THE ELIM EVANGEL

Vol. LIII. No. 1 January 1st, 1972 5p

The President's New Year message

EDIFIED AND MULTIPLIED



Acts 9 : 31

THESE two words in our text bring us an immediate feeling of pleasure. The reason for this is fairly obvious ; they both mean increase in one way or another. " Edified " speaks of increase in size, " multiplied " speaks of increase in numbers. **May 1972 prove to be the year when every church will increase in edification and so be multiplied !**

The word " edified " comes from a word which speaks of a building. A building is an edifice ; stone laid upon stone, brick upon brick, produce an edifice. The progress of a building from foundation to the finished structure is a picture of being edified. Stage by stage the building increases in size and proportion.

We get a similar thought in the growth of the body. It increases in size according to the proportion of food it assimilates. Ephesians 4 : 16 speaks of this : " From whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love."

Christian edification is not a mere accumulation of Bible knowledge. This is very important, but if that be true then all you need is a good, retentive memory and you will be an excellent Christian. The Scripture itself condemns this kind of thing as knowledge that puffs up.

The Word tells us clearly in 1 Corinthians 8 : 1 that " charity edifieth." Love is a measure that God uses to determine increase or not. Development in knowledge, good and useful though it is, especially when in its rightful place, is not God's estimate of growth, but rather the increase of His love in our hearts. In almost every Book in the New Testament we are encouraged to be vessels filled with the love of Jesus.

There is an exception in John's third Epistle. We read there of that precocious character, Diotrephes, " who loveth to have the preeminence " (v. 9). Here was a man whose love was misplaced and dreadfully immature, so that, instead of bringing an increase, he brought a decrease. Divine love has the blessed quality of faithfulness. It is not sickly

Proclaiming the Truths of Pentecost

or sentimental, agreeing with everybody and everything ; it takes a stand for the truth.

Love is the measure of a Christian. The whole thirteenth chapter of First Corinthians is devoted to it. It is well to note that this chapter is sandwiched between two chapters, the preceding one dealing with the place and activities of the gifts of the Spirit in the Church, and the succeeding chapter dealing with the application of love to the ministry of the gifts of the Spirit. The importance of love to the gifts is emphasised by the use of the word "edification" in the whole of the fourteenth chapter. Let us strive continually for edification, which is the increase of His love in our hearts continually.

The order is right: "edified" first and "multiplied" afterwards. That is the Divine order. Are we multiplying ? We may be told that no importance should be attached to numbers. That kind of statement is often a cover for lack of zeal and weak prayer effort. Take note of the following: Acts 4:32; 5:14; 6:2; 14:1; 16:5; 17:4. In all these references we have the thought of increase and we do well to be exercised about it.

We must love the souls of men enough to make us come out of the prayer meeting and talk to them in the streets. If we are truly edified, built up in His love, then we shall surely be "multiplied" in our numerical strength. Put this to the test in 1972. You will come rejoicing, bringing the sheaves with you!

ARCHIE A. BIDDLE.

Building a better World

WHAT a wonderful world it would be if sin could be eliminated! The rich would never again oppress the poor. Every man would be employed ; there would be none idle. The labourer would receive a just and adequate wage. Everyone would have all he or she needed. There would be abundance and no one would go hungry. Poverty would be unknown.

There would be no drunkard anywhere in the world, for men would bring home their wages and spend their money on food and clothing. The appetite for strong drink would be gone. There would be no drunken drivers and none of the appalling loss of life that happens because of them.

Not a single harlot would be found anywhere. All suggestive pictures and plays would be gone. Nothing unclean would remain. Never again would adultery be committed. Prostitution and white slavery would be things of the past.

There would be no thieves, no bandits, no hijackers. Banks and homes would be safe. Keys and locks would never again be needed. There would be no jails, reformatories, poorhouses, gambling. Pools and one-arm bandits would be no longer with us.

Never again would we hear men and women cursing, swearing and blaspheming. God's name would never again be taken in vain. None would be angry. Jealousy would be unknown. Never would anyone pay the supreme penalty for murder. Crime would be banished, for love would rule every action. There would be no hate, no selfishness.

Sickness would be gone and death as we know it would be no more. There would be no black worn, no funerals. No more would there be deceit or lies. Every man's word would be his bond. No dope fiends or drug addicts would exist. War would be no more ; it would be a relic of a darker age. Never again would nation fight nation. Battlefields, armies, navies, air forces would be unknown. Peace would reign supreme. Men would live as brothers all over the world and each would vie with the other in deeds of kindness and generosity. What a vision this is! *It can be fulfilled in your own life.*

DR. J. OSWALD SMITH

Two followers

Goodness and mercy—how can it be
That always and ever they follow me ?
Day after day and year after year,
The tread of their footsteps sounding near.
I, so unworthy, so poor and bereft,
Yet my two followers never have left.
Oft-times I've wandered far out in the cold,
Quickly they've ushered me back to the fold,
Guiding me safe when my feet touched the brink,
Lifting me up when it seemed I would sink.
How could I merit this kind, loving care ?
No good have I—but a secret I'll share,
The Lord is my Shepherd who watches to see
That goodness and mercy are following me.

OLIVE BENDER.

Elim News

PARKSTONE **Pastor : S. Hilliard**

Our church bade farewell to their pastor, Ian Davis, after nearly seventeen years in the pastorate. He left to take up an appointment in Australia. Pastor J. Osman, the South of England Presbytery Superintendent, convened the service, which was attended by a large congregation from many local churches and by pastors from the presbytery. Messages from those present and by letter paid tribute to the faithful and God-blessed ministry of Pastor and Mrs. Davis and also to the loyal service to the Lord of the other members of his family who have accompanied him, his father, Mr. W. S. Davis (a deacon and past treasurer), his mother-in-law, Mrs. M. Holliday, and his daughter and son-in-law, Mr. and Mrs. L. R. Page (immediate past treasurer) and their young son, Gary.

Public tributes and best wishes were conveyed by Mr. E. Kingswell on behalf of the elders, by Mr. G. Russell-Smith on behalf of the deacons and by the church secretary, Mr. J. B. Wellstead, for the church members. The secretary made the presentation of a silver tea-service to Pastor and Mrs. Davis and a clock to Mr. and Mrs. Page. Pastor Davis was the preacher and the moving service was followed by a buffet supper.

Only five days later many of the same people gathered again, this time at the induction service of the new pastor, Stephen Hilliard, who for the last two years has been assistant pastor of Bristol City Temple. Many messages both oral and by letter poured in, including one telegram from the new minister's parents, Pastor and Mrs. W. J. Hilliard, who some years previously had pastored the nearby Springbourne, Bournemouth, assembly.

The well-attended service was conducted by Pastor Osman and the charge given by Pastor H. W. Greenway.

J. B. WELLSTEAD.

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

During the week prior to our crusade 5,000 leaflets were distributed door-to-door. Posters were erected and the parents of Sunday school and Junior Crusader children were visited. Local estates and the crowded town centre were canvassed using loudspeaker equipment, a regular feature of our church outreach. God blessed our efforts on the very first night of the crusade with the salvation of a young lad. A middle-aged lady accepted Christ on the Monday evening, and a young lady professed conversion on the Thursday evening. The final night of the crusade saw the church almost full with young and old, and during the appeal quite a number of hands were raised. Other highlights of the week were to see old friends joining us and to hear them say that they were glad to be back. To see Christians from other local churches with us night after night really enjoying the services was good. Nearly every evening unsaved people were in the meetings, and some have expressed a desire to come again. A sad occasion was the funeral of a Christian sister, the service being taken by our minister. Many unsaved people were present and were really moved by the service. This event could have had a dampening effect on the crusade, but God really used this occasion to His glory. Gospel solos were rendered at most meetings by our own minister. We take this opportunity of thanking him for all his hard work. We express our appreciation to Pastor D. E. Edmonds also.

We cannot say that revival hit Weymouth during this crusade, but we can say that God moved. We believe that this was only just the beginning.

J. A. NEWBLE.

SCARBOROUGH **Pastor : J. Hyde**

We have just concluded a series of special events in our church commencing with the " Scarborough for God Crusade," conducted by A. Wilson. We were conscious of the anointing of the Holy Spirit upon the ministry of God's Word and several decisions for Christ were made. Paul Epton, song leader, and Mrs. O. Richardson, of Driffield, the crusade pianist, brought much blessing by their ministry in song. Splendid support was given from churches in the N.E. Presbytery. At the after-crusade weekend A. Brooks, of York, was the preacher. This ministry was an inspiration to us all.

The harvest thanksgiving services and gift day were well attended. Sunday school scholars rendered an appropriate harvest programme. Mr. J. D. J. Elliott, of Brighouse, was our speaker and his messages were well received by young and old alike.

Pastor and Mrs. D. Fenton conducted a series of meetings for a fortnight, when the blessing of God was realised.

We next had a visit from T. W. Walker, Vice-President. The Sunday evening service was followed by a baptismal service, when six adults followed the Lord through the waters of baptism.

A number of students from the local teacher training college were present and were impressed by what they heard and saw.

We have also held our annual fellowship meeting and students of the college Christian Union have conducted a Sunday evening service. We are planning visits to the hospitals for carol singing in all the wards. Our prayers are now directed to our 1972 outreach venture.

CREWE **Pastor : M. J. Epton**

The West Midlands Presbytery was well represented when Michael Epton was inducted into the pastorate at Crewe. The opening hymn set the tone of a service which was alive throughout with the breath of God.

Pastor A. D. Leitch, the convener, welcomed Mr. Epton to the presbytery, and gave a summary of the latter's previous service for the Master. It was a particular joy to welcome to the platform Pastor B. J. Epton (Liverpool) and Pastor P. Epton (Cannock), the father and brother of the new minister. Pastor F. J. Day brought the charge to the minister from Deuteronomy 31 : 6, 7. Then followed the solemn moment as the brethren of the presbytery laid hands upon the new pastor. Pastor B. J. Epton prayed that the Lord would prosper His work at Crewe and bless and empower His servant there.

Pastor Michael Epton introduced his wife and their children, Jonathan, Sharon and Paul. He led the congregation in the singing of a hymn. On behalf of the church Mr. Hart welcomed the new pastor and his family, and expressed the belief that God would do great things as the church gave its minister faithful support.

Pastor A. R. Thomas brought the charge to the church from Ephesians 4 : 11, 12. The ministry of both messengers was excellent.

At the conclusion of the service refreshments were kindly provided and the congregation was able to meet the pastor and get to know him at a more personal level.

A. D. LEITCH.
(*Presbytery Secretary*).

LLANTRISANT **Pastor : J. T. Glass**

A recent Sunday proved to be a red-letter day in the lives of four of our Senior Crusaders. This was the day that they followed their Lord through the waters of baptism. The service, held in the local Baptist church, was ably convened by our pastor. Friends from both churches gathered to see the four candidates follow this path of obedience.

