themselves.

There is need for much understanding of human nature in one's approach, especially on delicate matters. I sought an interview with a couple who had just been told that they could never have a child. I lost the interview and the fee, but I did not feel happy to pursue the matter. One couple had lost a child and another couple were faced with the prospect of an unwanted child and their bitterness was obvious. All three situations gave opportunity for a pastoral word in pagan homes, with a Gospel tract. One feels the desperation that faces sincere Roman Catholics who conflict with the teachings of their Church. I was happy to tell of Jesus Christ who can set men free.

At one house I found that two young men with more zeal than common sense had been on the knocker, telling them they were sinners and on their way to hell. This had greatly offended the couple. I pointed out that although I agreed with what the young men had said I would want to win them, not put them off. I assured them that the minister of the church would not approve of their approach and, in a word after, found that he had had some difficulty with the young men concerned, who had since left the church. I realised more than ever that warm hearts and not hot heads are needed for personal witnessing.

Refusals are almost negligible, but one can refuse graciously, not like two men whom I approached. They missed the opportunity of "entertaining angels unawares" and a word of witness. I trust that in glory there will be those who came to know the Lord because a Pentecostal preacher was foolish enough to trail round the streets interviewing and so gave them the opportunity of hearing the Gospel.

On the way home I gave a lift to a young R.A.F. fellow, and his language was hardly clean, so I asked him my profession. Eventually I told him and he replied that he was a Baptist and proudly added that he had been baptised. I quickly pointed out that his tongue had not been cleansed when he was baptised. He admitted that he was not saved and that he knew what it meant to be saved. I left him with some tracts and told him of our assembly at Northampton. He promised that he would look up the church, which is the nearest to his station. I sincerely trust that he will do so.

A Christian in Africa was seen sitting long under a tree, looking up, and then down. The missionary asked him "What are you doing?" He replied "I am reading my Bible." "But you were looking up, then down." "Yes," said he. "I look up to God and talk to Him, then down in His book and **let Him talk to me.**"

The King's Business.

Lest we forget . . .

Some of the pastors, leaders and believers imprisoned for their faith under Communism



The family of N. Sloboda ; she was sentenced to four years in prison.

1. In January 1971 the Pentecostal brother PASA was sentenced in a public trial in the town of Titu, Rumania, to a year in prison. The sentence under Article 242 was given because he dared to preach, without authorisation, to thirty people.

2. Frequently the secret police drop in unannounced to the houses of believers and make a complete search. Baptist minister VADAN and brother ALEXANDRONI, of Simeria, have been arrested.

3. Brother JOSIF CONDOS was caught playing a Christian song on his violin at a wedding in Sancuta. He was arrested and beaten over the head with his own violin.

4. The religious composer ALECU IACOV, of Sibiu, a Pentecostal, has been sentenced to eight years in prison for his faith.

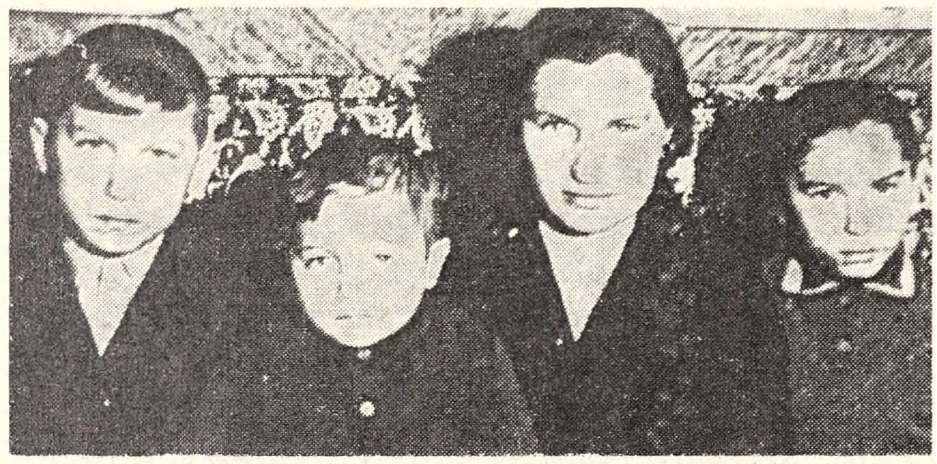
5. NADEZHDA SLOBODA was sentenced to four years' imprisonment because she brought up her children in the Christian faith and witnessed for the Lord in her village, Dubrava, Vitebsk, U.S.S.R., where twelve people have been converted. Mrs. Sloboda came to the Lord through hearing foreign Christian broadcasts. Her five children have been taken away from her because she taught them about God.

6. PETER KURASH was sentenced to three years in prison. At the trial was used an inscription found on the wall of his house : "Believe on the Lord Jesus Christ, and you and your house will be saved."

7. The young Russian Pentecostal MIKOLA GUDEL was sentenced under a trumped-up charge of having killed a child belonging to the Communist children's organisation, which opposed the faith.

8. IVAN RUNOV has spent a total of twenty-two years in Soviet prisons. He has been sentenced five times and now he serves another term of three years.

9. A van stops and two members of the secret police jump out and open the back. It has come for BASIL JOUMIRUK, who has already spent fourteen years in Communist prisons. He was imprisoned again for his faith on July 7th, 1970, in Rostov.



The family of V. Sloboda ; he was sentenced to three years in prison.

The pictures are authenticated by the Council of Relatives of Christian Baptist Prisoners in the Soviet Union, 1970.



ELIM DIVINE HEALING PRAYER PARTNERSHIP

Here are extracts from two recent letters :

" Thank you for all your prayers on behalf of Joan. We are rejoicing that God has healed her in a very wonderful way. Will you please continue to pray for David undergoing major eye surgery " (Pontypridd, Glamorganshire).

" My heart is filled with praise . . . my neighbour has been able to have an operation which has restored her sight in one eye. She will eventually be able to have the other one done. I ask again for special prayer for my deafness " (Stoke-on-Trent).

MERTHYR INVADED !

A report of the Welsh National Youth Rally

THE astonished folk of Merthyr Tydfil seemed moved and delighted that hundreds of Elim folk, led by the police, should march through their town at a peak hour. In an age of protests and negative marches, here came the marching army of the people of the Lord. Songs of hope rang out and young faces shone with the joy that comes only through knowing Christ as Saviour. Out of the shops, the stores, the houses they came, and there could be no doubting that Merthyr was touched by the witness of a band of Christian youth.

The services were packed and in the evening rally chairs were placed in the aisles of the large High Street Baptist Church. The songs of the people contained a real sense of Holy Ghost worship, as youth from Bristol, Cardiff and Caerphilly praised God in song. The high point of the day was the ministry of Ron Jones, who left a sick bed to attend. The Word of God was ministered in a commanding and anointed fashion and, at the close of the rally, the appeal for salvation and rededication brought over 120 people to their feet to proclaim their desire to serve God.

The Merthyr church proved themselves to be capable and fine hosts. The day ended with a sense that God had truly been with us in a special and unusual way.

JOHN E. G. COOPER,
Youth Director for Wales.

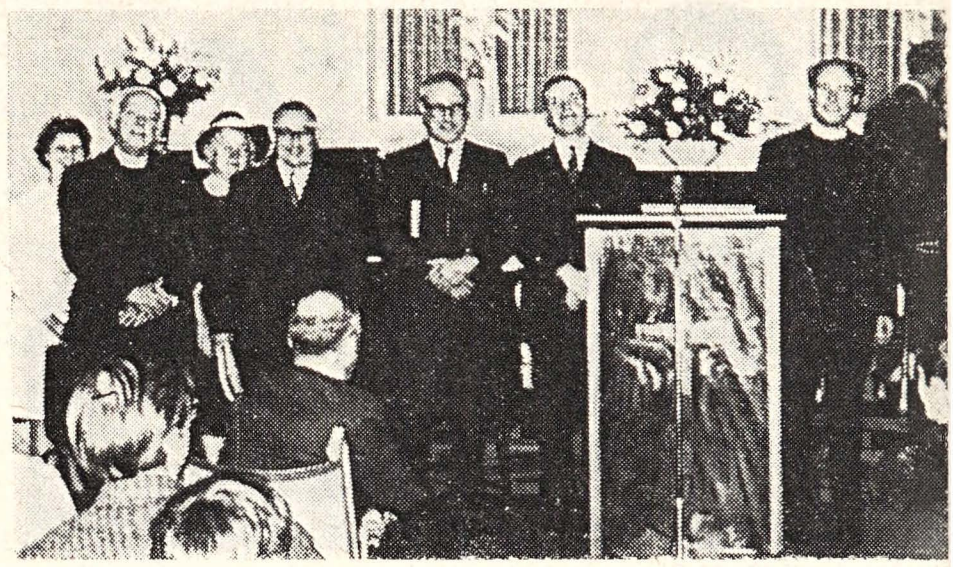
HUDDERSFIELD **Pastor : J. Fry**

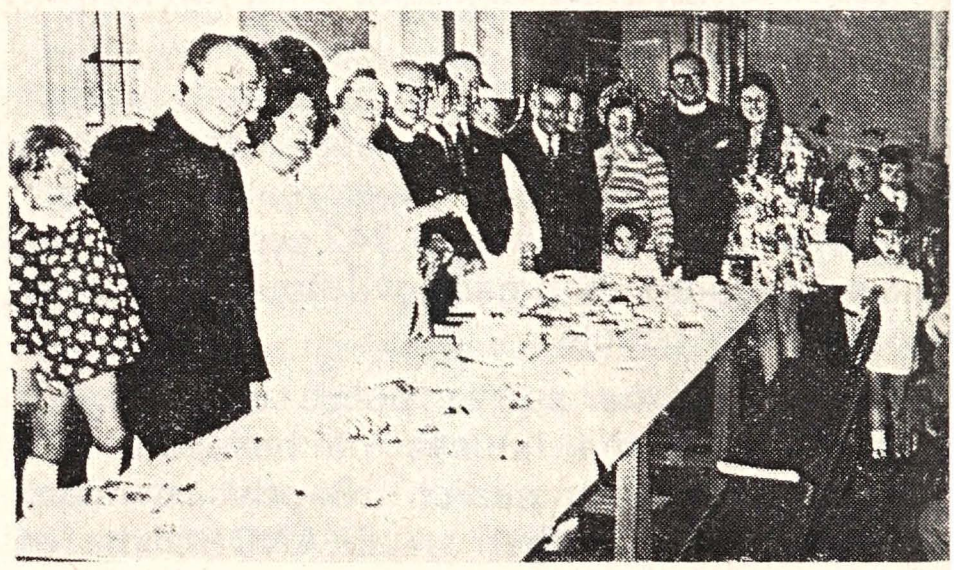
A large number of members and friends sat down to a tea in celebration of forty years of Pentecostal witness in the town. Present were former ministers, Pastors L. C. Quest, J. Hyde, A. R. Smith, F. W. Jones and their wives, and Pastor J. Fry (resident minister) and Mrs. Fry.

Two months earlier our brother F. D. Byatt, who pastored the assembly from 1962 to 1966, was called home. He and Mrs. Byatt were remembered and missed. Our loss is heaven's gain.

Pastor L. C. Quest gave a message tinged with emotion and humour after which Mrs. Quest cut the cake. Although it was a time of reminiscing and of renewing old friendships, the necessity to look forward and to advance the cause of Christ was impressed upon those present. The ministry over the weekend, shared by our former pastors, was truly wonderful.

Mention must be made of the older members of the church, who have been very loyal throughout the years. We thank God for their faithfulness which has ensured a present flourishing fellowship.





A convention was held during the following week and it was thrilling to sit under the anointed ministry of Pastor D. W. Anthony.

We praise God for all that is past and we trust Him for all that is to come.

The church building, which was in the midst of a heavily populated area, is now, due to nearby demolition, completely isolated, nevertheless the congregation and finances continue to rise, for which we praise the Lord.

J. HAIGH.

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Margaret M. Ladlow's page

What the stars say

I WAS sharing a meeting with Miss Olive Garbutt from Rhodesia, at the close of which she gave out a few prayer-cards. You can imagine my surprise when she confided to me that one person on accepting a card remarked: "This will be useful for my palmistry!" Miss Garbutt was flabbergasted and replied: "I hope you will not use it for such a purpose." I have always understood that palmistry was the practice of reading the lines on the hand, so I cannot conceive of what use a simple prayer-card could be.

This incident leads me to consider the increase in, and popularity of, all forms of fortune-telling and horoscopy. Most newspapers and magazines contain a page or feature devoted to these subjects, and even this week when I bought a periodical at a station bookstall I was amused to find two charms with signs of the Zodiac on them affixed to the front cover.

Apparently it is vital for many people to have information about the presumed influence the stars have on their lives. In a recent B.B.C. broadcast of the programme "Any Questions" the team was asked to give its opinions as to the value of the information given in the daily horoscopes that appear in the popular press. On the whole the team treated the matter rather lightheartedly, but there was some credence expressed in the influence of the stars upon our lives. Lady Isobel Barnett, however, stated her disapproval of some eminent business men who would not enter into business transactions without first consulting the horoscope for the day. Detailed guidance is given on home, marriage, social life and employment. The curious and the gullible can write away for a special birthday horoscope, believing that by the observations of the heavens at the hour of a person's birth an astrologer can predict the course of life. Deductions are made by studying the position of the signs of the Zodiac, the planets and fixed stars at a given moment. Just for the record, I read two dated predictions from different publications and they were quite contrary in many respects!

I have a feeling that women may be the more credulous about this whole business of fortune telling whether by the stars, palmistry, reading of teacups or any other foolish practice, so I want to appeal to my lady readers specially. **Take a firm stand against all this nonsense! Be women of God, holy, humble, utterly dependent on Him to guide your life, bless you with His love and overshadow you with His providence.**

There is very little reference made to the art of astrology in the Bible and when it is mentioned we discover that it failed completely. When Nebuchadnezzar the pagan emperor needed guidance and an interpretation of his dream his astrologers were unable to assist him in any way whatsoever. A very significant description of ancient Babylon is to be found in Isaiah 47, where the prophet speaks of God's judgment falling on a pagan nation. Isaiah challenged Babylon and sternly asked if the counsel of the magicians, astrologers and star-gazers could save her from sudden, terrible destruction (vv. 12, 13).

There is no way of avoiding the plain fact that fortune-telling stems from the old heathen world. Christians should never be tainted with its practices. The Bible condemns these cults. The oldest Book of all tells us with supreme wisdom that even the stars are not pure in the sight of a holy God (Job 25 : 5).

☆ ☆ ☆

THOUGHT FOR THE WEEK : *"In the times of the prosperity of the Church the Lord's servants ploughed with four horses—faith, love, discernment and zeal; but, as the Church declined, faith became lame, love got sick, discernment lost sight, and zeal died; so that many now do the work with two horses—carnal reason and human learning."*—JOSEPH MACKAY.

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A CHRISTIAN HOTEL. Highly recommended for first-class food, hospitality, fellowship. Central for shops, beach, etc. Bookings taken from October 1st for summer 1972. S.a.e. to A. Robertson, Fairhaven Hotel, Newquay. Tel. 2979. C.2243

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MISCELLANEOUS

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ITINERARIIES

The President (A. A. Biddle):
November 8, Cannock; 9, Stafford; 10, Longton; 11, Hadley and Shrewsbury; 12, Blackheath; 13, Graham Street; 14, Yardley (a.m.), Sparkbrook (p.m.); 15, Langley; 16, Tamworth; 17, Kidderminster; 18, Winson Green; 27, Ilkeston (Presbytery Rally); 28, Derby (a.m.), Beeston (p.m.); 29, Ashbourne; 30, Nottingham; December 1, Long Eaton; 2, Lincoln.

London Crusader Choir with Douglas B. Gray:
October 30, Colchester (Stanway); 31, Islington; November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Joseph Smith:
October 30—November 4, Newquay; 6-11, Falmouth; 13-18, Plymouth.

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WITH CHRIST

BROWN. On October 6th, at the Aged Pilgrims' Home, Hornsey, Mrs. Ada Brown, late of the annexe, Elim Woodlands, passed peacefully to be with the Lord. Officiating minister at funeral: I. R. Moore.

NIPPS. On October 5th, Mrs. B. Georgia Nipps, aged 42, was called Home. Late wife of Dr. N. Nipps, and faithful member of Elim Pentecostal Church, Reading. Greatly missed. Officiating minister at funeral: Frank Shadlock.

SMYTHE. On September 30th, Gladys Smythe, aged 60 years, of Winton, Bournemouth. Officiating minister at funeral: G. N. Backhouse.

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COMING EVENTS

BARNSLEY. October 30, 31. Elim Pentecostal Church, Nelson Street. Billy Graham film crusade: "Seven days in New York." Madison Square Garden Crusade in colour. Weeknights at 7.30. Sunday at 6.30.

BIRMINGHAM, Erdington. November 8-18. Elim Pentecostal Church, South Road. Twenty Town Crusade. Conducted by Pastor Brian Garrard and team. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 14. Elim Pentecostal Church. The "Second Advent" Gospel Group at St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road, at 6.30. Convener: J. B. Coleman.

CAERPHILLY. November 6, 7. Elim Pentecostal Church, St. Fagan's Street. Choir weekend. Conductor: Les Williams. Preacher: D. A. Jones. Weeknights at 7.15. Sundays at 6.30.

CLACTON. October 30—November 1. Elim Pentecostal Church, Hayes Road. Church Anniversary Services. Preacher: A. Nicolson. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

COLCHESTER. November 6. Opening of new Elim Pentecostal Church, Walsingham Road, at 3 and 6.30. Taking part: J. T. Bradley, C. J. E. Kingston, J. C. Smyth and A. P. Thomas. Britain's oldest recorded town invites you to its newest church.

EAST HAM. November 12. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Speaker: Ralph Childs (Brentwood).

HANLEY. November 15-21. Elim Pentecostal Church, Bucknall Old Road. Youth Week conducted by M. E. Sherwood. Weeknights at 7.30. Sunday at 11 and 6.30.

MACCLESFIELD. November 13, 14. Elim Pentecostal Church, Mill Lane. Church anniversary. Preacher. R. Belfield. Convener: A. D. Leitch. Saturday: Fellowship Tea at 5, evening meeting at 7. Items by Bradford youth group. Sunday at 11 and 6.30, visit of party from Wigan.

NEWTOWNARDS. November 6, 7. Saturday at 7: Eighth Women's Fellowship Rally in St. Mark's Parochial Hall, William Street. Speaker: Mrs. Ruth Wigglesworth. Convener: Mrs. I. Holohan. Sunday in Elim Pentecostal Church, Court Street, at 11 and 7. Speaker: Mrs. Wigglesworth.

PONTYPRIDD. November 8-11. Elim Pentecostal Church. Thurston Road. Bible Week. Preacher: Rev. John Dart, M.A. November 13. Billy Graham film, "The Lost Generation." Weeknights at 7.30. Sundays at 6.

ROWLEY REGIS. October 30, 31. Elim Pentecostal Church, Cardale Street. Reformation weekend. Saturday at 7: Martin Luther film. Sunday at 6.30: What was the Reformation all about? Preacher: D. W. Cartwright.

RYDE, Isle of Wight. October 30—November 7. Elim Pentecostal Church, Albert Street. Ryde Revival Crusade conducted by A. K. Chamberlain. Saturdays at 7: Youth Challenge. Sundays at 10, 11 and 6.30. Monday to Friday at 7.30. nightly, also at 6 for Sunshine Corner.

SCARBOROUGH. November 13, 14. Elim Pentecostal Church, Murray Street. Visit of T. W. Walker (Vice-President). Saturday at 7.15. Sunday at 10.30 and 6.30 (baptismal service).

SHEFFIELD, Mosborough. October 31—November 7. Elim Pentecostal Church, Queen Street. Church crusade conducted by H. W. Greenway. Weeknights (except Friday) at 7.30. Sunday at 6.

SILVERDALE. October 30. Elim Pentecostal Church, Albert Street. Baptismal service at Bethel Temple, Silverdale, at 7. Preacher: D. S. Williams. November 6, 7. Pastor's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Lambie.

STOWMARKET. October 30, 31. Elim Pentecostal Church, Grove Street. Visit of Gospel singer Betty Lou Mills. Preacher: Russell Mills. Saturday at 7. Sunday at 11 and 6.30.

WESTON-SUPER-MARE. October 30, November 6. St. John Ambulance Hall, 41 Oxford Street. October 30: F. Lavender and Gloucester Choir. November 6: W. R. Jones and "The New Generation." At 7.

ORDINATION SERVICE

Saturday, October 30th

at

ELIM PENTECOSTAL CHURCH,
CLAPHAM CRESCENT
(nearest Underground : Clapham Common)
LONDON, S.W.4

at 7 p.m.

Preacher : R. D. BRADLEY
Chairman : THE PRESIDENT
The Chelmsford Choir with be in support,
with Geoff Cooper on the Hammond organ

D.2487

Evangelistic Music and Testimony Rally
featuring
THE NEW TESTAMENT CHURCH OF GOD CHOIR
(as seen on television's "Man Alive")
GUEST PREACHER : GEOFFREY FEASEY
Saturday, November 6th, 7.30 p.m.
Technical College, Cowbridge Road, Bridgend.

D.2489

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There will be no workshops and the like. It will be a holiday, yet there will be ministry, music and melody. Every morning there will be a time around the Word of God discussing the Baptism, the Gifts and the Fruit of the Holy Spirit. Guest speakers will open the subject, then will follow a panel of young people putting their questions to the youth committees. Every afternoon will be completely free. An outing to the famous Norfolk Broads will be arranged. In the evening real, old-time camp meetings are planned with leading speakers from Britain and Europe taking part.

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THE FAMILY ALTAR

Scripture Unions Portions — **Notes by B. J. Hayes**

Monday, November 1st — 1 John 5 : 13-21

" That ye may know " (v. 13).

This Epistle was written so that we might know that, having believed on the Son of God, we have eternal life (v. 13). We also know that, when we ask according to His will, He hears us (vv. 14, 15 ; compare 3 : 21, 22), that, with Christ indwelling, those who are born again no longer sin habitually, but seek to live pleasingly to Him (v. 18 ; compare 3 : 8, 9), that in the midst of a wicked world we belong to God (v. 19), and that Christ has given us spiritual understanding, especially concerning eternal realities (v. 20).

Do we rejoice in, and respect, the knowledge given to us, or has familiarity caused contempt ?

Tuesday, November 2nd — 2 John 1 : 1-13

" Love in the truth " (v. 1).

Love for one another and the keeping of His commandments are again presented (vv. 5, 6), as in the first Epistle, but there is also the theme of walking in the truth (v. 4 ; compare vv. 1-3).

Our attitude to those who do not walk in the truth, who are false teachers, is often a different attitude from what Scripture teaches. Those who deny Christ's coming in the flesh are deceivers (v. 7). The mark of all cults is their denial of the doctrine of Christ, i.e. His deity (v. 9). Such folk who call at our doors should not be invited in (v. 10) or even given a " Good day, God bless you " (v. 11) ! Such is the seriousness of false teachers and their possible effect upon us in drawing us away from the truth (v. 8). The Scripture exhorts us to " avoid them " (Romans 16 : 17) and " from such withdraw thyself " (1 Timothy 6 : 3-5).

Wednesday, November 3rd — 3 John 1 : 1-15

" That thou mayest prosper " (v. 2).

The three characters in this Epistle form a contrast. John rejoiced because Gaius not only received the truth but walked in it (v. 3), and this caused joy in the heart of the aged apostle. It causes joy in the Saviour's heart when we so walk.

Diotrephes was filled with his own self-importance, loving to be in the limelight, using malicious speech against God's servants, and turning men and women away from the church (vv. 9, 10). Selfish actions and evil speech always drive men away from God's house.

Demetrius so lived and obeyed the truth that he had a " good report of all men " (v. 12), an example for us to follow.

Thursday, November 4th — Titus 1 : 1-16

" Sound doctrine . . . sound in the faith " (vv. 9, 13).

While the holding of sound doctrine is set forth as a quality necessary for a bishop, it is also an essential part of every believer's equipment. It is not sufficient, nor should we be satisfied with it, to know the Gospel message and the stories of the Bible ; we need also to study the Bible so that by sound doctrine we can exhort, encourage and convince those whose views are far from sound (vv. 9, 10). This is an age when much unsound teaching motivated by pride, greed and self-glory is producing unstable saints (v. 11). Sound doctrine results in saints who are " sound in the faith " (v. 13 ; compare 2 : 1, 2).

Friday, November 5th — Titus 2 : 1-16

" Sound speech " (v. 8).

Many Christians have the effectiveness of their testimony marred by unsound speech. The world is quick to pick on things we say that are a denial of what we should be. The Devil eagerly uses an item of unsound speech uttered within the church, or about another member, to cause divisions, strife, or even falling away. But " sound speech . . . cannot be condemned."

Sound doctrine resulting in sound faith (chapter 1) is conducive to sound speech.

Saturday, November 6th — Titus 3 : 1-15

" Shed on us abundantly " (v. 6).

Our condition before salvation is described in v. 3—foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating others—but praise God for the work of love and mercy in regeneration (vv. 4, 5) which " He shed on us *richly* through Jesus Christ our Saviour " (v. 6) ! Now our condition is that of " being justified by this grace " and of having been made " heirs according to the hope of eternal life " (v. 7).

Sunday, November 7th — Amos 1 : 1-5 ; 2 : 4-16

" I am pressed under you " (v. 13).

Amos was a native of Judah, but he prophesied against Israel with the purpose of bringing them back to God and to warn them of imminent judgment if they did not return.

Before preaching to Israel, Amos went round the other nations in the area—Syria, Philistia, Edom, Ammon, Moab and Judah. Israel was willing to recognise the justice of Amos's pronouncements of doom against her neighbours—all life-

(*continued on next page*)

MAKING THE MOST OF THE TIME

by Mrs. Carol Frith

CHRISTCHURCH, NEW ZEALAND

RECENTLY I have been challenged by Ephesians 5 : 16 in the Amplified Bible : " Making the very most of the time, buying up every opportunity because the days are evil."

The Early Church knew how to use its time and talents to the glory of God. The Christians took every opportunity God gave them to preach the Gospel. This is the need in the Christian Church today.

I vividly remember opportunities that I have lost—to give my testimony, or to take my stand for Christ. They still live with me. But God does not want us to look behind at lost opportunities but to look forward to each new one He will give us.

I heard recently of a young hairdresser who was very depressed because of home circumstances. She did not want to speak to anyone, so she did not answer the telephone. The Lord challenged her on the need for her to be available to Him and the only way she could do this was to trust Him for her need. The telephone immediately rang and she answered it. It was a woman whom she did not know asking her to do a home set. This was not usually her custom. She felt, this once, that she should go and prayed that the Lord would use her to witness to this lady. While in the home, she had the opportunity of telling her of her need of a Saviour, and left her with peace with God. Next day the hairdresser learned that the woman had suddenly died that night. By forgetting her own needs and obeying the Lord, the hairdresser was able to give someone a last opportunity to get right with God.

God can use us all, but we must be willing. Christ's return draws near and " the night is coming when no man work." As a housewife and mother I find life busy and so do you. To find time to obey the Lord's leadings is not easy. Plans may have to be put to one side. It may be a real sacrifice, but our verse says " buying up every opportunity." Have you ever bought something that costs nothing ? Nor does God give opportunities which do not involve personal cost. May we be willing to say :

" Not my own "—my time, my talent
Freely all to Christ I bring
To be used in joyful service
For the glory of the King.

Elim News (New Zealand).

THE FAMILY ALTAR *(continued)*

long enemies—but when the predictions of God's judgments began to fall on her she felt differently ! This is human nature. As God's people we also have a great responsibility because of our privileged position. We must shoulder our responsibilities.

ASSURANCE

by Leon C. Quest

Read 1 John 5

1. "ASSURANCE" means full confidence, conviction. In the English Bible the word " assurance " occurs six times, namely in Isaiah 32 : 17 ; Acts 17 : 31 ; Colossians 2 : 2 ; 1 Thessalonians 1 : 5 ; Hebrews 6 : 11 ; 10 : 22.

The doctrine of assurance is stated briefly in Isaiah 32 : 17.

2. Condensed into three statements :

The " full assurance of faith " (Hebrews 10 : 22).

Faith must be in somebody or something. Faith must be conscious—illustrated by 2 Timothy 1 : 12 : " I know whom I have believed."

The " full assurance of understanding " (Colossians 2 : 2).

Faith is based upon spiritual understanding—facts heard, read, revealed.

The " full assurance of hope " (Hebrews 6 : 11).

This faith has to do with realities unseen, realities of the future, heaven, eternity.

3. The witnesses

External—assurance by the Word of God (Romans 10 : 17).

The testimony of the Word concerning the resurrection (Romans 8 : 33, 34) and concerning our salvation (1 John 5).

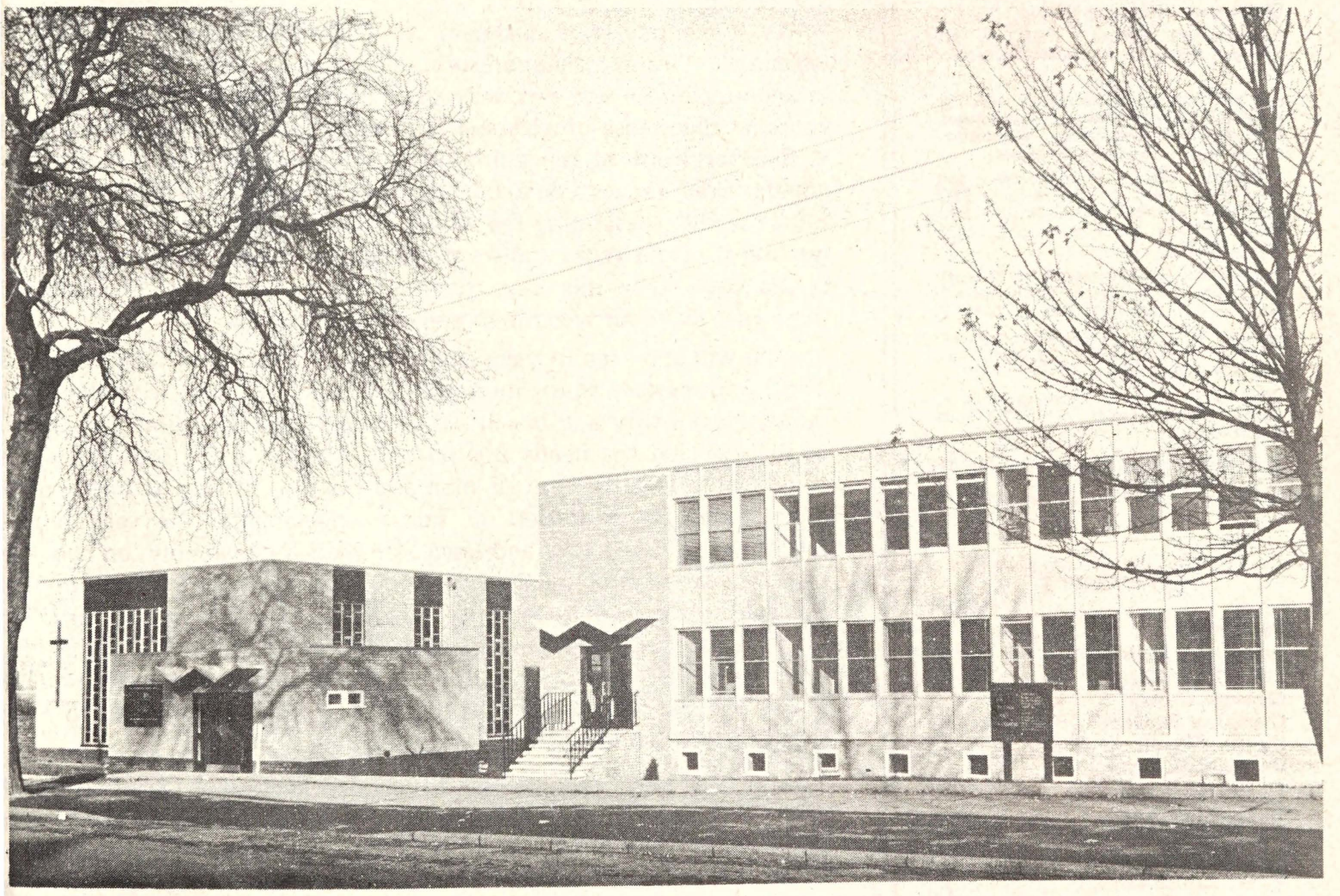
Internal—assurance by the witness of the Holy Spirit (Romans 8 : 16).

Evidential, experimental—assurance by the fruit of faith (Mark 5 : 29 ; Galatians 6 : 22, 23).

Come unto Him (Matthew 11 : 28, 29), live in Him (2 Corinthians 5 : 17), work for Him (2 Corinthians 5 : 20).

THE ELIM EVANGEL

Special Evangelistic Number 5p



The Headquarters of the Elim Pentecostal Church in St. George's Road, Cheltenham; the local Elim Pentecostal Church is on the left.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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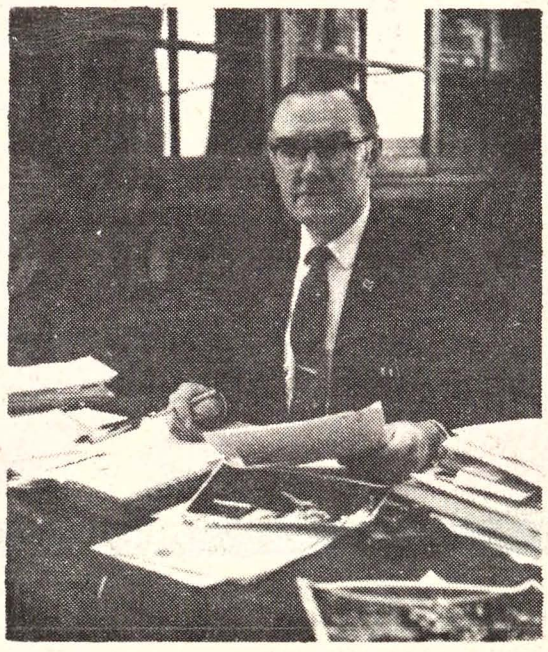
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Editorial



WE are very happy to greet you and to extend to you a very warm invitation to read and study this special number of THE ELIM EVANGEL. We are very glad that you are sparing the time and trouble to look into the articles and features in this special magazine. It is our hope that you will discover many things to make you feel that the message of the Elim Pentecostal Church is warm, vibrant, forceful, imperative.

We often advertise ourselves as "The Church with the friendly welcome". This exactly expresses our feelings. Fearless as we seek to be in denouncing sin and evil, we none the less aim to maintain within our churches that sense of welcome. The needs of the family are very much to the forefront of our thinking. If you were to attend one of our Annual Conferences you would be sure to hear the expression, "The Elim Family", describing the whole of our Movement. This is just how we find it in our ranks and we are delighted to have the opportunity of contacting you in this way, trusting that you will make it possible to share with us in our worship in one of our churches.

You will soon see in these pages that our Movement means business. The Bible message is our message. God deals in Christ with the whole human personality and it will not be long before you come across plain truth regarding the needs and potentialities of body, soul and spirit. Jesus Christ was the Son of Man and the Son of God at one and the same time. He expressed in human personality the very highest fulfilment of God's love and grace. He died undeservedly, on behalf of all others who were and are sinners, but not simply as a martyr or as an example — He died to save. He rose again in power and victory. The Lord Jesus Christ is the most important, relevant Personality, the one completely vital Factor in human life, experience and reckoning. He makes the claim to be Lord. He establishes his right one day to reign. We must face — and face up to — the demands of Christ.

Ours is no feeble, apologetic Christianity. We preach Christ crucified, risen, reigning, coming. With energy, force and power we assert that Christ is the answer to every need, that He makes the fulfilment of human ideals possible, that He is the unique One who can give promise and assurance of the life that now is and of the one that is to come.

Please feel free to contact your nearest Elim Pentecostal Church at any time. If you do not have the address write to us at the address shown on the left and we will gladly put you in touch.



Hell a Reality

by James T. Bradley
Secretary-General

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

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

What we do not know is what kind of a world it would be if God were not even now continually intervening; firstly because we do not know to what extent He is intervening and secondly because we can say that the most progressive part of the world is that where He has intervened the most. He would be a bold man who would say that Protestant western civilisation, in spite of its defects, is not more progressive and enlightened than, say, India or South America.

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

But our original question is built on a false premise. It is because what we call religion is true that the world is as it is. If the world were to be run by some of our novelists, playwrights or intellectuals, no actions would be evil, and no evil consequences would follow what we call evil conduct; in other words, there would be no morality and we would be but beasts of the field. Their plays, novels and pronouncements degrade man from the glory of the image of God in which he was created to the amoral level of the animal world.

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

The hell of unconverted mankind in this world is the vestibule to the hell of eternity; the heavenly experience of the converted is the antechamber to the heaven of eternity. The choice belongs to us. Other features in this magazine spell out the choice we have to make.

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



What does "Elim" mean?

by John Lancaster

Pastor of Elim Pentecostal Church, Eastbourne



YOU have probably asked that question yourself when you have passed by your local Elim Pentecostal Church or seen its adverts. in the paper. We can understand your curiosity; it *is* an unusual name. But it has a very interesting background. Let me explain...

Actually, it was the name of an oasis which was situated in the Sinai desert some forty miles or so from Suez. It lay among the barren sand-hills, where much of the action in the "Six Day War" of 1967 took place, an area as forbidding to the Jews on their way to the Promised Land as it was to the retreating tank crews of recent history.

You can imagine what this oasis meant to those weary people after days of slogging through the soft, clinging sand with the sun beating down relentlessly in the midst of a landscape that stretched endlessly around them in a great waste of treeless desolation. Imagine what it must have felt like suddenly to see that fringe of palm trees on the horizon and to make the joyful discovery that this was no mirage, but a real place of shade and refreshment. Exodus 15:27 says that there were seventy palm trees clustered round twelve wells of water at Elim, and, after the dust and heat and thirst of the desert, the shade of those stately palms and the cool sparkle of those refreshing springs must have seemed like heaven on earth.

It was this idea of finding shelter and renewal in the midst of a drab environment that inspired the name **"Elim Pentecostal Church"**. It is our experience that the good news about Jesus Christ and His power to save men from the distressing realities of sin really does bring new life, hope and deep spiritual satisfaction to men living in a world which, like a desert, is grey and weary with sin.

When Jesus was on earth He said to the people who gathered around Him, "If any man thirst, let him come unto Me and drink" (John 7:37), and those who thirsted for forgiveness, purity of life, deliverance from the power of sin, satisfying life and healing for their bodies came to Him and found in Him the satisfaction of their needs. We believe that He is just the same today.

For many people life is like a desert. They just exist in a monotonous round of working, eating, sleeping. For them – perhaps for you – even the pleasures of life are no more than a kind of mirage, meaningless, unsatisfying. Even those who seem to have everything find, as Jesus said, that a man's life does not consist in the abundance of the things he possesses. Why is this? Basically it is because we have all sinned and our sin has separated us from God: "All have sinned and come short of the glory of God" (Romans 3:23). "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isaiah 59:2).

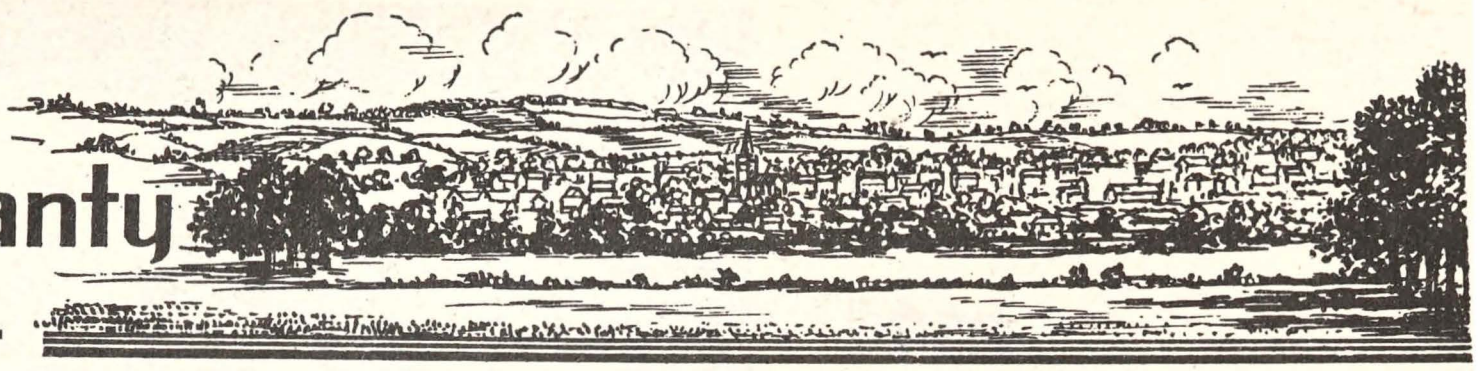
Cut off from God through sin, we are isolated from the living, *personal* source of all true life and goodness. There is therefore an empty place in our lives that nothing and no-one else can ever fill.

But the good news of the Gospel is that Jesus Christ has come to put all this right. In dying for us on the cross He made it possible for our sins to be forgiven and removed so that we can be restored to a right relationship with God and thus rediscover the true life and happiness of which sin had robbed us.

Facts like these are like an oasis in the desert. That's why we call our Church "Elim". Sin *can* be forgiven. The power of evil habits *can* be mastered! The misery of a guilty conscience *can* be removed. The monotony of a life without real purpose *can* be transformed into the richness of a life that is meaningful because it is shared with Jesus Christ and thus experiences the unfolding of His purpose day by day.

YOU can know this reality in your life! Drop in and see us at Elim – we'll be glad to tell you all about it and share it with you. In the meantime, remember the words of Jesus: "If any man thirst, let him come unto Me and drink....."

The George Canty Viewpoint



Divine Healing—how gullible can we be?

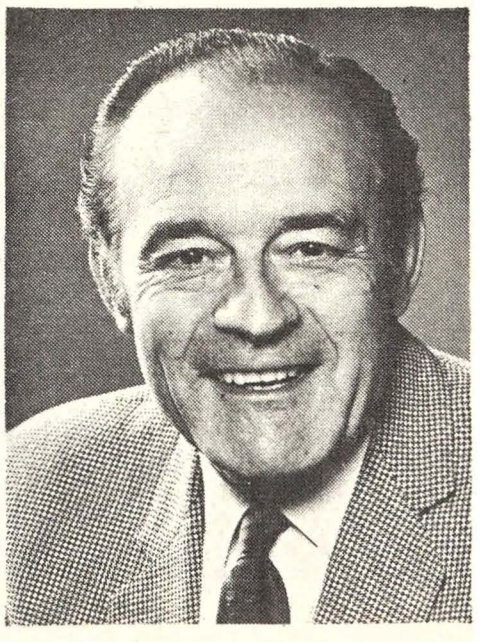
SOME people will believe anything. They'll even believe that Divine healings never happen. Faced with a cure, they'll swallow any explanation that ingenuity can devise, however outrageous, rather than surrender to Christian teaching. Means far more unlikely than the power of God are given learned credence, to the point of sheer absurdity.

> The classic instance of this is that of David Hume, the Deist who wrote against miracles. He was driven to the necessity of saying that no event was caused by another event, that the law of cause and effect was not true.

I knew a man who became convinced that a certain popular stage hypnotist controlled everybody in the country, and the weather, *but not himself!* He could defend his fantasy with great subtlety and undefeated assurance. This agility is typical of the paranoid, of course. I have wondered if the deliberate rejection of the idea of God does not produce something of the same kind of mental twist. "Even as they did not like to retain God in their thought he gave them up to a reprobate mind", said Paul.

> Jesus said, "Though one rose from the dead they would not believe." They'd believe anything but that. Evidence means little. Dr. Woodard, in his book *"A Doctor Heals by Faith"*, said he once quoted to a company of lawyers the case of a girl who had been run over by a tram and dreadfully injured, who rose up whole in the street when prayed for by people there and thirty witnesses said that it had happened. The lawyers agreed that even two witnesses would confirm the event in a court of law and that the rest need not be called. Proof enough to hang a man is not enough to link an event with God in a mind that will not allow the link to be made.

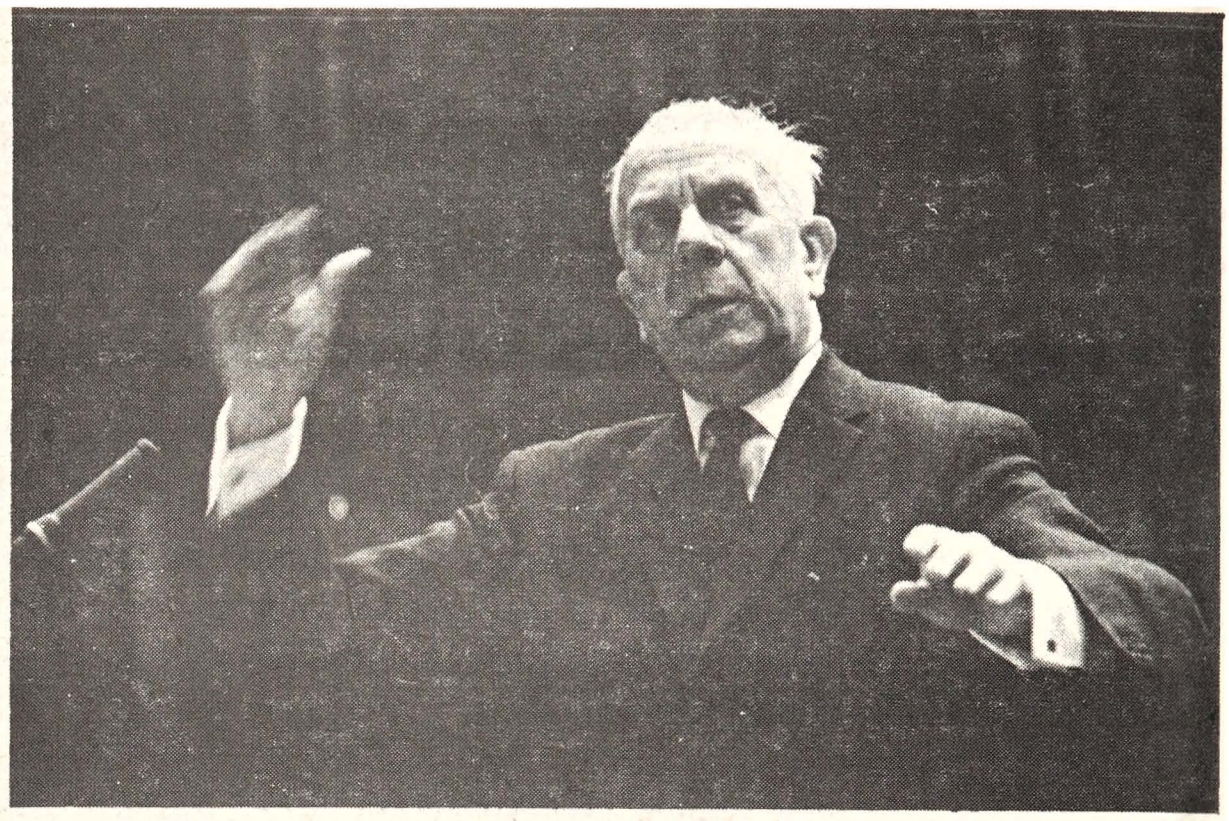
Scholarship has produced a vast mountain of erudition about the Gospels of the New Testament, sifting out the true from the mythical, as they say. But this enormous labour has been largely undertaken on the basis that the miracles never happened. The assumption has been tried out as their working formula for a couple of centuries, *and it is still not succeeding.* The New Testament just won't yield to such treatment and always leaves the scholar with problems.



> But seeing all the miracles of the New Testament in the realm of healing have been repeated in the present century, why should scholarship still waste its time on such futile exercises?

I have always been inclined to hard-headedness, being a Yorkshireman. When I see a man healed at the moment of prayer, I am afraid I just have not enough faith to believe, as some do, that the prayer had nothing to do with the healing. It is simpler and less demanding on my faith to believe what I see, namely that a person has been made whole through the name of Jesus, and by the power of God.

I met them inside!

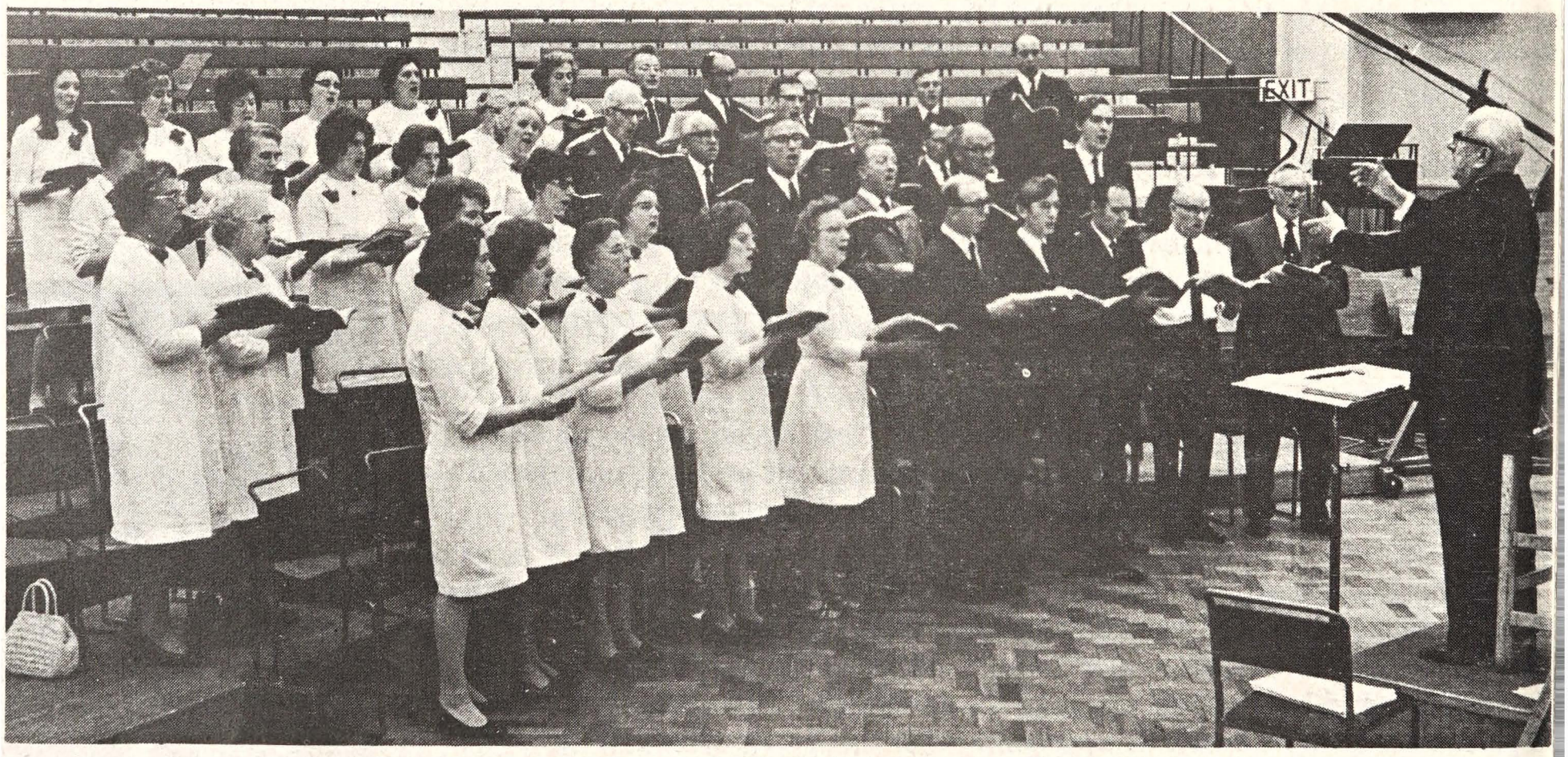


by Douglas B. Gray
Founder/Director of the
London Crusader Choir

OUTREACH UNIQUE is the forty-three unprecedented year's history of the London Crusader Choir, the central choir of The Elim Pentecostal Church, directed by their founder-leader, Douglas B. Gray.

One outstanding feature of the choir's international ministry is in the field of evangelism in British prisons. Since 1933 the choir has visited forty or more of Her Majesty's prisons and Borstal institutions over one thousand times. A history of this unique outreach is now in preparation for publication in book form. The inter-denominational Crusades carried out by the choir in churches, concert auditoriums, on radio and television can scarcely be equalled in this generation.

Within the walls could well be fourteen hundred men and a waiting congregation of from one to five hundred men whenever the London Crusader Choir arrives to witness in prison chapels. Counter-attractions, such as arrival of relatives, football matches and other recreational pursuits, make little difference to the eager crowd present. They come quite voluntarily to listen to music, song and testimony and to the relevant truth of the Gospel. No sensational publicity, high pressure tactics or personality cult needs to be employed. Here is a field ripe unto harvest. This is Elim's unique outreach for the past thirty-eight years and the results? Many are already known but only eternity will disclose the true harvest..



D.B. Gray conducts the London Crusader Choir during a B.B.C. broadcast.



My Act and Deed

by John C. Smyth
Administrative Secretary

HAVE you ever purchased a house? If so, you will remember the moment in the lawyer's office when the final document was placed before you for signature. It had already been signed by the Vendor. Now you had to complete the transaction, thus indicating your willingness to accept and seal the matter. The simple ceremony that you were asked to perform was almost an anti-climax. It was so easy. You were requested to sign your name in the appropriate space on the deed, place your finger on the seal, and recite in the presence of the witness, *"This is my act and deed".* The negotiations were completed. The property was now in your ownership.

Could such simple words herald the end of the long process of searching for suitable property, agreeing the price with the Vendor, looking for the mortgage, studying the legal documents and fathoming the lawyer's explanations of their provisos? Simple as were the words recited, they and your signature committed you to the transaction. *Your decision was made and recorded and could be produced for all the world to see should it be necessary so to do.*

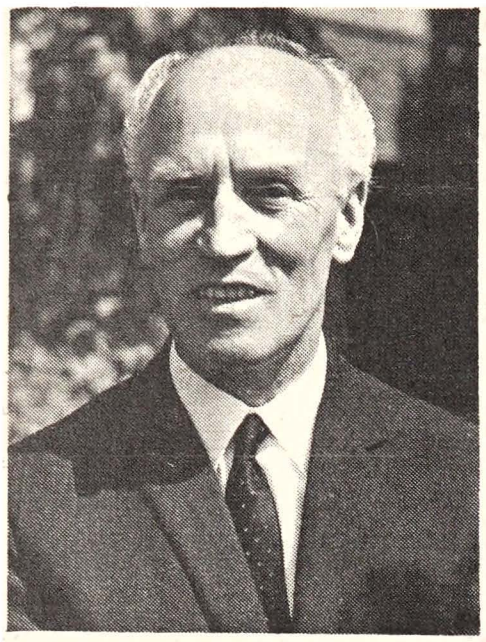
The words imply that full consideration had been given to the import of the legal document being signed, that a decision had been reached, and that a willingness to commit yourself to the provisions of the deed prevailed. Their simplicity and that of the accompanying act did not detract in any way from the importance of the matter in hand or from the magnitude of the commitment involved in the transaction.

The moment of a man's decision for Christ is effected in much the same manner. The act of commitment is simple and requires but a declaration that our lives are being surrenderd completely to Him. The simplicity of our words and the act accompanying them does not detract from the importance of the matter or from the magnitude of the commitment involved in the transaction.

Neither house purchase nor commitment to Christ should be entered into without due consideration of all that is involved. The cost must be counted before the moment of commitment. A decision must be taken to meet the demands of the agreement. A dedication to the future resulting from the decision must not be overlooked. *Deciding for Christ demands from a man the willingness to forsake sin and to follow Him whatever the cost.* The initial act of commitment introduces a man to a lifetime of serving the Master and offers the help and comfort of the Holy Spirit throughout his earthly journey. The provision of Jesus Christ for man's salvation includes forgiveness of sins, acceptance with God and a guaranteed passage through the gates of death to eternal peace and happiness in His presence.

The transaction by which a house is purchased and the process by which a life is committed to Christ both require decisions. *Jesus Christ has already placed His signature on His part of the deed by which man's salvation is offered.* His cry on the cross of Calvary: "It is finished" recorded His act and deed as He sealed the instrument of salvation with His blood. Salvation was made available to those who would enter into agreement with God to obtain it. It is required only that you make your decision and record it by surrendering your life to Him. Immediately the surrender to Christ is made the benefits of salvation are vested in you. Make this your act and deed now. Accept the salvation which God offers.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" 2 Tim. 2:19



From T. H. Stevenson

THIS special number of *The Elim Evangel* is in Luke's words "To set forth in order a declaration of those things which are most surely believed among us". Explanation, declaration, and affirmation may summarise the text, and all are necessary to a successful ministry of the glorious Gospel.

Other special articles deal with some of "those things" which we believe, but we each have an equally full share in all the aspects of which Luke's words remind us.

There is the importance of "most surely" believing. The truth will stand, but we must determinedly stand upon and for the truth. *We must really believe our beliefs.* But we must not take a stand and remain at a standstill. Action is demanded. We must make "a declaration of those things." Action is the inevitable ultimate outcome of sincerely believing our doctrines. Activity, activated by the Holy Spirit, must be the evident seal of our Evangelical, Pentecostal witness. It is then that the Gospel runs freely and works effectively. Jesus said "The words that I speak unto you, they are spirit, and they are life." Paul asserts "The letter killeth, but the Spirit giveth life". Not only evangelists and ministers, but every Elim member must, in these evil but momentous days "Earnestly contend for the faith".

Space does not allow details of an address I listened to recently. Rev. Samuel Workman, a Congregationalist baptised in the Holy Spirit, spoke on Jesus's words from the Sermon on the Mount: "What do ye more than others?" The words were as arrows as effectively he drew illustrations from many in error of what they zealously do, contrasted with the efforts, or lack of such, among many Christians. The heathen Hindu "holy man" endures his self-inflicted sufferings. A convinced communist, bedraggled in dress, refused the pity of an elegant Christian lady who sat beside him on a Glasgow bus. She told him that she was a Christian and would like to pay his fare only to be met by the contempt of the seeming down-and-out who replied that he could pay his own fare, and, taking a thick roll of money from his pocket, he informed her that he was a communist on his way to his local branch to contribute this money to the cause he believed in. We heard of the young mother of three children, a Jehovah's Witness, who had stood at Mr. Workman's door the previous day and told how she gave three hours each day to this door-to-door work. The 1,200 young Mormons in this country giving freely two years of full-time ministry were also mentioned.

"What do ye more than others?" Do you remember the phrase "Every Elim member an evangelist"? *Please God that it may be so.*

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11 a.m. — Open Air Rally, Trafalgar Square



We are known as "Elim Pentecostal Church"

Why "Pentecostal"?

by H. W. Greenway
Member of Executive Council

"... commanded them ..." Acts 1:4

WE have deliberately chosen the two words of our Master's final commission to His disciples, for they set the baptism in the Holy Spirit in its true perspective within the structure of the Church, and provide an answer to the question, "Why 'Pentecostal'?" If we are not Pentecostal we are palsied and ineffective.

Our Lord, knowing the offensive character of lukewarm religion, put the Pentecostal experience in the imperative mood, just as surely as He did with the Gospel in His confrontation with Nicodemus when He said: "Ye *must* be born again." The Pentecostal baptism is not a blissful enchantment to titillate fading spiritual senses; it is both an explosive dynamic and a continuous outflow of divine life, like a river surging from within the believer and flowing out in service to the world (see John 7:37-39).

Let us make no mistake about one important fact concerning the Early Church and its rapid expansion: *though the disciples had been taught by Christ and had witnessed His resurrection, they did not become an evangelical force until the Day of Pentecost.* The advent of the Holy Spirit transformed apprehensive followers into aggressive leaders. The first apostolic sermon preached in vindication of the miracle of tongues and to declare the Gospel resulted in the conversion of 3,000 people. Pentecostal power had made the Church an effective agency in a depraved society; it was making an impact by "hot communication".

There was a time when Pentecostals were called "hot gospellers" in contrast with the modern methods of "cool communication". May it ever be said of us that we are a people with white-hot zeal for the salvation of the lost!

No church can claim to be adequately fitted to the task assigned to it by the Lord Jesus Christ if it lacks the power He sent for its witness. No church can claim to be the true church unless it accepts this fundamental doctrine within the orbit of its belief and practice. Is this too sweeping a statement to make? If you feel this way about it, go back to the New Testament. Read the words of the Master Himself. "It is *expedient for you* that I go away" (John 16:7). Ponder again the two words of our text. Jesus did not regard the period of tarrying for the infilling of the Holy Spirit in any light-hearted mood: He did not *request* that they wait for the promise of the Father: He did not suggest that they *might* derive some benefit from upper room meditations – He *commanded* them. It was an essential part of the Church programme, an event that would for ever determine their effectiveness or otherwise in ennobling human society by infusing a new spiritual and moral code.

The disciples were not without some knowledge regarding the "divine-human togetherness" they would experience when the Third Person of the Trinity came to them:

* He would glorify Christ (John 15:26; 16: 13, 14);
* He would accompany them as Comforter (John 14: 16-18; 16: 7);
* He would bring conviction to sinners (John 16: 8).

We are a Pentecostal church because that is the design for living delineated by Christ and experienced by the prototype Church of the New Testament, and the Pentecostal baptism is an individual experience (see Acts 1: 8).

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Report fron

Jesus Christ -

by B

THE Bible declares that Jesus is the same yesterday, today and for ever. Is this true? "Yes!" say the following contributors, "He still saves, heals and baptises in the Holy Spirit." Furthermore, what He's done for others He can do for you!

Mrs. Lucille Pallot was religious but not saved. "From an early age", she states, "I had to go to Sunday school. I became a Sunday school teacher and a choir member, attended church twice every Sunday, BUT I'M SORRY TO SAY I DID NOT KNOW THE LORD AS MY SAVIOUR. I praise God for revealing to me twenty-five years ago last April that I was a sinner. I came to Him just as I was and He saved me. Praise His Name!" This experience which has lasted for twenty-five years surely speaks for itself.

Mr. Richard Astridge had grown very cynical because of the sickness of his wife whom he loves dearly. If there was a God He would not allow his dear companion to suffer so, he thought. He takes up the story. "A crusade was held by the Elim Pentecostal Church in November 1970. Divine healing was advertised and, in desperation, we went along. My wife was not cured, but she was converted to Christianity — which is a far greater miracle! Her body was not healed, but her soul was wonderfully saved. It took me far longer to accept the Lord Jesus Christ as my personal Saviour — all of six months. I owe very much to my dear wife, who encouraged me and witnessed to me about the Lord. Practical Christianity was demonstrated by the lovely people of the Church. The Pastor interpreted the Gospel with inspiration and fervour. I THANK THE LORD FOR WAITING SO PATIENTLY FOR MY DECISION. Since becoming Christians we have been happier than we have ever been before and I look forward to the future with a bright and renewed hope."

Mrs. Nancy Elson came to know Christ as Saviour at the age of fourteen. "When I was about thirteen years old", she says, "I became aware that God is holy and that I, although not wicked, would have to be a lot better before I could see Him. Being educated at a convent I sought to win God's approval by good behaviour and prayers. At about this time my cousin invited me to see her being baptised. I went and wished that I too could get my sins washed away. I did not really understand what baptism meant. I shall never forget the next Sunday service, because I heard what a wonderful place Heaven is and that Jesus loved me so much that He left Heaven to die on the cross. There, God punished Him for all the wrong things I had done. Jesus wanted to be my Friend and Saviour. This news was so wonderful that I could not wait, but immediately thanked Jesus for dying for me and asked Him into my life. FROM THAT MOMENT I FOUND A REAL FRIEND IN CHRIST."

The German occupation gave **Mr. Donald Board** his opportunity to fulfil a desire to be a member of an entertainment group. He was invited to play the piano accordion and to sing. In consequence he gave up church-going. For two years during the Guernsey occupation he indulged in most of the habits and vices of such a life. "I was one day invited to attend a baptismal service due to be held at the Eldad Elim Pentecostal Church, St. Peter Port. In this service, during the singing of the hymn, 'Where He may lead me I will go', the Lord Jesus spoke to my heart for

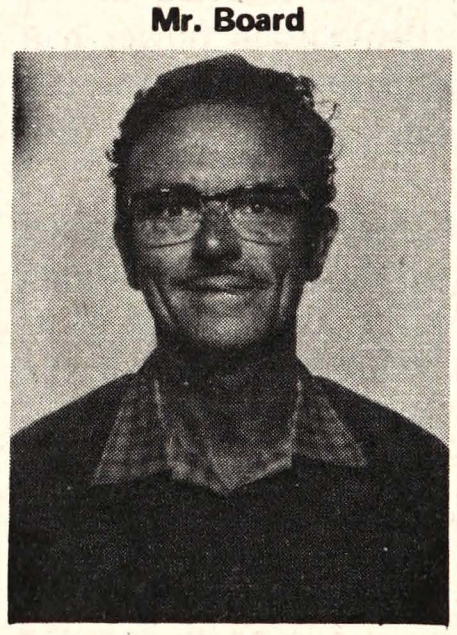
"Prove Me now herewith saith the Lord"

Mrs. Elson



God is Holy!

Mr. Board



I surrender all!

Mrs. de Gruchy



If I surrived!

nnel Islands

Same Today!

nour

the first time. A few nights later on November 2nd, 1942, in the prayer meeting, I stood up and declared 'I surrender all.' On the following day I had to go to my colleagues in the entertainment world to cancel all future engagements and testify to the fact that I had decided to follow the Lord Jesus Christ. I praise the Lord for His great faithfulness over the last twenty-nine years and look forward with blessed hope to His near return."

Jesus not only saves — He heals. **Mrs. Marjorie de Gruchy** was saved when she was eight. She has found Christ to be her keeper in all the circumstances of life. One time in particular "it became necessary for me to leave my home in Jersey to fly to London for specialist treatment. At the time the doctors could do no more. I was told in 1967 that I would always have to live quietly; it would be impossible for me to look after my family even **IF I SURVIVED.** What a blow this was to a mother of six children! My youngest daughter was born during an emergency operation and later my condition grew worse. I suffered recurring pulmonary thrombosis. One evening I felt strangely different and learned afterwards that just at that time the whole Elim Pentecostal Church in Jersey had been called together to pray just for me. I started to get better. My own family doctor to this day reminds me that I owe my recovery to God. **TODAY I AM WORKING MORE THAN EVER I DID BEFORE, BOTH AT HOME AND IN THE CHURCH.** *I have never been so well in my life."*

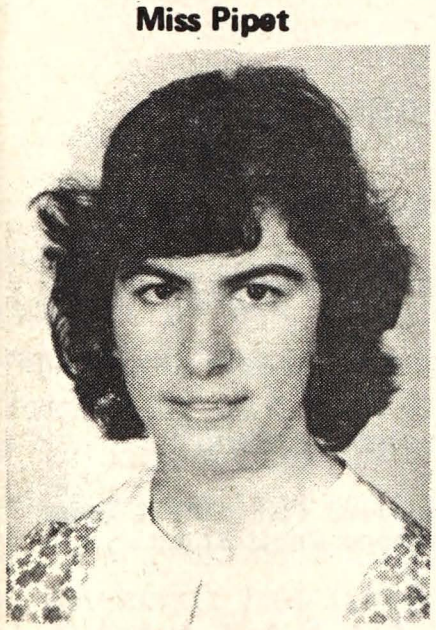
Miss Shirley Pipet of Guernsey declares: "I was suffering from a stabbing pain in my chest and had difficulty in breathing. I tried everything I could to relieve the pain, but it wouldn't go. It took a lot of energy and life out of me and was really getting me down. I went to our Crusader meeting and during the service God undertook for me. God knew my suffering. GOD HEALED ME!" Jesus also filled Shirley with His Spirit: "I read in the Bible about God's power. I waited on God and asked Him to fill me with His Holy Spirit. He gave me a wonderful experience. I felt as though I was walking on air. I felt I was bubbling over with joy. God also gave me a new tongue with which I can express my praise to Him. I have a new joy and peace since I received the Holy Spirit."

Mrs. Doreen Frampton surrendered to Christ when she was a teenager. A year ago last December she was baptised in water. "Since then," she declares, "I sought God for the Baptism of the Holy Spirit. God revealed to me that it is a gift, the same as salvation. This summer I received the Baptism in the Holy Spirit and spoke in tongues. WHAT A WONDERFUL EXPERIENCE FOR EVERY CHILD OF GOD! It is marvellous to feel and know God's presence in this wonderful way."

Jesus also meets the needs of the family. **Mr. and Mrs. Preston** of Vazon, Guernsey, testify that "through twenty-six years of happy marriage and bringing up a family of three sons, we have found Jesus Christ to be the answer to all the problems and needs of life, the Healer of the body, the Friend to confide in, the very present Help in time of trouble. We recommend this wonderful Friend to old and young. WE CERTAINLY COULD NOT LIVE WITHOUT HIM."

Neither could I!

Miss Pipet



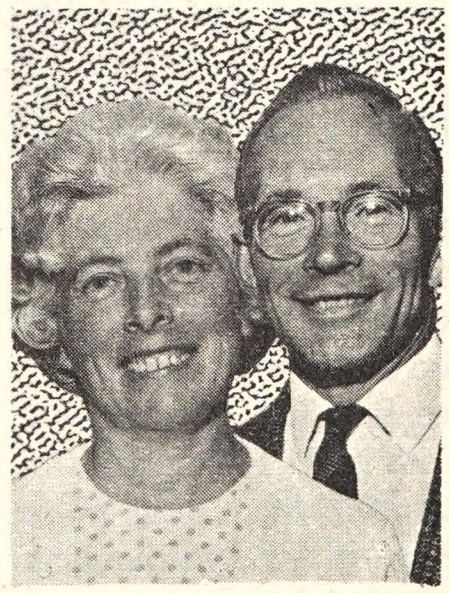
God healed me!

Mrs. Frampton



Marvellous!

The Prestons



Jesus—The Answer!

"All things are possible to him that believeth"



Peace

by A. A. Biddle

President of the Elim Pentecostal Churches

IT is difficult to persuade the mass of people that they are made up of individuals who are personally responsible for what the mass do. We often shrug our shoulders when things go wrong and blame the Government or someone far away across the ocean or some event which took place a long time ago. *Christianity does not do this; it does not wave its arm over the masses as though it was all their fault.* It points to the individual and says, **"Thou art the man."** What we are as individuals determines what we are as a nation and ultimately what we are as a human race. If every man in the world had peace in his heart there would be no more wars, cold or hot.

What is peace? The idea that peace is taking off one's tie and shoes and relaxing in a well-upholstered chair which is placed in easy reach of a glowing fire is completely false. Peace is movement in harmony. It is action synchronised to produce maximum effect. It is effort which is so timed as to make the greatest possible contribution. A good illustration would be a car. Imagine a Rolls, tuned up by an expert, the tyres at the right pressure, the right mixture entering the engine and being fired at the right time. Take it on to the motorway and let it purr along at seventy. All is functioning as it should and the result is a magnificent forward movement. *That is peace.*

What we all need is the expert to tune us up so that within there is harmonious action making us the very best people in our everyday world. This tuning up is a gift because it was paid for by Someone else long ago on a cross. Jesus paid for it and now offers it – "My peace I GIVE unto you." A gift must be received. Why hesitate? Put out your hand and take the gift right now. *Yes,.and think big, for if there were more of us with the peace of Jesus in our lives we would soon have a new society.*

Hello, Boys and Girls!

I SOMETIMES ask children what they would like to be when they grow up. Some boys want to be pilots or astronauts while the girls want to be nurses or journalists. But have you heard of the boy who, when asked what he would like to be, said: "It all depends who gets me!"? When asked what he meant, he replied; "If Jesus gets me I shall be a missionary. but if Satan gets me I shall be a burglar."

It is good to let some things get you, such as studying hard at school, keeping yourself fit and strong, and keeping yourself clean and smart. But let Jesus really get you and you will not only do the things I have mentioned, but your life will also be full of satisfaction because of your service to others. Yes, you can be a missionary in your own street or school or home by living for Jesus. Let Jesus get you and you will get the best out of this life and certainly the best out of the next.

Now here is something which will make your think:

Do more than exist – LIVE.
Do more than touch – FEEL.
Do more than read – ABSORB.
Do more than listen – UNDERSTAND.
Do more than think – PONDER.
Do more than talk – SAY SOMETHING.

Just a thought – **If you take GOD out of GOOD, all you have left is O.**

Uncle Archie

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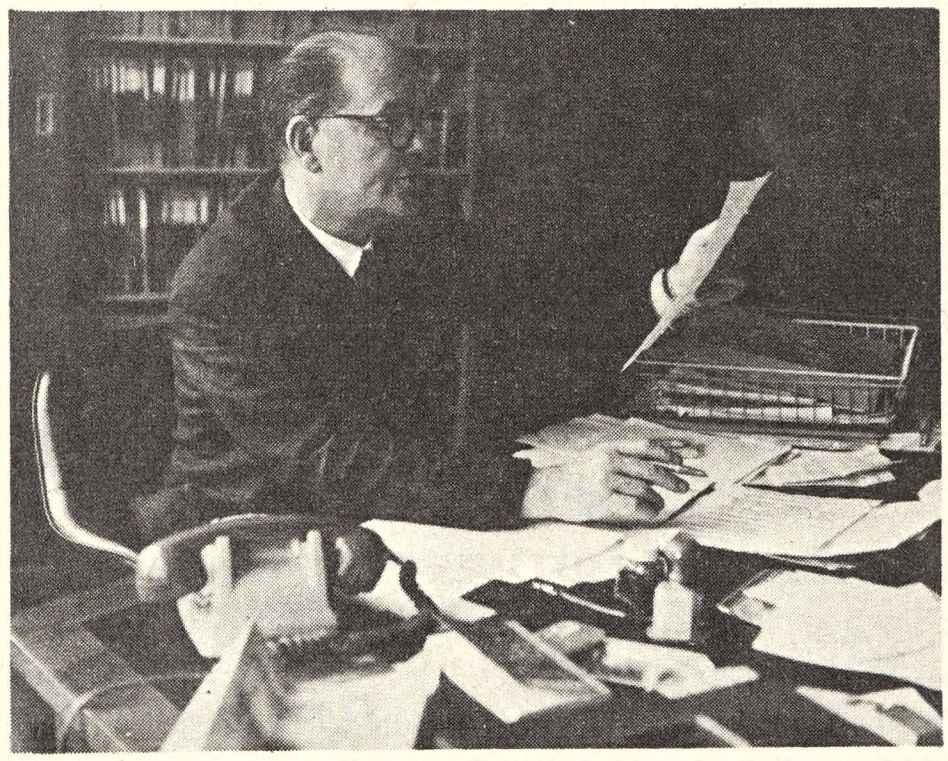
Here is a twenty-two-year-old. Let's call him Bob for now. He had but a drab, insecure background – divided home with one step-parent, unwanted, uncared for. God, Jesus Christ, Church and Sunday School . . . so what? No wonder the teen-age years produced the fruit of sin and lawlessness. Within the walls he went – a seven-year sentence. But Bob had hidden resources, including an intellectual brain, producing gifts in art, music, etc. Hitherto opportunity for such development had never crossed his path. But now, "inside", opportunities came within his reach and, despite the law and discipline of his environment, he responded and accepted the challenge and opportunity offered. "Bob!" said the chaplain, "What about coming to chapel next Sunday? You've only been once or twice since you came here. We've got a good choir coming. They've been 'in and out' more times than any I know. You'll enjoy it. Think about it!" Bob was not too sure and thought he would wait and see what else might work out for Sunday. It was a rainy day, dull, depressing – no football match! Perhaps a good sleep? "No," says Bob to himself, "I'll go to the chapel and see what this religious crowd are like." After the usual words of welcome the London Crusader Choir took over. Everything was so different from what he had expected. He felt free, relaxed, in a friendly, kindly atmosphere. There was none of the usual hustle, bustle, shouting, jangling of keys, nothing of the usual formality and repetition. These folk were not just visitors or even part of the Establishment, but real friends. They were expressing in word, song and testimony, in an informal, personal manner, the relevance of the Gospel of Christ and its reality in everyday living. Bob's intellectual acumen sorted out this new situation and the Holy Spirit's still small voice opened blinded eyes.