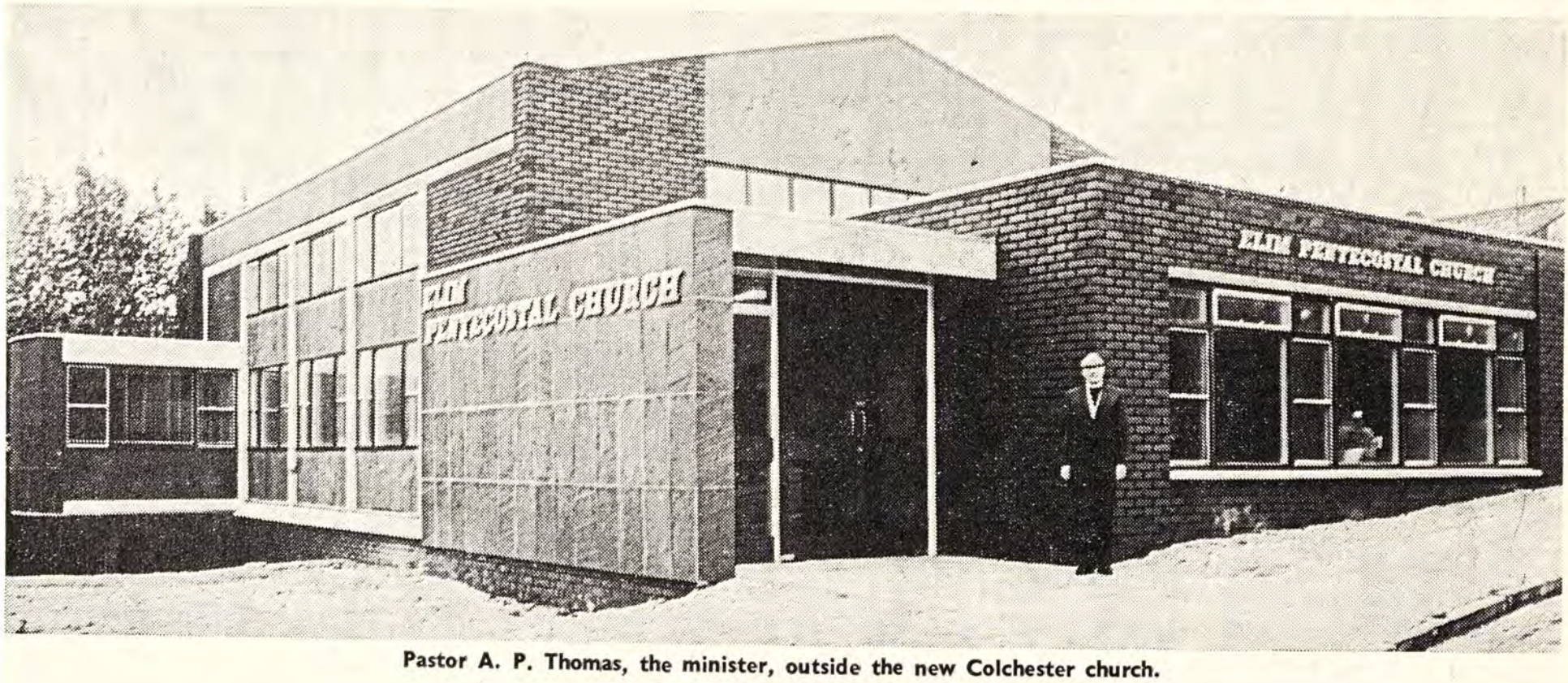
The meeting was opened with prayer by the minister of the Baptist church. Passages of Scripture relating to water baptism were read by Pastor Glass. Pastor K. Lannon, of Trealaw, gave a very apt message. After each candidate had given a short testimony they were given a Bible promise by our pastor. They were then baptised according to Matthew 28 : 19, 20.

We are grateful to God for these young lives and their unashamed desire to follow their Lord.

(MISS) E. E. WILLIAMS.

YORK **Pastor : A. Brooks**

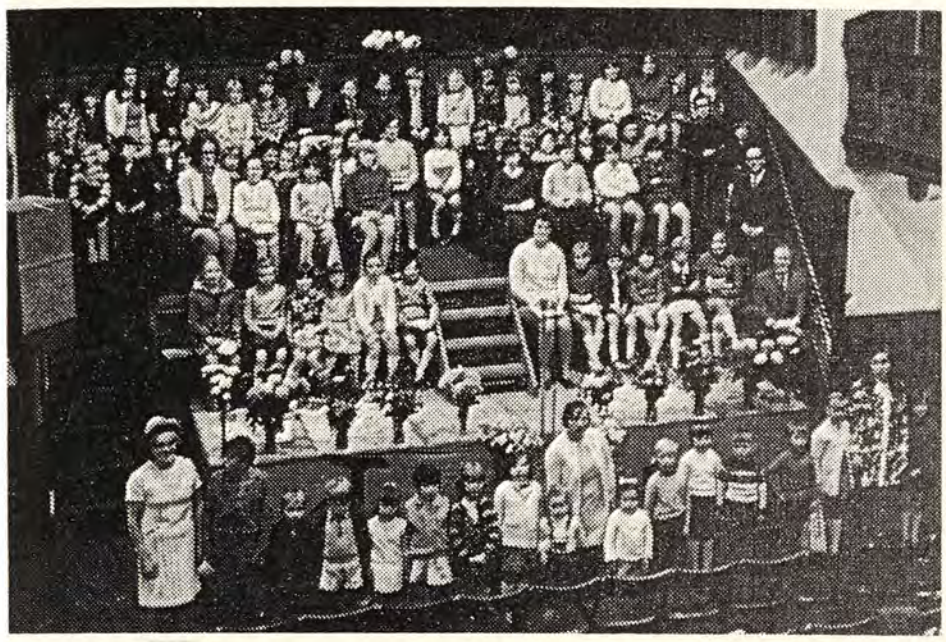
For the first time since its commencement our branch Sunday school at Acomb was invited to have its anniversary in the church. During the afternoon some sixty children worked hard practising for the evening service. I noticed how hard



Pastor A. P. Thomas, the minister, outside the new Colchester church.

the teachers worked as they prompted, reminded, and encouraged.

In the evening we were delighted with the programme given by the children. Who would think of asking a policeman the way of salvation ? Can



one imagine a policeman declaring " Now is the time to be saved " ? This happened in part of the programme !

Thank you, Acomb Sunday school, for the presentation of the Gospel. The hard work put into the preparation for the service was evident as we listened to the children. We were pleased to have many parents in the service and we trust that the message of the Gospel reached many hearts.

ALEX LAWRENCE.

BELFAST, Apsley Street Pastor : D. M. Provan

During our children's mission the meetings were wonderfully attended. Each night the children were at the doors long before the time of commencement. Our pastor and his helpers devised many interesting subjects for them. A coffee bar evangelistic outreach followed. It was presented in a most happy Christian atmosphere. The Word of God was proclaimed, testimonies were given and items of music and song were rendered by a Gospel group. We praise God for ten decisions in these two efforts.

Despite uncertainty due to transport problems in Belfast, we believed God and decided to go ahead with our " Healing for the whole man " crusade. Pastor A. R. T. Whittall, of Armagh, was the campaigner. God richly blessed his ministry as he sounded forth the full Gospel. Many were delivered from physical and mental oppressions. Two families were united by the conversion of individual members—the wife in one family and the husband in another. The highlight was the decisions made by children of eight and nine years and four others aged from ten to twelve who received the baptism in the Holy Spirit. Said Pastor Provan : " It was a tremendous thrill to experience the power of God falling on these little ones." The church treasurer had the joy of seeing his son, aged four and a half, signal to the preacher that he wanted to accept Jesus. It is a real blessing to see these youngsters attending our church each Lord's Day morning and joining in the worship.

In numerous home visitations the Lord used Pastor Whittall in praying for the sick. One man came out for healing for his wife, who had been in hospital with bronchial asthma, but was now home, unable to go about freely. When her husband laid hands on her in the name of Jesus there was a change in her condition. She has stopped using cortisone tablets and inhalants, and is able to attend meetings and do her own shopping. She still occasionally uses her oxygen mask. Please pray that this Christian lady will be completely delivered.

With sixteen souls saved and twelve baptised in the Spirit we felt that the almighty Lord had made our church an oasis in this dry, thirsty, restless city. " They came and they were blessed " !

DAVID ANDERSON.

CANNING TOWN Pastor : J. C. Ritter

Blessings continue since George Canty's campaign. We had a visit from Pastor G. W. Gilpin and students from Elim Bible College, who shared their experiences of the Lord in word and song.

Over 130 people, mostly new contacts, attended a " follow-up " tea. We were all blessed by the testimony and song items of Len Magee and the encouraging talk by Pastor F. H. Coleman.

We praise God that the weekly attendance has risen from four to thirty and, through the follow-up work, we hope to strengthen numbers immensely as the new contacts learn of the continued programme of events, which include coach trips, film nights and rallies led by local Elim churches. Please pray for us as Pastor Ritter and Keith Salter seek to challenge the 320 contacts from the campaign.

D. B. KELLY.

LONDON CRUSADER CHOIR TO BE ON TELEVISION

Songs of Praise will be televised in colour on B.B.C.1 from Broadmoor Hospital Chapel, Crowthorne, Berkshire, on Sunday, January 23rd, 1972. Taking part will be the hospital patients' chapel choir, the patients' choral society and the London Crusader Choir and their soloists.



Soul-winning success

by J. Nelson Parr

10. The Saviour's triumphant success

THE Lord Jesus came to do the will of God, as it is written, " I come to do Thy will, O God." The Saviour knew that He would meet with triumphant success, for on several occasions He told His disciples that He would rise on the third day. Hence we read " The God of peace, that brought again from the dead our Lord Jesus . . . through the blood of the everlasting covenant " (Hebrews 13 : 20). Jesus definitely knew that there could never be defeat or failure if He executed the will of the Father. Calvary was not a failure or defeat ; it was the pathway to the most triumphant success the world has ever known.

All soul-winners will know what it is to travail and go forth weeping, bearing precious seed, but they will doubtless come again with rejoicing, bringing their sheaves with them (Psalm 126 : 6). When Jesus shouted with a loud voice, as He hung on the cruel gibbet, " It is finished," it was the shout of a mighty Conqueror. Though He was broken, bleeding and battered, He definitely knew the way was now opened for millions to be ransomed, redeemed and delivered from perishing in everlasting hell and from the thraldom of sin and the Devil, and brought into the glorious blood-bought liberty of the sons of God. The pathway to success will not be easy. It may be the way of the cross, but God has not made any provision for failure, defeat and decadence. The Lord Jesus knew what lay beyond the old rugged cross and set His face as a flint towards the final triumphant victory over sin, death, the grave, hell and devils and the ultimate moment of universal triumph when all His enemies shall be His footstool.

The flame of fire soul-winners will be slandered, vilified, criticised, condemned and pilloried just as Jesus was, but though He was treated in this manner He never flinched, though deserted and forsaken by all. He was determined to lay down His life and pour out His sinless blood for a world of ruined hell-bound sinners.

11. Boys and girls

In 1940 the Lord opened my eyes to behold multitudes of boys, girls and teenagers who were being blighted, blasted and ruined by the Devil. Very little was being done to deliver them from going down to the pit. We adopted many plans to win them for Christ. We gave them the Gospel by ventriloquism, conjuring, tambourine band, piano-accordion band and other methods, including the hire of the largest theatre annually for a youth festival. This caused uproar among the sophisticated, hidebound, medieval parsons, pastors and others who were doing nothing or very little to win the lost multitudes of young people. We went round the district with loudspeakers and distributed free tickets in the streets and at school gates. We packed the place with over 2,000 young people. We had the joy of ultimately seeing over 1,000 saved by the grace of God and attending our various youth centres. We had to wade not through a sea of blood but through a sea of anti-Christian obloquy and ostracism. We were dubbed renegades, carnal and worldly.

It was in about 1940 that we started our own youth movement and called it " Y.E.S.," the " Youth Evangelistic Society." The blessing of God has been on that work ever since. The Lord be magnified !

Samuel Chadwick was right when he said, *" Adapt your methods to the task. Men do not go fishing with a frying pan, or shooting with broomsticks. . . . Methods are expedients chosen for their effectiveness and their only justification is their success."*

In one fairly large town (population 70,000) the minister of a denominational church came to see me. We discussed evangelism. I asked him if he knew of any church in the town which had a definite plan for winning the lost souls of the irreligious. He replied, " No, but there is one woman in my church who goes out witnessing for Christ." This is, unfortunately, not an isolated case. Very few churches have a group of consecrated Christians going out for the sole purpose of personal soul-winning. **Is it any wonder that they are not**

having success in bringing the lost to know Jesus Christ as their personal Saviour ?

A questionnaire was sent to forty-nine churches of twenty different denominations. Replies showed that not one had a personal soul-winning programme. What about your pastor ? When did he last preach about personal soul-winning ? Does he preach on personal soul-winning very often ? Does your pastor furnish any literature on this very important subject ? The Early Church did not bring the people to the sanctuary to hear the Gospel, they took the message of salvation to the people in their houses, in the market-places. The Bible says that they " went everywhere preaching the word " (Acts 8 : 4). The Early Church had no nice sanctuaries or buildings of any kind, but they turned the world upside-down in about twenty-five years.

Well over 8,000,000 boys and girls in the British Isles never go to Sunday school. What are the churches, missions, gospel halls and other places of worship doing to bring those lost millions to know Christ as their personal Saviour ? Attendances at Sunday schools is dwindling and the churches are not meeting with success because they are not on fire with a blazing love for the lost souls of boys and girls.

The Lord taught our fingers to fight the Satanic thieves who were blighting the lives of boys and girls. We were not satisfied just to open the church doors and, if the boys and girls did not come to Sunday school or youth meetings, merely fold our arms and think in smug complacency, " Well, we have done our best. The parents won't send them. What more can we do ? " We opened branch youth centres and branch Sunday schools and held youth festivals in any hall we could hire in the districts surrounding the church. We were determined in the name of our glorious, all-powerful Saviour to have success in this phase of Gospel work.

When Jesus gave such a graphic picture of the man lying bleeding by the wayside after being robbed, battered and bruised by thieves, He did not say, " The good Samaritan knelt down and prayed for him and left him where he was." He did something for the victim. Jesus said, " Go and do likewise," but Christians and churches are not going after boys and girls. Prayer is important, essential. Holy Ghost praying will put compassion, power and conviction into our words, *but we must go.*

We had the joy of opening ten branch youth centres and branch Sunday schools and ultimately had nearly 1,100 young people under thirty-five years of age attending our youth activities. There are too many Christian " sitters " and very few " Holy Ghost goers." Multitudes of Christians will smack their lips after listening to a sweet,

(*continued on page 12*)

PRAYER AND PRAISE



by F. H. Coleman

The Holy Spirit and prayer

IT is possible that many who read this column will have been filled with the Holy Spirit for years *and yet know little of the Spirit and His working.*

Jesus has given His disciples instruction in prayer and we have that remarkable verse, Luke 11 : 13. Please read it over and over again. He will give us the greatest gift, the Holy Spirit, for in this gift are all the other gifts.

In the many gifts which the Holy Spirit has to give is the gift of faith. When the Spirit gives us faith there is no struggle to believe. We repeat over and over again, " I believe, therefore God must give ! " Peace floods the soul and praise follows, because we know that God has granted what we asked for and that the answer will surely come.

We had a building project going on in our church. Suddenly the builder asked for hundreds of pounds in advance. We did not have that amount of money in our funds. I was walking along one morning thinking about this need. God dropped His faith into my heart. I asked for the money and had the assurance that God would answer. I went along my way praising the Lord. A few days later a member of the church told me that she had inherited quite a sum of money from her sister's estate and *she was giving to the church the very sum of money we needed !*

God knows how to give good gifts to His children. Thank God for the gift of the Holy Spirit ! Have you this gift of gifts ? If not, ask God for the Holy Spirit. If you have this gift, ask God to reveal to you more and more the person and work of the Holy Spirit. The Holy Spirit is indispensable in the work of prayer.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months, post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

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

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

CONTENTS

	Page
The President	1
Dr. J. O. Smith	2
Church reports	3
Soul-winning success ...	6
Prayer and praise	7
Editorial	8
Letter	9
Ramon Hunston	10
Children's Corner	12
Ghana Liana	13
Poems	13, 20
From T. H. Stevenson ...	14
Margaret M. Ladlow ...	15
Youth page	18
The family altar	19
Len Magee	20

EDITORIAL

WE wish you a very happy New Year !

We have been greatly struck by Hebrews 13 : 8 : " Jesus Christ the same yesterday, and to day, and for ever." The interpositions of time and eternity factors are stimulating and challenging.

" Yesterday " recalls both the day just gone, and, figuratively, the whole of eternity past. Through all the yesterdays that ever were, He was the same. Recall 1971 with its national and international headaches. Think back over the years of recorded history. Try to envisage the period which we call prehistory. Through all the changing scenes, Jesus Christ remained the same. Taking from Him in no wise diminished or impoverished Him. Withholding in no way increased Him. Involved, but unalterable, He remained.

" For ever " brings conceptions beyond natural reasoning. To encompass eternity in our thoughts would demand that we be eternal ourselves. We can think only of repeated periods of time, elongated centuries. Eternity is the ever, the always, never a circumscribed time-space relationship. God is—that is eternity, unbounded, altogether, complete, unaffected by time, for He both intervenes in it and yet is beyond it. " From everlasting . . . Thou art God." Nothing will ever take Jehovah by surprise. Nothing will ever overwhelm Him. He will never need to have any after-thoughts. Jesus Christ is the same for ever ; He must be Divine. **He is !**

" To day " is the centre of the text and of a splendid revelation. " Yesterday " implies ages past. " For ever " presumes aeons to come. **" To day " is the only limited expression of the three,** a period of twenty-four hours, a factor of immediacy, a cameo of the common round. It is now ; it can be measured. In the known, Jesus Christ is the same. He comes to us, for " the Lord knoweth them that are His " in the wonder of His condescension now, today !

Add to it the superb verse in 2 Peter 3 : 8 : " One day is with the Lord as a thousand years, and a thousand years as one day." We have seen the unlimited, the everlasting aspect of deity ; we believe that with the Lord a thousand years is as one day. Examine the other statement, however ; " one day . . . as a thousand years." Among many glorious things we find the underlining of the care of the sparrow-keeping God. He is, He knows, He cares as much in a moment as in a millennium !

Letter to the Editor

DEAR SIR,

It is with pleasure that I have read the various references to Ulster in the EVANGEL. As an Irish student at Elim Bible College I have been greatly concerned not only about my beloved country but sometimes by the apparent lack of interest by many of our members here in England. This I well understand. It is due mainly to the failure of the national press and television to present a balanced picture of events in our province.

Until four days before coming to college I was a member of the British Army stationed in Northern Ireland. I know the dangers involved and feel them very deeply.

Ulster is in a crucial situation. We are at war with the powers of Satan but, praise God, the victory is ours through the blood of the Lamb. Visitors have commented that our churches are flourishing and we believe that God can do great things for us—and we know that He will.

The only answer to Ulster's problem is a heaven-sent, Holy Ghost revival, so that men's hearts are changed and born anew by the Holy Spirit. In times past God has snatched our province from the brink of disaster and our cry is "LORD, DO IT AGAIN!"

I would also ask you to remember Pastor T. G. Hills in Dublin at this time. The situation in Northern Ireland is affecting the evangelical witness in the south of Ireland, a country where ninety-seven per cent of the population is Roman Catholic and in heathen darkness.

Our cry at this time is "Brethren, pray for us." God still answers prayer.

Yours in the Master's service,

R. HARVEY.

Theme: THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH

ANNUAL CONFERENCE

May 6th to 13th

PONTIN'S HOLIDAY CAMP

BLACKPOOL, ST. ANNES-ON-SEA

Preachers:

DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)

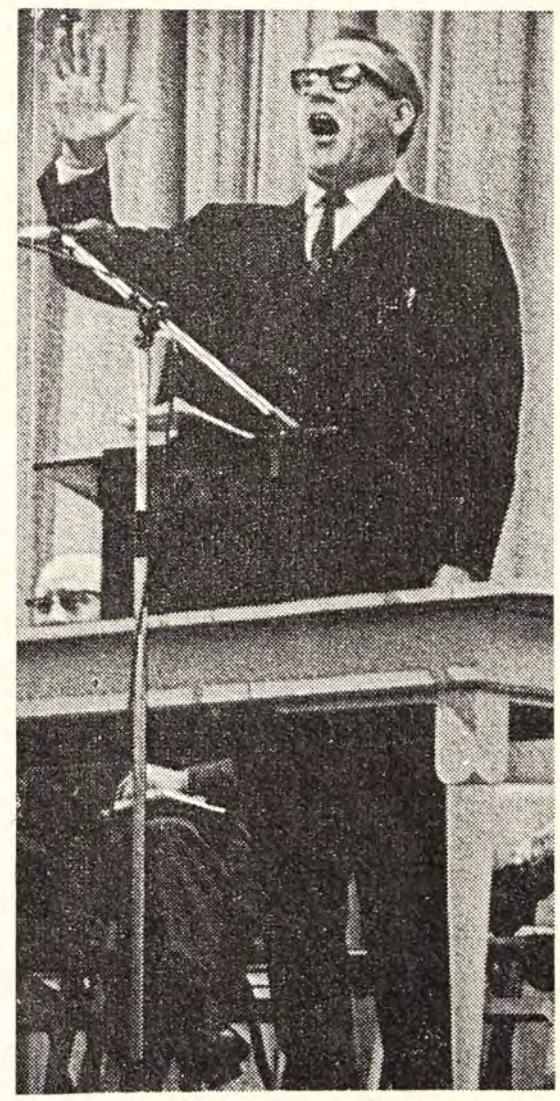
DENIS G. CLARK
(Evangelist and Bible Expositor)

REV. T. W. WALKER (President)

Revs. JOHN CUTHBERT (Northampton) and JOHN LANCASTER (Eastbourne)

Elim missionaries expected: Arthur D. and Dorothy M. Bull (Tanzania), Peter and Brenda Griffiths

For further information write to:
THE CONFERENCE SECRETARY, P.O. BOX 38, CHELTENHAM, GLOS



The Secretary-General in action.

D.2522

THE recent phenomenal growth of interest in Pentecostal truth and the widespread outpouring of the Spirit in many parts of the world call for constant reassessment of the basic reasons for the gift of the Holy Spirit.



THE
OF TH

by Ramon Huns

That the Early Church received the Spirit and that this was evidenced by speaking with tongues is clearly stated in the Bible. The experience of the day of Pentecost was not an end in itself, however, but the beginning of an anointed ministry that must continue to this day. In Pentecostal circles we often hear the expression " the anointing "—that indefinable enhancing of a ministry that turns fearful men into stalwarts of the faith. Stumbling, ineloquent lips become charged with the dynamic of God and powerless people are transformed into those whose norm of life is the supernatural by the anointing of the Spirit. The basic reasons for Pentecost are " ye shall receive power . . . ye shall be witnesses." These two statements are inseparable.

The definition of an anointed life and experience is set out in Acts 10 : 38 : " God anointed Jesus of Nazareth with the Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil, for God was with Him." Jesus of Nazareth was given the title " Christ "—the Anointed—relating to His person as the Son of God. His earthly ministry revealed the purpose of that anointing. Following His baptism in Jordan and His temptation in the wilderness, Jesus returned *in the power of the Spirit* to Galilee (Luke 4 : 14) to begin His earthly ministry.

Three characteristics of an anointed ministry are given in Acts 10 : 38. First, Christ went about **" doing good."** His every word was truth spoken in love. There was no ambiguity, no shade of dishonesty in His words, no ulterior motive in any action. His life was crystal clear in its total honesty. Every act of Christ expressed the inner holiness of His being. There was no action in any part of His ministry that did not have stamped upon it the hallmark of the goodness of God. *This is the pattern of an anointed ministry and life.* God will only bless truth. He grants the anointing of His Spirit to the life that reflects something of His own goodness. The governing principle of Christ's life is in His own statements that He came to do the will of Him that sent Him. The sacred motive of the will of God is an essential for knowing the power of the Spirit. God will not grant such a privilege as the anointing of the Spirit to feed the ego or self-esteem, however talented the individual may be.