Much could be said about the days that followed. This is but one of the fruits of dedicated service and consistent witness in areas seldom offered to others. Bob found the Friend who sticks closer than a brother. The day arrived when the great iron gates of this notorious prison swung open and Bob looked around and breathed in the fresh air of his new world. Today, Bob is happily married to a fine Christian young lady, both of whom are now members of a gospel choir in the West of England. They are blessed with a small family, and with secure and loving surroundings.

"I was in prison and ye visited me!". Don't fail Elim's evangelistic teams! We need your prayers, your support for evangelism in every area where men, women and children are without God or His saving grace through our Lord Jesus Christ.

Congo convert proves God

by Leslie Wigglesworth
Secretary of Elim Missionary Society



SAMUEL stood before a very angry chief wondering whatever he had said to offend him. He had just preached to a big crowd and had assured them that Christ could save them and keep them from the evils of witchcraft. This prompted a question from the chief, whose tribe was suffering because of severe drought. Rainmakers were unsuccessful and all kinds of witchcraft had failed to bring the needed rain. Famine was imminent. *"Can your God send rain?"* he asked. "First of all give Him your hearts. You have given a lot of wealth to the rainmakers and witchdoctors. It is time to repent and believe in Jesus Christ." was the rejoinder.

Somehow the reply was misconstrued. In great annoyance the chief called his people to the other end of the village for a palaver. Samuel was concerned and he called a few local Christians to meet him in

(continued on page 17)



Hallelujah, 'tis True!

by W. Ronald Jones
Pastor of Elim Pentecostal Church, The City Temple, Bristol

IF the value of a doctrine is to be judged by the number of times it is mentioned, then the truth of the Second Coming of our Lord must surely be the most important doctrine in the New Testament, for it is mentioned, on average, once in every thirty verses.

There are many mistaken views abroad. Some declare that Christ's Second Coming is at death, but the Bible shows that death is *an enemy* (1 Corinthians 15 : 26) and surely the return of Jesus to earth for His own will not be the coming of an enemy! Others believe that the Second Coming took place at the destruction of Jerusalem in A.D.70, a view completely out of keeping with the Scriptures. The Early Church went on proclaiming this truth long after that particular date on the calendar!

THE LORD WILL RETURN TO EARTH IN BODILY FORM

Why not get your New Testament out now and look up some of the most exciting declarations ever made. Start at John 14 : 2, 3 and underline in your heart the words, "I go . . . I will come again". Note the angelic declaration to those watching disciples at the time of the ascension of Jesus, "This SAME Jesus . . . shall SO come". (Acts 1 : 11).

THE BIBLE OUTLINES QUITE CLEARLY THE SEQUENCE OF EVENTS

Turn to 1 Thessalonians 4 : 16–18. The trumpet will sound – glorious sound! The Lord HIMSELF will come – wonderful moment! Then the dead **IN CHRIST** will be raised, the living **IN CHRIST** will be changed and we will be "caught up" with them to meet Jesus. I cannot think of anything more **COMFORTING**, nor can I think of anything more **SOBERING**. Are you sure that you are **"IN CHRIST"**? If not, why not chat it over with the friend who passed this magazine to you?

You might well ask, **"WHY IS IT NECESSARY FOR JESUS CHRIST TO COME AGAIN?"** In a sentence, because of the mess we humans have got ourselves in to. Just a few weeks ago I read in the daily newspaper that in the most civilised and advanced country in the world there were almost 16,000 murders last year and that a person's chances of becoming the victim of some form of violence are as low as about one in thirty. I'm rather glad I don't live in America! BUT WE IN BRITAIN ARE FAST CATCHING UP WITH THEM. I find it difficult to think of any spot in the world where there is no violence, colour problem or financial breakdown. In the midst of all this our old world is fast becoming a cesspool of filth and pornography. The time is **speedily** approaching when God simply **MUST** intervene! It is **VITAL** that Jesus should come again **AND SOON!**

Just over twelve months ago I stood in the chapel of a leper colony in Guyana. My arm rested on the shoulder of a dear old saint of God. Sister Dorcas is eighty years of age and first went to that colony for treatment when she was about eleven. I will never forget her parting words to me: "Brother Jones, when you go back to England please ask the folk **there** to pray for their Elim brothers and sisters here in the leper colony AND TELL THEM TO KEEP ON THE FIRING LINE FOR THE MASTER. THEY WILL NOT HAVE MUCH LONGER BECAUSE JESUS IS COMING AGAIN SOON!" My heart and voice cry out, "HALLELUJAH, IT'S TRUE!"

"Be ye also ready: for in such an hour as ye think not the Son of man cometh" Matt. 24:44



Margaret M. Ladlow's page

Are you ready to depart?

"I AM writing to let you know that my beloved wife, Audrey, went to be with the Lord on Wednesday, July 28. It was all very sudden. We had been visiting month-old twin girls on Tuesday afternoon, a visit which gave her much joy. In the evening, Audrey went with our next-door neighbour, Mrs. Strauss, to visit a lady who had been very ill. While there, she did not feel well and they left to come home. As Mrs. Strauss stopped her car in our driveway, Audrey collapsed on the car seat. I returned from some sick visits five minutes later to discover my wife unconscious. The police emergency ambulance took her to hospital, where, despite all efforts of doctor and nurses, she passed away at 5.30 on Wednesday morning, just nine hours after her collapse, without regaining consciousness."

What a wonderful commentary on the way a truly converted person faces up to the great challenge of personal bereavement on the sudden death of a life partner. The extract I have shared with you comes from the pen of a very dear friend, minister of the Gospel Pastor Fred Packer, who is known and loved by many Elim folk and who has lived and laboured for God in the U.S.A. for many years. He gives us a clear picture of how his wife spent her last moments in this life and, knowing Audrey myself, I am sure that the visit she made to a sick lady was done prayerfully and lovingly in the name of the Lord. Commenting further in a personal letter, Mr. Packer writes: "Yes – it was a shock for it was so sudden. Nevertheless it was a wonderful way for Audrey to depart."

I can almost hear the Apostle Paul saying "Amen", for he wrote to the Philippians and confessed quite openly "For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better". The Greek word translated "depart" actually means "to loose up", as one who lifts or loosens an anchor. It is a nautical term *and* gives the true meaning of death as understood by the Christian – not a reluctant departure, but a knowledge that at death the obedient child of God, who is soundly converted, goes forward into LIFE.

Yet there is the other side of the picture and you cannot escape the solemn warning. The Lord Jesus, who died on the cross, shedding His blood to eradicate our sins, said on one occasion that those who do not obey the will of God and whose lives are lived in complete disregard of His love and His laws will be told at death to depart from Him for ever.

I wonder are you ready to depart if this life should end suddenly for you, or is there a lurking fear in your heart that when life ends the Saviour will say with sorrow and finality, "I never knew you. Depart from Me"?

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Pentecost is World-wide

SUPERINTENDENT Minister of Cardiff City Temple, the largest Elim Pentecostal Church, is Rev. P.S. Brewster. He is a long-serving member of the Elim Executive Council and has become world-renowned in the last few years because of his service on the Presidium of the World Pentecostal Conference. He is editor of the magazine *World Pentecost* and past President and now Secretary of the Presidium. He journeys regularly to Europe and U.S.A. in making plans for the three-yearly conference, the next of which will take place in Seoul, Korea.

Mr. Brewster has just returned from a taxing tour of the Far East when he visited Korea, Taiwan (Formosa), Hong Kong and Japan. Everywhere he preached to large audiences as well as appearing on radio and television.

Our photographs show some of the crowd who gathered in the central park in Seoul, Korea. Up to 70,000 were present in one meeting and thousands made their personal decisions for Christ. Also seen are



Mr. Brewster's interpreter, Dr. Paul Yonggi Cho, superintendent of a Pentecostal Church in Seoul where about 6,000 people gather three times every Sunday for the services. Mr. Brewster also preached in this famous church.



JUST before Christ died on the Cross, He said to the Roman Governor, Pilate, in answer to a question: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." Pilate answered, whether jokingly, sneeringly, or sincerely is open to question: "What is Truth?" Apparently he did not wait for an answer, but walked away. Undoubtedly Pilate was not on unusual and peculiarly strange ground, and even the language was foreign to him; his own language sounded like the cold sneering words of a critic who regards all religion as false, and accepts no claim to it in his life. Little did he realise that standing there only a few feet from him was the Truth incarnate. Some time before this occasion Christ had said, "I am the way, the truth, and the life." John opens his Gospel by saying that Christ came into the world "full of grace and truth." This is a description of His character and His message, for He was literally full of rich comforting truth. Concerning salvation and the forgiveness of sin and the after life, Christ is the complete truth. Christ is God's final and complete revelation on all matters affecting spiritual life. "God was in Christ reconciling the world unto Himself." Christ is God's final revelation to man.

All that man is capable of knowing about God has been revealed by Christ through His life and His words.

P.S. Brewster.

A Congo convert proves God *(continued)*

the church for prayer. Shortly afterwards a great row started in the village street and suddenly a crowd began to approach the church. "O Lord, keep us from the anger of the people!" the Christians prayed. Imagine Samuel's surprise when the crowd stopped respectfully outside the church and asked permission to enter. Soon the place was crammed with people, many standing round the open apertures in the wall, which served as windows. A word of command, and order was established. Then the chief, with great dignity, said to Samuel, "You said we never gave your God anything. All right, we have brought some gifts." There followed a scene which could only happen in more unsophisticated areas. The people passed rice, peanuts, palm nuts, fruit, chickens, manioc flour, eggs, maize and other gifts up to the front of the church and, when a big pile resembling a real harvest festival was completed, the chief asked simply, "Now ask your God for rain!"

What would you have done? Samuel couldn't get out of the church because of the crowd and the wall behind stopped him effectively so he looked upwards and told the Lord how troubled the people were because of the drought, and would He please help them. Within a few minutes astonished crowds saw a mighty miracle. God sent a deluge of rain! It resulted in many conversions and the establishing of a generous church because they said, "We have proved that when we give to God He gives more to us."

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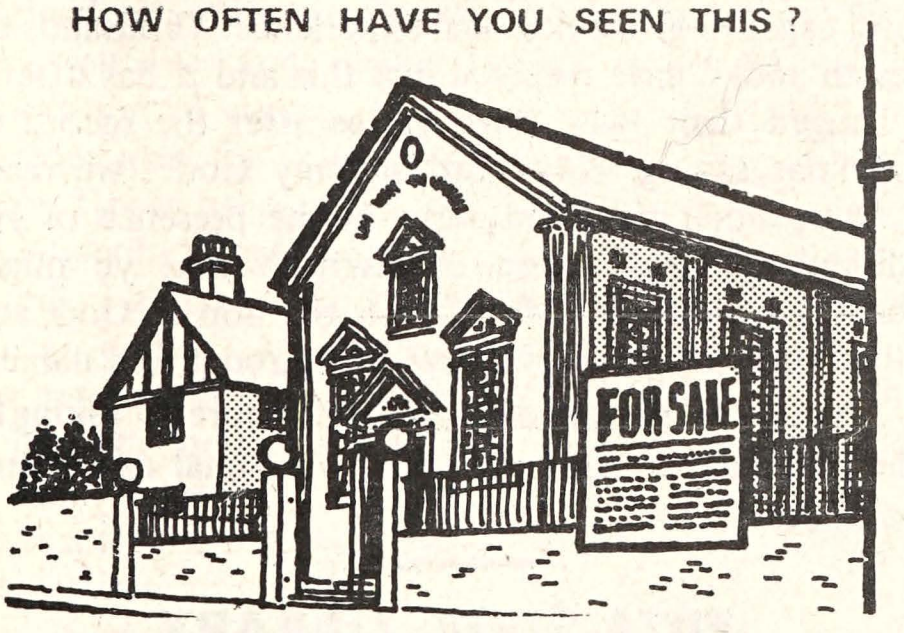
The Bible tells us that

" GOD HATH SET . . . IN THE CHURCH

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(1 Corinthians 12 : 28)

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A confused Student

by Alexander Tee
National Youth Director



DIDYMUS was a student who had just completed a three-year course in theology. It was a course which involved ample practical participation in sociology as well as in dealing with all sorts of human problems. He enjoyed it thoroughly, for his tutor was utterly brilliant, although he was only some thirty years of age. In his mind, young Didymus had his plans fairly well set, for he believed that, with the help of his tutor, he was well on the way to an outstanding career. *Suddenly he was shattered!* A gang of religious bigots grabbed his tutor and murdered him in cold blood!

Booming through his brain like a fog horn at sea on a winter's night was the age-old question: *"If there is a God, why did He allow this to happen?"* For almost a week Didymus was in a mental mist. To make things ten times worse, he met some of his class-mates who had been on the three-year course with him. They greeted him with the weird tale that their tutor was actually alive even though they, like Didymus, had watched his murderers kill him and go off leaving him dead beyond any possibility of anything to the contrary. "Impossible!" he said. "Come and see for yourself!" they replied. "Listen, boys unless I can see some of his wounds and touch them with my own hand, I will not believe a single word of it," he rejoined.

The young man's dilemma was now deeper than ever. He had always believed that his friends were sincere and genuine. Were they just having him on or was this some mystical phenomenon? "I'll go and see!" he thought. In the back of his mind something was worrying him. *It was one of the lectures he had heard on the subject of the resurrection of the dead.*

His compatriots challenged him to join them in a little upstairs room. As he agreed, he felt that he would soon call their bluff. As soon as they were all in the place, the doors were locked fast. Didymus was getting a bit nervous by now; just what would happen? He kept his eyes as wide open as a frightened horse – just in case they might turn and murder him.

Suddenly it happened: Jesus Christ, the crucified Son of God, appeared before them all with a dignity and a calm which for ever convinced Didymus, who is better know as "Doubting Thomas", that Jesus Christ had indeed risen from the dead!

Thomas had asked for a personal experience to be given to him by his Divine Tutor. If only he could have such an encounter with Christ, all his confusion would vanish for ever. Quietly by-passing all the others, the Son of God moved over and stood in front of this young man. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side." He commanded. There was no confusion now. The fog of faithlessness lifted. It was as if the sun had risen. Here stood before this young man Someone who had conquered death. If they could not kill Him, then they could not conquer Him. *He must be Divine!* Now He offered Thomas a personal experience which was convincing beyond all argument. Thomas could only say, *"My Lord and my God."*

Jesus Christ is still alive and, to all who are confused about their soul and their eternal destiny, He is still eager to give a personal experience. Thousands on earth today have received just this and it has utterly changed their lives. Two verses after the record of Thomas saying, "My Lord and my God", we read: "Many other signs did Jesus in the presence of His disciples ,. . . but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

You can have all this and much more by asking in humble prayer right now for a personal experience with Jesus Christ.

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Plotting the Course and Setting the Sail

by G. Wesley Gilpin
Principal of Elim Bible College

How shall a young man steer an honest course? By holding to Thy word. Psalm 119:9 (N.E.B.)

THE writers of the Psalms spoke both by inspiration and out of experience. This question and answer is as old as the Bible itself and represents a constant, recurring situation. The terms are nautical, but apposite.

Life involves the idea of launching out, battling with hazards and finally sailing into the harbour of destination. These call for a thoughtful, planned scheme of living. In this context our question and answer were never more relevant. In the face of so many theories shouted so loudly and so many practices paraded so unashamedly, we are often at a loss to know how to cope with life.

We have to take account of forces at work that counter the best that is in man and seek to frustrate what his Maker has planned for him. True,

The Devil is voted not to be,
And so the Devil's gone;
But common people would like to know
Who carries his business on?

The Bible definitions are apt, "your adversary, the Devil", "the Prince of the power of the air". Evil emerges in violence and in all anti-God projects.

Not least among those hazards which surround the mariner on life's sea are the dangerous whirlpools both outside and inside. Drink, drugs, sex, the inebriation of success and power, the fascination of intrigue and the suggestion of human infallibility may all have been in the mind of the wise man when he advised: "Look not thou upon the wine when it is red ... at last it biteth like a serpent and stingeth like an adder." Almost in despair, with hands aloft, our generation cries: "How shall a young man steer an honest course?"

The inexperience of youth exposes it to dangers that can be avoided by the more mature. Not a few are victims to situations for which the best that human nature could produce was no match; "even the youths shall fail and the young men shall utterly fail", laments Isaiah. Benjamin Disraeli's philosophy is readily accepted: "Youth is a blunder, manhood a struggle, and old age a regret."

The tenderness of youth often exposes it to forces that are much too clever for it. Its impressionability leaves it open to subtle influences that, on the surface, are impressive and convincing, but in the end, they lead to slavery and humiliation.

The voyage of life calls for decisions at an early age and between educational options, the choice of a career, marriage and leadership-responsibility lie those day to day decisions which can take the young mariner safely through life's waters or suck him down into the vortex of despair and self-destruction.

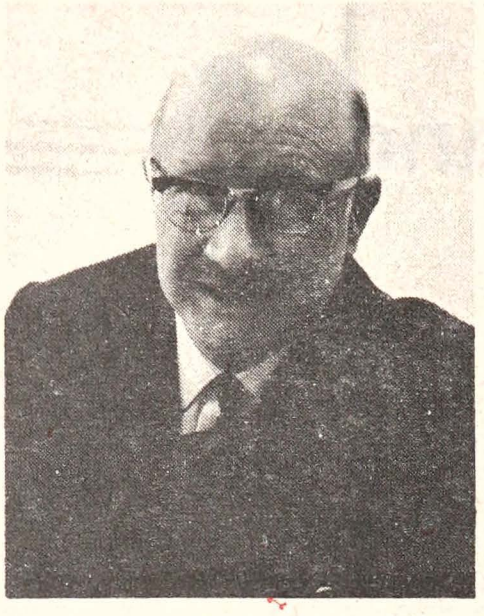
"By holding to Thy Word", says the Bible. "Holding" has military and marine connotation and in secondary senses can be found in such expressions: "The third watch", sealing the stone and setting a watch, with the implicit ideas of taking the most vigilant care against situations of danger. Psalm 119 is the great poem of appraisal of the Word of God and let it be said that the Bible pronounces on life and death without apology. Read Galatians 6:7; Hebrews 9:27; James 4:14.

The Bible is authoritative in these matters and never has been shown to be wrong in its advice. Look up Psalm 37:25; Matthew 6:33; James 1: 14, 15; Luke 15; 1 Peter 1:25.

There is no sure, comprehensive authority on the problems of embarking, sailing, navigating and entering the harbour, like the Bible. It is the only chart and compass that stands unchallenged and unblamed. Taking stock, the hymnist must have felt about life like this when he wrote:

Finding, following, seeking, struggling:
Is He sure to bless?
Angels, martyrs, saints, apostles,
Answer, "Yes!"

The old men of the Psalms were right. "How shall a young man steer an honest course? By holding to Thy Word."



The Facts of Life and Death

by R. B. Chapman
Field Superintendent

FROM information available from the medical world we learn that as soon as we are born we are involved in the process of death. Cells are dying constantly in the issues of physical change. This is the case physically and it is equally true spiritually.

To our first parent, in his perfect, Edenic environment, God pronounced a solemn truth: 'in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17). Disobedient participation of the prohibited would effect certain death. The foolish Adam allowed himself to be beguiled into the act of disobedience and qualified immediately for the promised doom. It is clear from the history of Adam that this was not just physical death (though this was ultimately involved), because he continued to live on the earth for several hundred years. In the day of his disobedience he DIED TOWARDS GOD, the spiritual side perished, his life with his Creator was shattered. This tragedy was not limited to the transgressor alone – the condemnation passed to the whole human race: "through the offence of one many be dead", "by one man's offence death reigned", "by one man's disobedience many were made sinners", "by the offence of one judgment came upon all men to condemnation", "by one man sin entered into the world, and death by sin; and so death passed upon all men" (Romans 5). Thus, as we enter life, we do so under the condemnation of death. The wages of sin, throughout time, has been DEATH, and this does not just mean the unwelcome ride to the cemetery, but severance from God and exclusion from His eternal habitation.

In case the reader thinks that this is an appalling picture of gloom, this is only part of the story, for there is a gospel of hope. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so IN CHRIST SHALL ALL BE MADE ALIVE." (1 Corinthians 15: 21, 22). Adam's transgression brought the death penalty to ALL, but the Lord Jesus Christ came from heaven to bring life, abundant life, eternal life, to everyone who would place trust in Him. He said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10). John declared "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5: 11, 12). Without Christ man has no real life at all. HE IS DEAD, but with Christ in the heart and life he begins to live a life that is eternal.

At this moment you may be "dead in trespasses and sins", cut off and shut off from God and without any hope of Heaven because of disobedience and transgression, but true repentance before God and a willing acceptance of Christ as Lord and Saviour will immediately translate you from the regions of the dead to the realms of life for evermore.

MY DECISION

Recognising that I stand under the condemnation of death through sin, I now repent and accept Christ as my Saviour.

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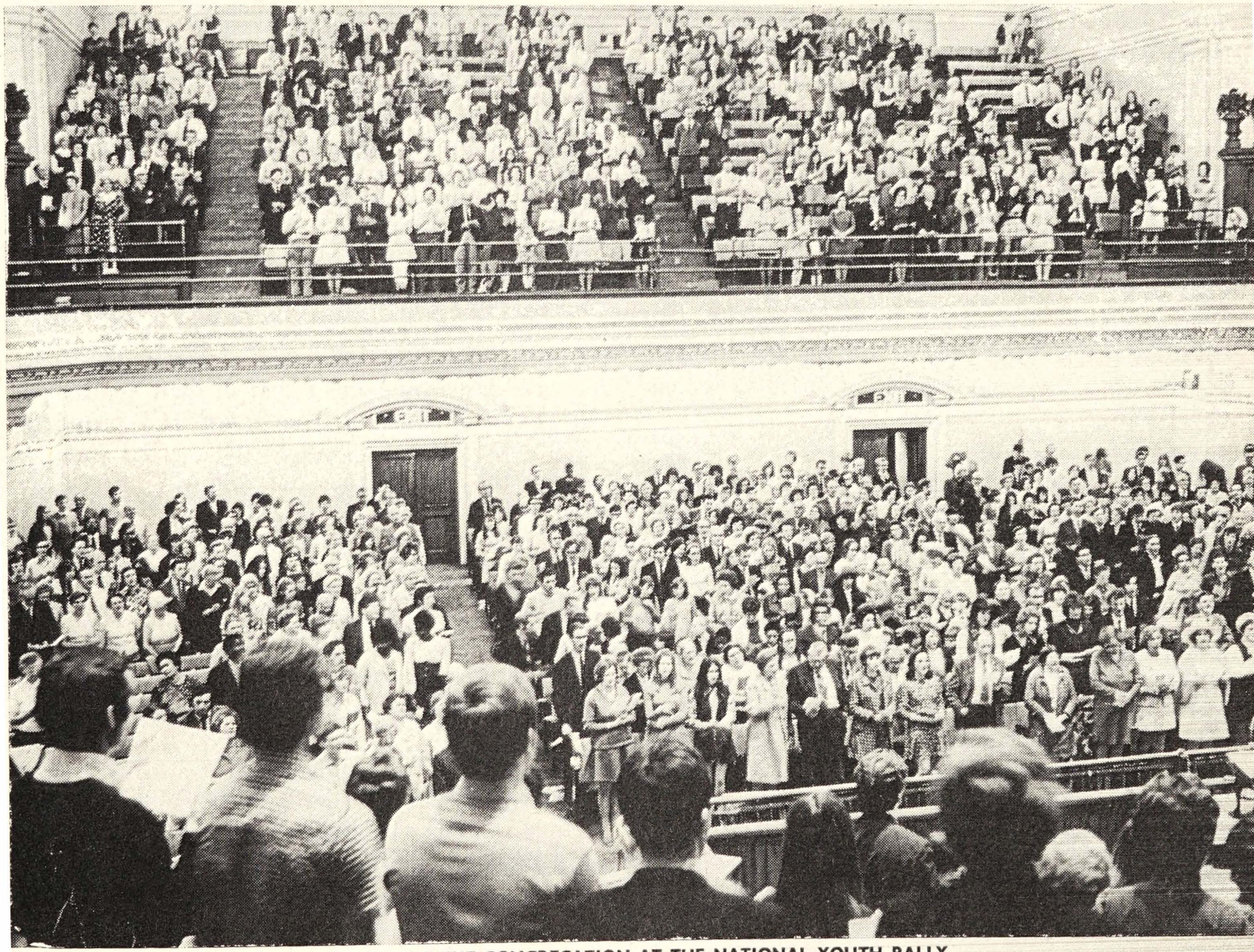
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THE ELIM EVANGEL

Vol. LII. No. 45 November 6th, 1971 5p



SECTION OF THE CONGREGATION AT THE NATIONAL YOUTH RALLY

Proclaiming the Truths of Pentecost

Book reviews

If You Ask Me, by Denis G. Clark. Published by Victory Press. Price 30p, postage and packing 5p extra.

Writing primarily with young people in mind, Denis G. Clark has covered many, if not most, of the questions which arise in the heart of the young convert concerning the Christian life. A series of questions and answers, written in conversational style, this book makes pleasant, easy reading, yet its teaching is profound. Backed home by Scripture throughout, it gives clear, concise guidelines to the Christian life and how to live it victoriously.

From its opening chapters on repentance and confession to such principles of the Christian life as the doctrine of holiness, temptation, love, stewardship, guidance and the cross (to mention but a few), Mr. Clark, from wide experience, approaches his subjects in a positive manner and deals briefly yet adequately with many problems which face those who are newly committed to Christ. In so doing, he leaves the reader in no doubt as to the standard which God has set for the one who would be a true disciple of the Lord.

I like this book immensely. It should prove of spiritual benefit and blessing to all who read it. I can make no finer suggestion than to recommend that you read it for yourself.

V. J. SEAMAN.

Habitation of Dragons, by Keith Miller. Published by Word Books. Price 50p, postage and packing 5p extra.

This is not an expository work, where one has to turn up various references and read long passages of Scripture, nor is it a hangover from school days, as the title may suggest; it is a series of short articles based on the great principles of the Christian faith. The subjects such as loneliness, a sense of insecurity, frustration and anxiety quickly indicate the book's relevance to everyday life.

Christians may try to live with such problems, or even suppress them, but in this book the author faces up to them with deep honesty and reveals in a very practical way that there is release and freedom.

Here is a book which could be used with profit for daily readings, providing a stimulating thought for each day. The price may be a bit steep, but if the remedy is effective no one begrudges the fee.

S. PENNEY.

Festivals of Israel, by F. A. Tatford. Published by Prophetic Witness Publishing House. Price 30p, postage and packing 5p extra.

From the prolific pen of Dr. F. A. Tatford, chairman of the Prophetic Witness Movement International, comes an invaluable book. In an informative, helpful way the writer describes the seven Biblical Feasts of Israel, namely the Passover, the Feast of Unleavened Bread, the Firstfruits, the Feast of Weeks (Pentecost) the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles, together with their prophetic significance. Here is suggestive study material for the student and for the pastor seeking a new line for the weekly Bible study.

In the opening chapter, "Israel's Calendar," the author has this to say: "The reader may at first question the significance of the Jewish festivals for the Christian and the value of spending time in considering them. The space devoted to them in the Scriptures, however, suggests that their relevance can scarcely have been intended to be restricted to one people, and that they doubtless have some wider pertinence. From a prophetic point of view this seems undoubtedly the case and it is evident that in their symbolism the Divine Author has portrayed His prophetic programme from Calvary to the eternal state. It is with this aspect that the following pages are primarily concerned."

This little book is well written and should be in the possession of every keen Christian. You will read it with much profit.

O. G. MILES.

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

The Bible makes a comeback in Cambodia

BIBLE Society distribution figures for the Scriptures in the Khmer Republic, Cambodia, for the nine months from November 1970 to July 1971 totalled 32,373. After almost seven years of famine of the Word of God in that country, this is an encouraging and significant achievement.

UNITED BIBLE SOCIETIES.

Church reports

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

During the past few months the church has enjoyed the ministry of a number of visiting speakers. The ministry of Pastor David Petts, from the Assemblies of God at Basingstoke, was much blessed. During an after-meeting led by him two of our members were baptised in the Holy Spirit. We also had a visit from Pastor Neville Gritt, home from America, and from Pastor S. Penney, a former minister of the church. Pastor and Mrs. Penney were in Bournemouth on holiday and we enjoyed renewing fellowship with them.

We have also appreciated the ministry of two of our missionaries, Pastor John MacInnes, from Guyana, and Miss Frieda Grossen, from The Transvaal, and we give thanks for what has been accomplished. In rejoicing in what God has done for them we also give praise and thanksgiving to God for His blessing upon the work here, and for the one who recently came to know the Lord as her Saviour in one of the meetings.

(MRS.) D. F. KEMP.

CLAPHAM **Pastor: I. R. Moore**

On Sunday afternoon, September 19th, Miss Emily Elizabeth Griffiths, affectionately known to many as "Cissie," fell asleep in Jesus in the South London hospital after a short illness.

The funeral service was conducted in the Clapham church on September 24th by H. Burton-Haynes, a close, personal friend, assisted by I. R. Moore, minister of the church, and C. J. E. Kingston.

Miss Griffiths was a highly respected member of Harrods' staff for thirty-eight years and no firm had a more conscientious, industrious worker. In her retirement she lived with her friend Miss Marie Inkpen and this friendship, which began in their Sunday school days, covered a period of sixty-four years.

This greatly beloved member of the Clapham church will long be remembered for her constant devotion to the Lord's work. In her younger days she would be seen supporting the open-air witness and handing out tracts to the passers-by. For some time she arranged the flowers for the Lord's house and for thirty-six years she prepared the Lord's table for the Communion Service right up to the Sunday of her last illness. Faithfully she attended all the services of the church and was a member not merely in name but in deed.

The life of this choice soul was an eloquent witness to the power of Christ and a beautiful evidence of that strength which is born of the joy of the Lord. This saintly woman possessed a heart that knew the secret of a quiet serenity which pervaded her life and service for Christ. To fellowship with her was to behold the calm content of a spirit at inward peace with God and satisfied with all He gives. Her religion was her life and her life reflected her religion, and so her life told for God. Her death is a great loss to her friends, but a glorious gain to herself. She is at home with Him whom she loved so sincerely and served so faithfully.

H. BURTON-HAYNES.

DELANCEY **Pastor: A. Anstey**

The ministers of the Channel Islands Presbytery and their wives, along with the members of the Delancey church, met recently at a local hotel where secret arrangements had been made for an anniversary dinner in honour of Pastor and Mrs. A. Anstey's twenty-five years in the Elim ministry. As they entered the hotel in the company of the deacon and his wife who had been assigned the task of bringing them to the dinner, consternation and amazement were registered on their faces as they recognised so many people gathered in the hotel foyer. Both Pastor and Mrs. Anstey had been completely unaware of any plans made to this end.

This was the beginning of a night of surprises, but first of all there was a four-course meal to be partaken of. The District Superintendent said the grace at the commencement. On the table was a cake specially made for the occasion. Telegrams from the pastor's son and daughter and messages from previous pastorates and other churches connected with the local assembly, plus a recorded tape message from the Falmouth church, were thankfully received. A bouquet of flowers was presented to Mrs. Anstey and a cheque was presented to the minister.

The evening was brought to a successful conclusion by the cutting of the cake by Pastor and Mrs. Anstey. The closing prayer was offered by B. C. Vidamour, pastor of our Jersey church, a former member of the Delancey church.

T. E. NICOLLE.

GOSPORT **Pastor : R. T. McDonald**

"Did not our hearts burn within us ?" was the experience of most who attended the two-week-long evangelistic and Divine healing crusade conducted by John Woodhead. The preaching of the Word was rich indeed and the church has benefited considerably from our brother's visit. The sick were prayed for and not a few testified to the touch of God upon their lives. We praise God for all He has accomplished and we are grateful for the faithful and inspiring ministry of Pastor Woodhead.

R. T. MCDONALD.

LINCOLN **Pastor : A. R. Smith**

Over seventy people were present for the induction of our new pastor. The meeting was led by Pastor B. G. Edwards and the preacher was Pastor J. H. Hunt. All experienced wonderful blessing from the meeting. Pastor Smith was asked to lead the closing hymn and to close the meeting in prayer. This was followed by refreshments, when everyone had an opportunity to meet the new pastor and offer a personal welcome. We are looking forward to even greater blessing together with Pastor Smith and his family.

D. C. EDESON.

CLACTON-ON-SEA **Pastor : H. Burton-Haynes**



Our photograph shows Mrs. Margery Brown, who runs a missionary stall for E.W.M.A. in Thorpe, Essex, market every Monday. She has raised over £250 for missionary work as well as spreading the Gospel by giving out literature and by personal witness.

United Baptismal Service

A great united baptismal service was recently held in Guernsey when the Vazon and Delancey churches joined for the second time in twelve months in the Vazon church for this baptismal witness. We were delighted to see a packed church and thrilled to witness the baptism of eighteen believers who followed their Lord through the waters in obedience to His Word. Pastors A. J. Downes and A. Anstey shared the service, one preaching and the other baptising the candidates. This very moving service will live long in the memories of those present. Some made their decisions to go through the waters during the ministry of the Word. Among those who were baptised were some who had given their lives to Christ early in the year, including one who had been a drug addict. Each candidate gave a brief testimony and quoted a chosen text before being baptised. We give thanks to God for the deep sense of His presence.

A. ANSTEY.

BELFAST, Bethesda **Pastor : R. Christie**

Our harvest thanksgiving day proved to be a fine time of blessing. We planned to use this occasion as a means of attracting unsaved Sunday school parents to the church. Some weeks beforehand a choir was formed from Sunday school and church members. A letter was duplicated telling Sunday school parents about the forthcoming harvest festival, that their children would be taking part, free transport would be provided and afterwards light refreshments would be given. Despite the troubles in our city, there was a very satisfactory attendance by parents and children. Parents later stated that they enjoyed the service. In response to the Gospel message two children decided for Christ.

Later it was a great joy to give the harvest fruit to a very grateful major in the Green Howards, who have suffered several fatalities in Belfast. Unfortunately, the troops were unable to attend the service, but at any rate they know that Elim folk are among those who care.

NORMAN E. CHRISTIE.

RELATIVES OR FRIENDS IN ERDINGTON—SUTTON COLDFIELD AREA ? CONTACT PASTOR KEN SMITH, 94 SYCAMORE ROAD, ERDINGTON, BIRMINGHAM 23, 021-373 1983, FOR A FRIENDLY VISIT AND INVITATION. EVANGELISTIC CRUSADE CONDUCTED BY PASTOR BRIAN GARRARD AND TEAM COMMENCES ON MONDAY, NOVEMBER 8th, 7.30 p.m. ELIM PENTECOSTAL CHURCH, SOUTH ROAD, ERDINGTON.

D.2486

MUSIC FOR TOP SECURITY PRISONERS

A MILE away, the London Crusader Choir were spotted by television cameras as they approached one of London's great top security prisons. Once inside it became evident that major precautions were being taken. Nevertheless, the choir, directed by Douglas B. Gray, moved around freely and fully relaxed in preparation for an afternoon presentation of the Christian message in word, witness and song.

This visit to Wormwood Scrubs prison attracted an extra large congregation on a Sunday afternoon, even though other activities were available to a four-figure population within the walls. No time was lost and D.B.G. soon had the men relaxed and ready for the service that followed. Interest, respect and appreciation were obvious. The choir and their soloists, without any prior knowledge or planning, had a theme running throughout the afternoon: the message of the cross and the merits of Calvary.

A few days later the male section of the choir joined in the great festival of praise held in the Cathedral of the Holy Spirit, Guildford, conducted by D. B. Gray.

Kent was the next area for the choir's ministry, first to Maidstone prison, then on to the Isle of Sheppey to the prison without walls at Eastchurch. The choir was welcomed by the governor and an outstandingly keen chaplain. The new chapel was very soon crowded. In addition to the prisoners, over thirty of the staff and their wives attended. A weekly prayer meeting has been established at this institution as well as a Sunday school at which over fifty children gather each week. There is a real move of the Spirit here. Remember this break in this area of evangelism and the chaplain and the hundreds under his care.

"Upon every remembrance"

by Mrs. Cynthia Smith

THE world will be the poorer with the passing of Mrs. Ada Brown, for though during her latter years she was virtually a prisoner in a body crippled with arthritis, yet nevertheless her prayer life on behalf of those labouring on the mission field and on the home front, as well as for many others, was faithful and unstinting.

Mrs. Brown worked in the Elim Bible College, Clapham, London, almost from the day of its opening. She was still there when my husband, Pastor Joseph Smith, became the Principal and during the war years that followed. Many of our ministers will recall her and her husband.

Throughout those years I found in Mrs. Brown a true, valued friend. I owe her much for her devotion during the difficult time of bearing a child when the battle of London was in full swing, exampled in the discovery by myself that she had been bringing me her weekly ration of *one* egg and other scarce commodities which I had hitherto thought emanated from the college kitchen.

What she did for me she did for others—she was always ministering, always helping. She was one of the most unselfish persons I have ever met and one of the most spiritual. No matter what misfortune befell her she always found something to rejoice about, something for which to give thanks to her God. I never heard her complain and she suffered much during the last years of her life.

A brave, true soul has gone to meet her Lord. We would not wish her back, but we mourn her passing.

Spend this winter studying the Bible

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D.2465



Soul-winning success

by J. Nelson Parr

Chapter 2. Success

THE word " success " affects some people as a red rag does a bull. In Christian work, according to many people, we must not work for success, we must not have our eyes on success, we must not make success our goal. The shepherd can work for success and be filled with jubilation when he sees the pastures crowded with scores of lambs, but the Christian worker who makes success his goal is carnal or something worse in the eyes of these critics. People in every department of human life make success their goal, but according to some people success must not be the goal of the Christian worker. Footballers, cricketers, swimmers, tennis players, commercial magnates, musicians, stores proprietors and others can determine to move heaven and earth to get success, but woe betide the one in Christian work who becomes desperate if he does not achieve success.

The result of this kind of thinking is that very few churches are having success in bringing the lost, hell-bound multitudes to Jesus Christ *and they are not worried about their failure to win souls*. Their defeat and stagnation does not cause them concern, they are not moved to adopt desperate methods in order to achieve success in winning souls. Many have been lulled into a state of tragic complacency. Some console themselves by thinking "Ah well, His word will not return unto Him void," and they continue for weeks and months without seeing lost sinners coming to the Saviour. It seems to me that this glibly quoted verse (Isaiah 55 : 11) has nothing whatever to do with soul-winning or Gospel preaching. According to Isaiah 55 : 5 Jehovah was speaking primarily to Israel and he says : " Behold, you [Israel] shall call nations that you know not, and nations that did not know you shall run unto you because of the Lord your God, and for the Holy One of Israel ; for He has glorified you." And it is this prophecy concerning Israel which Jehovah says " shall not prove to be useless or without any effect." Even if Isaiah 55 : 11 is interpreted spiritually as applying to the preaching of the Gospel it does not justify lapsing into a state of complacency when we do not see sinners coming to the Saviour. **We must have success.** Elijah knew that rain would come and God had promised him rain, *but this did not stop him from going to the top of Carmel, throwing himself on the ground, putting his head between his knees and praying desperately and with terrific earnestness until he saw the rain coming.* Holy Ghost desperation will move the hand of God and will bring the lost to the Saviour.

Others who have subsided into a state of stagnation and failure and who see very few lost sinners brought to the Saviour console themselves by having another look at a motto reading : " Let me never lose the all-important truth that to be in Thy will is better than success." Before long they sink into a morass of stagnation, failure and defeat, undisturbed and unmoved. Their attitude is " We are in the will of God and, if we don't see success in winning souls, there is nothing to worry about." I saw this motto on a pastor's desk and recently a pastor in another country quoted it to me. I have heard others quote it. These people seem to accept the motto as though it were a quotation from Holy Writ. It appears to have acted like a strong sleeping pill on those who have not been successful in winning souls for Christ ! It seems to have put these people into a state of spiritual coma. It would be difficult to find a more unscriptural motto and these words and similar statements have unfortunately lulled many pastors and Christians into a state of spiritual inertia.

Others have quoted : " No man can come to Christ unless the Father draws him," and they say that we must not put pressure on anyone to accept Jesus as their personal Saviour. We must not " compel " them to come to the Gospel feast. Why should we become desperate and violent in our efforts to turn lost hell-bound sinners to flee from the wrath to come ? If they are predestined to be in heaven the Father will draw them ! Why should we worry if souls do not come to Christ if we do not meet with success in winning souls ? Why have a week of prayer, a few nights of

prayer, for lost souls ? Why should we have a time of prayer and fasting for success in winning souls ?

Many of these pastors and Christians have also been told : " After all, numbers do not count," so they are satisfied with fifty, thirty, even twenty people in the congregation.

" Numbers do not count ! " says the Devil. " Why should you have open-air meetings, all-night prayer meetings ? Why should you organise people to go house to house or to market places to win souls ? Fold your arms ; numbers do not count ! "

These people have forgotten that somebody counted the new converts on the Day of Pentecost and discovered that there were 3,000. It is not recorded that Luke said " Numbers do not count," for the beloved physician made a note of the number for our encouragement. A few days after that great event there was another great ingathering and probably the same disciple counted them and found there were " about 5,000." It is difficult to count 5,000 people and he was not quite sure about the exact total, but they were certainly counted. Paul certainly glorified God because 500 brethren had seen Jesus after He rose from the dead. Someone must have counted them and it is quite certain that he was not a member of the " Numbers do not count society " !

Children's Corner



by Sheila Price

(1) Banto gets lost

BANTO lived with his mother and father in Africa in a little house made out of wood, grass and mud. There was no school in the village, so Banto spent much of his time helping his father grow vegetables. When his father finished work for the day Banto would go off to play with the village children until it was time for bed. They climbed the tall trees, played hide-and-seek in the long grass, or sailed down the stream on a tree trunk, but Banto was bored. He wanted to see what was going on outside the village, on the other side of those tall trees. So one day when his mother and father were busy in the garden Banto ran away.

On and on he went, mile after mile. He was so excited. It was suddenly dark ; he could not see in front of him. He soon saw the moon shining through the trees and heard the birds making funny noises. Banto was frightened. Whatever could he do ?

He began to cry. " Oh, I wish I hadn't run away ! " he sobbed. " Now I'm lost. I want to be back in my cosy little home. Oh, what shall I do ? " Banto was so unhappy. His head ached and his feet hurt and he was very tired.

Banto hears singing

Suddenly Banto stopped crying. He could hear a noise. He listened carefully. He could hear singing. That could mean only one thing : *there were people nearby*. Banto felt better already. If he could get to the singing people he could ask one of them to take him home. He walked very carefully through the ferns and trees and then he saw them—hundreds of people. They were sitting down on the stones and grass, singing. Banto had never heard the song before. He leaned against a tree and strained his ears to hear the words : " Jesus loves me, this I know "—what a strange song to sing ! " Who is this Jesus they are singing about ? " he asked himself. " I don't know anyone in the village called Jesus."

The singing stopped and a man walked to a small platform. Banto could see the man more clearly and he had such a surprise. *It was a white man*. Banto had never seen a white man before. He thought everyone in the world was black like himself. " Whoever is he ? " Banto thought. " What is he doing here ? "

Banto found a tree stump and sat down on it. He put his elbows on his knees, put his face on his hands and listened to the white man as he read out of a small black book a story about this same Jesus.

MORE NEXT WEEK

THE ELIM
EVANGEL

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EDITORIAL

EVANGELISM at every level must be good. The Master's commission to the Church to spread the Gospel throughout the whole world is fundamental to our faith. Its point is sharpened by virtue of the command having been uttered by the Saviour after His resurrection and just before His ascension. Those final messages to the embryo Church were the culmination of the teaching given by our Lord during His earthly ministry, but the expedient departure of the one Comforter, the Lord Jesus, so soon to be followed by the descent of the other Comforter, the Holy Spirit, silhouetted the final orders. There is no question, no discussion, no excuse, no get-out ; the Master commanded *and He is the Lord*.

We feel that city-wide evangelism, which has become such a feature of the last twenty years among the denominations, has done one grievous disservice. Evangelism for its own sake is fine, commendable, but we cannot escape the fact that New Testament evangelism—as recorded in the Acts—was church-opening evangelism.

The Pentecostal movement in Great Britain is not spreading quickly enough. We fully appreciate that the difficulties are immense and that many of them are of recent origin and therefore all the more difficult to combat as there is no precedent to follow. We wish, though, that every Elim Pentecostal church—indeed every Pentecostal church in the United Kingdom—would feel the burden of opening up nearby areas. Smaller towns and country areas often have no Pentecostal witness at all and often little evangelical witness. By all means let us have our eyes on the regions beyond, but let us beware of spiritual myopia. Short-sightedness is a nuisance, but it can be corrected once it is diagnosed. **It would be good if every Elim prayer meeting highlighted a nearby area. Real, Holy Ghost praying must surely open doors and propel us to take advantage of them.**

* * *

May we direct your attention to the new feature which begins in this issue ? On page 7 you will find the first part of a children's serial by Mrs. Sheila Price, who lives in the Rhondda in Wales. Will you please help us by telling boys and girls about this ? We want our magazine to be truly a family one. Parents, relatives, Sunday school teachers and others can assist us greatly by making this item known to children.

From the President's pen

Miracles and Faithfulness



MIRACLES are marvellous ! How right we are to praise the Lord for them and to expect and to pray for more of them in the work of God. What an electric atmosphere is created when miracles happen ! Is it any wonder that there was great joy in the city of Samaria, " For unclean spirits . . . came out of many . . . and many taken with palsies, and that were lame, were healed " (Acts 8 : 7) ? When miracles happen they are the talk of the town, and in our day even the cynical press sits up and takes notice.

It is not long, however, before the wonder of the miracle subsides and its memory is swallowed up in the silence of the cold, historical records of yesteryear. Even the raising of Lazarus from the dead produced very little permanent effect on the population, and this is true of many other miracles recorded in the Gospels. They were a wonder for a while, but time blunted the edge of them so rapidly. This is what ought to happen. We must go farther in our faith than to believe in miracles, for they should lead us on to a rugged, everyday faith in the Lord. This is brought before us in John 2. Jesus had turned the water into wine—His first miracle, so He explained the purpose of all succeeding miracles in : " This beginning of miracles did Jesus in Cana of Galilee, and manifested forth **His glory ;** and His disciples believed **on Him** " (v. 11). This miracle was for His glory and for the purpose of bringing the disciples to a permanent faith, not so much in the supernatural, **but in the Lord Himself.** Miracles are events which happen once, but faithful discipleship is for every day and is permanent.

This was brought home to me recently when I visited the Rotherham church. The pianist was Mrs. M. Yeardley. Thirty-odd years ago she was taken to a crusade in the Town Hall in a wheelchair, to which she had been confined for a long time. The evangelist commanded her to walk in the name of Jesus and she stepped out of that chair and walked around the hall **and has been walking ever since.** It was a miracle which was but the key which opened the door to devoted service all down these many years.

Another case of this sort I saw when I was in Wrenthorpe. I met a young lady whose story was printed in " The Wakefield Express " of March 22nd, 1969 : " I was in Pinderfield's Hospital for an operation after it was found that I had a cyst on an ovary. There were complications . . . I could not walk properly. I could not bend at all. My stomach muscles were useless. I found myself screaming out with pain during the night." Our own Alexander Tee held a short crusade in Wrenthorpe and she came for prayer and was healed. It is now two and a half years since the miracle took place and she is as fit as can be, is now married, and, above all, is on fire for God. Miracles do happen and last, but the greatest miracle of everyday living for the Lord must be the essential and permanent result. The miracle of the new birth has happened to us and the result most glorifying to God is that consistent and sanctified living should be our aim and experience at all times.

ARCHIE A. BIDDLE.

CHRISTMAS APPEAL FOR MISSIONARIES

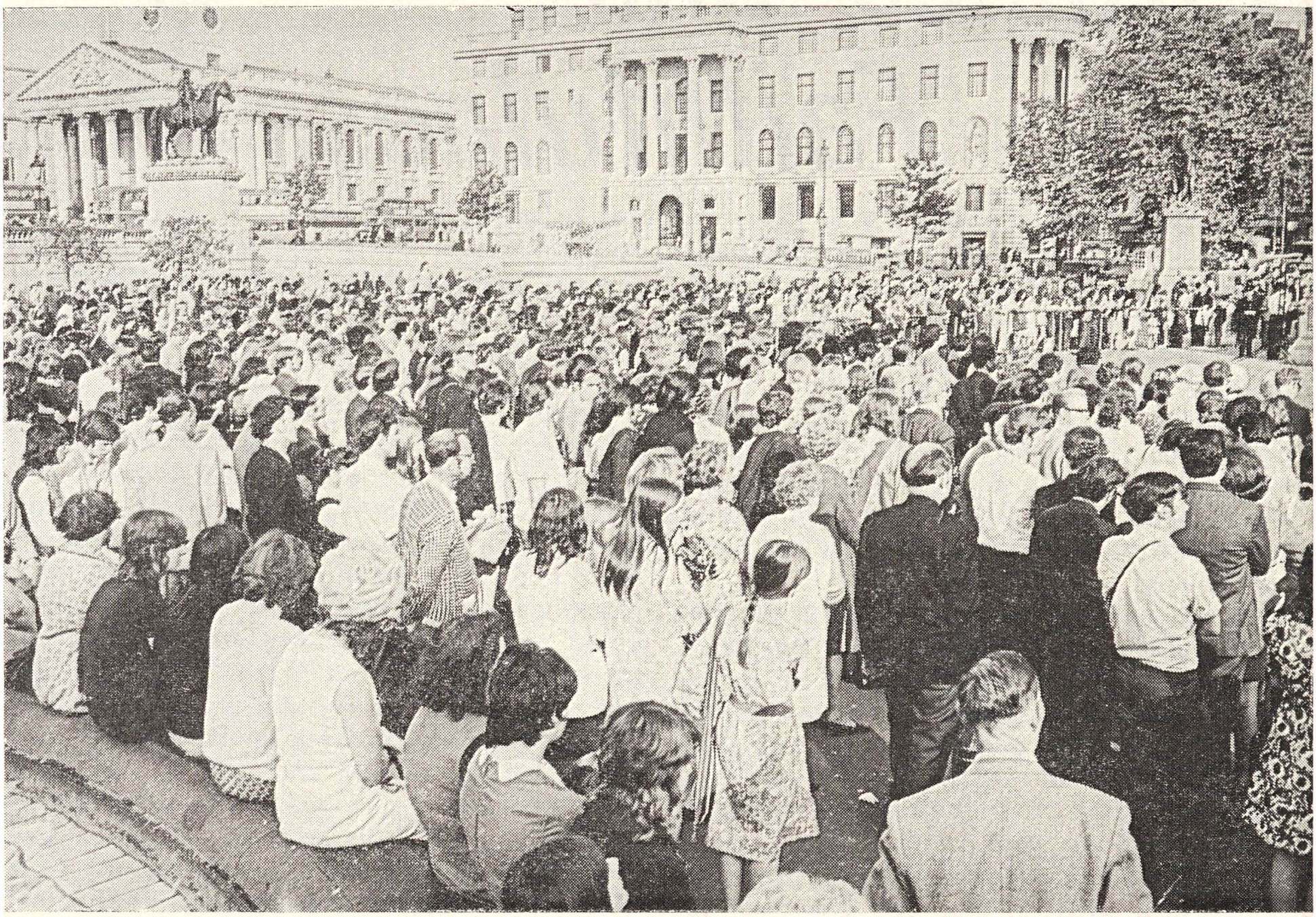
May we repeat our special effort this year ? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to : The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

The National Youth Rally



Part of the crowd in Trafalgar Square.

REPORT ON THE NATIONAL YOUTH RALLY

October 2nd, 1971

THIS really was a *youth* rally. It was a joy to see so many young people making up the congregation and to have a programme rendered by youth. The service was ably led by our National Youth Director. The anointed singing of the youth choir, conducted by Pastor E. R. Corsie, brought great blessing.

During testimony time Ruth Pearson told how the Lord had miraculously healed her of multiple sclerosis and Nigel Glover spoke of how he was delivered from a life of drugs and apathy. We praise God for a positive purpose in the Christian life ! Our Elim missionary Peter Griffiths, home on furlough from Inyanga, Rhodesia, gave a résumé of his work and threw out the challenge for dedicated workers, especially for a doctor for the Inyanga station.

The delightful singing of duettists Helmut and Elisabeth Kaufmann, the solo by Kelvin Thomas and the Welsh trio of buoyant youth were splendid contributions.

The challenging message of Dr. Hollis Green brought a good response from the congregation. Many hands were raised for salvation and rededication.

Too soon the service ended and, having said our farewells, we made our way by coach, car or other forms of transport to our respective homes, thanking God for a wonderful day of witness and fellowship.

Why not plan to attend next year's rally on September 23rd, 1972 (D.V.) ?

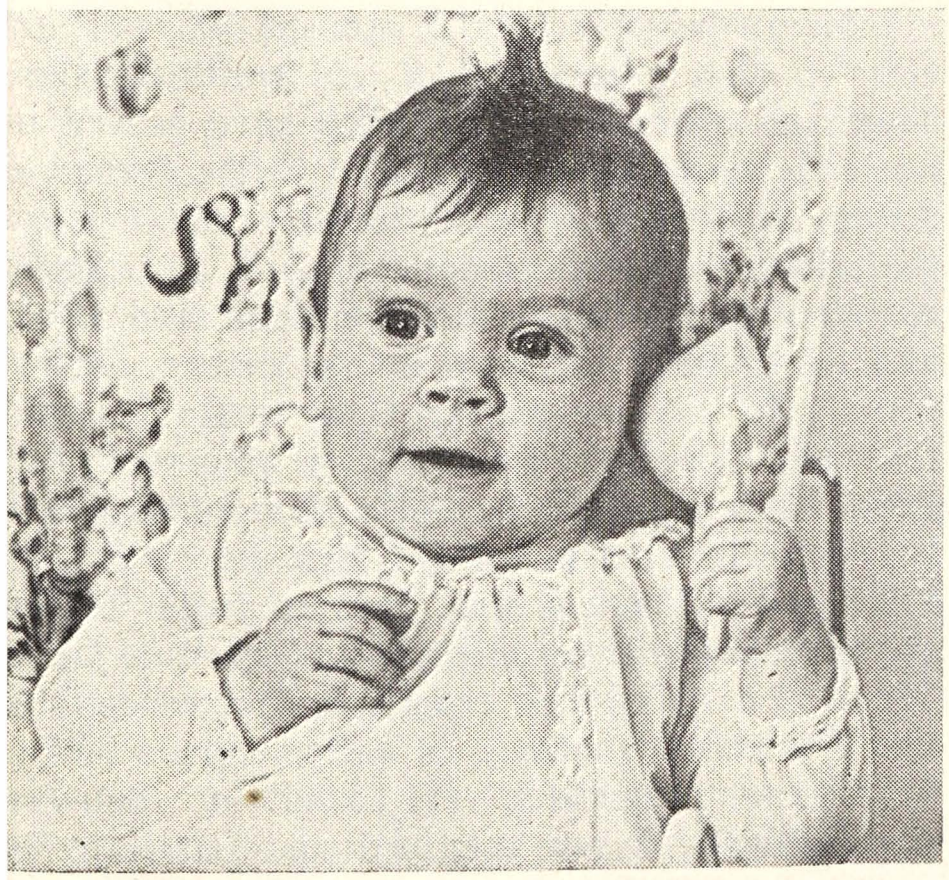
J. R. BROWN.

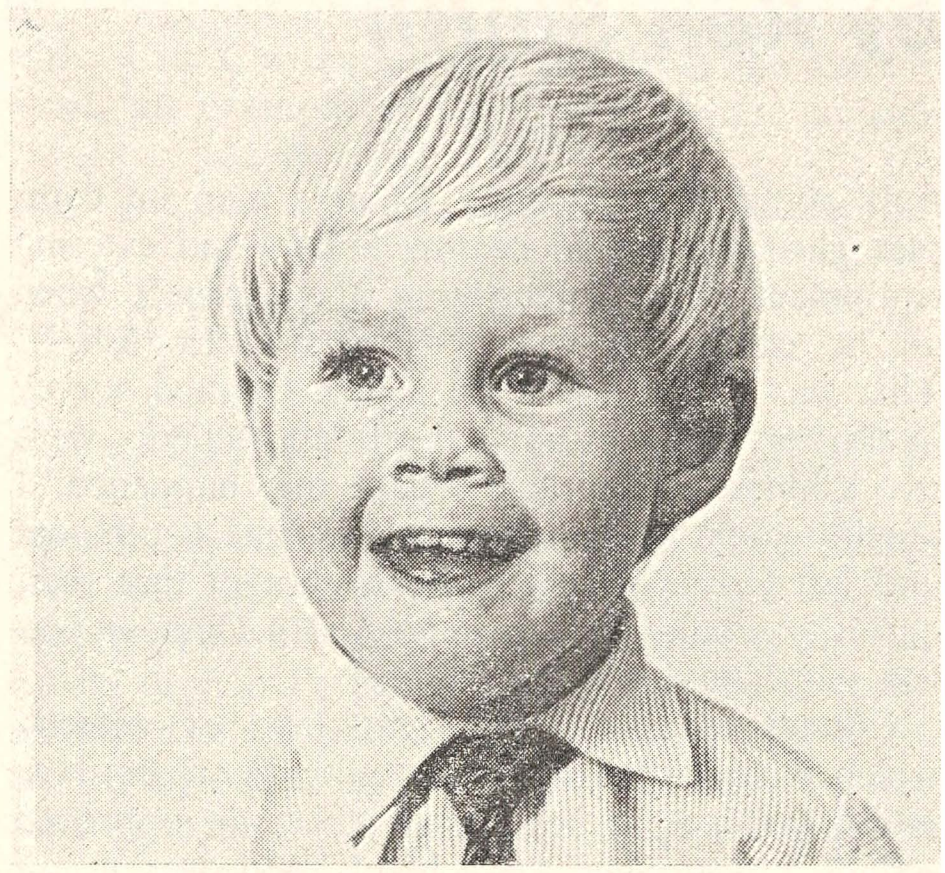
TESTIMONY TIME

MY son, Lee, is three years old. When he was a baby he had what was called a " clicky hip " ; the bone would very easily slip out of joint. He was to go to the doctor for a further check to decide how to treat this joint, but before taking him we took him to the Gloucester church for prayer. When he was examined on the Monday the doctor could no longer locate the trouble, but he sent Lee to the specialist for examination and X-rays. After the specialist had completed the tests he said : *" Take Lee home ; there is nothing wrong with him ! "*

Earlier this year Lee developed eczema and the doctor gave me various creams with which to treat his skin, but the eczema became worse and almost covered his body. My father took him for prayer one Sunday evening and by the morning the eczema was completely gone ; *there has been no sign of it since.*

Our daughter, Kaye, was born near Christmas 1969. My husband and I and my parents were so thrilled. When I brought Kaye home after two days in hospital we noticed that she was turning blue. Even bathing her was too much for her. In an hour she was back in hospital in an incubator. She had a lot of fluid drawn from her. It was discovered that she had a hole in the heart. After two weeks we were allowed to bring her home, but were told that she would have to undergo an operation within five years and we





were to give her medicine three times a day. My husband, Roy, and I were very upset, but on the Sunday evening Roy took her to the church for prayer. Nothing seemed to happen then, in fact Kaye's condition deteriorated, and she had to go into hospital again. When we were allowed to take her home we again took her to the church for prayer. When we went to the specialist shortly afterwards he was very pleased with her and told us to cut down the medicine to one dose per day. A few weeks later we took Kaye to him for a further check and he said that *the hole in her heart had completely healed over.* We would not have to give her any more medicine and there would not have to be an operation. Kaye is now a lovely, lively little girl of nearly two, and my husband and I give God all the praise and glory for what He has done for us and for our children.

(MRS.) LINDA ELLISON.

The congregation at the Barry convention were thrilled when Roy and Linda Ellison took Lee and Kaye to the pulpit to show how wonderfully God had healed them. They were specially delighted by Kaye's vigorous and spontaneous contribution to the occasion, which demonstrated to everyone that she is indeed a " lovely, lively little girl," as her mother has written.

F. LAVENDER.
Minister.

ANOTHER SLANT

by Ken Smith

HOW about interviewing a Chinese man on complex gas-fired central heating boilers and catering equipment, then telling him the Gospel, when all he could say was "No speak English"? This was one problem on a Gas Council survey in North Wales. Among the establishments were two Chinese restaurants where this happened. I quickly took an inventory of the gas equipment and left Gospel tracts, with the prayer that their curiosity would urge them to find a Chinese person who could translate them.

Chester to Bangor was my field of witness, which included urban district council offices, hospitals, colleges, a head post office, an approved school, bus garages, large hotels, and even a golf club. Each one meant an opportunity for witness and a tract after the interview. Preparing for the Bible study while sitting on Llandudno promenade, with the boats, the sunshine, and the beautiful bay, reminded me of our conferences at that lovely resort and of the words of the hymn, "Where every prospect pleases and only man is vile."

I included Prestatyn, Rhyl, Colwyn Bay, Llandudno and Conway among my calls, but it was no holiday driving through the traffic jams. Twenty miles an hour in the middle of the road seems to be the holiday-maker's speed; after all he is on holiday, but I was not! I interviewed one Anglican vicar on the church gas-heating system as he was tending his lawn, and compared my hectic existence with his leisurely life in a country parish, but I would not change!

Having visited Chester, Wrexham, Mold and Denbigh, I had to find accommodation for three nights and, finding the Prestatyn Assemblies of God pastor, I was fixed up with two former members of the Foursquare Church at Leeds, and that suited me fine! What a lot to talk over, for I have known Leeds assembly for many years!

I think it did the friends good to have Elim fellowship. My host as a young man had been in prison countless times, and had been drummed out of three Army regiments. He was converted between the wars and went to the Leeds church. After being a prisoner of war, he eventually applied for a post on the Civil Service at Leeds, when well in his fifties and with a record like that! "No one with a prison record need apply," the application form stated, but, after making it a matter of prayer, he applied. He went to the Chief Constable of Leeds and requested a full inventory of his crimes, dates and details of convictions, and prison sentences, and the police officer considered him mad when he explained that they were to be his references for a job in the Civil Service! He then wrote to the Army authorities and they supplied all details of his "drumming out" escapades. He presented his "references" to the Civil Service, and waited for the result. He got the post! After eleven years' service, on retirement he was awarded the British Empire Medal. He is the only known convicted person to have been given this distinction. I felt what a testimony to the saving *and* keeping power of Jesus Christ. When appearing on television and radio following the presentation he spoke of the change in his life and of the Saviour. It was the early hours when we retired you can be sure, being two Yorkshire tykes!

I have always held the ministry of spiritual Gifts in high esteem and of real spiritual value. Time and again in my life they have proved of immense spiritual worth. I went to the Prestatyn Assemblies of God prayer meeting and I knew the interpretation was from the Lord, and clearly revealed my own spiritual condition and need, and the mind of the Lord on the matter. On returning to Bolton for the Bible study I found that much of the Tuesday's time of prayer had been on my behalf, and the Lord heard and answered in another prayer meeting, over 100 miles away. There is the "ring of truth" when the Lord is in the manifestation of spiritual Gifts. We need more of their exercise in our fellowship. Our Pentecostal heritage is a tremendous factor.

On the promenade at Llandudno between appointments, I saw a crowd and felt it to be

either a Punch and Judy show or a Gospel meeting. Sure enough there were the United Beach Missions friends having a great time. In these days when young people are always being criticised, not always without cause, as in every generation, it was good to see such a grand number of Christian teenagers, some of them Elim friends, doing such a great work for God. The leader impressed me greatly. I learned later that he is known as the second Bunyan of Bedford. He is a Brethren believer and a brussels sprouts picker who works so hard that he can give three months of the year to beach missions. I felt pleased to see Elim young people from Hanley, Blackpool and elsewhere, working so well with other Christian young people in the Lord's work, an example to us all, for we are indeed " workers together with God."

A city in torment

by John E. G. Cooper

I ARRIVED at Belfast airport on the Friday afternoon to minister at the dedication service of the newly remodelled Ulster Temple, Belfast. I found the city tense and frightening. British troops seemed to be everywhere, and as I entered the city by the airport bus I saw armed " Tommies " searching shops and houses, and along every road were sand-bag huts with bren-guns pointing out of them. The entire situation was far worse than I had imagined and I was amazed by the destruction of shops, stores and hotels even in the heart of the city.

The new church interior is magnificent. The church has been completely transformed from the Temple known over the years. During the Saturday and Sunday David Ayling and I toured parts of the city. We were held up at gun-point by soldiers, and Mr. Ayling mentioned that one could be stopped and frisked three or four times a day. All through the day explosions could be heard and fires seen in the distance, as lunatics set about destroying a great city.

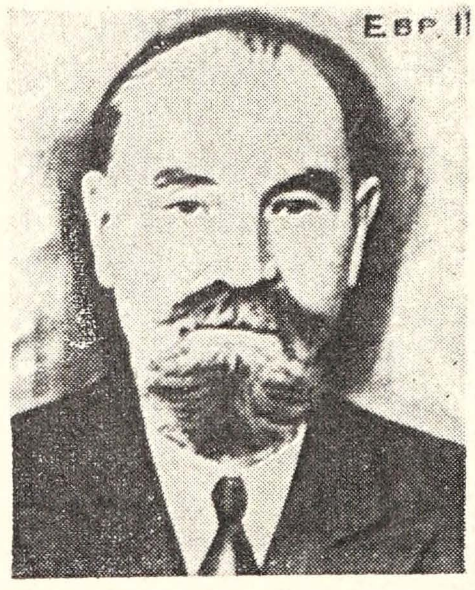
We went to the Melbourne Street church to find troops everywhere and a sand-bag hut nearby, with the familiar bren-guns pointing at us. Some time ago this church had been attacked by a Catholic mob while the saints of God were holding the Communion service, and eleven fire bombs were thrown on the roof.

Yet in spite of the terror of the situation, our folk, our brethren, God's blood-washed throng in this city of religion continue to evangelise and attend their churches. One could not but feel a sense of praise that one belonged to such a group of dedicated Christians.

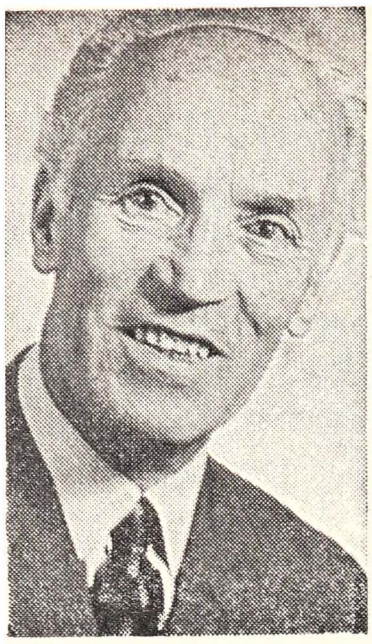
Mr. Ayling asked me, as an outsider to the situation, to let the rest of Elim know that the problems are worse than generally believed by those living in the other parts of the United Kingdom, and that they desperately need our earnest prayers. To walk the streets of Ireland is to walk streets of hatred, brutality and murder. Catholic women danced near a British soldier boy as he lay dying, shouting " Another British Tommy dead. Hurrah ! " A bus-load of spastic children was attacked and a fire-bomb thrown in. A young Elim woman wrote to me a few days ago to tell of her fear for the future, as near her street a gun-battle raged for hours. The situation grows worse by the hour, and right in the middle of this civil war atmosphere dwell the Lord's people, and a good number of our Elim congregation. Pray now for Northern Ireland, for many believe that only the intervention of God can save the land from horrible war and destruction.

Lest we forget . . .

Another of our colleagues who is in prison because of his faith



Basil Jovmiruk, pastor of the church in Rostov. He has spent fourteen years in prison in four terms ; now he is sentenced again to two years.



From T. H. Stevenson

AS I write the vital parliamentary vote on Britain's proposal to enter the Common Market is yet future, but as you read this the decision will have been made, and despite opinion polls and Her Majesty's Opposition's attitude, the Government's intention to join will no doubt have been approved. There has been almost unceasing propaganda and publicity on the matter during all the post-war period. Before that, particularly in pre-war days, it was the Evangelicals, with Pentecostalists included, who talked in such a strain, and the religious press that wrote about the same under the subject of prophecy and the revived Roman empire. Now for many years there has been comparative, indeed almost complete, silence. The problematic finer details seem to have deterred most. I recollect that, as a very young Christian, when I heard Britain mentioned as part of that empire, I was always against a stone wall —*Hadrian's Wall*! As a Scot I knew that the Romans had built a wall across the northern border of England to keep Scotland out of Caesar's empire!

A little more daring in prophetic teaching would not be amiss. Seeking an interpretation should concern us more than the thought of our reputations. I have often pondered upon one particular expositor whose writings were widely read at the outbreak and during most of the second great war. Dr. Sale-Harrison's teaching of the imminent revival of the Roman empire seemed to fit so neatly the quick course of events as Germany subdued one nation after another and had only to cross the English Channel. One particular book sold like hot cakes, but the tide of events changed drastically and in the end speedily. The subdued countries were freed again and Germany became divided into two nations. Dr. Sale-Harrison's writings became forgotten—and the man himself. It all seemed a great mistake.

What we forget is that, without a single gunshot being fired, there has since arisen at least a preparation of things declared by Daniel and in Revelation. Dr. Sale-Harrison died somewhat discredited, but I would conclude with some words of Dr. Tatford in his *Five Minutes to Midnight*: **"It would be foolish to maintain dogmatically, as some have done, that the Common Market, or the European Community, is to be identified with a revived Roman empire or with the federation of ten kingdoms of which prophecy speaks. On the other hand, it is certainly clear that an extraordinary resemblance exists between the prophetic picture and that which is at present being painted before our eyes—we may well be seeing today the initial stages in the formation of the great western power which is to appear after the translation of the Church from this scene."**

PRAYER AND PRAISE

By F. H. Coleman

I FINISHED one of these columns with: "The Lord help us to pray and pray in our prayers." I was thinking when I wrote these words of what James said in his Epistle about Elijah when he prayed for rain on Mount Carmel: he prayed in his prayer for rain.

One is so often grieved when some good brother or sister prays in the prayer meeting but do not pray in their prayer. They may take ten or fifteen minutes of precious time, yet they never really pray. Some young people told me of their prayer meeting held in an Evangelical church. Many stopped going and to others the meetings were just a joke, all because of some who prayed long prayers but who did not really pray.

The saddest thing was that when one particular person got up to pray the young folk pretended to go to sleep. When they later concentrated on what was being said they found that the one who was praying had just passed over Jordan on his way round the world! I am sure you know just what I mean!

I shall never forget a prayer I heard when I was a boy. In the old Methodist church a mother prayed for her son, who was a soldier fighting in a distant land. This prayer did not make one go to sleep. I am sure that soldier boy felt the power of his mother's prayers for his safety and blessing.

These are days when we need really to pray. We have in prayer a mighty and powerful weapon. Do not let us play with it like a child with a toy. Let us use it to bring God's blessing down. We need spiritual rain. **Then let us really pray in our prayers.**



Margaret M. Ladlow's page

THE LITTLE YELLOW BOOK

I HELD the yellow book and saw on the cover, printed in red, the title, *Thoughts of Jesus Christ*. Inside on the flyleaf I read the stirring words "Christ lives! Christ reigns! Christ conquers!" Next came a facsimile of text from the earliest surviving Gospel manuscript, the Rylands fragment of John's Gospel. The foreword then took my attention, beginning with this satisfying statement: "Jesus Christ is the greatest Person in all human history. Jesus Christ's thought is the only message for an era in which human beings find themselves alone and purposeless. It is the most powerful ideological weapon for opposing oppression, misery and inhumanity."

Reading on, I came to these words: "The publication of *Thoughts of Jesus Christ* is yet another measure for enabling any man to accept Christ as a personal Saviour and Lord."

I turned to the list of contents. Here are some taken at random: God's People, Love, Youth, Christian Action, Satan is a Paper Tiger, War and Peace, Revolutionary Heroism, The Coming Crisis.

The appropriate texts, verses or chapters are taken from the Revised Standard Version of the New Testament. The whole book is a collection of the wonderful sayings of the Lord Jesus.

You will have gathered that this little book is based on the format of the publication known as the *Thoughts of Chairman Mao*. It is an answer to the doctrine of communism and surely also to the notorious *Little Red Book* which, thank God, has been banned from our country. You may be surprised to learn that it is published by the Catholic Truth Society and, though I hold no brief whatsoever for Romanism, I feel that this little book can be used to introduce to people the life-giving thoughts of our Lord and Saviour. Many folk today have never attended church or Sunday school and have no desire to read the New Testament. They are completely ignorant of the teaching of Jesus, but this unusual and concise presentation of the words of the Son of God is one way of arousing their interest. I regret that one section is devoted to the mass and this is a grave error, but, apart from this, I have enjoyed much of the contents, for there is no doubt that we who love and follow the Lord should be well versed in the words and the teaching of our Master.

I am amazed at times to discover how few believers take time to memorise His important statements. The sentiments of David in the Book of Psalms should be ours: "How precious also are Thy thoughts unto me, O God! how great is the sum of them!" (Psalm 139 : 17). The thoughts of Jesus Christ are Divine. He said: "The words that I speak unto you, they are spirit and they are life." We are so sure of this Divine content because the Lord Jesus is the express image of the Godhead and He brought God's thoughts to mankind.

Individuals and nations who ignore or regret the thoughts and words of God are in grave peril. This is plainly shown in Micah 4, where the last days are described and the peace and glory of Christ's earthly reign, centred in Jerusalem, are prophesied. A warning is given of the fate of all rebellious nations and we read: "They know not the thoughts of the Lord, neither understand they His counsel."

It is absolutely essential that every one of us, whether non-Christian or follower of the Lord, should forsake our thoughts, important though they be to us, for *God's thoughts and ways are always the best* (Isaiah 55 : 8, 9).

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ITINERARIES

The President (A. A. Biddle):
November 8, Cannock; 9, Stafford; 10, Longton; 11, Hadley and Shrewsbury; 12, Blackheath; 13, Graham Street; 14, Yardley (a.m.), Sparkbrook (p.m.); 15, Langley; 16, Tamworth; 17, Kidderminster; 18, Winson Green; 27, Ilkeston (Presbytery Rally); 28, Derby (a.m.), Beeston (p.m.); 29, Ashbourne; 30, Nottingham; December 1, Long Eaton; 2, Lincoln.

London Crusader Choir with Douglas B. Gray:
November 6, Caterham; 7, Regent Hall, London; 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.). 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Joseph Smith:
November 6-11, Falmouth; 13-18, Plymouth.

WITH CHRIST

THRUSH. On October 11th, Mrs. Blanche Thrush, aged 77 years, faithful member of Elim Pentecostal Church, Rotherham. Officiating minister at funeral : C. J. Watkins.

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MISSIONS are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one wishing to work or pray for missions need fear feebleness or poverty ; the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let everyone who prays for missions and longs for more of a missionary spirit in the Church pray first and most that in every believer personally and in the Church's work and worship the power of the indwelling Spirit may have full sway.