Secondly, the Scripture states that the Lord **" healed all that were oppressed of the devil."** The all-embracing purpose of Christ's coming was to destroy the works of the devil (1 John 3 : 8). This is not limited to sickness, but takes in every impact of sin. " Oppressed " can be translated " harassed."

In beginning the ministry that ultimately led to the cross and the final defeat of the devil, Jesus stated His manifesto in Luke 4 : 18 : " The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel "—a message of release, comfort, strength, healing, salvation. Anointed lives and ministry today can proclaim nothing less than this. The Pentecostal truth is not a message of individual blessing only, but the power to set men free from the oppression of that malevolent being whose drink is human tears, whose delight is human anguish and whose desire is human damnation. We must always know the anointing of the Spirit in order to fulfil the command of Christ to His disciples. " Preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils " (Matthew 10 : 7, 8). We cannot claim to have the anointing of God and live in defeat, think with pessimism and minimise the miraculous. The power of Pentecost is the answer to the twentieth-century situation. Not new methods or experimental techniques, but a new anointing that retrieves the supernatural power of God from the shelves of memory and puts it where it belongs—in everyday experience—THAT'S PENTECOST !

The third characteristic is that **" God was with Him."** Wherever the Lord went there was the aura of the presence of God. In His presence men confessed their sin, evil powers reeled in anguish from Him, leaving the men and women whom they had tormented for so long. Scholars mar-

'OINTING SPIRIT

[PENTECOSTAL CHURCH, THE CITY TEMPLE, CARDIFF

velled at the gracious words that fell from His lips. *God was with Him.* It was obvious that God was with the men in the early Church, for " they took knowledge of them, that they had been with Jesus " (Acts 4 : 13). Moses' face shone with holy radiance.

The anointing of the Spirit is the evidence that God is with us. Spiritual power is not received by an occasional prayer or by lip service to the principles of consecration *but by the practice of the presence of God.* Personal communion with God lights up a human life with the glow of the divine. The anointing of the Spirit cannot be manufactured or brought into being by emotional ecstasies or peculiar practices. This empowering of God is the revelation of His presence with men. These days reflect a desperate need for this kind of life and ministry.

The anointing of the Spirit continues because of the relationship existing between Christ and His Church. The Christian believer is linked with Christ in the new birth. Christ the Lord, given the Biblical titles of prophet, priest and king, a combination unknown in Old Testament practice, has made His Church " a royal priesthood " (1 Peter 2 : 9), a kingdom of priests. Such a spiritual lineage demands similar spiritual anointing.

The Church is the continuation and extension of the earthly ministry of Christ. From its inception the Early Church declared that the earthly ministry of Jesus was the prelude to a continuing ministry that would span the world and envelop the centuries. Jesus said " Preach the Gospel to all nations." The Church narrative begins with the statement that Jesus was commencing an irresistible tide of spiritual blessing : " all that Jesus *began* both to do and teach " (Acts 1 : 1).

Forgiveness is directly related to the cross and has been experienced by all who have turned to Christ and justification is directly linked to Christ's resurrection. The Pentecostal outpouring is related to Christ's ascension. Jesus said that, if He went away, He would send another Comforter. The outpouring of the Spirit is God's sign that Christ is in the Glory at His own right hand. After the disciples watched their Lord go through the clouds and heard the angelic messengers on the mount of ascension, they went to Jerusalem to wait for the outpouring of the Holy Ghost. During those intervening days there was no sign in the sky, no audible voice, no visible presence to endorse the statement of Christ that He had gone to His Father. They waited in prayer. Suddenly there was a sound from heaven—the Spirit of God was upon them ! Wonderful worship fell from divinely inspired lips as they spoke with tongues. They knew that their Lord was there at God's right hand. Peter said : "He hath shed forth this which ye now see and hear " (Acts 2 : 33). A life that is anointed by God and that carries with it the aura of the divine presence is the mightiest proof of a living Christ at God's right hand. The ministry of the miraculous, anointed witness and supernatural gifts must always echo Peter's words : " He hath shed forth this."

The anointing of the Spirit upon an individual gives a Christ-centred consciousness. Every part of such a life knows the reality of Christ, and revolves around His will and purposes and is geared to His service and feels His divine nearness. The anointing strengthens a Christ-inspired courage. The Christians in the Acts were not all giants of bravery. They were ordinary folk, who, like us, could know the cold sweat of fear, or the flush of embarrassment when facing the opposition, **but they knew God !** Trembling lips prayed, " Grant unto Thy servants, that with all boldness they may speak Thy word " (Acts 4 : 29).

We need men and women who are full of the Holy Spirit, revealing a living Christ without fear or compromise. There are many claims upon our time and our allegiance and it can be difficult to decide upon the correct course of action, but by the anointing of the Spirit true spiritual discernment is given that endorses a Christ-directed allegiance. We are called to serve Christ, not a cause, however noble the cause may be.

Horizons of life, faith and service of which we have never conceived, are opened by the anointing of the Spirit. The Christian begins to live in an ever-expanding world where faith grows and deepens, reaching out ever farther to believe for the impossible—a faith that neither knows nor sets limits on its own impact, an anointed, God-

(*continued on page 14*)



by Sheila Price

A great start

AFTER tea the villagers began arriving at the church. They walked slowly through the doors, admired the building and sat down on the seats and benches, ready for Mr. English to hold his first service in the church. Banto handed round the hymn books and Bibles, which the men and women had to share because they were not enough to go round.

Mr. English welcomed everyone to the new building and thanked them for their work. They bowed their heads and gave thanks to God. Mr. English asked God to bless the new church and the people in it and that soon other churches would be built that other people would soon hear the Gospel.

Mrs. English read the story of the good Samaritan from her Bible and explained that all should be good Samaritans, helping and loving one another.

Banto's mother sang a solo, "God make my life a little light, within the world to glow," and then the people sang "Tell me the stories of Jesus."

Banto's father told the story of the fishermen, Peter and Andrew. They were having difficulty with their nets, when Jesus told them to follow Him and He would make them fishers of men. Peter and Andrew were the first disciples whom Jesus called to help Him in His work. Banto's father explained that every Christian was a disciple of Jesus and that we all have some work, some talent that we should use for Him.

At the end of the service all the village children sang the hymns and choruses they had been learning in Sunday school. Banto sang at the top of his voice. He could have gone on singing about Jesus for hours and hours, but Mr. English closed the meeting so that they would all have enough light to see to go home.

Banto stayed behind for a few minutes to help Mr. English by collecting the Bibles and hymn books. He collected all the Bibles from the seats and benches and as he put them on to the shelves he counted them . . . one, two, three, four, five, six—only six Bibles to share between all those people!

"I'll never have one of my own," said Banto to himself. "I wish I had a Bible of my very own, then I could read all those stories for myself. It will be ages before I can save up enough money and send to England for a Bible!"

Banto could borrow one of the Bibles, but it wasn't the same to Banto somehow. Sometimes he had to lend the Bible to someone else before he had finished a story and it would be ages before it was his turn to borrow the Bible again.

When Banto went to bed that night he knelt at the bottom of his bed to say his prayers.

"Dear Lord Jesus," he said, "I have had such a happy day. The church is finished and it looks so very nice. We all had a wonderful service and we will do our best to be worthy of Your House, Jesus. Thank You for our Sunday school room and for sending Mr. and Mrs. English here to tell us all about You and what You have done for us. There is one thing though, Jesus. I would dearly love to have a Bible of my own. Please help me to get my very own Bible, Jesus, so that I can keep it with me always and read about You every day. Please bless all the boys and girls all over the world. I hope they all get to hear about You and love You as much as I do. Amen." S

(*continued next week*)

SOUL-WINNING SUCCESS (*continued*)

nice, sugar-coated sermon, but they never go to the lost millions and the parsons and preachers never seek to put any go into them. *We must have success. We have been promised success.* The men of God who carried out the Divine plans had glorious success. Marcus Bach, writing in *The Christian Century,* gives an account of one infamous sect which is meeting with success. He says, "In fifteen years it has tripled its membership. . . . Every member is a house-to-house visitor and every member is trained." It makes you think! S

GHANA LIANA

Strong twine to hang your thoughts on !

by DAVID L. MILLS

The blood of Jesus is more precious than silver or gold. To God the blood of His only Son is more precious than we can conceive. In Genesis we read that Cain killed Abel and God came down from heaven and spoke to Cain. Cain retorted : " Am I my brother's keeper ? " God said " What have you done ? The voice of your brother's blood is crying to me from the ground." If Abel's blood crying from the ground brought God down from heaven to pronounce a curse on Cain *how fearful will be His vengeance upon those who, when Jesus' blood cries from the ground, trample that blood of the Covenant underfoot !*

☆ ☆ ☆

If you belong to a Pentecostal church but do not have the baptism in the Holy Spirit you are like a carpenter who has a certificate in woodwork but no wood to work on. It is fine in theory, but it does not accomplish much. *You can't make anything with a certificate.*

☆ ☆ ☆

Receiving a letter from a member that he could not quite understand, the pastor put his own interpretation upon it and informed the congregation of the " contents " of the letter. After the meeting the writer challenged the pastor about his interpretation. The pastor began to reply, " I thought . . ." The writer, a district magistrate, pounced on the unfortunate pastor, saying, " You can't think for me ! " We must study to show ourselves approved unto God, for we cannot think for each other—and we certainly cannot think for God.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2210

CHANGE

The evening now is melting into night,
The length'ning ghostly shadows have spread to left and right,
Stretched out until they meet in double depth
Of darkness. Now in the dusk it seems
That shadows frail, intangible as dreams,
When morning comes, have now grown firm and real
As any nightmare that, with fright'ning powers,
Impounds its victims in the darkest hours
Within a prison of strange sights and sounds.
Now unreality is true, and prowls in monstrous strength
Between the nearer shadows, whose spreading width and length
Seem to release new dwellers of the dusk.
The day has gone and every trace of light
And nothing is as it had seemed before ;
Yet God remains, unchanging mid the clouds
Of growing darkness and the shades of night.
Only He is as He always was
And always will be, who was God before
The earth was made, ere time and space began,
Before all change, and so it passes on
And cannot touch Him. The Eternal One
Is Ruler of all movement, Lord of time.
Now, in the darkness, He alone is sure,
A mighy Rock that stands more firm and strong
Than any shadow fantasy of night.
He cannot be mistaken or confused
With any image that, with morning, pales
To nothingness ; this is He who at the end
Shall still endure, though darkness fails.

RENE.

A NEW GRACE
for boys and girls

For all good gifts which You have given,
For this our daily bread,
We thank You, precious Lord in Heaven,
For by Your hand we're fed.

Amen.

W. G. MULLAN.



From T. H. Stevenson

FOR an issue of THE ELIM EVANGEL dated New Year's Day there should seemingly be a wide range of topics to write about. This would be so if I were asked to write a sermon. For reasons that present difficulty to the printer and the editor I must write this in advance, which places me at a great disadvantage, since my comments may become dated or even may be contradicted by events which I would seek to anticipate. I certainly would not attempt in this page to compete with *Old Moore's Almanac*!

I am left with a feeling of having nothing particular to write about other than about writing. It is some fourteen years since I first began a fortnightly feature in the EVANGEL. This has been broken only by necessary, comparatively brief spells. To be truthful, many times I have drawn a bow at a venture and wondered sometimes whether my intended arrow would be changed into a boomerang!

I have been privileged to receive quite a range of correspondence which has been favourable and only two letters of a critical note. At least I know that THE ELIM EVANGEL reaches as far as Australia and the American continent, is read by many in other denominations, and is quoted in other magazines. If I have been inexact, on only one occasion have I been corrected. I had made a brief reference (at a time when the Labour Government passed very controversial bills by the means of Private Members' motions and through open votes) to the effect that even attempted suicide was an indictable offence. A faithful Elim member who is a court official corrected me, pointing out that such law had been made invalid a short time before. I was pleased to be corrected and glad that I was wrong!

Having made that observation on such a morose subject, may I encourage the most dejected soul who may be looking back on 1971 with its considerable gloom and contemplating 1972 with apprehension or fear, that God is still on the throne. None of us can clearly portray future details or assure the continuity or change of prevailing trends. Whatever your thoughts or desires may be, have faith in God that the last verse of Psalm 23 is a true summary and testimony not only of David of old but of all who can say "The Lord is my Shepherd."

EAST MIDLANDS PRESBYTERY

An inspiring and memorable "teach-in" was held in Rugby. About seventy Sunday school teachers and youth workers gathered from Coventry, Leicester, Northampton, Nuneaton, the newly formed church at Peterborough and Rugby. There were three sessions. Pastor D. J. Green explained how an all-age Christian education programme can work in a church, with Jesus Christ and the Word of God as the foundation, all ages taking part in the building of the church and the Lord adding daily. Sunday school under this scheme is attended by children, teenagers, adults —everybody—and is usually held on Sunday morning before the worship service.

A discussion on youth activities, led by Pastor J. M. Cuthbert, produced a helpful, challenging exchange of experiences. Emphasis was laid on the necessity for first-rate programmes and adequate, well-planned church premises and explaining the need for repentance and getting right with God.

A very practical session on "Preparing a Sunday school lesson" was taken by Pastor Green. His varied methods for holding his audience in rapt attention were examples of how to teach effectively in Sunday school. It was suggested that the children be given "carry-over activity" to put into practice what they had learned from their Sunday school lesson.

(MRS.) ISABEL M. MACDONALD.

THE ANOINTING OF THE SPIRIT (*continued*)

inspired faith. The Pentecostal believer's experience should not depend on the blessings of yesteryear as the inspiration for today's situation; it must have the freshness of present anointing and the impact of present power. The anointing of the Spirit is for today—it must be so, else what hope is there? An experience that is ablaze with the flame of Pentecost will not bow to the pessimistic, passive platitudes that mourn the status quo of our society, but will change that society. THAT'S PENTECOST!



Retrospect and Prospect

" The angel of His presence . . . carried them all the days of old " (Isaiah 63 : 9).

The old year's blessing

I am fading from you,
But one draweth near,
Called the Angel-guardian
Of the coming year.

If my gifts and graces
Coldly you forget,
Let the New Year's Angel
Bless and crown them yet.

For we work together ;
He and I are one :
Let him end and perfect
All I leave undone.

I brought good desires,
Though as yet but seeds ;
Let the New Year make them
Blossom into deeds.

I brought joy to brighten
Many happy days ;
Let the New Year's Angel
Turn it into praise.

If I gave you sickness,
If I brought you care,
Let him make one patience,
And the other prayer.

Where I brought you sorrow,
Through his care, at length,
It may rise triumphant
Into future strength.

If I brought you plenty,
All wealth's bounteous charms,
Shall not the new Angel
Turn them into alms ?

I gave health and leisure,
Skill to dream and plan,
Let him make them nobler—
Work for God and man.

If I broke your idols,
Showed you they were dust,
Let him turn the knowledge
Into heavenly trust.

If I brought temptation,
Let sin die away
Into boundless pity
For all hearts that stray.

If your list of errors
Dark and long appears,
Let this newborn monarch
Melt them into tears.

May you hold this Angel
Dearer than the last.
So I bless his future,
While he crowns my past.

ADELAIDE ANNE PROCTOR.

☆ ☆ ☆

AS we step into 1972 may I wish all my readers the customary greeting, **" A happy New Year ! "**

To round off my page I bring you a comforting thought. In 1 Peter 1 : 6 we read of Christians suffering " manifold " trials and in 4 : 10 of the " manifold " grace of God. In both instances the word translated " manifold " means " variegated, having many colours." We have the picture of the trials of men and the grace of God side by side. God is able to supply His grace for every situation in life. Every shade of human trial is thus matched by the many-coloured grace of God. In Ephesians 3 : 10 mention is made of the " manifold " wisdom of God. The same word is used in the Greek, with the addition of a prefix, suggesting the amazingly varied wisdom which is operative.

We can be comforted and confident that in 1972, though we may face manifold trials, manifold grace will be given and manifold wisdom will control and guide us all the way.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BETHANY, the family home for the Christian family. Visit Plymouth, the holiday city by the sea, bounded by Dartmoor National Park. Enjoy fellowship with a young Christian family. Contact Jenny Shead NOW—at Bethany, 2 Greenbank Avenue, St. Judes, Plymouth, South Devon. Tel. 60642. C.2533

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

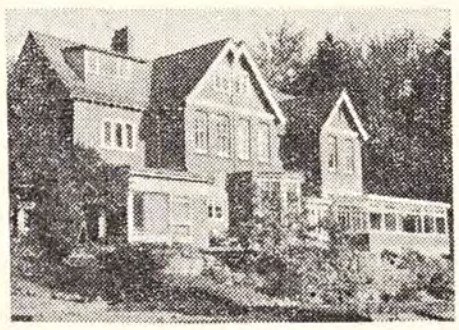
ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

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.2538

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2532

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.2512

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 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

SITUATIONS VACANT

SECRETARIES

Christian organisation, offering excellent conditions of employment, reasonable remuneration, free accommodation and an opportunity to serve the Lord, requires staff. Good standard of typing, dedication and ability to accept responsibility essential. Write immediately, stating age, salary required and qualifications, to Secretary, Box No. 2505, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

C.2532

BIRTH

CALVERT. On December 9th, to Bernard and Sylvia (née Gibson), twins, David Edward and Paul Bernard.

WITH CHRIST

ATHERLEY. On October 27th, Mrs. A. Atherley (Sister Amy), of York. Officiating minister at funeral at Elim Pentecostal Church, York : Mr. Howden (Faith Mission).

DEIGHTON. On November 1st, Miss Irene May Deighton, of Elim Pentecostal Church, York. Officiating ministers at funeral : A. Brooks and J. Woodhead.

LEWIS. On October 14th, at Hereford, Frank Lewis, faithful member and deacon of Hereford Elim Pentecostal Church. Officiating minister at funeral : R. Griffiths.

MID-JULY TO SEPTEMBER 1972

Beach Evangelism



write for full details to;-

FRANCIS LAMMING,
159 Warwick Road, Olton,
Solihull, Warks. Tel. 021-743-3195

MID-JULY TO SEPTEMBER 1972

Reserve the date for the Pentecostal European Conference in Berne, Switzerland, June 27th to July 2nd, 1972. Plan to attend. Particulars later

COMING EVENTS

DUNDEE. December 31—January 3. Elim Pentecostal Church, Dudhope Crescent Road. New Year Convention. Preacher: J. C. Smyth (Administrative Secretary). Weeknights at 7.30. Sunday at 11 and 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.

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.

In the Twinkling of an Eye

By SYDNEY WATSON

A thrilling story about the second coming

Cloth £1.10, paper 75p, post paid

McCALL BARBOUR, DEPARTMENT E, GEORGE IV BRIDGE, EDINBURGH

D.2518

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to
(BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

ELIM'S

SCHOOL FOR SOUL-WINNERS

A short, practical correspondence course

Send only **33p** to
E.Y.M., P.O. BOX 38, CHELTENHAM

D.2367

Elim Missionary Society Feature Photograph



Happy reflections! Pastor and Mrs. A. D. Bull often see warriors peering into the mirror of their Land-Rover.

Filled

Spill a vial of perfume, and what can flow out?
Perfume alone, spreading fragrance around.
Heap a basket of apples till some overrun—
Fruit, only fruit, will fall out on the ground.
Let God fill a heart with His fullness and love,
So that nothing but love can find any space,
Then heavenly fruit alone can pour out
Of that Spirit-filled life, kept so by His grace.

MARIE STRACHAN.

The challenge of the New Year

by Alexander Tee

AS a young Pentecostal believer entering a new year, why not take time and challenge yourself with some very frank questions ? Have a good look at your Christian life. Sit down alone somewhere and evaluate what you have accomplished during 1971. Every successful businessman knows that if he wants to make money he must take stock. A frank reappraisal of our weaknesses and areas of failure as witnessing disciples will soon drive us to our knees *if we still believe that the thousands of unsaved people in our community are ALL going to a terrible eternity.*

Investigate

How many Gospel tracts have you wisely distributed during the past year ? What conversations do you engage in with the various people you regularly contact ? What realm of Christian service absorbs your God-given talents ? How do you use the time you have after your studies or employment ? Does your employment provide opportunities for helping a bewildered, bored modern generation ? What definite Bible study are you currently enjoying ? Does boredom ever come your way ? Do you enjoy hanging around listening to modern pop music more than being actively engaged in helping young or old people ?

The easy, penny-in-the-slot way of life might take you on a musical jaunt but, ultimately, it will be found to be as aimless and as sickening as the hurdy-gurdies at the local fair—and remember, excuses act like tranquillisers, *they cure nothing.*

Invest

Christians have exciting prospects, but it is vital to know the art of true Christian living. Basically, this involves investing our every talent in the right realm of Christian service. Bad investment leads to bankruptcy and spiritual bankruptcy is disastrous. We must have a continuing willingness to sacrifice if we are to enjoy a daily sense of fulfilment. Blessing on the cheap is not known in the New Testament. Alas, this is the order of the day in the lives of too many Christians who are bored and disillusioned. Study, plan, prepare, pray, practise and proceed are words in the vocabulary of the successful Christian. When we have found exactly what talents we have, be they many or few, weak or brilliant, we must ask ourselves how they can be developed until they are a real force for God. This involves buying the right kind of books and going to the right places, such as to the weekly Bible study. Then we must ask in which realms of service this and that talent will be used to the best advantage. This is much wiser than using a bent hairpin in a promise box to pull out what you hope will be a Scripture revealing the will of God for your future.

Involved

After setting our sights and preparing in every possible way, we do well to come to Romans 12 : 1. Read it afresh and ask the Holy Spirit to baptise us with His power as we step out. The hour must dawn when we take the first step. There is something or someone waiting for your dedication to spring into action. A Christianity that does little, gives little and suffers little is certainly worth VERY little. **What will you do in '72 ?**

The first-ever

United Elim and Assemblies of God Pentecostal Youth Camp

at

MUNDESLEY LUXURY HOLIDAY CAMP

Theme : PENTECOST IN FOCUS

JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS

From £16, including four meals per day

Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, January 3rd — Joshua 1 : 1-18

" Moses my servant is dead " (v. 22).

Joshua knew that the conquest of Canaan could not take place until Moses died (Numbers 20 : 12) and that he had been chosen as leader of God's people after Moses died (Numbers 27 : 18-23). God informed Joshua of the death of Moses, the signal that a new era had dawned for the people of God and in the life of Joshua. The years of apprenticeship as the servant of Moses had prepared Joshua to be the servant of God. The Divine commission had the promise of Divine assistance and the assurance of success as long as Joshua remained true to the leading of God's Word (vv. 3-9). When God calls He empowers. We are not expected to tackle the commission He offers us alone. He has promised to go with us always (Matthew 28 : 19, 20).

Tuesday, January 4th — Joshua 2 : 1-24

" Truly the Lord has given all the land into our hands " (v. 24, R.S.V.).