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COMING EVENTS

BIRMINGHAM, Erdington. November 8-18. Elim Pentecostal Church, South Road. Twenty Town Crusade. Conducted by Pastor Brian Garrard and team. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 14. Elim Pentecostal Church. The "Second Advent" Gospel Group at St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road, at 6.30. Convener: J. B. Coleman.

BOURNEMOUTH, Winton. November 21. Elim Pentecostal Church, Hawthorn Road. Visit of R. J. Morrison (Kingstanding). Convener: G. N. Backhouse. At 11 and 6.30.

CAERPHILLY. November 6, 7. Elim Pentecostal Church, St. Fagan's Street. Choir weekend. Conductor: Les Williams. Preacher: D. A. Jones. Saturday at 7.15. Sunday at 6.30.

CHELTENHAM. November 6-8. Elim Pentecostal Church, St. George's Road. Convention. Speakers: W. Ll. Bell and Mrs. Bell. Convener: A. J. K. Magee. Saturday and Monday at 7.30. Sunday at 11 and 6.30. November 28. Baptismal Service at 6.30.

COLCHESTER. November 6. Opening of new Elim Pentecostal Church, Walsingham Road, at 3 and 6.30. Taking part: J. T. Bradley, C. J. E. Kingston, J. C. Smyth and A. P. Thomas. Britain's oldest recorded town invites you to its newest church.

DRIFFIELD. Youth outreach. November 19: film "Two a penny" at Driffield Secondary School at 8. November 20: coffee bar at Alpha Club, King Street, 8-10.30 p.m.

EAST HAM. November 12. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Speaker: Ralph Childs (Brentwood).

EVESHAM. November 14. Elim Pentecostal Church, Workman Road, Hampton. Visit of R. B. Chapman. Convener: J. R. Brown. At 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. November 20 at 7: Pastor G. W. Chamberlain and youth group from Assemblies of God, Upper Gornal. November 27 at 7: T. H. Stevenson and party from Worcester Church.

HANLEY. November 15-21. Elim Pentecostal Church, Bucknall Old Road. Youth Week conducted by M. E. Sherwood. Weeknights at 7.30. Sunday at 11 and 6.30.

ILKESTON. November 13-20. Elim Pentecostal Church, South Street. Tenth Anniversary Evangelistic Crusade. November 13 at 7: B. G. Edwards. Sunday at 6.30: C. Aitken. Monday-Thursday at 7.30: A. Caple. November 20 at 7: A. Caple with Selly Oak Choir.

LEEDS. November 17. Foursquare Gospel Church, Bridge Street. Farewell service for Miss Olive Garbutt (Rhodesia) at 7.30. Speakers include L. Wigglesworth (Secretary of Elim Missionary Society) and local ministers.

MACCLESFIELD. November 13, 14. Elim Pentecostal Church, Mill Lane. Church anniversary. Preacher. R. Belfield. Convener: A. D. Leitch. Saturday: Fellowship Tea at 5, evening meeting at 7. Items by Bradford youth group. Sunday at 11 and 6.30, visit of party from Wigan.

NEWTOWNARDS. November 6, 7. Saturday at 7: Eighth Women's Fellowship Rally in St. Mark's Parochial Hall, William Street. Speaker: Mrs. Ruth Wigglesworth. Convener: Mrs. I. Holohan. Sunday in Elim Pentecostal Church, Court Street, at 11 and 7. Speaker: Mrs. Wigglesworth.

PONTYPRIDD. November 8-11. Elim Pentecostal Church. Thurston Road. Bible Week. Preacher: Rev. John Dart, M.A. November 13. Billy Graham film, "The Lost Generation." Weeknights at 7.30. Sundays at 6.

RYDE, Isle of Wight. November 6, 7. Elim Pentecostal Church, Albert Street. Ryde Revival Crusade conducted by A. K. Chamberlain. Saturdays at 7: Youth Challenge. Sundays at 10, 11 and 6.30. Monday to Friday at 7.30 nightly, also at 6 for Sunshine Corner.

SCARBOROUGH. November 13, 14. Elim Pentecostal Church, Murray Street. Visit of T. W. Walker (Vice-President). Saturday at 7.15. Sunday at 10.30 and 6.30 (baptismal service).

SHEFFIELD, Mosborough. November 6, 7. Elim Pentecostal Church, Queen Street. Church crusade conducted by H. W. Greenway. Saturday at 7.30. Sunday at 6.

SILVERDALE. November 6, 7. Elim Pentecostal Church, Albert Street. Pastor's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Lambie.

WESTON-SUPER-MARE. November 6. St. John Ambulance Hall, 41 Oxford Street. W. R. Jones and "The New Generation." At 7.

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Praise God for our splendid

Elim Youth Camps !

IT is impossible to assess the good done by the 1971 youth camps sponsored by the Elim Youth Movement. Lives which might have drifted into spiritual catastrophe have been quickened by a transforming experience. We rejoice when a backslider is restored, but it should delight us more when we see young people being saved and filled with the Holy Spirit and thus being prevented from going on in the dangerous path of " following afar off." Prevention is better than cure !

This year there were junior and senior camps in various parts of the country. The Lancashire camp was much blessed despite inclement weather.

The Isle of Wight camp had capacity crowds and applications had to be refused, though a few last-minute cancellations prevented the senior camp from being at capacity. One hundred and fifty pounds were given to our gallant missionary, John MacInnes, to be used in his work among the lepers in Guyana. This gift has since been augmented by the equivalent of another £90. Sixty young people received the baptism in the Spirit and there were between eighty and ninety decisions for Christ. Some 400 attended the reunion in Kensington Temple, London.

The East Mersea, Essex, camp had over 100 campers, mostly from very unfortunate backgrounds, their holiday being sponsored by " The Children's Country Holiday Fund." It is highly unlikely that these London children would have had a holiday had it not been for willing workers in the Elim Youth Movement. There were thirty-five decisions for Christ.

There are encouraging reports of young people being filled with the Holy Spirit at the Fraisthorpe camp. Numbers attending were good and the evening meetings were outstanding.

The boys' camp at Aberporth and the Scottish camp in Aberdeen also report much blessing and a splendid spiritual work among the campers.

The planning and hard work which go into camps can never be humanly assessed, but it is certain that God sees and knows all that has been done. He will reward everyone who had any part in this tremendous work. In the name of the Lord we thank all the camp workers. We appreciate all that you have done to make this important part of our work such a success.

ALEXANDER TEE,
National Youth Director.



Mr. and Mrs. L. C. Rammell and the workers at the junior camp, Isle of Wight, 1971.

THE FAMILY ALTAR

Scripture Union Portions

Notes by B. J. Hayes

Monday, November 8th Amos 3 : 1-15

" Can two walk together, except they be agreed ? " (v. 3).

Just as Israel went against God's Word and later was judged for it, so do Christians today—and frequently in the matter of partnership. The New Testament commands us not to be " unequally yoked together with unbelievers " (2 Corinthians 6 : 14-18), and this extends further than just courtship and marriage. It includes business and other associations. We go against God's Word at our loss.

God grant us to know the blessing that comes through obedience, *even if such obedience means sacrifice !*

Tuesday, November 9th Amos 4 : 1-13

" Prepare to meet thy God " (v. 12).

God had patiently sought to bring Israel back to Himself. He had sent famine (v. 6), drought (vv. 7, 8), crop pests (v. 9), casualties in warfare and diseases (vv. 10, 11), " yet have ye not returned unto Me, saith the Lord " (five times in chapter 4).

There is coming a day when " every one of us shall give account of himself to God," therefore " prepare to meet thy God." Any failure on that day will be on our part, not God's.

Wednesday, November 10th Amos 5 : 1-13

" I know your manifold transgressions " (v. 12).

This chapter describes God's judgment. It commences with a lamentation for Israel, which declared that a great reduction in population was coming and only a tenth of them would be left (vv. 1-3).

The reason for judgment is in vv. 4-13. God had repeatedly called them to seek Him (vv. 4-9), but they had refused and had hated " him that rebuketh in the gate, and . . . that speaketh uprightly " (v. 10).

When the sinner stands before the Great White Throne or the Christian before the Bema Seat of Christ, the judgment that will be passed will not be the result of God failing to call us to obedience of His Word, but because of our neglecting to obey.

Thursday, November 11th Amos 5 : 14-27

" Darkness, and not light " (v. 18).

Those who desired the day of the Lord (v. 18) were hypocrites who kept the ceremonies and feasts but whose worship was hollow. Hence God hated their feasts and rituals (vv. 21-27). For these the day of the Lord would bring to light the falseness of their religion and therefore would be " darkness . . . even very dark."

Everything which we do as Christians should have eternity in view, remembering that " the day shall declare it " (1 Corinthians 3 : 13). That day will be full of surprises, for God measures things by a standard often so different from ours.

Friday, November 12th Amos 6 : 1-14

" Woe to them " (v. 1).

A complete disregard for Jehovah, His Word and the impending judgment had resulted in corrupt living and conduct. We are only too aware of the conduct and loose morals of this age. Let us beware lest the spirit of the age permeates our lives and we condone a lowering of standards and an apathetic disregard for God's Word and impending judgment. May it never be said of us by the Lord : " Woe to them that are at ease in Zion " (v. 1).

Saturday, November 13th Amos 7 : 1-17

" The land is not able to bear all his words " (v. 10).

God had set a plumb-line against Israel which revealed all their irregularities and underlined the justice of His judgment (vv. 7-9).

Amos was threatened because of his unpalatable message (vv. 10-13), but he remained true to his Divine commission as a prophet of the Lord (vv. 14, 15).

The message we have to declare is that of sin, repentance, judgment and hell, and is equally unpopular in the land. Many religious leaders have turned into false prophets like Amaziah (compare Jeremiah 5 : 30, 31), but our example should be Amos. We must obey the command : " Preach the gospel."

Sunday, November 14th Amos 8 : 1-14

" Behold, the days come, saith the Lord God, that I will send a famine in the land . . . of hearing the words of the Lord " (v. 11).

The famine is not a lack of the Word of God, but " *of hearing* the words of the Lord," not that God fails to speak, but that man refuses to hear and to obey. There is a great disregard of the Word of God now by Christians as much as by the unsaved. Such a famine results in a restless search for substitutes and shows why we have sensation seeking, drug taking, false cults (v. 12). The saddest effect is upon the youth (v. 13). Our young people suffer most from our national disregard of God's Word.

"The storm winds of history"

by H. Spencer

ABOUT fifty years ago the Russian writer and poet Alexander Blok, as he lay dying, said to those around his bed : " I can hear the storm winds of history blowing over my head." In our day the sound of their rising fury can be heard as, in hurricane force, they sweep across the world.

Their tempestuous voice can be heard in the Near East as they fan the embers of an ancient controversy into white-hot flames of fury and destruction. They rush with unabated menace through the vast armament plants of many nations who feverishly manufacture their deadly atomic weapons of destruction for the great and final conflict. They shriek through our city streets and along the corridors of the establishment as rebellious youth seeks to overthrow " the system." They can be heard growling through the new nations who, while rejoicing in their freedom, resent their poverty and futility. Through a host of the underprivileged of every race and colour runs the cry " Revolution ! "

The effects of these storm winds can be seen in the collapse of moral standards, in the tidal wave of crime, and in the universal permissiveness that excuses every kind of lewdness, pornography and immorality.

Out of the vortex of the confusion and terror of our times one great fact emerges : our civilisation is on the verge of total collapse. As it was in the days of former civilisations, when the kingposts had rotted away and fallen in ruins, so we have reached the point in our history when the foundations of human society are breaking up.

If the prophet Daniel were here today he would avail himself of every opportunity to cry mightily from every radio and television station the world over : *" Thou art weighed in the balances, and art found wanting "* (Daniel 5 : 27).

We are witnessing the very signs that our Lord foretold would be in evidence immediately before His return. He said that in the last days would be seen the greatest famines, pestilences and earthquakes of all time (Luke 21 : 11). There would be outbreaks of lawlessness and violence without precedent since the era of total depravity which brought the flood (Luke 17 : 26 ; Genesis 6 : 5-11). There would be a world-wide plunge into immorality and depravity like that which rendered the total destruction of Sodom and Gomorrah inevitable (Luke 17 : 2 ; 2 Timothy 3 : 1-5). There would develop such insoluble problems in every land that the leaders of the nations would be helpless, not knowing where to turn (Luke 21 : 25, Amplified Bible). " Watch ! Observe ! " said our Lord. " When you see all this happening, understand, and know that the kingdom of God is at hand " (see Luke 21 : 31).

All these events now taking place are sure signs of the times. Mr. Harold Macmillan, when visiting South Africa during his term of office as Prime Minister of Great Britain, spoke of " the winds of change " ; they have developed into typhoons. tornadoes and great whirlwinds rising up " from the coasts of the earth " (Jeremiah 25 : 32).

This is the message, the urgent, all-important message for all mankind in the seventies : " And I saw another angel in mid-air, with the eternal Gospel to tell to the inhabitants of the earth, to every race, tribe and language and people. And he cried with a loud voice, Revere God and give Him the glory . . . honour and praise in worship . . . for the hour of His judgment has arrived. Fall down before Him ; pay Him homage and adoration and worship Him who created heaven and earth, the sea and the springs [fountains] of water " (Revelation 14 : 6, 7, Amplified Bible).

Look up ! The portals of heaven are wide open. Jesus of Nazareth and of Calvary is about to sweep down the corridors of space and burst in dazzling splendour and power on to a sick, reeling world. He will come as King of kings, and Lord of lords " And of His kingdom and peace there shall be no end " (Isaiah 9 : 6, 7 ; Daniel 2 : 44 ; Luke 1 : 31-33). " Even so, come, Lord Jesus."

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THE ELIM EVANGEL

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NOVEMBER

By PHILIP E. STREETER

November, Lord!
When angry bruised clouds bound across desolate skies,
Stalking the clacking geese.
When trees rattle, chatter and shiver to each other
Amid the chilling gloom of haunted woods.
How cantankerous the wind has become, too, Lord,
In the wildest of tantrums today—
Scowling, muttering, grimacing, sulking.
Chasing people up empty streets,
Pinching, biting, snatching at their clothes and
Snuffing out the last orange lamps of the trees.
The air is filled with the wild rapture of whirling, spinning leaves,
Like a panic-stricken multitude running from an unseen presence.
Off they go!
Jostling and racing each other,
Helter-skelter,
Tumbling, scrambling and cartwheeling
Down weary miles of crawling pavements,
Cackling impishly,
Chuckling with glee and
Scrunching jubilantly beneath the plod of home-bound feet.

A bleak mist blurs the ghostly tree tops,
Drizzling despondently;
Like a sigh interrupting a song.
Days grow shorter, shadows fall at tea time,
And the year wanes over swampy fields and jaded meadows.
Somehow, Lord,
When my heart is as dejected as November and
The mists of melancholy swirl about me;
When I wade through the ditchwater of discouragement
Feeling so drab, gloomy and sorry for myself;
Somehow,
You always seem to blow one or two laughing leaves my way.
Perhaps it's an amusing incident,
A funny story
Or an odd face (even if it's a passing glimpse of my own!),
But it is then that my sense of humour is stimulated.
Mirth and jollity come rollicking through the glum alley of despair.
Suddenly,
I cannot keep a straight face, repress a smile or keep from laughter.
Anyway, I blame you, Lord,
For you made my sense of humour in the very beginning!

Proclaiming the Truths of Pentecost

Over the Rice Bowl

by Mrs. Noeline Bickerton

(Pastor and Mrs. Frank Bickerton are missionaries sent to Japan by our New Zealand churches)

IF you were to come for a walk with me down to the end of our street and turn right on to the main road (which in New Zealand would be a one-way street) after about five minutes walk we would come across a danchi, which is a large block of apartment buildings.

Because of land shortage these have sprung up everywhere and up to 500,000 people can live in these self-contained cities. Young married couples like these apartments because they are cheap—renting for approximately £9 a month—and because of the privacy they give them away from their in-laws. It used to be that when the oldest son married he would bring his wife into the family home and she would take care of not only her husband and children, but also the elderly couple as well. The mother-in-law, remembering how she had to serve as a young bride, was inclined to take it out on her daughter-in-law in the same way and modern Japanese girls do not like this. They are very happy to settle for the independence of an apartment when they marry. When their husbands have gone to work they often like to meet together for coffee.

The Government has forbidden the building of any more danchis in certain parts of Yokohama because the local schools are already overcrowded and there would be chaos if further children came in.

These danchis have their own shopping centres and playgrounds and you can see television aerials above each apartment.

Because the Japanese sleep on the tatami floor, their bedding gets rather damp and musty smelling, so each fine day they hang this over the small veranda which extends from their apartments. Their washing is done in small washing machines and hung to dry on bamboo poles attached above the verandas. As we walk by we can tell just by looking at the washing hanging out what type of family lives inside. As we see nappies we realise a baby is in the house. Perhaps we will see a judo suit or a yukata (summer kimono). Sometimes there will be a mini-skirt.

The thought came to me as I saw this one day, that just as the personal washing reflects the type of family living inside, so what we say and do before others in living our daily lives reflects what kind of Christians we really are. This is important for us as missionaries and for Christians at home as well. Jesus said " but those things which proceed out of the mouth come forth from the heart " (Matthew 15 : 18). As we think of the Japanese apartments and of Christ's words let us be careful to guard what we do and say daily, so that we reflect the indwelling Christ.

Elim News (New Zealand).

Tanzania . . .



Mariamu, converted sister of Masai area secretary. The latter is very interested in the Gospel, but his position and the sacrifices involved in yielding to Christ hold him back from deciding. Mariamu is outside our Kitete church, Tanzania. She travels a great distance to attend, so she takes milk refreshments. Note her cowry shell—her decorated milk bottle ! The cowry is a gourd which grows along the ground like marrows. See the leather cup on top of the gourd. Three tribes are represented in this picture.

Elim News

MACCLESFIELD **Pastor : A. D. Leitch**

We were much blessed recently when the ladies of our church took the Sunday evening service. The pastor's wife convened the meeting and a very interesting and profitable programme was presented. From the opening prayer one knew that God had set His seal upon the proceedings. Two musical items were much appreciated by the congregation. Testimonies were also given, the saving and healing power of Christ being the wonderful theme. Another interesting feature was a poem composed and recited by one of our ladies. The poem had a domestic setting and was just right for the occasion.

Our ladies' meeting goes under the name of " Home and Abroad " and it was most appropriate that we were able to welcome Mrs. Gladys Gorton, secretary of E.W.M.A., as our special speaker. After Mrs. Gorton had spoken to us about the work and future plans of E.W.M.A., our branch secretary presented a cheque towards the " Transmitting the Truth " project. Mrs. Gorton's ministry was a blessing to all. Our ladies were encouraged by the realisation that in E.W.M.A. they are part of a great team engaged in the work of spreading Christ's gospel and glory.

Our recent harvest services brought much encouragement. The church was packed to capacity for the evening service. Pastor W. Hunter was guest speaker and soloist. Our Sunday school children and teenage youth group are to be congratulated on their singing, which must have delighted the many listening parents. On the Monday following we had a harvest supper, when more than seventy were in attendance. We enjoyed the testimony of a Christian farmer and his wife, both of whom have received the Pentecostal blessing. After supper the Word of the Gospel was revealed by an excellent Fact and Faith film, " City of Bees." A number of unconverted people were reached for Christ. We are thankful for times of refreshing from the presence of the Lord.

A. D. LEITCH.

BOLTON

We recently held combined Sunday school prizegiving and harvest festival services, the guest speaker for the day being Mrs. E. Glass, whose visit proved to be a great blessing, both in the ministry of the Word and in song, particularly " Make Calvary real to me," which really brought the blessing down at the Communion service. The children sang a number of choruses at the evening service and at the end Mrs. Glass presented the prizes.

This was also the farewell service for Pastor and Mrs. K. Smith, who have laboured so faithfully for the Lord during their six-year stay. The highlight was the move of the church from a small mission building to a fine church in the town centre, this being due to the leading of the Lord



Ministers, missionaries and visitors at the Elim Missionary Society conference at Capel.

and to Pastor Smith's strenuous efforts. A farewell gift of a stainless steel tea-set was presented to them by a founder-member, Mrs. Groves, who gave a suitable word.

It was also the occasion to say farewell to our organist, treasurer and Sunday school teacher, Mr. Laurence Moscrop, who is taking a three-year course at a Bible college. The Sunday school superintendent, on behalf of the church and the Sunday school, presented him with a travel clock. Hands were laid on him as we committed him to the Lord in prayer.

KEN SARGINSON.

LIVERPOOL **Pastor: B. J. Epton**

Recently we said farewell to Pastor and Mrs. E. J. Thomas after five and a half years of loyal, hard-working service. We are grateful to the Lord for the work which He enabled our brother to do in connection with the church building. The whole structure had been attacked by a fungus which would have eventually destroyed it, but under the direction of Pastor Thomas he and a small working party have reclaimed it for the Lord.

A farewell fellowship tea was held at which seventy-five people sat down to a meal beautifully prepared by the sisters. At the last Sunday evening service the church officers paid tribute to our pastor's loyalty and service. Gifts were presented by the Sunday school and the girls' club. The pastor was given a cheque by our treasurer. We thank God for what has been done and pray that He will continue to bless our brother and sister in their new sphere of service at Yeovil.

Pastor B. J. Epton was later inducted into the pastorate. The meeting was convened by Pastor J. Tetchner, who gave the charge to the new minister, that he might be filled with the wisdom and Spirit of the Lord. Pastor S. Beresford brought the charge to the church, that we might have unity of spirit that would bring God's blessing. The presence of the Lord was felt in that meeting and we look forward to "times of refreshing from the presence of the Lord" under the ministry of our new pastor.

R. H. WILDS.

CRAWLEY **Pastor: B. Frost**

We received wonderful blessing at our recent baptismal service, the first in our new building. We pray that many more will follow. The church was full for the occasion, which coincided with our minister's fifth anniversary. The four candidates sat in the front row waiting excitedly to follow the Lord through the waters. Two of them are newly converted and one has already received the baptism in the Holy Ghost. Their testimonies were grand and we felt a great moving towards God. After the service it was stirring to hear some of the new converts asking the pastor to put their names down for the next baptismal service.

A young Roman Catholic lady accepted Christ as her Saviour and went home rejoicing in the Lord. We can truly say that God is with us and we are expecting greater things still.

M. LAWRENCE.

WOOLWICH **Pastor: L. Jones**



"Sunday school for me each Sunday—I must be on time." The opening bars of the Sunday school chorus have probably never been sung with as much gusto or sincerity as at our harvest thanksgiving service. Although the punctuality of the children, carrying anything from pots of jam to cauliflowers, was probably due to the efforts of interested parents, it was nevertheless thrilling



to see rows of upturned faces of children ready at the stroke of three to sing their loudest and listen their hardest.

Pastor R. E. Mathews was the speaker. An

appeal was made and fifteen children stood up for Christ. We pray that these may be fifteen lives "saved to serve" as we heard testified by one of the teachers during the earlier part of the meeting. Pastor Mathews also preached at the evening Gospel service and two adults stood to their feet and prayed aloud the prayer of repentance.

We thank God for the generous gifts from the children, for the beautiful harvest loaves, for the children who asked Christ to be their Lord and Master, for souls won, and for a wonderful day spent in God's presence.

MAUREEN WOODARD.

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

We recently celebrated the seventh anniversary of Pastor and Mrs. Maybin and family. Pastor L. W. Green was the special preacher for four nights and his ministry was very much enjoyed. It was a pleasure to see him looking so well after his spell of sickness. Special meetings for those seeking the fullness of the Spirit were conducted and several young people were filled with the Holy Ghost.

At the Saturday evening service a presentation was made to Pastor Maybin by the church secretary, who thanked him for his ministry over the seven years.

God is giving us some encouragement at Croydon. Recently two young men were baptised in water. Work among the boys and girls is showing signs of increase and the local Crusader branch is steadily growing numerically and in blessing. The open-air witness is quite a feature in the work here and it continues weekly without let or hindrance. Much literature is distributed and many contacts are made.

As we move into another year with our minister we look to the Lord for His continued and increased blessing.

L. C. HOPPER.

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to : The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

Testimony time

by T. BURNS

PASTOR OF ELIM PENTECOSTAL CHURCH, DUNDONALD, BELFAST

THE missionary meeting had finished. Pastor John MacInnes had spoken very challengingly on serving God and had illustrated his talk with exhibits from his field of service. The atmosphere of the meeting had been great. So had the blessing.

Everyone had gone home and I was speaking to two of my members. This kept me later than usual. Eventually I made my way to my car and drove home. It was about 10 p.m.

My car was shaken as a bomb exploded at the telephone exchange fifty yards opposite the dual carriageway. At first I thought I was imagining things and concluded that it must have been a heavy gust of wind, but 150 yards farther along the road a resounding blast made me brake quickly and roll down my window. Behind me a betting office had just been blown up. Smoke spiralled black into the sky.

Naturally I received a fright and drove very slowly along the road. *I am glad I did!* A bomb exploded right in front of me, about fifty feet away. The bombers had just attacked the R.U.C. station. The terrific blast almost deafened me. One girl walking home from a nearby public-house went into hysterics, but the most awful sight was to witness the policemen staggering like drunken men out of the station. One in particular was groaning and fighting anyone who came near him. This man is still suffering from shock and shattered nerves. He had perforated ear-drums.

The bombers had intended to draw out the policemen from the station by the first two bombs, into a death trap lying at their feet. Mercifully no one was killed. The bomb was spotted by the police, who took cover in the station.

Had I not braked earlier my car would have been right opposite that explosion and would have taken the full force of the blast. I thank God for His protecting hand.

Please pray for Ulster in these troublesome days. God is able to bring revival despite the chaos.

☆ ☆ ☆

The lives we lead must be consistent with the Word we read.



Soul-winning success

by J. Nelson Parr

3. Aspidistra splitting

THE Scriptures definitely teach that God has promised glorious success on certain conditions. The Lord has not promised us failure, defeat or bankruptcy.

It has been suggested and stated publicly that one can have a congregation which is too large. One preacher even said: "When a plant becomes pot-bound, having grown too large for the plant pot, it should be split up and put into two or three pots." In other words it is better to have splits and divisions than to have a very large congregation! This does not appear to have been the plan of the Early Church. Splits and divisions are not Divine—they are satanic. Unity is Divine and from above; division is from below. Ever since the garden of Eden the Devil has been the author of division.

God promised Abraham success and by faith he took God at His Word and forsook Ur of the Chaldees. The Lord promised him a great land and that He would make of him a great nation. The Lord did not intend that Abraham's people should be an insignificant tribe hidden away on a small island somewhere in the Mediterranean. The Lord even promised to make his name great and to deal with anyone who cursed him. He promised Abraham great numbers, saying, "In thee shall all families of the earth be blessed." Jehovah did not say to Abraham "Get thee out of thy country, for this is My will for thee and do not worry about success, but remember, to be in My will is better than success."

Jehovah promised him success. There is not the slightest hint of failure; in fact, God said that if anyone stood in the way of success and cursed Abraham "I will curse them." The only time Abraham met defeat and failure was when he swerved from the path of faith and obedience and fell into a trap set for him by his wife.

Abraham's life is an outstanding example of the truth that to be in the will of God is to meet with success. *Why should we be like jellyfish and submit to defeat and failure when God has filled the Bible with promise of success, prosperity and triumph?*

When one hears of one pastor who had twenty people in his congregation and ten years after he still had twenty people, even though the church was surrounded with thousands who were still on their way to hell, surely nobody in his right mind would call that prosperity. It would be sheer folly to say to that man, "To be in the will of God is better than success" or "After all, brother, numbers do not count." Such a church is in a state of stagnation and the only one who is meeting with success is the Devil, who has lulled pastor and people into a state of tragic complacency and inertia.

Joshua definitely refused to submit to defeat and cessation of progress. When Israel was brought to a state of failure and defeat at Ai, he flung himself to the earth and fell on his face before the Lord and prayed until God talked to him and showed him what to do. Joshua refused to accept stagnation, defeat and failure, because Jehovah had promised under certain conditions: "Thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1 : 8).

Abraham, Moses, Joshua, Nehemiah, Gideon, David and other men of God in the Old Testament refused to have failure and defeat. The mighty warriors of Hebrews 11 were ordinary men but became extraordinary when filled with God and filled with faith. **Men and women who are Spirit-filled, fiery soul-winners will not accept failure, lack of progress, defeat or stagnation, but will become desperate fighters.** On several occasions I have asked the Lord to do for me what he did for David: "Teach my hands to war, and my fingers to fight" (Psalm 144 :1), especially when we have had a few weeks without seeing sinners coming to the Saviour.

Jacob became a man of desperation when the Angel of God wrestled with him and Jacob triumphed. Elijah became a man of desperation when the land needed rain and they were having a frightful drought. He threw himself to the ground, put his face between his knees and determined to stay there until God gave signs of

rain. Jehovah promised Moses that He would be with him and give him power to deliver about 2,000,000 slaves, and Jehovah never hinted at defeat or failure, but promised him glorious success. Moses met with satanic opposition and antagonism and his own people on one occasion threatened to stone him and once some of them said : " This Moses—who does he think he is ? ", but Moses, the man of desperation, the man of faith, the man of God, refused to have defeat or failure and finally triumphed.

If you are failing to win souls for the Lord Jesus become a desperate fighter and refuse to have defeat or lack of success. Many pastors and others fail to become desperate, determined, fiery soul-winners. If they try and souls do not come to the Saviour they fold their arms and in their minds say : " I have done my best. I have tried this and I have tried that and still we do not win them." Their attitude becomes : " Stop trying and let them go to hell." If a sales representative acted like this he would soon get the sack. One sales manager, when the country was in the throes of a slump, had this motto put on the wall where all the sales representatives could see it : *" Hens scratch harder when worms are scarce."*

NEVER ALONE

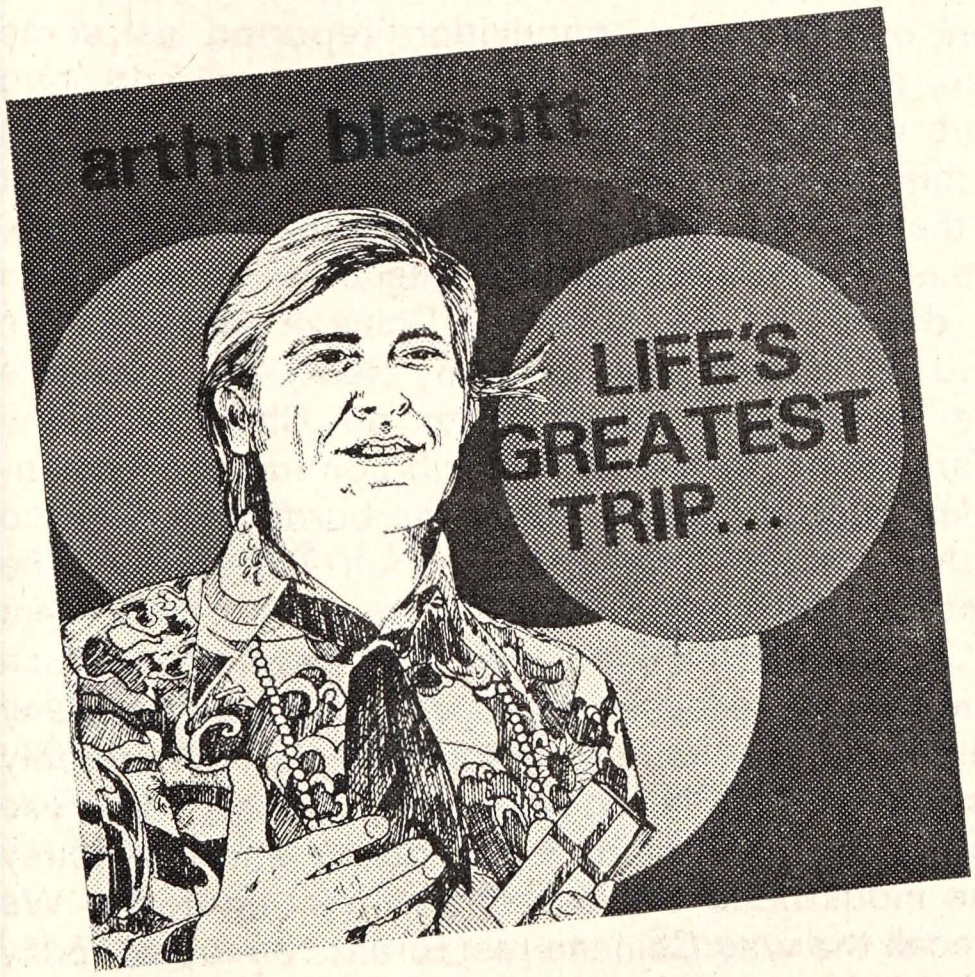
(dedicated to the " shut-ins ")

I'm not alone, for Jesus is with me ;
He guides my feet each step of the way
Why should I fear though my pathway be dangerous ?
He will protect me each hour of the day

I know His right arm ever upholds me.
Even in darkness I'm not alone.
Though sometimes fear grips me and I feel forsaken,
Jesus is with me ; He watches His own.

Though I may spend long hours in the silence,
I have a peace the world has not known ;
Deep in my heart there's a blessed assurance ;
Jesus is with me, I'm never alone.

IRENE ATTWELL.



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THE ELIM
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EDITORIAL

ARE we about to see a great shift in the alignment of the forces of the world ? Communist China already has influence assigned to her in the Security Council and she will soon take her place as a fully fledged member of the United Nations. So-called Nationalist China, which has been China as far as the U.N. are concerned since the beginning of the organisation, has suffered grave loss of face.

These matters should concern us deeply. With our preoccupation with the Middle East in view of the pressure of the fulfilment of Bible prophecy in that area, we should not overlook the enormous importance of Asia and of China and Japan in particular. The latter is regarded as likely to become the second industrial power in the world before too long and the former has an overwhelming population reported as some seven hundred million (700,000,000). When we add two alarming factors we are faced with a situation so fraught with peril that the mind can scarcely encompass it ; the alignment of India with the U.S.S.R. and of Pakistan with China is one, and the fact that the commercial interests of so many Asian countries are dominated by those of Chinese origin is the other. India and Russia are now bound by treaty and everyone knows of the dependence of Pakistan on China in many spheres. If war comes to the Indian sub-continent it will involve multitudes possibly even beyond the borders of the two Commonwealth members, India and Pakistan. We can see the dread possibility of even nuclear escalation, as it would seem unlikely that China could be long restrained from using such weapons, which she possesses already. Malaysia and many other countries in the area have racial problems which are only too near the surface and, in most cases, it is the large Chinese minority which is the focal point, often out of sheer jealousy because of the industrious Chinese commercial interests. We have only to recall the way Chinese restaurants are so speedily developed in the U.K. to see how zealously these people apply themselves, often at great self-sacrifice.

We make no apology for pressing again the need for evangelism. Now is not the time to withdraw. We must advance. Our vision must be global. Our continual prayers must be that God will move in world revival. The time is short !



The Field Superintendent's Notes

On holiday. Like most of you, I had this privilege recently and one day I was taken to the little village of Cleish in County Kinross and there was shown a plaque to the memory of Mary Lundie, a daughter of the manse and authoress of the renowned children's hymn "Oh, Jesus, tender Shepherd, bless the little lamb tonight." The plaque reads :

In the morning of life
The sweet affections of her heart
And every energy of
A powerful and
Highly refined intellect
Were consecrated by the Holy Spirit
To the service of Jesus Christ.
Lovely, alike in person and in character,
She discharged with fidelity the duties
Of a wife and a mother,
And prayerfully sought to improve
Every opportunity of usefulness
Among the people of this parish
Till
Unexpectedly, but not unprepared,
She fell asleep in Jesus
On the 5th day of January,
A.D. 1840.

Aged 25.

May we each so live that a similar epitaph could be inscribed to our memory !

* * *

With the Lord. Suddenly, on October 14th, one of our retired ministers, W. G. Turney, was called home. We extend our sincere sympathy to his widow and family. Mr. Turney commenced his ministry in the Essex work in 1942.

* * *

At the altar. Three of our younger ministers have recently led their brides down the aisle : A. P. Atkinson, R. L. Currie and P. N. MacInnes. We wish them and their respective wives God's richest blessing.

* * *

Into the family. The recently acquired former Methodist church in Midland Road, Peterborough, now houses the new Elim Pentecostal Church congregation which has resulted from our recent campaign. We welcome this latest addition to our family.

* * *

To new pulpits. The following changes of pastorate have taken place : D. W. Cartwright to Rowley Regis, K. J. Cave to Peterborough, R. Clarke to Marton, F. J. Day to Longton, B. J. Epton to Liverpool, F. G. Evans to Holyhead, G. Feasey to Pontardulais, H. Jeffery to Kidderminster, A. O. Johnson to Whitehaven, D. A. Lambelle to Newquay, L. E. Lambert to Blackpool, K. Lannon to Trealaw, A. R. Smith to Lincoln, K. Smith to Erdington, and E. J. Thomas to Yeovil. May God bless each of our brethren.

* * *

In the front line. The Twenty Town Crusades period is with us. Some have already taken place and encouraging reports are to hand. Others are running now and need your prayers. A few are still awaited hopefully. Canning Town is engaged in a large crusade and we wish good harvesting to them all.

* * *

For the "helps." We express a very warm tribute to everyone who has thus far responded to the first call. The result is that £1,200 has been removed from the debt on the new Sunderland church building. **Thank you, everyone, for this most helpful start.**

"By all means . . ."

MR. BEN DAVID earns his money washing the windscreens of automobiles between the traffic light changes in Park Avenue and 52nd Street, New York. He regularly visits the sales counter at Bible House, Broadway, restocking with the Psalms and large-print New Testaments. Dressed in colourful Afro garb, carrying a spray bottle of window-cleaner in one hip pocket and a cleaning cloth in another, he reaches into his carpenter's apron and brings out a handful of coins. With the tips he receives he purchases the Scriptures and distributes them to individuals in Harlem, New York.

UNITED BIBLE SOCIETIES.

Crusade News

CANNING TOWN

There were forty to fifty people present at the 6.30 service on the first Sunday. Attendances have increased during the week and about 160 people were at the service. Ninety-four people have raised their hands, many for Divine Healing, but it is estimated that approximately thirty-five were for salvation.

Here is a report from *Newham Recorder* :

" Preacher painter " packs 'em in

A clergyman, dubbed the " preacher painter," has been packing them in this week at Canning Town Elim Church with his own unique brand of evangelism.

Rev. George Canty, from Birmingham, holds his audience spellbound. Each night he sets up his easel, and with a few flourishes with brush and oils produces beautiful landscapes and seascapes.

Each picture is based on a Biblical text, and all the time he paints Mr. Canty keeps up a running commentary on the scriptural meaning of what he is doing.

By the time the current campaign is over he'll have completed nearly thirty of them. Every one would find a ready buyer, but Mr. Canty refuses to sell them.

" As far as I'm concerned they are sacred. I don't want to commercialise what I do. Instead, I give them away as souvenirs or as a gesture of appreciation or thanks."

Many people have gone to meetings in the past purely out of artistic interest, only to be won over by the message his pictures convey.

A. L. HAWKES.

BALLYMONEY

Northern Ireland seems ripe for a real forward move. There were some 400 people at a Friday evening service in this crusade. There have been several splendid healings. Decisions for Christ have been witnessed in every meeting so far. Fuller reports will follow.

A. B. TEE.

LATE NEWS

Over fifty decisions at Ballymoney in this church crusade.

Over 170 decisions at Canning Town in first ten days.

ANOTHER SLANT

by Ken Smith

ALL things come to an end and our appointment to Erdington in the Birmingham Presbytery necessitates this fact. One is grateful to the Lord for the hundreds of opportunities to witness for the Lord Jesus Christ interviewing has given over the last few years, and the many people one has sought to help. People are always more interesting and rewarding than anything else—but more exhausting! Ask any minister or social worker.

I am grateful for the letters and expression of appreciation and interest in these columns ; there may be a place in one's ministry along this line. Our prayers remain with the Bolton friends. We also trust that our new sphere of service will be rich in blessing.

I recently interviewed a number of doctors in Bolton on various drugs and the treatment of a number of complaints. One was not surprised to discover how many doctors attributed many sicknesses to psychological causes. Organic diseases seem to be fewer than ever. Some of the names of the drugs, to a layman, are unpronounceable and unspellable. I asked one doctor, a Christian, to spell a name, and he snapped : " Why don't they teach you men to spell ? " I quietly asked him to spell it and, after a number of attempts, he handed me the bottle from the shelf to see the word—touché !

One is amazed at the quantity of drugs for anxiety and nervous depression used in the medical world and the " big business " aspect of it all. The competition is as keen as in any other commercial enterprise. One discovered that often a " new " product is brought out, but it is little different from ones which have been on the market for years. One has discovered that in the field of marketing and publicity, the words " NEW," " FREE " and " NOW " are vital in the sales promotion of any product. *There is a line for every preacher for the application of the Gospel message.*

☆ ☆ ☆

I consider that the chief dangers that confront the coming century [the twentieth] will be : religion without the Holy Ghost, Christianity without Christ, forgiveness without regeneration, morality without God, and heaven without hell.

GENERAL WILLIAM BOOTH.

college column

CRAWLEY'S new Elim Pentecostal church, opened just over a year ago, echoed to a mighty throng recently when past and present Elim Bible College students, members of the Executive Council, ministers and friends packed the building for the annual graduation service. The service had a missionary flavour, for we bade "Godspeed" to Joyce Pickering, who left two days later to serve as a missionary in Rhodesia with the Doctors Brien in Inyanga North hospital. Joyce, from the York church, was in Elim Bible College with two other Rhodesian missionaries, Peter and Sandra McCann. Also present were Peter and Brenda Griffiths, home on furlough from that country. Pastor T. W. Walker, Vice-President, waived his chairman's address so that Pastor Griffiths could speak on the work in Rhodesia.

Pastor Leslie Wigglesworth, secretary of the Elim Missionary Society, gave a short, direct address on using Holy Spirit fullness of power in reaching souls for Christ.

Among many ex-students present was William McCandless, pastor of the Lisburn church, Ulster, who closed in prayer. With more Irishmen than ever among the present students, many with loved ones living in the most notorious trouble spots, it brought home to us the tragedy of the situation. It was an emotion-charged atmosphere when Pastor H. W. Greenway led special prayers for Northern Ireland.

Mr. John Bell gave the report of the principal, Pastor G. Wesley Gilpin and his wife being in America visiting their son. Mr. Gilpin is also visiting several Bible colleges in the States. Mr. Wigglesworth presented the prizes and there was anointed singing by the Wessex Gospel Choir, conducted by Mr. Don House, and by the college's own choir.

☆ ☆ ☆

"Lo, from the north we come, from east and west and south"—thus we echo the words of the hymn-writer when talking about the new intake of theology students at the college. Thirty-five started the two-year course on September 21st and, even apart from the many studying the English language, we are a very international group. Students from India, Switzerland, Finland, Sweden and Nigeria have come by the same call of the Master to Capel to study alongside the British contingent to prepare for service in many spheres. Some have left wives and families to answer His call. Dawuda Weze, for example, left his wife and six children in Nigeria so that he could train at E.B.C. for the pastoral ministry. He has come without financial help, but says simply "The Lord called me, so the Lord will provide for me and my family."

Christ's love and presence abound here. Please pray for us as we learn of Him, as we preach the Gospel and do other outreach in neighbouring towns and villages.

EDDIE TAIT.

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 99 REJOICE

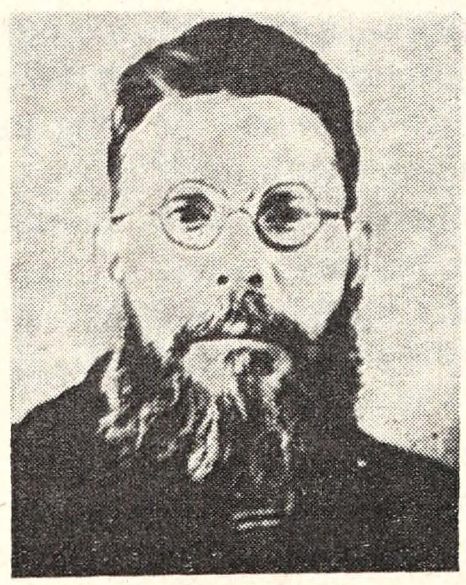
In the book of Philippians we are encouraged to rejoice ten times. With the help of your Bible see how many of these references you can find.

ANSWERS

1. Philippians 1:18.
2. 1:18.
3. 2:16.
4. 2:17.
5. 2:18.
6. 2:28.
7. 3:1.
8. 3:3.
9. 4:4.
10. 4:4.

Lest we forget . . .

Pray for those in prison in Iron Curtain countries.



Dmitrii Rogojin, a pastor who is sentenced to three years in prison.



by Sheila Price

Banto meets the white man

WHEN the story was over the people closed their eyes and talked to Jesus. It was a strange sight to Banto. What was happening ? The white man was nailing a big white card to a tree and soon pictures appeared on the card—moving pictures and moving people. " What is it ? " thought Banto. " It must be a magic card."

One of the people spotted Banto and asked, " Hello, little boy. Are you enjoying the film ? "

" Please tell me how to get home. I'm lost. I ran away from home and now I can't find my way back " said Banto.

" Oh, don't worry, little boy. I'll ask Mr. English to take you home in his car as soon as the film is finished."

" Who is Mr. English ?" asked Banto.

" Mr. English is our missionary " was the reply.

" Whatever is a missionary ? " thought Banto.

Mr. English shook Banto's hand and said, " Hello, lad ! I hear you have lost your way. You should not have run away from home. Your mother and father will be very worried. I'll take you home safe and sound. We won't be long in my little car. Hop into the seat with me ! "

" Thank you very much, sir," said Banto. " I've never been in a car before."

" Well, then," said Mr. English, " you just sit back and enjoy the ride. Tell me, what is your name ? "

" My name is Banto, sir," he replied. " Please, sir, what were you telling the people just now ? Who is this ' Jesus ' you were singing about ? Is He a famous Person ? Did He write the book you were reading from ? "

" Jesus is indeed a very famous Person, as you thought. He was born a long time ago in a place called Bethlehem. He is the Son of God. God, in the very beginning, made this world and everything that is in it, and He made it a wonderful, perfect world, Banto, but soon many people in the world became wicked. God was sad to see them doing terrible things in the beautiful world He had made. So God decided to send His Son, Jesus, down from their home in heaven to save the people from all their wicked ways," explained Mr. English.

" Please, sir, how did He do that ? " asked Banto.

" Jesus spent His life here on earth talking to the people and healing the sick. He told them of His Father, God, and how He wanted them to behave. Jesus had many friends, but He had enemies too. They would not listen to Him. They did not believe that He was the Son of God. They wanted to get Him out of the way so that they could follow their sinful ways without Jesus interfering with them, so they nailed Him to a cross and left Him to die. That was the price that Jesus had to pay for the sins of the world. The people thought that they were rid of Jesus, but they were in for a big surprise, Banto. You see, Jesus did not die for ever. After He had been dead for three days Jesus rose from the dead and appeared to many people after He had risen to prove that He was alive. Then He went back to heaven to live with His Father," the missionary continued.

" So we won't ever see Him again, then ? " asked Banto.

" Oh, indeed we will, Banto," said Mr. English. " Jesus went back to heaven to prepare a place there for all who love Him. When we die, Banto, if we know Jesus as Saviour and have served Him well and lived the life He has planned for us, we shall find a place in heaven that Jesus has prepared for us and there we shall live with Him for ever. Jesus has promised so many wonderful things for those who love Him ! "

" Jesus must think a lot of us to go to all that trouble," said Banto.

MORE NEXT WEEK

Book reviews

The Unseen Army, by Dr. Herbert Lockyer. Published by Prophetic Witness Publishing House. Price 35p, postage and packing 5p extra.

We read of angels right through the Bible from Genesis to Revelation, yet the amazing thing is that few books have been written on this topic. Dr. Lockyer has written his small book in order to remedy this situation somewhat and his attempt is a brave one. Some chapters deal with aspects of the subject more fully than others and one is able to get a fairly clear picture of angels, their nature, number and mission. The longest chapters are devoted to their mission and their fall.

The reader should ignore references to others and let the Bible alone tell the story.

In all, this is an interesting book and helpful, especially to beginners in Bible study.

F. H. COLEMAN.

The Millennium and **The Second Advent,** by W. J. Maybin. Published by P. W. Publishing House. Price 12p each, postage and packing 3p each.

After listening to the amazing speculations of the A-Millennialists and the confusion such error can bring to one's mind I picked up *The Prophetic Witness Manual No. 14* by one of our own ministers. I found this book scriptural, sound and so interestingly written that I could not put it down until I had read it through. The confusion soon departed as this book brought one's mind back to the sound teaching of God's Word and away from the mere speculation of man's own mind. I have been richly blessed by reading **The Millennium** and recommend it highly.

The Second Advent is the latest edition in the list of Prophetic Witness Manuals. It is of great credit to the author. Leaving aside the schools of thought, he brings us all the time to the solid ground of God's Word. When he does quote other works, they are of the highest standard. The Bible is shown as the final court of appeal on this, the next great world event. Christians everywhere believe that the coming of the Lord is drawing nigh and on this subject the author says: "What the Scriptures say, **God says;** that is fundamental to faith."

JOHN WOODHEAD.

Sing Emmanuel, by John Capon. Published by Word Books. Price 50p, postage and packing 6p extra.

This is a fascinating story of the dedicated life of Edwin Shepherd, founder of the London Emmanuel Choir, who, with his talented wife, Muriel, directed the outstanding ministry of this well-known choir for more than a quarter of a century.

I first met Edwin Shepherd nearly forty-five years ago when I was conducting a rehearsal in the Elim Pentecostal Church, Clapham, London, in preparation for the great Easter Monday meetings in the Royal Albert Hall. Throughout this long period one has closely watched the ministry and development of this leader in the area of Gospel music outreach. As with all pioneers, early days brought problems, yet it is evident from the great story written for us that the hand of the Lord was upon Edwin Shepherd for such a work and witness to be enjoyed by and spiritually blessed to multitudes. As a contemporary in the field of musical evangelism one can fully share such strains and stresses. The reading of this fine choral manual will truly stir others fully to evaluate the need for such devotion and be moved to accept the challenge for others of such calibre and consecration to catch a similar vision. Some interesting photographs have been included in the book and we most warmly encourage those of all ages to possess a copy. As John Capon says, "One thing is certain—he died as he would have wanted to die, in harness, and among those he knew and loved so well."

We assure Muriel Shepherd, as she continues the leadership of the London Emmanuel Choir, of the prayers of us all.

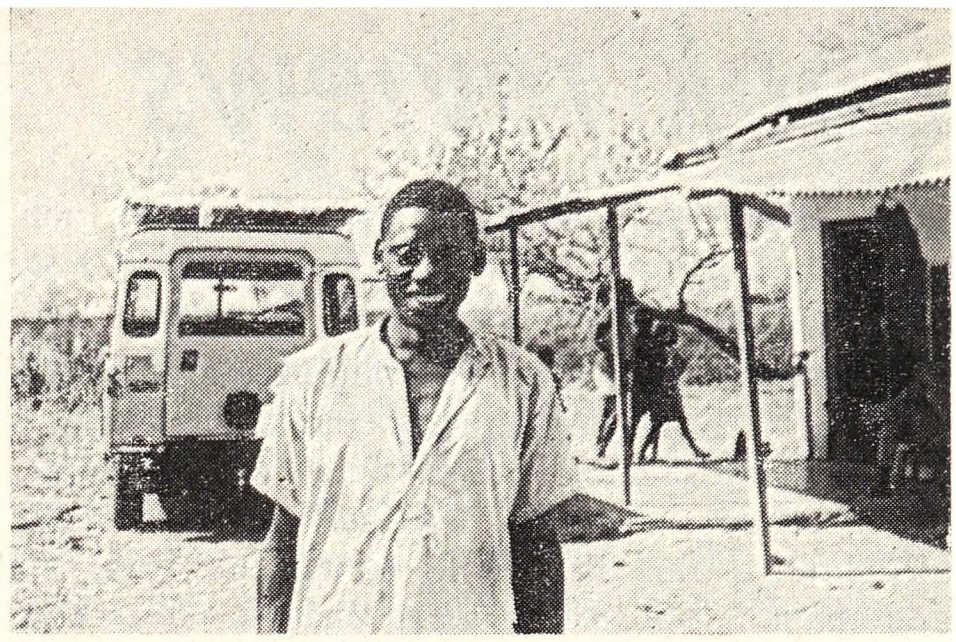
DOUGLAS B. GRAY.

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Mzee Bull, Tanzania

Just Williamu



THE rains are over and bush tracks are passable. With another E.W.M.A. roof loaded on the Land-Rover, we answered the call of the bush. First stop was Kisambi, ten miles from anywhere. "Williamu," said I, "how could you live so far from everybody else?" "Easy," said Williamu, "I left my snake to guard the house." "Your snake?" I queried. "Of course, I made my own snakes. I served seven years as an apprentice magician among the Wazaramo. When I returned to my own tribe I was fully equipped to make snakes and a certain deadly poison." "Did you make a snake? Tell me how you did it," I said.

All the workers with me had been in witchcraft but none of them knew of the secrets of snake-making. We all listened intently as Williamu gave us the recipe. "I took the central strip of a long grass and tied seven knots in it. I then put it in a pot in the corner of my house. I sought for a rare tree from which I took cuttings; these I buried. After seven days I dug them up and boiled them with certain other medicines. When the brew became thick it was ready. I made a special spoon from wood and with this I scooped out the medicine into a horn. I hid the horn in a secret place. When I went on safari I put some of the medicine on the grass strip in the pot and out came a snake to receive my orders. I then told it to guard my house while I was away." "Did it?" I asked. "Mzee, no man ever came near my house when I was away!" he said. "But what about when you came back?" was my next question. "I ordered it back into the pot, put some medicine on it, and it became a strip of grass again. I could also send it on a three-hour journey to kill an enemy," he replied. "Did you ever do so?" I wondered. "No, but I poisoned my father-in-law! But that is another story," came the rejoinder. "Truly you needed the mighty Saviour," I said. "Amina!" said he and the others in unison—"Amen!"

The wild drug-taking magician is today very conscious of the power of Him who transformed him into a servant of Yesu Kristo. His Masai congregation were faced with a serious problem—the rains had failed. The laiboni (priest-magician) sent news that he was coming to make a sacrifice for rain. The grass church was to be burned. If it was not removed nobody would be left alive in the Masai bomas. Said Williamu: "We will not remove the church and the laiboni will not even come here. As for rain, no one is greater than Yesu. He will give us rain. Let us pray." The laiboni never came, *but the rain did*. The grass church has gone though; it has been replaced by a permanent structure, the roof of which we were carrying that day, as you see in our picture of Williamu.

ANNUAL SCOTTISH YOUTH RALLY

THE High School in Coatbridge was the venue for this year's Scottish Presbytery youth rally arranged by the local Elim Pentecostal Church and the Youth Commissioner, who also convened the services. Between 450 and 500 people filled the main hall at both meetings to hear Scottish youth magnify their Lord in song. The United Presbytery Choir, the Tekoas from Greenock, the Campers, a group from Clydebank, the Timbrills from Kirkintilloch and the Edinburgh Youth Fellowship all took part in the meetings, which were blessed of God. Our President was the speaker at both services. In the afternoon he answered the question "Why did God make us?" by bringing us to the realisation that it was so that we could love God. The majesty of Christ was also present in the evening message. We praise God that several hands were raised in decision for Christ and that two were baptised in the Holy Spirit.

B. J. HAYES.



Margaret M. Ladlow's page

The Pilgrim Way

I ATTENDED a school speech day and prizegiving recently and was surprised to find how little such functions have changed down the years. The school hall was packed with uniformed boys of all sorts and sizes looking unnaturally clean, tidy and suitably subdued. A solid block of interested parents filled the centre front of the hall and on the platform the begowned headmaster, the school governors and the V.I.P.s faced an expectant audience. The years seemed to roll away and I was a schoolgirl again as we rose to sing the pilgrims' hymn "Who would true valour see?" The procedure was just as I remembered—chairman's remarks, the headmaster's report, a musical interlude by the school choir, all of whose items were heartily applauded, then the address by the guest of honour, the Bishop of Sherborne, and finally the eagerly awaited presentation of prizes and certificates.

I enjoyed the bishop's talk and, most appropriately, he dealt with the subject of pilgrims and their progress. He told how the Christians of medieval days traversed the pilgrim way from Winchester Cathedral to Canterbury Cathedral and of the importance of the milestones on the route. The road-menders, too, played a vital part in maintaining the highway, filling in the potholes, clearing the ditches and levelling the road surfaces. These men became an integral feature of the pilgrim way and their greeting, too, became quite a tradition: "God be with you to the next milestone and beyond!" Addressing the schoolboys, the bishop challenged them to be true pilgrims, keeping to the right road—the Christian highway, which means a life with purpose and a heavenly destination. "Never degenerate into becoming aimless tramps, no matter how wearisome the pilgrimage" was his message. He told of the great athlete H. A. Abrahams, who in 1924 ran in a race in which a negro drew near him. Abrahams was amazed to hear the man praying out loud as he ran, "O God! You pick 'em up and I'll put 'em down."

I have always favoured the conception of the fully dedicated Christian as a pilgrim and I suppose it stems from my appreciation of Bunyan's immortal *Pilgrim's Progress*. The hero of the story certainly had a long, difficult journey. We may feel that our pilgrimage is just as arduous. Why should we be dismayed? God has not revealed to us the full extent of the route, but He has promised us His presence and His strength for each day. Every milestone we reach records our progress. He gives the gracious enabling and we do the walking. Many are the promises of His precious Word and they are just for you. Turn to Isaiah 40 : 31; Exodus 33 : 14 and Habakkuk 3 : 19. The Amplified Bible reads: "The Lord God is my strength, my personal bravery and my invincible army; He makes my feet like hinds' feet, and will make me to walk (not to stand still in terror, but to walk) and make spiritual progress upon my high places (of trouble, suffering or responsibility)."

O happy band of pilgrims
If onward ye will tread,
With Jesus as your Fellow,
To Jesus as your Head.

O happy band of pilgrims
Look upward to the skies,
Where such a light affliction
Shall win you such a prize.

JOHN MASON NEALE, based on a hymn by Joseph the Hymnographer, ninth century.

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ITINERARIES

The President (A. A. Biddle):
November 13, Graham Street; 14, Yardley (a.m.), Sparkbrook (p.m.); 15, Langley; 16, Tamworth; 17, Kidderminster; 18, Winson Green; 27, Ilkeston (Presbytery Rally); 28, Derby (a.m.), Beeston (p.m.); 29, Ashbourne; 30, Nottingham; December 1, Long Eaton; 2, Lincoln.

London Crusader Choir with Douglas B. Gray:
November 13, Alperton; 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

Joseph Smith:
November 13-18, Plymouth.

MARRIAGE

CORCORAN—BRINKWORTH. On October 16th, at Elim Pentecostal Church, Gloucester, Denis Edward Corcoran to Pauline Brinkworth, both Elim Crusaders. Officiating minister: F. Lavender.

WITH CHRIST

TURNEY. On October 14, Pastor W. G. Turney, aged 67, called home suddenly to be with the Lord. A beloved husband and father. Officiating ministers at funeral: C. J. E. Kingston and J. C. N. Eaton.

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LETTER TO THE EDITOR

Dear Mr. Walker.

I read the following in our local *Woking Area News*: "The Westgate Centre has become a focal point for services for the elderly and handicapped in Woking and as such affords companionship and a sense of caring and comfort which many of them need so badly. Anyone wishing to share in the work for the elderly and able to spare an hour or two each week is asked to contact the W.R.V.S."

This is just one of the many appeals sent out all over the country for volunteers to come forward and help in a service which, according to the Bible, is most acceptable to God.

On a recent visit to one of our churches in the north of England I read in the local paper that although an appeal had been sent out to more than twenty churches in the district none of them had come forward to help. It was not an appeal for money but for helpers who would be willing to do something to comfort the aged and lonely, to read to the blind, and to take out the crippled and infirm in wheelchairs, etc. The article in the paper said that some of their regular helpers were unable to carry on and that there was a great need for volunteers to take their places.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1 : 27). It does not say that these needy people must belong to Christ, but refers to those who need help and comfort—some of them may also need Christ.

According to the Word of God, pure religion is more than attending meetings. Certainly we should go to meetings and one purpose should be that we might be better instructed to go out and be helpers in a needy world.

Imagine some of these dear old blind people, many of them with very few friends, sitting there in darkness, longing day after day for someone to go and read to them or just to have a chat. What an opportunity to read to them some choice portion from the Bible or to chat about the things of God in a cheerful, friendly manner!

Why not make this a matter of prayer? Find out what you can do in your own district in this respect. Here is an opportunity right on your doorstep to be of service to God and man. If we miss it what answer will we give to the Judge of all the earth when we meet Him? Those whom we might have been the means of leading to Christ may otherwise be eternally lost (Ezekiel 33 : 7-9).

JOSEPH SMITH.

COMING EVENTS

BIRMINGHAM, Erdington. November 13-18. Elim Pentecostal Church, South Road. Twenty Town Crusade. Conducted by Pastor Brian Garrard and team. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 14. Elim Pentecostal Church. The "Second Advent" Gospel Group at St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road, at 6.30. Convener: J. B. Coleman.

BOURNEMOUTH, Winton. November 21. Elim Pentecostal Church, Hawthorn Road. Visit of R. J. Morrison (Kingstanding). Convener: G. N. Backhouse. At 11 and 6.30.

BRIGHTON, Preston Park. Saturday, November 13. Elim Pentecostal Church, Balfour Road. Crusade follow-up. At 7.30. Youth challenge, featuring "Faith Sound."

BRIGHTON, The Lanes. Sunday, November 14. Special Second Advent Services conducted by Herbert A. Court. At 11 and 6.30.

CHELTENHAM. November 28. Elim Pentecostal Church, St. George's Road. Baptismal Service at 6.30.

DRIFFIELD. Youth outreach. November 19: film "Two a penny" at Driffield Secondary School at 8. November 20: coffee bar at Alpha Club, King Street, 8-10.30 p.m.

EVESHAM. November 14. Elim Pentecostal Church, Workman Road, Hampton. Visit of R. B. Chapman. Convener: J. R. Brown. At 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. November 20 at 7: Pastor G. W. Chamberlain and youth group from Assemblies of God, Upper Gornal. November 27 at 7: T. H. Stevenson and party from Worcester Church.

HANLEY. November 15-21. Elim Pentecostal Church, Bucknall Old Road. Youth Week conducted by M. E. Sherwood. Weeknights at 7.30. Sunday at 11 and 6.30.

ILKESTON. November 13-20. Elim Pentecostal Church, South Street. Tenth Anniversary Evangelistic Crusade. November 13 at 7: B. G. Edwards. Sunday at 6.30: C. Aitken. Monday-Thursday at 7.30: A. Caple. November 20 at 7: A. Caple with Selly Oak Choir.

LEEDS. November 17. Foursquare Gospel Church, Bridge Street. Farewell service for Miss Olive Garbutt (Rhodesia) at 7.30. Speakers include L. Wigglesworth (Secretary of Elim Missionary Society) and local ministers.

MACCLESFIELD. November 13, 14. Elim Pentecostal Church, Mill Lane. Church anniversary. Preacher. R. Belfield. Convener: A. D. Leitch. Saturday: Fellowship Tea at 5, evening meeting at 7. Items by Bradford youth group. Sunday at 11 and 6.30, visit of party from Wigan.

PONTYPRIDD. November 13. Elim Pentecostal Church, Thurston Road. Billy Graham film, "The Lost Generation." At 7.30.

SCARBOROUGH. November 13, 14. Elim Pentecostal Church, Murray Street. Visit of T. W. Walker (Vice-President). Saturday at 7.15. Sunday at 10.30 and 6.30 (baptismal service).

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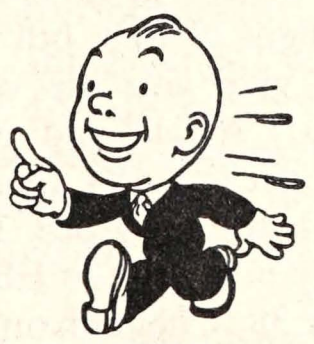
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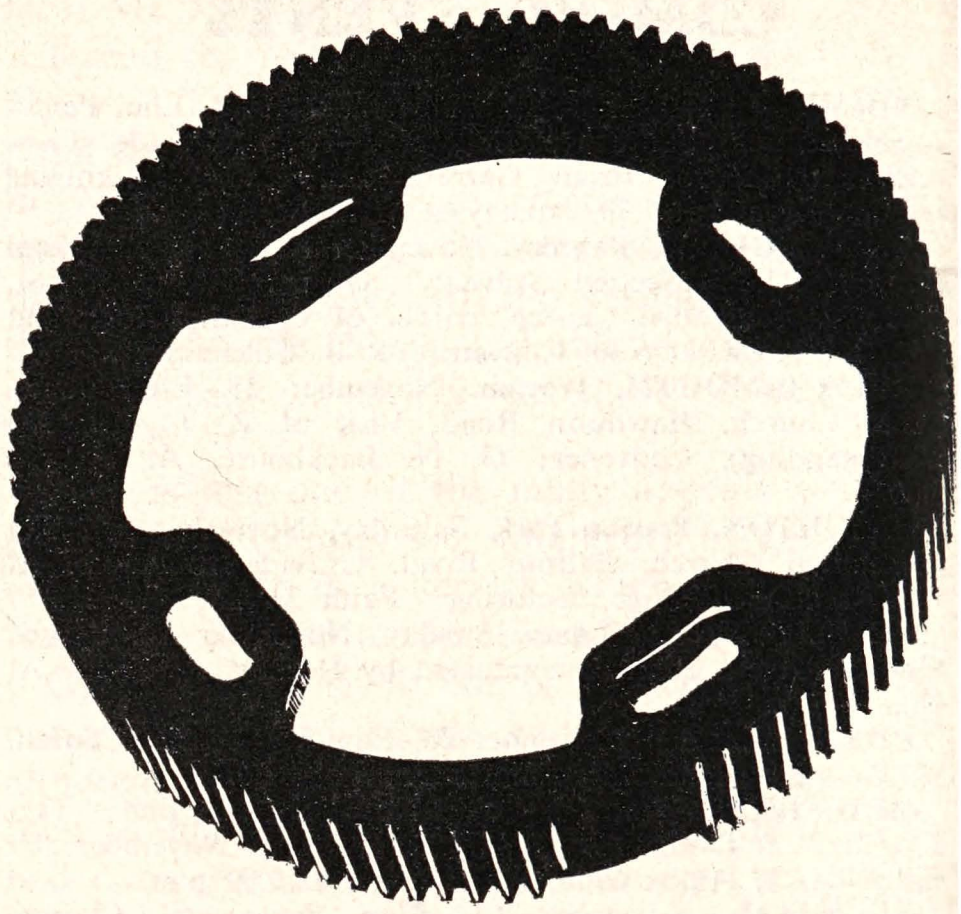
HAMMOND ORGAN

Opportunity to acquire a fine example of this make of organ. Model "E." Two (full) manuals, two octaves, radiating pedals, roll-top fall, illuminated music desk. Virtually new and offered at a substantial saving on list price. Please write to Bellman, Linkfield, Primrose Valley, Filey, Yorkshire, or telephone Filey 3088.

D.2494

Youth page

The missing Teeth



by David Butcher

THIS is a lesson learned in a practical way from an experience at Emmanuel Press. Joseph (whose photograph appeared in a previous issue of the EVANGEL), one of my machine minders, had an accident. Something on his machine came loose, jammed and five teeth of the gear were stripped, that is broken off. These teeth probably weighed about 100 grammes in all, just a tiny fraction of that great machine, but could we do without them ? Would the machine still run ? After all they were only tiny parts. It would not go ; it made less progress than a toothless man eating a stick of rock !

The Bible teaches us about little things, or rather little people. In Exodus 31 we see the call of Bezaleel and Aholiab, craftsmen whom God used to help to build the Tabernacle, very important men, but hardly known. God's plans were carefully followed and the result was the beautiful Tabernacle. Aholiab and Bezaleel do not rank among the well-knowns of the Bible, yet it was their work which God used to teach the people so much about Himself. These two did not do all the work, for the job was far too large ; everyone had a part to play. The people brought gifts, to the measure which they could afford, from the precious metals needed in the building down to the goat's hair for the covering. In Exodus 36 we read that the " wise hearted " or clever men joined in the work. These were small spokes in a large wheel, not just simply to build the Tabernacle, but to teach the people wonderful truths about God. They were small men, their names were not mentioned, but they were all needed, all were important in the work of God.

In all forms of modern industry we see craftsmen carrying out skilled jobs, but to be efficient they need the labourers, just as unskilled workers need the skilled. All are important, just as we simply could not get along with our gear wheel without all the teeth. Each one of us is needed. We are all little parts of the great Body of Christ (1 Corinthians 12). *Are you playing your part ?* In the world in which we live there is much to be done. We must operate at our most efficient level for Jesus. We are all important, we are all needed no matter who or what we are. " And some of the parts that seem weakest and least important are really the most necessary. . . . Yes, we are especially glad to have some of the parts which seem rather odd " (1 Corinthians 12 : 22, 23, *Living New Testament*).

There are many ways in which each one of our Elim young people can serve the Lord. I would beg of you to examine your life and make sure that you are working to the best of your ability. There are also many ways in which you could serve Him in other lands. Perhaps you have not thought of this, but our Elim Lightbearer scheme can give you the chance to work both here in South Africa and in Rhodesia. Skilled workers are needed and there are many opportunities to work for the Lord. Do you want to know more ? Why not write to Elim Missionary Secretary, P.O. Box 38, Cheltenham ? Tell him what sort of work you do and ask any questions you want.

Do not forget that one little missing tooth in any wheel makes all the difference !

THE FAMILY ALTAR

Scripture Union Portions

Notes by B. J. Hayes

Monday, November 15th Amos 9 : 1-15

" I will sift the house of Israel " (v. 9).

When judgment comes it is impossible to escape, for no place provides a satisfactory hiding (vv. 1-4). The One who brings the judgment is the Lord of hosts, the Creator, the Almighty (vv. 5, 6), therefore His judgments are righteous and just. But the same Lord who ordered the judgment also sees to preservation and restoration (vv. 9-15).

As we see the latter verses of this book being fulfilled before our eyes, it renders us without excuse should we fail to observe the message of the whole book.

Tuesday, November 16th Isaiah 40 : 1-17

" Speak ye comfortably to Jerusalem " (v. 1).

This chapter commences the section of Isaiah which shows that God's purposes are for peace accomplished by the Prince of peace. In this plan Jerusalem stands central. The eyes of all believers should be towards that city as we see the time drawing near when " the glory of the Lord shall be revealed, and all flesh shall see it " (v. 5) and our now rejected Saviour shall reign as Lord of all the earth. All God's purposes will be fulfilled. Just as the incarnation and the spreading of the gospel have taken place, so shall the ultimate reign of peace, because God's Word never fails (v. 8).

Wednesday, November 17th Isaiah 40 : 18-31

" The everlasting God, the Lord, the Creator " (v. 28).

These verses and the preceding ones (vv. 12-17) present the majesty, power, wisdom and might of our God. " The everlasting God, the Lord, the Creator of the ends of the earth " (v. 28) is " He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers " (v. 22). The Lord Almighty has all things under control to bring about His purposes for His creation. No earthly power or ruler can stand against Him (vv. 17-23). His majesty is enhanced by comparison with the gods of wood and stone (vv. 19, 20). How great is our God !

Thursday, November 18th Isaiah 41 : 1-20

" That they may see, and know, and consider, and understand " (v. 20).

This verse applies to God's dealings with Israel, but what a wonderful truth it is for believers. So often we take things for granted and fail to acknowledge the Lord's hand in the events of our lives. We readily acknowledge that God has a plan and purpose for Israel, His chosen nation, which He is fulfilling, but we praise His name that He has a plan for the life of each of His children. We may flinch from yielding fully to Him to enable His purpose for us to be carried out, yet in it all we have the strengthening promise of verses 10 and 13.

Friday, November 19th Isaiah 42 : 1-17

" Sing unto the Lord a new song, and his praise from the end of the earth " (v. 10).

This song of praise (vv. 10-12) comes from the prophet as Jehovah's chosen servant is presented (vv. 1-4) and His delivering mission stated (vv. 5-9). Once we were spiritually blind (v. 7), but now we see (John 9 : 25), once we were held in prison, but now we are released, once we were in darkness, but now we walk in the light (Colossians 1 : 13 ; Ephesians 5 : 8).

Saturday, November 20th Isaiah 42 : 18—43 : 7

" Fear not, for I have redeemed thee, I have called thee by thy name ; thou art Mine " (43 : 1).

Every true believer recognises that it is the Lord alone who has redeemed us and at great price (v. 3). Now we have this personal relationship—" I have called thee by thy name ; thou art Mine " (v. 1). We are precious in His sight (v. 4). We know His presence through all circumstances (v. 2). Yet, like Israel, we deserve none of this, for we were wayward and sinful, deserving only His wrath (42 : 22-25). Note " He against whom we have sinned " (v. 24).

Sunday, November 21st Isaiah 43 : 8-28

" But thou hast not called upon Me . . . thou hast been weary of Me " (v. 22).

We often cry unto the Lord in the words of verse 19 : " Do a new thing." We ask God to move in a mighty, supernatural way, yet so often God cannot move because we do not really want that for which we pray. Like Israel, we are guilty of neglecting the place of prayer and the place of worship, of withholding what are the Lord's—tithes and offerings and the praise of our lips. We so often repay Him by looseness of life and conduct (vv. 22-24 ; compare Malachi 3 : 8-10). The One whom we treat thus is He who has redeemed us (v. 25), the eternal God (vv. 11-13), who causes all events to perform His will (vv. 14-17).

THE UNSEARCHABLE RICHES OF CHRIST

THERE are five possibilities by which a life can be measured : *personality, property, principles, position* and *performances*.

Applied to Jesus Christ, they will make our faith reasonable, our hope natural, and our love invincible.

Not that these five standards are separate—together they form one abiding criterion of the perfect Life.

When we think of the majesty of His personality, the extent of His property, the glory of His position, the power of His principles, the magnificence of His performances, we can but cry, " My Lord and my God, the Chiefest among ten thousand, the One altogether lovely to my soul."

The personality of Jesus is easily the most elusive, the most substantial, the most variegated, the most simple the world has ever known. We think we know Him—and then we catch a look, an accent that makes us feel we have never known Him.

The oceanic fullness in Christ makes Him the wonder of the worshipper and the despair of the interpreter. Paul, that acute thinker, sums it all up in the phrase, *" The unsearchable riches of Christ."*

E. W. MILLS in *U.E. Action.*

They spoke about Christ alone

A SYRIAN Catholic priest in the Lebanon was unsettled in his vocation when the reading of Matthew 11 : 28 made a deep impression on him. Wanting to find out more, he decided to visit Bible House in Beirut. " I received a friendly welcome. They spoke with me, helped me and, especially, they prayed with me. That was the first time that I prayed with Protestants. It was strange to me that they did not speak about other religions or about the Church, *but about Jesus Christ alone."* He goes on to describe how the message of the Gospel took hold of his life and led him to an act of personal commitment to Christ.

UNITED BIBLE SOCIETIES.

Relax !

HOW sweet is the rendering of Psalm 23 : 2: *" He maketh me to lie down in pastures of tender grass ; He leadeth me beside the waters of rest "* ! Such terms picture a complete satisfaction and an absolute repose (Psalm 107 : 9). Is there some glen with a cool brook where great rocks fling cool shadows ? Can we withdraw from the hot noon and shelter under trees that whisper in the breeze ? Yes, *but only the Good Shepherd can lead us there* !

Prophecy Monthly.