Compare the report brought back by the spies sent into Canaan by Moses (Numbers 13 : 26-31) with the one produced by the two spies in this chapter. The majority in the former incident had seen the grapes of Eshcol and the giants in the land. Not one mention of the Lord can be found in their report. *The spies sent by Joshua mentioned the Lord first of all.* Difficulties always look less forbidding if we see the Lord and realise that He is greater than the problems. Perhaps Joshua's spies were well acquainted with the promises in the Word of God (Deuteronomy 1 : 29-31). **It is certain that a knowledge of God's promises stimulates our faith in God to do His command even in the most difficult circumstances.**

Wednesday, January 5th — Joshua 3 : 1-17

" When you see the ark . . . you shall set out . . . follow it . . . that ye may know the way " (vv. 3, 4, R.S.V.).

When Israel had to cross Jordan the river was in flood (v. 15). It could have been a raging torrent up to a mile wide. The general area where they crossed the river was a deep trench filled with jungle growth. Both river and jungle were difficult to cross. The ark of the covenant led the way. It was carried by the priests, whose feet dipped into the water coincident with God's miracle of stopping the waters some sixteen miles upstream (v. 16). Israel was instructed to watch and follow the ark to know the way.

The Lord Jesus goes before us. As we keep our eyes on Him and follow Him, He reveals the path we should take.

Thursday, January 6th — Joshua 4 : 1-24

" What do these stones mean ? " (v. 21, R.S.V.).

From the Egyptian side of Jordan twelve stones were carried into the river bed and erected on the spot where the priests' feet stood while Israel passed over (v. 9). From the same place twelve stones were taken and erected at Gilgal (v. 19).

Jordan is a type of death. The stones buried in the waters of Jordan represent the old life. The testimony following the death of our old life, i.e. the new life, is represented by the stones at Gilgal (compare Romans 6 : 4). Let us walk in newness of life " considering ourselves dead to sin and alive to God in Christ Jesus " (Romans 6 : 11, R.S.V.).

Friday, January 7th — Joshua 5 : 1-15

" This day have I rolled away the reproach of Egypt from off you " (v. 9).

Circumcision was part of the covenant God made with Abraham in which God promised the land of Canaan to Abraham and his descendants. Failure to observe this rite negated the covenant (Genesis 17 : 8, 10, 14).

On this memorable day in the history of Israel they stood on the Jordan shore of their promised land, renewed the covenant (v. 3), partook of the produce of the land for the first time, God's temporary provisions ceasing (v. 12), and Joshua had a vision of the Captain of the Lord's army who had come prepared for battle to lead the people to victory (v. 14).

God rewards those who diligently seek Him and obey His Word. Take courage ! Be strong ! We do not fight alone. The Captain of our salvation is with us to lead us to victory.

Saturday, January 8th — Joshua 6 : 1-27

" Joshua saved Rahab the harlot alive " (v. 25).

Many of the residents of Jericho may have considered that they merited more than others being saved from the terrible destruction that followed the capture of the city, *but Rahab was not saved because of any merit of her own.* She was saved by explicitly obeying the command of the spies. She and her family gathered into the house on the wall with the scarlet cord bound in the window.

No one can merit salvation by personal endeavour or holiness. God has provided a way whereby all men can be saved. All that we must do is accept what God has provided. To reject the offer of mercy is certainly followed by destruction and wrath (John 3 : 18). (*continued overleaf*)

Stand and speak

"Go, stand and speak in the temple to the people all the words of this life" is the command in Acts 5 : 20.

by Len Magee

ELIM BIBLE COLLEGE STUDENT

CENTURIES ago in South America the Spaniards used to take Inca Indians and put them on trial before a cross on which was hung a flesh-coloured wooden Christ with a movable head. The idea was for God to be judge ; if the head moved up and down the accused was guilty, if it moved sideways he was innocent.

What the accused did not know was that there was a person hidden inside who, by manipulating strings attached to the head, could produce a preplanned verdict.

Are we guilty of presenting to the world the same sort of Christ—a lifeless form which conveniently agrees with our own lethargic ideas, theories and weighty doctrine, or are we presenting a living Christ who is continually in our lives, faces and words ?

Peter's commission was to give to the people "words of this life." His subject was LIFE and his words sprang from the source of life which bubbled up from within him. Our words should never be separated from the LIFE. When they are, we become, as someone recently said about the sound of bells pealing from a rather dead church, like sounding brass and tinkling cymbals.

The "Jesus People" simply present a living Jesus, not only in words and elegant, applause-winning sermons, but in person. When someone with a bubbling, overflowing heart and a glowing hot face says *"Jesus is alive,"* who can help but believe it when you can actually see it ? Does your face shine when you speak of Jesus ?

Paul said : "Christ liveth in me." John Wesley's diary emphasises in regard to his preaching, "I offered the people Christ." We are not only supposed to *point* to life—*it is our duty to offer it*. Someone said, "We do not stand in the world bearing witness to Christ. We stand in Christ bearing witness to the world." People are hungry, not just for brilliant exegesis or ear-tingling, precise oratory, but for personal, vibrating, living experience and for the assurance that there is Someone who is able to meet their every need and to take a caring interest in their short, turbulent journey through life.

They need an encounter with the One who said : "I am He that liveth and was dead ; and behold, I am alive"—Jesus Christ.

Speak to the people all the words of this LIFE. Speak from a living experience. You will find that, as a flower eagerly opens to the light and warmth of the sun, so men's hearts will find the message of life irresistible.

From this day on

Lord of the morning,
Open the portals of my mind,
So that I am free
To take each footstep on the daily walk
Which You have planned for me.

Lord of creation,
Make my vision sure and clear,
So that I truly see
The beauty in the flowers
And the splendour of the trees.

Lord of the evening,
Implant in me a Christ-like calm,
So that sleep will be
Light on wings of promise,
'Til tomorrow's morn I see.

Lord of all tomorrows,
May each new day useful be,
Wasted not on binding fears,
But free, to prosper in the fullness
Of thine immensity.

ANNE LANGFORD.

FAMILY ALTAR *(continued)*

Sunday, January 9th Joshua 7 : 1-15

"Wherefore liest thou thus upon thy face ?" (v. 10).

Joshua's reaction to the defeat at Ai was understandable. He blamed God (v. 7) and then apologised, offering as an excuse his great disappointment at Israel's conduct (v. 8). On reflection he admitted to being concerned for the testimony of the Lord and the honour of His name (v. 9). God revealed to Joshua that there are times when prayer is not the answer to the problem.

The basic cause of much defeat for the people of God is sin. When sin is dealt with we can pray and expect to be heard (Psalm 66 : 18 ; James 5 : 16). Victory is assured when we follow God's instructions without wavering.

THE ELIM EVANGEL

Vol. LIII. No. 2 January 8th, 1972 5p



Photograph by courtesy of " Newtownards Chronicle."

A section of the large gathering of sisters attending the annual Women's Fellowship rally in Newtownards.

Proclaiming the Truths of Pentecost

Book reviews

Hope Changes Things, by Brian Tatford. Published by Prophetic Witness Publishing House. Price 7p, postage and packing 3p extra.

This booklet is called an introduction to the First Epistle to the Thessalonians, and if it does this for the readers it achieves its best purpose. When Mr. Tatford says that this Letter of Paul contains very little theological teaching except for chapters 4 and 5, referring to the coming again of Christ, I wonder if he, too, has missed the point that perhaps the importance of 1 Thessalonians lies just here, especially as he then refers to Christ's return as the "Christian's living hope" and calls the pamphlet "Hope changes things." "The Eschatalogical Problem" and "Times and Seasons" occupy half the total writing. Hopelessness is still a prevalent feature not only of the world but of much of the professing Church (see page 10), consequently another reading of 1 Thessalonians can only be stimulating to faith.

D. E. DEAN.

Life's Greatest Trip, by Arthur Blessitt, published by Word Books. Price 40p, postage and packing 5p extra.

Here we have poetry (I think), pictures and prose presenting personal evangelism in the worst places. It is a modern American version of the George F. Dempster type of book, with emphasis on youth. The opening gambit is the "You say" of the Beatles, Mia Flower and Harvard professor Dr. Leary, followed by the "Behold, I say" concerning getting together and conversion.

There is a galaxy of converted people and a glossary of modern verbiage which helps to make the book readable. Like the writings of most modern evangelists, there are no chapters devoted to the fish who got away—the rich young ruler, the all forsaking, the Gethsemane weeping scene, the one of the company who was a Judas.

My first reaction to the book was that I was handling a shallow, teenage book (although about deep spiritual experiences). It could be used to fan the fires of evangelism and personal witnessing. It is worth 40p, but why does Mr. Blessitt not have his glossary in alphabetical order ?

JAMES KAY.

Prophetic Witness Manual, numbers 1-16 (inclusive). Published by Prophetic Witness Publishing House. Price 12p each, plus 3p each postage and packing.

Space does not permit detailed comment on the vast sweep of prophecy, mainly from the futurist viewpoint of eschatology, convincingly dealt with in the sixteen booklets constituting the *Prophetic Witness Manual*. The titles themselves will convey to the reader some idea of the wide expanse of prophetic truth set forth : The Coming Crisis ; Interpreting Prophecy ; God's Methods with Man ; Israel and her Future ; The Church's Hope ; Resurrection ; The Seventy Weeks ; The Gentiles' Future ; The Great Tribulation ; The Two Beasts ; Babylon ; The Devil ; The Second Advent ; The Millennium ; End of the World ; Outline of Events.

Only a brief general survey is possible of the important and far-reaching subjects presented in a clear, concise manner by well-known and able Bible expositors, some of whom are of international repute in the religious world.

These excellent booklets are well prepared and attractively produced, and are of a size to fit into a woman's handbag or into the pocket of a man's coat, and in this way could be referred to conveniently at any time.

Although there is in some instances an overlapping of thought, which is to be expected in a work of this nature by various authors, an illuminating, interesting and thought-provoking standard of Scriptural exegesis is maintained all the way through the booklets concerning the coming again of the Lord Jesus and the events preceding and succeeding His coming for His Church.

Even though readers may not agree with all the details presented they will find the booklets stimulating and challenging. They should be read studiously and prayerfully. To those long committed to a study of eschatology the reading of the series will deepen and quicken their interest in it, and to those commencing a study of eschatology will come an intensification of desire and resolve to become more conversant with the teaching of Bible prophecy.

SAMUEL GORMAN.

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

Elim News

BLACKPOOL, Marton **Pastor : R. Clarke**

On the departure of Pastor and Mrs. D. W. Cartwright and Christopher to Rowley Regis after being with us for six years, the church showed appreciation of their faithful service by presenting the pastor with a briefcase and a cheque and Mrs. Cartwright with some pottery.

They were replaced by Pastor and Mrs. R. Clarke, who, we are pleased to announce, became the proud parents of a son, Stephen Daniel, on October 24th.

This is Pastor Clarke's first pastorate. He is also a full-time teacher at Fleetwood Grammar School, where he is head of the art department. He has already made his presence felt at Marton. Attendances have increased on Sundays and at the weeknight meetings. Several souls have been won for the Lord.

We ask for your constant prayers for our pastor as he holds the burden of two demanding jobs, that the Lord will richly bless him, his wife and their young son.

JACK BANCROFT.

BRIGHTON, Preston Park **Pastor: L. J. Repath**

We can add a footnote to our crusade report. We have received eleven addresses from the Billy Graham Organisation of contacts from the showing of the film " Two a Penny." Two people have reported that they were healed during the crusade.

L. J. REPATH.

SOUTHAMPTON **Pastor : J. C. Kennedy**

At our annual church business meeting it was gratifying to have a noticeably increased attendance. Our treasurer presented a healthy balance sheet and reported offerings over the past year at a new high level. Gifts to missionary work totalled over £400. As the various section leaders reported, we learned something of the problems faced but also of the blessings enjoyed in the wide scope of evangelistic outreach.

Each week from 300 to 500 children are being reached with the Gospel, most of these from non-church-going families. The young wives and literature distribution sections have been the means of other good contacts, as also has our monthly family service.

The efforts of all our workers, with the sacrifices involved, are appreciated and prayer and support were solicited for them.

H. BLACKBURN.

GLOUCESTER **Pastor : F. Lavender**

I went to prison one Sunday morning. The Gloucester choir were making one of their periodic visits. Although the authorities were glad to see us, there were still security precautions to be taken. We were counted in twice ! In the anteroom where we got ready I could see through the barred window a man alone at exercise, walking round a small yard.

It was a strange sight to see our brightly dressed party, the ladies all in white, climbing the iron stairs in the central section up to the galleries and past the cell doors. Warders were everywhere, as anxious as we were that we did not go astray.

The first impression of the chapel was stumbling around chairs to find a seat. When I looked around that drab mass of men, abnormally still and regimented under strong discipline, I was deeply moved. If ever there were men in desperate need of a Saviour it was here.

The choir with their smiling faces were like a shaft of sunshine in a sombre scene. They sang their testimonies, " It's a wonderful, wonderful life " and " Near when you need Him." When they sang " He's always there " we knew that our Lord was in the midst.

Pastor Lavender spoke simply and clearly about Pilate being responsible. He had to make a decision. So the way was prepared for the men to make their own decisions for Christ. How do you make a Gospel appeal to an audience whose every move is closely watched ? Said the pastor : " I will include in my prayer everyone who looks up to me as I pray." Some heads went quickly down, but thank God anxious eyes were fixed on him as he prayed. He who knows when the sparrow falls will surely heed the cries from such hearts.

I was very thoughtful when I moved up to be counted out. It seemed as if we had entered another world of darkness and despair hard by the gates of hell.

Does your church choir visit your local prison ? I am told that there is always a maximum turnout when this happens.

R. J. NILES.

HULL, Mason Street **Pastor : J. Burgan**

After six years of loving, loyal service and ministry among us we bade farewell to Pastor and Mrs. J. Crimp. Very warm tributes were expressed by the officers and people of the church. A love gift was presented to them from the church and from others, including many friends and their

children outside the church membership with whom the pastor had many contacts. A musical trio and two solos were enjoyed during the service. We pray that God will bless them and use them mightily in their new pastorate.

W. MANN.

MONEYSLANE **Pastor : R. J. George**

Our annual Sunday school social, with programme by scholars and presentation of prizes, took on added interest this year, for during a break in the usual programme it became the set-



ting for a special presentation, by Mrs. E. George, on behalf of the church of tokens of appreciation of their services, past and present, to the Sunday school by two long-serving teachers, Mrs. A. E. Malcolmson and Mrs. S. Martin.

Coupled with expressions of appreciation were equally sincere assurances of best wishes and prayers for God's continued blessing upon their lives and labours.

Photograph by courtesy of *The Outlook*.

R. J. GEORGE.

ILKESTON **Pastor : F. Waite**

An evangelistic crusade was held to mark the church's tenth anniversary. During a Saturday evening service, at which Pastor B. G. Edwards ministered God's Word, Pastor F. Waite and his wife received presentations from the church as a token of their appreciation for the dedicated ministry enjoyed by the church during the past ten years.

Church of Nazarene Pastor C. Aitken ministered at the services on the Lord's Day, and great blessings were enjoyed as one lady gave her heart to the Lord.

The rest of the week was a time of spiritual uplift for the converted as up to ninety-four adults attended the services. Moving testimonies were heard of God's saving grace. Under the anointed ministry of Pastor Alan Caple one other adult and several youngsters responded to the appeals. Soloists and Gospel singers with guitars added to a wonderful week, which was climaxed by the visit of the Selly Oak choir.

The seed has been sown and personal witness by members will follow up the campaign. To God be the glory !

A. E. USHER.

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

1971 has been a very happy year, as it is forty years since the Elim Foursquare Gospel message came to Sheffield. To celebrate this we had the ministry of four of the previous pastors of the church.

We commenced in March with Pastor A. J. K. Magee. He is unique in his presentation and humour. It was lovely to hear him again. Next, in May, Pastor and Mrs. J. Tetchner were with us, bringing back to our minds their ministry during the last war and how we went out before the evening service inviting members of the forces to the meetings and supper afterwards. We thrill again as we recollect how many came and accepted Christ as their Saviour. Pastor Tetchner kept us very active and we had great spiritual blessing in the assembly during those years of strife. Twice we sang in Wakefield prison.

Then we had Pastor and Mrs. W. J. Hilliard. He was the third resident minister we had in Sheffield. We have always had happy memories of their ministry, and as this was the first time Mr. Hilliard had preached away from his own church since his illness he became doubly precious to us all.

Lastly, we had Pastor and Mrs. L. N. Knipe. They ministered here prior to Pastor and Mrs. A. V. Gorton, who have been with us for five years. They were delighted to see the growth of our assembly. It was a delight to see and hear them again.

It has been a real spiritual tonic to have fellowship with these four ministers. We have loved all our previous ministers, as we do our present ones, Pastor and Mrs. A. V. Gorton.

(MISS) C. I. LADLOW.

BRECON **Pastor : G. H. Neale**

At our harvest thanksgiving service our guest preacher was Rev. Omri Bowen, principal of the Apostolic Bible College. It was wonderful to see the church full and people standing to hear a message on the great truths of Pentecost.

Our Twenty Towns Crusade with evangelist R. Williams, of Rochester, proved of great blessing both in the salvation of precious souls and in en-

couragement to Christians. The attendances throughout were excellent, with many visitors in the services even though the weather was not favourable.

The convention was over four days, when Pastor W. M. E. Plowright ministered in song and preached the Word of God, both of which brought blessing. Time was spent in prayer with those seeking the baptism in the Holy Spirit.

Our prayer now is that as the church moves into its twenty-first year the blessing of the Lord may be fuller than in past days.

GORDON H. NEALE.

KIDDERMINSTER **Pastor: H. Jeffery**

The Sisterhood recently celebrated the ninetieth birthday of the founder-president, Mrs. Palfrey. For eight years from 1956 she led the Sisterhood and established spiritual foundations in many of the members. Converted at the age of nine, she has been an active witness and, from the age of



eighteen, she worked for many years among the poor in the Manchester area. Her personal testimony has inspired many to greater efforts in the Lord's work.

After a short service tribute was paid to Mrs. Palfrey's faithful example. She was presented with a basket of fruit, and refreshments were taken, which included a cake iced and decorated by one of the Crusaders.

Our photograph shows Pastor and Mrs. Jeffery on either side of Mrs. Palfrey. E. MANLEY.

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

We were privileged to hold a united baptismal service with friends at Bethel Temple. A family of five were among the eleven candidates from our church. Two came from Bethel Church. Each local



candidate had a promise read to them before immersion and received a certificate afterwards. Pastor R. Proctor, of Bethel Church, ministered the word and Pastor D. S. Williams convened the meeting.

At our minister's first anniversary services we were delighted to have Pastor A. Lambie, whose ministry was very acceptable. There were many items vocal and otherwise over the weekend. At the Sunday evening meeting the diaconate expressed appreciation for the untiring efforts and zeal of the minister. A cheque was handed to Pastor Williams from the church by Mr. E. Cork and Mrs. A. Maddox presented Mrs. Williams with a bouquet. The surprise item was rendered on Monday night by the male voice section. After the benediction many remained to wait upon God and five received the baptism in the Holy Ghost, two were healed, and one soul was saved. It was certainly a time of refreshing.

We later had a visit from Pastor G. Miller to show two films, which made a great impression on a crowded church. E. ROWLEY.

Photograph by courtesy of the *Newcastle Times*.

GUERNSEY, ST. PETER PORT

Pastor: S. Penney

A young man whose family have long connections with our church was recently called to the Bar in the Royal Court, Guernsey. He is John Emile Langlois, son of Mr. Emile and the late Mrs. A. E. Langlois. John was educated at Elizabeth College and later worked in the Procureur's office and in an advocate's office. He did three years' training at London Bible College, and has been an administrator in theological education in various countries. He completed his studies at the University of Caen. John is setting up in practice on his own, the first Guernsey advocate to do this in the past fifteen years.

Soul-winning success

by J. Nelson Parr

12. Contagion

EVERY preacher, Christian and theological writer admits that the Early Church met with success, but we are not prepared to adopt their methods. We meekly submit to failure and stagnation. One famous historian describes the common opinion of the Roman pagans concerning the followers of Jesus as follows: "*They were intensely propagandist. While ever unseen, they were at work. Every member was a missionary of the sect and lived mainly to propagate a doctrine for which he was ready to die. Thus the infection spread by a thousand unsuspected channels. Like a contagion propagated in the air, it could penetrate, as it seemed, anywhere and everywhere. The meek and gentle slave that attends your table or tends your children may be a Christian! The favourite daughter of your house, who has endeared herself to you by a tenderness and grace peculiarly her own and which seems to you as strange as it is captivating, turns out to be a Christian. The captain of the guards, the legislator in the senate may be Christians. In these circumstances who or what is safe? What power can defend the laws and majesty of Rome and the peace of domestic life against an enemy like this?*" There in a few words we have an explanation of the glorious success of the Early Church. Failure, stagnation, retrogression and defeat definitely show that there is something wrong. Every record of failure in the Scriptures is a record of human lapse. It is impossible to be in the will of God and fulfil Divine conditions and meet with failure. **Where has God promised or hinted at defeat, failure or stagnation?**

Every member of the Early Church was a missionary, but today ninety-five per cent of the members of churches never win a soul for Christ.

Dr. Len Broughton had a friend who became the pastor of a Presbyterian church. He became very much exercised about the salvation of lost sinners. He had gone on for a year and more and had seen practically nobody saved. One night he called his elders to meet him in the church and they prayed together. He said: "Brethren, I have a proposition to make to you. I wish to resign the pastorate of this church because I do not believe God wants me to say here. I am not having any souls saved." "Oh," said one of the deacons, "we are greatly edified." "Edified for what?" the minister asked. "You have been coming to me with such soothing compliments as that and yet I don't see for what you have been edified. Now, brethren, unless God gives me some souls here very soon I am going to resign the pastorate of this church. I want to say something to you also. You are the elders of this church and I am going to start with you. Brother [turning to one], do you believe that through you a soul was ever saved?" The elder replied, "No, pastor." "Do you?" to another. "No, pastor." "Do you?" "No, pastor," and so on all along the line. "Now, brethren," he said, "I want to make this proposition to you: unless God gives this church souls in the near future you will resign also as the leaders of it." "We are getting along very well," they said. "No, we are not getting along at all!" was the rejoinder. Finally they knelt down and prayed together. In that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes. It was a Saturday night. On Monday morning the elder first questioned by the pastor went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him and said, "Bob, I have been a good master to you, haven't I?" "Yes, sir, you have." "Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere, but you are not a Christian and I know it, and have known it all the while, yet I have never spoken a word to you about salvation personally. Bob, my soul is on fire now and I want us to get down here in this room and give ourselves, both of us, to Christ. I will give myself to Him for greater consecration; you give yourself to Him for salvation." "Yes, sir. I will be only too glad to do it," he said, and down they knelt. That man was saved. The elder called in another, and another, and another. That day he led eleven men to Christ. **On the next Sunday over thirty men were received into that church on profession of their faith, every one of them led to Jesus Christ by an official of the church.**



by Sheila Price

Sad news

IT was very sad for Banto the next time he went to the church, for during the service Mr. English said that he and his wife would soon be leaving the village to work for Jesus in another place.

"I have enjoyed being among you," Mr. English said, "We have had some happy times together and you have all been such good friends to me and to my wife. We have all worked together to make this fine church. Now I feel it is time I moved to another village to do the same work there. I must tell others about Jesus and help them, too, to build a church. I shall miss you all, but I will visit you again from time to time to see how you are getting along. I shall be thinking of you all and praying for you all that Jesus will bless you in your work for Him. This is your church ; it belongs to each and every one of you. You all have a part to play in God's plan, however small. God will help you in all you do. Trust Him, believe Him, He will guide you and lead you. Tell others about Jesus. Show them that they, too, can know a wonderful, true Friend, who cares for them and loves them. Invite them to your church and teach them the hymns and choruses you know. Tell them the stories of Jesus, just as I told you."