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:

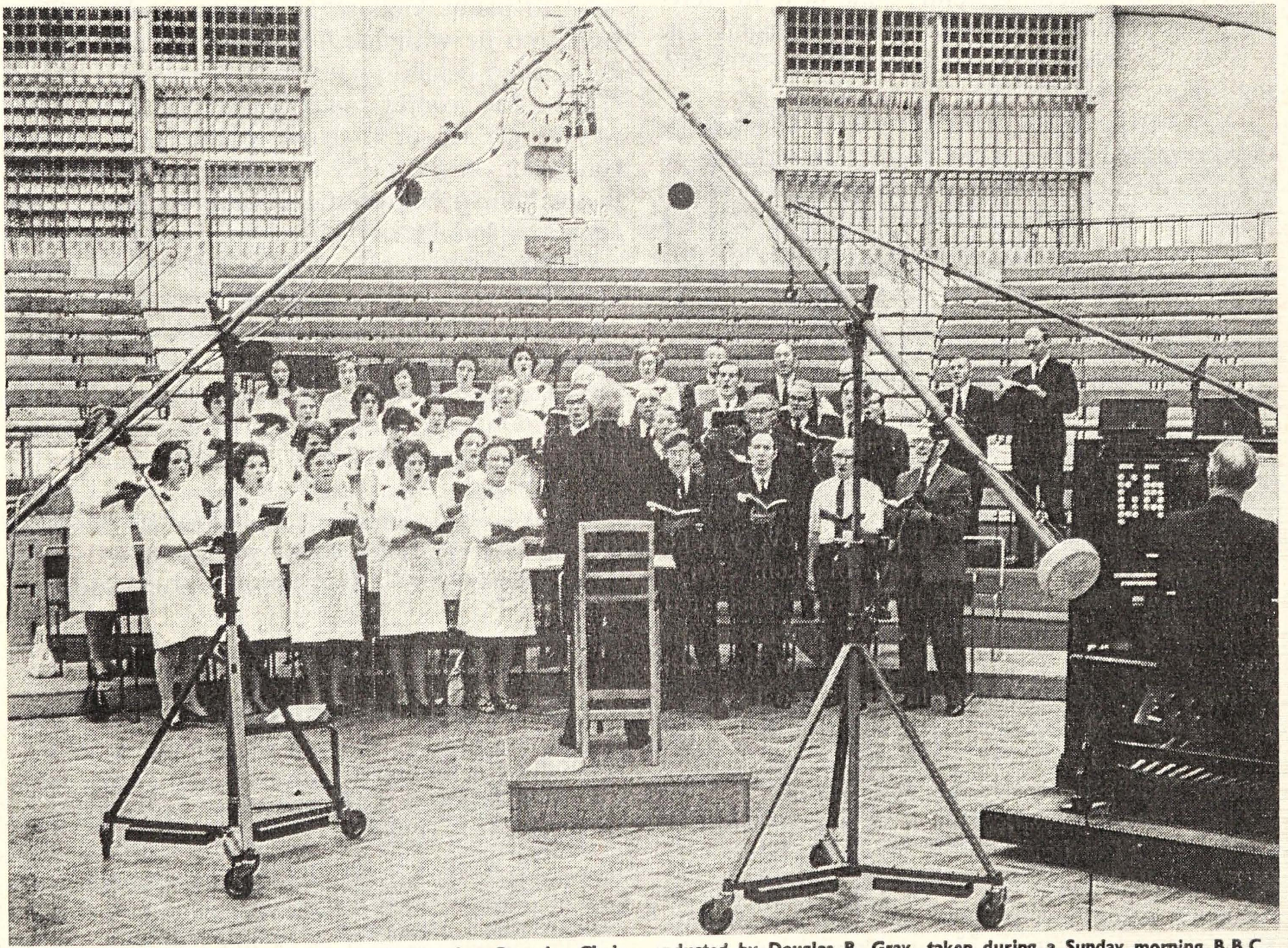
I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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?

D.2308

THE ELIM EVANGEL

Vol. LII. No. 47 November 20th, 1971 5p



A recent photograph of a section of the London Crusader Choir, onducted by Douglas B. Gray, taken during a Sunday morning B.B.C. broadcast from a London studio. The choir's participation in ten different types of programmes has now reached its century. Further radio and television transmissions are in preparation.

Proclaiming the Truths of Pentecost

MENACE!



by Robert Griffiths

PASTOR OF ELIM PENTECOSTAL CHURCH, HEREFORD

A KILLER disease could wipe out elm trees in Herefordshire within a year; not only so, experts give warnings of the possibility of the extinction of elm trees throughout the country. Dutch elm disease has caused the death of hundreds of trees in Herefordshire and thousands more are in the process of dying.

Trees and saplings showing the slightest sign of infection should be chopped down immediately; such is the advice given by experts. Last year one of a clump of elms quite near to Hereford was diseased, this year there are eight. The one should have been dealt with then, thus saving others being infected.

On a certain estate some elms were left because of their landscape value. Alas, their favoured position did not save them from the disease, which is caused by a toxic substance secreted by a fungus carried by the elm bark beetle. A badly affected tree could be the breeding ground for as many as 1,000,000 beetles.

Experts say that there is no sign of a cure. A remedy is being sought in this and other countries, especially in the U.S.

This disease reminds one of sin. "Fools make a mock at sin" (Proverbs 14 : 9). "A fool is too arrogant to make amends" (N.E.B.). Sin causes damage. It has left its ugly imprint on every page of history. It blights, bruises and blackens everything it touches. Yet people like it, are fascinated by it, crave for it and will go to all lengths to indulge in it. They will risk everything 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." Diseased elms demand action—diseased society demands action.

Some *laugh at sin*, but it is our master. It always gets the better of us when we play with it. The fellow who can make everyone laugh at his spicy jokes is considered jolly good company. The girl who titters about drunkenness, dishonesty, lying, immorality and immodesty is thought to be smart and modern.

Some *try to cover sin*. They try to throw the blame on to someone else and thereby excuse themselves. There is nothing new in this—Adam blamed Eve, Eve blamed the Devil and Adam tried to blame God—"The woman whom *Thou* gavest to be with me" was his defence. Others try to hide behind good deeds.

Wise folk *confess and forsake sin*. This is the way to get rid of it. How wonderful is David's confession in Psalm 32 : 5. Some people are too ill for human help, but this never happens when a sin-sick soul seeks the Saviour. He has provided a remedy—the cross, the only place where repentant, believing sinners can find complete pardon when they are prepared to confess their sin so that He may cleanse it away for ever. When He forgives He really forgives and bears no future grudge. Only the blood of Christ can remove our sin. *Yield yourself to Him!*

(About 1,000 elm trees in Cheltenham will have to be felled in the coming year because of the disease Pastor Griffiths mentions.—EDITOR.)

True religion

At home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is thoroughness.
In play it is fairness.
Toward the fortunate it is congratulations.
Toward the weak it is help.
Toward wickedness it is resistance.
Toward the penitent it is forgiveness.
Toward God it is reverence, love and obedience.

ANON.

Elim news

YOUTH OPEN-AIR IN TRAFALGAR SQUARE

" Give me a J
Give me an E
Give me an S
Give me a U
Give me an S "

—the " Jesus cheer " has echoed round Trafalgar Square quite often lately. This time it was led by the group from Yeovil during the very successful sunny national youth open-air rally. The weather was perfect and it was thrilling to hear the Gospel message being proclaimed once again in the centre of London to a large crowd estimated at well over 1,000, many of whom stayed for the whole of the rally, the majority of them young people.

The exceptionally high standard of Gospel singing proved to be an excellent means of communication. Taking part in this were the Yeovil Crusader Group, Len Magee and Mr. and Mrs. Kaufmann.

Personal testimonies were given by two Crusaders, and the two speakers, John Harrison, of Lowestoft, and Tony Chamberlain, of Romford, spoke on the themes of challenge and change.

Pastor A. A. Biddle convened the rally and Pastor Alex Tee spoke briefly during the appeal of the necessity for the individual to choose Christ. At the end there were some genuine inquirers.

It is impossible to estimate how many people heard the Gospel and we should never underestimate the value of the opportunities we have from time to time to use such a platform for the communication of the truth. GEOFF COOPER.

LONGTON **Pastor : F. J. Day**

What a joy it is to have young people who are interested in the extension of the Lord's work ! A suggestion by Miss B. Pegg, daughter of our branch Sunday school superintendent, led to arrangements being made for a sponsored walk in aid of missionary work. With much help and prayer it turned out to be a great success and resulted in the sum of £54.45 being raised and presented to missionary funds, for which we praise the Lord. P. A. THORLEY.

PALMERS GREEN **Pastor : J. G. Patterson**

" Come and hear Billy Graham at the Palmers Green Elim Church nightly at 8 " said our handbill, poster and newspaper announcements. Three thousand homes were visited personally and a further 300,000 homes were reached via local newspapers. Following much hard work, preparation, prayer, counsellor training and the erection of a 10ft. x 8ft. screen, the film crusade was under way at last and nightly, even in pouring rain, we saw good-size audiences. We praise God that 158 new people were contacted and we were overjoyed to see some of these in our normal services on the following Sunday. Total expenses for the nine-day crusade were about £30, and free-will offerings amounted to £37. Books, etc., sold amounted to £15.

We can recommend a crusade like this to any of our churches, and especially any church which, like ours, saw few visitors coming in in the past.

We are now looking for halls in this area so that we can hold further film crusades in the near future. F. BENSON.

HANLEY **Pastor : A. R. Thomas**



Once again the Sunshine Corner has commenced in Hanley after a five-day crusade conducted by Pastor A. R. Thomas. The workers made a splendid effort this year to make this a very successful crusade. Over 200 children gathered on one night and the interest and development of the children who become regulars can be noticed as they grow spiritually. " Archie " the doll is ever popular and this year we had a very fine children's serial called " Express Adventure " on filmstrip.

BANBRIDGE **Pastor : T. Mahood**

The first-ever Sisterhood rally of the Banbridge Elim Church took place recently, an auspicious

event—organised by the local Elim Women's Sisterhood—which attracted a congregation that crowded the church to its utmost capacity.

Those in attendance included sisters from many of Ulster's other Elim churches, among them ladies from as far away as Ballymena and Co. Fermanagh.

The rally was ably convened by Mrs. W. H. Holohan, wife of Pastor Holohan, a former minister of the Banbridge church.

The guest speaker was Mrs. W. J. Martin, wife of Pastor W. J. Martin, who hails from the Banbridge district. Her exposition of Proverbs 31 : 30, so appropriate for the occasion, was thoroughly appreciated and blessed.

Others taking part included Mrs. T. Kerr, soloist, Belfast; Mrs. Griffith, elocutionist, Belfast; Mrs. S. Dempster, wife of Pastor W. S. Dempster, Beersbridge Road Elim Church, Scripture reading; and Mrs. C. Martin, a former Faith Mission Pilgrim, who led in prayer.

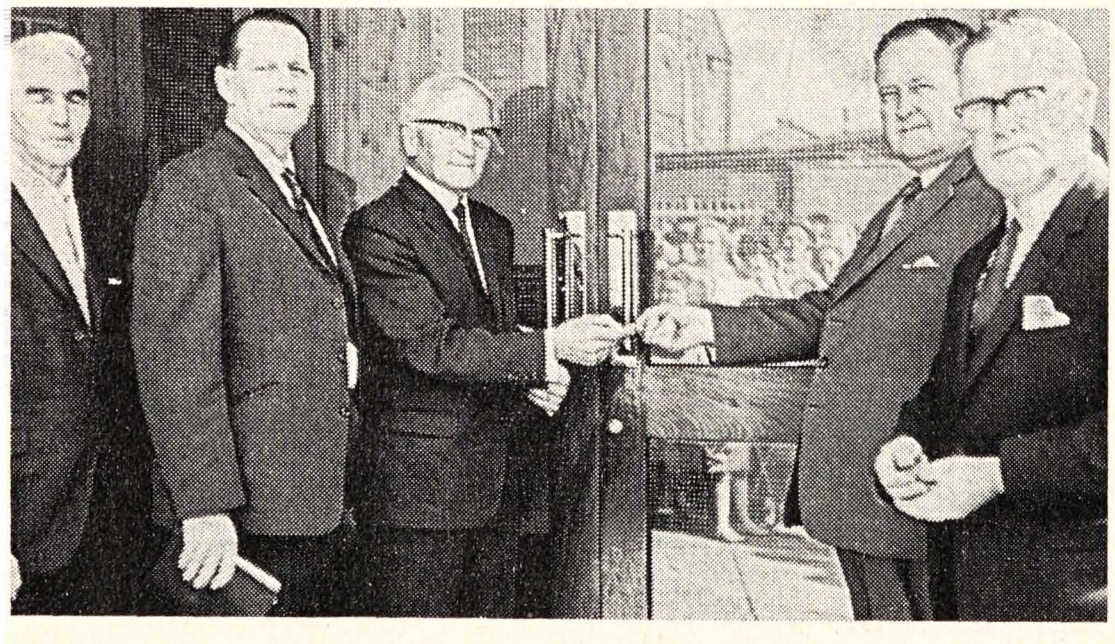
At the close of the meeting all present were entertained to a sumptuous supper. The generous E.W.M.A. offering amounted to over £24.

The Banbridge Chronicle.

OPENING OF STOCKPORT CHURCH

The opening of the new church had been long awaited by the people of Stockport. The building of a new church had been planned for many years, but now at last the day had arrived. God blessed us with glorious sunshine as Pastor H. W. Greenway received the key from the builder, Mr. Broster. Pastor George Stormont, of Bethshan Tabernacle, committed the opening ceremony to God in prayer. Two hundred people gathered for each of the opening services, the church being packed to capacity, with some overflow. The blessing of God was outpoured as Pastor Greenway ministered God's Word at both meetings.

Mrs. Pat Frost and Mr. Morning ministered in





song in the afternoon and in the evening the Elim choir from Tamworth were also anointed as they sang the glorious Gospel.

Between services tea was provided, after which there was a time of waiting upon the Lord for Divine Healing, also the Baptism in the Holy Ghost.

Pastor Greenway remained with us for the Sunday services. The Lord blessed us by saving a soul during the evening service, thus setting His seal upon His work.

After this wonderful weekend we continued with convention meetings from Monday to Thursday, when Pastor Joseph Smith brought challenging, relevant messages.

God has done great things for us, whereof we are glad.

E. SNELLING.

FAREWELL SERVICE FOR MISS JOYCE PICKERING

I first knew Joyce Pickering when, as a little girl, she attended the services at the Malton church with her sisters and parents. Whenever I saw the family I was impressed by the ready smiles on their faces. The four little girls were always an inspiration to me as I preached the Word. They certainly reflected the influence of their parents' witness. Some years later the family settled in York and are now respected members of the York church.

The farewell service was well attended. Mrs. Wigglesworth gave a timely word, showing that she knew from experience what it is like to go as a new missionary. She also knew what it meant to be a parent who has to part with one of the family for the Lord's work.

Pastor L. Wigglesworth emphasised that Joyce was leaving her family but that she is a member

of the greater family—the York church. We were exhorted to pray, to give and to show our interest in her work.



Joyce gave her testimony as to how the Lord had led her in a wonderful way to her calling as a missionary. I saw the same ready smile that I had seen when she was a little girl. Joyce is a living witness to God's power to bring to pass His will in a life dedicated to the saving of souls for Jesus Christ. During a talk with Joyce I learned that she was saved during a campaign held in York by Rev. David Shepherd in 1957. The preacher that night was Charlie Potter, an ex-Communist. Joyce will be missed by the York people. Our loss will be Rhodesia's gain, but we have gained a new interest in Rhodesia and the the mission field. ALEX LAWRENCE.

SOUTHAMPTON **Pastor : J. C. Kennedy**

Recently we have been very conscious of a rise in the spiritual temperature of our services with greater freedom and participation and trust this is but the beginning of even greater blessing.

Special services were held on three consecutive Sundays. First, our three Sunday schools held their anniversary, the message for the evening service being "The loveliest life." There were special items of singing, reading and recitation, and even a pet guinea pig was the centre of some spiritual lessons. About eighty-five children and twelve adults who do not usually attend our services were present.

On the following Sunday morning we held the first of our family services. We intend to hold these on the first Sunday morning of each month. It was good to see so many families present. We also saw our pastor in a new role. We usually regard him as a teacher for the adults, but he just as ably put over a very interesting and challenging message for our younger folk. The subject of the talk can be seen later in a photograph.

Harvest was remembered on the next Sunday, when we had a display of the good gifts God has provided. Our pastor ministered at these services. How great is the God we adore! His blessings are indeed spiritual, physical and material.

RON O. H. WHITE.

BARRY **Pastor : G. R. Knight**

We praise God for rich blessing received during the Ladies' Fellowship weekend. Mrs. M. Jarvis, of Swansea, ministered throughout and we truly sensed the presence of God as she delivered each message very clearly and plainly.

Monday evening saw about seventy ladies present for the Ladies' Fellowship rally when we were pleased to welcome friends from Caerphilly, Cardiff and a number of local churches.

Members of the fellowship took part at each service. Mrs. C. Roberts (Barry) and Mrs. V. Morgan (Pontypridd) were guest soloists, Mrs. M. Ingram (Pontypridd) recited in her own inimitable way and Mrs. Y. Knight and Mrs. E. Higgs shared the convening.

ALDERSHOT **Pastor : Mervyn J. Tilley**

We were to have taken part in the Twenty Towns Crusade, but due to delays by the contractors our new church building was not completed in time. There being no suitable alternative venue in the district for our crusade, it had to be postponed. Nevertheless, we were able to have our evangelist, Pastor I. E. F. Davis, to visit us for a weekend "mini crusade." This started with a Pentecostal rally on the Saturday when we were joined by friends from four other Pentecostal churches. Our present church was full for this time of fellowship and ministry. On the Sunday evening our usual congregation was increased by several friends and guests. Pastor Davis again preached the Word. During the weekend our recently formed singing group ministered in song.

A missionary rally was held on the Monday evening. We welcomed Pastor H. G. Goddard, of the Datchet Evangelical Fellowship, who showed slides of his work among the villages of our land. We were challenged with the housing needs of God's retired servants and the spiritual darkness in many villages. It was encouraging to know of the vision given to our brother and of the chapels being reopened in these days. R. A. ELSEGOOD.



Soul-winning success

by J. Nelson Parr

4. Foolish things

IT is one thing to read of men of holy desperation in the past doing what were, humanly speaking, foolish things, but it takes holy grit and Spirit-filled determination to take the same path in order to conquer the Devil and the hosts of hell and liberate hell-bound captives from their slavery. Pharaoh must have thought that Moses was a madman to expect to cross the Red Sea by stretching his rod across the waters. Pharaoh must have been convinced that he had them in a corner when there were huge mountains on each side of Israel, the Red Sea in front and Pharaoh's invincible army at the back. God had promised Moses success, triumph and prosperity, and Moses refused to accept defeat and cessation of progress ; he desperately sought the face of God and the Lord told him to do what, humanly speaking, was the act of a fool : " Stretch out thy hand." Humanly speaking it was the act of a fool for Joshua to expect the walls of Jericho to fall flat to the ground by walking round them. Did anyone hear of anything so mad as to see an army walking round the walls seven times on the seventh day and then giving a mighty shout ? Can you imagine any general expecting to defeat the well-trained army of Midianite warriors by smashing pitchers, blowing trumpets and shouting ? Nevertheless, Gideon became a desperate, obedient Spirit-filled fool and the Lord gave him glorious success. It is one thing to read of these mighty acts of triumph and success being accomplished by men of God who were prepared to become fools by obeying God, but it is another thing to be willing to get out of the ordinary stereotyped religious methods and adopt unusual extraordinary Holy Ghost methods, because we are afraid of being considered fools and madmen.

On one occasion we were facing a short time of drought. Very few sinners were coming to the Saviour. After desperately seeking the face of God, the Lord revealed to me a plan of attack against the forces of hell and darkness. A motor cavalcade was organised to go round the whole district. All who had motor-cars and motor-cycles were invited to take part. Streamers were fastened on the cars bearing texts and invitations. First came a van, with a loud-speaker playing choruses and an announcer shouting out invitations. Then came about twenty cars with streamers. Next were people walking, some carrying banners, and then young men on motor-cycles, some with silencers off. The Lord, seeing our obedience and desperation, turned the tide, and from that time we had a continual stream of sinners coming to the Saviour.

On another occasion when we seemed to be facing a time of stagnation I became desperate like Elijah. We had 100 sandwich boards made. They were very light and easily constructed. Texts and invitations were fastened on them and our people were challenged to march round the district and shopping centres with them. A mighty host of people volunteered for this unusual offensive against the hosts of hell and darkness and once again the Lord visited the meetings in mighty power and many sinners started coming to the Saviour.

Let us not sit down and accept cessation of progress and lack of success in soul-winning. God has promised us progress, expansion and glorious triumph. What applies to a church applies to us individually. We must be desperately determined to win souls. On many occasions when I have become desperate the Lord has given me the joy of personally winning souls. It is so easy to relax into apathy when you do not meet with success, but a Spirit-filled, soul-winning giant will get filled with Holy Ghost desperation.

One day I was longing to win a soul for Christ. I sat on a form in a park. After being there a

short time a man came and sat by my side. A voice said to me, "Here is your opportunity," and I had a wonderful talk to him and then had the joy of praying for him and leading him to the Lord. A man who was a millionaire once said, "Who wants to be a millionaire ? Maybe you do. In that case it's no use waiting for the money to roll in. You must have money on your mind night and day. You must think about it, dream about it and even be a little stingy about it. Then sooner or later you may have pound notes like other people have matches." It is like this in the greatest business in the whole universe, i.e. personal soul-winning. To win souls for Jesus Christ is a million times greater than becoming a millionaire. We must think continually about lost, hell-bound souls. We must have them on our hearts day and night. William Bramwell said, "I cared not where or how I lived or what hardships I went through so that I but gained souls for Christ. While I was asleep I dreamed of these things, when I waked the first thing I thought of was this great work."

"Inasmuch"

Ian Wylie writes from Newcastle-on-Tyne to challenge and stir

1971 saw the introduction of two new social security benefits—family income supplement and attendance allowance, both intended to relieve hardship for specific sections of the community. Both emphasise the growing concern among welfare agencies that more should be done for those who are not as fortunate as others.

Cases have been brought to our attention in the national press and on television and radio, and by voluntary groups such as Shelter, Child Poverty Action Group, and Disabled Income Group, about which, it appears, no one cares. It is of interest to note that these organisations are founded on the basic Christian principle of "Love thy neighbour," but of the representatives I have met none has been a born-again Christian and many are not even church-goers ! Nevertheless, their concern for others has motivated them into doing something positive about the situation.

Where do we stand as Pentecostal Christians when we come face to face with social problems ? We listen to the troubles, probably sympathise and then offer our prayer support. That's all very well, but those "comforting" words do not run that errand or do that other little task. I wonder how many people in our churches have done a practical job in the last seven days for someone outside their assembly.

In my occupation as a welfare worker I cover almost half of a large northern county and I have not found one *Evangelical* church which has shown the slightest interest in social work—and the area includes many Pentecostal groups.

During His earthly ministry the Lord Jesus Christ showed His concern not only for the spiritual needs of His fellow men, but also for their physical and material needs. The feeding of the multitudes and the wedding feast in Cana come instantly to mind as classic examples.

On one occasion He spoke about social work and left His hearers in no doubt as to their responsibility. Take a few minutes right now to read again Matthew 25. Not only do our good deeds to our fellow men affect our relationship with Jesus Christ, but notice verse 45 : "Verily I say unto you, Inasmuch as *ye did it not* to one of the least of these, *ye did it not unto Me.*" However you may interpret these verses, the principle remains true. The call of the Master is to take up our cross and follow not only the spiritual teaching but also in the practical, down-to-earth things.

I am not suggesting that our movement should swing entirely to social work, for our commission is to preach the Gospel, but in our everyday church activities occasions arise when a little practical work would strengthen our witness. Door-to-door contacts, others made by the minister, even folk who come to our own assemblies are ideal opportunities to show that Christ has made a difference in our lives.

The necessary workers are to be found in our churches and are of all age groups : young people eager to have their surplus energy channelled into a worthwhile venture, retired people with years of experience behind them, and the ladies—probably the best workers of all.

Let us then grasp every opportunity which arises to demonstrate to a dying world the love of God and the difference Christ can make to a life. Our tools may be the Scriptures plus a scrubbing brush or a shopping basket, but let us "by all means save some."

THE ELIM

EVANGEL

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EDITORIAL

SO we are in—or are we? The Common Market decision and its ramifications have been discussed and mulled over ad nauseam, but we feel that two points must occupy us in thought and prayer.

The first is that it becomes increasingly obvious that the in-fighting has still to take place. The unhappy divisions in both Labour and Conservative Parties will make for much burning of the midnight oil, especially on the part of chief whips, and perhaps also of all M.P.s. There are months of real debate ahead in comparison, we feel, to the posturings in Parliament when the issue was being debated in the week before the policy decison to enter the Common Market was made. The air of unreality, of "we've said it and heard it all before," must give place to the real task of dealing with the legislation in detail which will effect the entrance of Britain to the Market. We could wish that the Evangelical voice in Parliament was stronger. There are some dedicated Christian members in both Houses who are very faithful to their **wit**ness, especially in the all-important committee work, but the public voice of Bible truth all too rarely comes through from political circles as a whole. It would be wise on the part of all committed Christians to pray with great urgency for God's will to be done for our nation.

The other aspect is more worrying in some ways. We believe that there is a great ignorance of the possible effects of the Common Market decision. Some are implying that the recent debate has served only to make the entrenched feel how right they were—be they on one side or the other. It would seem factual to state that the full effects of entry have not been spelled out in layman's language. What is of even greater concern, however, is the question as to whether Britain or the present Market members have really come to grips with what the Treaty of Rome could do. We take the view that the loud expressions that Britain has the opportunity to lead the Common Market are wishful thinking. It sounds too much like so many aspects of government propaganda—whichever party is in power. We are always told that we have the best, our aeroplanes fly the farthest and the fastest, so-and-so prison, Borstal, hospital, remand home, etc., is the most advanced in the world. We are not short on pride! We greatly fear that the implications of the Treaty of Rome may carry E.E.C. member nations much deeper and farther than they or we have realised.



by Sheila Price

Banto wants to know why

THE missionary continued : " Jesus loved us so much that He gave up all the wealth, fame and glory of heaven to come down to die for everyone, rich, poor, men, women, girls, boys, kings and beggars. The most remarkable thing of all is that if there had been only one person living in this world—say you or me—then Jesus would still have come down to die."

" But why do you keep on talking about Him, sir ? " asked Banto. " You can't see Him ! "

" That's true, Banto," replied Mr. English, " but Jesus can see us all the time. When we talk to Jesus we call it praying and when we pray we thank Him for all He has done for us. We ask Him to forgive our mistakes and help us to be good. We tell Him our troubles and disappointments and know that He understands and helps better than anyone. It doesn't matter if it's a big prayer or a small prayer, for Jesus likes to hear us talk to Him, however simple the words we use and whatever time of the day it is. He hears and understands our every word."

" Please, sir," asked Banto, " how do you know ? "

" Well, Banto," replied Mr. English, " it's all in the Bible, the Word of God, the greatest book in the whole world. It is a true book, a book one can never finish reading, for every day we can turn to it and find something new. Whenever we are troubled, worried or downhearted we can look into the Bible and read what God has to tell us. There we find the answers to our difficulties and the help we need. We can read there of all the believers of old and try to be as bold, courageous and true as they were in their faith and belief in the Lord."

" Mr. English," asked Banto, " why are you a different colour from me ? Why are you not black, as I am ? "

" Because, Banto, I come from Britain. In different parts of the world we find different coloured people—black, white, yellow, brown. The wonderful thing is that no matter what colour we are we are all God's children. He loves every one of us. Colour only means that we come from a certain country. If I had been born in Africa, Banto, I would be black like you."

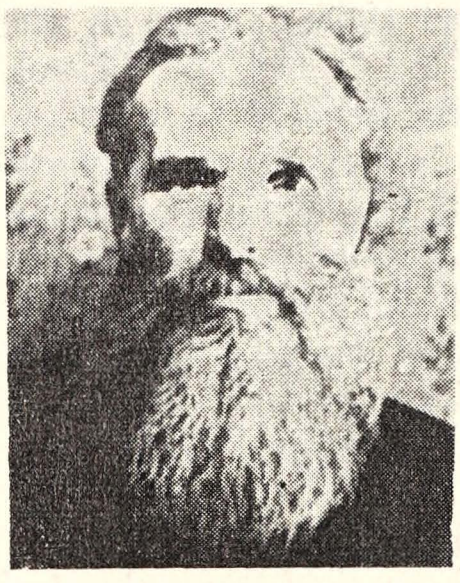
" Why are you in Africa then, Mr. English ? " asked Banto.

" Well, Banto, I am a missionary. I am here on a mission—to tell people about Jesus. Before you met me, Banto, you had never heard of Jesus, had you ? There are thousands of boys, girls, men and women all over the world who have never heard of Jesus either. They have never read His Bible, never sung His praises, never prayed to Jesus, just because they do not know that there is such a Person, so I, and other missionaries, travel to these people and tell them about Jesus, about all He has done for them and about how very much He loves them. One day He will take us all to be with Him in His glorious kingdom. Mrs. English and I teach the people to read, so that they can read the Bible for themselves. We teach them to write and we also teach them hymns and choruses, so that they can sing and praise Jesus," explained God's servant.

" I do enjoy hearing you speak to me of Jesus and, just when it's getting interesting, here we are —this is where I live," said Banto.

MORE NEXT WEEK

Lest we forget . . .

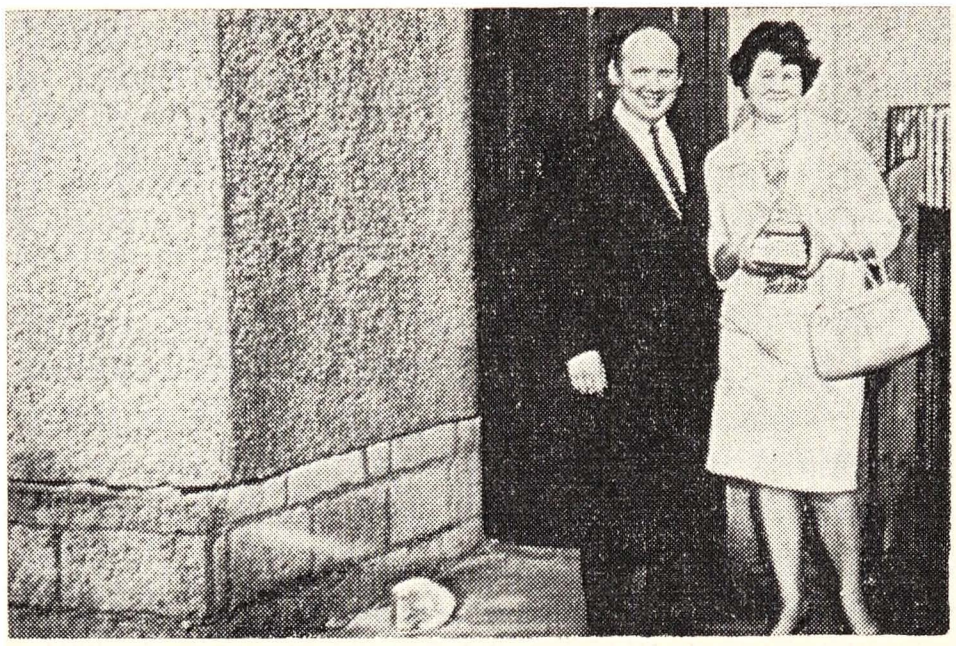


Christian ministers in prison behind the Iron Curtain

Pastor Ivan Runov, who has spent a total of twenty-two years in prison. He has been sentenced five times ; now he is sentenced again to three years.

Individual initiative

From frustr



Ken Phillips and his wife.

" KEN, you must visit the City Temple, you will be thrilled." It was a happy day when my friend gave me this joyous invitation. I consulted my diary, found the first Sunday evening free from preaching engagements, and so made my first memorable visit to Bristol. How I praise God for the loving atmosphere and lively adoration in that place! Here were people who had a great love of the Lord Jesus, and who longed to share Him with others.

" We must start an Elim work in Chippenham," said my friend at our next meeting. He had already resigned membership of the church to which we both belonged. For years we had worked together to reach the unconverted and unchurched young people of our town, but always there was the great barrier—the members of our church for the most part were not interested. When we brought in young folk who showed interest in spiritual things as a result of squashes, coffee bars, etc., they were put off by the deadness of the meetings. How I rejoice in God's goodness in giving me a vision of a church where we could gladly invite anyone and be assured that the name of our wonderful Lord would be uplifted, and that He would be presented as man's only Saviour.

So it was that in October 1968 a campaign was arranged by Pastor W. R. Jones, of Bristol. Meanwhile we were looking for a place to follow up. We explored the possibilities of the Technical College and the schools, but always came up against obstacles, until eventually one day we " happened " to be in the vicinity of " The Englands Social Centre " and my friend " happened " to know who dealt with the bookings, and, when we called, the secretary " happened " to be present also, which meant that we were able to discuss hire charges and when the hall would be available to us, etc. From the moment we stepped inside we knew in our hearts that this was the place that God had chosen. Next came the almost overwhelming task of making the campaign known and this meant the distribution of some 5,000 leaflets with only five of us to do it, but we were given help by Elim pastors from the district and in the space of a week, and despite incessant rain, this task was completed.

The campaign itself was not what one would call a success, in fact attendances were low and little interest was shown by Chippenham folk, but the Word was faithfully preached each night by Pastors T. J. Stevens and D. W. R. Morton, and Elim people from around the district supported faithfully on most evenings. One Christian young man later joined us as a result of the campaign. However, looking back, one can clearly see that God's way was to be a gradual building up of the work.

At our first Sunday morning meeting seven adults and two children were present, but what a glorious time we had. The work had really begun! After only three weeks we faced our first big problem. My friend, who had been instrumental in leading me into the work, left us because of domestic difficulties. He was a man of much talent, both as organizer and in young people's work. His ability with figures had made him the obvious choice for treasurer. What a blow this was to us, and how we have sought the Lord to restore him to our fellowship! During this period we had to lean more and more on our living Lord and we proved His promise: " I will never leave thee nor forsake thee."

The way in which the Lord has added to our numbers is wonderful. Our hall is tucked away behind a housing estate, but the Lord has led people to us in an amazing way. The first were a family looking for a lively place of worship. They drove right through the town and were just turning back, when they saw our sign and came in. They stayed with us for a while and are now in Cornwall being used of the Lord there. Another couple, married for only three weeks and new

to fulfilment

by Ken Phillips

PASTOR OF ELIM PENTECOSTAL CHURCH,
CHIPPENHAM



to the area, were looking in vain for temporary accommodation before being housed by the R.A.F. They hardly believed the sign that proclaimed "Elim Pentecostal Church" nearby, believing the nearest to be in Bath or Swindon. That night God provided accommodation with one of our members and the answer to our recent prayers for workers to start up a children's work, which had been our concern for some time. We now have a thriving Sunshine Corner with numbers between twenty and thirty.

We prayed much that the Lord would send us a Christian family to help in the increasing work of our assembly. In Ireland a man and his family were seeking the Lord to be sent to a place where they could be used and, by the Lord's good hand, they were added to our number, and the work, especially among young folk, has gone forward. We have a regular Crusader group of about fifteen youngsters.

More recently a talented Gospel singer has joined in fellowship with us and brought much blessing by his dedicated gift.

In every assembly there are those members who have no outstanding characteristics other than their faithfulness and solid reliability, and we praise God that He has given such valued souls in our assembly. These truly are pillars of our church.

We recently celebrated our third anniversary and plans are well in hand for a building of our own. The purchase of a building has been approved. With an average morning congregation of fifty (including children) we have a real Family Service before the children leave for classes and we continue with the Breaking of Bread. Our evening service attendance varies between thirty and forty. On a recent Sunday it was forty-seven. For this steady move forward we give glory to our God who is able to do exceeding abundantly above all that we ask or think.

It was with considerable reluctance that Ken Phillips was prevailed upon to write the above article. He has not said that last Good Friday some seventy attended the service. However, after a good deal of persuasion, on the ground that his experience might be an example and encouragement to others to do the same, the above article was forthcoming. May God give us a thousand like him.

SECRETARY-GENERAL.



CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gift to: The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472



"He who prophesies . . ."

More thoughts on the gifts of the Spirit

by John Lancaster
PASTOR OF ELIM PENTECOSTAL CHURCH, EASTBOURNE

PART 1

IT was Sunday morning. A sudden hush fell on the congregation as a brother rose and spoke in tongues. The utterance was fluent and had the cadences and diction of grammatical speech, even though the words were not intelligible. My heart thrilled to it and I awaited the interpretation with eagerness. The brother sat down and, without a pause, someone rose to give the interpretation. I listened carefully and sympathetically, but it was not long before a deep sense of disappointment came over me. However charitable I tried to be about the man's sincerity the fact remained that his utterance simply lacked the authority and inner spiritual quality of the original utterance in tongues. He said nothing worth saying. I felt cheated that morning because I had been led, with the rest of the congregation, to expect an edifying utterance through the Spirit, when what followed was a jumble of miscellaneous observations. This kind of thing is harmful, because it dishonours God, brings the work of the Spirit into disrepute and induces a spirit of cynicism towards spiritual gifts which can lead individuals and sometimes whole congregations to turn away from true New Testament practice.

Paul's words about the exercise of the gift of prophecy, which apply equally to interpretation, are most important and need constantly to be brought to our attention. Let us consider them afresh.

He who prophesies must understand the nature of His gift. In keeping with all the gifts of the Spirit prophecy is a supernatural manifestation. "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Corinthians 12 : 11, R.S.V.). It is distinct from preaching and teaching, for whereas they are the product of human study and preparation, prophecy is the product of the spontaneous, unpremeditated inspiration of the Spirit. Prophecy may sometimes occur within the context of preaching, for there are times when both preacher and congregation are conscious of a special unction in the course of an otherwise "normal" message or sermon.

It is clear from Scripture that there are various levels of prophecy. The "holy men of God" who "spake as they were moved by the Holy Ghost" (2 Peter 1 : 21) were in a special category, for their words are recognised in Scripture as the infallible revelation by which all other teaching is to be tested. **Paul claimed this kind of authority for his own writings** (1 Corinthians 14 : 37, 38). It is significant that Paul assigns the gift of prophecy in the local church to a lower level than these, declaring that it must be "weighed" before being finally accepted. Nevertheless, the New Testament sees this gift as *a valuable source of spiritual enrichment which is to be earnestly desired.*

One thing is common to prophecy at all its levels—the direct communication of the thoughts of God through human channels, in which the Holy Spirit, using the minds and mouths of the prophets, conveys a message from God. It is supernatural in inspiration and origin even though it makes use of human expressions and vocabulary. *Thus true prophecy occurs only through the initiative of the Spirit.* The prophet is moved not by his own meditations, feelings or assessment of the situation around him but by a direct coming upon him of the Holy Spirit. Jeremiah (20 : 9) describes his experience as one in which his own natural reluctance to speak the word of the Lord was overpowered by the pressure of the divine urge within him, which he describes as "a burning fire shut up in my bones, and I am weary with holding it in." There was a contrast between this hesitation of the genuine prophet and the easy glibness of self-inspired men

who were so quick to utter what they liked to believe was "prophecy": "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied" (Jeremiah 23 : 21, R.S.V.). Jeremiah indicates the difference between the genuine and the false: only the man who has "stood in the council of the Lord to perceive and to hear His word" is in the position to prophesy aright (see Jeremiah 23 : 18, 22). This refers to the higher levels of prophecy, but it is equally true of all. *The man or woman who exercises the gift of prophecy must be much before the Lord in humble prayer that he or she may learn to discern what is the prompting of the Holy Spirit and what is merely the product of their own thoughts and feelings.* It is a solemn thing to say "Thus saith the Lord." Better be "swift to hear and slow to speak" like Jeremiah than to run to utter superficial words like his worthless contemporaries.

If prophecy and interpretation are the products of the Holy Spirit's inspiration we should expect them to be worthy of the intelligence and dignity which are His characteristics. This does not mean to say that every utterance will have the same kind of expression, for the Spirit of God is using the expressions of the man He is inspiring and this means that one man's utterance will be couched in more cultured terms than another's. This is apparent in Scripture, where the Epistles of the fisherman Peter differ from the writings of Paul, the highly educated rabbi, but *there are a spiritual quality and an authority common to both, and the same ought to be discernible in any utterance of the Spirit.* Whether expressed through the simple, direct, down-to-earth language of a man who has been denied the privilege of higher education or through the more sensitive, imaginative language of someone with an artistic temperament, the utterance ought to have an unmistakable note of authority and of relevance to its hearers. If God is inspiring it, it will say something worth saying in such a manner as will command the attention and respect of sincere, intelligent listeners.

Nothing less than the best is good enough for the service of God. It is the solemn responsibility of all who exercise the gifts of the Spirit to do so in such a manner as will bring glory to God and real help to His people. We need to examine ourselves and to ask whether our own ministry is fulfilling the Scriptural standard. When I utter an interpretation or a word of prophecy is it an almost automatic reflex, something I have got into the habit of doing regularly, or is it because I have genuinely experienced the promptings of the Holy Spirit? When I have finished have the hearers really been enriched by a word from the Lord or have they merely listened to a repetition of stock phrases and wearisome clichés? Did I come to the meeting today praying "Lord, unless you really want me to speak to the assembly keep me in my seat. Help me to distinguish between the promptings of my own spirit and the genuine moving of the Holy Spirit," or did I breeze into the meeting and automatically get to my feet as soon as someone had finished speaking in tongues?

These are uncomfortable questions and we are sometimes irritated by them, yet they need to be asked if we are to guard our meetings from false fire and keep our worship pure. The true presence of the Spirit is experienced in "rivers of living water" fresh from the throne of God, not in the sluggish backwaters of secondhand phraseology. We need to pray, therefore, that God will save us from the third rate and keep us in the place where His Holy Spirit can genuinely move, in and through us.

Book reviews

Bible Characters and Doctrines, by Professor E. M. Blaiklock, M.A., D.Litt., and others. Published by Scripture Union. Price 35p, postage and packing 3p extra, each.

To say that this new series of Bible study books is published by the Scripture Union is commendation of itself. These sixteen quarterly volumes, designed to cover the study of the whole Bible in four years from January 1972, will expound the great themes of God, Man, Christ, and the Church. They are broken up for daily study, but they may be read like any other book. The scheme of exposition is among the most helpful we have seen. The volumes abound in pertinent quotations and fresh, lovely illustrations.

The first two volumes are **Adam to Esau** (fourteen character studies—"*The God who speaks*") and **Joseph to Moses** (seven studies—"*God in His world*").

J. A. WRIGHT.

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

The Christians who move the world are those who never let the world move them!

W. P. LOVELESS.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

Something better than life

" Thy lovingkindness is better than life "
(Psalm 63 : 3)

LIFE is not the supreme good. Love and kindness, two words, two things, are married ! No wonder the psalmist speaks of " Thy marvellous lovingkindness " (Psalm 17 : 7). " O how great Thy lovingkindness, vaster, broader than the sea." David was an authority on the matter. He experienced both.

1. *He had life* : a splendid physical constitution ; a fine intellect ; a warm, loving heart ; earth's highest honours—he was poet, musician, warrior, monarch.

2. *He found the Lord's lovingkindness* in storm and sunshine, in desert and palace, through honour and dishonour.

Jesus Christ is God's lovingkindness personified (Titus 3 : 4). To find Him is to find life indeed, and that more abundantly.

A POEM

A thorn

(2 Corinthians 12 : 7)

Once I heard a song of sweetness as it cleft the morning air,
Sounding in its blest completeness like a tender, pleading prayer ;
And I sought to find the singer whence the wondrous song was born ;
And I found a bird, sore wounded, pinioned by an ugly thorn.

I have seen a soul of sadness while its wings with pain were furled,
Giving hope and cheer and gladness that should bless the weeping world ;
And I knew that life of sweetness was of pain and sorrow borne ;
And a stricken soul was singing with its heart against the thorn !

Ye are told of One who loves you, of a Saviour crucified ;
Ye are told of nails that pinioned, and a spear that pierced His side ;

(*continued on page 17*)

FROM T. H. STEVENSON

THE Anglican Church Commission on Doctrine, which was chaired by the Bishop of Durham, has made no revolutionary proposals and reached no final conclusions of any great importance. The observation that Britian may not now be regarded as essentially a Christian nation is scarcely new, and by the same logic it may well be said that the Church of England is not *the* Church of England, despite the status and privileges it enjoys. That it is the Episcopal Church of England by its form of government is perhaps a much more realistic definition. To be consistent one must add that the Church of Scotland is even less *the* Church of Scotland, since by choice it is disestablished, whereas the Anglican Church continues to accept the doubtful privilege of being the established Church under both Queen and Parliament.

One favourable and practical proposal of the Commission on Doctrine is that a service of thanksgiving should replace the service of infant baptism where the parents, who seem now to be in a majority in this respect, do not themselves show by example or sincere intention practical Christian lives, or sincerely undertake their obligations respecting infant baptism. It is not, nevertheless, that the Anglican Commission doubts the validity of infant baptism. In that it seems entrenched, and because of this and the insincerity of so many parents towards the ordinance, the Commission proposes a service of thanksgiving. It seems more practical ; and to me it would seem more theologically sound. For that matter, I have the same opinion concerning what our Pentecostal churches describe as infant dedication, which might well also be better described as a service of thanksgiving in which we seek God's blessing. How can unconverted parents dedicate another life without themselves having done so with their own lives ? And if we go a step more, are all Christian parents themselves dedicated, set apart unto God ?



Margaret M. Ladlow's page

"Likewise greet the church that is in their house."

(Romans 16 : 5)

I AM sharing with you a report from Joan M. Stehr, of Hamburg, because it came as such a blessing and a challenge to me. It is taken from the parochial magazine compiled by dear friends of mine who work for God in the north of England.

"If you have tried inviting your friends and neighbours to church you will know how very difficult it is to get them to come. This and the fact that my husband, Hans, and I felt that we were evading our personal responsibility to our friends by expecting the vicar to do evangelising for us caused us to consider other methods of reaching them.

"We asked God to give us opportunity in the sphere of our day-to-day work to witness for Him. Hans started to keep his eyes open in his business and was able to talk to several colleagues and sales representatives. I started inviting my neighbours one by one for coffee and was often able to give my testimony and present the claims of the Gospel. Soon one or two showed interest, became keener and were converted. We encouraged them to go to church, but realising that they could well get lost in the impersonal atmosphere we continued to invite them weekly into our home.

"This group or trio as it was at the beginning has grown slowly until we now have about twelve regulars and about twenty irregulars. We spend an evening a week talking about our experiences with the Lord during the previous week, reading His Word and discussing its application to our lives, and talking with Him about our problems and difficulties. Several young people are also interested and come one afternoon a week for similar house meetings. One afternoon a month we distribute tracts at the main station. Once a month we have an evangelistic meeting to try to reach people who are interested but who have not yet made decisions for Christ. We are also praying about the possibility of children's work to start this winter.

"It is important that all our Christians give out what they take in and our aim is to build up these new converts and teach them to reach and teach their neighbours. Each one has asked God to lay a person on their hearts to whom they can witness in particular.

"About nine months ago we distributed tracts in each of the 700 homes in our housing estate and followed it up by visiting each family. Where possible we got into conversation and told of the claims of Jesus Christ on their lives. Although we were helped at the weekends, the work was done basically by three housewives. Two went visiting together, while the third cared for the children. Over a period of three weeks we were able to preach the Gospel to 350 people, of whom 150 showed definite interest and asked that a Christian newspaper be delivered every month. Those of the group who are physically able undertake the task of distributing these newspapers and seek to deepen the contact already established.

"We do not seek to replace the church, but use our homes as stepping-stones between the unconverted masses and the established Church."

Here is further evidence of the worthwhile results of personal witnessing. I quote from the letter I received from Joan Stehr's mother : "My son-in-law works for his father in a delicatessen type of shop and one of the apprentices, seventeen years of age, was very depressed. Hans talked to him of the Lord and the boy gave his heart to Jesus. Hans went for the boy at 6.30 a.m., brought him from the hostel for apprentices, gave him breakfast every morning, read the Bible and prayed with him. Every Sunday he brought him to his house for the whole day. On his eighteenth

(*continued on page 17*)

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ITINERARIES

The President (A. A. Biddle):
November 27, Ilkeston (Presbytery Rally); 28, Derby (a.m.), Beeston (p.m.); 29, Ashbourne; 30, Nottingham; December 1, Long Eaton; 2, Lincoln; 4, York; 5, Sunderland; 6, Grangetown; 7, Darlington; 8, Driffield; 9, Grimsby.

London Crusader Choir with Douglas B. Gray:
November 20, Tring; 21, Broadmoor; December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Hall, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

BIRTHS

DOWLEY. On October 28th, to Bryan and Kay (née Chapman) Dowley, God's gracious gift of a son, Andrew Campbell.

FISKE. On September 24th, to Paul and Susan Fiske (of Southport, now in Oxford), the gift of a lovely baby daughter, Rosemary Joan.

READ. On September 30th, to Bill and Jean Read, God's gift of a daughter, Susan Jeanette, a sister for Pamela and Bonnie.

WHITE. On October 24th, to Colin and Ceinwen, God's gift of a daughter, Lorraine Denise, a sister for Adele.

MARRIAGES

BOTHAMLEY—HICKS. On October 2nd, at Elim Pentecostal Church, Selly Oak, David John Bothamley to Veronica Hicks. Officiating minister: Alan Caple.

LEAN—DAVIES. On October 30th, at Elim Pentecostal Church, Evangel Temple, Southport, Beverly Philip Lean (of Bolton) to Janis Jane Davies (both Elim Crusaders). Officiating minister: L. N. Knipe.

WITH CHRIST

PANNELL. On October 22nd, Amy Maude Pannell, aged 76 years, of Ashingdon. Officiating ministers at funeral: G. N. Backhouse, C. D. Stockdale and H. Toft.

SMITH. On October 24th, Mrs. Annie Smith, aged 85, faithful member of Elim Pentecostal Church, Cradley Heath, while on holiday in Dublin. Funeral kindly conducted by T. G. Hills, Dublin.

A recent review of the Elim Missionary Society accounts showed encouraging signs of a good year. It is hoped that the final figures for 1971 will show a greatly decreased deficit. Thank you all for your faithful support and prayer.

L. WIGGLESWORTH.
Secretary, Elim Missionary Society.

Miss Gladys May Garton, recently deceased, served for ten years as a member of the Elim Missionary Council. The Council wishes to record its deep sense of appreciation for the fine work of our sister from 1952 to 1962.

L. WIGGLESWORTH.
Secretary, Elim Missionary Society.

WEST OF ENGLAND PRESBYTERY OUTREACH

The first of three "Saturday Night Specials," arranged by the West of England Presbytery, took place in the modern St. John Ambulance hall, Oxford Street, Weston-super-Mare. The Lord wonderfully blessed the effort. The rally was conducted by the following ministers: D. O. Ward (Bath), W. R. Morton (Keynsham), K. Phillips (Chippenham) and B. L. T. Wall (Wells), and was supported by contingents from their respective churches. The attendance was 115, an almost capacity crowd. The ushers had a hard though pleasing task to find seats for everybody. An estimated thirty-five to forty local people were present. Musical items were rendered by the Bath Crusaders, John Felstead and family, and Jim and Yvonne Elmer (Keynsham). Pastor Desmond Morton gave an uplifting message based on Philippians 4 : 19.

At the close of the rally a man came back to the Lord. Saved in one of Principal George Jeffreys's campaigns in Wales over forty years ago, he had gone away from the Lord for many years. This brother knelt in prayer with Pastor Morton and made a definite decision.

Prior to the rally invitation leaflets were distributed in the town on the sea-front to the crowds who went to Weston on a glorious day of "Indian summer" weather. The Bristol Channel tide was out (of course!), but the tide of Pentecostal blessing rose very high in the St. John Ambulance hall.

FREDERICK C. SMITH.

COMING EVENTS

BOURNEMOUTH, Winton. November 21. Elim Pentecostal Church, Hawthorn Road. Visit of R. J. Morrison (Kingstanding). Convener: G. N. Backhouse. At 11 and 6.30.

BRECON. November 27-30. Elim Pentecostal Church, Brynmawr Terrace. Annual Conference Services. Preacher: W. M. E. Plowright. Weeknights at 7.30. Sunday at 11 and 6.30.

CHELTENHAM. November 28. Elim Pentecostal Church, St. George's Road. Baptismal Service at 6.30.

COLERAINE. November 20. Elim Pentecostal Church, Pates Lane, Killowen. Convention. Preachers: A. Wilson and A. D. Sandford. At 3 and 6.

DRIFFIELD. Youth outreach. November 20: coffee bar at Alpha Club, King Street, 8-10.30 p.m.

EASTBOURNE. November 20, 21. Elim Pentecostal Church, Hartfield Road. Minister's fourteenth anniversary services. Preacher: J. Hywel Davies. Music by Helmut and Elisabeth Kaufmann. Saturday at 7. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. November 20 at 7: Pastor G. W. Chamberlain and youth group from Assemblies of God, Upper Gornal. November 27 at 7: T. H. Stevenson and party from Worcester Church.

HANLEY. November 20, 21. Elim Pentecostal Church, Bucknall Old Road. Youth Week conducted by M. E. Sherwood. Saturday at 7.30. Sunday at 11 and 6.30.

ILKESTON. November 20. Elim Pentecostal Church, South Street. Tenth Anniversary Evangelistic Crusade. At 7: A. Caple with Selly Oak Choir.

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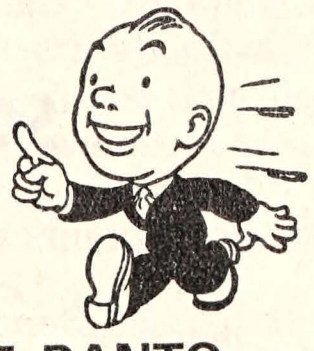
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POINTS FOR PREACHERS (*continued*)

Ye are told of cruel scourging, of a Saviour bearing scorn,
And He died for your salvation with His brow against the thorn.

Ye are not above the Master! Will you breathe a sweet refrain?
Then His grace will be sufficient when your heart is pierced with pain;
Will you live to bless His loved ones though your life be bruised and torn,
Like that bird that sang so sweetly with its heart against a thorn? AUTHOR UNKNOWN.

A QUOTATION

Dr. Adam Clarke on "Romans": "Herein we find no popes, levys, dispensations, indulgences, excommunications, relics, crucifixes, monks, shrines, confessions, masses, prayers for the dead, holy water, images, crossing the body, nuns, inquisitors, racks, tortures. All these have been added by men through time."

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

birthday my daughter made a nice party for him and the boy told Joan at the end of the day that it was the best birthday he had ever had. His parents drank and quarrelled and he left home at fifteen, never having experienced a loving family life."

Need I write any more? **Witnessing, praying and caring produce dividends for the kingdom of God.**

Focus on Eastbourne Crusaders

SOME of the highlights of a busy year have been entertaining the church's over-sixties to an evening of fellowship and providing them with a tastefully arranged meal, helping to build and man the float which the church entered in the local carnival, and holding a series of youth open-airs on the sea-front at which the Crusaders were responsible for musical items, testimonies and preaching. These and many other activities have provided opportunities to play a valuable part in the overall fellowship and outreach of our church. The keenness and faithfulness of the Crusaders are greatly appreciated.

Here are testimonies from two Crusaders :

In January 1966 I joined the Ambulance Service. I was not a Christian, but within eighteen months I was to find the Lord as my Saviour. In 1967 I met my wife at a local hospital, where she was a nurse, and here, where so often I had taken people to die, I first made contact with life, for in July of that year I found the Saviour through her.

I meet people from all walks of life and I am reminded that suffering is common to all men. Sometimes I see the full cycle of life in a day. A tiny baby starts out on a new life, while a teenager, someone in the prime of life, or an old person enters the same hospital to die. Thus the mysterious journey of life turns full circle, beginning and ending in the same place. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Peter 1 : 24), but praise God, we as Christians know that this is not the end, for time leads to eternity, and we know that the Lord who inhabits eternity is the One who has saved us from our sins.

I thank God that He has put me in a place where I can be of use to Him, where I can witness to the love and grace of the Saviour.

BILL HUGGINS.

☆ ☆ ☆

From early childhood I was taken to the Elim Pentecostal Church and Sunday school every Sunday, but, though I was living in a Christian environment, I realised that to become a Christian meant a personal commitment to Jesus Christ. When I was only six I surrendered my life to Him.

When I was attending the local grammar school I was conscious of a need for something extra in my Christian experience and I began to seek God for the baptism in the Holy Spirit. In the summer of 1965 several of the young people from our church, including myself, went to the Elim Youth Camp, Isle of Wight, where God filled me with His Holy Spirit. I received the power for which I had been seeking.

For over five years I have worked as a Sunday school teacher. I consider it a wonderful privilege to teach the Word of God, especially as many of the children have never heard the Gospel before. My hope for the future could best be summarised in the words :

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.

RUTH BRIDGER.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, November 22nd Isaiah 44 : 1-17

" I will pour water upon him that is thirsty " (v. 3).

The promise is to " him that is thirsty." So often " We wouldn't mind a drink " describes our attitude. Ours is not a soul thirst that seeks and cries unto the Lord until we receive. " Ye shall seek Me, and find Me, when ye shall search for Me with all your heart " (Jeremiah 29 : 13).

The promise is also to those who recognise their need, their lack, the dryness of their spiritual experience—not to the self-sufficient, the complacent, who are satisfied with their experiences and therefore who see no need or lack in their lives.

Tuesday, November 23rd Isaiah 44 : 18-28

" The Lord hath done it " (v. 23).

The heavens, the earth, the mountains and the forests are exhorted to sing of the greatness of God in performing His purposes for peace (v. 23). God is and will be glorified in Israel. His greatness was seen when He brought them again to Jerusalem under Ezra and Nehemiah. His purposes are working out as Israel has now returned to her own land. He will finally be magnified when the whole earth sees the greatness of God in Israel as David's greater Son's peaceful, millennial reign is established.

Wednesday, November 24th Isaiah 45 : 1-13

" Woe unto him that striveth with his Maker ! " (v. 9).

This warning comes in the midst of a declaration of the sovereignty of God in His dealings with men and nations. He was to use Cyrus for the bringing to pass of His purposes in regard to Israel and to the universal acknowledgment that He is the Lord (vv. 4-6). This verse applies to the unregenerate, but as believers we often put the emphasis upon our rights, rather than upon the rights of God. We question, we doubt—but He is " the Lord, and there is none else " (v. 5). We strive with Him to our loss. Let us rather rest in and trust in the Lord Almighty.

Thursday, November 25th Isaiah 45 : 14-25

" Unto Me every knee shall bow, every tongue shall swear " (v. 23).

Both in His sovereignty over nations and peoples and in His love towards mankind, the Lord is working to the end that everyone will acknowledge His lordship. For those who have looked and recognised that " there is none other name under heaven given among men, whereby we must be saved " (Acts 4 : 12) the knee has already been bowed (vv. 21, 22). How much better to acknowledge His lordship now than to have to submit to Him in the day when He comes to reign (Philippians 2 : 10, 11) !

Friday, November 26th Isaiah 46 : 1-13

" I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it " (v. 11).

Chapters 46 and 47 deal with the fall of Babylon. All that was prophesied concerning the captivity of Israel and their exile in Babylon came true, as did every word concerning their captor's downfall and their return precisely as foretold, because God's Word always comes true. Let us remember this when we are tempted to neglect or to disobey God's Word.

Saturday, November 27th Isaiah 47 : 1-15

" Thou didst not lay these things to thy heart, neither didst remember the latter end of it " (v. 7).

Great Babylon, " the lady of kingdoms " (v. 5), the greatest empire of her day, who thought she would stand for ever (vv. 7, 10), was to be judged in a day (v. 9) and nothing would save her (vv. 12, 13).

The very presence of God's people in Babylon was evidence that what God says *happens*. Her kings certainly knew what had been prophesied concerning their empire, but they preferred to ignore it in spite of the evidence.

Men still do the same. So do some saints to the detriment of life and witness.

Sunday, November 28th Isaiah 48 : 3-22

' I am the Lord thy God . . . which leadeth thee by the way that thou shouldest go " (v. 17).

We long to remain on the right path, the one chosen by the Lord and thus the pathway of blessing. It is surprising how many believers ask the Lord for guidance, or for Him to confirm something as being in His will for them, when all the time His pathway, His will is clearly stated in the Bible ! The Lord has to say to many of His children : " O that thou hadst hearkened to My commandments ! " (vv. 18, 19) when on some clear-cut issue we insist on asking Him if it is the right way, perhaps because of unwillingness to obey.



Nuggets of gold

Spiritual Hunger

" He . . . suffered thee to hunger "
(Deuteronomy 8 : 3)

by H. Burton-Haynes

Pastor of Elim Pentecostal Church,
Clacton-on-Sea

MAN is distinguished from the rest of terrestrial creation by this sovereign capacity—hunger for God. This is but an echo of the same longing which dwells in the heart of the Eternal. " We love Him because He first loved us," cries the apostle John. It could be translated : " We hunger for Him, because He first hungered for us." In a spiritual sense love and hunger are closely connected. Our text declares that God suffers His children to hunger for Him in order that they might discover His hunger for them.

Hunger supplies the urge to worship ; it makes worship imperative. This deep yearning must find expression. Amid the crowd of honoured guests the woman came, half afraid, more than half ashamed, yet drawn by the irresistible cords of love to kneel in reverence at His feet to testify, by the tribute of her ointment and her tears, how much she owed and how greatly she loved. In this fragrant act of breaking the alabaster box her whole personality was engaged with Him. **Worship is divine absorption.**

This intense spiritual desire is created by deprivation. " He suffered thee to hunger." There are times in our lives when God in His infinite understanding withdraws spiritual comforts and earthly delights that we may learn that the soul cannot live by joy alone, nor by achievement or by material security. The prodigal in the far country sitting by the swine trough experienced a hunger that was born of disappointment and disillusionment. He came to long for the real amid the debris of the unreal and the transient.

In some hearts there is a hunger for beauty. This ardent longing can only be abidingly satisfied in God, the All-Beautiful. All other forms of beauty are but dim reflections of the glory which is manifested in God alone. Viscount Grey, escaping to the country after months of drudging work in London, wrote : **" I felt as if having seen the wide fields and free sky I had looked God in the face and been refreshed."**

We can understand the ecstasy of John Oxenham when he exclaimed :

The matchless pageant of the evening skies,
The wide-flung gates—the gleams of paradise—
Supremest visions of Thine artistry ;
The sweet, soft gloaming, and the friendly stars ;
The vesper stillness, and the creeping shades.

God must be in the soul before He can be discovered in the universe.

When I found Him in my bosom,
Then I found Him everyhere.
In the bud and in the blossom,
In the earth and in the sky.

This hunger for God will redeem any life from mediocrity or meanness. **It glorifies the life in which it is found.** It was said of a great artist that he could not lay his hand on the meanest subject without both beautifying and dignifying it. **Can anything less be true of God's exquisite touch ?**

To the woman of Samaria our Lord said, " The Father seeks worshippers." Graciously He dealt with her, awakening desire within her soul, until at last she asked for the living water.

The fullness of God's Spirit will satisfy all the longings of our inner beings and by the same Spirit we will be enabled to worship God in the beauty of holiness.

THE ELIM EVANGEL

Vol. LII. No. 48 November 27th, 1971 5p

Southampton Sunday School's Anniversary



Pastor and Mrs. J. C. Kennedy, staff and scholars.

Proclaiming the Truths of Pentecost

Rising Prices

by Ron Williams

Pastor of Elim Pentecostal Church, Rochester

Based on a talk broadcast over B.B.C. Radio Medway

I WONDERED what my wife was getting all worked up about the other day when she called out with life-and-death excitement. We had been away for the weekend and on our return she found that a certain commodity had jumped so high in price that the increase would have done credit to an athlete. Furthermore, there were promises—or threats if you like—of even further astronomical increases. This ended with a frantic buying up at cheapest prices. I am even thinking of selling the stuff now, we have got so much ! The prices we have to pay for things, just because we need them, is ridiculous and if we will not pay the prices someone else will. I think it is a matter of great concern the way things go in this "*we-have-got-it-you-want-it*" age.

This principle does not apply only to buying and selling foodstuffs, domestic appliances and luxuries ; it affects all our lives and our everyday values. Perhaps your employer calls you into his office and tells you that he has been watching your work lately and has decided to promote you. Then, as your heart seems to have doubled its beats, he tells you with a benign look on his face, " It will mean longer hours, spending time away from your family ! " To this you reply : " Yes sir, I know that, I don't mind. Yes, that's fine ! " How are you going to tell your wife ? She complains that you are out too much as it is ! That is the price you must pay. Is it worth it ?

Perhaps the food increases have meant that you have had to cut down on luxuries. Maybe your promotion has taken you to another social stratum, away from those whom you have been glad to know. It could cost a friendship that you have cherished, but you brush it off with a casual air and anticipate new companions. Through advertising we are often reminded that smoking is a health hazard, that overwork has stopped many people in their tracks. It would be wise seriously to consider just how far we are willing to go to get what we want. Sometimes the enjoyment of achieving our ambition is marred by thoughts that we wish we had not done some things. They seem to have left a nasty taste in our mouths. Most things are within our reach, but we must be sure that we want them for the right reasons. Success is neither wealth nor poverty—it is happiness. Longfellow once said that " most people would succeed in small things if they were not troubled with great ambitions."

Whatever path of life you tread—be it a housewife's chores, or the office typing pool, or a busy executive's hectic round—it would be profitable to consider Someone who is able to help you to get your priorities right : Jesus Christ. It is possible in this present day to live successful lives, with good principles, if we consider the formula Christ offers. This requires a completely selfless regard, an interest in other people's problems, and trying to show that *He is able to make life worth living*. The New Testament challenges us : "*Seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you*" (Matthew 6 : 33).

S

PARENTS' PRAYER

Child, so soundly, calmly sleeping
In a realm beyond our ken,
We commit you to God's keeping
Till you wake to ours again.

Watchful Father, we must slumber
And to Thee our child confide,
In the darkness be her guardian,
In her dreaming be her guide.

Keep her free from fear and danger,
Wrap her snugly in Thy love,
Let her roam in lands of slumber,
Safe as in Thy realms above.

Fill her dreams with peace and smiling,
Even with Thyself—and then
Please restore her in the morning
To our waking care again.

RENE.

ELIM NEWS

SILVERDALE **Pastor : D. S. Williams**

Harvest is always a reminder of the unfailing promises of our God that, while the earth remains, seed time and harvest shall not cease. At our recent harvest thanksgiving services we had cause to rejoice, as the future labourers (the children) presented their baskets of summer fruit, each proclaiming some precious promise from the Word of God. Pastor A. D. Leitch, of Macclesfield, was the guest preacher for both services. His ministry was very well received by all sections and it was very effective. The meetings were very well attended and ably convened by Pastor D. S. Williams, the resident minister.

The Friendly Hour is flourishing and numbers are increasing, with the result that they held their own special weekend, with numerous items from the ladies' choir, duets, solos, etc. Mrs. Kay, of Leeds, was the guest speaker. We enjoyed her homely, impressive ministry.

Following this we had a week of film ministry, for which great preparation had been made by much prayer, the duplicating of 2,000 personal letters by the minister and their distribution by the members. It was a very successful crusade. The church was spiritually blessed and seven precious souls were saved. The attendances throughout were very good. The minister noted that, of those attending, 112 had no church connection. Many valuable contacts were made.

Through the enthusiastic work of the minister God is adding to the church. We have recently purchased an extra deck for the Communion tray as the attendance has doubled, a very encouraging sign. We humbly give God all the praise and glory.

E. ROWLEY.

NORWICH **Pastor : L. Reeves**

After much preparation and prayer and intensified house to house visitation, an outreach crusade was commenced with Tony Stone, Ian and Andy. From the commencement there was an atmosphere of real spiritual blessing. Good numbers attended the main meetings, but the



greatest thrill was the number of teenagers crowding into the coffee bar, sometimes as many as 90-100. Various Gospel rhythm groups co-operated and a number of decisions were made.

We were particularly grateful to receive almost £300 in anonymous gifts to help finance the crusade. We thank the Lord for the generous giving of God's people in Norwich.

Some time ago we asked through THE ELIM EVANGEL for special prayers concerning the low ebb of our Sunday school, owing to the pulling down of whole streets in the neighbourhood. We express our grateful thanks to God and all who prayed, because now the attendance is rising



The pastor, Mrs. Reeves, the evangelists and the choir at the Norwich crusade.

week by week and registers at the moment around seventy. Several cars have now been placed at our disposal and we are confident that the attendance graph will continue to rise. Another feature of tremendous blessing is the great interest taken in our Golden Age (senior citizens') own services. There are approximately ninety on the books and a number have accepted the Lord as Saviour. The youth section is alive, virile and spiritual, for which we give thanks to the Lord and to everyone who works so hard. L. REEVES.

GREAT YARMOUTH **Pastor : J. Flowers**

We were privileged to sit under the ministry of Pastor T. W. Walker at our convention. It was wonderful to hear the Word of God preached so clearly under the anointing of the Holy Ghost, and above everything else to feel the challenge in our hearts and lives to love and serve our Master more faithfully and care for others more deeply.

We were greatly blessed by the ministry in song which brought us further challenge and encouragement. The young people's timbrel band played on the Sunday night, causing us all to rejoice in the good hand of God upon us all.

How good it was to see young and old serving the Lord together, feeling His blessing and knowing His anointing. We saw a number of strangers in the meetings and we are trusting that they will be joined to Christ and to our fellowship. We praise God for this weekend and for His continued gracious blessing upon us, trusting for greater things in the future days. J. FLOWERS.

SWINDON **Pastor : W. R. McKibben**

We recently enjoyed great times of refreshing in our crusade. We all felt that the ministry of the evangelist, Pastor B. J. Hayes, was inspired. The subjects dealt with were of great spiritual uplift and insight. They included the second coming, Pentecost, the bride of Christ, temptation, readiness and the aim in life. A timely reminder was given that a church controlled by the Holy Spirit cannot stand still, as He wants to lead us to deeper spiritual lives.

The evangelist was supported during the second week by the Edinburgh youth team, who travelled to Swindon at their own expense. With our own young people they visited the whole area near the church and much of the remainder of the town. We felt that they were truly representative of our dedicated Elim youth. The Edinburgh friends' singing was excellent in quality and sincerity.

The crusade resulted in backsliders rededicating their lives to God and in others seeking the baptism in the Holy Spirit. Many others have renewed their determination to serve God wholeheartedly.

The services were convened by our own pastor, whose contribution was particularly outstanding in his choice of relevant hymns. The whole church has benefited from the crusade and we are living in expectancy of greater results yet from this effort. We shall long remember the theme chorus : " Let the Lord have His way in your life every day." F. W. HAWKINS.

PONTARDULAIS **Pastor : G. J. Feasey**

We had to make preparations for a farewell service for Pastor and Mrs. D. A. Lambelle. We are fortunate to have a band of willing sisters, who made an excellent farewell tea. In the service that followed many spoke of the grand work done by Pastor and Mrs. Lambelle during the seven years that they were with us. Pastor A. T. Harries, from Neath, made reference to their work at the boys' camp school. Mrs. Rees spoke on behalf of the Sisterhood and Mr. Powell on behalf of the diaconate. All said that the pastor and his wife had endeared themselves to many inside and outside the church and the number present confirmed this. Mrs. O. Davies sang and Pastor A. W. Leavesley, from Llanelli, was at the piano. Mrs. Parry, church secretary, convened the service and expressed the good wishes of all present for the minister's new ministry at Newquay, Cornwall. A monetary gift was given, to which Pastor D. A. Lambelle responded very appropriately.

We later had the great joy of welcoming Pastor G. J. Feasey and his beloved wife and again the sisters provided an excellent tea. The evening meeting that followed was one of great blessing. Pastor E. J. Jarvis from Swansea was the convener, Pastor R. Hunston, the district superintendent, ministered the Word, giving a charge to the church on the necessity of working together to the end of glorifying our Saviour. Mr. F. Tyers, from Cardiff, joined the brethren in the laying on of hands to commission our new pastor to the work.

At our annual harvest festival thanksgiving service the children brought their gifts of fruit, etc., and what a beautiful display it was. In the evening service the adults brought their money gifts, which were sent to the Elim Missionary Society earmarked for special work in India.

The Lord is blessing us. The Sunday evening

Gospel services are live Pentecostal meetings. Two souls have been saved and added to the kingdom. The weeknight services are blessed by the Holy Spirit and numbers are increasing almost every week. We are praying for more of God, a great Holy Ghost manifestation, and the deepening of our spiritual experience with the Lord.

W. J. POWELL.

GLOUCESTER **Pastor : F. Lavender**

The blessing of the Lord rested richly on the two meetings held in the Guildhall, Gloucester.

The occasion was a red-letter day in the history of the Pentecostal work in this historic city. The local Assemblies of God and Elim Pentecostal Church held their first united convention, with Pastors E. Shearman (Assemblies of God, Nottingham) and B. G. Edwards (Elim, Derby) preaching the Word with power. The anointed ministry brought challenge, comfort and counsel to the crowd filling the Assembly Hall.

We were reminded of the meaning and message of Pentecost, the requirements and rewards of the Christian life and the near return of our blessed Lord. Ministry in song by a choir, a young people's party and a soloist added to the fullness of blessing.

When the evening meeting closed with decisions for Christ and prayers for the sick, one felt constrained to sing "Praise God from whom all blessings flow." We could well have sung "And the end is not yet, praise the Lord!" for Sunday saw a continuance of blessing as Pastor Shearman ministered in Elim and Pastor Edwards in the Assemblies of God. A number of decisions were registered in both churches—to God be the glory.

Eternity alone will reveal how this weekend has helped to cement the fellowship of Pentecostal believers in the city. Tribute must be paid to the local pastors, A. Garner and F. Lavender, for making the convention possible and for convening the meetings.

F. G. WAGNER.

YEOVIL **Pastor: E. J. Thomas**

It was with sad feelings that the people of Yeovil said farewell to Pastor and Mrs. Lambert and their four daughters after fourteen years of faithful and loyal service for the Master, during which time, under God's guidance and blessing, they did a tremendous work in building up the church to its present high standard, both spiritually and numerically. To God be the glory, great things He hath done. The church was packed to capacity for the farewell service, when special items in song were rendered by the Harvesters and Mrs. Pat Ayers. The blessing of the Lord was felt as Pastor Lambert preached his



farewell message, encouraging the assembly to continue to spread the Gospel to those outside God's grace.

On behalf of the deacons and members of the church, Pastor Lambert was presented with a cheque by the church treasurer, Mr. F. W. Dowding, and with an illuminated address containing



162 signatures presented by the church secretary, Mr. K. Newman. Mrs. Lambert was presented with a gold watch by Mrs. Newman and the girls were given gold bracelets by Miss P. Hilborne. May God richly bless Pastor and Mrs. Lambert and their family as they take up the challenge in Blackpool.

Again the church was full for the induction service of our new minister, Pastor E. J. Thomas, and his wife. The service, conducted by Pastor G. L. W. Ladlow, was opened in prayer by Pastor D. I. LePage. The charges to the church and to Pastor Thomas were given by Pastor J. C. Kennedy from Southampton and Pastor T. W. Walker from headquarters.

The meeting was followed with refreshments and a time of fellowship when an opportunity was given to meet Pastor and Mrs. Thomas.

K. NEWMAN.



"He who prophesies . . ."

More thoughts on the gifts of the Spirit

by John Lancaster

PASTOR OF ELIM PENTECOSTAL CHURCH, EASTBOURNE

PART 2

IN our previous article we discussed one of the principles the New Testament demands in the proper exercise of the gifts of the Spirit, namely that the man who so ministers must recognise that the only true basis of his ministry is the initiative of the Spirit. Unless we are genuinely moved by the Holy Spirit and obey His promptings we run the danger of uttering merely human thoughts and words under the pretence of speaking through the gifts. This leads us to another important principle.

He who prophesies must recognise the true function of his gift. The clearest definition of what prophecy is is in Paul's words in 1 Corinthians 14 : 3. It seems clear that Paul includes interpretation in this general classification, so that we would be justified in regarding this definition as applying to both gifts (v. 5). Three important words are used to summarise the function of prophecy and they are worthy of closer inspection.

Edification. This comes from the Greek word *oikodome,* which means " to build a house." The R.S.V. renders it " up-building " in our particular text. In an earlier article I pointed out that this word or its cognates occur seven times in the " Pentecostal paragraphs " of Paul's Letter to the Corinthians, and this reminds us that the object of prophecy in the assembly must be constructive. *It may be true that some demolition is sometimes necessary before building can take place, but unless the bulldozers are followed by the builders only a wasteland results.* Sadly, there have been too many occasions when assemblies have been pulled to pieces by strong words of harsh, unloving denunciation from those who seem to have imagined themselves as modern John the Baptists, stern and uncompromising. *The work of the Spirit is always positive. He never pulls down without building up. The genuine utterance in the Spirit will always sound this positive note.*

Exhortation. This is a familiar word—*paraklesis,* from the same root as the name Jesus gave to the Holy Spirit—the " Comforter." Basically it means " to call to, so as to encourage." Again the idea is positive. It is not so much " telling off " as " calling on," just as the supporters of a runner will encourage him by their shouts when the competition is at its height. The function of prophecy or interpretation is not to cow the people of God into submission by dire threats of judgment but to inspire and encourage them to greater heights of devotion and endeavour for Christ.

Comfort. This lovely word has a very special emphasis. It is the Greek word *paramuthia,* which means " to speak closely " to anyone. It expresses a feeling of tenderness—the whispered word of consolation. John uses it to describe the Jews comforting Mary and Martha in their bereavement (John 11 : 19) and Paul uses it to describe the tender way in which a father seeks to train his child (1 Thessalonians 2 : 11) and in 1 Thessalonians 5 : 14 to indicate how strong Christians should " give courage to those who are apprehensive " (*Jerusalem Bible*).

Paul gives a further thought about the function of prophecy in 1 Corinthians 14 : 31 : " You can all prophesy one by one, so that all may learn and all be encouraged." Here the idea is **the imparting of knowledge or instruction.**

It is clear from these verses that prophecy's use within the assembly is to provide positive spiritual help and encouragement as well as comfort for those who are especially aware of need. The main emphasis is a definitely positive one. Whereas Scripture is declared to be " profitable for teaching, for reproof, for correction and for training in righteousness " (2 Timothy 3 : 16, R.S.V.),

prophecy seems to be limited to this general area of encouragement. Certainly there seems to be no Scriptural warrant for looking for personal or general guidance through this gift, though doubtless there are times when it has special helpfulness to the individual. On this point it is important to re-emphasise Paul's words—" he who prophesies edifies **the church.**"

He who prophesies must accept Scriptural regulation. Paul is insistent that the prophetic ministry does not grant anyone immunity from Scriptural regulation (1 Corinthians 14 : 37, 38). The prophet is subject to certain well-defined limitations and can never assume greater powers or authority than God has permitted him.

He must act in sincere faith (Romans 12 : 6). Some people seem to have interpreted this verse as meaning " guess work." Faith, to some people, is opening your mouth in the hope that God will fill it. Like foolhardy non-swimmers, they shut their eyes and jump in, hoping that as they thresh around they will come to the surface safely. Whether they are sure that God would have them speak or not, they stand to their feet and utter their " Thus saith the Lord " in the hope that something will come. More often than not, their stammerings and unconnected thoughts reveal how uncertain their faith really was.

To " prophesy according to the measure of faith " does not mean this kind of thing. Biblical faith is always based on an understanding of the Word of God (Romans 10 : 17) and consists of an intelligent, obedient response to what is sincerely understood to be the mind of God. In relation to prophecy this means obeying not a whim or a fancy but what is thoughtfully believed to be the prompting of the Holy Spirit. It means that I do not stand to speak because this has become a habit of mine over the years, or merely to save someone who has spoken in tongues from embarrassment, or because I feel the meeting will not be " Pentecostal " unless there is a manifestation of spiritual gifts, but *because I am conscious of a genuine constraint of the Holy Spirit upon me.* Faith, in this context, is the obedience of my spirit to a prior initiative of the Holy Spirit. It is certainly not a pious leap in the dark.

He must accept Scriptural order. Paul says, " You can all prophesy one by one " (1 Corinthians 14 : 31), but it is clear that he does not expect this to happen in the course of one meeting. Verse 29 shows that while the gift of prophecy is one which all may exercise, provided that they earnestly covet to do so, its exercise must be limited to two or three utterances in each meeting.

He must exercise self-discipline. " The spirits of the prophets are subject to the prophets " (1 Corinthians 14 : 32). God Himself is a God of order and harmony (v. 33) and manifestations of the Spirit must likewise be rational and orderly. The historian Gibbon once remarked that the whirling dervishes of the desert " mistook the giddiness of the head for the illumination of the Spirit," and although this is an extreme instance it is a reminder of the dangers that accompany us when we enter the realm of the supernatural. *It is important to realise that the anointing of the Spirit never demands the loss of true self-control.* A man *can* exercise restraint over his own spirit even when under the constraint of the Spirit **and if the moment is not appropriate he should do so.** To say, when an utterance has been untimely or unseemly, " I couldn't help it " is to offend against one of the cardinal Biblical principles relating to spiritual gifts.

There should be no inappropriate speech. If there is no interpreter present then we must exercise restraint (v. 28). This suggests that a visitor to another assembly would be wise to exercise such restraint, since he does not know whether an interpreter is present, nor is he known to the members of that assembly.

There should be no monopoly of speech. No one should monopolise the exercise either of prophecy or of interpretation (v. 30). The gifts are distributed by the Spirit, " who apportions to each one individually as he wills " (1 Corinthians 12: 11) and it is not Scriptural for one person always to be exercising his gift so that others do not have opportunity. In this situation, of course, undue reticence on the part of some can be as responsible as undue forwardness on the part of others.

There should be no unseemly speech. "Decently and in order " (v. 40) is the Scriptural standard. Man of different temperaments react in different ways, but there is no excuse for the unseemly. Unnecessary shouting, peculiar postures, gestures or phraseology are no evidence of inspiration—rather the reverse.

True " Pentecostalism " is not measured by the frequency or number of manifestations of the gifts of the Spirit but by their quality. The Spirit's ministry is to glorify the Lord Jesus (John 16 : 14) and any so-called manifestation of the gifts which does not do this is, to say the least, suspect. Let us " seek to excel."

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EDITORIAL

IN recent issues our attention has been drawn to the problem of so-called social work. You will have noticed a letter from that great veteran of our ministerial ranks Joseph Smith, and an article by Ian Wylie, who worships in our Newcastle church. May we highlight the youth page in this issue, which sets out a Christmas project for our youth.

There is a grievous spirit abroad in these days of not wanting to be involved. If you talk to people who have had the sad experience of being in a road accident they will tell you that when witnesses are needed no one wants to be forthcoming. People like pastors and nurses know only too well that there are quite literally hundreds of folk in our geriatric hospitals and particularly in our mental hospitals who never see a visitor from one week to another.

Yet so much can be done so simply. Your editor stayed in a home some months ago and was served with a delightful lunch. The lady of the house excused herself and went out. Her husband revealed that she had gone next door with a plate of food for the old man who lived there alone **and she did this every day**!

A sight seen regularly in one of our English country towns is an elderly lady, herself suffering from a spinal deformity necessitating the wearing of a most uncomfortable support, afternoon by afternoon going round the hospital beds seeking out those with no visitors and spending a few moments with every one. She represents nobody but herself, **and her Master.**

The generation gap, so avidly propounded by vested commercial interests, does not exist when young care for old and when such caring is practical, interested and devoted.

There are many times when it is not enough to pray.



Lest we forget . . .

Pray for those in prison in Iron Curtain countries.

Pastor Sergei Golev, who has been in prison twenty-one years for his faith; now he is sentenecd again to three years in jail, on a strict regime. It is the fourth time he has been in prison; he is sick with diabetes.

The pictures are authenticated by the Council of Relatives of Christian Baptist Prisoners in the Soviet Union, 1970.

The ordination service

Our reporter, JOHN LANCASTER

The variety of accents with a single theme was what impressed me as nine brethren about to be ordained to the ministry gave their personal testimonies during the ordination service held in the Elim Pentecostal Church, Clapham, London. The accents ranged from broad, quick-fire Scots through sing-song Midlands to rich-textured West Country, but the theme was the same : gratitude to Christ for His saving grace, delight at being called to His service and determination to serve Him more.

The nine brethren, P. T. Bunting (Mosborough), P. J. Hill (Basildon), S. Hilliard (Bristol), J. H. Hunt (Loughborough), R. M. Kingsbury (Bishop Auckland), D. M. Provan (Belfast), P. T. Sanderson (Beeston), A. D. Sandford (Ballymena) and B. L. T. Wall (Wells), were each introduced to the congregation by the Field Superintendent, Pastor R. B. Chapman, and each affirmed his loyalty first to Christ and then to Elim, in response to questions asked by the President, Pastor A. A. Biddle.

It was fitting that Pastor W. J. Hilliard, recently recovered from a serious illness and the father of one of the ordinands, should lead the congregation in the opening prayer, and that another of our senior ministers, Pastor Robert D. Bradley, should give the address. In typically forthright manner he reminded the ordinands that " It is an honour, it is a privilege to be a preacher in a man's world doing a man's job."

As the Chelmsford Choir sang " Into Thy hands, Lord, take me and mould me," the large congregation bowed in prayer and members of the Executive Council laid hands on the kneeling ordinands before Pastor G. Wesley Gilpin, Principal of Elim Bible College, commended them to the Lord. The final hymn, " O Thou who camest from above," and the closing prayer by Pastor J. T. Bradley brought the service to an end.

A word of thanks is due to the minister and members of the Clapham church for their willingness to grant the use of their building and to provide welcome refreshments for the many visitors to the service.

May the Lord richly bless the brethren who have been ordained—and, whatever the future may do to their accents, may it never alter their message !

Stafford church supports telephone ministry

On October 1st the Mayor of Stafford telephoned Stafford 2666, thus marking the opening of a Christian telephone service. Known as " Message," the service is being mainly run by three local churches, our own church being heavily involved. Those telephoning the number hear a two-minute recorded talk, explaining the Gospel in



a conversational way. Seen here in the photograph (with acknowledgments to *Stafford Newsletter*), with the mayor and a local Baptist minister, is Pastor Partington, who is responsible for the presentation and content of each message. At the end of each of these messages, and there is a new one each day, the caller is invited to telephone another number if he desires further information about Christian things. To date, well over a dozen people have taken this step. This is a new, exciting method of reaching non-churchgoers in their homes in a personal way. It is staggering to learn that in one town alone this new approach is getting a response of nearly 30,000 calls a year. Here in Stafford there was an average of 140 calls each day in the first month.

Ballymoney Crusade



BALLYMONEY **Pastor : R. G. Weare**

The evangelistic crusade, conducted by Pastor Alex Tee, was greatly blessed of God, with crowds attending the services held in the Town Hall and a tremendous sense of the presence of God in every meeting.

Numbers attending increased from 200 on the opening night to 500 by the end of the week. Every meeting was truly Pentecostal, yet there was never any fanaticism.

During the nine days of the crusade fifty-four people accepted Christ. Quite a number of people who came for healing were made whole, some of them coming back later to tell what had happened.

An after-crusade fellowship tea, followed by testimonies and solos, was held on the Thursday night in the church and ninety people were present, many of whom had never been inside the church before.

The crusade has been the talking point of the town and it is impossible to estimate all the good that has been accomplished. While there is so much of the Devil's work going on in Ulster it is wonderful to know that God is working too, and that souls are being saved.

We praise God for the ministry of Pastor Tee, who gave of his best, and for the wholehearted co-operation of the church officers and members. Above all, we give God the glory for the great things He has done.

R. G. WEARE.

Tributes to Gladys May Garton



" Highly esteemed " and " a great woman " are apt expressions of our sister and colleague Gladys Garton, who for approximately thirty years gave herself sacrificially to her calling. She possessed rare qualities. She abode constantly under a deep anointing of God, which was always evident in her ministry of the Word, of which she really had a deep knowledge. She was a great prayer warrior and her prayers were always a joy to listen to as she lifted us into the presence of her Lord.

Gladys Garton was a great pastor, who always had the spiritual welfare of her flock at heart, faithful in visiting them, loyal in her intercession for them, ever succouring them in their needs. She was a great Pentecostal woman, enjoying the unction and the bearing of a dignified, baptised believer, who radiated the joy and cheerfulness of one walking with her Saviour and of the power of the Holy Ghost. When conducting a service she was always in touch with Him who is invisible but present. We were always conscious that the Spirit was having His way.

She was a great missionary worker. Her ministry as missionary secretary for the Elim Pentecostal churches in Essex, Suffolk and Norfolk for twenty years and as representative on the Missionary Council was always a burning passion in her to provide the means and encouragement to all on the mission field. She stimulated churches to give and to do. She pioneered work among sisterhoods and women's meetings before the E.W.M.A. came into being, and untiringly visited the churches in the counties for the success of the enterprise.

Since her retirement she has been really missed among us as a great contributor in our own regional conferences and later in the presbytery meetings. Her thoughtful, careful, wise counsel was much appreciated by all.

Many missionaries and ministers join me in saying how much we thank God for Sister Garton, for her love and encouragement in dark hours and in success. We cherish her memory.

D. W. ANTHONY.

In the passing of Miss G. M. Garton I have lost, for a time, a very dear friend. She was doing private nursing when she heard the call of God to full-time service for Him. She became the pastor of Laindon Elim Pentecostal Church and then came to my home church at Ingatestone, Essex, in the early 1940s. At this time I was an Elim missionary candidate in training as a nurse. She was the one who stirred the missionary interest in the churches and encouraged me to go ahead. She was missionary secretary for Essex for many years and later served on the Elim Missionary Council and encouraged many missionaries in their service.

Miss Garton was a godly woman, always dignified and gracious. She was very highly respected in my home town and her influence still remains even though she moved on to pastor the churches in Stowmarket and Great Yarmouth. She was a woman of prayer and a deep teacher of the Word. Many have been won for Christ and established in the faith through her faithful ministry.

She retired some three years ago, but continued to minister in the churches around Hastings, where she lived, until a few months ago when sickness overtook her. She is now enjoying the presence of the One whom she loved and served so well.

EDITH M. JEFFERY.

To him that overcomes the foe
White raiment shall be given ;
Before the angels he shall know
His name confessed in heaven.
Then onward from the hills of light,
Our hearts with love aflame ;
We'll vanquish all the hosts of night
In Jesus' conquering name.



Soul-winning success

by J. Nelson Parr

5. Methods

IT is not expected that others will adopt the methods which we are to describe. They are given in order to show that the Lord, who taught David how to make war against his enemies (Psalm 144-: 1), will do the same for us if we diligently and desperately seek His face. The resources and plans of Jehovah are exhaustless. The Lord fed over one million Israelites in the wilderness for about forty years with beautiful, nourishing and digestible manna, but when Jesus fed the five thousand He did not bring manna from heaven—He received from a lad five barley loaves and two small fishes. Jesus multiplied them and the multitude dined at heaven's banquet.

Once after praying much for a mighty Divine avalanche of souls coming to the Saviour, I was moved to attack the hosts of hell and darkness by launching a gigantic literature crusade. I determined to distribute 250,000 Gospel tracts in one month. Five captains were appointed over five groups to supervise distribution to all classes of people within two miles of the church. One captain supervised distribution to every pub, another to every school and college, another at every football match, and others to every coffee bar, milk bar, bingo hall, and shopping centre. Our goal was reached ! The Lord abundantly blessed this move and we had the joy of continually seeing lost sinners accepting the Lord Jesus as their personal Saviour.

Too many pastors and people are stuck in a deep, medieval rut and are hopelessly afraid of adopting new methods for winning souls. Some methods still used either came out of a museum or hibernated from the medieval ages of papal darkness. Listen to Rev. Samuel Chadwick : *" There is no divinity in methods. They are expedients chosen for their effectiveness and their only justification is their success."* The Church is hampered and crippled by its absurd reverence for useless, worn-out methods. Its armoury is a musuem, useless in warfare, turning soldiers into dawdlers and cranks. Methods successful in one generation are useless in the next, and to cling to useless apparatus while men are perishing is criminal folly. Keep moving ! Adapt your methods to the task. Men do not go fishing with a frying pan, or shooting with broomsticks. If saints had as much sense as they have piety the world would be saved, but, alas, " The children of this world are wiser in their generation than the children of light." The Church is cursed with conservatism that clings to effete, useless forms and methods. Most churches would find their salvation in a Hezekiah who would call their brazen serpents by their right names and break them in pieces !

When any method becomes lifeless, useless, its proper place is the scrapheap. The only way to conquest is over the bodies of dead heroes. Keep moving ! Let the dead bury their dead. Let dead men stop with dead things and let the living follow the living Spirit. There is life and conquest in progress ; the stationary stagnate and die. New wine bursts old bottles. The spirit of aggression will burst a good many things and the sooner the better ! Jehovah has promised us success, and if our methods are not bringing success let us scrap the methods and, like David, ask God for heaven's methods of liberating the Devil's captives from satanic slavery. Surely no right-minded person will say to a man who had ten or twenty people in his congregation in 1960 and still has the same number today, " Cheer up, brother, numbers don't count " or " To be in the will of God is better than success."

The burden for lost souls and desperate determination will burst a good many things as they did in the days of John Wesley, who once said to his preachers : " You have nothing to do but to win souls ; therefore spend and be spent in this work." It was the amazing, desperate passion for lost souls that caused Wesley's enemies to dub him " The Innovator." Here is what they said about that mighty flame-of-fire soul-winner : " He preaches in the open streets, fields, halls and large rooms as opportunity and convenience dictate. In such stituations he was viewed by the

people who were bound by their absurd reverence for their hopeless, useless and worn-out ancient methods as a dangerous innovator on the established religion. He was naturally subject to and received considerable and gross personal insults." His innovations were considered in those days to be revolutionary by those whose armoury was useless, Episcopalian, medieval weapons fit only for the scrap-heap. Here are some of his desperate, soul-winning innovations: extempore preaching, extempore prayer, organised bands, classes, love feasts, hymns to pleasing tunes. The latter would be terrifying to those who loved the sanctimonious, funereal dirges which were relics of the monastic age.

On one occasion my heart was greatly burdened for lost souls. Very few were coming to the Saviour. I asked the Lord to teach my hands to war against the hosts of hell and my fingers to fight. Many times David asked the Lord to show him how to attack his enemies so as to obtain a triumphant success over them. The Lord gave me directions to launch a "Five hundred crusade." The plan was to win 500 sinners during twelve months. The crusade was launched on January 1st. We had very large, cheap celluloid badges made bearing the figures "500." We supplied the wearers of badges with a circular giving them advice on what to say when asked what the badge was or what it meant. They were advised what to do if people became interested in our crusade to win 500 souls for Christ. During that year we received the names and addresses of over 700 people who were won for Christ. We refused to submit to failure or even stagnation and hundreds of our people were prepared to become aggressive in winning souls for Christ.

Our God is the God of variety. We must be prepared to change our methods if we are not meeting with success in soul-winning. Jehovah gave Moses a rod and, through his stretching it out over the waters, Israel crossed the Red Sea on dry land, but the Lord did not give Joshua a rod. He instructed him to put the priests at the head of the procession carrying the ark upon their shoulders and, as soon as their feet were put into Jordan's waters, the river parted and they crossed over Jordan on dry ground. It would have been natural for Joshua, having seen Moses use a rod, to ask God for a rod, but, in order to attain success, he was willing to receive new instructions from heaven and to use a new, apparently foolish method.

On more than one occasion we had torch-light processions round the streets of the district. If one method does not get sinners to Christ then put it on the scrap-heap and ask God for another plan of attack. Let us adapt our methods to the task and let us remember that we are in this world to win souls. We win souls or fossilise.

I was once moved to launch a mail order soul-winning scheme. The people were asked to supply the names and addresses of relations, friends, workmates, managers and directors of firms whom they would like to see brought to Christ. They were also asked to supply the postage for four letters to be sent to them. The letters were worded very discreetly and courteously and one letter was sent to the address every month for four months. The letters had a wonderful impact upon the people who received them and many were brought to accept the Lord Jesus.

Many of our methods were condemned and held up to ridicule by other pastors and Christian leaders, but, after all, some said of the Saviour: "This man eats and drinks with sinners." He was dubbed: "A Friend of publicans and sinners." **If you are not winning souls for Christ then, according to that great revivalist Charles Finney, you are not serving Jehovah. He also said this must be the leading and main object of our lives. This was the leading and main object of the life of Jesus Christ. We are not following the Lord Jesus if it has not become the leading and main object of our lives; we are following our own plan or some other preacher's plan.**

Radio produces request for Bibles

TRANSMISSIONS in French from Trans-World Radio, Monte Carlo, provide responses which reach the Bible Society in the form of requests for Scriptures. From one Middle East country a correspondent writes, "Of the 100 houses in our village, seventy have radios and the majority listen. Just now we are all talking a good deal about Nehemiah, and I would very much like to study the prophets, but here it is impossible to find a Bible." A member of the Orthodox Church writes, "I would like to bring up my children in the faith, and would be very grateful for a New Testament, because here there is none to be had." A third writes, "We have always at least a dozen people round our radio. Many people in our church do not have a Bible. Can you help us?" The Bible societies in France and the Middle East always respond to such calls. U.B.S.



by Sheila Price

Banto arrives home

MR. ENGLISH stopped outside Banto's house and Banto got out of the car. His mother and father came running out of the house to meet him.

"Banto! Banto!" cried his mother. "Wherever have you been? Why did you run off? We have been looking everywhere for you. We have been very worried and you have been so naughty to upset us the way you have. You will go straight to bed. You don't deserve any supper!"

"Oh, mother," Banto cried, "I am truly sorry for going off on my own. I did try to get back home, but I was lost. I did not know which path to take and it was so dark. I met some people, mother, and they asked Mr. English to bring me home. I've had such a wonderful ride in his car and he's been telling me all about Jesus, too."

"Who is Mr. English?" asked Banto's father. "And who is this Jesus, I want to know?"

Mr. English came up to Banto's mother and father and shook hands with them. "I am Mr. English. I am the missionary here in the village," he said.

"What is a missionary? asked Banto's father.

"Oh, father," cried Banto, "I will tell you all about Mr. English, all about Jesus."

"Very well then," said his father, "You can tell us all about it over supper. Because you apologised to your mother and me for running away, we will allow you to have supper. Now, Banto, thank Mr. English for bringing you home."

Banto's father then asked Mr. English if he would like to have supper with them.

"That is very kind of you," said Mr. English, "But I must get back now as I have work to prepare for tomorrow. I shall be pleased to have a meal with you some other time."

"You will be very welcome, any time," replied Banto's father, "But, tell me, Mr. English, what work do you do?"

"I have a sermon to prepare for tomorrow's meeting," said Mr. English. "Banto will tell you all about it, but why not come along tomorrow and hear the story of Jesus yourself? We meet just outside the village and we'd be so pleased to see you. I hope to build a church here, so that the villagers will have somewhere to meet."

"It sounds very interesting, Mr. English. I would like to come along and hear about your work. I shall be along tomorrow and bring Banto and his mother along with me," Banto's father replied.

"I shall look forward to seeing you," said Mr. English.

Mr. English and Banto's father shook hands and Mr. English got into his car and drove off.

During their supper Banto told his mother and father all that had happened from the time he ran away and all he knew about Jesus. They enjoyed hearing Banto tell that God made the world and sent His Son, Jesus, from heaven and that Jesus will come back one day to take those who love Him back home with Him.

Banto was so excited. He couldn't wait for the morning to come! They were going to Mr. English's meeting!

(More next week)

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 100

THE SEVEN CHURCHES OF ASIA

Fill in the names of the seven churches of Asia which have been omitted from the Bible quotation from Revelation chapter 1.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto E------, and unto S-----, and unto P-------, and unto T-------, and unto S-----, and unto P----------, and unto L-------."

ANSWERS

1. Ephesus.
2. Smyrna.
3. Pergamos.
4. Thyatira.
5. Sardis.
6. Philadelphia.
7. Laodicea.



Margaret M. Ladlow's page

Mr. Peanut

DO you like peanuts and peanut butter? If so, do you realise that you are eating a perfect food, safe and pure, and pound for pound containing more nourishment than the best beef steak? Known for at least 3,000 years in all the earth's tropical lands, the peanut has been variously called the ground pea, pindar monkey nut, goober nut and ground nut.

In October 1915, George Washington Carver, by birth a negro slave, but now a professor of agriculture and bacterial botany, wrestling with the problem of how to find an alternative crop for the farmers in the southern states of U.S.A., who faced ruin because of the destruction of their cotton crop by the weevil, discovered the value of the peanut. Years later, when he was world famous, he addressed the students at Macalester College, Minnesota, and told the story of that eventful day. Here is the account given by his biographer.

Heartsore and beset by the inexplicable contradictions of life, he had groped for solace that October day in the pre-dawn darkness of his beloved woodlands. Searching for the first glimmer of the new morning, he cried, "Why did You make this universe?" Softly he went on with the story: "And the Creator answered me: 'You want to know too much for that little mind of yours! Ask me something more your size!' So I said: 'Tell me what man was made for.' He said: 'Little man, you are still asking for more than you can handle. Cut down the extent of your request and improve the intent.'"

The audience of 1,000 boys and girls sat absolutely still, not a freshman fidgeted or coughed, all leaned expectantly toward the feeble old man with the magically musical voice. He was bathed in a cone of light, the eternal flower standing plain in his lapel, and the love of God shining even more plainly in his eyes, he stood motionless on the platform, his seamed old face uplifted and rapt with the remembering. He continued, "Then I asked my last question. 'Why did You make the peanut?' 'That is better!' the Lord said, and He gave me a handful of peanuts and went with me back to the laboratory and, together, we got down to work."

For the next two days after his encounter with God, George Washington Carver worked nonstop in his laboratory testing, pounding, heating, isolating the fats, gums, resins, sugar and starches of the humble peanut. Today there are well over 300 products made from it as a direct result of the dedicated work of this man of God. Here are a few of the things he produced: candy, peanut butter and flour, ink, dyes, polish, creosote, shaving cream, insulating board, mayonnaise, instant coffee, shampoo, bleach, axle grease, wood stains and plastics. He felt himself to be in God's hands, the mortal instrument of a Divine revelation. Later he said: "The great Creator gave us three kingdoms, the animal, the vegetable and the mineral. Now He has added a fourth—the kingdom of the synthetics."

The people of this century have benefited to an amazing degree by the dedicated skill and genius of this great man. With the population explosion there has been a terrific demand for consumer goods and this gentle, gracious servant of God was used to pioneer the production of so many commodities and foods from nature's storehouse. God is vitally involved in our affairs and has His servants in all fields of human endeavour. His world is very wonderful. The psalmist was right when he cried: "O Lord, how manifold are Thy works! In wisdom Thou made them all: the earth is full of Thy riches" (Psalm 104: 24).

George Washington Carver's epitaph is: "He could have added fortune to fame but, caring for neither, he found happiness and honour in being helpful to the world."

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ITINERARIES

The President (A. A. Biddle):
November 27, Ilkeston (Presbytery Rally); 28, Derby (a.m.), Beeston (p.m.); 29, Ashbourne; 30, Nottingham; December 1, Long Eaton; 2, Lincoln; 4, York; 5, Sunderland; 6, Grangetown; 7, Darlington; 8, Driffield; 9, Grimsby.

London Crusader Choir with Douglas B. Gray:
December 5, Maidstone (prison and A.O.G.); 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Halls, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

MARRIAGE

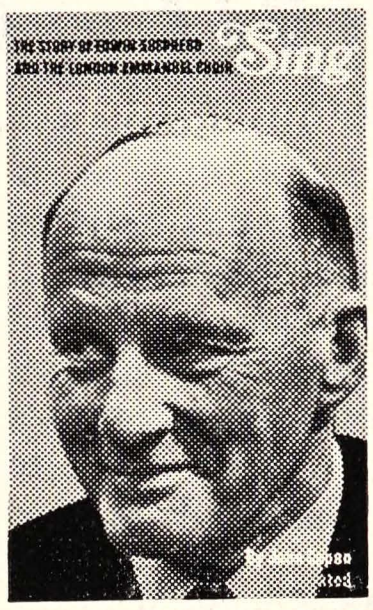
WOLSEY—GALLIENNE. On October 14th, at Eldad Elim Pentecostal Church, St. Peter Port, Guernsey, John David Wolsey to Pauline June Gallienne. Officiating minister: S. Penney.

WITH CHRIST

de MOUILPIED. On October 31st, Mabel Elizabeth de Mouilpied, aged 86 years, beloved member of Eldad Elim Pentecostal Church, Guernsey. At home with the Lord. Officiating minister at funeral: S. Penney.

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D.2439

U.S. Pentecostal youth in anti-pollution drive

YOUNG people in thousands of communities across the nation were involved in an anti-pollution campaign they called "Operation Purge." The campaign includes an emphasis on cleaning up air and environmental pollution, but concentrates on combating spiritual pollution, including prejudice, hatred, increasing crime rates, and particularly the pollution of the human spirit through the use of drugs. Approximately 100,000 young American Pentecostals distributed 1,000,000 copies of a specially written article, "Silent Assassin," dealing with environmental and spirituall pollution, during the week-long campaign. They also distributed copies of a special issue of the magazine *Youth Alive*.

Some of them carried bags from door to door, exchanging a copy of "Silent Assassin" for a tin can from each home. The cans were made into a giant ecology symbol to be displayed at a public anti-pollution rally, to which the public was invited.

COMING EVENTS

BIRMINGHAM, Stirchley. December 8. Elim Pentecostal Church. Visit of M. Bamber (Protestant Truth Society), with filmstrip, "The Nation and the Bible." In Salvation Army Hall, Pershore Road, at 7.30.

BRECON. November 27-30. Elim Pentecostal Church, Brynmawr Terrace. Annual Conference Services. Preacher: W. M. E. Plowright. Weeknights at 7.30. Sunday at 11 and 6.30.

CHELMSFORD. December 10, 11. Elim Pentecostal Church, Mildmay Road. Eleventh Annual Christmas Musical Festival. Speaker: W. J. Patterson. Singing items: Helmut and Elisabeth Kaufmann. Chelmsford Elim Choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

CHELTENHAM. November 28. Elim Pentecostal Church, St. George's Road. Baptismal Service at 6.30.

CHIPPENHAM. December 4-6. Elim Pentecostal Church, Englands Community Centre, off London Road. Convention. Preacher: F. R. Barnes (Cheltenham). Saturday at 7. Sunday at 10.30 and 6. Monday at 7.30.

EVESHAM. As from December 5 Elim Pentecostal Church services will be transferred to the Masonic Hall, Swan Street. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer and Bible study. December 11: Saturday rally (held monthly). Preacher: F. Lavender, supported by Gloucester choir.

GLOUCESTER. November 27. Elim Pentecostal Church, Park End Road. T. H. Stevenson and party from Worcester Church, at 7.

MOUNTAIN ASH. December 11. Elim Pentecostal Church, Knight Street. United rally in the Cynon Valley at 7.30. Preacher: Rev. Vernon Higham (Independent Evangelical Church, Heath, Cardiff).

STRATFORD-ON-AVON. Elim Pentecostal Church now meets in Penarth Hall, New Broad Street, on Sundays at 11 and 6.30.

SUNDERLAND. December 5. Elim Pentecostal Church, Durham Road. Visit of the President, A. A. Biddle, at 10.30 and 6.30. Convener: D. G. Holmes.

YORK. December 11-16. Elim Pentecostal Church, Swinegate, off Church Street. Lectures in Old Testament studies related to current affairs in world prophecy, by C. Gornold Smith. Convener: A. Brooks. Weeknights at 7.30. Sunday at 11 and 6.30.

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Minister's fortieth anniversary

LETCHWORTH **Pastor: G. S. Hillman**

We enjoyed a very blessed weekend when we celebrated our pastor's forty years as an Elim minister. We were honoured to have Pastor P. S. Brewster as our guest preacher, a most fitting choice as the two ministers met at Elim Bible College, Clapham, London, in 1931. As Mr. Brewster remarked, "There are only four of us left!"

It poured with rain all day on the Saturday, but eighty people sat down to a splendid buffet tea. Mr. Brewster made a short speech and read congratulatory letters from friends and various churches where Pastor Hillman had previously ministered. Mr. Strickland, one of our earliest members, presented the pastor with an automatic gold wrist-watch. Nine-year-old Mary Krawec gave Mrs. Hillman a beautiful spray of flowers. Mr. Mason, our senior elder, gave a very moving speech. He said: "This is one of the happiest things I have been asked to do. Pastor Hillman has been more than a pastor to me. He has always gone the second mile." More gifts followed from the Sunday school to both the minister and his wife.

After tea we were shown a decorated cake in the shape of an open Bible, made by our Sisterhood secretary, Mrs. M. Goodwin. It bore the words "40 years service. The Lord bless thee and keep thee. The Lord make His face to shine on thee. 1931-1971."

Mr. Brewster remarked: "You have a minister who puts himself last and his people first." He then commended Pastor and Mrs. Hillman to the Lord. We sang "Praise God from whom all blessings flow." Mrs. Brewster then gave a short word, representing the view of the minister's wife. The Stevenage friends joined us for the evening service and Pastor W. E. Dawkins offered their congratulations and presented Pastor Hillman with a lamp. He said that there would not have been an Elim Pentecostal Church in Stevenage had it not been for our pastor, and explained how it came about. Mr. P. Parsons led in prayer, Mrs. P. Goodwin sang a solo and Pastor Brewster gave a powerful address.

The London Crusader Choir joined us for the Sunday evening service and rendered lovely hymns which were much appreciated. Pastor Brewster preached the Gospel. He included references to his recent visit to Korea. All three meetings were convened by Pastor Hillman.

So ended a beautiful celebration. To God be all the glory! (MISS) C. V. BRADBURY.

"Concern at Christmas" Project



A challenge to every Crusader

from Alexander Tee (NATIONAL YOUTH DIRECTOR)

THE youth of Elim seldom get television publicity, but eternity will reveal their commendable kindness to literally thousands of people. Many fine young people are eager to work for old people and the under-privileged even though they might never get much publicity. They deserve every encouragement. We express to them our sincere best wishes in their endeavours.

Christmas offers a splendid opportunity for every Crusader branch, whether large or small, to show practical kindness to widows, old people, children under care and a host of others, including the sick and the disabled.

I want to encourage every Crusader branch to think up something novel or original. It might be something you have never tackled before, but plan something that will do as much good to as many needy people as possible. Lists of ideas have been sent to me. Most of them run along similar lines. Your branch might be able to do even better.

The following can spark off ideas which could be a huge success in your local situation.

1. Book a public hall, like the town hall or Y.M.C.A., or a large room in a nearby hotel. A supper or refreshments handed round could precede or follow a carefully planned Christmas programme of music, singing and testimony. Those invited might need to be brought by car or in a private coach.
2. Involve the local parks department or similar authority by asking them to provide branches of trees. Then arrange for the young men and boys to saw them into logs. The girls could chop them into firewood and put them into large-size plastic bags. A colourful ribbon and a card would give the gift a Christmas atmosphere. There are other sources which might provide the wood and the local authority might provide transport for its delivery. This has been done with splendid success in the past. The local press might give you publicity for this sort of thing.
3. A tape-recorder can be used when smaller groups go out with little parcels of Christmas cheer.
4. Concordia and the Bible Lands Society in High Wycombe are among others who sell blank colourful Christmas letters. One thousand of them carefully used could advertise your "Concern at Christmas" Sunday evening pageant or programme. It could be followed by coffee and cake. Special transport might need to be laid on to help your aged or disabled visitors.

Be sure to engage a photographer and share your efforts with us all by submitting photographs for consideration for the EVANGEL. Make sure that you get a professional photograph and not just a snapshot. We need glossy prints for reproduction. The project is not a competition but to promote a healthy spirit of enterprise and adventure mingled with imagination. Initiative is vital. This could bring much joy and fellowship to hundreds of lonely people and others whose circumstance are very unfortunate. Last of all, it will bring much joy to all who give of their time and energy to participate.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, November 29th Isaiah 49 : 1-13

" My God shall be my strength " (v. 5).

In this and the following chapters the Servant of Jehovah is presented as the Prince of Peace through whom God will be glorified (vv. 1-5). Israel will be restored (v. 6), salvation will be provided for the world (v. 6), and Christ's influence will extend to the ends of the earth (vv. 7-12). The heavens and earth are exhorted to sing and be joyful (v. 13 ; 44 : 23). So should we !

Tuesday, November 30th Isaiah 49 : 14-26

" They shall not be ashamed that wait for Me " (v. 23).

This is a time when even among the saints there is forgetfulness that Christ is coming again. The events around us which point to the imminent return of our Saviour as the Prince of Peace, should be causing us to look up and to lift up our heads, for our redemption draws nigh (Luke 21 : 28). There is a great danger that we are looking downwards, thinking more of our earthly ties and ambitions than of our coming Lord. " Unto them that look for Him shall He appear the second time " (Hebrews 9 : 28). May we have confidence and not be ashamed (1 John 2 : 28).

Wednesday, December 1st Isaiah 50 : 1-11

" A word in season " (v. 4).

We immediately recognise the prophetic phrases as relative to the suffering of our blessed Saviour (vv. 4-9). We can never suffer as He did, but it is only as we follow in His footsteps and know in our experiences the sufferings of life and the ridicule of the wicked, that we can ever be in a position to say " I know," and thus help those travelling along the same road who have grown weary (compare Galatians 6 : 2 ; Romans 15 : 1).

Thursday, December 2nd Isaiah 51 : 1-16

" Fear ye not the reproach of men " (v. 7).

Those who know righteousness and in whose hearts God's law is written are encouraged not to be afraid of men's reproach or reviling. Ours is an eternal salvation (v. 6) and God strengthens and establishes His people (vv. 12-16). All that men can say and do is " not worthy to be compared with the glory which shall be revealed in us." (Compare v. 11 and Romans 8 : 18).

Friday, December 3rd Isaiah 51 : 17—52 : 12

" Break forth into joy, sing together . . . for the Lord hath comforted His people " (52 : 9).

For years Jerusalem has received from the Lord " the cup of his fury " (51 : 17), desolation, destruction, famine, and the sword have been her portion (v. 19), but the Lord will take out of her hand the cup of trembling (v. 22). Those who have come against her will cease and be judged by God (v. 23 ; 52 : 1). The Lord is making bare His holy arm to bring about the peace of Jerusalem (v. 10).

Saturday, December 4th Isaiah 52 : 13—53 : 12

" When we shall see Him, there is no beauty that we should desire Him " (53 : 2).

When Christ suffered on the cross His visage was " marred more than any man " (52 : 14). There was " no beauty that we should desire Him," until our eyes were opened and we realised that He suffered for us (vv. 4, 5), that He was made sin for us (v. 6 ; 2 Corinthians 5 : 21). Now He is the altogether lovely One, the fairest of ten thousand to our souls.

The unregenerate still see no beauty in Him that they should desire Him. May the Lord open their eyes, too !

Sunday, December 5th Isaiah 54 : 1-17

" Thou shalt break forth " (v. 3).

This triumphant song sets forth the restoration, not just of Israel, but of all those who because of sin, have been cut off from God, but who have been redeemed. Reading an alternative translation helps in the understanding of this and many other chapters in Isaiah. This song of restoration follows the description of the suffering Servant of Jehovah (chapter 53), emphasising that our reconciliation and position are only because of His sufferings (compare Colossians 1 : 20-22).

CHRISTMAS APPEAL FOR MISSIONARIES

May we repeat our special effort this year ? Such an uplift of joy comes to our representatives when they know that they are remembered in their far-away isolation.

Think of the children who are so far from family and relations. We can bring a thrill to them, too.

Please send your gifts to : The Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

D.2472

Religion in a London Borough

GEORGE CANTY recently concluded his Canning Town crusade. Song leader A. L. Hawkes sent us three cuttings from the large-circulation local newspaper *Newham Recorder*.

Once upon a time the worship, doctrine and organisation of the Pentecostal Church was regarded with suspicion, ridicule and even fear by other Christians. Now suddenly their emphasis on salvation, the baptism of the Holy Spirit and divine healing is attracting widespread interest. People are starting to realise that they may be missing a vital aspect of their Christian faith—something which Pentecostalists seem to have.

At Canning Town Elim Church they have an opportunity to find out for themselves. For three weeks a Birmingham evangelist, Rev. George Canty, is leading a revival campaign there.

Each night this softly spoken Yorkshireman tells his audience what God can do for them if they will let Him. His message is simple and to the point.

At the end of the meetings he invites people seeking to be healed to come forward so that he can lay his hands on them.

Mr. Canty describes Pentecostalism as a "religious revolution"—a power, not just an idea. "Original Christianity was phenomenal, miraculous. It should be the same today."

Now read the comments of a local Anglican clergyman.

Many churches in Newham are dying on their feet, lacking both life and hope, a priest said this week.

Rev. John Williams, vicar of St. Saviour's Church, Forest Gate, blamed a departure from Biblical doctrines for the spiritual malaise.

But he believed the "seeds of revival" were evident in the movement inspiring Christians of all denominations which stress the need for prayer and reliance on the Holy Spirit.

Churches, he said, had much to learn from the Pentecostal movement.

"There are churches—many in Newham—which are just hanging on with small congregations and where there is not only a lack of life but, one feels, also of hope.

"Any New Testament sense of having good news which must be taken out to people is absent.

"And there is no idea that things could change—that there could be a revival. It is almost as if they believe that God is dead.

"Christians today have got to humble themselves and seek the power of the Holy Spirit just as the first Christians did.

"One of the reasons why the Church has lacked success in recent years is because Christians have relied on their own strength rather than on the strength of the Spirit."

Under the heading **"Witchcraft shock,"** Jenny Knight wrote:

"Many Newham businessmen use witchcraft to run their affairs. This startling statement was made by a Plaistow man who plans to form a new occult order in the area.

"He claimed that many of the borough's prominent people have been practising witchcraft for years.

"Mr. Owen Appleton, self-styled high priest of sorcery, said the first meeting of his new order would be held in secret tomorrow. Mr. Appleton also claimed that many people in Newham practise or believe in voodoo and black magic. Nearly 100 people have asked to be allowed to join the new order, but only a handful will be chosen.

"Mr. Appleton said: 'The new order will have nothing to do with naked dancing, black magic, digging up bodies or any of that rubbish. It is a very serious order.'

"Mr. Appleton will be high priest or magister of the order. He is forty-four and works as an artist. His order will conduct rituals involving five-hour ceremonies. Members will dress in long robes. The aim will be to gain power. But, says Mr. Appleton, 'This will not involve threatening people or putting spells on them.'"

The Pentecostal Church must take its place in the vanguard of evangelism. We need to study Ephesians 6 : 10-17 urgently and apply its teaching as never before—and never was the Acts 2 : 4 experience needed more urgently than it is now!

THE ELIM EVANGEL

Vol. LII. No. 49 December 4th, 1971 5p



The new Elim Pentecostal Church at Stockport

Proclaiming the Truths of Pentecost

The Bible and Dress

by Joseph Smith

IN these days of drastic changes in the matter of dress some Christians may wonder if God has left us to ourselves to choose in this matter or whether He has given us some specific instructions as to what is proper and right. God has given us very clear instructions: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." In *The New English Bible* this Scripture is rendered: "Women again must dress in becoming manner, modestly and soberly, not with elaborate hair-styles, not decked with gold or pearls, or expensive clothes, but with good deeds, as befits women who claim to be religious."

Someone may raise the question as to what is modest apparel. Over the years the meaning of this word has changed in some respects; for example, in the time of Paul, and even in the time of Queen Victoria, if a woman wore a dress which showed her ankles it would have been regarded as immodest. What does "modest" mean today? The best court of appeal is the newspapers of our own day and age. We cannot charge them with being ultra spiritual!

Some months ago a picture of the Queen appeared in the daily papers. She was wearing a dress well below her knees. I suppose we would call it a "midi." The verdict of the press was that the Queen was modestly dressed. A couple of years ago there also appeared in the newspapers a picture of Mrs. Onassis (the Greek millionaire's wife). She was wearing a dress similar to that of the Queen and the comment of the papers was the same. This is evidently the world's opinion as to the meaning of "modest" in the matter of dress in our day.

Billy Graham tells us in one of his books of a young lady who was converted at one of his meetings. After her conversion she was invited to a party. She dressed for the occasion and then stood looking at herself in the mirror. She somehow felt that Jesus Christ was also looking at her. She went to her wardrobe and changed her dress. "*Now,*" she says, "*wherever I go I dress as though Jesus Christ was my escort.*" That young lady can rest assured that as long as she maintains such a state of heart and mind she will certainly have the smile of God and His protecting hand upon her life.

How can we close our eyes to the fact that much of the downward trend in morals today is due to the styles of the present age? One wonders where it will end. Many godly women feel that they must follow the styles of the world—not because they favour them, but just to be in the fashion. Really they do not have to. Surely there is a time when Christians should call a halt. I believe that that time has now come. I have before me a copy of the *Daily Mail,* dated April 22nd, 1971, in which the writer of a leading article in that paper says: "Hot pants will be with us through to next summer. . . . Also present will be the hot skirt, better known as the mini, which is reassuring news from the designer who first sent hemlines soaring." We know full well the meaning which is attached to that word "hot." Is it fitting for one who has renounced the things of the world and the flesh, and has put on Christ, to wear such apparel?

I am confident that, according to the Bible, things will go from bad to worse along these lines. If Christians do not want to be caught in this spider's web of worldliness they must have the courage of their convictions and take their stand on the side of those—men and women—who as followers of Christ "have crucified the flesh with the affections and lusts" (Galatians 5 : 24). We know that the present age is following in the footsteps of Sodom; what can we expect but a similar catastrophic ending (Luke 17 : 18-36)? As Christians we do not want to be caught in the fearful time of judgment, which Jesus said would come as a snare on all those who dwell on the face of the whole earth (Luke 21 : 35). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21 : 36).

Church reports

PRESTON PARK, BRIGHTON

Pastor : L. J. Repath

The Preston Park revival crusade commenced with a series of children's Sunshine Corner meetings in which the evangelist, Ian R. Hall, was assisted by John and Joyce Gregory, of Portsmouth. Average numbers were forty-five. The Youth Challenge meetings at the crusade commenced with a showing of the Billy Graham film " Two a Penny," with an attendance of over forty. The evangelist was joined by his wife, Sheila, the crusade soloist, and Mr. Peter Rowe, the crusade youth worker and song leader, who is in charge of a children's ward at Longford Hospital, Isle of Wight. Mr. Hall challenged the young people present to allow Jesus Christ to revolutionise their lives. Among the special guests was Youth for Christ guitarist Aubrey Cardy.

At the final youth challenge meeting a group of students from Elim Bible College took part. The personal testimony of Len Magee thrilled the congregation.

Each night saw an increase in attendance from fifteen on Monday to seventy on Saturday, when the Portsmouth Male Voice Choir sang. Groups from Crawley, Eastbourne, Worthing and The Lanes churches contributed testimonies and songs during the crusade.

Each evening the evangelist presented a different aspect of the Gospel and visitors from the neighbourhood were deeply moved. During the crusade ten children and one adult made definite commitments of their lives to Christ. Several adults responded to the appeal seeking special prayer.

This has been the first crusade held at Preston Park since the war and has been in the nature of a pioneer work to put our church on the map. Junior Church and Sunday evening attendances have increased since the crusade. Pastor L. J. Repath has received a warm response in the homes of crusade contacts in follow-up visiting. Our members have found the crusade a talking point at work and opportunity for personal work has opened up.

Mr. Hall was interviewed on B.B.C. Radio Brighton at the commencement of the crusade and two reports have appeared in the local press.

On behalf of the church we thank all who assisted, including Elim Bible College students who helped distribute literature, and those who supported from the Sussex Presbytery churches.

NORTHAMPTON **Pastor : J. M. Cuthbert**

Led by our pastor, our church held a five-night crusade in the St. James's End district of Northampton in October. The Co-operative hall, holding about 130, was well filled each evening. The church choir and 'teen choir ministered in song and members, young and old, gave up-to-the-minute testimonies of the saving and healing power of Christ in their lives. Pastor Cuthbert presented the Gospel in a forthright, challenging way.

These meetings will long be remembered for the wonderful sense of the presence of God. We did not need to be told that the Lord was blessing in body, soul and spirit ; we felt it for ourselves. Over thirty people took decision literature and several came to the Sunday evening service at our church. Others testified to receiving a healing touch from the Lord.

The effects of this outreach will be felt for some time to come as those who have been blessed and healed spread the good news. Elim has certainly made itself known in Northampton and more crusades are planned.

S. BROOKS.

GRIMSBY **Pastor : R. Hodge**

We recently recommenced our Sunshine Corner meetings. Twenty-five children attended the first meeting and numbers are increasing each week. It was a thrill to see 109 children in a recent meeting. There are now 130 on the register. Through this meeting our Sunday school is increasing. Our aim is to see boys and girls getting to know the Lord and the parents of the children coming to our Gospel meetings.

We thank the Lord for the blessing received in these meetings. We are pleased to have a young man and his wife to help us this session.

K. M. ROBINSON.

PONTYPRIDD **Pastor : R. Hughes**

Billy Graham co-evangelist Don Summers joined us for the opening weekend of our outreach programme. Having booked the most prominent public hall, prepared with care and prayed for months, it was good not only to see the public hall almost full but to see nine teenagers respond to the appeal. There were five more decisions in the coffee bar that followed, these being a direct result of the personal witnessing of the teenagers themselves. The decisions included one

by a young man who had only been out of Borstal for two days, three members of a Methodist youth club which started only a fortnight previously, and a young man who asked Christ into his heart in a car at five minutes to midnight!

Sunday was another great day, with two decisions in the Gospel service and three young ladies responding in the after-church rally, one being " the toughest nut in our class." Then at 10.15 p.m. there was a knock at the pastor's door: " Will you pray with my friend? He wants to give his life to the Lord," and a fine young man yielded to the claims of the Master. In a follow-up programme Tony Williams preached and four more decisions were recorded, while the Sunday evening congregation was the largest since the ministry of Pastor Hughes commenced here. The Billy Graham film " For Pete's Sake " was shown. This highlights some of the difficulties facing new converts.

This was altogether a profitable outreach, for which we thank God. May those who made decisions become true disciples and the youth from the Sunday school, who showed enthusiasm that encouraged our hearts, grow in the grace that is in Christ Jesus!

YORK **Pastor: A. Brooks**

The York Elim Male Voice Choir recently visited Wakefield prison. We went with apprehension and came away with a burden.

At 4 p.m. precisely we stood outside the grim, forbidding main entrance, each armed with music, a Bible, and a backing of prayer. Here we were met by the prison chaplain and Pastor David Phillips, a local minister.

Half an hour later our congregation sat facing us. We were " inside " and preparing to sing. We shall never forget that sea of faces—each face representing an individual soul, each with that same strange, transfixed expression, each with a great need—and we suddenly felt as nothing.

Somehow God undertook. Somehow Christ was there! Amid a deep hush the Gospel of Jesus Christ was given in song, word and testimony, broken only by spontaneous applause at the close of each item. We felt the intense gaze of the prisoners and wondered whether they realised their great need. We dared to think that some were even then finding the Saviour.

We sang and our hearts went out to our hearers. Pastor Phillips rendered with an anointing of the Spirit " Come unto Me all ye that labour," and we prayed each line home. Mr. Walter Gash, through whose endeavours we were privileged to have this ministry, gave a challenging epilogue, and soon—too soon—it was all over, but not before our heads bowed before the Lord and we were committed to Him in prayer. I peeped, and hurriedly, guiltily, closed my eyes again—hardly a head was not bowed in reverence.

We were released again to the outside world, to York, and to our own church. During conversation we found that our visit had done something to each one of us. May God grant that those we had left behind felt the same!

BARRY **Pastor: G. R. Knight**

Recently we held our Sunday school harvest thanksgiving services, which took a rather unusual form. As the photograph shows, we had an artificial stone wall background which was realistically draped with ivy and old man's beard. An old cartwheel, bales of hay and a scarecrow added greatly to the rustic appearance. The produce was artistically displayed and, as a final touch, the whole tableau was floodlit.



Considerable work was put in by the members in arranging the display, but we were amply rewarded by the attendance of a good number of parents. Items were rendered by the Sunday school. Our guest preacher, John K. Smith, from Pontypridd, ably ministered the Word.

We were further encouraged when a photograph of the display and a small write-up appeared in our local paper. G. R. KNIGHT.

BELFAST, BALLYSILLAN

Pastor: A. F. Seeman

Early in the year plans were made for a campaign during the autumn. We are on the outskirts

of the city, so we did not anticipate trouble coming to our district. Then came the eruption of terrorism that affected the area ; local shops were bombed, people became tense and nervous, intimidation took place, sounds of explosions and shooting emanated from a nearby trouble spot and transport was affected. Should we continue as planned ? Would the people come to the meetings ? Would it be Christians only ? We asked ourselves these questions but, with prayer and faith, we went ahead, and the Lord graciously watched over us and blessed the meetings.

We had the best news of all to proclaim and, to members, neighbours, regulars and strangers, Pastor W. S. Dempster, of the Beersbridge Road church, faithfully told of the news of the Gospel. During the campaign one young man responded to the appeal and since the campaign two people who attended have come back to the Lord. We were drawn more closely to the Lord and rejoiced in the Saviour.

Then came the Annual Convention, with ministry from Pastors J. T. Bradley and A. D. Sandford, which was anointed by the Spirit and greatly appreciated by all who attended. Encouraged by the Lord and strengthened by the prayers of God's people, we know that, despite the present trouble in Belfast, we shall see the Lord moving by His Spirit to save and to deliver.

A. F. SEEMAN.

BRAINTREE **Pastor : A. P. Atkinson**

After forty-one years in the ministry and two months before their retirement, Pastor and Mrs. J. C. N. Eaton said farewell to the church at Braintree. He will continue his ministry at Beccles for two months and then will retire, but will remain as pastor there.

Almost eighty friends gathered for a farewell supper, after which all departments voiced their appreciation of Pastor and Mrs. Eaton's work among us and presented gifts. A cheque was presented on behalf of the church and a letter of appreciation was read out from Pastor D. W. Anthony, secretary of the Eastern Presbytery. The evening was concluded by the showing of some films taken by one of the deacons.

On the following Sunday we again enjoyed the presence of the Lord at both services. At the evening service almost every seat was taken, with many friends saying farewell and wishing both Pastor and Mrs. Eaton God's richest blessing.

K. A. PILLINGER.

CLACTON-ON-SEA Pastor : H. Burton-Haynes

Three days of rich blessing were experienced when we celebrated our thirty-fifth church anniversary services. We were stirred by the ministry of Pastor A. Nicolson. The theme of his sermons was " The grace of God." His forthright speaking and his particular style of preaching brought refreshing through the Holy Spirit to all the hearers. Ministry in song was given by our choir and by the soloist, Mrs. A. Nation. The visiting preacher thrilled the Sunday evening congregation when he sang " But it's real."

We had fellowship with our own members and with many friends from other denominations around our anniversary tea-table on the Saturday.

We were again blessed on the following Sunday by a visit from our Secretary-General, Pastor J. T. Bradley, a former minister of our church. It was a joy to welcome him and his wife and to share the Pentecostal messages from our brother.

Our beloved minister, Pastor H. Burton-Haynes, convened all these gatherings.

C. G. ARMSTRONG.

EASTLEIGH **Pastor : M. Jones**

We recently celebrated the opening of our new church building by Pastor J. C. Smyth in 1966. Two services were held, when church members and friends from many neighbouring churches with their ministers joined with us in praising the Lord for all His goodness to us as a church. The special preacher was Pastor T. Partington, of Stafford, who ministered God's Word with much acceptance. Buffet tea was provided. More came along for the evening service and a congregation of over 100 was present. Solos were rendered and items were sung by the Eastleigh Gospel Choir. Short speeches were given concerning both the old building and the new one by the two senior deacons. The meetings were ably convened by our minister.

Pastor Partington remained for the Sunday services. He remarked that he had enjoyed both the southern sunshine and the fellowship we had together in the Gospel. A church thank-offering was taken up at the evening service and Pastor Jones was able to announce that a total of £32 had been given. With a note of praise to God for His goodness to us as a church, so ended another anniversary.

W. E. LAWES.

"A man of deep conviction"

Tributes to Pastor W. G. Turney

Pastor W. G. Turney entered the Elim ministry as pastor of one of the Essex churches in 1942, when troubled clouds hung heavily over the land. "Doodle-bugs," rockets, flares and bombs made their presence felt day and night. The Southend-on-Sea area was an evacution zone and no bright prospect gave encouragement at the Gun Hill, Bowers Gifford, Pitsea church, which stood in a semi-isolated position. He was a fervent, zealous preacher of Evangelical truth, passionately caught up and sold out for those things that he wholeheartedly believed. Nothing daunted his love for Christ. No hour was too long. No sacrifice was too great, though sometimes it carried with it self-denial and going without.

He was a man who tried to reach all ages, a lover of his flock, particularly the young folk, his speciality being the children, many of whom owe their salvation to his clear, forthright message of a Saviour's love.

He was a man of deep conviction, who firmly held to what he believed, constant, and persevering in all his efforts for the kingdom of God in all his pastorates.

His work was never easy. He seemed to be led to labour in difficult times and places, but he always appeared before his flock with a radiant countenance. He made every effort in his ministry to encourage his people along the pilgrim road.

His Home-call was sudden, but just as he would have wanted it. He lived, particularly during his latter end, with a constant expectancy of going Home.

His memory will linger in the churches of the Essex area, in Wick in the far north of Scotland, where he ministered in the Elim Church Incorporated for a number of years, and in Stafford and Long Eaton. The Lord used him, to Him be the praise!

D. W. ANTHONY.

MY memory of Pastor W. G. Turney goes back to the 1940s, when he approached me regarding an opening for full-time ministry in the Elim Pentecostal churches. He impressed me immediately with his earnestness and spirituality. When he was accepted for a pastorate he began what proved to be a sacrificial but fruitful ministry for the Lord.

His first appointment was to Pitsea and the strong characteristics that marked all that he did for God were soon evident—a love for Christ, a passion for holy living, a zeal for winning the lost, an outstanding enthusiasm for work among children, and, far from least, a profound intercessory prayer life. He had a tenacity of purpose and an unswerving devotion to the will of God as he understood it, even when this meant, as it did at times, that he stood alone.

He moved from Pitsea to Braintree and there continued to serve the Lord with unabated enthusiasm. It was at this time that he came into touch with believers from the far north of Scotland and they invited him to go to work among them. Even though this meant hardship and separation from friends and loved ones he, with his devoted wife, felt it to be God's call. The family moved north and there for some years he worked unremittingly. Later he moved back into the Elim Pentecostal Church, where he laboured until his so brief retirement.

Although I have a notoriously bad memory for sermons, I still remember with blessing some of brother Turney's and I am sure others do. His godly life and faithful ministry will not go unremembered. It is certain that it will not be unrewarded.

GEORGE STORMONT.

OUR brother and fellow minister in the gospel commenced his ministry by holding the pastorate of an Independent Congregational Church in Hayes, Middlesex, from 1929 until 1934, when he came into contact with Elim people, threw in his lot with them and worked towards the opening of the Elim Pentecostal Church in Hayes. After remaining in fellowship there for some years he entered into the ministry of the Elim Pentecostal Churches in 1942 and served at Pitsea until 1952. He was ordained a minister of the Elim Pentecostal Churches by Pastors George Kingston and George Stormont in 1945. After serving nine years as minister in Braintree he was led of God to go and pioneer a work at Wick in Caithness, North Scotland, where his period of service was five years. At the present time the work there is quite healthy, with a congregation of over thirty in the morning and forty to fifty in the evening each Sunday. On leaving the far north he pastored

the churches at Stafford and Long Eaton before retiring in 1970. He served for three years as padre of the North London Presbytery Youth Camps.

He was always prepared to make sacrifices for the Lord and the work to which he was called and this he did in measures unknown to many of his friends. He was godly in conversation in the home or outside and this characteristic has reflected in the lives of his two daughters, who are keen workers for the Lord.

His last year was one of failing health and he faced the future in the sentiments of the apostle Paul, "For to me to live is Christ, and to die is gain." During the early hours of October 14th, 1971, the messenger of death suddenly struck and at that moment heaven stirred, the gates swung wide, and another soldier of the cross entered in triumph to receive his "Well done, good and faithful servant."

Our sympathies go out to Mrs. Turney, Ruth and Hazel, praying that God's love will be their comfort and help in the days ahead, "till He come."

FRANK F. L. FROST.

Mrs. Turney, Ruth and Hazel would like to thank their many friends for the letters, cards and expressions of sympathy which came to them from all over the country at the homecall of their beloved husband and father. God bless you all. Revelation 21 : 7.

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college column

"Hi, Preacher!"

THIS was the greeting to David Rees-Thomas, minister of Evangel Temple, as he and I made our way along the corridor of Evangel College, Springfield, Missouri, U.S.A., during a class change-over. I had the opportunity to address 1,200 students in this liberal arts college (teacher-training and undergraduate school), owned and directed by the Assemblies of God of America. The informality and casualness of these young people did not detract from the sincerity and dedication which so many of them showed in service and worship. Alongside this beehive of learning is the Central Bible College, where 900 are registered to prepare for Pentecostal ministry at home and overseas. These are but two of nine similar centres owned and directed by this U.S. Pentecostal group.

It was a joy to stay with this young preacher and his wife, Eliaine, both of whom are graduates of Elim Bible College, and to share their elation that, on the previous evening, his church had unanimously agreed to proceed with a 24,000-dollar building programme. We had another insight into the scope of Pentecostal witness in the mid-west when we ministered in the 2,200-seater Central Assembly, which is but another of the score or more Pentecostal churches in this town of 120,000 witnessing to full gospel truth. The minister is Rev. P. Wannamacher.

Not all of U.S.A. has such extensive ministerial potential as this and other cities in the "Bible belt." The New England area is nothing like as enthusiastic and progressive as the central and southern part of the States. In the east the landscape is beautiful, especially when decked with autumn tints, but the winter is hard. Some of these geographical features are reflected in the temperament of the people. The new, ultra-modern Oral Roberts University and the T. L. Osborne complex in Tulsa, Oklahama, are additional factors in the great overall drive of the U.S.A. in evangelism, just as the daily "muggings" (robbery with violence) in the streets of New York, Washington and Chicago are indications of the country's need of a "Jesus revolution"—plus.

G. WESLEY GILPIN.

ULSTER YOUTH RALLY

Our reporter : A. F. Seeman

On the day of the Ulster Youth Rally in the Ulster Temple, Belfast, an announcement was made on the B.B.C. that all buses would be withdrawn at 6 p.m. (not because of the rally), but this did not deter a good number from attending the rally from all parts of the province. When our reporter stood to announce the opening hymn

(*continued on page 13*)

THE ELIM
EVANGEL

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EDITORIAL

" SILENT "—that was the word ! It read so strangely, so incongruously. Amid modern advertiser's jargon about proudly proclaimed travel opportunities there it was—" Silent." What do you think it described ? You will never believe it ! It was applied of all things in this world to **a B.E.A. Trident jet** ! If you live anywhere near the flight paths to London airport would you re-echo that word in this connection ? If you have flown in a Trident would you think it a fair adjective to use ? Fine aircraft that they are, silence is not their immediately obvious feature. This is all too typical of the brain-washing of the advertising boys. We are told that more psychologists are employed in advertising in the U.S.A. than are occupied in all medical work there. The fiendish subtlety of advertisements in the U.K. lead us to feel that the situation must be getting that way here.

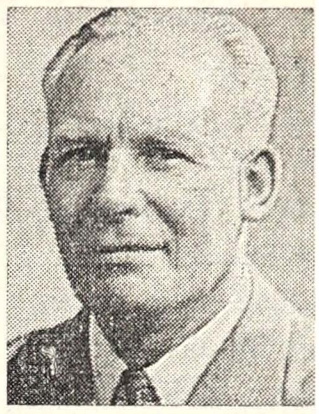
We recall that damnable lie, " Smoke —— for your throat's sake." It must be conceded that the copy writers could argue that they were simply saying that this particular brand of cigarette was less bad for the throat than other brands. The point must be made, however, that the words read as if they were saying that these cigarettes were **good** for your throat—perish the thought ! For any non-smoker any kind of smoke from any kind of tobacco is irritating and nauseating to throat, chest and stomach. It is unnatural to smoke, to say the least, but you would almost think that it was unnatural not to, to hear or read some propaganda.

The use of words has great importance in speech and writing. We are in a tremendously strong position in this respect in our proclamation of the Gospel. We do not need to do a public relations or an advertising man's job in order to present our Saviour. **Our task is to proclaim Him.** While we know that "the letter killeth" in one sense, it makes alive in another, for the certainty and the lack of ambiguity in the words of Christ and of the Bible are the wonderful means through which the Holy Spirit works to convict men of sin and to reveal the Redeemer.

Straightforwardness and plain speech, as the Scripture says, " with grace, seasoned with salt " (Colossians 4 : 6)—and we agree with Cruden that salt must mean wisdom—should clearly be there in all our presentations, both in speaking and writing.

From the President's pen

People I have met



THERE is a word in the Scriptures which occurs many times, and which has very important connections with Christian service. It is that word "faithful." The verse that springs to mind is Matthew 25 : 21 : "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord." It is to be observed that faithfulness reaps joy, and this is true not only in the glory but right here on earth.

In travelling around the churches I have met some extraordinary people who are radiantly happy because they are most faithful in their service for the Master. Elim people are great people and I am convinced that any tribute I may give falls short, if only because they never seek praise or ask for it. What is more, I feel as I tell you of some of the people I have met that they are representative of hundreds more whom I shall meet in the days that lie ahead.

In the church at Ealing, London, there is a lady called Miss E. M. Holwell, who was one of the original members when the church was opened forty-one years ago. Our sister lives in Chelsea and has to travel by tube and bus. It takes her about an hour to get to the church, but she is always in her place on Sundays and until recently she never missed in the week. How cheerful and bright she was when I shook her hand. What is extraordinary about her ? Only that she is 100 years old next birthday !

I was taken to Bermondsey by a policeman, but there is no need to worry or wonder what happened, for he is the church leader there. On the way we called at a council house for a lady and this story is about her. I was told how she lives an hour and a half's journey by bus from the church, and even when she is not taken by car she never misses a meeting. Think of the cost in time, money and energy —and above all this sister is a senior citizen. Bermondsey has an old building and the company who worship there is quite small, but there she is in her place at every meeting. What an inspiration she must be to her leader and to others ! I believe I am right in saying that there are two other sisters who are just like her. Will the Lord bless in Bermondsey ? He cannot fail to do so when such people as these are keeping the witness going.

Then, too, I think of such men as Pastor W. Dearnley, of Wrenthrope, who has been the pastor for forty-three years. That surely must be a record. When I was there the assembly was in much blessing and making progress in its witness in a village which has a very small population. What is more, our brother has built up a large business throughout the district and is highly regarded for his Christian principles in the commercial world. Congratulation to our brother !

Again, thinking of veterans one cannot leave out Joseph Smith and John Woodhead. They are nearing or have passed the eighty mark and yet the fire still burns brightly in their love for the Lord and for soul-winning. They seem to go on and on, and, of course, they always will, for they are "marching to Zion, the beautiful city of God." Elim folk, come and join me in this tribute and say "The Lord bless you both."

Easter and the Royal Albert Hall are inseparable. Douglas B. Gray has never missed conducting the choir from the very beginning. Ronald Cooper played the organ down through the years before handing over to his son. Thank you both and the Lord bless you !

Let me end by saying how proud I am to be a part of this beloved movement which has produced and still is producing faithful servants of the Lord, whether they be noticed or unknown.

ARCHIE A. BIDDLE.

SOUTH WALES MISSIONARY PAGEANT

Our reporter : STEPHEN C. SQUIRE

THE Technical College, Rhydyfelin, Pontypridd, was the venue for this event. The programme included a forum, films and an evening rally. An E.W.M.A. stall was on display and the vision and skill of the ladies could be readily sensed.

The forum in the afternoon was enlightening and profitable. Questions ranged from finances to the Light-bearer scheme and interest was shown in the numerical strength of the Christian witness around our mission stations. It was challenging to be reminded that our missionaries are generally the only witness to the Evangelical message in their areas for many miles. In a country like Wales that is congested with chapels with a diminishing witness it was good to be challenged with this aspect of missionary work.

Missionary personnel present were Peter and Brenda Griffiths, home from Inyanga, Rhodesia, Africa, and Miss F. Grossen, on furlough from N. Transvaal, South Africa, and our Missionary Secretary, Pastor Leslie Wigglesworth, and his wife.

In the evening service Mrs. Brenda Griffiths told about her work in Inyanga. Miss Grossen spoke of her impression of the moral and spiritual decline of this country since she was last here. Peter Griffiths introduced a final word by relating the experience of his family when they last returned to Africa and by telling us why he is a missionary. We were reminded that missionary work still means sacrifice and that our missionaries are motivated by the same vision that inspired Livingstone and the like.

The climax was the pageant at the end of the evening rally, when friends dressed in national costumes were spotlighted. A survey of our mission stations was read and suitable solos and a recitation were rendered.

It being Miss Grossen's last weekend before returning to her work in South Africa, the congregation commended her to God, while ministers, led by Pastor R. Hunston, laid hands upon her and prayed.

The main hall of the college, with seating for 300, accommodated the congregations. The programme began with the words " Blessed assurance " and concluded with the Doxology—" Praise God ! "

Letter to the Editor

Dear Brother in Christ,

Greetings in the precious name of Jesus !

The Women's Fellowship of St. John's Church, Carlisle, recently held their first rally for over twelve years. I had met Mrs. Ladlow at two of the Blackpool conferences and invited her to be our guest speaker on that occasion. A coach-load of women came from the Elim Sisterhood at Whitehaven. The sisterhood from Carlisle Elim Church also attended, along with sisterhoods of many other denominations.

The Lord blessed us with a lovely day and there were 290 present. Mrs. Ladlow was certainly hidden behind her Lord as she ministered to us. My husband and I enjoyed rich fellowship in the two days Mrs. Ladlow stayed with us.

Here is an appreciation from Mrs. Kendrew, wife of a local Methodist minister.

" From many churches and denominations in our city and beyond 290 women joined together in the women's rally.

" In her opening remarks Mrs. Wood told us this was her first experience of organising such an event. Both Mr. and Mrs. Wood and all who helped in the arrangements are to be congratulated for a perfect piece of organisation.

" From the opening hymn onwards it was a time of real worship ; those who participated in the conduct of the service contributed in a vital way. All who were present could not fail to be inspired by the small Yorkshire woman with a radiant face resplendently dressed in a gay Ghanaian native costume for women. That in itself was an uplift, but far above that was the faith she expressed in her life. Her message to us was a living testimony to that faith. If ever the light of Jesus shone in anyone's face it most certainly shone in hers.

" In Ghana many must be grateful to God for her ministry among them. In this country wherever she goes many will be influenced by her love and devotion to her Master. We in Carlisle will long remember her costume, her singing, the simplicity and sincerity of her message, and the vitality of her faith which came to us as an inspiration and a challenge that our lives may be chosen vessels to bear His name more worthily and extend His kingdom where we are."

I am the wife of the vicar of St. John's Church.

Yours in Jesus,

FLORENCE WOOD (MRS.).

Children's Corner



by Sheila Price

Banto learns a chorus

THE next day Banto got up very early to help his father in the garden so that they could get the work finished in time. After dinner they walked to the clearing outside the village and sat among the people who had gathered to hear Mr. English. He opened the meeting in prayer and Banto sat still, with his hands together and his eyes tightly closed, listening as Mr. English asked Jesus to bless all the people in Africa and all the world.

It was a lovely meeting. Banto and his father and mother were so glad they went. They heard the stories of Daniel, Jonah and Moses. They sang hymns. Mr. English showed them photographs of England and Wales. Banto loved hearing Mr. English tell them about the snow, for he had never seen it and wondered what it was like. "When I grow up," he said to his mother and father, "I am going to England to see the snow. Then I will be able to make a snowball like Mr. English said the children make over there."

Before the meeting ended Mr. English asked everyone if they would like to send their children to Sunday school. He explained that Mrs. English would teach them how to read the Bible, how to write down hymns and choruses to learn, and they could play games and hear more stories. Banto asked if he could go and was delighted when his parents agreed.

That was the beginning for Banto and his parents. Each Sunday Banto went to Sunday school and during the week he went to the meetings with his mother and father. There was so much to do now. There were stories to hear, hymns to sing, choruses to learn. He was learning to read and write, too. It was a proud day for Banto when he could at last write his name. He ran home from Sunday school clutching the paper to himself, for he could not wait to show his mother and father what he had done.

His mother and father were so grateful to Mr. and Mrs. English for all the time and energy they gave so willingly to the people of the village.

Besides the church meetings there were other activities going on. Once a week the village women met Mrs. English for sewing lessons. Banto's mother was learning how to make a nice dress. After an hour or so spent in sewing the women learned new recipes from Mrs. English.

The men were asked to meet Mr. English to make stools to sit on during the services. They also copied hymns from Mr. English's hymn book and painted pictures of Bible stories.

Banto spent much time telling his friends about Jesus and inviting them to Sunday school, and soon he was calling for four boys and girls every Sunday to take them with him to the lessons.

One day Mrs. English taught the boys and girls a chorus and the children were singing it on the way home. Banto's father heard them and asked Banto if it was a new chorus that they had learned.

"Yes," said Banto, "I will sing it for you and mother."

So Banto sang,

Building up the temple,
Building up the temple,
Building up the temple of the Lord,
Boys won't you help us,
Girls won't you help us,
To build up the temple of the Lord ?

"Did you like the chorus ?" Banto asked his mother and father.

"Yes, Banto. It gives me an idea," said his father. "*We* must build up the temple of the Lord; we must help Mr. English to build a church here in the village ! We will have to clear the ground, chop trees, get some men to help us. I will go along to see Mr. English tomorrow, Banto."

He said "It would be nice to have a church to go to, wouldn't it, father ?"



Soul-winning success

by J. Nelson Parr

6. Holy madness

AN Early Church historian said this of the early Christians: "The burning passion to win souls crowded out of their lives all secular things. Social prestige and money had no charms for them unless such could be used for the spread of the message." This explains why the Early Church met with success. They had no time for theatres, sport and other time-wasting pursuits. Their blazing passion for lost souls crowded out of their lives such secular things. C. H. Spurgeon once said, "Zeal for God is so little understood by men of the world. It always draws down opposition upon those who are inspired by it. They are sure to be accused of sinister motives, hypocrisy or being out of their senses." Spurgeon was right and this is the reason why the Corinthian Christians thought that Paul was mad (see 2 Corinthians 5 : 11-14). Phillips's translation reads: "If we are mad it is for God's glory" and the Twentieth Century translation reads: "Knowing then what the fear of the Lord means we are trying to win our fellow men . . . if we went out of our minds it was in God's service, if we are now in our senses it is in yours. It is the love of Christ which impels us." This desperate, flame-of-fire soul-winner burned with such zeal to carry out the soul-winning commission he had received on the Damascus road. He was condemned by false brethren, he was deserted by Mark, who apparently could not stand the desperation of Paul and his blazing passion for souls. Alexander the coppersmith did him much evil and he was forsaken by Barnabas and Demas and, even when he was in prison, not one church sent him any help except the Philippians. What was the mighty, dynamic force which impelled this soul-winner in his desperation and determination to win souls ? It is found in one phrase, "The love of Christ constraineth us." The love of Christ burned like a prairie fire in his soul.

Some people have a sloppy, sentimental, affectatious love. They talk and sing about loving Christ, but they never win souls. *The greatest manifestation of genuine love for Christ is shown in what you are doing to stop the lost going to hell.* God saw the world was lost, perishing and on its way to hell, and He so loved the world that He did something about it—He gave His only begotten Son. Many people talk about loving the Lord Jesus *and never give one hour a week to win souls.*

Paul was desperately devoted to the task of finishing his life in triumph. He was determined to have success. Listen to his words: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20 : 24). The ministry he received of the Lord Jesus is described in Acts 26 : 16-18. As far as we know this was the last time that the Lord Jesus spoke audibly from heaven. *I am quite sure that if the Saviour spoke to us audibly from heaven today He would give us the same ministry.* Jesus said to Saul of Tarsus: "I am sending thee to the Gentiles 'to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.'" Jesus did not say "I have appeared unto thee to make thee the world's greatest doctrinal expert."

The Epistles written by Paul reveal his fantastic doctrinal knowledge, but they were only a part of his ministry. There are too many who think that because they are lecturers, Bible school principals, teachers or doctrinal orators it is not their work to win souls. It is about time that these people had a vision of hell or, to use the words of General William Booth, the founder of the Salvation Army, "I would like to take

you down into hell for half an hour, then send you out into the world to stop the people from going to hell."

Paul never swerved from the path of fulfilling the Damascus road ministry. This is clearly shown in 1 Corinthians 9 : 19-27. Five times he uses the word " gain " and this means, according to Vine, " The winning of souls by the gospel." This man, though a teacher and an apostle, was above everything else a fiery soul-winner and also a *very successful* soul-winner. The tendency today is to turn out young men with packed brains who seem to be theological, analytical, homiletical and grammatical iceberg lecturers instead of blazing, flaming, soul-winning generals who are determined to turn every member of the Church into a personal, soul-winning warrior. Let it be stated definitely and dogmatically that the ministry of Saul of Tarsus received by audible voice from the exalted Son of God, sitting at the right hand of God, was threefold : to open the eyes of Gentile sinners who were blinded by the Devil ; to turn Gentile sinners from the darkness of paganism, unbelief and ungodliness into which the Devil had driven them and to bring them into the light of the glorious gospel of Jesus Christ ; to turn the Gentile millions from the slavery and captivity of the Devil and bring them into the glorious liberty of the children of God.

Paul was a mighty soldier of Jesus Christ and fought a glorious fight against the forces of hell and darkness and finished his course in magnificent triumph and fantastic success. We have a glimpse of this desperate warrior when he stood before Agrippa. He did not stand there like a marble monument muttering cold, theological platitudes. One would like to have seen the fire in his eyes and heard the fire in his utterances. One would like to have heard the rattle of his chains as he raised his arms heavenward and, with heavenly glow on his face, with a loud voice say, " At midday, O king, I saw in the way a light from heaven." This battle-scarred warrior was not concerned so much about his release, but, even before his distinguished judges, he sought to fulfil his Divine ministry by devoting all he had to open their blind eyes. His great passion was to win their souls for Christ. Paul could have dictated all his Epistles in about two months; *the whole of his life was devoted to winning souls.* There was, no doubt, punch and dynamite in Paul's address to King Agrippa, Festus and the others, just as there was flame and fire in the words he spoke to Felix.

West Yorkshire Presbytery Missionary Rally

For some weeks preparations were made for a missionary rally and pageant which was held in the Halifax church. Every effort was well worth while as the day's programme unfolded itself.

In the morning a Presbytery business meeting was held with a good number of ministers and laymen attending. The able chairman of the session was the District Superintendent, Pastor A. C. Jarvis.

An open forum was steered through in the afternoon by the Missionary Secretary, Pastor L. Wigglesworth. Questions were put to three of our missionaries, Miss F. Grossen, Pastor J. MacInnes and Pastor P. Griffiths.

The highlight of the day was the evening rally and pageant. It was an inspiration to see the lovely new Halifax church almost full. Pastor D. J. Green convened the service. Our three missionaries, introduced by Pastor Wigglesworth, ministered with ease of style and earnestness ; the anointing was upon them.

A number of men, women and children dressed in gaily coloured costumes and illuminated by ultra-violet rays presented a pageant. We appreciated the singing of the group from Bradford and recitations from Miss K. Stringer.

The service concluded with a note of thanksgiving and a call to rededication. We came away with happy memories of meeting our missionaries and a renewed determination to pray for them.

JOHN FRY.

ULSTER YOUTH RALLY (*continued*)

just over 250 people were present.

From the start we were conscious of the presence of the Lord and, as the meeting proceeded with items from the united choir conducted by Pastor T. Burns, testimonies from two young people regarding salvation and the Pentecostal blessing and Gospel singing from a talented group, we knew that we were going to be blessed by the ministry of God's Word brought to us by our National Youth Director. As Pastor A. B. Tee moved quickly into his subject of God's men for crisis moments, we were made aware that the Lord was calling us to stand firm for Him. The time passed quickly. The climax of the meeting came through the gifts of the Spirit when we were brought even closer to the Lord. As the Benediction was pronounced many rededicated their lives to the Lord.



From T. H. Stevenson

THE first weekly prayer meeting each month in our local church is specifically a missionary prayer meeting. It does not tend to be the best attended meeting; even quite a few who willingly give financial support to missions do not necessarily attend. Usually it seems different from our other prayer meetings, however urgent or interesting may be the several missionary letters that are read. Perhaps few would purposely invite newcomers or strangers to such a meeting as an introduction to an Elim Pentecostal church, especially with the thought that God would there baptise these friends with the Holy Spirit. However, this has just been my experience on the night prior to writing this feature.

Three young soldiers called at my home two nights ago. Though it was comparatively late, I made them welcome and soon began to learn about them. I already knew Derek, as he has been attending our church since being stationed in Worcester. He had received the Holy Spirit baptism a few days before, as also had Stephen, a former Roman Catholic recently converted, to whom I was introduced. The third young soldier, Mark, a disillusioned Jehovah's Witness and more recently a seeker after God by the use of drugs who had only weeks before come to receive Christ through a "Fact and Faith" film, was interested in the baptism of the Spirit. As it was getting quite late after a talk, I prayed, and specially for Mark. Before saying "Good night" I invited them to come to the missionary prayer meeting the next night.

At the prayer meeting the young men were present and a fourth was with them. Only after the meeting did I learn that, on their return to Norton barracks from my home the previous night, they had led Christopher to the Lord—what keen young soldiers and what soldiers for Christ! When our missionary prayer time was commencing I urged that we should also expect God's blessing upon ourselves while praying for the rest of the world. When, after a time of fervent praying, I felt we must conclude the meeting, I invited any seeking the baptism of the Holy Spirit or with a special need to come forward. Mark, the former drug addict, immediately came from his seat like a soldier and, as he stood before me, I raised his hands with mine and we began to praise the Lord. Immediately, within but a second or two, the young man was magnifying God in other tongues and with great power and meanwhile the congregation was deeply moved by the power of God. This was a glorious climax to the time spent praying for the mission fields and a fresh reminder and lesson of the need to encourage people to receive this Pentecostal experience. There is no need to suppose that such a special blessing demands a set type of meeting or, more importantly, that any meeting should be of a set type.



PRAYER and PRAISE

Alone with God

by F. H. Coleman

Have you a place of secret prayer?

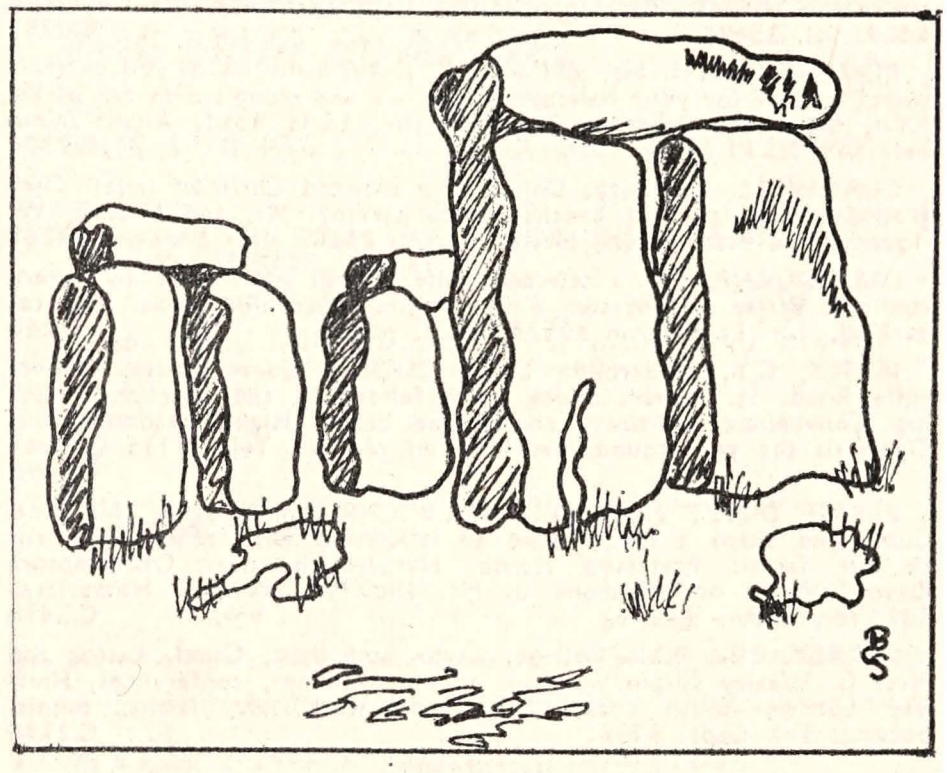
JESUS told us to have one. We are to enter in, shut the door, and pray to our Father in secret (Matthew 6 : 6).

We may argue that it is possible to pray anywhere, and this is readily agreed, but we all know how important and right are the words of Jesus. *We must have a place where we can shut the door upon the world and upon our carnal thoughts, and concentrate on God.* Our secret place can be anywhere, as long as we shut ourselves in with God and pray.

At a missionary training centre, the new students in a certain term began to talk about the importance of prayer. Each man felt that he needed a secret place where he could pray alone, but this was a problem, for all the bedrooms were shared. At last they decided that they must have a place for each student into which none should trespass. In sharing out these places, one student

(*continued on page 17*)

"What mean ye by these stones?"



ON a perfect autumn day we took our guests, Pastor and Mrs. A. J. K. Magee, to visit Stonehenge. High up on Salisbury Plain and commanding a magnificent view in all directions, it is a most impressive sight. Our friends were fascinated and amazed at the size of the great stones, so rugged and stark against the sky. We chose a fallen stone on which to sit and enjoy our picnic lunch and were rather amused and not a little ashamed when afterwards we read a notice which said that visitors were forbidden to picnic on the monument! On our way home we agreed that rules must be made and upheld to protect Stonehenge, for it is such a famous monument and is visited by thousands of sightseers every year.

It is generally accepted that it was constructed between 1800 and 1400 B.C., late Neolithic to early Bronze Age, thus making it unique and one of the most celebrated prehistoric monuments in the whole of Europe. Its design is composed of two circles enclosing two series of standing stones, each shaped like a horseshoe. Eighty bluestones were dragged or rowed all the way from Pembrokeshire and placed in a double circle, with extra stones pointing towards the sunrise at the summer solstice. The great sarsen stones came from the Marlborough Downs and these form the lintelled circle and horseshoe and the famous trilithons can be seen with their mortise-and-tenon joints. Almost everyone agrees that Stonehenge was a kind of temple, though contrary to popular belief it was not connected with the Druids; we may never discover who worshipped there. Why were these stones brought from Wales? What was the function of the Altar Stone and the Heel Stone? Was the monument a centre of sun worship, or was it a kind of colossal computer for eclipses? What does it all mean?

If you turn to Joshua chapter 4 you will read of a similar question: "What mean ye by these stones?" You will recall the dramatic episode when the nation of Israel, led by Joshua, crossed over the river Jordan. The waters were divided and the great company passed over without getting their feet wet. Twelve stones were lifted from the river bed, where the priests had stood with the ark of the covenant, and were taken by twelve appointed men to Gilgal and there erected in a ring by Joshua. It is significant that "Gilgal" means "a circle or a wheel." We have the picture of Joshua supervising the making of the monument and explaining to the people that future generations must be given the meaning of the stones. Here are his words: "Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea which He dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might might fear the Lord your God for ever."

At the end of his life Joshua erected a great stone under an oak tree in the courtyard of the sanctuary at Shechem, the original capital of Israel. He placed it there as a witness to God's faithfulness, to His warnings and His promises and, most of all, to the nation's solemn oath and covenant to serve God and obey Him. He said "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which

(*continued on page 17*)

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BIRTHS

BERESFORD. On October 10th, to Pastor and Mrs. D. Beresford, of Hayes, God's gift of a daughter, Esther, a sister for Rachel.

VAUDIN. On October 27th, to Peter and Sandra (née Langlois), of Eldad Elim Pentecostal Church, Guernsey, God's gift of a daughter, Caroline Anne, a sister for Anita.

WATKINS. On October 26th, to David and Carol Watkins, of Elim Pentecostal Church, Springbourne, Bournemouth, God's precious gift of a darling baby daughter, Vanessa Jane, a sister for Julie.

DEDICATION

GOW. On November 14th, David Stephen Gow, son of Mr. and Mrs. J. Gow, was dedicated by Pastor E. Garner in the Elim Pentecostal Church, Paisley. C.2499

WITH CHRIST

GARTON. On October 26th, Miss Gladys May Garton, aged 64 years, retired Elim minister and faithful member of Elim Pentecostal Church, Hastings. Officiating ministers at funeral : G. W. Gilpin, D. W. Anthony, J. Lancaster, T. W. Thomson and G. Harpin.

HOWLETT. On November 10th, in tragic circumstances, Emily Louise Howlett, aged 83 years, member of Elim Pentecostal Church, Springbourne, Bournemouth. A great sufferer, now with Christ, which is far better. Officiating minister at funeral : J. Osman.

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COMING EVENTS

BIRMINGHAM, Stirchley. December 8. Elim Pentecostal Church. Visit of M. Bamber (Protestant Truth Society), with fiilmstrip, " The Nation and the Bible." In Salvation Army Hall, Pershore Road, at 7.30.

BIRMINGHAM. December 12. Elim Pentecostal Church, Alton Road, Selly Oak. Sixty-voice choir presentation of John Petersen's " Joy to the world " Christmas Cantata directed by Peter Rammell. At 6.30

CHELMSFORD. December 10, 11. Elim Pentecostal Church, Mildmay Road. Eleventh Annual Christmas Musical Festival. Speaker: W. J. Patterson. Singing items: Helmut and Elisabeth Kaufmann. Chelmsford Elim Choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

CHIPPENHAM. December 4-6. Elim Pentecostal Church, Englands Community Centre, off London Road. Convention. Preacher: F. R. Barnes (Cheltenham). Saturday at 7. Sunday at 10.30 and 6. Monday at 7.30.

EVESHAM. As from December 5 Elim Pentecostal Church services will be transferred to the Masonic Hall, Swan Street. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer and Bible study. December 11: Saturday rally (held monthly). Preacher: F. Lavender, supported by Gloucester choir.

MOUNTAIN ASH. December 11. Elim Pentecostal Church, Knight Street. United rally in the Cynon Valley at 7.30. Preacher: Rev. Vernon Higham (Independent Evangelical Church, Heath, Cardiff).

STRATFORD-ON-AVON. Elim Pentecostal Church now meets in Penarth Hall, New Broad Street, on Sundays at 11 and 6.30.

SUNDERLAND. December 5. Elim Pentecostal Church, Durham Road. Visit of the President, A. A. Biddle, at 10.30 and 6.30. Convener: D. G. Holmes.

YORK. December 11-16. Elim Pentecostal Church, Swinegate, off Church Street. Lectures in Old Testament studies related to current affairs in world prophecy, by C. Gornold Smith. Convener: A. Brooks. Weeknights at 7.30. Sunday at 11 and 6.30.

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PRAYER AND PRAISE (*continued*)

was allocated the boiler room, because he had been deputed to take care of the central heating. He was certainly never cold by that old coke boiler ! He records, however, that he had wonderful times of prayer there in secret with the Lord. They stood him in good stead on the mission field.

A missionary friend in Congo told me that her secret place was by a lake. One morning in prayer she heard a noise behind her. Looking round, she saw a hippopotamus, which had invaded her secret place. Looking into its great open mouth, she decided it was time to evacuate, which she did in great haste !

The matter does not end with our going to the secret place to pray, for Jesus gave us a promise : those who pray in secret He will reward openly. " Reward " indicates " to compensate," and God does this handsomely. It will be worth getting alone with God in prayer, for He will recompense you, not only with answered prayer but with untold blessing in your soul.

Have you a secret place of prayer ?

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

He spake unto us ; it shall therefore be a witness unto you lest ye deny your God."

We may never discover the meaning of Stonehenge. Its significance is shrouded in the mists of antiquity, but the stones we have in the Bible to which we have referred have a clear meaning and tell us of the abiding presence of God and His faithfulness to all generations.

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Part 1. The Intellectual Nature



by B. C. Vidamour

"Thou shalt love the Lord thy God . . . with all thy mind" (Matthew 22 : 37 ; Mark 12 : 30 ; Luke 10 : 27).

THE brain has been described as the mystery organ of the body. It is the most delicate and the least understood. It can be likened to a massive telephone exchange. If it were possible to build the equivalent of the human brain, using as a basis one valve to one nerve cell, the mechanical brain would need ten thousand million (10,000,000,000) valves. These valves would have to be capable of dealing with fifty impulses per second. An enormous building would be required simply to house the machine and all the power of Niagara would have to be harnessed to run it. And this is the subject of our study !

The Shorter Oxford English Dictionary defines the mind as " the seat of conscious thoughts, volitions and feelings ; also the incorporeal subject of the psychical faculties." *Webster's New International Dictionary says* : " the subject of consciousness, or the soul considered as such a subject ; that which feels, perceives, wills, thinks ; also consciousness itself ; especially an individual consciousness ; the sum total of the conscious states of any individual."

Scientists talk of the mind-body or brain-mind relationships. They refer to physico-physical, physico-psychical, psycho-physical and physico-psychical in relation to chains of events and effects.

We do not encounter the same difficulties as unregenerate men of science. We believe that Adam and Eve were created sound of body and mind. Their knowledge of God and the wisdom of His eternal purposes would be progressively revealed to them as they communed daily with Him in the cool of the day, but the tree of the knowledge of good and evil was offered to them as a short cut to mental perception and understanding. The serpent had promised an awakening and they got a rude one. From that one act of disobedience man began to die physically and mentally ; spiritually he died instantly. Things went from bad to worse and finally God gave men over to a reprobate mind (Romans 1 : 28). Sin introduced mental sickness and suicidal tendencies. American experts inform us that the highest suicide rate is found among psychiatrists whose main aims are to treat mental disease.

The Bible instructs us : " Let this mind be in you, which was also in Christ Jesus " (Philippians 2 : 5). Let us, like Him, humble ourselves unto obedience that we might be transformed by the renewing of our minds.

The Word of God tells us that the mind can be related to the following :

the heart : see 1 Chronicles 22 : 7, where " mind " is synonymous with " heart " ;
the soul : see Genesis 23 : 8—for " mind " use " soul " ;
the mouth : see Leviticus 24 : 2—this same word is used 341 times for " mouth " and only once as " mind " ;
the spirit : see Daniel 5 : 20 ;
thought : see 2 Corinthians 3 : 5 ;
knowledge : see Philemon 14 ;
inner mind, purpose : see 1 Peter 4 : 1 ;
inclination : see Romans 8 : 7 ;
will : see 1 Corinthians 2 : 16, where both words " mind " in the text can also be rendered " will " ;
imagination : see Isaiah 26 : 3.

Further profitable study can be made by consulting a good analytical concordance ; the examples given are only a guide, and are by no means exhaustive.

(*to be concluded next week*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, December 6th — Isaiah 55 : 1-13

" Come ye to the waters " (v. 1).

Because our Lord has suffered (chapter 53) and restoration is promised (chapter 54), there comes the invitation to those who recognise their need (vv. 1-3) and who seek the Lord, turning from their wickedness (vv. 6, 7). The chapter ends with a description of the happy state of those who believe, although in this can also be seen the conditions on earth when the Prince of Peace reigns (vv. 11-13).

Tuesday, December 7th — Isaiah 57 : 1-21

" I dwell in the high and holy place " (v. 15).

We often forget that, though God is our Father, with all the blessings that this relationship brings (2 Corinthians 6 : 16, 18), He is also the " high and lofty One that inhabiteth eternity, whose name is Holy." We stand in awe that such a One should dwell with us, but He does, and in the greatest measure when we live holy, humble, God-centred lives.

Wednesday, December 8th — Isaiah 58 : 1-14

" Wherefore have we fasted . . . and Thou seest not ? " (v. 3).

God did not answer Israel because their religion had become formal and lifeless (vv. 3-7). There was no rending of their hearts, but only of the outward garments—their acts (compare Joel 2 : 12, 13). We have tended to swing to the other extreme and fasting has been neglected. Christ endorsed fasting (Matthew 6 : 16, 17) ; Mark 2 : 18-20) and made it clear that faith which moves mountains comes only as the result of prayer and fasting (Matthew 17 : 21). Approaching danger, crisis, and emergency were often met in Old Testament days by fasting (Esther 4 : 16 ; Nehemiah 1 : 4) and the call to us today is that every challenge should be met in the same way.

Thursday, December 9th — Isaiah 59 : 1-15

" Your sins have hid His face " (v. 2).

We can see in this description of the sins of the Jews a vivid picture of modern ungodliness. The unregenerate are blind, in darkness, and under Satan's power (Acts 26 : 18). Their hearts are " deceitful above all things, and desperately wicked " (Jeremiah 17 : 9). Thank God " the Lord's hand is not shortened, that it cannot save " (v. 1), but this passage underlines that salvation is of the Lord, whether it be Israel's restoration, or our redemption.

Friday, December 10th — Isaiah 59 : 16-21

" And wondered that there was no intercessor " (v. 16).

Compare Ezekiel 22 : 30. When we realise the condition of the unsaved and that only the moving and conviction of the Holy Spirit can save them, it should drive us to our knees, but, if we are honest, we must admit that it does not. There is a great lack of intercessors, of those willing to " stand in the gap," to pay the price in prayer and in service. Thank God there was One who was willing to " stand in the gap " for us, to become our Intercessor, our Mediator !

Saturday, December 11th — Isaiah 60 : 1-14

" I will make the place of My feet glorious " (v. 13).

Chapters 60 to 62 tell of the accomplishing of God's purposes both in Israel and in the Church. When Christ's feet trod the dusty roads of the Holy Land, only a few believed and followed. When those blessed feet were nailed to the cross few were willing to associate themselves with Him. When those feet left this earth it was with the promise that this same Jesus shall come again (Acts 1 : 11). In that day when His feet shall stand upon the Mount of Olives (Zechariah 14 : 4) and again tread the streets of the Holy City, the place of His feet will truly be made glorious, as all eyes are turned to the land of Israel and all nations bring Him their worship.

Sunday, December 12th — Isaiah 60 : 15-22

" Violence shall no more be heard in thy land . . . but thou shalt call thy walls Salvation, and thy gates Praise " (v. 18).

Although it is very near, that coming day of exaltation for Israel and for the king whom at present she does not recognise is still in the future. The final pieces upon the chess board of the world have yet to be moved, but then that land which has known so much violence down the centuries, will at last really be at peace. " Pray for the peace of Jerusalem "—*today*.

Failure to get the Church out of its ghetto and into the throbbing problems of everyday life presents a threat far more dangerous than outright atheism. Success in doing so helps fulfil the mission of the Church's Master : " I am come that men might have life, and have it more abundantly." DR. EBERHARD MÜLLER.

TESTIMONY TIME

Out of the pit—on to the Rock

by Daphne Haigh

MY purpose in writing is to warn others about turning aside from the truth as found in Christ and accepting false doctrines or belief. Many innocent people, like myself, are being led astray by Satan appearing in many disguises, especially as an angel of light (2 Corinthians 11 : 3, 4, 13, 14) to excite or comfort people in times of boredom or distress.

In 1957 I was invited to hear a well-known evangelist in London. I did not really understand what he was talking about, as I had little knowledge of God. However, when the appeal was made at the end of the meeting I went forward with the crowd to accept Jesus as my Saviour. I must confess that I did not truly realise what I was doing.

I started attending services in the church in my village and was confirmed. One day during this period of dissatisfaction I was invited to a spiritualist church in a nearby town. In my ignorance I decided to go, not knowing then that I was entering a false religion and turning away from God, who in His Word (as I now know) has forbidden us to get into contact with departed spirits (Deuteronomy 18 : 9-13).

During the time I was attending this church I suffered a severe mental breakdown and spent my days weeping and living on sleeping tablets. One day I nearly took my life. My husband was very concerned about me and suggested that I went on holiday.

About this time, unbeknown to me, my brother, a Christian evangelist, was praying for me. I was led to visit him. After staying at his home for about four weeks my sister-in-law spoke to me about the Lord Jesus and took me to a baptismal service, during which the minister said he believed that the Lord was speaking to someone in the congregation to repent and be baptised. *He was speaking to me*. The following night the Lord spoke to me through a dream. I was walking along a road which forked to the right and to the left and in the centre someone was waiting for me. Behind me there seemed to be someone running after me trying to stop me going forward. During the dream two portions of scripture were given to me from God's Word : Leviticus 20 : 27 and Acts 4 : 4. When I awoke in the morning I asked my brother about these texts as I had no idea where to find them in the Bible. As he read and explained them to me I realised that the Lord was waiting for me to come out of the false cult of spiritualism, repent of my sins and accept the Lord Jesus as my Saviour. This I did and I was baptised on September 27th, 1959. Soon afterwards I received the baptism of the Holy Spirit.

One day, after my return home, I was led to pray for a teacher, as I had so little knowledge of God's Word. The Lord supplied one in answer to my need. During the space of four years we read through the entire Bible from Genesis to Revelation. Many times I had battles because the enemy of souls (Satan) tried to hinder me and turn me away from the truth as revealed in God's Word and by His Holy Spirit (Ephesians 6 : 11), but, thanks be to God, He is giving me the victory through Christ Jesus for " The Son of God was manifested to destroy the works of the devil " (1 John 3 : 8).

I urge you to repent of your sins and accept the Lord Jesus as your Saviour. He alone is the way, the truth and the life. Only one person—the Lord Jesus Christ—can give true, lasting peace and joy.

CHURCHES OF THE DIRTY BIBLES

Acts 17 : 11

In Latin America Evangelical churches are known as " the churches of the dirty Bibles." The reason is as simple as it is touching. Hard-working Christians read the Bible after engaging in manual labour. Their fingers, dirtied by honest toil, leave smudges on the pages of Scripture. Outsiders, noting the dog-eared, well-worn, soiled pages, dub the churches which these people attend " the churches of the dirty Bibles." Surely a title to be coveted.

L. K. TARR.

THE ELIM EVANGEL

Vol. LII. No. 50 December 11th, 1971 5p

Elim Bible College



In this recent picture of the student body the following are on the front row (left to right): Elisabeth and Helmut Kaufmann (recording and radio studio), Godfrey Fearn (head student), Thelma Thomson (secretary), Mrs. and Pastor Christopher Smith (lecturer), the Principal and his wife, and John Bell (assistant).

Proclaiming the Truths of Pentecost



A Comment on the Cults

by JAMES T. BRADLEY, Secretary-General

A PENTECOSTAL writer recently listed the following "seven major contemporary cults: Jehovah's Witnesses, Mormonism, Christian Science, Spiritism, Theosophy, Christadelphianism and Seventh Day Adventism—all professing kinship with orthodox Christianity, but each, more or less, a perversion, or misinterpretation of it." This list is interesting, not for what it includes, **but for what it excludes.** The most widespread, dangerous and subtle cult is omitted. We do not for a moment imagine the writer to have been unaware of this false cult, or of its danger, subtlety and ubiquity. Nevertheless the omission draws attention to a curious quirk in much Evangelical and Pentecostal thinking, a blind spot in our view of professedly Christian world cults.

It is clear that what operates here is that quite extraordinary psychological complex, developed by shrewd Romanist propaganda, which inhibits in most people a normal assessment of any situation involving Roman Catholicism.

We recall having to say to a group of brethren who objected to a lecture on Roman Catholicism: "You are in favour of our attacking so and so" (and I named all the above mentioned cults except Theosophy, but included Swedenborgianism), "yet you object to our attacking the most subtle, dangerous and widespread of them all—Roman Catholicism."

Were any members of these cults to speak with tongues Pentecostalists would instantly label those tongues as not being of the Holy Spirit. When, however, Roman Catholics purport to speak with tongues many Pentecostalists claim that they have received the Baptism in the Spirit. For such Pentecostalists doctrine seems no longer to be the test of experience; experience becomes the test of orthodoxy. Yet we can think of no grounds whatever for assuming that when the cult members speak in tongues their tongues are either self-induced or demon-inspired, but when Roman Catholics speak in tongues the Holy Spirit is the source of the manifestation.

"To the law and to the testimony," writes Isaiah, "if they speak not according to this word it is because there is no light in them" (Isaiah 8 : 20). The Roman Catholic doctrines of Purgatory, the Sacrifice of Mass, Papal infallibility, the Assumption of the Virgin Mary, the Confessional, the traditions of the Church imposed on the Word of God, are not according to the Word of God, **but contrary to it.** The association of backslidden churches, whatever their labels, with Roman Catholicism is a snare for the unwary even though the association be for sociological purposes.

We would quote in this context G. Wesley Gilpin: "Those who claim that God has met with them outside of and in advance of their theological thinking (and He can) should seek to come up to 'the measure of the stature of the fullness of Christ' or their claims will be suspect. There can be no such thing as a Roman Catholic Pentecostalist, but a Roman Catholic earnestly seeking God can become a Pentecostalist who will renounce the authority of the Pope, acclaim the sovereignty of the Spirit, deny the mediatorship of Mary and confess 'one mediator between God and man, the man Christ Jesus.' There is no such thing as a Pentecostalist Modernist, but God can meet with the Modernist, albeit at a point on the circumference of his faith, but if his experience is God-given it will lead him to acclaim that all Scripture is given by inspiration of God (2 Timothy 3 : 16)."

The Holy Spirit is the Spirit of Truth, who proceeds from the Father; "He will guide you," said Jesus, "into all truth." Rejection of truth, or acceptance of doctrines contrary to the Word of God, cannot in the very nature of the case, seeing that all Scripture is inspired of God, receive the seal of the Holy Spirit.

Elim News

GLOUCESTER **Pastor : F. Lavender**

Recently a baptismal service was held, when there were ten candidates for baptism. The speaker was Mr. Ted Spender. This was his last Sunday with us, as he, his wife, Ruth, and baby son Wilfrid are now at Elim Bible College. We wish the family God's blessing and guidance.

On the following Sunday the church was filled to capacity for a memorial service for Sister Constance Bowen, who was only thirty-seven years old when she went to be with the Lord. She had been a Christian for only two years, but in that short time she had witnessed to hospital staff and patients alike. Several of the staff, including the matron, took part in the service and paid tribute to Miss Bowen. During the last few months, when she was bedridden in the hospital where she had nursed, Connie amazed her visitors by her calm acceptance that she would not get well. Many of her fellow nurses remarked upon the wonderful peace that surrounded her, a peace that could be felt on entering her room. Many of her colleagues and ex-patients were present to pay their last respects to a very courageous lady. We thank God for the memory of Connie. We know that through her life and death many have heard the Gospel.

P. RIDGEWAY.

Diamond jubilee celebrations at Vazon

The Vazon Elim Pentecostal Church recently celebrated its diamond jubilee. The speaker at these special meetings was Pastor C. J. E. Kingston.

The Vazon church, one of the first Pentecostal churches in Britain, began through the enterprise and vision of a local gentleman, Mr. A. A. Batiste, who, with several others, started a Pentecostal work in Guernsey.

The church had very humble beginnings, starting in Mr. Batiste's packing shed, but this was soon to be converted into the Vazon Mission Hall.

It was necessary to open two more churches in other parts of the island : Delancey and Eldad.

Later, Vazon people were instrumental in bringing about the opening of an Elim church in Jersey. Miss C. Paint, a past member of the Vazon Crusader group, was called to the mission field in India, and, again with the help and encouragement of the congregation at home, built the only Christian church for seventy miles in Bihar district.

Recently the mission hall became too small for



Mrs. Adele Tostevin and Mr. Walter Duchemin, daughter and son-in-law of the founder of the church, cutting the jubilee cake. Pastor A. J. Downes, the minister at Vazon, is standing behind them.

the ever-growing congregation, and a new church was built and opened two years ago, the first church to be opened in Guernsey since before the war. It is worthy of note that, in these days of declining congregations, the Vazon membership continues to increase, especially among the young people, whose numbers have doubled in the last two years.

(*see overleaf*)

Report by *Guernsey Evening Press and Star*. Photographs by Douglas Scowen.

PAISLEY **Pastor : E. Garner**

At a baptismal service four young people were baptised in obedience to the Word of God. After a short message from the pastor on the meaning of baptism, the candidates each gave a personal testimony of how they came to know Jesus as their Saviour. After this they were baptised. When the minister made a Gospel appeal three people responded, thus crowning a very blessed occasion.

It is worthy of note that three of the young people baptised have only recently joined our church. Many of their friends and members of their families were present to hear their testimonies and to see their obedience to the Lord. We praise God for what He is doing in Paisley and trust that this is only a foretaste of greater things.

ERIC GARNER.

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

It is a pleasure to report that, despite the much-needed rain, the ladies braved the monsoon conditions and a great gathering of different denominations attended the afternoon sisterhood rally. The word given by Mrs. D. W. Cartwright was a searching one. One felt that through our sister's ministry the Holy Spirit was moving. Little Tereasa Lance daintily presented a bouquet of flowers as large and as pretty as herself to the speaker, and a box of chocolates to the guest soloist, Mrs. Vercoe, whose ministry in song was greatly blessed.

In our evening service every department of the church took part, the little tots outshining us all with their winning tunes in harmony. We express grateful thanks for Mrs. Cartwright's personal testimony at this service. We know that the Lord will use it to encourage and comfort others who are going through the dark waters of life to regain their absolute trust in being obedient to God's perfect will.

SWADLINCOTE

At our Sunday school prizegiving we were much blessed by the ministry in word and song of Pastor and Mrs. E. H. Snelling. In the afternoon Mrs. Snelling gave a fine flannelgraph talk which was greatly appreciated by both children and adults. She and her husband sang " A crown of thorns." A full church heard the children sing a number of action songs. Stephen Lockley recited most acceptably. Pastor Snelling dedicated the baby son of our acting minister and his wife, Pastor and Mrs. J. Burgan. The prizes were presented to the Sunday school by our visiting speakers. Pastor Burgan thanked parents and friends who attended and the superintendents, Mr. and Mrs. G. W. Garland, who had worked so hard to prepare for the event.

In the evening Pastor Snelling gave an inspired word of challenge to both Christians and non-Christians. We thank God for the young lady who gave her heart to the Lord. We give God all the glory.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

This letter was addressed to Mr. Tee :

I wish to thank you for writing and inquiring about Margaret's eye. I am glad to tell you that your prayers were wonderful. I had Margaret at the eye clinic today and there was a great improvement. It was a great joy to us in Ballymoney to have you with us and our prayers are always with you. (NORTHERN IRELAND).

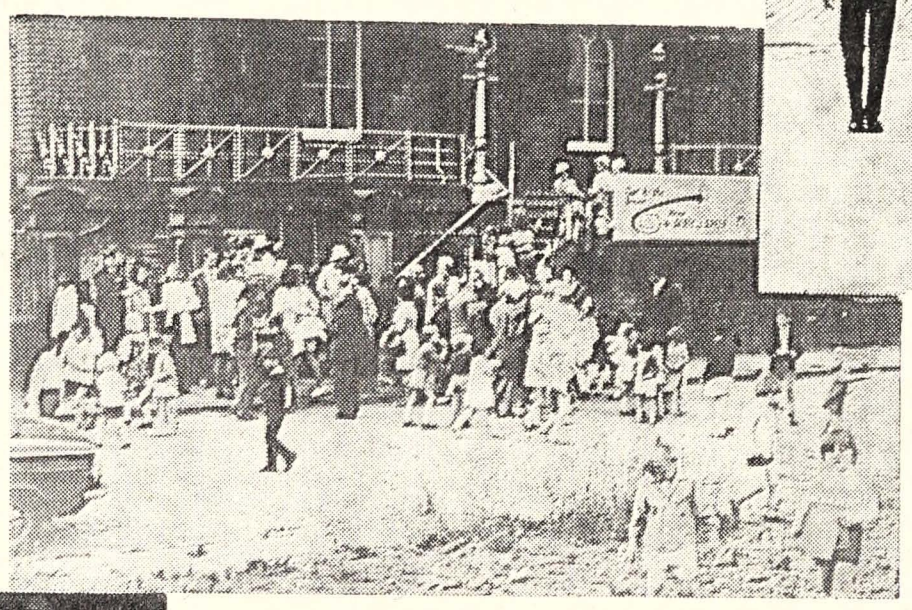


Part of the Vazon congregation at the jubilee tea which took place in the old mission hall.

This really is a family Church



The general superintendent, Mr. T. Milner, and family leaving for home.



By Joyce C. Riddiough

Right : a typical Sunday morning crowd. ▶

Below : ✱ Adult department.
✱ Young teens' department.
▼ ✱ Beginners' department.



Elim Pentecostal Church, Bradford

MINISTER :
DEREK J. GREEN

THE pastor had long been talking about the new all-age Christian education programme. I was a bit apprehensive at the thought of a morning service at 10 o'clock and finishing at 12.15, especially as the change was to take place in November! It speaks well of the venture when I tell you that I now really look forward to the new-style Bible study, as do the other forty to fifty adults each Sunday morning. The studies are informal and relaxed, with plenty of opportunity for us to enter into discussion. Almost every Sunday brings new faces. People come to see what it is all about and return the following week *with their families*.

My workaday job is that of an organiser and I appreciate the good organisation that has gone into the venture. In the record department, secretaries check on any absentees, make out an absentee slip and prepare a stamped card for mailing during the week by the teachers.

We have a teachers' preparation class taken by the pastor every Thursday evening.

We did have a branch Sunday school, but now they are brought in by bus each Sunday morning; they have truly become members of the family.

The school is split into four sections, each with

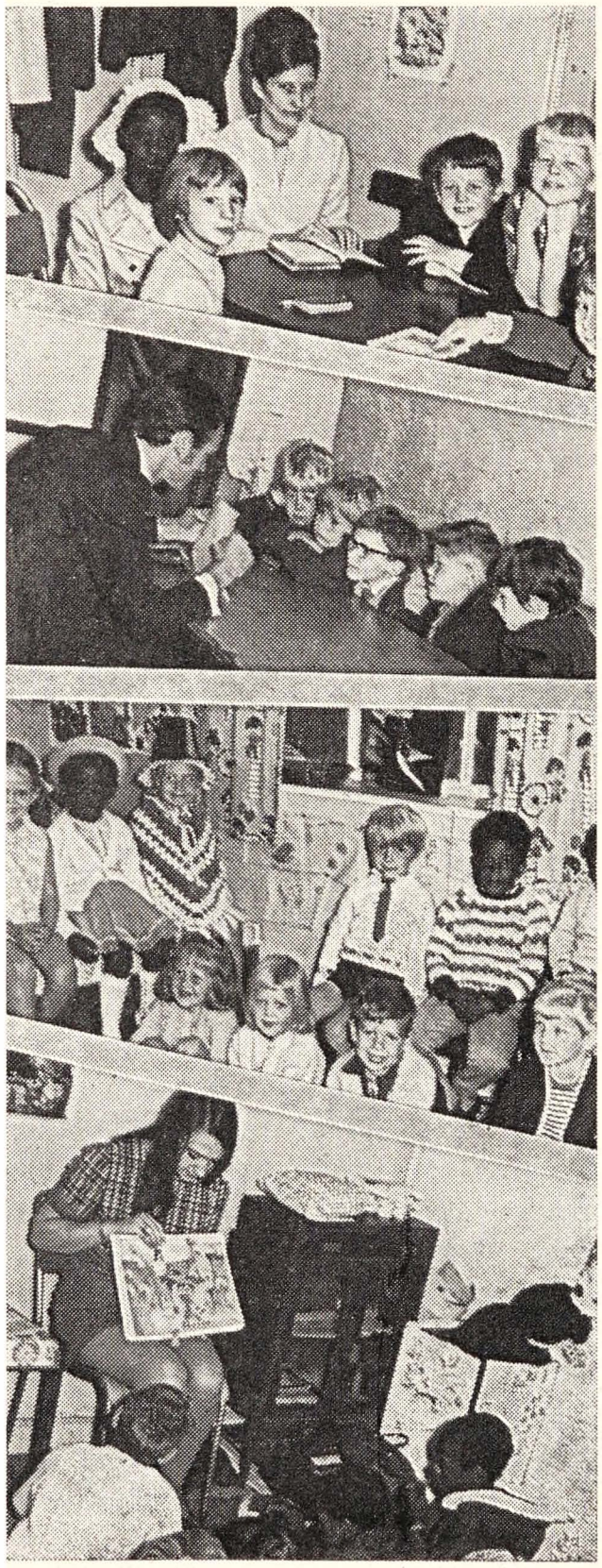
its leader or superintendent. The older teenagers join with the adults for the opening hymn and prayer, and then go into the balcony for their own study.

I was invited to make a tour of the school. The first door I opened was to the primary and beginners' department, where about forty youngsters were singing. It is attractive, cosy and warm, accomplished at very low cost by the "do it yourself" experts. There are gay curtains at the windows and the floor is covered with brightly coloured carpet samples sewn together, golliwogs and pictures on the walls, and tables and chairs purchased from the Education Department's surplus stores. Just after my arrival they split into three separate classes, the dividing screens being made out of clothes horses covered with velvet curtains, as were the low forms used by the tiny tots. Older people tend to listen to what is happening at the other side of a partition, but not so these young children, who were all, without exception, engrossed in what was happening in their own class. At 11.15 they broke up for refreshments and moved into the larger room (vacated by the juniors) for playtime until 11.30, when they went back to their individual classes for activities—painting, drawing and making things relating to the lesson.

My next visit was to the junior school, where they start with twenty minutes open school with bright chorus singing. Teenagers would not like these simple choruses, but neither would juniors appreciate *their* hymns or understand *their* quizzes. After their bright opening programme the juniors divided into six classes. I was struck by the attention given to the teachers. No one said "Sit straight" or "Turn round"; they were all engrossed in the lesson. Some of the boys in one class (seven-to-nine-year-olds) did not possess Bibles. The teacher had provided them with copies of the New Testament. As I went by he was busy demonstrating how to use them and giving them verses to learn. At 11 o'clock they had refreshments before going into the church for the morning service.

The teenagers are split into two sections: the young teens, eleven to fourteen years old, and about eight or nine older teens fifteen years upwards. The young teens have their own superintendent and class teachers. The emphasis, as with the adults, is on participation. The teenagers, younger and older, all have work books and many quite keenly do homework in preparation for the following week's lesson. They take part in both answering questions and discussion on the lesson. There was certainly no evidence of boredom among these young people.

In the entrance of the church is a cloakroom which has been adapted with carpet, cupboards, easy chairs, toys and a loud-speaker. This is the crèche, where babies are looked after while their mothers take it in turns to enjoy the Bible study and morning service.



★ Photographs show classes in action.

I returned upstairs to find the adult class just closing down. I was in time to get a cup of tea served by the minister's wife and her helpers in a room at the back of the church and to enjoy a time of fellowship before the start of our worship service at 11.15 a.m. More often than not at this time people stand around in groups still discussing the study and this time of fellowship is a great asset, particularly in enabling us to get to know the newcomers who are joining us week by week.

At 11.15 a.m. all, apart from the primary and beginners, join in the family service, but after a while those aged eleven and under go downstairs to their own service.

Much prayer has gone up about this venture. It has been working well for over a year and I feel sure that this is the way to bridge the gap between Sunday school and church.

We are looking forward to our new, purpose-built church and its education block, which will be ready early in 1972.

The woman who triggered off God's plan

Matthew 26 : 12, 15

by F. LAVENDER

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

WE have heard much recently about exploding bombs and the havoc they cause. A powerful bomb can be exploded by a small triggering device ; issues involving life and death depend on a tiny mechanism. The purposes of God, too, are far-reaching in their consequences and men often try to hinder or prevent His will from coming to pass. The incident from which our texts are taken illustrates this, but we shall see how God can use a small incident to trigger off His purpose, even when men have decided on a contrary course of action.

The Jewish elders had determined to destroy Jesus Christ, but because of His undoubted popularity with many of the people they decided to let matters rest until after the Passover feast. They thought that they could get rid of Him quietly and without trouble once the crowd had gone, but the purpose of God required that He should die on the Passover Day and in full view of the people of Israel and of the representatives of the Gentiles. How was God to work so as to change the minds of those men and fulfil His purpose ?

In Jerusalem was a woman whose life had been wonderfully changed by the Lord Jesus and this woman was longing to show to Him her love and gratitude. When she found out that Jesus was dining with a rich man, Simon the leper, she went to Simon's house carrying what was possibly her most treasured possession—a box of very precious ointment. She managed to enter the room where Jesus was and poured the fragrant ointment over His head, so that the house was filled with the lovely perfume. Jesus' disciples, especially Judas, quickly assessed the value of the gift that had been " wasted " by such " extravagance " and they were very critical. When the Lord Jesus indignantly defended her, Judas Iscariot was most offended and went at once to the Jewish leaders with his offer to betray Jesus to them. This caused the Jews to alter their previous decision and they made plans for His immediate arrest and execution so that, as a consequence, His death took place just as God had planned—in fact, Peter declared that He was delivered up in accordance with the determined counsel and foreknowledge of God (Acts 2 : 23). That woman did not know where her loving, impulsive act would lead—had she known she would not have done it—but God used that act to trigger off His mighty, eternal purpose, for it led to the way of salvation being opened to all mankind. We can sing truly : " None need perish, all may live for Christ has died."

If you are a Christian you will see how wonderfully God worked to turn events into the path of His will. Even so He will overrule to guide the apparently chaotic events of today into the channel of His purpose, for He has determined that Jesus shall be Lord and King of mankind and that all shall bow at His name. **What is more, He will work out His perfect plan for each of us if we will humbly trust Him ; no matter what decisions men may make involving our lives, He will cause events to turn for our good and to His glory.**

Should you not be a Christian, do you realise that you are not reading this article by chance ? I do not know what drew your attention to this page, but God wants you to know the message and has directed your attention to it. It is His desire that you should believe His Word and be saved from sin. He wants you to put your trust in the crucified, risen Lord Jesus. He would have you to become His child. Recently a lady from America, home on holiday in Gloucester, wanted to go to church and, on looking at the church notices in the local press, decided to come to the church of which I am the minister. **As a result, no less than five adult members of her family were brought to the church, accepted Christ as Saviour, and became committed Christians.** In such ways the Lord works to bring folk to Himself, even as He has directed your attention to this article. **No matter what your condition, He will receive you, because He has promised " Him that comes to Me I will never turn away." Will you receive Jesus Christ and let Him cleanse your sin and save you now ?**

THE ELIM
EVANGEL

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EDITORIAL

SOME of the reported posturings at the conference of the National Union of Students call for thought. So many of the expressions used in one connection were worrying. The item was that children should have their own union along the lines of but not an integral part of the N.U.S. An apparently enthusiastic young woman seemingly influenced the conference greatly as she vehemently proclaimed that the youngsters should be helped in their struggle against reactionaries—as we understood her meaning headmasters, teachers and possibly parents.

Why can't they let children be children ?

Even as we write this, however, we must concede that each vested interest goes after the young. We all know the Roman Catholic attitude and we must confess that we wish there were schools in Great Britain run by Fundamentalist groups with as much sacrifice and determination as the Catholics display in running theirs.

We go so far as to say that in spiritual things it is plainly a Bible axiom to catechise the young. Even ancient Israel at the time concerning which Deuteronomy was written were bidden to relate the events of the Exodus to children and grandchildren.

Surely there is a difference between this and deliberate indoctrination. How dare the fellow-travellers of this world impose their pet phrases and their ultra-leftist views upon those of tender age ?

We must look to our laurels and present the crucified, living Saviour to the boys and girls, not seeking to transplant our experiences upon them, but praying that God the Holy Ghost will reveal truth to them, the truth in Christ.

There is a battle going on for our children. Let us be aware of it and watch, pray **and act** !

GHANA LIANA

Strong twine to hang your thoughts on !

by David L. Mills

A GHANAIAN mammy of aged but upright frame was carrying a great head-load of cassava (a local starch root food) to a distant market in a basket balanced on her head with the expertise of long training. She was persuaded to take the train. After buying her ticket, she nervously boarded the train, standing in the guard's van with her cassava on her head. With a jolt the train slowly pulled out of the station. A student passing through the van saw her standing there and suggested that she put the basket down. She said that she dare not do this, for the weight of the cassava might stop the train ! No reasoning helped. The ticket collector appeared in his railway uniform and, as an official of the company, he was able to persuade her to unburden herself of the load. To her surprise and delight the train was able to carry both herself and her burden with no difficulty. *How many people know that Jesus died for their sin but never actually commit that sin to Him ?*

☆ ☆ ☆

The pastor's wife was explaining to the people how subtly Satan would seek to draw them back from following Jesus and trusting in God by befriending them with all sorts of promises. " So you say to Satan," she continued, " ' When God is dead, *then* I'll be your friend.' "

☆ ☆ ☆

We have heard the petty thieving that goes on in business described as " stealing by means of employment." In much the same way the Church is not progressing as it should because of " destruction by means of membership."

☆ ☆ ☆

Christians need to be on fire for God. Where there is no fire there is no joy, no life. If you visit an African compound and there is no fire there the children are miserable, for their parents have gone to farm and there is no food prepared. They are hungry and miserable. If you visit an African village and there is no fire there, then there is no one living there, otherwise somewhere there would be a small fire from which other fires could be kindled. No fire means no life, no joy. *Have you God's fire ?*

☆ ☆ ☆

I visited a compound. There was a large domed clay oven for baking bread. The owner was not baking bread so I looked into the oven to see what it was like. In one corner there was a pile of dirty newspaper and leaves. A chicken was pecking about and scratching in it. Out ran dozens of cockroaches. Some were immediately pounced upon by the waiting chickens, others were devoured by large frogs (or were they toads ?) that had been hiding under some bread tins. In the middle of all this sat some mice nibbling away at the crusts and crumbs. I thought that if the baker put his dough into this cold oven not only would it not cook, it would soon be ruined by these animals and insects. The baker is wise, however, for he first lights his fire and heats his oven before he prepares his dough. This clears the oven, makes it clean and bakes his bread. *Where no fire of God burns in the heart that heart is cold and there reside all manner of unwelcome things.*

☆ ☆ ☆

Moses was near the fire of God when God told him to take his shoes from his feet, but being near the fire is not enough. Peter, suffering from shock, sought to warm himself around the fire in the courtyard. He was near the fire, but it was not enough. Three times he was challenged, three times he flatly denied his Lord. His hands were warm, but his heart was cold. One day Peter caught fire—" and there appeared . . . tongues like as of fire." Peter said " I belong to Jesus. Jesus is God and you evil men crucified Him." He was no longer near the fire, he was on fire, alight. *The God who answers by fire, let Him be God !*

The George Canty Viewpoint



Victory in Canning Town



A. L. Hawkes, song leader, Canning Town.

BETHELL AVENUE was once a crescent lost in the smaller roads of an area as big as Cardiff, near the London docks. Then they cut it into two sections with a school across it and left Elim in a fifty-yard dead-end that nobody could find. By hanging red-arrowed posters on railings and street lamps we managed to guide new congregations into our little bombed-and-rebuilt hall, which normally seats about 120, but which, with extra chairs, accommodated sometimes 100 more than that, somehow.

It was expressed that I could not have chosen a less hopeful field than Canning Town, but—well, it was up to me, if I felt like it. Why I should feel like it I do not know, but I had a secret glow inside from the start which kept me warm despite the general offer of cold "encouragement." I studied my publicity for weeks and scrutinised every word for possible reactions; surely the Gospel could not fail, *anywhere*.

Because no other hall was available and my glow would not die down, I decided to go ahead in our own "petite chambre." Now I am thankful I did, because the almost tête-a-tête atmosphere just suited the Canning Town folk. The mass of those who came seemed quite unacquainted with church ways. The first arrival, nearly three hours before the service, sat and smoked. When I preached, people replied pleasantly to my lighter comments. I fell in with this. I've always thought church should be like a family gathering.

More and more I become convinced that conversions can best occur in traumatic conditions, as in the American "altar call." The cold handling of converts in a chilly ante-room away from all the pressures which created the decisions in a glorious service is hardly calculated to bring to them a deep-seated conviction that God has met them. In Canning Town we only asked for hands to be raised during a period of intense spiritual concentration, meditation and out-reach to God. Hundreds raised their hands, of whom 320 gave us their names and addresses. Every person, I believe, sincerely sought for God to take over their life.

The healing line was almost exclusively filled with nerve and arthritis patients whom the doctors had given up, mostly older people. Only one man came in a bath-chair, so we could hardly see dozens of wheel-chair victims jumping up. The man had a congenital crippling, but before the end we saw him walk up and down the aisle of the church.

The spiritual needs of the masses were borne in upon me—nerve conditions leading to arthritic states, and beginning with the deep inner loneliness which people experience, despite their families very often—without God, therefore without hope.

For twenty nights new people came. Some were healed, some were prisoners of a life-time of "unfaith." Occasionally I had to push aside all their background and take over the responsibility of their healing entirely upon myself and my own faith; I knew acutely what Jesus meant when He said, "Heal the sick." They were so sick that they could not help themselves at all, for their malaise was in themselves, their very souls.

Others came with total expectation. A woman was instantly healed while sitting in the service of painfully crippled hands, and later of a further affliction. A man was suddenly lifted out of a five-month-old acute depression without even seeking healing. A stone-deaf woman, on the other hand, heard every word after I put my fingers in

her ears, thus creating a great sensation; nevertheless, she put her hearing aid back at once after thanking me for being completely healed!

One person wrote: "I feel wonderful in body and mind. I can say with all sincerity that I was healed almost instantly. Not only have I been healed, I feel that Jesus has come into my life. I never thought that I could feel so good."

Another wrote: "You prayed for me. What a wonderful feeling went through my hands! I thank God for His wonderful miracle. The awful pain . . . it's all over. I had cried with the pain, but I sang to myself as I went home. How wonderful life is now; all my worries seem to have vanished—no more fears any more."

Another wrote: "I was healed of heart trouble at your meeting last Thursday. I have been so ill."

An older lady with no hope in life came and was healed of so many complaints that she tells me she will make a list of them when she has time. Meanwhile she wrote me many letters, full of life and interest about herself and her long life that made me glad to feel that I had finally played a small part in bringing her to the fullest meaning of it all.

At the moment Elim has no experienced pastor to take over such a golden opportunity for a great church as now opens to us in Canning Town, but one of our fine young men from the Elim Bible College, John Ritter, has courageously taken over. The people love him, and that, with your prayers, will make him the man of the hour for that lost London district—God's man.

Adrian Hawkes looked after the services and all arrangements together with John Ritter, and was on the wave-length of the Canning Town folk from the start. Paul Bynon handled the organ, and many visitors provided a fine programme of musical ministry, especially Terry Sharp, who sacrificed his two weeks' holiday to enthral us with his God-given talent.

So, despite everything, God was with us. I felt that God had led me even for the date—it proved to be a period of excellent weather.

This at least gives an evangelist's-eye view of his own campaign!

A CALL TO PARLIAMENT

ON Monday, November 15th, all members of the House of Commons and the House of Lords received copies of the proclamations issued by the Nationwide Festival of Light. These were read out on September 25th in Trafalgar Square in the presence of 35,000 people.

The proclamation to the Government was delivered to 10 Downing Street, the proclamation to the church to the Archbishop of Canterbury, Cardinal Heenan and the British Council of Churches, and the proclamation to the media to Lord Hill, director-general of the I.T.A., and the British Board of Film Censors.

Meetings are being arranged with representatives of the festival of light and the organisations who have received the proclamations.

The purpose of sending the proclamations is to encourage those in Parliament to press for redefinition of pornography and obscenity, and to effect some form of control of the commercial promotion of obscenity through legislation, private members' bills or questions.

On November 5th the Northern Festival of Light Rally was held in Manchester, where similar proclamations were issued.

There is to be a Scottish Festival of Light on January 5th, 1972, in Glasgow, where similar proclamations will be issued.

BOOK REVIEW

Today No. 6, published by Scripture Union. Price 10p, postage and packing 3p extra.

Today No. 6 is one of a series of magazines with an unusual approach to Bible study, which will have special appeal to young people. It was obvious from the reaction of my son that young people will appreciate this modern style and attractive presentation. The tabloid, newsy approach, the liberal use of photographs and the appeal to the sensational in the articles which form the basis of the thirteen weekly projects are thought-provoking and challenging.

It is ideal for group study and for Bible class material for teenagers. Each article has its own Bible reading and also what is termed an "Extra," with further Scripture references and study material for which a Bible is essential. I do not see this as a substitute for the weekly Bible study, but the preacher may find ideas, illustrations and material for his sermons here.

One criticism I had was a reference to infant baptism, which I felt was playing to the gallery, but on the whole I liked this publication and felt it was good value for the price.

H. L. DAWSON.

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



Soul-winning success

by J. Nelson Parr

7. Men of war

ALL would-be soul-winners should ponder the words of that mighty soul-winner, C. T. Studd : " The best training for a soldier of Christ is not theological college. They always seem to turn out sausages of varying lengths, but always sausages tied at each end and without the glorious freedom a Christian ought to abound and rejoice in. You see in hand-to-hand conflict with the world and the Devil neat little Bible confectionery is like shooting lions with a pea shooter. One needs a man who will let himself go and deliver blows right and left as hard as he can hit, trusting in the Holy Ghost. It is experience that hurts the Devil and confounds the world, because it is unanswerable : the training is not that of the schools, but of the market place. It is the hot, free heart, and not the balanced head, that knocks the Devil out. Nothing but fork-lightning Christians will count. A lost reputation is the best degree for Christ's service. God needs men—men of war, men like David of old, such as will face the lion, the bear and Goliath unflinchingly because prepared, natural men, men, that is, who have no fancy manners for meetings and who are always living in the presence of God.'

In this statement we have some qualifications for soul-winning. Those who have determined to become abandoned soul-winners will become the Devil's targets and, just as the forces of Hell were turned on the Saviour, who set His face as a flint to lay down His life and to shed His blood to deliver Hell-bound sinners, so the same diabolical powers will concentrate their forces upon them and neat little Bible confectionery is useless when facing the lions of Hell. No one but fork-lightning Christians will triumph over the forces of Hell and succeed in the glorious task of liberating lost sinners from the slavery of sin. Many do not win souls because they are afraid of losing their reputation. There are too few who make personal soul-winning the main object of their lives. If we do we are certain to meet with success.

Here are the testimonies of some who adopted the Bible method and made personal soul-winning the great plan for every member of their church :

" In twenty-two months our church has grown from thirty to 500 members ; personal evangelism has been a big factor " (from Florida).

" I baptised 760 last year. People who come down the aisles of our church have been contacted in the highways and hedges during the week."

We held a soul-winning crusade in America. Nearly twenty Christians in one church became kindled with a blazing love for lost souls. After we had left the pastor took them out every night to win souls. *In one month they had won fifty souls and every one became a member of that church ;* the pastor made this statement in a ministerial conference. If we are not meeting with success in winning souls we certainly cannot put the responsibility for failure upon God, for He is not willing that any should perish in Hell. Jehovah has found a ransom ; He has provided the Saviour. He gave His only begotten Son and now God says to you and to me : " Deliver him from going down to the pit [i.e. Hell] : I have found a ransom " (Job 33 : 24). All the grace, wisdom, tact, courage, boldness and power essential for delivering lost, Hell-bound sinners from going to the pit are available for the asking. Show me one sinner who came to Jesus Christ without the help of a human channel and I will show you 999,999 who were delivered from going to Hell because someone took an interest in them, someone testified to them or introduced them to the Saviour or took them to a gospel meeting.

Unfortunately the Church of this day has lost the " go " from its gospel. There are too many like the man who stood up and said " I am ashamed to say what I am going to say. For nineteen years I have sat in this church and

listened to many great preachers and many great sermons, but until this week I have never brought a sinner to accept the Lord Jesus." Christians do not go into the streets, lanes and shopping centres with the Gospel. They do not go to the lost and try to introduce them to the Saviour of the world. They do not go where the crowds are, distributing Gospel literature and seeking opportunities of talking to sinners about the Saviour. Every church is surrounded by thousands of people who are being broken, battered, ruined and robbed by the thieves of Hell. When the man fell among thieves on the road from Jerusalem to Jericho, the Samaritan saved his life and made sure he was cared for. Jesus said "Go and do thou likewise." Many men and women will sit for hours discussing infinitesimal questions of doctrine while millions are on their way to a Christless Hell. What do such Christians care? They never win a soul for Christ. They do not seem to be troubled by the rising tide of alcoholism, drug addiction, divorce, murder, immorality, sexuality, gambling and other godless practices that are blighting the human race.

Mzee Bull, Tanzania

A MAN OR A LION?



MARIA, sister of a Masai chief, lives at Mwali, a long way from Msolwa. The area is the diocese of another mission which has many keen workers and an Evangelical bishop. "No," the bishop told me, "we have not been successful in winning the Masai for Christ, but I would love to see them converted." So it was agreed that we should minister to the Masai in his diocese. The ministry was with "signs following," for, as the women said, "We are possessed by many Mbepo (evil spirits)."

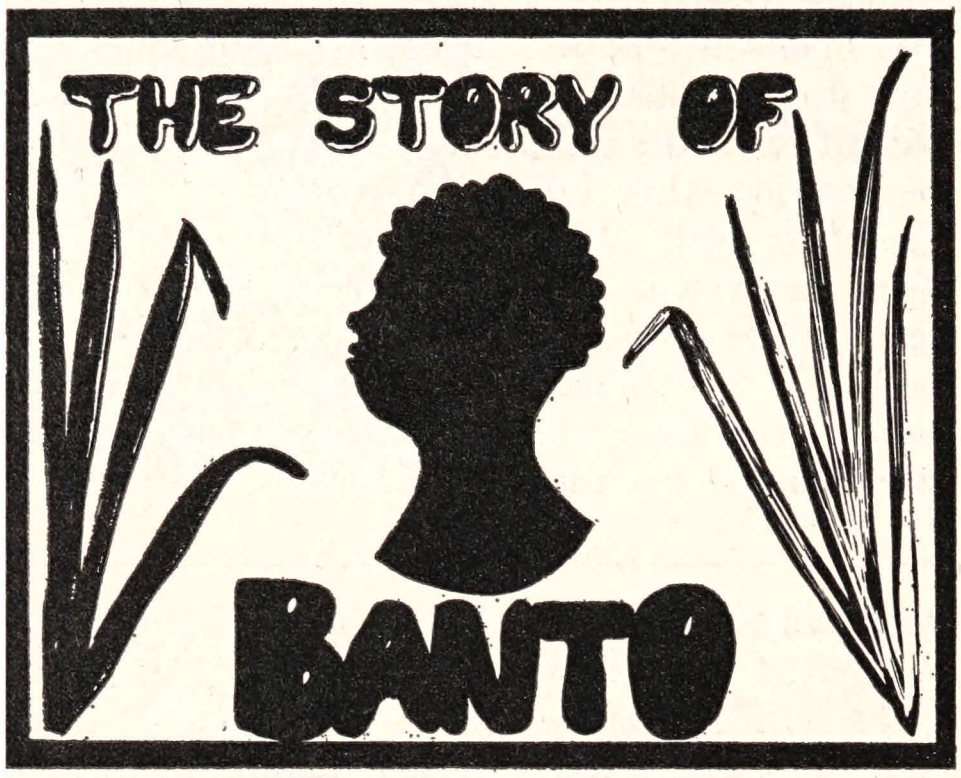
"What is the news, Maria?" said I on a recent visit. Her reply was: "Mzuri, lakini (good, but) we have had great trouble for two months now. A man who was returning from the market was found stripped of his clothing, robbed and half eaten. The people followed the tracks leading away from the remains. On the left leg the prints were those of a man, but on the right side were the paw marks of a lion. Within a few days five more partly eaten victims were found. Terror spread throughout the whole district; no one left their homes after 3 p.m. The game scouts came and, guided by the local people, hunted for the creature. Some said that they saw it, but, as they drew near, it changed into a tree. The scouts left the district baffled. A sorcerer was called in who consulted the spirits, made his enchantments, and declared that the lion was dead. Three days later another man was eaten. A very renowned sorcerer was summoned from another part of the country. Armed police arrived to join the hunt. The creature was sighted and shot. It attacked the Land-Rover and bit through the front wing. Finally, it was shot dead. The police took the body to the market, so that all might know that the terror of the district was dead. But all agreed that without the assistance of the sorcerer the police would have been powerless."

"So you could not go to the meetings?" queried I.

"Why not?" she said. "Everybody tried to stop me, but I told them that Yesu was with me and attended as usual."

(Maria is on the left in our picture. Her brother appeared in a photograph published in the EVANGEL on April 24th; he is the third chief from the right.)

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by Sheila Price

The new church

PREPARATIONS were soon under way. The men spent hours chopping down tall trees, cutting away undergrowth, creepers and leaves, pulling up grass and clearing away stones until they had a nice flat plot of ground on which to work.

Everyone in the village lent a hand in making their very own church. Some moulded and shaped bricks from mud. Some sawed trees for wood. Some made doors, benches, stools and tables. Some painted texts to hang over the pulpit. The women made curtains. Mats were made out of reeds gathered from the stream. Children wrote out choruses and planted flowers. They all worked very hard indeed.

Banto's father and Mr. English made a platform for the far end of the chapel, on which Mr. English placed a table for his Bible. What pleased Banto most of all was that some of the villagers built a room at the side of the church, which was to be the Sunday school. Banto spent hours and hours smoothing down the wood with sandpaper so that when the room was finished there would be smooth benches for the children to sit on and a nice shiny table on which Mrs. English could keep her books and pencils.

Banto was *so* excited. He couldn't wait for the church to be finished. It was surely going to be the best church in all the world! Every morning he got up early, had his breakfast and helped his mother in the garden. Later he called for his friends and together they met Mrs. English and the other children for their reading and writing lessons. Then they hurried down to the clearing to help the men with the church building.

Banto helped them to saw the wood to the right size. He could not saw very thick pieces, but he could manage the thinner ones. He sawed and sawed until he was sure his arms would drop off, but he was so happy that he did not mind. He sometimes borrowed hammer and nails and helped to nail legs to stools or tables. He was making a bookcase by himself! It was to have three shelves. He planned to put it in a corner of the church so that there would be somewhere in which to keep the Bibles and hymn books. He was so happy that he was helping the building along. "*But I am not doing it for myself, really,*" said Banto to himself. "*I am doing it for Jesus, because He has done so much for me.*"

(*continued next week*)

Ghana



Mrs. Margaret M. Ladlow, wife of the pastor of our Salisbury church, demonstrates how to play the Ghana hand tambourine

(*see opposite*)

SCONES AND JAM IN GHANA

We have prevailed upon our contributor to allow us to reprint the following.

EDITOR.

IN a land where tribal puberty rites are still enforced and where ju-ju is supreme some of the nationals also eat drop scones and home-made jam for tea !

The touch of the North Country is all thanks to a plump, motherly Yorkshire woman, now in Salisbury after fourteen months' missionary work in Ghana. Mrs. Margaret Ladlow, appalled at the lack of nutrition in their diets, tried to encourage them to eat eggs and fruit. To them fruit was more useful in the kitchen—for scouring pots and pans—and eggs were definitely tabu, since they were thought to make women infertile.

" I was making some drop scones and when one of the women tasted one she said she liked it," said Margaret. " I taught her how to make them, and then taught others until they were all eating them. The egg in them didn't seem so bad that way ! "

Mrs. Ladlow's fourteen months at Koforidua, fifty-two miles in the interior, were for her a wonderful experience. Language was one of the biggest obstacles. " Although English is the main language, it is West Africa English, and you have to speak very slowly. Most of the people we were working with could speak only a few words. There are fifty-two tribal languages ! " she commented.

Once having been taught English, however, the Ghanaians were eager to get their hands on something to read, Margaret told me. " I have seen them fight over a simple thing like a Christmas card."

It was the women's classes which Margaret enjoyed most. When the Krobo women began to come to her they could neither read nor write, but with infinite patience (and, she insists, a lot of fun) she taught them to sew, to cook all kinds of different dishes, personal hygiene, childcare and first aid.

She especially enjoyed the days when she and her husband went into the bush to meet the people in their villages. "It could be a bit frightening sometimes, though," she said. " The veneer of civilisation is very thin. Where the bush begins, just outside Koforidua, the country is littered with ju-ju symbols. Ju-ju is like their witch doctor, and they live in constant fear of his power over them. They worship fetishes. A fetish can be anything from a stone to a tree, or even a crocodile. All the farms have weird symbols round them ; without them they believe their crops would suffer."

Margaret earned herself quite a reputation in cooking besides her Yorkshire drop scones. " The Krobos loved my jam ! " she laughed. " They had never eaten jam before. I made some with paw-paws and ginger and they couldn't get enough of it. I had to teach them how to make it themselves."

Margaret learned a lot of native cooking from them. " I had to," she told me. " English food was ridiculously expensive, so I used to copy the women and use the things they used."

When the time came to return to England in September last year the Ladlows made sure that they would not forget Ghana in a hurry. The front room of their house has some beautiful African carvings in it. There are a civet skin hanging over the settee, an African stool of solid mahogany, a small carved table and Margaret's hand tambourine. She picked up the latter fondly as we talked. Our photograph shows her playing it.

" It was lovely to hear them all shaking these and singing together. They have their own tunes and words for hymns and when they get the glory it is a wonderful sound," Mrs. Ladlow concluded.

JO SILCOX.

Words and picture by courtesy of *The Salisbury Journal*.

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INTINERARIES

London Crusader Choir with Douglas B. Gray:
December 12, Wormwood Scrubs prison, Clapham (p.m.); 16, Fairfield Halls, Croydon; 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

WITH CHRIST

CLEGG. On November 3rd, at Croydon, Miss Louisa Clegg, aged 86, former member of Elim Pentecostal Church, Clapham. Officiating minister at funeral : Charles J. E. Kingston.

EARLY. On November 13th, Edith Mabel Early, aged 79, faithful member of Winton Elim Pentecostal Church. "For ever with the Lord." Officiating minister at funeral : George Backhouse.

LINNECAR. On November 16th, Constance Anne Linnecar, aged 87 years, former member of Elim Pentecostal Church, Clapham. Officiating minister at funeral : Charles J. E. Kingston.

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COMING EVENTS

BIRMINGHAM. December 12. Elim Pentecostal Church, Alton Road, Selly Oak. Sixty-voice choir presentation of John Petersen's "Joy to the world" Christmas Cantata directed by Peter Rammell. At 6.30

CHELMSFORD. December 11. Elim Pentecostal Church, Mildmay Road. Eleventh Annual Christmas Musical Festival. Speaker: W. J. Patterson. Singing items: Helmut and Elisabeth Kaufmann. Chelmsford Elim Choir. Carols by candlelight. Saturday at 7.

CROYDON. December 16. Fairfield Halls, 7.45. Festival of the year. National Youth Band and Timbrelists (sixty musicians); Peter Jackson (blind pianist); B.B.C. String Trio; massed chorus and London Crusader Choir, directed by Douglas B. Gray, with Eric Ball, O.B.E., and Eldin Corsie. Tickets from Elim London office.

EVESHAM. Elim Pentecostal Church services now held in the Masonic Building, Swan Lane. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer and Bible study. December 11: Saturday rally (held monthly). Preacher: F. Lavender, supported by Gloucester choir. December 19: T. W. Walker.

MOUNTAIN ASH. December 11. Elim Pentecostal Church, Knight Street. United rally in the Cynon Valley at 7.30. Preacher: Rev. Vernon Higham (Independent Evangelical Church, Heath, Cardiff).

STRATFORD-ON-AVON. Elim Pentecostal Church now meets in Penarth Hall, New Broad Street, on Sundays at 11 and 6.30.

YORK. December 11-16. Elim Pentecostal Church, Swinegate, off Church Street. Lectures in Old Testament studies related to current affairs in world prophecy, by C. Gornold Smith. Convener: A. Brooks. Weeknights at 7.30. Sunday at 11 and 6.30.

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Failure to get the Church out of its ghetto and into the throbbing problems of everyday life presents a threat far more dangerous than outright atheism. Success in doing so helps fulfil the mission of the Church's Master : "I am come that men might have life, and have it more abundantly." DR. EBERHARD MÜLLER.

Miss Olive Garbutt's farewell

Report by Leslie Fielding

THE farewell meeting for missionary Olive Garbutt at Bridge Street Church, Leeds, was attended by Pastors O. G. Miles, J. E. Moore and J. Kay, of Leeds, Pastors J. T. Bradley and J. C. Smith from headquarters, Pastor and Mrs. A. V. Gorton, of Sheffield, and a sizeable congregation. After a hymn Mrs. Gorton led the meeting in prayer. The first speaker was Leeds missionary secretary Mr. Denis Farrell, who spoke of Miss Garbutt's connection with the Congo, where she began her missionary work over twenty-five years ago with personalities whom we love—Messrs. Burton, Salter and others. He said that she had been able to bring to life the vista from the top of Mwanza hill, progressing through the difficult and dangerous days of Congo independence and on to Rhodesia, at Inyanga North and at Penhalongha.

Miss Garbutt spoke from Acts 6 : 1-8. She said that she had proved God over the past nine years spent in administration, for which she had felt ill-equipped humanly speaking. She spoke of the need to be filled with the Holy Ghost, thanked God for His blessing and for evidences of believers on a sure foundation, and looked forward to new outreach upon which it is planned to embark on her return to the field.

Pastor Bradley praised God for Miss Garbutt's twenty-five years' service in Africa. Fourteen years have been spent in Congo, chiefly engaged in medical and maternity work and in ministry, and eleven years in Rhodesia, much of the time as Elim mission education secretary and since 1969 having sole care of Penhalongha station.

After a solo by Mr. J. Roberson, Pastor Smith told of his visit to Rhodesia last year and paid tribute to the efficient work Miss Garbutt is doing. He impressed upon all, because of the variety and extent of her tasks, how much she needs our prayers on her return.

The final message was given by Pastor Miles. From Ezekiel 11 : 16 he showed that a sanctuary is a place where me meet with God.

The culmination of the service was the laying on of hands by the ministers present, as the whole gathering stood in prayer.

A love offering was taken up during the singing of the final hymn.



PETERBOROUGH **Pastor : K. J. Cave**

The first members of the new Elim Pentecostal Church at Peterborough were received into fellowship at a recent service by their pastor, K. J. Cave. Mrs. Cave is third from left in the picture.

SOUTHAMPTON FAMILY SERVICE

The photograph on the front cover of November 27th "Evangel" appeared under the heading "Southampton Sunday school's anniversary." This picture was actually the first in a series of Sunday morning family services. These are proving to be very successful.

EDITOR.

Youth page

Christian Stewardship

The Intellectual Nature *(continued)*

(Matthew 23 : 37)

by B. C. Vidamour

THE word " mind " in our text means " intellect, full or thorough mind " ; it is used with revealing effect.

Our minds are capable of dictating policy (Ephesians 2 : 3). They are capable of rebellion against God (Colossians 1 : 21). They can be " girded up " : " Wherefore gird up the loins [lower part of the back] of your mind " (1 Peter 1 : 13). They are capable of learning (Hebrews 8 : 10) and of remembering (1 Peter 3 : 1).

Scripture, then, indicates the complexity of what we call the mind. The most important attribute, however, is found in our original text. In the light of the Word of God, and contrary to contemporary thought, the *mind is capable of loving*. How can this love be channelled toward God ? Consider the basic functions of the mind ; they can and must be mastered for God.

Imagination plays a major part in influencing the mind. It can take us out of the ordinary run of the mill into exciting heights of fancy. It is usual for young people to imagine themselves as heroes or heroines. When very young the boys are always the " Prince Charmings " and the girls not less than the " Sleeping Beauties " ! C. H. Spurgeon is reported to have said " Use a sanctified imagination." We cannot stop ourselves imagining ; let us therefore direct its course. Use it when reading the great stories of the Bible. Do not just feel sorry for poor Daniel as he is thrown into the lions' den ; get in there with him ! Imagine how he would feel, how he would be tested to the limit. What joy would be his when God intervened ! Imagine yourself as the centurion who witnessed the crucifixion. Take in the scene and when the cry " Truly this was the Son of God " is torn from his heart and uttered through his lips, let it be your sincere acknowledgment and experience. " Thou wilt keep him in perfect peace whose mind is stayed on Thee " (Isaiah 26 : 3).

Memory is hard to define. It takes in everything from stored information to the rather embarrassing " tip of the tongue " experience. One thing is certain : *you cannot remember anything that you have not previously taken in either by experience or through learning.*

Jesus said to His disciples that the Comforter, the Holy Ghost, whom the Father would send, would teach them all things, and bring all things to their remembrance *that He had told them*. The best stewardship of this mind function must surely therefore be scripture memorisation. Store up the Word of God and the memory will become the servant of the Holy Spirit, who will be able to exercise His ministry when necessary, e.g. in thwarting temptations, in witnessing, etc.

Our thought life is important. A problem demanding our attention can always be driven from the mind by the appearance of a more urgent one. A Chinese boy asked his pastor for help with an urgent problem. He was obsessed by impure thoughts. The pastor asked him to walk round the church carrying a bowl of water. He was not to spill a drop, although the bowl was brimful. The boy returned happy and successful. When asked about the impure thoughts, he replied that he had not been affected, as he was too busy thinking about the project in hand. **Make the things of God of the most urgent priority in your thinking. Suppress harmful thoughts by introducing higher, holier ones.**

Learning, we are told, happens in four stages : drive, response, cue and reinforcement. A hungry child was brought into a room and told that a sweetmeat had been placed under a book in a library : drive = food, response = hunger, cue = bookshelf, reinforcement = finding and eating. The first time the child took 210 seconds to reach success. The experiment was repeated and the same book used. She took eighty-six seconds. The third time she took eleven seconds and finally no measurable time at all. She had learned. The Word of God is full of driving forces : the Second Coming, the Baptism in the Holy Ghost, the Gifts of the Spirit, spiritual rewards, to name but four. Reach out for the deep things of God ! Seek to make them yours and your mind will be captivated by the glorious things of Christ. You will learn not only of Him but to be like Him.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, December 13th Isaiah 61 : 1-11

" To preach good tidings " (v. 1).

When Christ read this passage in the synagogue at Nazareth (Luke 4 : 16-21), He stopped after the first clause of Isaiah 61 : 2. Christ's mission and ours during these days of grace is to " proclaim the acceptable year of the Lord " and all the benefits of grace (v. 1). Judgment will follow this dispensation—" the day of vengeance of our God "—and then comfort and peace, as described in the rest of the chapter.

Tuesday, December 14th Isaiah 62 : 1-12

" For Zion's sake will I not hold my peace " (v. 1).

God is active. Nation rises against nation, and men seek their own exaltation, but the Lord is working His purposes out, and, as surely as His Word abides for ever, so everything will come to pass. If the position of Israel is going to bring praise to the Lord, how much more the Church, which He has purchased with the blood of His own Son. He is working, too, for our sakes to bring about our full redemption.

Wednesday, December 15th Isaiah 63 : 1-19

" Who is this ? " (v. 1).

The Saviour is depicted returning from the battle which He has carried out alone against the forces of evil (vv. 1-6). His triumph against sin, evil and Satan in the solitude and lowliness of the cross (Colossians 2 : 15) makes Him the mighty Saviour that He is. None are so sinful or enslaved that He cannot deliver them.

Thursday, December 16th Isaiah 64 : 1-12

" What He hath prepared " (v. 4).

Sometimes we cry to the Lord in the words of v. 1 : " Oh that Thou wouldest rend the heavens, that Thou wouldest come down." This is not wrong, but, in our desire to see the mighty, supernatural power of God working in our midst, we sometimes fail to observe just how and where God is busily moving, silently, differently from how we expect, but nevertheless He is working. Continue to ask for great things, but also that we might recognise God's blessings when they come.

Friday, December 17th Isaiah 65 : 1-16

" I am holier than thou " (v. 5).

Among others in this chapter, this is an attitude which the Lord hates and which is like " a smoke in My nose, a fire that burneth all the day " (v. 5). In thought and action, if not in actual words, some Christians take this attitude. Usually this is because they measure themselves by the standard of others (and usually those who are inferior to themselves) instead of by the plumb-line of God's Word.

Saturday, December 18th Isaiah 65 : 17-25

" They shall not hurt nor destroy " (v. 25).

The establishment of the kingdom of God is here described, the very thought of which causes us to rejoice (v. 18) ! There will be no tears (v. 19), but there will be length of days (v. 20), permanent security (vv. 21-23), instant communion (v. 24), and tenderness and restraint (v. 25). In this sin-torn world we cry, " O Lord Jesus, how long ? "

Sunday, December 19th Isaiah 66 : 1-11

" When I called, none did answer " (v. 4).

This is an attitude which displeases God (compare 65 : 12). It is tragically possible for us to be so busy, so taken up with ourselves, so determined to accomplish our desired purposes in life, that we do not hear the Lord. He may call us to some work for Him, but He receives no answer, because self sees that we do not listen. He may speak through His Word, but it falls on deaf ears. Disobedience results and the Lord's displeasure follows—" they . . . chose that in which I delighted not " (v. 5).

Love

It is easy to go to church, and to abstain from drinking, swearing and gambling, but it is not easy to love. Love brings labour, and sorrow and self-sacrifice. Love sometimes says, " Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven ; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive and perhaps depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.

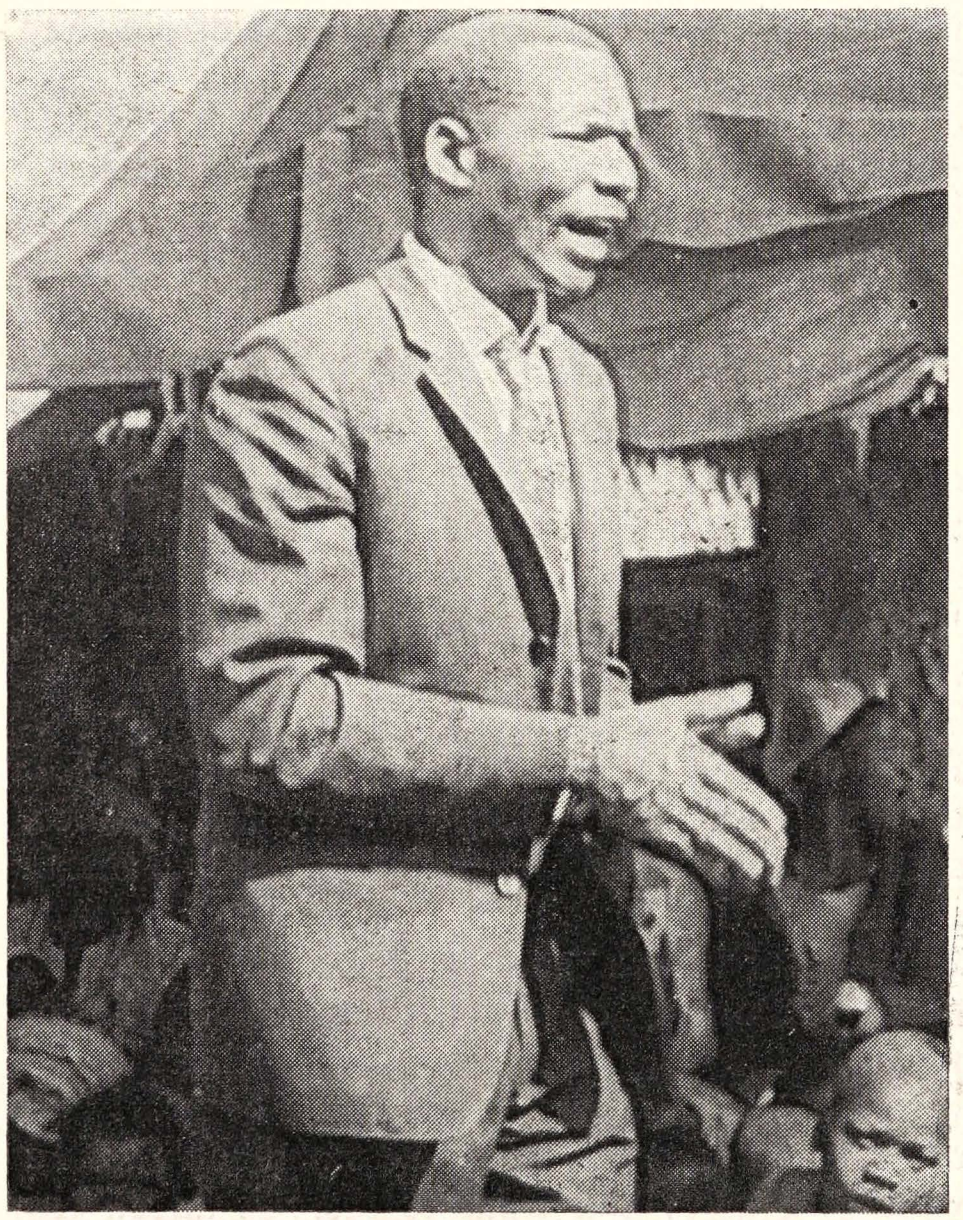
THOMAS TOPLADY.

TRANSVAAL CAMERA

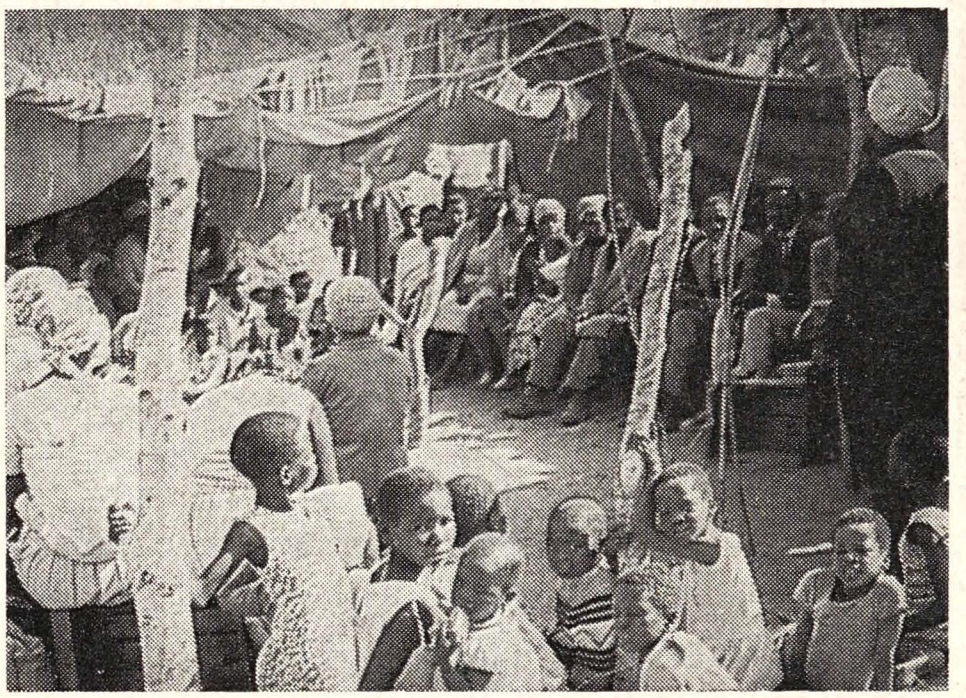
Photographs and comments : D. G. BUTCHER

First-ever communion service

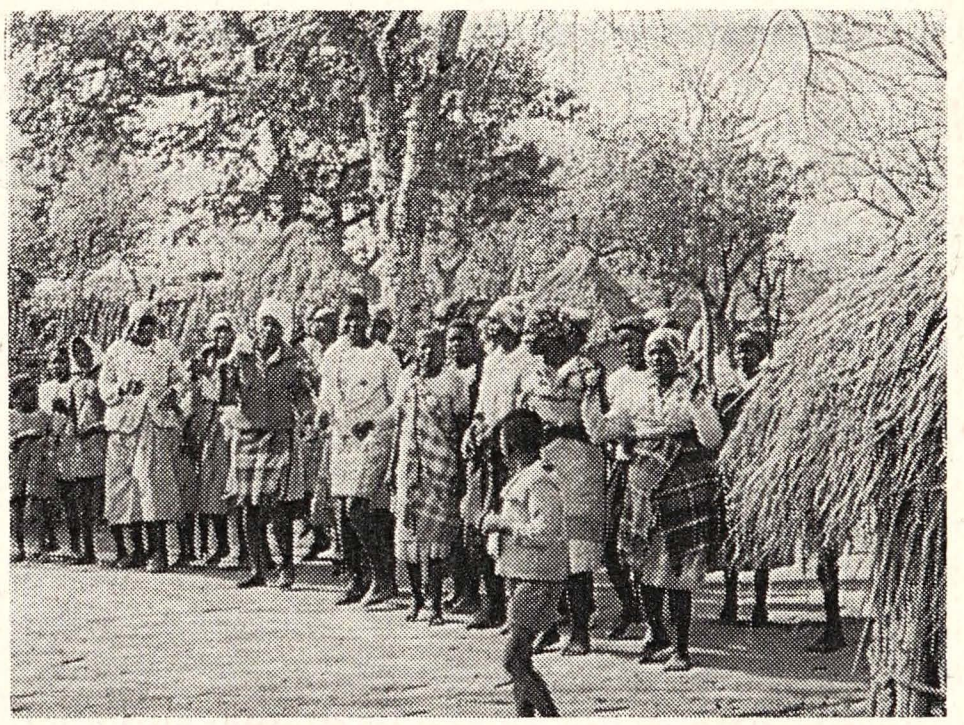
These photographs—taken on the Lisbon citrus estate—show the first-ever communion service of that church. In fact the building was small and so we were in the open air, protected from the sun by canvas.



THE CHURCH LEADER LEADS THE SINGING BEFORE THE COMMUNION.



THE CHURCH WAS TOO SMALL, SO WE MET OUTSIDE, PROTECTED FROM THE SUN BY CANVAS.



AFTER THE SERVICE THE WOMEN OF THE CHURCH WENT ON A MARCH THROUGH THE VILLAGE, SINGING "I'M GOING TO MARCH TO HEAVEN ONE DAY."

THE ELIM EVANGEL

Vol. LII. No. 51 December 18th, 1971 5p

Winter

by Philip E. Streeter

PASTOR OF ELIM PENTECOSTAL CHURCH, ALEXANDRA PARK, BELFAST

Thank you Lord for winter.
"Thou hast made summer and winter," sang the sweet singer of Israel.
Therefore help me to praise You for cold as well as warmth; snow as well as sunshine; tears as well as laughter.

Morning dawned and everywhere
Trees, grass and ferns silently flaunted their petrified beauty.
While I slept, the skilled silversmith had capered through the woods
Spilling spells over everything he touched and
Dropping many treasures in his haste. For in
Chilled and silent woods jewels rare lay unclaimed.
Elegant icicle chandeliers dissecting dancing sunlight
Droop from glass-encrusted branches.
Leaves, upon which crouch a million polished pearls,
Bestrew the frozen earth and
Gnarled lichenous trunks of aged trees
Swank their silver filligree of frost.
How thick and deep the world is, Lord!
Pavements, doorsteps and ditches, all
Undiscernible beneath the graveclothes of the sky.
Sound is muffled—
The machinery of existence stifled and the
Movement of life becomes as a deaf man sees it.
But no, not quite!
In the humming of the frosty silence I
Hear the fascinating crunch of work-bound feet and
The rattle of falling snow in sagging, evergreen arms.

Who said the world was white? for
Sunrise, peeping cheekily over sleeping hills,
Causes rippled meadows to blush
Orange, rose and salmon pink.
At midday, tree shadows, pawprints and field furrows
Stain the sparking landscape
Purple, lilac and cobalt blue.
A flurry of snow scurries suddenly across
Grey afternoon skies.
Curtains are hastily drawn.
Lamps are lit and
Fires chuckle merrily away in the hearth.
While outside, nature sleeps until spring
Dreaming of green.



JOY IN PLACE OF SORROW

" In Thy presence is fulness of joy "
(Psalm 16 : 11)

by David G. Butcher
ELIM MISSIONARY, TRANSVAAL, SOUTH AFRICA

The disappearing dream

WE live in an age when the world seems to be going crazy. Time and time again, even in this publication, we are reminded that we are living in a depraved society, where men are lovers of pleasures rather than lovers of God. We are treated to word pictures of the dangerous, permissive society. Throughout the human race the arguments rage on : What is good or bad, right or wrong ? The question is even being asked—what IS wrong ?

Do you not find yourself, even as a Christian, becoming deeply disturbed ? Perhaps dreams of a society that you recall or that you would like to see have disappeared. Maybe a far more personal dream has gone and you are disillusioned, discouraged.

In Luke 24 we read a sad story of a dream that had vanished, hopes which that cruel death on a cross had dissolved. The Jews, for centuries, had the magnificent hope : one day they would be free, for their Messiah would come and deliver them. Hopes were raised to fever pitch by one who later described himself as not even fit to be the Messiah's slave, John the Baptist, who pointed to the Messiah, saying " Behold the Lamb of God " (John 1 : 29). At last this was the Messiah ! Sense the cruel disappointment, the heavy hearts as they saw their Saviour, their dreamed-of Messiah, die the death of a criminal. In Luke 24 : 13 occurs the account of two people in deep discussion. Both were heartsore and burdened. They had left Jerusalem a little while after being eye-witnesses to the crucifixion. On the morning of their departure there had been other disturbing events. Some women, after a visit to the tomb, had described how that the body of Christ was missing. Peter went to the tomb after hearing the women's " idle tales " and even he left wondering (verse 12). With hopes dashed and a black cloud hovering over their heads these men set out. Along that road of gloom an encounter took place.

Jesus Himself drew near

Though they did not recognise Him, Jesus was able to bring comfort to their souls. He let them tell Him their troubles and unburden themselves. Then He expressed His sorrow at their attitude and gently rebuked them for their lack of spiritual insight, because they failed to believe all that the prophets had written. What a Bible study He gave them as they journeyed ! He agreed to dine with them.

Even after all this, they still did not see the risen Christ ; their eyes were still closed to Him. Notice verses 14, 22, 23, 24. Up to now all their thoughts on the subject were negative ; they saw no farther than the body hanging limp on the cross, the scene of the " body-snatchers' crime." Suddenly everything changed ; He broke the bread and He blessed it ! In that moment it was revealed to the two who their fellow Traveller was ; they were with the risen Christ ! As they recognised Him, He disappeared from their sight. The fact that they could see Him no longer made no difference. They were vitally aware that He was alive. He no longer needed to stay with them bodily, for He had accomplished His purpose. They were now certain of His resurrection. They were not selfish. With jubilant steps they hurried back along the same path they had earlier trodden with the Messiah to tell the others that Jesus Himself had been with them.

Our source of strength

This is a message of encouragement in difficult days. Hebrews 12 : 2 tells us to discard anything that might hinder us : " Looking away [from all that will distract] to Jesus, who is the Leader and the Source of our faith [giving the first incentive for our belief] and also its finisher " (Amplified Bible). Discouragement is a great hindrance and for some has even meant the destruction of their faith. What would have happened if the disciples had never met Jesus ? What would they have had left on which to base their faith ? But " Jesus Himself drew near." What would have happened to God's plans if Abraham had turned back to Ur, or if Moses had led the people back to Egypt when their complaints started ? Why did they not

turn back? The prospects could have seemed none too bright for either of them. They kept their eyes on God who could bring them through no matter how hard they were tried.

Whatever the problem or difficulty, or however much we become discouraged, we must keep on in the race. We receive strength for this by keeping our eyes on Jesus. He is our staying power and keeps us fit for the race. Whatever our care or burden, He is able to bear it. I remember some good advice that my grandfather once gave me. He referred to 1 Peter 5 : 7 : " Casting all your care upon Him, for He careth for you." He said : " David, so many people go to the Lord with their cares and they lay them at His feet, but when they rise from their knees they pick their burdens up again and carry them away." Their Christian walk is still hindered by their circumstances. No athlete in a race wants a burden, so let us take the advice of Hebrews 12 and look away from all that will distract, to Jesus. See the risen Christ, for He stands victorious above all the vileness of the world. Christians are surrounded by evil, but let us not be discouraged or hindered by it.

Follow the example of the two men who returned to share their blessing with others. Share the joy of our risen Lord. Encourage others, that even in permissive 1971 we might be the militant Church of Christ, in the same fashion as was the Early Church, who proclaimed Jesus—conqueror of the grave and Satan ! Do not be discouraged with what you face day by day ; the world may be in a sad state, but " in Thy presence is fulness of joy."

Elim news

NEWTOWNARDS **Pastor : W. H. Holohan**

Despite the present distress in our beloved province, over 350 sisters found their way by coach and car from many Elim churches to the eighth annual Women's Fellowship rally in St. Mark's Parochial Hall. Mrs. W. H. Holohan convened the service and our guest speaker was Mrs. Ruth Wigglesworth, whose richly anointed ministry brought blessing to all our hearts, assuring us of the discovery of God in unlikely places. This was indeed a message " for such a time as this." Miss Thelma Hunter's full-orbed Pentecostal testimony, along with Mrs. Margaret Leebody's anointed ministry in song, added much to the spiritual tone of the occasion. The missionary offering for E.W.M.A. amounted to £59. After the service a delightful supper was served by the local sisters.

W. H. HOLOHAN.

SUNDERLAND **Pastor : D. G. Holmes**

HALF-TERM break had come—a few days at home ! Some of the students, however, spent their half-term ministering at the new Elim Pentecostal Church in Sunderland. We left the college on Friday morning in the mini-bus for a busy weekend of meetings. Two hundred miles from our destination the windscreen was smashed by a stone on the motorway. We believe God had His hand upon us, as an hour after the new windscreen had been fitted, we passed a multi-car pile-up, in which we could have been involved if we had not been delayed.

We arrived at Sunderland eleven hours after leaving the college (four hours behind schedule owing to heavy fog) and were greeted by a relieved Pastor Holmes. Due to our late arrival we missed the Friday evening meeting, but we were out on the streets on Saturday afternoon giving invitations to the busy shoppers.

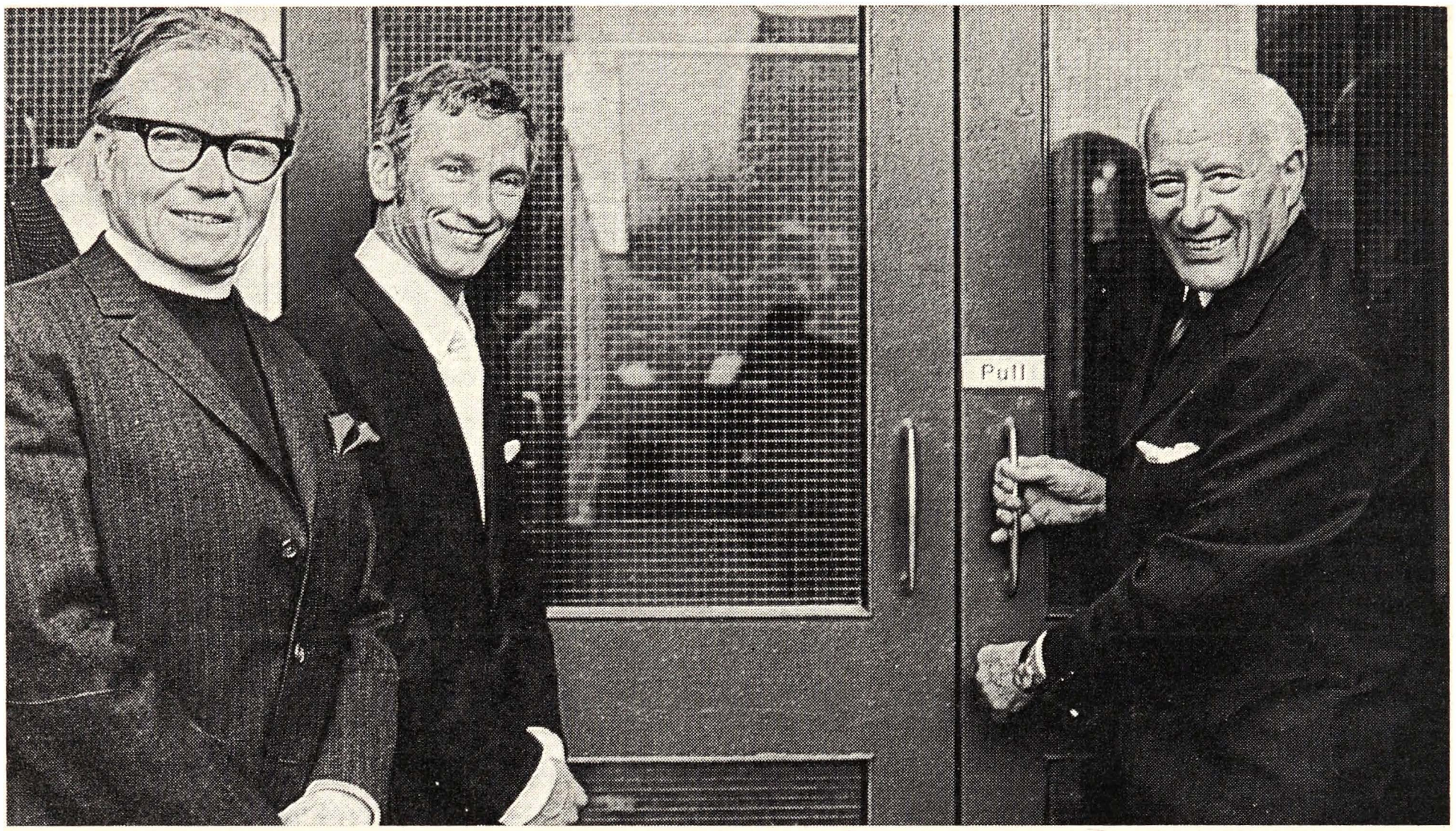
We had wonderful meetings on both Saturday and Sunday. I was really impressed by the earnestness and love of these new believers around the Lord's Table on Sunday morning. The thriving church is a credit to Pastor Holmes who, with many others, has worked very hard in the new venture. We found that the people were hungry for God and for the things of His kingdom. We were inspired by the zeal of these new believers to win others for the Master and to proclaim the full gospel testimony in this large town.

On behalf of all the students at the college I would like to take this opportunity to thank all kind members and friends in our churches up and down the country who accommodate the students when we are out ministering at weekends. Please accept our grateful thanks in the Lord's name.

ROBIN HARVEY.

Opening of new church building at Colchester

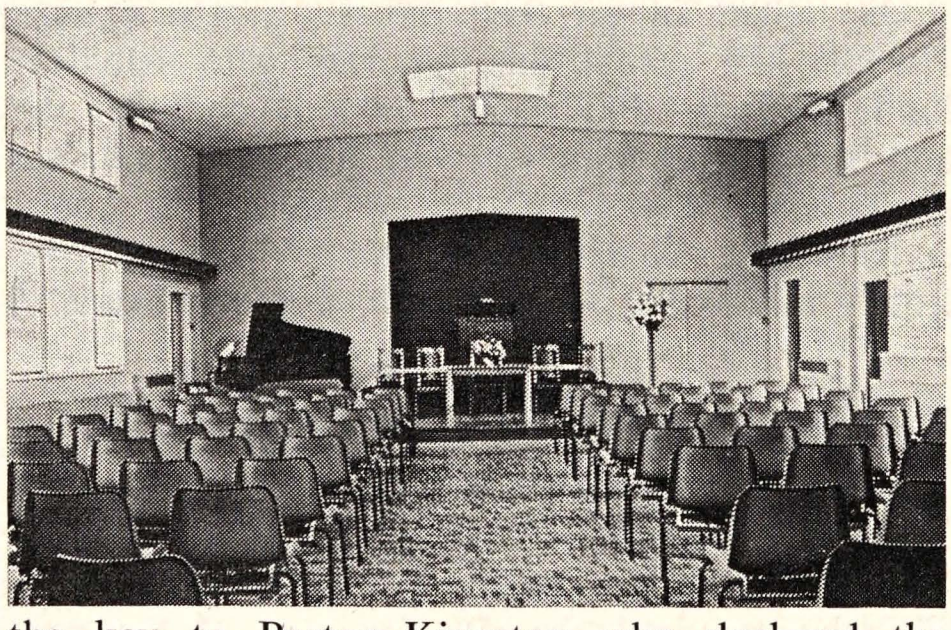
Our new church in Walsingham Road replaced the building which was requisitioned by the council, who required the site for part of the new ring road. The new church has taken ten months to build. It is a very beautiful edifice. The council bore the cost of erection. Interior furniture was mostly supplied by gifts from members and



friends. The new chairs are a bright orange-red colour. They contrast very well with the two shades of blue of the church decor. The surveyor, Mr. Wilde, of Ipswich, presented a lovely pulpit Bible to the pastor, A. P. Thomas.

A good crowd gathered for the opening ceremony. Our special guests were Pastor C. J. E. Kingston, who opened the first Elim Pentecostal Church in Colchester forty-one years ago, the Secretary-General, Pastor J. T. Bradley, Pastor J. C. Smyth and Pastor H. Burton-Haynes.

Outside, the crowd sang "To God be the glory," and then Mr. Royer, the builder, handed



the key to Pastor Kingston who declared the church open. After prayer we entered and soon the 250 chairs were all occupied. Our ministering brethren went to the platform accompanied by Rev. W. Richards, who is President of the local Evangelical Alliance. Each minister on the platform gave messages of good wishes using appropriate Scripture references. Musical items were included in the afternoon programme, with Mrs. Thomas singing the song of dedication, "Bless This House." At the close tea and refreshments were served to the congregation.

Pastors Bradley and Kingston were the speakers in the evening, our own young people sang and other musical items were rendered. The ministry of the Word brought blessing to our hearts.

On the Sunday we were privileged to have the continued ministry of Pastor Kingston, and another day of lovely fellowship and praise was ours.

If you visit Colchester, Britain's oldest recorded town, we invite you to worship in Colchester's newest church. Pray with us that many will leave the old life and be made anew.

HILDA M. HAWES.

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

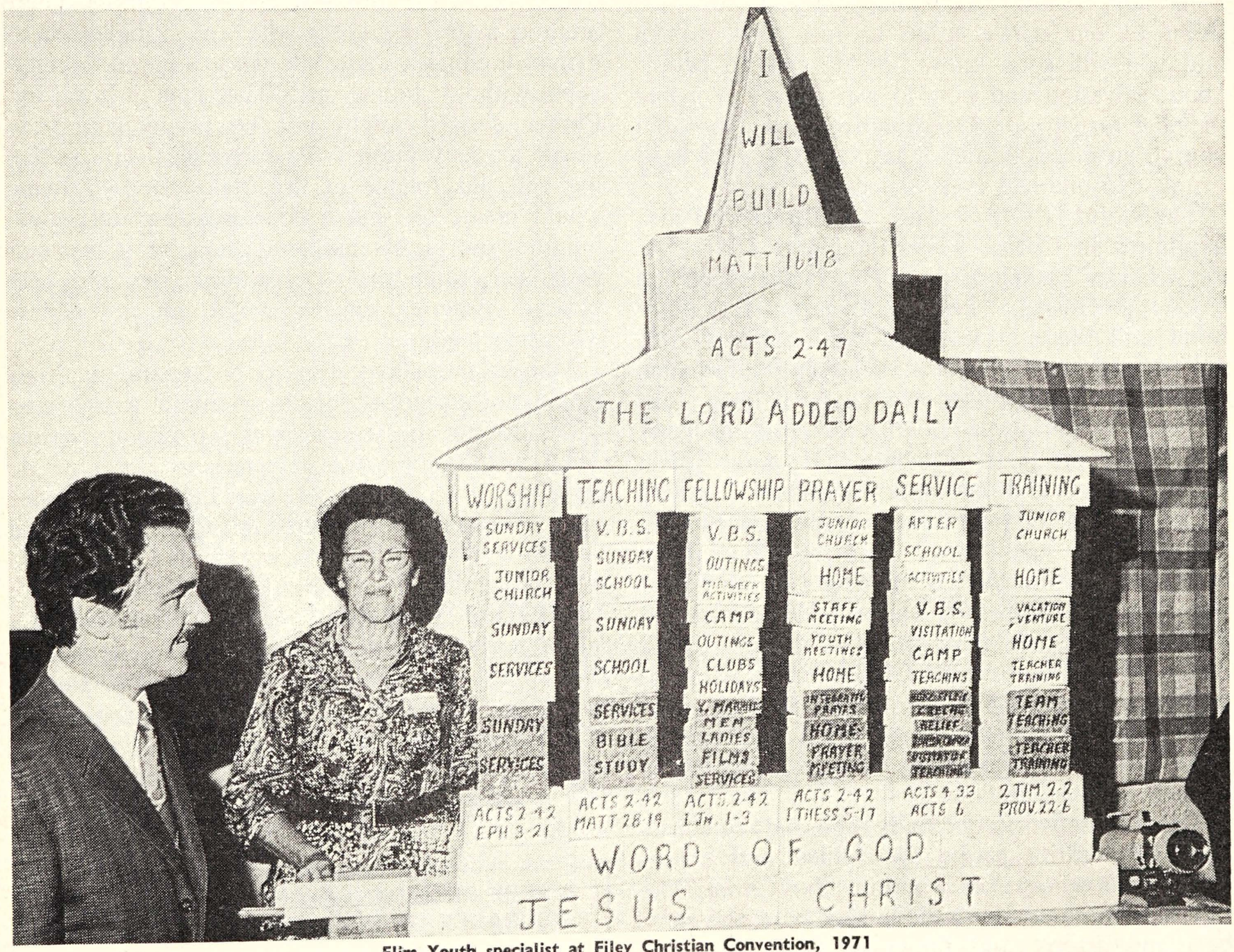
The month of October was set aside for special outreach. It commenced with the harvest festival services when each department of the church contributed to the Sunday evening gospel programme. It was good to see such a fine gathering including parents of the Sunday school scholars. The following Sunday our Field Superintendent, who is also the Evangelistic Secretary, was with us. Pas-

tor and Mrs. Chapman gave to us of their best and their ministry was greatly appreciated. This was followed by a Youth Outreach, when throughout the week an effort was made by the Crusaders to win others for Christ. There were prayer meetings, door-to-door visitation, a film service, a musical service and a visit by Moorlands Bible College students, concluding on the Sunday evening with a service at which the Crusaders sang and testified and Pastor Derek LePage, from Merriott, gave the message. The following weekend was a special Sunday school effort to coincide with the retirement from office of the superintendent. Mr. Francis Jeffries has fulfilled this office very ably and successfully for the past sixteen years. Pastor F. J. Slemming appointed him to this position and it was fitting that he should be our speaker. He spoke at the Bemerton Heath branch school in the morning and to an open school at the church in the afternoon, when a presentation was made to Mr. Jeffries. At the evening service scholars took part and Mr. Slemming gave an inspiring address. The last week was anniversary time. The women's meeting held their rally when a large congregation, including representatives from many churches, were thrilled and blessed by the singing of Mrs. Ruth Holder, from Caerphilly, and the ministry of the Word by Mrs. Noreen Magee. Special services were held to celebrate the twelfth anniversary of our taking over the present church premises. Pastor and Mrs. Magee were the speakers at these services and many have testified to the great blessing received from their anointed ministry.

G. L. W. LADLOW.

Sunday services were taken by Rev. F. J. Slemming (Oxford), a former minister in the church.

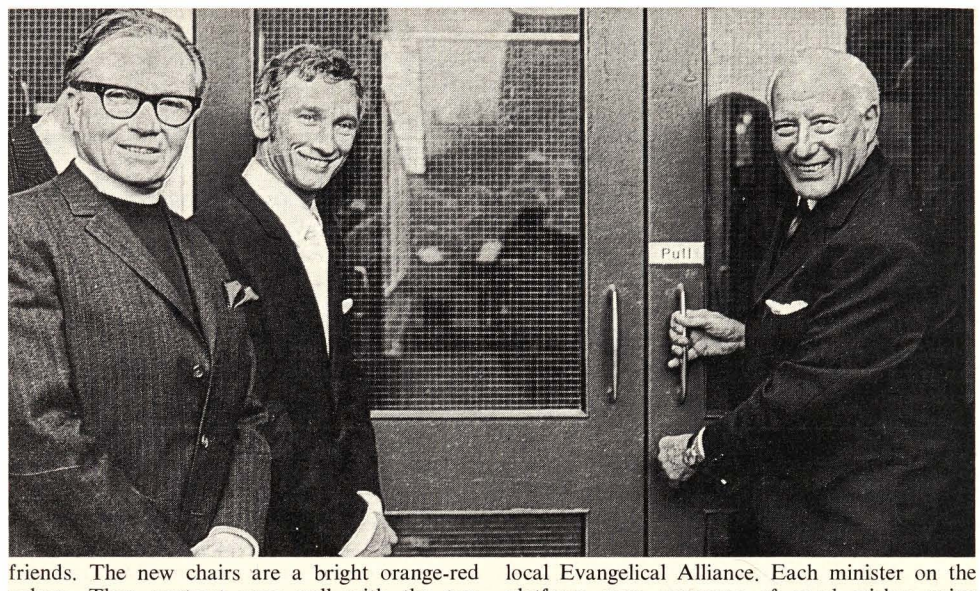
(*continued on page 13*)



Elim Youth specialist at Filey Christian Convention, 1971

The Christian Convention at Filey is one of the largest events in the national interdenominational calendar. Over 3,500 people attended this year and enjoyed a wide variety of services, films, entertainments and specialised "teach-ins." One of these was conducted by Scripture Press under the leadership of Dr. John Knight, of Leeds, Mr. Martyn White, of Aylesbury, and one of Elim's Christian Education consultants, Pastor Derek J. Green, of Bradford. The picture shows Pastor Green, with Miss L. Swanson of Scripture Press, together with the model he used at the conference. The "teach-in" attracted about 400 people. The theme was: "All Age Christian Education."

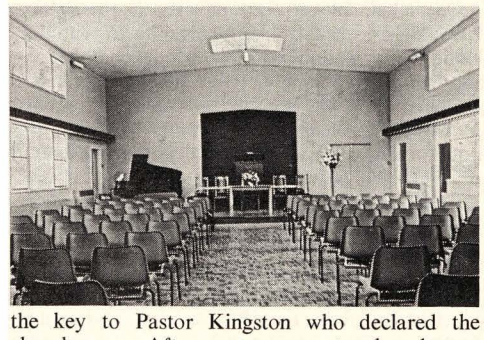
Photograph by *Filey News*.



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A good crowd gathered for the opening ceremony. Our special guests were Pastor C. J. E. Kingston, who opened the first Elim Pentecostal Church in Colchester forty-one years ago, the Secretary-General, Pastor J. T. Bradley, Pastor J. C. Smyth and Pastor H. Burton-Haynes.

Outside, the crowd sang "To God be the glory," and then Mr. Royer, the builder, handed



the key to Pastor Kingston who declared the church open. After prayer we entered and soon the 250 chairs were all occupied. Our ministering brethren went to the platform accompanied by Rev. W. Richards, who is President of the local Evangelical Alliance. Each minister on the platform gave messages of good wishes using appropriate Scripture references. Musical items were included in the afternoon programme, with Mrs. Thomas singing the song of dedication, "Bless This House." At the close tea and refreshments were served to the congregation.

Pastors Bradley and Kingston were the speakers in the evening, our own young people sang and other musical items were rendered. The ministry of the Word brought blessing to our hearts.

On the Sunday we were privileged to have the continued ministry of Pastor Kingston, and another day of lovely fellowship and praise was ours.

If you visit Colchester, Britain's oldest recorded town, we invite you to worship in Colchester's newest church. Pray with us that many will leave the old life and be made anew.

HILDA M. HAWES.

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

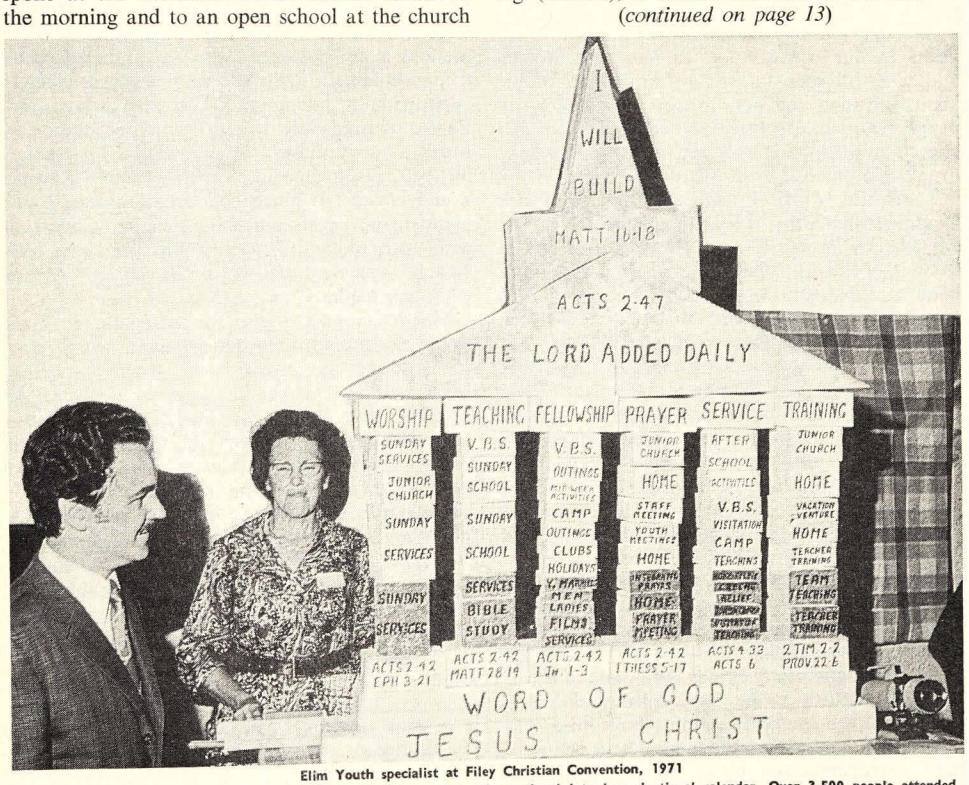
The month of October was set aside for special outreach. It commenced with the harvest festival services when each department of the church contributed to the Sunday evening gospel programme. It was good to see such a fine gathering including parents of the Sunday school scholars. The following Sunday our Field Superintendent, who is also the Evangelistic Secretary, was with us. Pas-

tor and Mrs. Chapman gave to us of their best and their ministry was greatly appreciated. This was followed by a Youth Outreach, when throughout the week an effort was made by the Crusaders to win others for Christ. There were prayer meetings, door-to-door visitation, a film service, a musical service and a visit by Moorlands Bible College students, concluding on the Sunday evening with a service at which the Crusaders sang and testified and Pastor Derek LePage, from Merriott, gave the message. The following weekend was a special Sunday school effort to coincide with the retirement from office of the superintendent. Mr. Francis Jeffries has fulfilled this office very ably and successfully for the past sixteen years. Pastor F. J. Slemming appointed him to this position and it was fitting that he should be our speaker. He spoke at the Bemerton Heath branch school in the morning and to an open school at the church in the afternoon, when a presentation was made to Mr. Jeffries. At the evening service scholars took part and Mr. Slemming gave an inspiring address. The last week was anniversary time. The women's meeting held their rally when a large congregation, including representatives from many churches, were thrilled and blessed by the singing of Mrs. Ruth Holder, from Caerphilly, and the ministry of the Word by Mrs. Noreen Magee. Special services were held to celebrate the twelfth anniversary of our taking over the present church premises. Pastor and Mrs. Magee were the speakers at these services and many have testified to the great blessing received from their anointed ministry.

G. L. W. LADLOW.

Sunday services were taken by Rev. F. J. Sleming (Oxford), a former minister in the church.

(*continued on page 13*)



Elim Youth specialist at Filey Christian Convention, 1971

The Christian Convention at Filey is one of the largest events in the national interdenominational calendar. Over 3,500 people attended this year and enjoyed a wide variety of services, films, entertainments and specialised " teach-ins." One of these was conducted by Scripture Press under the leadership of Dr. John Knight, of Leeds, Mr. Martyn White, of Aylesbury, and one of Elim's Christian Education consultants, Pastor Derek J. Green, of Bradford. The picture shows Pastor Green, with Miss L. Swanson of Scripture Press, together with the model he used at the conference. The " teach-in " attracted about 400 people. The theme was : " All Age Christian Education."

Photograph by *Filey News.*



Soul-winning success

by J. Nelson Parr

8. Pentecostal whirlwind

WE visited a church in one country and one night said to the congregation, "Next Saturday afternoon my wife and I are going to fifty houses round this church in order to try to bring others to Christ. If you wish to know how to win souls come next Saturday at 3 p.m. Just stand with us, listen to our conversation to men and women and you will soon know how to talk to people about salvation and how to win souls." *Not one member turned up*! One hundred yards from that church an alcoholic father lay on the carpet dead drunk. No one had ever visited that house.

The world is full of sham Christians who seek happiness in Christ. Their motive is selfish. As Dr. Charles Finney said: "They want chiefly to enjoy the Gospel. They desire happy frames of mind and pleasurable emotions. They will only go to such meetings and sit only under such preaching as will make them happy. They want to do nothing only sit in their comfortable pews and hear excellent sermons that make them happy." **Jesus did not seek happiness.** He said "The Son of Man is come to seek and to save that which is lost." If we claim to follow Him, we will make that the leading object of our Christian lives. If you do not win souls for Christ and deliver them from going down to the pit all the communion tables at which you have ever sat will stand in condemnation of you. Out of seven days a week have you never given one hour to seek the lost and bring them to know Jesus Christ as their personal Saviour?

Around the world one finds thousands of Christians who claim to be Spirit-filled and consecrated, but who never win souls for Christ. The time has come to sound the bugles, bang the cymbals and drums, and blow the trumpets in an effort to wake up the multitudes of Christians who are dormant, dozing, somnolent dreamers.

Even in his day Dr. Joseph Parker said: "I should like a man to arise among us—a true revivalist, awakened, aroused, an alarmist, a man with a swinging bell who will turn sleep into arousing and make men ashamed of their do-nothingness, who will preach about neglect, who, with tongues of fire and Pentecostal blaze and whirlwind, with the fire and flame of inspiration, will go up and down among the people awakening them." *The situation today is a thousand times worse than it was in the days of Dr. Parker.* There are too many preachers who are as balanced as a man holding a long pole who can walk a tight-rope without falling off. The man whom Dr. Parker desired might not be invited today to speak at conventions or conferences. His swinging bell, his tongue of fire blaze and whirlwind would create too much consternation and would hit the snoring, somnolent, sleeping Christians with such force that they would rise, and with violent, hysterical voices, would gnash on him with their teeth.

Many Christians claim to be separated. They would not attend a cinema or smoke a cigarette. They do not possess a pack of playing cards. They would not wear extremes in dress or do anything that smacks of worldliness. *Yet they never win a soul for Christ!* All Christians should not be conformed to this world, and one would not expect them to do the things mentioned here, but it is time that we understood that separation is not only negative. *We must be separated to the world's greatest business of bringing sinners to know Jesus Christ as their personal Saviour. When Jesus prayed "I sanctify Myself," He meant that He separated Himself to lay down His life in order to stop the world going to hell.*

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Points for Preachers

by J. Alexander Wright

AN OUTLINE

FOUR ATTITUDES TO THE BIBLE

1. **Receive with meekness the engrafted Word** (James 1 : 21). Let it "take," like a graft, into the character. Meekness is self-mastery. Think of the unbroken colt Christ mastered. You are that colt (Job 11 : 12). Let the Word master you.

2. **Rightly divide the truthful Word** (2 Timothy 2 : 15). A workman has responsibility to work to a pattern. There are a pattern and a proportion. Heresy is the undue stretching of the truth, hence the cults. Beware of making the Bible mean what we want it to mean.

3. **Hold fast the faithful Word** (Titus 1 : 9). It can be trusted. Look up the "faithful sayings" of the New Testament. No coarse familiarity or flippant jesting with the sacred text are called for, but implicit obedience. "Cling to the Bible, tho' all else be taken, lose not its precepts so precious and pure."

4. **Hold forth the living Word** (Philippians 2 : 16) like a lamp. "Take up the torch and wave it wide, the torch that lights time's thickening gloom." The Word received, rightly divided and held in reverence and regard, is to be liberated. Two boxes are always in the writer's home, one for the missionaries and the other for the Bible Society, which provides missionary tools!

The Bible thus indicates in these four ways the best way to study the Bible.

A QUOTATION

COMPARISONS CAN BE ODIOUS

The propensity to compare is frequently indulged in in foolish and injurious ways. It cuts us to the heart when we hear excellent ministers decried because they are not like certain others. You cannot logically institute comparisons where they do not hold. Rugged Peter has his place and order, and he is neither better nor worse, higher nor lower in value than polished Apollos. No one inquires which is the more useful, a needle or a pin, a spade or a hoe, a waggon or a plough: they are designed for different ends, and answer them well. It is true that "A" excels in argumentative power; let him argue then, for he was made on purpose to convince men's reasons; but because "B's" style is more expository, do not despise him, for he was sent, not to reason, but to teach. If all the members of the mystical body had the same office and gift what a wretched malformation it would be. It would hardly be as good as that, for it would not be a formation at all. If all ears, mouths, hands and feet were turned into eyes, who would hear, eat, grasp or move? A church with a Luther in every pulpit would be all fist, and with a Calvin to fill every pastorate she would be all skull. Blessed be God for one Robert Hall, but let the man be whipped who tries, in his own person, to make a second. Rowland Hill is admirable for once, but it is quite as well that the mould was broken.

C. H. SPURGEON.

A QUOTATION

MARRIAGE

Catherine Booth, "mother" of the Salvation Army, speculating on the man she might one day marry, said "I couldn't be happy with a fool, even if he was converted!"

Book review

Every Day, published by Scripture Union. Price £1.25, postage and packing 15p extra.

What shall I give for Christmas? You could well consider this really fine publication. The famous *Daily Light* has been a source of inspiration to very many. This has the same idea, but there are many features which more than warrant the purchase of such a splendid devotional aid.

The format and presentation are superb. Beautifully bound in white with lettering on the cover embossed in brown and gold, there are 384 pages in this handy production which measures $6\frac{1}{2}$ inches by $3\frac{7}{8}$ inches. The Scriptures are from the Revised Standard Version and they are arranged with obvious care and devotion. Over sixty separate topics are dealt with and thus a year's daily readings systematically cover Bible teaching of a wide range. We must commend the clearly painstaking and dedicated approach to the choice of Scriptures and their classification.

Nothing can take the place of regular reading of God's Word in the usual way and Scripture Union have many excellent aids in this connection. This publication, however, will undoubtedly be greatly appreciated and used. We believe that it will have a very wide circulation.

T. W. WALKER.

THE ELIM

EVANGEL

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EDITORIAL

THE general comments on Sir Alec Douglas-Home's conduct of the difficult negotiations with the Rhodesian authorities commended him highly for his integrity and sincerity. One B.B.C. radio reporter appeared to make a contrast between Sir Alec and the Rhodesian leader, Mr. Smith, and said it was common ground that trust could be reposed in the British Foreign Secretary, whereas it was his opinion that this might not be the case with Mr. Smith.

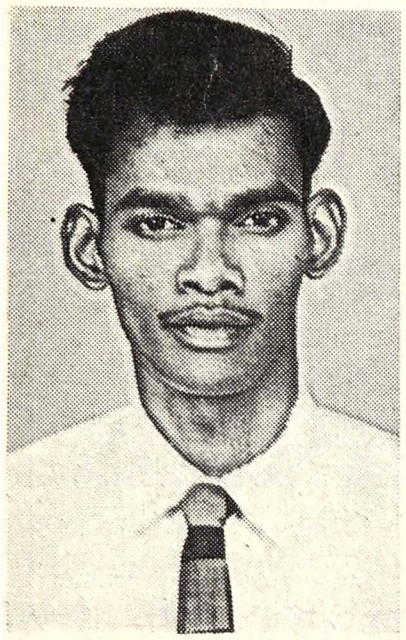
Despite the manifest need to trust the Smith régime to carry out the proposals in letter and spirit, we feel it right to welcome the hoped-for agreement with Rhodesia, having regard to all the circumstances. Britain either could not or would not—and, in view of our run-down forces (as Northern Ireland has shown) we think it must have been "could not" —impose by force of arms the five principles, originated, incidentally, by Sir Alec. It would have been unthinkable, probably impossible, for the United Nations to have done this either. What we have never understood is that political powers at home, overseas and in the United Nations have defended sanctions as the way to bring the Smith régime to heel, largely, we suppose, in support of the African majority. By common consent, however, it has been precisely this African majority who have suffered most because of sanctions. This would be inevitable, for the poorer, least represented, less trained sector of the community would be bound to be caused hardship by any such action. When there are indications that many large trading nations have been supplying goods and materials to Rhodesia in defiance of the U.N. sanctions, the thing becomes fiendishly farcical, but tragic, too. In purporting to defend the Africans, it seems that they have endured greater hardships.

In so far as it goes the agreement must be approved, surely. What would be the alternative ? Would recalcitrant nations who have traded with Rhodesia be brought to book ? Would this have included U.S.A., who, it is reported, were about to conclude agreements to receive deliveries of Rhodesian chrome ? Would Great Britain's paltry two gun-boats, or whatever they were, have perpetuated their cruise in the Indian Ocean, like lumbering village policemen, notebooks in hand, looming large at the front door while the thieves went round the back—and sides ?

Whatever your view of the political position and possible solutions, remember the Rhodesians in prayer. We have a fine missionary work in that beautiful land. Think of your missionaries.

May God have HIS way in Rhodesia ! We can trust Him (Isaiah 12 : 2) !

Destination—Andaman Islands



I HAD the privilege of being born into a Christian family. My father was a pastor and I was brought up from childhood in the fear of God. During my early years I was very happy and interested to go to church and sing the spiritual songs, but, like many others, I began to neglect this sort of life, and during my high school days started to go to cinema shows with my friends. One thing led to another and soon many sinful actions came into my life. I lost my peace and joy, which were replaced with a bad temper and quarrelling. Deep down I wanted to live a good life, but I was not able to resist the sinful desires that kept springing up in my heart. I made myself strong and comforted myself by thinking that as I was born into a Christian family, so I would get a good place in the kingdom of God. By this time I thought that no young man could live without sin. I still attended church because this gave me a good feeling.

Then one day during some special meetings a preacher spoke about the coming judgment of God and how it was impossible for sinners to escape that judgment. God revealed to me all my secret sins and how Jesus died for sinners like me. I wept aloud and accepted Jesus Christ as my personal Saviour. That night I was changed completely and sang and praised the Lord. I then took water baptism and started to tell my friends about Jesus Christ and give them tracts.

My father wished me to be an evangelist, but I did not like the idea. I wanted to work and earn money. I went to Madras, got a job in a factory, and passed my life happily, but I often heard the Lord's voice asking me whether I would like to earn money or do His work. It was not until I was baptised in the Holy Ghost that I fully submitted myself to the will of God. I resigned my job and became a student at the Maranatha Bible Training Institute. I have now finished two years training and I am making preparations to go and work for God in the Andaman Islands.

Please remember me in your prayers.

A. THANKACHAN.

Pastor J. H. Prentice writes :

Brother Thankachan has now gone to the Andaman Islands. He has written to say that, as the boat left many became sick. He ministered to them and pointed some to the Lord. On reaching the islands, which are in the Sea of Bengal, he felt so alone as he watched many being greeted by friends as they left the ship and he had no one to meet him. He stuck his head out of a port-hole and shouted "Hallelujah!" Someone responded from the crowd on the quay and thus he made his first contact! Do pray for him. This is a completely new field for us.

Book review

Come and Sing, by Pamela R. Dowman and Elspeth M. Stephenson. Published by Scripture Union. Price 60p, postage and packing 7p extra.

At last someone has tried to fill an important gap in the realm of Christian music. This is a well-produced book with easy-to-open spiral back, in large type and well illustrated. The songs and choruses are ideal for the under-eights and are well grouped under four headings: "God's World," "God's Care," "Jesus," and "God and Ourselves." There are over fifty pieces and I am sure that there would be one or two to fit the theme of every lesson throughout the year including harvest, Christmas, Easter and the Second Coming of Christ.

I am glad to notice that the chords for guitarists and accordionists are included—the sort of music that the children of this age love. This book is obviously a top priority investment for every Sunday school. DEREK J. GREEN.

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

This is our story

by Noel and Juliette Durham

ELIM PENTECOSTAL CHURCH, THE CITY TEMPLE, BRISTOL



JUST a few minutes after leaving home for the office on April 3rd, 1970, my husband, Noel, was in his car waiting for the green lights when a pipe-laden lorry careered out of control down the steep Lansdown Hill in Bath at sixty miles an hour and ploughed into his car. My husband's car was carried by the lorry into eleven other moving and fixed objects, through iron railings and finally into the Royal York hotel. The lorry burst into flames and the lorry driver was burnt to death in a few minutes. Noel's car also burst into flames and he was left to die in the inferno, but a passer-by shouted to others and they pulled Noel, blazing from head to foot, from the car at the risk of their lives and threw him many yards away from the petrol tanks, which then exploded. He was taken to hospital in a critical condition. Those who saw the accident and the sight of the car reduced to three feet in length felt he had no chance.

That evening the report was poor. Seven medical staff stood around the bed and decided that he was so ill that he must not be touched or moved. Noel remained unconscious for one week, during which time he was fed intravenously. Soon the veins would take no more, but when the staff tried to feed him through the mouth there appeared to be a blockage, and face, throat, neck, all so badly injured, contributed to this. Special prayer was made and instantaneously the Lord undertook and he was able to swallow.

I was told that all the internal organs had been damaged by the impact. There was very little hope of recovery. His head was burned. His legs and buttocks were described as " charred." After a week he returned to consciousness, but he did not understand or know anyone. It was decided a few weeks later to perform skin grafts. The affected area was so wide that there were three operations. There could have been many problems with these, but in answer to prayer they were completely successful. It was a miracle that not one bone was broken.

Many crises occurred during those weeks. Noel was desperately ill until June 12th. In spite of his physical and mental condition he prayed aloud during most of the day, repeating hymns, choruses and passages of Scripture, yet he did not know me and was unaware of being in hospital. On June 12th yet another specialist told me as kindly as he could that my husband was very sick and would never be the same as before the accident. His brain damage was far more extensive than was first thought and in about six weeks from then they would arrange to teach him to read, write and walk. Only his having been above average mentally ensured that he would not be a "cabbage." He was still incontinent. " Of course," the specialist added, " his hair will not grow again."

On that day special prayers were made and the following day our pastor visited Noel. As he walked down the ward Noel spoke to him by name. I visited my husband an hour later and he recognised my mother and me and told us of the visit of Pastor Jones. On the Sunday he went to the hospital church accompanied by the matron and, to her amazement, he stood and sang the hymns and took part in the whole service. The hospital padre was almost overcome as, although he is a personal friend, Noel did not recognise him even a couple of days before. On the Monday at visiting time Noel came to meet me outside the ward, dressed and walking with two sticks. He was nine stones in weight. On the Thursday I asked if I could take Noel home. The sister was very dubious as he was still incontinent, but she finally agreed, saying that she would keep a bed until the following Tuesday, as she felt that

I might not be able to cope at home. Noel came home and stayed. The incontinence cleared immediately and he has never used a stick after those first few days. At a much later date he experienced reactive depression, a normal result of an accident which demands protracted treatment. The Lord healed him from this in a very short time.

The medical personnel, with very few exceptions, have said that there is no other explanation than a modern-day miracle. They did everything that was possible, but our extremity was indeed God's opportunity.

It was necessary for me to ask my wife to write this testimony, since I cannot remember anything until I arrived home. Two days later I noticed the skin grafts and asked what they were. I praise the Lord that I had not been conscious of any pain, discomfort, or hospitalisation.

In March 1971 I returned to the office for a few hours a day and now I am working half days. I am able to do small jobs in the garden and house and have regained my former weight of thirteen stones. The picture is from a recent photograph and you will see that I have a good head of hair.

Together we praise God for His wonderful goodness to us. The rescue from the blazing car was miraculous and, although I was badly injured internally, no operation was necessary and everything is now perfectly in order. Juliette can testify to the fact that she constantly knew the Lord's peace and rest in her heart. There is little doubt that thousands of people prayed and kept praying and, immediately there was a crisis, were prepared to pray at real sacrifice. The Lord has spoken to us many times during the past year, but we feel that two verses stand out : " Have faith in God " and " He knoweth what is in the darkness " (Mark 11 : 22 ; Daniel 2 : 22).

THE STORY OF BANTO *(continued)*

Jesus talking to the children by the sea of Galilee. It was such a lovely church !

Banto was particularly pleased with his little bookcase. He had spent such a lot of time making it and polishing it and now there it was standing against the wall under the big window of the church, holding the hymn books and Bibles. Banto's little bookcase had been well worth all the time and trouble he had spent on it, for now the greatest Book in the world, containing the words of Jesus, his Friend, was lying on its shelf.

(continued in January 1st EVANGEL)

Children's Corner



by Sheila Price

The new church

IN a month's time the building was finished. Now at last the villagers had their own church—and what a magnificent church it was ! There it stood in the clearing, shiny and new. A little wall ran around the building and, just inside it, running right along the front of the church were lots of flowers. Just above the door to the church was a small lantern.

Inside the church looked warm and cosy, for the bright sun was shining, casting a lovely glow. There were benches near the front of the church and behind these twenty-four stools and seats. At the front stood a polished platform with two steps leading up to it. On the platform was a table, on which Mr. English could rest his Bible and hymn-book. In the middle of the table one of the village women had placed a little pot of flowers. On the wall behind the pulpit Banto's father had pinned a text which read " FOLLOW THOU ME." All round the walls were pictures and posters depicting scenes from the Bible. One picture showed the little town of Bethlehem, another the hill of Calvary.

A door led from the church into the Sunday school room, and what a nice little room it was. Here there were two windows with little shelves beneath for the children's books and pencils. There were stools and benches and a long polished table for Mrs. English. Along the walls were pictures that the children had painted themselves. There were Daniel in the lions' den, Moses in the bulrushes, David and Goliath, a big picture of

(continued in previous column)

Penhalonga '71

by D. L. Norton

GOD said to Joshua : "Arise, go over this Jordan." It was the beginning of a new life in a new country. This was how it was to be for us this year. Being asked to pull up our roots and move to a new people in a new country caused us to consider its advantages and disadvantages, but, like Joshua, we knew that God was in it and we could not refuse. Our Jordan was the Limpopo river, the boundary between South Africa and Rhodesia. Immigration papers were obtained and northward we moved, taking with us the Green Shield mini-bus, it having been decided that it would be more useful in Rhodesia than in South Africa.

We eventually arrived in Penhalonga. Miss Olive Garbutt had left for furlough. Many of you will have met her during the past few months. Her work over the years has been hard and she has done a grand job.

The main mission house was in need of much repair and this was the first major job to be tackled—pulling down, building up, plumbing, laying drains, carpentry and electrical installations were all necessary, but the end product is a comfortable house for the family.

Easter seemed to be upon us before we could turn round, but with it came blessing. We organised an Easter convention with Pastor Alan Renshaw as the preacher and we had a great time. A packed church saw results, for a number decided for Christ. The local Christians were encouraged.

After Whitsun we started an Elim Crusader branch. On the whole we are encouraged because attendance to date is well over thirty each Wednesday evening.

Among the visiting speakers to the mission during the year was Evangelist Don Foster, an ex-television and radio star. His visit attracted many outsiders who had seen him on television and heard him on the radio. A number of white people came to share the meetings including some Elim folk originally from Northern Ireland—Ray and Iris McClelland, and Lady Wilson and family, relatives of the late Sir Ian Wilson, one-time Speaker of the old Federal Parliament.

August brought a number of blessings. We were connected to the main electricity supply, thanks to the E.W.M.A. funds which supplied the money for the installation. This came just a few days before the August convention which meant that, for the first time, we had electric light in the church. What a blessing it was! The convention was wonderful. Folk from the Elim station at Inyanga North came in the lorry with Pastor and Mrs. Renshaw. Preachers included Pastor Renshaw, Evangelists Ephraim and Paul from Inyanga North and a young man from Penhalonga, Cephas Matambo. He is training for full-time service and his ministry was richly anointed. The Sunday morning started with a baptismal service when sixteen young folk, some of whom had decided for the Lord during the year, were baptised. The mission church, filled to capacity, was a great sight to see.

Dr. and Mrs. Brien paid us a short visit. It was a break for them and a blessing for us. What devotion these dear ones have to the Lord's work! Pray for them in their mammoth task at Elim Hospital, Inyanga North.

Pastor and Mrs. Griffiths came to bid farewell before returning to England after five years in the Emmanuel Secondary School. Their preaching in the mission church was very much appreciated.

We have proved God in many ways during these first months. God never fails to keep His promise when His people are prepared to move at His command. We still feel very new in Rhodesia, but yet very much at home. It was not easy to leave Phalaborwa, South Africa. We have many happy memories after ten years there. We had many friends and faithful co-workers, but the challenge of Penhalonga was great and we have accepted the challenge.

Penhalonga's climate and scenery are much different from Phalaborwa's. The language of the people is different and in some ways the work is different, but the underlying need of the people is just the same. Christ is the Answer and we desire to make this known. God has seen fit to use us already in the salvation of souls, but we look to Him for an even greater move of His Spirit.

ELIM NEWS (*continued from page 5*)

He was instrumental in establishing the Bemerton Heath primary Sunday school in 1955, when Mr. F. W. Jeffries was made superintendent.

It was also a special occasion on Sunday when Mr. Jeffries resigned as superintendent of the Sunday schools after sixteen years. It was to mark this that Mr. Slemming addressed the children of Bemerton Heath school. Mr. R. Bath is the successor to Mr. Jeffries. Mr. Jeffries thanked all who had worked with him over the years.

At the gospel service Kevin Shaun, infant son of Mr. and Mrs. R. Bath, was dedicated.

Special Youth Outreach meetings at Elim Pentecostal Church were conducted by the Crusaders, under their leader, Mr. Geoffrey Pike.

Students from Moorlands Bible College visited Elim on Friday and testimonies were given by Sandra and Valerie with special items to guitar accompaniment.

"The Harvesters," a musical group from Yeovil, presented a programme on Saturday. The speaker was Pastor Derek LePage (from Merriott).

Youth services continued on Sunday when Pastor Derek LePage was the speaker. Mr. Pike convened the gospel service. The Bible reading was given by Mr. D. Wells, and Mrs. S. LePage recited. Personal testimonies were given by Robin Coles, Lorraine Pike, Pearl Bath and Charles Reynolds. *Salisbury Journal.*

ABERDARE

God has moved among us recently in the healing of two sick people. Both healings occurred in Sunday evening services and followed immediately upon the laying on of hands by Pastor Gwilym Jones. Mrs. A. Every came with an immovable and extremely painful arm caused by rheumatism. She had been unable to dress herself that day. She was delivered at once and touched the back of her neck. Mrs. Wareham was suffering from a septic arm caused by an untreated burn. Her arm was painful and immovable. That very afternoon her daughter-in-law (a hospital sister) had advised a visit to the local hospital's casualty department. The swelling in the arm disappeared as soon as our sister was anointed and by the Tuesday only a scab remained. These healings have done much for our enthusiasm for the Lord.

A young man, who recently joined us, has been received into membership. PETER BRAKE.

BOOK REVIEWS

Children's books reviewed by Mrs. Winifred Tee

All four books are published by Victory Press

Rainbow's End, by Marion Stroud. For girls 11-13 years. Price 45p, postage and packing 5p extra.

Girls who are interested in horses will find this an absorbing story. Penny loves horses and, on moving to the country, she looks forward to happy days spent in riding. Her dreams take a little time to materialise, however, for she does not learn to adjust or to make friends with the local people. Life becomes full of meaning when she becomes a Christian. She finds real joy and satisfaction in learning to help others.

Strange Cargoes, by J. Mintoft. For girls 11-13 years. Price 45p, postage and packing 5p extra.

Andrea finds her cousin Helen rather a handful when she comes for a holiday. Helen has a knack of finding strange things and of getting into awkward situations. Her curiosity to discover what is happening in a cove almost causes a disaster. All ends happily, though, and she has some exciting tales to tell her sister when she gets home, not least that Jesus has become her Saviour and Friend.

The Day Amanda Came, by C. T. Reeves. For children 9-11 years. Price 30p, postage and packing 4p extra.

Amanda's arrival in Chestnut Court disturbs the usually quiet way of life. She leads the other children into looking for a missing bicycle and causes them much heart-searching in the process. Lawrence remembers his Sunday school training and tries to do what he knows to be right. Perhaps this story would cause adventurous children to be a little more so than their parents would appreciate!

Deputy Mum, by Dennis W. Boreham. For girls 9-12 years. Price 30p, postage and packing 4p extra.

Alison is looking forward to holiday time more than usual. A safari in Kenya is her reward for winning a competition and she is full of anticipation as she arrives home from her last day at school. She finds her mother ill and, as her father is away on business, she has to cope with a young brother and household duties, which she does admirably. "All things work together for good," as Alison discovers to her surprise and delight. This short but interesting story shows clearly the satisfaction of being a Christian.

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



FROM T. H. STEVENSON

BEFORE Mr. Harold Wilson made his visit to Northern Ireland, Rev. Ian Paisley was widely reported as saying that he would not meet Mr. Wilson except to purge him of his prejudices. They met, so we must wonder how far Mr. Paisley reached with his intentions! If it has not been reported elsewhere I would expect that Mr. Paisley's paper *The Protestant Telegraph* has dealt with it.

It is scarcely debatable as to where the former Prime Minister's political preferences lie relating to Northern Ireland and Mr. Paisley, as an M.P. at Westminster, has good reason to know Mr. Wilson's personal prejudice against him. In a House of Commons debate Harold Wilson declared "vehemently" that he had no desire to worship the God whom Mr. Paisley worshipped. Even statesmen slip up as to their words, for surely Mr. Wilson's words were not purposely constructed to despise God, which, strictly, was conveyed by his sentence. Nevertheless, to despise a minister of the gospel is a serious pronouncement.

I trust that his visit to Northern Ireland may have given Mr. Wilson a truer understanding of the situation as he has witnessed the continuing great restraint of even the nominal Protestant population, particularly in the thickly populated working class areas of Belfast and other towns.

As for Mr. Paisley, I have heard him preach twice and each time his sermon was purely evangelistic, with politics and Romanism laid aside—even when his text was "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

After Northern Ireland Mr. Wilson went to Dublin. Almost at the same time two Cistercian monks of Rome were arrested on the border as they sought to take escaped prisoners from Belfast to Eire. On the day Mr. Wilson was meeting the Eire Prime Minister Miss Bernadette Devlin was on trial in the Dublin High Court for libel against a Dublin policeman arising from a demonstration. Maybe some day Mr. Wilson will speak directly of his opinions of the actions of politically dedicated Roman Catholic Church members, including the behaviour of Miss Devlin, who despite her revolutionary brand of socialism, still professes to be a member of the Roman Catholic Church, as evidenced by her having her baby baptised.

The Secretary-General's feature

ROYAL ALBERT HALL AND TRAFALGAR SQUARE

Easter 1972

A great soul-saving day

NOW is the time to begin considering how this great occasion can be used to the utmost advantage to win the lost for Christ. Bring a coach party of your unconverted friends to this great evangelistic soul-saving occasion, those to whom you have been witnessing and for whom you have been praying maybe for years. What a joy to see them in your church as members by your seizing this opportunity to get them into the soul-saving atmosphere of these great Holy Ghost services! If the unconverted are there God will be there to save them.

The preachers are to be the President, Pastor A. A. Biddle, and Pastor P. S. Brewster.

Let us prepare a great harvest field ready for reaping. Your church by this one effort could be increased if with your coach parties an equal number of unconverted people were brought.

COME — PRAY — and WORK to bring a friend.

JAMES T. BRADLEY.



Margaret M. Ladlow's page

Reality!

I ALWAYS enjoy receiving letters from my friend in Guernsey, for she has the happy knack of including snippets from the local newspaper. I opened a nice fat envelope today and read this splendid letter taken from the *Guernsey Press*. After reading it I said a jubilant " Hallelujah ! " I am sure many of you will do the same as you read such a sincere testimony from a group of Elim Crusaders. I visited Vazon in April this year and attended their Crusader meeting and Sunday night youth fellowship. I was thrilled by the keenness and obvious devotion to the Lord shown by these young people. Here is the letter entitled " Discover that God is real " :

" Having read the letter from the ' heathen pupils of the girls' grammar school,' may we take this opportunity of sharing our experience with this supposedly ' non-existent God ' ?

" People of all ages are looking for one thing in life : happiness. In searching for this many try drink, drugs, sex and violence, but though pleasure may be found in some of these things it never lasts for any length of time.

" In our search for happiness we have found that a personal relationship with God through His Son, Jesus Christ, is the answer. To many this may seem to be a fantasy, but until they have come into this relationship they are unable to deny the effect it can have on your life.

" If they discovered the reality of God then they would be anxious to learn more about Him from the Bible. Obviously if they think that God does not exist they do not want any divinity lessons, but how can they make such a statement if they have never had a personal relationship with Him ? Before making a statement they must examine both points of view and, speaking from experience, we have no doubt that God exists because of the happiness He has given us. It may be worth while to note that some of our young people took the same attitude as these girls did until they put their faith in Him, and then they realised what He could do for them.

" In an article in this paper on the diamond jubilee of our church (Wednesday, October 20th) it was stated ' It is worthy of note that in these days of declining congregations, the Vazon membership continues to increase, especially among the young people, whose numbers have doubled in the last two years.' How do you explain this ? We know that people are discovering that God is real and are experiencing the happiness which He alone can give.

" We invite any who query God's ability to change people's lives to join us this Sunday at 6 p.m. and discover that ' God is real.' "

SENIOR CRUSADERS.

In contrast to this radiant faith many teenagers have rejected the idea of God and of affiliation to a church. They state that Christianity is outdated and consider hymn singing and Bible reading are a bore. Our son, Andrew, was very discouraged when he invited two of his fellow students to the Crusader meeting. He actually got them into the room where the young people were gathering. The chairs were arranged informally round the walls, the room was cosy and well lighted, and the young people were friendly, but the student, who has a C. of E. background, took one look at the small table draped with a velvet cloth with an " offending " Bible on it and that was that !

" I'm off," he said, " it's a service, there's an altar cloth and a Bible on that table." As I came up the path to the church Andrew's friends were making a hurried exit, as the other boy refused to stay because his chum was leaving.

I felt as bitterly disappointed as Andrew did. Throughout the ensuing happy service my concern was for so many youngsters who shy off at the merest suggestion of Christianity and why we are failing to win them.

I recently saw a wonderfully moving documentary film of the " Jesus revolution " now sweeping

(*continued overleaf*)

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ITINERARIES

London Crusader Choir with Douglas B. Gray:
December 18, Worthing (Pier Pavilion, M.V.); 19, Richmond.

WITH CHRIST

TAYLOR. On November 23rd, after much suffering, Mr. John Taylor, aged 71, of Sunderland. Officiating ministers at funeral: David Holmes and James Ritchie.

SITUATIONS VACANT

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COMING EVENTS

BIRMINGHAM, Kingstanding. December 19. Elim Pentecostal Church, Warren Road. Carol service by candlelight at 6.30. December 31. Watch-night service.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. December 18 at 7.30. "Joy to the world," with Selly Oak Choir. At Friends' Meeting House, Hazelwell Street. December 19 at 6.30. Carol service with Zion Quartet. At Stirchley School, Pershore Road. Christmas Day at 10.45. "Christmas round the world"—family service. At St. Andrew's Methodist Church, corner of Pershore and Cartland Roads. Convener at all services: J. B. Coleman.

BRIGHTON, Preston Park. December 19. Elim Pentecostal Church, Balfour Road. At 11 and 6.30. Speaker: R. B. Chapman. Soloist: Mrs. Chapman. At 6.30. Carol service, with junior church items.

EVESHAM. December 19. Elim Pentecostal Church, Masonic Building, Swan Lane. Visit of T. W. Walker. 11 and 6.30. December 26. Full colour film-strip with sound, "O Holy Night." At 6.30.

GREENOCK. December 31—January 5. New Year convention. Speakers: A. A. Biddle (President), D. J. Ayling (Belfast). Friday, 7.30 welcome service, 11 watch-night service. New Year's Day at 7. Sunday at 11 communion, 3.30 convention, 6.30 evangelistic service. Monday at 3 senior citizens' dinner, 7 convention. Tuesday, 7.30. Wednesday, 7.30 youth rally. Convener: R. Lighton.

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By SYDNEY WATSON

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What can I give Him, poor as I am?
If I were a shepherd, I would bring a lamb;
If I were a wise man, I would do my part;
Yet what I can I give Him—*give my heart.*

CHRISTINA G. ROSSETTI.



The wonder of the Incarnation

" The Word was made flesh " (John 1 : 14)

by H. Burton-Haynes

PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

THERE are some stories whose very originality is an evidence of their divinity. We easily recognise them, like the well-known handwriting of a familiar friend. We are led to conclude, as we read them, that none but God could have acted so. Upon their face is the impress of Him who acted as never man acted. The stable, the manger, the poverty, the depth of humiliation and shame which make up the human aspects of the Redeemer's entrance upon the stage of time, are a drama unparalleled in the world of literature and unequalled in the realm of man's sublimest imagination. Bethlehem, where we behold the giving of God, where " love is seen outloving love, a love displayed for the unlovely and the undeserving," is one of heaven's masterpieces, the incomparable creation of the majestic mind of the Infinite.

Philosophy begins in wonder, we are informed, and there is no doubt whatsoever that, when wonder dies out of our religion, the power of religion is gone. Thomas Carlyle was right when he said that " wonder is the basis of worship." When you come to look into the history of the Christian faith, you will find that it all begins in a spirit of wonder. It was wonder that called forth from the angels on high the rapturous ascription of praise : " Glory to God in the highest, and on earth peace, good will toward men." What they saw stirred the whole of heaven to the deepest wonder. From the east came Wise Men, allured by that marvellous star in the sky, which brought them wondering to the Saviour's feet. Even the rugged shepherds were mastered by the mystic spell as they made their way beneath the soft light of evening to the place where He was born. Yes, religion has lost its power when it becomes a dull accessory to life instead of the turning motive of the whole life.

" Great ideas," says one writer, " are best comprehended when expressed in simple, accessible things. Beauty is an abstraction until it finds expression in a flower. Music is a fantasy until the notes of an instrument give it speech. Art is ethereal until it embodies itself in sculpture or in picture. The great things of created or uncreated thought are only grasped and understood when they find expression in some easy intelligible and often substantial form."

The character of God is revealed in the Lord Jesus Christ. In Christ, the glory, the grace, and the love of God became personal. They were expressed in terms of love and speech. In Christ, the abstract became concrete, the unseen became visible, silence found speech. God is Jesus, Jesus is God ! " The Word was made flesh."

Come, let us adore Him, Christ the Lord.

CHURCH REPORT

BARNSLEY **Pastor : A. C. Jarvis**

The last few months have seen much activity here. A summer vacation school under the title " Journey into Life " gathered thirty to forty children daily, with an increase in the Sunday school resulting. Five brethren followed the Lord in water baptism in September. In October the planned Billy Graham New York Film Crusade saw the church filled, with decisions for Christ recorded and a tremendous challenge to further witness presented. In November five new members were accepted into fellowship. We praise God for His touch upon His work.

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

America. The conviction was born in me that if we are to experience a mighty move of God's Spirit we shall have to be shaken out of our complacency. We shall have to reach today's youth by going outside the church to where they are, as they will not come to the church. We must be like Ezekiel of old among the captives when he said, " I sat where they sat," and like our blessed Lord, who " ate and drank with publicans and sinners."

Man to Man

" For we are labourers together with God "
(1 Corinthians 3 : 9)

by A. K. Chamberlain

PASTOR OF ELIM PENTECOSTAL CHURCH,
ROMFORD

GOD always uses man to save man. He provided salvation through the Man Christ Jesus. He now declares that salvation to men through men. In the words of the Lord Jesus : "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17 : 18).

Some Christians profess to believe that God alone will save the world, that He alone is responsible that people should find eternal life. Others blaze away with every human skill available to them to win the lost, seemingly independently of God.

God's way is neither Himself on His own, nor man on his own. His revealed will is that men should be labourers together with Him. As the Scripture says, "They went forth, and preached everywhere, the Lord working with them " (Mark 16 : 20).

When we see few being saved we are tempted to think that God has stopped working. It is more likely that we have not begun to work as we ought.

God through man

After Paul states that we are labourers together with God, he deals with how *we* should work, rather than with the part that God plays. Scripture emphasises *our* part in the extension of God's kingdom. God is always working—" He neither slumbers nor sleeps "—whereas we are prone to start and stop, or never start ! Our moods vary, but with God is " no variableness, neither shadow of turning." The Lord moves in revival power always, but there is no impact until we link up with that power.

God " is able to do exceedingly abundantly above all that we can ask or think " (Ephesians 3 : 20) but " according to the power that worketh in us." God is the power, we are the channels. Where we are not available to God there is no revival. When we sing " O Holy Ghost revival comes from Thee," we should never overlook the second line, " Send a revival ! Start the work in me."

Heart to heart

The revival Paul experienced on the Damascus road he passed on to others. " I have delivered unto you that which also I received " was his hallmark. Personal revival becomes world-wide when passed from heart to heart. Paul said " For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God ; so that . . . I have fully preached the gospel of Christ " (Romans 15 : 18, 19).

God is not restricted by our lack of effort, but the vast numbers of unsaved demand that every Christian should labour together with God in publishing the Good News. It has pleased God to save those who believe through the foolishness of preaching, but how shall they hear without a preacher ?

In order to save mankind God Himself had to become a man. Do you think that He now has no further use for man in His plan of salvation ? Can the Vine now produce fruit without the branches ? Can the Head move without the body ? You are more important than you think ! Christ continues to work through His Body on earth. The means of salvation is complete, but Christ still labours to make that salvation effective in the lives of all.

Some feel incapable of being used of God to win others. Could it be that their energetic religious enterprises are burying their God-given talents ? If people are to be born anew we must be " always abounding *in the work of the Lord.*" Your labour is not in vain. " Go, labour on, spend and be spent ! "

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes**

Monday, December 20th — Isaiah 66 : 12-24

" I will gather all nations and tongues ; and they shall come, and see My glory " (v. 18).

In this godless, Christ-rejecting world, the day when the glory of the Lord covers the earth, when all nations worship Him (v. 23, compare Psalm 86 : 9), seems a long way off. That day cannot come without the righteous judgment of God falling upon all wickedness. We may feel in the minority just now, but in that day " the hand of the Lord shall be known toward His servants, and His indignation toward His enemies " (vv. 14, 24). Truly " There is no peace, saith my God, to the wicked " (57 : 21).

Tuesday, December 21st — Luke 1 : 1-20

" They were both righteous before God " (v. 6).

What a tremendous testimony Elisabeth and Zacharias had (v. 6) ! We can all claim to have a righteous standing before God, if, through His Son's death, our unrighteousness has been exchanged for His righteousness (2 Corinthians 5 : 21), but can we who love the Lord also claim that we are " walking in *all* the commandments and ordinances of the Lord blameless " ? This is both the Lord's desire and His purpose for our lives. May we seek to further His will today by our obedience.

Wednesday, December 22nd — Luke 1 : 21-38

" He shall be great " (v. 32).

As we approach Christmas we can rejoice that He who is great, the eternal Son of God, has been exalted in our lives as Saviour, and that there is a day soon coming when He shall reign as King of kings (v. 32). As the Son of Man, Jesus was descended from David (Matthew 1 : 6, 16, 20 ; Luke 2 : 4), but He who was born to be King has still to occupy " the throne of his father David " (see 2 Samuel 7 : 13-16). He will do this when He reigns from Jerusalem.

Thursday, December 23rd — Luke 1 : 39-56

" For He that is mighty hath done to me great things ; and holy is His name " (v. 49).

The greatness of the birth of Christ is sometimes over-shadowed by our familiarity with the story. The Virgin Birth (Isaiah 7 : 14), the Son of God taking human flesh (Luke 1 : 35), the whole plan of redemption, are overwhelming when we really give them thought. No one other than Almighty God could have conceived, planned, and accomplished such a salvation.

Mary's testimony is ours if we have known the wonder of the new birth and entered into God's full and free salvation. It can be our daily experience as we recognise that " with God nothing shall be impossible " (v. 37).

Friday, December 24th — Luke 1 : 57-80

" That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life " (vv. 74, 75).

When Christ saved us, we were delivered from the domain of our enemy the devil and from sin's wages, eternal death, but we must never let our view of salvation stop there. We have been delivered so that we " might serve Him without fear, in holiness and righteousness before Him, all the days of our life." The Christian who fails to see this has only a limited conception of salvation.

Saturday, December 25th — Luke 2 : 1-20

" And the shepherds returned, glorifying and praising God " (v. 20).

What the shepherds saw that first Christmas Day had been told them earlier by the angel (vv. 9-12), but it had also been prophesied in the Old Testament. Among these prophecies were that Christ would be born in Bethlehem (Micah 5 : 2), of a virgin (Isaiah 7 : 14), and of the tribe of Judah (Genesis 49 : 9, 10). Details of His life, death, resurrection and ascension were all foretold and fulfilled. All concerning Christ's Second Advent has also been prophesied and likewise will be fulfilled in every detail.

Sunday, December 26th — Luke 2 : 21-40

" Behold this Child is set . . . for a sign which shall be spoken against " (v. 34).

J. B. Phillips renders this : " This child is destined to set up a standard which many will attack." From the moment His public ministry commenced down to this very day, men and women have been unwilling to accept the sign that Christ is, the standard which He set, and the way of salvation He provided. This Christmas the Lord is widely rejected. Thank Him that we are now on His side, but earnestly pray for the sin-hardened, indifferent men and women who celebrate Christmas for a very different reason and in vastly different ways.



PRAYER and PRAISE

by F. H. Coleman

WE must write that letter, we say. We must not forget to post someone's birthday card. We indulge in procrastination, we put off doing what we should and, alas, we are too late.

In due time

In thinking of Christmas we remember that Jesus was born, as the Bible says, in due time. He did not come too soon or too late. If He had come 100 years earlier or a century later, students of history would be able to demonstrate the folly of this. The world was prepared for Christ's coming politically, economically, morally and religiously. Jesus Christ came in the fullness of time.

In my schooldays we had a motto which went something like " Punctuality is the politeness of princes." Jesus arrived on the scene at the right time.

As we consider prayer and praise we might well ask what these have to do with procrastination, putting off to a " more convenient season." The answer is that there is a time for prayer and a time for praise, but this season is a time for both.

Praise

Let us put praise first. What causes have we for praising God ? We can praise Him for the birth of Christ, for our salvation, for the privilege of enjoying another Christmas in the way in which only Christians can enjoy it. Then there is praise for answered prayer. From time to time requests for prayer for the sick, diseased and ailing appear in this magazine. We praise God for those who have been blessed and healed in answer to prayer.

We have prayed long for revival and there appear to be signs of a turning of the tide. We are thankful for the thousands who gave witness in Trafalgar Square and in Hyde Park in the festival of light. It must have done good because it stirred up opposition ! This is evident by the appearance in court two days later of some who were involved in protesting.

Yes, there is much to praise God for. Do not put off praising Him for answered prayer !

Response

Then there is prayer itself. So many of us mean to pray, but we put it off for a more convenient season. Pray when the thought comes to your mind. Pray when you are conscious of pressure in spirit. Take the opportunity when it is there in case it never occurs again. Now is the accepted time for prayer as well as for salvation.

Saved !

I remember a story of a fishing village on a lonely part of the English coast. Many of these fisherfolk are God-fearing. The night was dark and stormy and a humble woman knelt to pray for her husband and son, who were out fishing. As she prayed the thought came to her to go down to the beach. This she did and she found the fishing boat containing her loved ones fast on the rocks. She raised the alarm and all were saved. Had she put off what she thought she should do we shudder to think what the consequences might well have been.

Let this be a season of praise and prayer. This Christmas could be the happiest you have ever spent. I trust it will be !

Jesus was in better company in the stable than He would be in today at many a Christmas party.

GOD'S WORD

For feelings come and feelings go,
And feelings are deceiving ;
My warrant is the Word of God,
Naught else is worth believing.
Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.
I'll trust in God's unchanging Word
Till soul and body sever ;
For though all things shall pass away,
His Word shall stand for ever.

MARTIN LUTHER.

THE ELIM EVANGEL

Vol. LII. No. 52 December 25th, 1971 5p

He came



by Eldin R. Corsie

PASTOR OF ELIM PENTECOSTAL CHURCH, KENSINGTON TEMPLE, LONDON

Unto a maiden, Sovereign choice,
The promise came from angel's voice
Of heaven's Immortal Gift,
Adoring shepherds, wise men, too,
Drawn by a star the Child to view
Their praises heavenward lift.



Down from the warmth of primal flame
Into the cold and cheerless shame
Of earth's degraded race,
He wrapped Himself in human form,
God's tender Baby was the norm
Of His eternal grace.

A man of worth to worthless men,
A shaft of light to darkened den,
We see Him at the inn.
The Man of love to hardened heart,
The Shield of faith 'gainst devil's dart—
He came from God to sin.

Across a world by sadness torn
The message of that gladsome morn
Will nerve a million tongues.
Creation's Maker meekly stooped,
Now Church's members gladly grouped
To sing Immanuel's songs.

The School of the Prophets



1971-72 session at Elim Bible College

ALL seventy-seven of them, in spite of the call of careers and the temptation of lucrative salaries, have taken time off to study in preparation for Christian service. Peter has just completed his chartered accountant examinations. Edwin feels that they can spare him from *The Northern Echo* as a sub-editor to get " genned up " in Bible news. John has decided that time is at a premium and he and his wife are hoping to specialise in the " profitability of godliness." During the summer vacation Loraine was able to earn a fabulous amount as a private secretary and she has put her money away against fees, so that she can be trusted with the business of the greatest of all " Employers." Neil and Alan felt that they should break into university courses to study theology at E.B.C. Ted resigned from Gloucester Social Service, sold up his home, and, with his wife and little one, has set himself to study the economics of the kingdom. Michael has come off the beat to think about the relative merits of law and grace. Ann, Jillian and Mary have left wards and, like George, who has provided for the welfare of his wife and three children by means of a generous educational grant, seek to become proficient in the service of the great Physician. Stan and Rodney have travelled from South Africa and Dawuda Weze has temporarily set aside his commission as an E.L.W.A. studio technician in Nigeria to study the Scriptures. The head student is a television engineer and lecturer in electronics. Elim Pentecostal Church Headquarters, regrettably, is poorer because Marian sees college as God's way. The eighteen-year-old publicity artist feels that he must know more about the message he will paint. This quite wonderful group all feel that the service of the kingdom demands proficiency and skill of a special kind and are resolved to serve through the media of their professions with the additional qualifications of " Bible workmen."

The twenty-two English language people represent a wide spectrum of nationalities and are candidates for service overseas in Nigeria, Tanzania, Ethiopia and Thailand. They come from European centres and will use English as the bridging language between their own and that of the country which they hope to serve.

Like Elijah's group, " the place where we dwell is too small for us." Plans are afoot to build bedrooms to accommodate a further fifty, a dining hall to seat 200, and a modern, self-service kitchen. A pressing need is a conference hall to seat 500 people, for Capel is the hub of a great, world-wide fellowship that through its theology and language graduates reaches out to the U.S.A., Canada and Guyana in the West, Iceland and Finland in the North, Japan, Hong Kong and Thailand in the East, and Africa, Australia and New Zealand in the South.

The staff and students send greetings to all our friends throughout the world who, by prayer and financial support, stand with us in our work. May God bless you now and in 1972 !

G. WESLEY GILPIN.

PRAYING THE OLD YEAR OUT

THE watch night service of New Year's Eve originated at Kingswood, with some converted coal miners. In Southey's *Life of Wesley* we read that these miners had been accustomed to sit up late on Saturday night at their ale houses. After their conversion they felt that they should spend as much time in worship as they formerly did in drinking, so they transferred their weekly meetings to schoolhouses, where they continued praying and singing hymns until the small hours of the morning.

Eventually the last night of the year came to be the time most generally observed, and the custom of praying the old year out and the new year in became widespread among the Methodists.

From the President's pen

Work and the Voice of the Lord

" Shepherds abiding in the field, keeping watch " (Luke 2 : 8).

THE Scriptures record many occasions when the Lord spoke to men who were at their daily occupations. We cannot pass this by without realising the significance for us today. In our text the shepherds were not cloistered in their houses with the sheep penned up in the fold ; they were working and watching, actually on the job, when the Angel of the Lord gave them the most startling message of all history, that there was born in Bethlehem " a Saviour, which is Christ the Lord."

A similar event occurred in the story of the birth of John the Baptist (Luke chapter 1). To Zacharias " while he executed the priest's office before God in the order of his course " (v. 8) " there appeared unto him an Angel of the Lord " (v. 10).

David was minding sheep when Samuel came to anoint him king of Israel. Elisha was ploughing when Elijah came to call him to the prophetic ministry. Peter and Andrew were mending nets when Jesus called them to follow Him.

Work of any kind takes on a new spirit when it is entered into with a right attitude. Nehemiah faced a colossal task when he undertook to rebuild the walls and city of Jerusalem. Recounting the building of the walls, he gave as the reason for their completion " for the people had a mind to work " (4 : 6).

Some stonemasons were trimming blocks of stone at a quarry. They were asked what they were doing. The first replied that he was just trimming stone. The second said that he was working for so much an hour. The third said **" I am building a cathedral."** That third man enjoyed his work besides earning his living, because as he tapped away with hammer and chisel that stone was translated into a vision of lofty spires, massive pillars and majestic walls wherein would be heard songs of praise to the Lord who came there especially to hear them.



Taken when our President visited Guyana last summer at the dedication of two babies from a Hindu family at Port Maurant.

Jesus sanctified honest toil by doing it in the carpenter's shop at Nazareth. There is a famous painting of Jesus using a hammer which casts the shadow of a cross on the wall opposite the window. Work in the garden of Eden was so pleasurable that it never became a bore or a burden, but once sin entered the significant thing is not that they were put out of the garden, but that once outside their work became toil and sweat. What a curse sin really is ! It has affected every part of human life. Work is no longer a pleasure but a performance of certain skills and crafts, many of which are so repetitive as to become utterly boring and meaningless.

Even in our modern world, with its rattling machine shops, its bell-ringing offices and whining washing machines, however, God can speak to us. The voice of the Lord not only comes to us in the hush of the prayer chamber but in the rush of everyday life. God does

not only say something to us at the Communion service on Sunday mornings, He has something to say to us on the commuter service on Monday mornings.

The important thing is that we must train our ears to hear Him. Are your ears tuned in to the heavenly wavelength? God wants to



Part of the crowd of 500 children and adults on the Georgetown Sunday school outing.

tell you what to do, to inform you of His policies for the future and just what is the next step to take. He can do this in the everyday workday from Monday to Friday as well as on His day. That still small voice can penetrate the noisiest place. It can command and convince, be demanding but delightful, strong but sweet, compelling but compassionate.

There is a perfect illustration of the voice of God in the high frequency whistle which the shepherd uses to convey instructions to his



Pastor Ian MacInnes with residents at Mahaica leper hospital, visited by our President.

hard-worked sheepdog. We humans cannot hear it, for our ears are not tuned to it, but the dog can hear, understand and translate into action. There is a wavelength which only spiritual ears can pick up. The lifted, transparent, simple heart is the aerial through which the will of God is transmitted and faith is the current which sets in motion the works of Christian experience.

Oh, give me Samuel's ear!
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all.

ARCHIE A. BIDDLE.

The President and Mrs. A. A. Biddle send Christmas greetings to the Elim family throughout the world.

What Christmas means to me

by Billy Graham

THE key word of Christmas is Emmanuel—"God with us."

It was as though I, while walking along a road, stepped on an anthill. I might look down and say to the ants, "I am terribly sorry that I've stepped on your anthill. I've disrupted your home. Everything is in confusion. I wish I could tell you that I loved you, that I did not mean to do it, that I would like to help you."

You say, "That's absurd, that's impossible; ants cannot understand your language!" That's just it! How wonderful it would be if I could only become an ant for a few moments and in their own language tell them of my love for them!

This, in effect, is what God did. He came to reveal God to men. He told us that God loves us and is interested in our ways. He told us of the mercy, longsuffering and grace of God: "Not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4 : 10). He promised life everlasting.

More than this, Jesus Christ partook of flesh and blood in order that He might die. He was manifested to take away our sins. Christ came into this world "to give His life a ransom for many." The very purpose of Christ's coming into the world was that He might offer up His life as a sacrifice for the sins of men. *He came to die*. This is the heart of Christmas.

Good News Publishers.

Children's Christmas Corner

Johnny's Jigsaw

by Sheila Price



WHAT a happy time Christmas is, with games to play, nuts and sweets to eat, toys and trimmings, *and no school!*

Johnny was having a wonderful time. He had opened his presents and played with his toys and was proudly wearing his new wristwatch. Johnny's aunt had given him a jigsaw and, after he had eaten his dinner, Johnny placed all the pieces on the table and started doing it.

He spent hours trying to fit all the pieces together. Oh, there were so many pieces, all different, some big, some small, some brightly-coloured, some with black and brown on them, some that did not look as if they belonged to the jigsaw at all, yet each piece had a particular space to fill to make the puzzle complete.

At last the jigsaw was finished—well, almost! There was a piece missing, just a small piece, with a little dab of blue on it, but it was such an important piece, for without it the jigsaw was incomplete.

Johnny looked everywhere for it, all over the floor, even under the carpet, but it was not there either. He could not spend any more time looking for the missing piece because it was past his bedtime. He thought that his mother would be certain to find it when she cleaned the floor in the morning.

We are like jigsaw pieces, aren't we? Each of us is a different shape and colour, with a part to play, a place to fill. Some have great and mighty works to do, others have only small tasks, yet we each have a part in God's wonderful plan. If we each do our best for Him and help one another, we are helping to make God's plan fit together like all the pieces of a jigsaw.

Johnny found the missing piece when he was undressing for bed. It was in his shoe! It must have fallen there from the table!

Have a nice Christmas everyone!

CHRISTMAS IN BELFAST, 1971

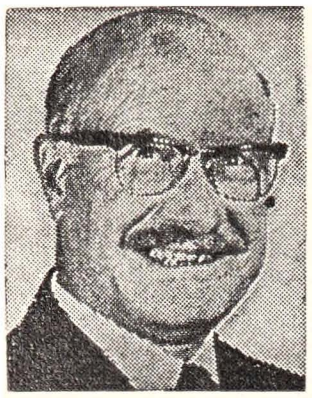
In deep despair I bowed my head.
"There is no peace on earth" I said,
For hate is strong and mocks the song
Of peace on earth, good will to men.

Then ring the bell more loud and deep,
"God is not dead, nor doth He sleep!"
The wrong shall fail, the right prevail,
With peace on earth, good will to men!

IT is 6 o'clock on Christmas morning. In the heart of the notorious Falls district of Belfast stands the Royal Victoria Hospital. The haunting words of this carol and many others will be sung through the wards of the hospital for three hours by the Ulster Temple Choir before most of us (apart from the children) will have stirred. This year more than ever the words will have a special pathos. The wards are filled with wounded as well as normal hospital cases. Soldiers, civilians and even I.R.A. men will be hearing the real message of Christianity once again. The choir will also be taking the message to young men in Borstal, troops in Palace Barracks and prisoners in Crumlin Road Jail.

On Boxing Day hundreds of loyal Elim people and others will be gathering in the Temple for the great Boxing Day rallies. Some will follow Christ through the waters of baptism, others will be saved or receive their personal baptism in the Spirit. **Pray for us in our witness at this time. Do not think that we are defeated or in despair.** *"The wrong shall fail, the right prevail, with peace on earth, good will to men!"*

D. J. AYLING.



The Field Superintendent's Review of the Year

By R. B. Chapman

JUST a year ago when I penned my review, I stated "An upsurge of passion for souls through our evangelistic vision must surely bring growth and increase." In humble honesty it is fair to say that this statement has been somewhat vindicated. One of our ministers, who is fully engaged in secular employment, had a burden for a nearby town where there was no Pentecostal testimony. He decided to venture forth for Christ last March. Interested parties were contacted, prayer meetings held, door-to-door visits organised and meetings commenced in a hired hall. On a recent Sunday evening I had the privilege of preaching to a congregation of nearly forty people and eight of them were received into the Elim membership. The town is Evesham.

In July a pioneer crusade was launched in the great northern shipbuilding centre of Sunderland and a church of increasing strength has been established there and souls are still being saved.

A loyal Elim family moved to the cathedral city of Peterborough. They were not content with less than their accustomed spiritual diet and they relentlessly pursued the prospect of an Elim work being opened. They sought for halls, informed us of vacant buildings and used all pressures in all ways. In September a pioneer crusade commenced in the Peterborough Town Hall and there, too, a new work has been founded. Reports still reaching us are very encouraging. Thank God for loyal and tenacious members, as well as able evangelists.

A major effort in Canning Town, in the East End of London, was ventured upon and the campaigner reported over 300 decisions.

The Twenty Town Crusades and other locally planned campaigns have yielded their harvest, too, perhaps in lesser numbers than the bigger projects, but nevertheless all revealing the rescue of souls more precious than the whole world.

As the returns and reports from the churches pass through my office it is with a sense of deep and humbling gratitude that one is able to state that among our assemblies there are those which have experienced remarkable growth, sufficient to bring joy to heaven as well as earth. The feeling of optimism of a year ago has not been altogether unfounded. Naturally we are not satisfied and we must never be until the whole earth shall own His sway. There is a long way to go yet and we must maintain our soul-winning pressures with relentless persistence. Now the steam is generated let us keep the gospel train on the move!

Another great feature of 1971 has been the commencement of the "HELPS" scheme. This found its inspired beginning in the Evangelistic Committee and was officially launched at the Annual Conference in Blackpool. The ready response from our Elim membership to the first call made it possible to wipe £1,200 off the debt of the newly established church in Sunderland. Another call can be expected in the new year and assistance will be extended to a new establishment. If you have not rallied to the side of the "HELPS," please do so and write to me for fuller information.

The regular annual occasions of the Easter rallies in the Royal Albert Hall and Trafalgar Square, the conference in Blackpool, the college open and graduation days, the youth rallies in various parts of the country, the missionary conference and the ordination service have all contributed their wealth to our spiritual store and already one anticipates, with considerable expectation, their counterparts in the coming year. Please be sure to keep these vital dates in mind for 1972 and plan to be present: EASTER MONDAY—April 3rd; CONFERENCE—May 6th to 13th; E.B.C. OPEN DAY—June 17th; MISSIONARY CONFERENCE—September 2nd to 8th; ORDINATION SERVICE—October 28th at Clapham.

It remains for me to express appreciation to all our pastors, evangelists, administrators and loyal members for all their co-operation and endeavours which have contributed towards the growth and

increase in 1971 and to appeal for the same, and more, to be evidenced throughout 1972.

Our very best wishes are extended to all our readers and to the whole of the Elim family at this happy Christmas season and our prayer for you all, as expressed in the words of the benediction of the writer to the Hebrews, is : " Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Soul-winning success

by J. Nelson Parr

9. The greatest vocation in the universe

THERE is no greater vocation than soul-winning. The Christian who does not make this vocation the greatest business in his life is missing the mark. In the words of Dr. Charles Finney, " he is not serving Jehovah." Like Charles Finney, Dr. Herbert Lockyer appreciated this when he said : " Soul-winning is different from all other vocations in that it is eternal in its issues. Its results travel beyond the grave. Soul-winning is not for time merely, but for eternity ; the soul-winner works for both worlds. He is the only person who can shine in heaven. The honours and successes of a mere business career are not remembered above. In the economy of God every Christian should function as a soul-winner. **The soul-winner does more for the world than the educator, scientist, reformer, or legislator.** The way to end war, abolish all kinds of evil and elevate humanity is to get men and women saved. Soul-winners are a nation's most valuable asset. Our sacred task is to win souls. Nothing can so enrich the life of a Christian as bringing others to a saving knowledge of Christ."

This is absolutely true. The Bible says " There is that scattereth, and yet increaseth ; there is that withholdeth more than is meet, but it tendeth to poverty " (Proverbs 11 : 24). Increasing blessing, power, crowds of converts in the meetings, joy, glory and the presence of God filling the meetings are surely possible. *A revolutionary change would be seen if the tables were turned and instead of ninety-five per cent of Christians never winning a soul ninety-five per cent of members of the congregation were always winning souls for Christ.*

The Christian who is not making personal soul-winning the greatest business in life is missing God's best and is neglecting the command of the Lord Jesus : " As My Father hath sent Me, even so send I you " (John 20 : 21). Jesus was sent " To heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised " (Luke 4 : 18). If all born-again Christians made this the greatest vocation in their lives there would soon be a mighty revival. The phenomenal success of the Early Church would be repeated in our day. *To suggest that we can be in the will of God and have failure, decadence, stagnation and bankruptcy is a libel upon the goodness and faithfulness of the God of heaven.* Bible history shows that all who delighted to do the will of God met with the abundant blessing of God. The glorious Covenant of blessing God made with Israel is indicative of His attitude to all who love Him with all their heart, soul, mind and strength. This astonishing Covenant promised them glorious, triumphant success which covered every department of their lives. Read and study Deuteronomy 28 : 1-14.

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EDITORIAL



THE identification of God with His people and His involvement with them in ways beyond human reckoning and reasoning are at the very heart of Christmas. We read in Hosea 11 : 1 : **"When Israel was a child, then I loved him, and called My Son out of Egypt."** This, of course, was quoted by Matthew : **"And was there until the death of Herod : that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called My Son"** (Matthew 2 : 15). This was when Joseph was instructed to take the young Jesus to Egypt to escape Herod's so-called slaughter of the innocents.

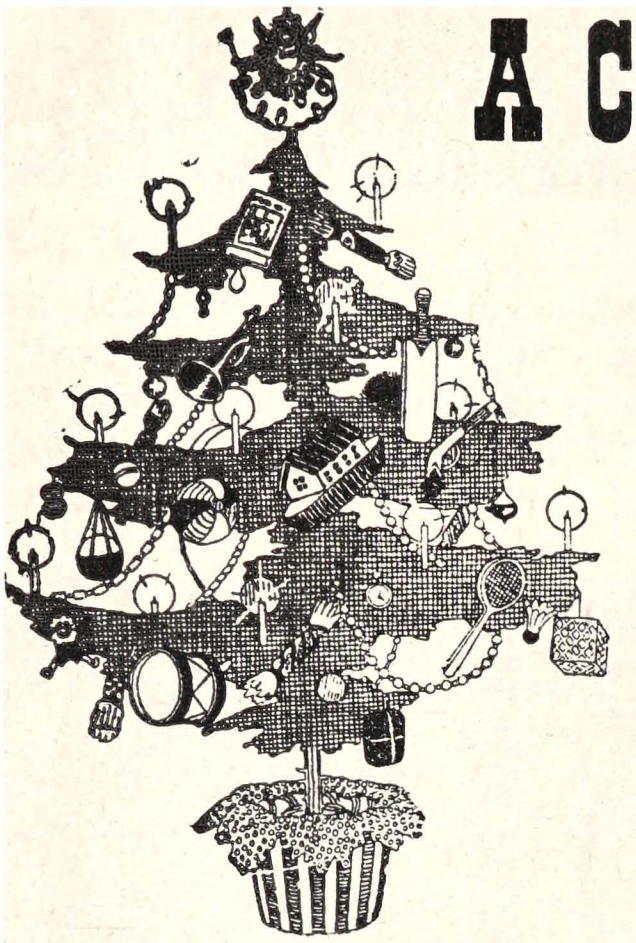
The sheer global view of these verses is breath-taking, for they refer to the deliverance from Egypt, itself a prophetic view of the salvation through blood, the precious blood of Jesus. The use of the tender, endearing expressions, though, are striking : **"a child," "I loved him"**—and in Hosea 11 : 8 : **"How shall I give thee up ?"** All these references in Hosea were to a wicked, backslidden, rejecting people. The Israel of the day have been described as syncretic in their religion, which refers to the combination of gods—Molech, Baal and others mingled with Jehovah. Ironically "syncretic," according to **The Concise Oxford Dictionary,** comes from a Greek word meaning "to combine against a common enemy." Israel's faithlessness well-nigh justifies this description of their religious attitudes.

Think again how that the deliverance from Egypt is linked with the escape of Christ to the very same land and thus with the whole Messianic thread of prophecy and prediction which identifies Jesus Christ as God's Son, the only Saviour. Do not miss the remarkable undertone. Spoken to backslidden Israel in Hosea 11 : 1 (see above), the verse becomes joined with the Person of Christ by Matthew. God's people were often called "Jacob," "Ephraim" or "Judah" as the case may be, and these personal names were not idly chosen. God's love was a personal love. He loved them all, and He loved them each one.

"He came right down to me" carols the chorus. Thank God He did ! He descended that we might ascend. He condescended that we might become sons of God. "O come, let us adore Him !"

We greet all our readers most heartily at this wonderful season of the year on behalf of all at Elim Pentecostal Church Headquarters and on behalf of our Executive Council. May God's blessings be yours !

A Christmas Tree for the Family



by Leon C. Quest

THE days of the Christmas hamper are gone ; it's Christmas trees now. Tradition associates the decorated Christmas tree with Martin Luther. In an attempt to describe to his wife and children the beauty of a snow-covered forest under the starry sky, he went into his garden or into nearby woods, cut down a little fir tree, brought it into the house, decorated it with candles and lighted them. Charles Dickens in 1850 referred to it as " a new German toy," and it is of German origin. It is said that a German of Queen Caroline's household brought one to a party held in Britain. In 1829 Princess Lieven took one to another party. Queen Victoria's husband, Prince Albert, erected one at Windsor in 1841. Two months before Christmas the Prince of Wales was born, so the " new German toy," as Dickens called it, came to stay.

The Christmas tree has spread to many lands, but now they erect toy ones and not real evergreens. Had it not been for Jesus Christ, who was born and laid in a manger made of wood from a tree, and who was crucified and hanged upon a tree (Acts 13 : 29), there would be no Christmas trees with their presents. **Thanks be to God for His unspeakable gift !**

☆ ☆ ☆

The Christmas Giver

Father Christmas or Santa Claus ?—his real name is Saint Nicholas ! Children in Holland and Belgium believe that Nicholas rode on a white horse, giving gifts to the poor and needy, so they put out their shoes for their presents with hay and carrots in them for Santa Claus's white horse.

Three hundred years after the birth of Jesus Christ, in a town in Asia Minor, Nicholas was born. His parents were very rich and gave freely to Nicholas, who gave away equally freely. He became very clever and travelled with his father a good deal, but one day he met a Christian minister who told him about Jesus Christ, God's greatest gift. Nicholas became a real Christian and his whole life was changed. His heart was full of lovingkindness. He became a bishop in Myra. When he heard of the poor and needy he would wrap himself in a cloak and, stealing out of the house very quietly, he would put into the windows or on the doorsteps little balls of gold, then swiftly and quietly return home. Sometimes people got to know who gave the gifts, but Nicholas begged everyone not to make it known. He would say when approached and thanked, " I made the gift to God, and He alone need know." " God loveth a cheerful giver," wrote Paul the apostle (2 Corinthians 9 : 7). **Thanks be to God for His unspeakable gift !**

☆ ☆ ☆

The Christmas Story

There lived in the West Country a lady who owned a very large estate. We shall call her " Lady Dorothy." She lost her son during the war of 1914-18, killed in action. Every Christmas Day she went to the parish church to mourn her loss. She went to mourn her son, who died of wounds on Christmas Day, and to give a gift toward the church work. Everyone who worshipped there knew the sorrows of the lady and appreciated her gifts. The church stewards appreciated this large gift more than anyone, but this was a memorial service rather than a joyful one.

Just before Christmas one year a new vicar came to the parish and he brought some new ideas into the activity of the church. When his arrangements to decorate the church with holly were discussed the stewards, knowing of Lady Dorothy's sorrow, intimated that they could not support the vicar's intentions and told him why. The vicar

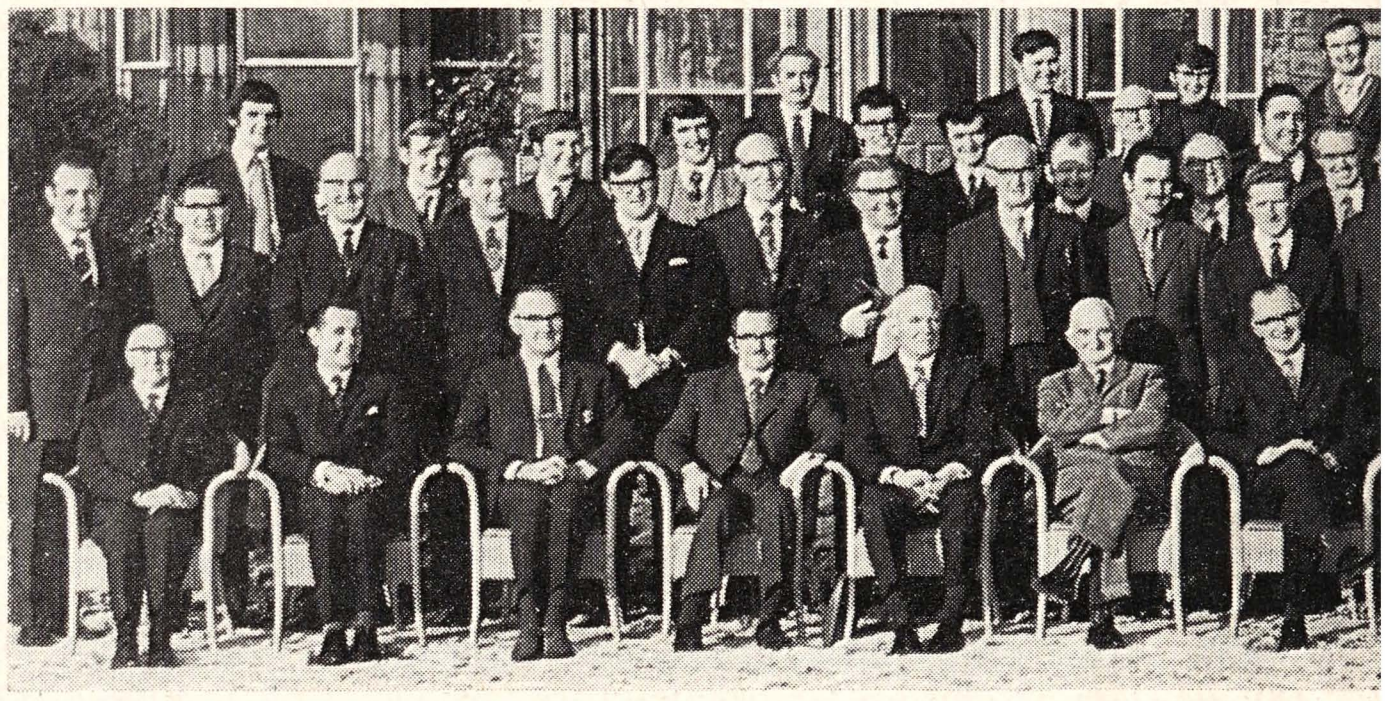
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United Confere

Our report

THE Hayes Conference Centre, Swanwick, Derbyshire, became the scene of what was called " an historic occasion " when the Assemblies of God and the Elim Pentecostal Church held their first ever United Conference of Ministers. About eighty delegates of approximately equal numbers from each fellowship attended what proved to be a very wonderful, spiritual happeninig.

Ministers began to arrive late on the Monday afternoon, greeting each other with hearty handshakes in real Pentecostal fashion, for fellowship like this is one of the more delightful things of the ministry. One could immediately discern a sense of real spiritual unity, the forerunner of four days of heavenly blessing.



The first service held on the Monday evening seemed to set the tone of the conference. The leadership was Pentecostal, the ministry was rich, the response was enthusiastic. Afterwards one of our elder Pentecostal statesmen said to me, " Nothing but good can come out of this conference." This proved to be a wise and true observation, because, as the week proceeded, the blessing increased and the fellowship became sweeter.

The conference hall where the sessions were held became a veritable sanctuary. Between meetings it was littered with briefcases, Bibles and hymn books, but during the sessions it was full of men lifting up holy hands to God in prayer or eagerly listening to fellow ministers, experts on particular themes opening up the great subjects detailed on the programe.

It was not a large conference numerically, but the family spirit was so prevalent that everyone felt perfectly free to take part in discussion, debate and the pooling of ideas relevant to the theme being dealt with.

It is hard to recapture with pen and paper the atmosphere of the conference. One had to be present to appreciate it fully. However, it can be said with David, " We took sweet counsel together, and walked unto the house of God in company." The fraternity of the saints is one of the most blessed things this side of heaven !

The pre-breakfast devotions were an inspiration for each day. Led by a member of either fellowship we received devotional thoughts and an opportunity to pray and worship freely together.

The conference theme was " PENTECOST IN THE CONTEMPORARY SITUATION." It was entirely a spiritual conference. There was no legislation at all—a refreshing change from the average conference.

Subjects of momentous importance were introduced and discussed. Altogether seven sessions were devoted to the main conference theme, all of them introduced by able men of God expert in the theme allotted to them.

The syllabus divided into the following sections :

The Pentecostal Movement—its impact on society—its relationship to the historic churches.

The Pentecostal Ministry—its concept— its training.

The Pentecostal Message—its theological basis—its evangelistic outlook.

The Pentecostal Missions—world evangelism.

I cannot mention the names of the lecturers in this brief report but it was evident that each of them must have spent hours of research, prayer and preparation, because the quality of each lecture was of the highest order. There was also a high standard of debate in the discussions which followed and one gathered many valuable thoughts from the various contributions.

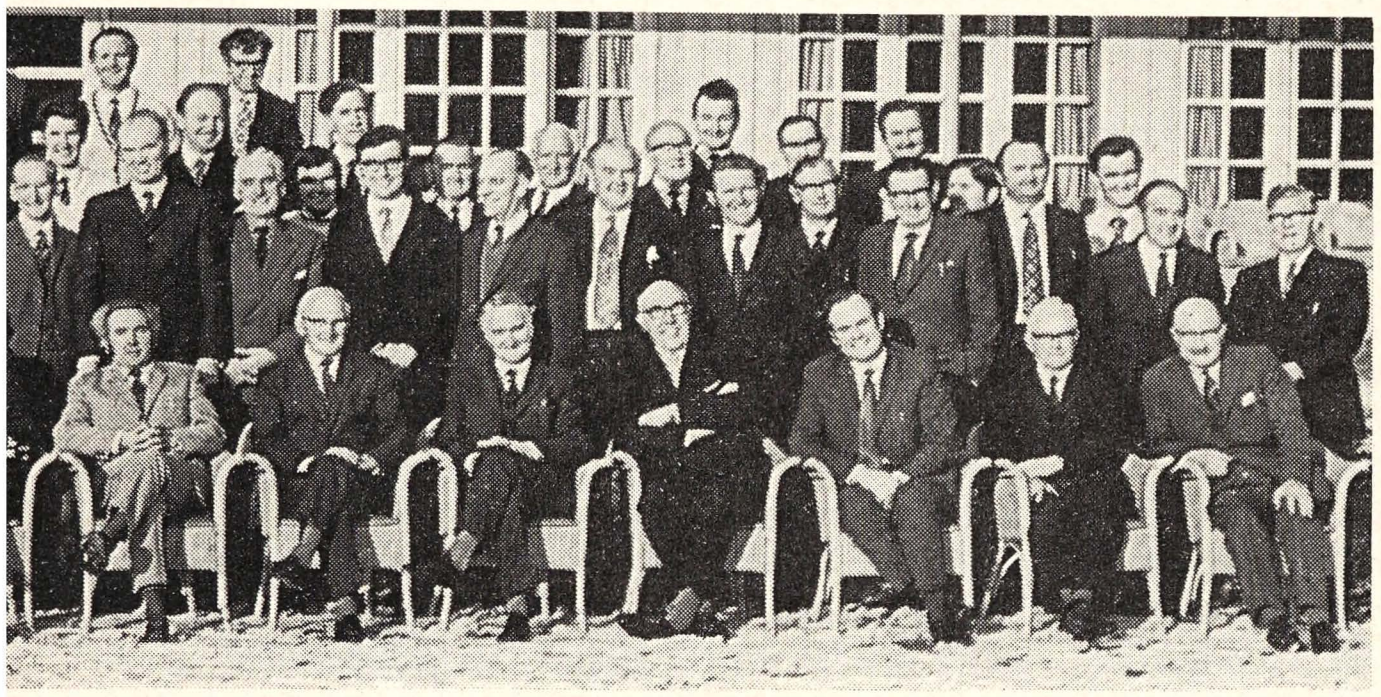
The councils who prepared the syllabus must have been inspired by the Holy Spirit in their choice of subjects, for one found them relevant

ce of Ministers

J. JARVIS

to the situations in which we find ourselves in local church life.

The evening ministry was both helpful and challenging. Spiritual freedom was enjoyed with the manifestations of the Holy Spirit.



Mention could be made that, as we arrived, the conference centre was invaded by about 130 Salvation Army lady officers, under the leadership of Colonel and Mrs. Hill. This meant that when grace was sung it was sweetened by a fine ladies' choir! One high spot was the last evening when the two conferences joined together in community singing, under the leadership of the colonel, and a chorus, led by one of our conference members, was "Let's all get together in communion sweet, Walk, walk in the light."

The final meeting, a breaking of bread service, was a memorable one. It was convened by our esteemed brother John Carter in his own inimitable way. This service included a fine address given by H. W. Greenway on the "Body of Christ." The last moments of that meeting found the brethren of both fellowships joining hands and singing with feeling

(*continued on page 17*)

A CHRISTMAS TREE (*continued*)

went ahead, taking the responsibility upon himself. A little holly was put here and there around the church and a vaseful was placed on a table near the altar. Lady Dorothy attended the service as usual. The vicar called his sermon "The message of the holly" and mentioned its red berries, speaking of the precious blood of Jesus Christ and the work of redemption, its evergreen leaves, reminding us of God's great gift of everlasting life, its prickly leaves, telling of the crown of thorns placed upon Christ's brow, and the curse and shame that He bore, and its bark, which tastes very bitter, speaking of the sufferings of Christ. The vicar told the congregation not to mourn their sorrows overmuch, for the suffering Saviour was born to bring peace, joy and glad tidings into the world. After the service the lady invited the vicar to the manor that afternoon. The vicar felt very nervous as he went, wondering whether he had offended her ladyship.

On arrival he was taken into the lounge. Lady Dorothy thanked him for his sermon, confessing that she had been selfish in mourning for so long and so much, thus spoiling other people's Christmas. She had seen everything in a different light. God had given His Son not merely for a nation but for the world. She thanked him again and gave the vicar a cheque for the church.

As you hang the holly think of its message!

☆ ☆ ☆

A Christmas Song

"Away in a manger" has been described as "Luther's Cradle Hymn," but there is no evidence that he wrote it. The tune is by an American composer of gospel songs. The carol is believed to have been made popular in England by Moody and Sankey.

One of my favourite carols is "Angels from the realms of glory." James Montgomery was the editor of a Sheffield newspaper called *Iris*. He wrote the carol and published it under the editorial on December 24th, 1815, but the tragedy of this carol is that the best verses are now omitted, such as

Lord of heaven, we adore Thee
God the Father, God the Son,
God the Spirit, One in glory,
Oh the same eternal name.

(*continued on page 14*)

"The Heavens declare the Glory of God"

Psalm 19 : 1



by Leslie Wigglesworth

SECRETARY OF ELIM MISSIONARY SOCIETY

WHEN the Psalmist lilted this refrain in the sheer joy of admiring God's creation his soul exulted. He observed the wide expanses of the night sky scintillating with thousands of heavenly jewels which spelled out for him the glory of God.

Have you ever soared above the mists and clouds in a modern aircraft at night and revelled at the sight of myriads of stars suddenly revealed in a manner never seen from the smoke-laden, polluted towns of our civilisation ? Have you withdrawn from the contaminations and sordidness of city life to tramp over the hills and moors enjoying the silences of the night ? The heavens live in a new way. The marvels of creation are revealed. The Christian's response is an uplifting and an expressive " Glory to God ! "

Popular publications encourage astrologers, allowing them the use of valuable columns of print divulging the " message " of the stars to a gullible public. This influence on the private lives of a large proportion of readers is growing. " Foretelling " events captivates the interest of masses of people wanting something good from beyond this life. Thousands peruse the columns hopefully, thus revealing the sad, deep vacancies of the soul. There is an almost painful inquiry into the mysteries of the great vastnesses, a searching for some consoling communication.



Somehow, somewhere, righteous readers of the stars penetrated the influences of the ether and, without the twists of modern techniques, tuned into a thrilling epoch which sent them travelling over seas and deserts to Bethlehem. Heaven was beaming a wonderful revelation and the Wise Men were on the right wavelength. We do not know how many people missed this special operation, except that the Scriptures account for a very few who really heard what heaven was trying to say. Was it because the minds of men were evil ? If so we are more amazed than ever that God persevered with His plan to save the world and to penetrate through to us.

The learned men from the east had the right apparatus to hear the voice of the stars and moved into the mighty experience of seeing the Saviour of the world. There were at this time simple shepherds working in the fields attending to their normal everyday duties. Just the same, there was something in their make-up, perhaps simplicity of faith, which switched on the greatest-ever aerovision reception of all time. Out of the same heavens which had directed the astronomers to move towards Bethlehem there appeared heavenly hosts and individuals in particular. The inspired utterance which accompanied their appearing was marvellous, a dispelling of fears, a personal and international disclosure which thrilled them.

Unidentified flying objects have stirred the interest of our scientists and struck fear into the hearts of the credulous. The inhabitants of this world are frightened of the unknown. Any unusual phenomenon creates conjectures which spread apprehensions. Quite remarkably the world rejects out of hand the appearances of angels and the hearing of heavenly voices which brought peace and salvation, but almost cringes with terror if the unusual happens.

More remarkable still, primitive people accept supernatural appearances. These usually create

fear and judgment followed by curses and death, with the seer of the tribe thundering his diabolical imprecations. The messages he brings from the unknown are dreadful, subjecting the masses to a life of apprehension, terror and sin. Imagine then the change when men who have heard a voice with a different message appear on the scene! Their preaching imparts comfort and deliverance from fear. The unknown is transformed into a Person, Jesus Christ, and the supernatural voices speak peace on earth, good will towards men, a Saviour, who is Christ the Lord, which shall be to all peoples. God is still trying to communicate and He continues to offer salvation to the nations.

What are the heavens saying today? It is agreed that a time of revelation is imminent. The Church is begining to look up again. The coming of the Lord draws nigh. Whispers from glory are developing into insistent sounds. Are we soon going to hear the trumpet and the voice of the archangel? If we are ready, these will lead us, like the shepherds and the Wise Men of old, into the presence of the Saviour, who is Christ the Lord. The glory of the Lord will be revealed. May we have the heart and mind to receive His divine revelations.

We send seasonal greetings to all our missionaries and light bearers in the following countries :

Formosa
J. K. and W. A. McGillivray

Ghana
D. L. and M. Mills
B. Cheal

Guyana
J. H. and G. MacInnes
A. I. and V. MacInnes

Hong Kong
E. V. McGillivray

India
S. Beardwell
O. Jarvis
J. A. and E. S. J. Prentice
J. and G. Troke

Rhodesia
R. C. and M. C. Brien
J. Caudell
P. and B. A. Griffiths
D. and A. Evans
P. and S. McCann
D. and M. L. Norton
O. Garbutt
C. Picken
J. Pickering
S. A. and F. A. Renshaw

Tanzania
A. D. and D. Bull

Transvaal
D. and M. Butcher
W. H. and M. Francis
F. Grossen
R. A. and B. Gull
H. C. and J. J. Phillips
A. Stephenson
B. and G. Gemmel

Zambia
T. and H. M. Johnston

Congo
J. Quirie

Uganda
L. Jones

NO ROOM

No room for the Holy Child to sleep when
first He came to earth ;
'Twas only a lowly stable, where the virgin
maid gave birth.
No room in the city Herod ruled, he sought
to take His life,
Yes, kill the Son of God, who came to
banish sin and strife.

No room in the temple later on for those
who wished to pray ;
Only thieves and robbers there were found,
but Christ turned them away,
And still no room was found for Him in
dark Gethsemane,
For the soldiers and the traitor coming for
Him He did see.

No room upon the earth He found, He soon
was put to death,
But victory was won, He cried "'Tis
finished" with dying breath.
"'Tis finished," yes, the work was done, He
suffered not in vain,
And soon rose up o'er death and hell, a
glorious King to reign.

Still, He is not satisfied, He still is seeking
room ;
Room in the hearts of people here, seeking
to bring them home,
Will you tell Him there is room in your
heart to live ;
Room for the King of glory, who His life
for you did give ?

RUTH WINDSOR.

The meaning of Christmas

by Lewis J. Willis

"The Word was made flesh . . ." (John 1 : 14).

WHAT we witness today in Christmas celebration is more pagan than Christian. To many it is on a par with Hallowe'en, being purely traditional and having lost its origin in some hazy story of long ago. Much too often the celebration culminates in debauchery and shame, not being remotely associated with the original Christmas. What then is the significance of Christmas ? What constitutes a proper celebration of this day ?

The real meaning and message of Christmas are concentrated into the one brief statement : "The Word was made flesh." This is surely one of the most powerful verses in the Bible. These sublime words gather all mankind into the range and sweep of God's eternal purpose in Christ. No more majestic verse can be found to reveal Christmas, for it is full of Christmas. It speaks of God's coming to earth as a little Child long ago and of that divinity which shone forth gloriously in the warm life of our humanity.

Christmas, then, began with God. Since we could not go up to Him, He came down to us. The text tells us in five simple words the tremendous thing He did. He was made flesh. Let us understand that this was not the beginning of Christ, for He could say, "Before Abraham was I am" (John 8 : 58). He also prayed, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17 : 5). The marvellous truth was that God the Creator became identified with man the creature. "The Word was made flesh, and dwelt among us [and we beheld his glory, the glory as of the only begotten of the Father], full of grace and truth" (John 1 : 14). And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1 : 12).

Now we come to realise more clearly what the angel meant with the words "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1 : 23). Many names were used in the Bible to describe God's character and significance. *Jehovah-jireh* means "Jehovah will provide." *Jehovah - tsidkenu* means "Jehovah is our righteousness." *Jehovah-shalom* means "Jehovah is our peace." Isaiah said of Christ, "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace" (Isaiah 9 : 6). We conclude, however, that there is no name more precious or significant than "Emmanuel : God with us." Here in three words is the real essence of the character and work of Jesus Christ.

He brought heaven and earth together. This is why throughout the world today companies of men and women meet together to worship God. This is why we keep a holiday which is also a holy day. This is why our mouth is filled with laughter and our tongue with singing. This is why Christmas is the happiest time in all the year—because God sent forth His Son as the Saviour of the world.

God has become the Son of man so that we may become sons of God. Jesus Christ the only begotten Son of God came to provide a medium, whereby we might share the privileges of sonship. This is where the language of the intellect fails. The realm to which we have come is not one of logic but of love. We can no longer reason these matters in the mind alone, for they belong to the heart. Let us lift our hearts to God in thanksgiving for His unspeakable gift.

Church of God Evangel.

A CHRISTMAS TREE (*concluded*)

Hallelujah ! Hallelujah !
Lord of heaven, Three in One.

"Carols by candlelight" first took place in Australia on a December day in 1937. An old lady who stood by a window was seen by a young man opposite to be holding in one hand a lighted candle and in the other hand an open book. She was singing a Christmas carol. The candlelight softly illuminated her face and greying hair, framed in its cap tied under her chin, and joy was reflected there in the soft golden halo. Unaware of being observed, she sang with attention and happiness, but the idea was born in the mind of the young man. Ten years later "Carols by candlelight" became a national institution in Melbourne. The first Christmas carol singers were with the Angel—a multitude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace, good will toward men."

The essence of Christmas

WHEN my husband first mentioned Begoro in his letters describing how he spent Christmas 1966 in Ghana, I rather facetiously coupled it with the Irish expression "Begorra"! He first visited this little township together with our missionaries David and Margaret Mills. They travelled through dense forest and cocoa plantations, finally climbing up into the hills to reach the little Salvation Army maternity hospital, the day school, church and mission bungalow in a beautiful setting with magnificent views in every direction, the crimson glow of "the flame of the forest" trees just beginning to flower along the forest-clad hillside. There on the verandah was a cot containing a tiny scrap of humanity, a little black baby, prematurely born on Christmas day, one of twins. The other baby had not survived and the Salvation Army nurses were caring for the wee mite clinging so precariously to life. As they gazed at the sleeping child lying in a simple cot, all the age-old pathos of the Bethlehem story seemed strangely vivid to them all.

Christmas passed and as the days went by the baby began to gain strength, and eventually a healthy, vigorous infant was returned to its mother, with many a loving and anxious word of advice.

Alas, for all the skilled care and devotion of the nurses a short while afterwards they learned that the little one had died. The explanation given was that the baby would not eat, but the truth, though the mother and relatives would never admit it, was that this poor pagan woman was unable to resist the ancient beliefs and prejudice against twins and had refused to feed her child. It had just starved to death. The old fears and superstitions die hard. In the past a woman who gave birth to twins was regarded with horror throughout West Africa. There are some even today who believe that the father of one of the babies must be an evil spirit or that the mother has committed a great sin. So death came to another little one, even as it followed in the wake of the birth of the Lord Jesus by the murderous intent of Herod.

I think of Christmas 1969 and of another trip to Begoro. We were invited to spend Boxing Day with the nurses. These girls are real heroines of the cross. Their living conditions are quite primitive—no main drainage, only oil lamps, no mosquito netting at the windows and doors, and only a battered old cooking stove and an ancient refrigerator in the kitchen. All the finance seems to be channelled into the hospital, clinic, school and church. They work day and night, often being called out into bush villages to attend maternity cases, accidents and other sick cases. If the people need more help than they can provide, these girls drive their patients by ambulance throughout the night over the twisty bumpy roads to the nearest hospital some thirty miles away. When we arrived they were all on duty and looked very tired. We were glad that we had brought some Christmas fare to share with them as they only had a very small chicken for dinner. Round the table and later playing games and listening to Christmas music on our record-player, exchanging little gifts and drinking innumerable cups of tea and coffee, we realised we were quite a representative lot—Welsh, Dutch, Scots, English, from very different backgrounds, and yet all one in Christ Jesus.

What drew us together was the precious memory of a starlit night, a heavenly choir, a Jewish peasant and his wife gazing upon her first-born Child in a stable manger and opening the door to admit some worshipping shepherds! "Fantastic, absurd, sentimental, sheer superstition," the humanist, the cynic and the agnostic will say, but that Christmas in far-away Ghana was just as sacred and blessed as any other I have known. The crickets sang, the night outside was as black as ink, the oil lamps flickered, but what matter, we were happy as we relaxed and talked of home and loved ones, of our work, of letters, of books and most of all of our faith and joy in serving the Saviour.

The essence of Christmas is the joy we experience in remembering the coming of God's Son to this sinful world, the indisputable fact that He came not only as Messiah but as our Saviour too. This makes such sacrificial service as we saw at Begoro so worth while.

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ITINERARIES

London Crusader Choir with Douglas B. Gray:
January 9, Wood Green; 16, Broadmoor hospital; 23, Broadmoor hospital (" Songs of Praise " on B.B.C.1); February 6, Waltham Abbey; 13, Wandsworth prison (morning service); 21, Walton-on-Thames; 27, Chatham.

SITUATIONS VACANT

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C.2505

BIRTHS

BRYAN. On November 20th, to Philip and Jenny (née Pavitt), of Northampton Elim Pentecostal Church, a daughter, Heather Naomi.

BULLIVANT. On November 11th, Matthew Jason, a son for Bill and Jean, both members of Selly Oak Elim Pentecostal Church, a brother for Gary, Karen, Mark, Stephen and Jonathan.

MARRIAGE

RODGERS—ALLEN. On November 27th, at Selly Oak Elim Pentecostal Church, Andrew Rodgers to Gwenith Allen. Officiating minister : A. Caple.

WITH CHRIST

HAPPS. On October 31st, Sarah Elisabeth Happs, aged 86, passed into the presence of the Lord, whom she dearly loved. Faithful member of Elim Pentecostal Church, Sheffield.

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COMING EVENTS

BIRMINGHAM, Kingstanding. December 31. Elim Pentecostal Church, Warren Road. Watch-night service.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. Christmas Day at 10.45. "Christmas round the world"—family service. At St. Andrew's Methodist Church, corner of Pershore and Cartland Roads. Convener at all services: J. B. Coleman.

EVESHAM. December 26. Elim Pentecostal Church, Masonic Building, Swan Lane. Full colour film-strip with sound, "O Holy Night." At 6.30.

GREENOCK. December 31—January 5. New Year convention. Speakers: A. A. Biddle (President), D. J. Ayling (Belfast). Friday, 7.30 welcome service, 11 watch-night service. New Year's Day at 7. Sunday at 11 communion, 3.30 convention, 6.30 evangelistic service. Monday at 3 senior citizens' dinner, 7 convention. Tuesday, 7.30. Wednesday, 7.30 youth rally. Convener: R. Lighton.

LONDON, East Ham. January 7. Elim Pentecostal Church, Central Park Road. Brotherhood meeting. Speaker: H. G. Kimber. At 8.

HEREFORD. March 18. Elim Pentecostal Church, Clive Street. Twenty-first anniversary service in the Shire Hall at 7. Speakers expected: P. S. Brewster, A. B. Tee, W. M. E. Plowright.

SOUTHPORT. January 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor's forty-second anniversary in ministry. Preacher: H. W. Fardell. Convener: L. N. Knipe. At 10.45 and 6.30.

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By SYDNEY WATSON

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Christmas greetings

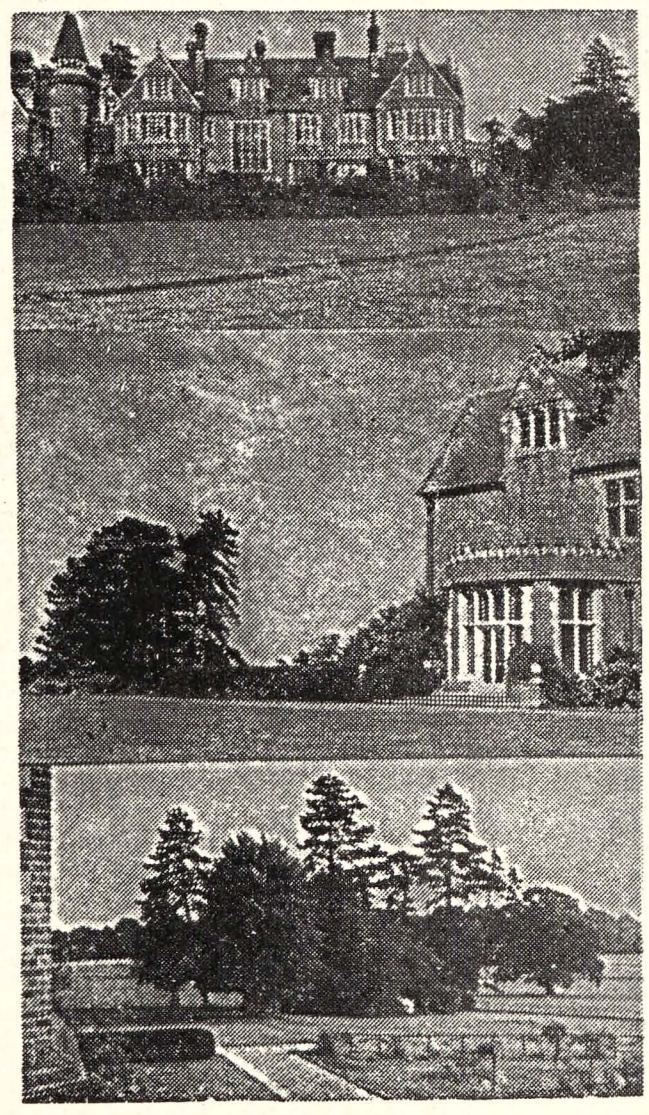
Pastor and Mrs. J. T. Bradley send the season's greetings to Elim ministers, missionaries, members, colleagues and friends at home and abroad. Numbers 6 : 24-26.

United Conference of Ministers *(continued)*

and sincerity, "God be with you till we meet again."

Expressions of appreciation were made to Alfred F. Missen for the splendid work he did as conference secretary.

As I left this unique conference I asked myself, "How could four days pass so quickly?" My only conclusion was "*They were days of heaven upon earth.*"



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D.2331

"His name shall be called Wonderful, COUNSELLOR"



by Alexander Tee

NATIONAL YOUTH DIRECTOR

A SOLICITOR'S fees can be high, but when it is necessary to obtain the advice of a Queen's Counsel the costs are tremendous. The world's wisest Counsellor gives His advice free. His counsel is always the best, He never makes a mistake.

A sarcastic lawyer who had been advised to love his neighbour as himself retorted " and who is my neighbour ? " In reply, the great Counsellor simply told the immortal story of the good Samaritan. So graphic was the story that this Jewish snob was put in his place. He was reduced to silence and we are told that from then on no man dared to ask Jesus any more questions.

Who would have known of Peter, James and John had they not accepted the advice of the great Counsellor when he said " Follow Me " ? It is wise for us to listen to Him and to do what they did. The rich young ruler was eager to know what to do to receive eternal life. The counselling Christ knew how much this young man loved money and a sense of popularity and security. Jesus said he must get rid of anything which would stand in the way of his becoming a follower of the Son of God. This advice echoes down the barren valley of time and back up the slopes to the apex of an affluent society. It remains sound advice indeed.

" Come ye yourselves apart and rest awhile " was wise counsel given to the hard-working disciples after a series of evangelistic encounters. One can become fatigued in the exciting service of the Master. The Saviour's counsel is worthy of note.

" Tarry . . . until ye be endued with power from on high " is splendid advice in days when we might be lured to depend on the latest sophisticated equipment to win souls for Christ. There is no substitute for the energising, convicting power of the Holy Spirit.

To an affluent, lukewarm church was written, "I counsel thee to buy of Me."

Gold tried in the fire is valuable and can stand the test of time or tribulation. Gold is a type of the Divine, seen, for example, in the typology of the tabernacle in the wilderness. The gold of godliness is scarce in these days. How wise is the counsel to get a genuine experience in God which time can neither touch nor tarnish. Time spent with God is never wasted.

We are also advised to buy *white raiment*. Purity in a polluted generation is well to be sought. Salvation is free, but the price of purity can involve standing firm on a courageous refusal. This is to be commended, especially at Christmas when Christian youth must remember whose they are and whom they represent.

We are advised to buy *eyesalve*. This will help to keep our vision clear. God's vision for our lives can be dimmed or damaged. The Counsellor advises us to keep our spiritual vision crisp and clear by the power of the Holy Spirit at a time when the natural vision of others becomes blurred with drinking too much of the wrong spirit. " Your young men shall see visions," said Joel. A clear spiritual vision of our future is vital if we are to make our marks upon this generation.



Christmas greetings to all our Sunday schools and youth branches from the National Youth Director and the Youth Committee

THE FAMILY ALTAR

Scripture Union Portions — **Notes by B. J. Hayes and J. C. Smyth**

Monday, December 27th — Luke 2 : 41-52

" Wist ye not that I must be about My Father's business ? " (v. 49).

The accomplishing of " His Father's business," the will of God, characterised the life of Jesus. This was why He came (Hebrews 10 : 7), the purpose of the Incarnation. Thus Jesus said, " My meat is to do the will of Him that sent Me, and to finish His work " (John 4 : 34 ; compare 6 : 38-40).

Christ is our example (1 Peter 2 : 21), not just in suffering, but in all things. Let us ask the Lord to help us to follow His example, so that in every part of our living we may do the will of the Father.

Tuesday, December 28th — Psalm 52 : 1-9

" I trust in the mercy of God " (v. 8).

The characteristics and the result of the lives of the wicked (vv. 1-5) are contrasted with the position of those who trust in God (vv. 8, 9). It is tragic when the lives of believers retain some of the characteristics of their past lives—a gossiping tongue, a lying tongue, not always speaking righteousness, a deceitful tongue. Our former way of life should be behind us and never in us as saints (Ephesians 2 : 2 ; Colossians 3 : 7-10).

Wednesday, December 29th — Psalm 53 : 1-6

" Have the workers of iniquity no knowledge ? " (v. 4).

This psalm presents a sad picture of mankind. " There is none that doeth good " (vv. 1, 3), who understand and seek Him (v. 2), or who have called upon God (v. 4). The similarity of this psalm to Psalm 14 is noticeable. Perhaps God allowed the repetition to underline what a work of grace is done when a soul is saved. Certainly if men are to be saved it will only be as God the Holy Spirit convicts them and brings them to repentance. Our part is to witness and above all *earnestly* to pray for the people who surround us every day.

Thursday, December 30th — Psalm 54 : 1-7

" Save me, O God " (v. 1).

This psalm is a prayer for deliverance (vv. 1, 2) because of opposition (v. 3). It is not a prayer of despair, but of confidence : " Behold, God is mine helper " (v. 4). When we are conscious of this we are superior to all opposition and difficulties and can sing the song of praise for deliverance *even before it comes* (vv. 6, 7).

Friday, December 31st — Psalm 56 : 1-13

" In God have I put my trust " (v. 11).

Like Psalm 54, this is a psalm of praise to God, because of His preservation and deliverance from opposition and evil. Our confidence can cause us to sing in the midst of difficulties and oppression. If God has delivered our souls from eternal death (v. 13), surely we can trust Him daily to keep us from falling that our lives may be testimonies to God's faithfulness ?

☆ ☆ ☆

We thank Pastor Hayes for his notes of the past three months. Our Administrative Secretary, Pastor John C. Smyth, takes over from January 1st.

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Saturday, January 1st — Psalm 65 : 1-13

" Thou crownest the year with Thy goodness " (v. 11).

This psalm tells us so much about our wonderful God that, as we stride into this new year of 1972, our faith is encouraged. God hears our prayers (v. 2), purges our iniquities (v. 3), answers our cries (v. 5) and controls the world and the elements (vv. 6-10). In verse 1 the psalmist establishes the Divine-human partnership that must exist if these blessings are to be enjoyed. Our vows must be performed unto the Lord. The resolutions made by the servants of God must not be broken, as so many New Year resolutions will be. As we faithfully serve Him, the promise of our text will be realised. God will crown the year with His goodness.

Sunday, January 2nd — Psalm 66 : 1-20

" I will declare what He hath done for my soul " (v. 16).

The world is invited to join in this symphony of praise to the Lord (v. 1). The music is triumphant, full of rejoicing. The psalmist is not rejoicing in relaxation or praising in peaceful repose ; his song is in the midst of trial and trouble. Note the movement of the music. It is divided into four stanzas by the musical rests (" selah " in vv. 4, 7, 15). At first the predominant theme is the Lord ruling in omnipotence, His enemies bowing in submission before Him (vv. 1-4). Then praise bursts forth as His great victory by which His people are delivered becomes the writer's preoccupation (vv. 5-7). The key changes as worry, affliction, disappointment and testing are experienced, but, even in this dark passage, glimpses of light in praise break through

(*continued overleaf*)



The music for Christmas

by Douglas B. Gray

FOUNDER AND DIRECTOR OF THE
LONDON CRUSADER CHOIR



AT no season of the year is there more joyous music than that which we hear at Christmas. Wherever we move the air is vibrant with jubilant song proclaiming the birth of our Saviour. In churches throughout the land the story of the birth of Christ is told both from the pulpit and from choirs and singing groups. Carols, solos, cantatas and oratorios are heard. Radio and television make possible the hearing of the story of the Saviour by almost every person. During the Advent season what part will we be playing to make known such good news ?

Those of us who have responsibility in such musical activities during the Christmas season should survey our own particular areas. We must ensure not only that we enjoy the music provided by modern media, but that we share the message and the joy of Christian ministry with those too easily and so often by-passed and forgotten. In senior citizen homes, hospitals, railway stations, back streets where the sound of gospel music is never heard, and in dozens more key points we can convey to the community by our presence and song witness the glorious message that the Saviour is born. Through thoughtful publicity we can assure ourselves of an outstanding audience. Whether your church has a carol service or an oratorio this Christmas, you are in a position to make the season brighter and more beautiful for hundreds of people. Sincerity in presentation, clarity of message, adequate preparation of singers and also of listeners, coupled with worthy singing and glorious music, all make for a joyful musical experience during the Christmas season. May all our endeavours this year be more beautiful, meaningful and effective than ever before !

A prayer for Christmas morning

The day of joy returns, Father in Heaven,
and crowns another year with peace and good will.
Help us rightly to remember the birth of Jesus,
that we may share in the song of the angels,
the gladness of the shepherds,
and the worship of the Wise Men.

Close the doors of hate and open the doors of love all over the world.

Let kindness come with every gift,
and good desires with every greeting.

Deliver us from evil, by the blessing that Christ brings,
and teach us to be merry with clean hearts.

May the Christmas morning make us happy to be Thy children,
and the Christmas evening bring us to our bed with grateful thoughts,
forgiving and forgiven.
for Jesus' sake. AMEN.

FAMILY ALTAR (*continued*)

(vv. 8-15). Finally, the full glory of God's intimate relationship with the individual crowds out all other considerations, sweeping our thoughts ever upward to rejoice in His forgiveness and mercy. For the child of God worry should always be followed by worship.

THIS YEAR

I know not what awaits me,
I would not if I might ;
I'd rather walk in the dark with God
Than go alone in the light ;
I'd rather walk by faith with Him
Than go alone by sight.

Where He may lead I'll follow,
My trust in Him repose
And every hour in perfect peace
I'll sing, He knows, He knows ;
And every hour in perfect peace
I'll sing, He knows, He knows.