Banto could not believe his ears. He cried "It can't be true! Mr. English must not leave us!"

A farewell party was held in the church. The women made sandwiches and cakes and set them out on a long table in the middle of the church. The people were sad that Mr. English and his wife were leaving the village after the party was over, but they were happy, too, that Mr. English was going to teach others the love of Jesus. Mr. English had said that he would return to visit them, so they had that to look forward to and in the meantime they had much to do. They would try to fill the church, tell others of Jesus, clean and polish the church, write hymns and choruses.

When the party was over Mr. English said he had some good news. He looked round to see if everyone was present, **but he could not see Banto!** Wherever could he be?

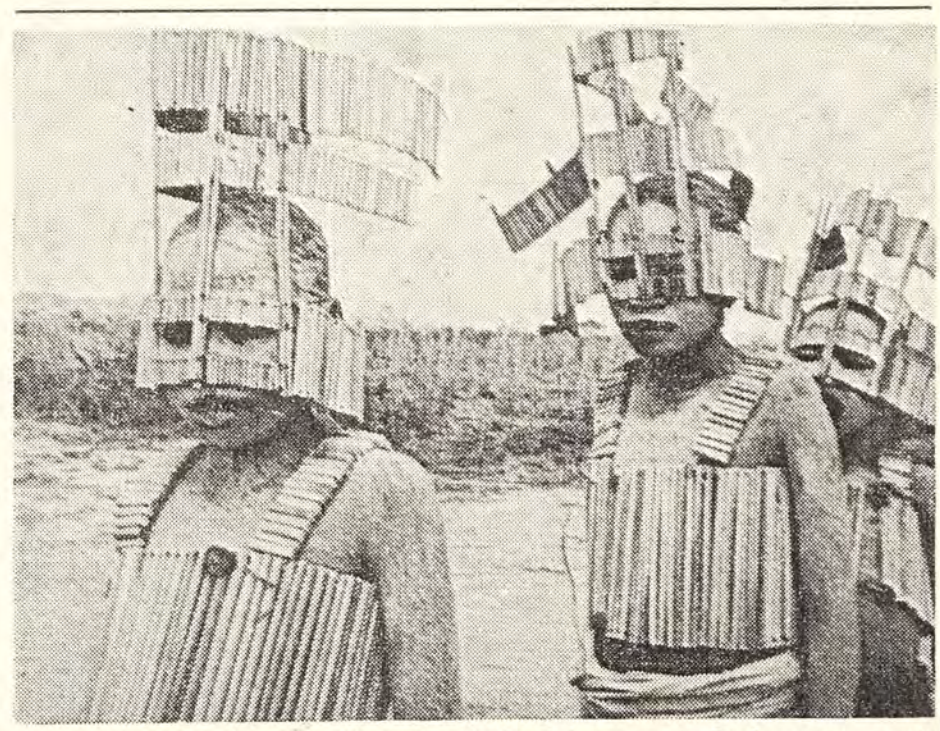
Mr. English opened the door and went outside to search. He found Banto on the wall outside the church, crying for all he was worth.

"Banto! What is the matter?" asked Mr. English.

"Oh, Mr. English, sir. I don't want you to leave. I shall miss you so much. Please stay, Mr. English, please stay."

"Banto," said Mr. English, "please don't be upset like this. I shall keep in touch with you. Now that you can read and write you will be able to send me letters telling me all about the church and what you are doing in Sunday school. You must be glad and happy that I am going, Banto. You see, my work here is finished. The work that is left is your work, Banto, your work for Jesus. It is up to you now to practise all that I have taught you and to do your very best here for Jesus. I am sure you want other boys and girls to know about your Jesus, too. There are so many children in the world who know nothing of Jesus. Cheer up, and come inside the church, for I have some good news to tell you all."

(*continued next week*)



A photograph taken by Mrs. D. Bull of boys near Dodoma en route for Kikilo, Tanzania, for initiation rites. Their bodies are covered with chalk.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months, post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

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

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
J. Nelson Parr	6
Sheila Price	7
L. E. Lambert	9
G. L. W. Ladlow	10
Hugh Sawyer	12
Kathleen L. Smith	14
Margaret M. Ladlow ...	15
D. J. Stuart	18
J. C. Smyth	19
A. D. Bull	20
Book reviews	2
Elim news	3
Editorial	8
Church reports	13
Letter	14

EDITORIAL

" THEY that feared the Lord spake often one to another " wrote the prophet Malachi. He was expressing the response of true believers to the defiance and cynicism of backsliders and unbelievers (Malachi 3 : 13-16).

After every conference the following comments are heard from the lips of many : " The fellowship was great ! "; " I went mainly for the fellowship "; " I came to know colleagues in quite a new, delightful way."

We commend to you our own conference, which will take place at Pontin's Holiday Camp, Lytham St. Annes, Blackpool, on May 6th—13th D.V. We ask every one of our churches at home and overseas to take this matter to their hearts in prayer. The potential is tremendous. Times of prayer and ministry in past conferences have been precious indeed. Surely we are all agreed that the need of the hour is Holy Ghost power. **Please bring the conference before the Lord in your prayers both privately and in the churches.** We trust that greater numbers than ever will attend this year. May we invite you to give the matter careful thought ? We shall trust to see you at Blackpool.

" PEK " is a slogan which is beginning to make its presence felt. It refers to the Pentecostal European Conference which is to take place in Berne, Switzerland (see advertisement opposite). We understand that many from other European countries are already booking and it is to be hoped that the United Kingdom will also be well represented. Our contacts with Pentecostal fellowships on the Continent are refreshing. It is true to say that in some lands evangelical witness is spear-headed by our brethren. Whatever we may think about Britain's entry into the Common Market, it must be said that if it brings closer liaison with our sister movements across the Channel this will be one happy result.

Easter Monday is on April 3rd this year. Our Secretary-General has already included several features in the " Evangel " urging our movement to work and to pray that many unsaved people will be at Trafalgar Square and in the Royal Albert Hall. We would like to underline this. Once again we could comment that fellowship on Easter Monday is great, and it certainly is, but we are also thrilled year by year by the spiritual results in conversions, healings and those baptised in the Holy Spirit. It is far from unusual to hear testimonies in our churches as to blessings received on Easter Monday. May 1972's family day be the greatest yet !

A Man whose heart God had touched

(1 Samuel 10 : 26)

A tribute paid at the funeral service for

Mr. F. W. Dowding

by Pastor Laurence E. Lambert

TWO short months ago Mr. Dowding made my farewell presentation. Little did I think that I would so soon be making this farewell peroration. They say that no one is indispensable. Mr. Dowding is irreplaceable. When younger he was rejected for full-time ministry ; instead he gave his life to the Yeovil church.

He was a great man. Jesus said that the greatest serve. Mr. Dowding was always serving others. He had that rare combination of being intensely spiritual and immensely practical. He was an enormous help to the pastor, a friend to all. He was perhaps the finest man I have ever met.

He was a good man. His essential goodness radiated from his very being. Children loved him. He had no children of his own, but one felt that hundreds of children knew and loved him. Sunday school outings and parties were never the same if he was not there. His testimony when we broadcast on B.B.C. radio was made so effective by his great sincerity.

He was a gracious man. He really cared for the elderly. He was always challenging the young folk as to their church attendance and progress with God, yet they never took offence, for he lived what he preached. In all the years I knew him he was never moody.

He was a godly man. Other than when in hospital he never missed a meeting in fourteen years, walking in the snow, coming even when ill, returning from holidays to be at his church. Mr. Dowding could really worship and pray. He led us through to the throne. He was utterly Pentecostal, a man of God.

He is a glorified man. Thank God, our dear friend is still alive ! That rich voice, that warm personality are now with the Lord whom he loved and served for so long. His last prayer with me just a week ago was, " Lord, we may not meet again down here, but we shall surely meet in heaven." I feel this morning that he is probably leading the worship in some part of glory land. There is a little bit of Somerset in heaven today.

His greatest desire was to see others accepting Christ, especially those members of his family who are still unsaved.

I would like to leave two texts with you. One was beloved by him and often quoted in our deacons' meetings : 1 Samuel 10 : 26 : " A band of men, whose hearts God had touched." He was such a man. Then my personal tribute would be in a paraphrase of the words of Jonathan to David : " You will be missed, for your place at the table will be empty " (1 Samuel 20 : 18).

PENTECOSTAL EUROPEAN CONFERENCE

JUNE 27th to JULY 2nd, 1972

in the Festival Hall, Berne, Switzerland

Theme : **The Gospel in the Power of the Holy Spirit**

Plan to combine your holiday with a spiritual treat in this beautiful country

Special speakers, Bible studies, rallies

MEET THE PENTECOSTALS FROM ALL OVER EUROPE

So are

ADDRESS GIVEN BY

G. L. W. Ladlow

at his induction as President of the Salisbury Free Church Council

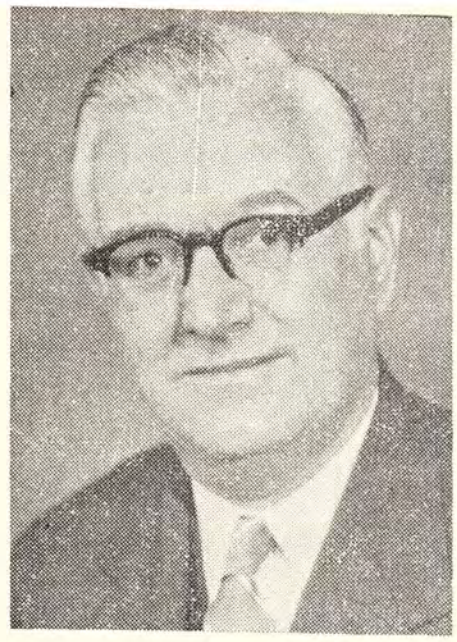
THE Church in our land stands today at a most critical point in her history. The twentieth century with its intellectual advance has produced a materialistic society where the spiritual truths for which the Church has stood are denied, ignored, or treated with scepticism, until the vast majority of the population have no interest in the Church and never attend its services. The result is to be seen everywhere in the lowering of Christian standards which have long governed the life of the nation and the establishment of a secular society with all its permissiveness and resultant social problems. What is the rôle of the Church at such an hour ?

The true Church of Jesus Christ is described by Paul as the Body of Christ, consisting not of denominations as such but of individuals irrespective of their labels, men and women who have exercised faith in Christ's saving power, thus having received His life and having fully committed themselves to Him as His disciples. There already exists, therefore, a true spiritual ecumenicity, where all men are one in Christ Jesus. John, the apostle of love, reveals " God is love " and later he says, " As He is, so are we in this world." Dr. Barclay translates these words : " Because our relationship to this world is the same as His was." The rôle of the Church today is to live as Christ lived, manifesting His character, His love, His concern, His zeal to help and lift the fallen and to bring the wayward back to God. The centre of the gospel is that " God *so* loved the world, that He gave His only begotten Son " for its redemption. As He is, so are we, therefore we *must* give ourselves for God's redemptive purposes. This will involve us in at least three things : sharing His compassion, His commission and His conflict.

" God *so* loved the world "—who can ever understand the mystery of Divine love or plumb the depths of this word " so " ? The world, depraved, evil, was opposed to His righteous laws and His holiness, yet He loved it. The outstanding feature of the earthly ministry of Jesus Christ was His wonderful *compassion*. Again and again we read : " He was moved with compassion," for the sick, the hungry, the bereaved, the wayward and the sinner. Are we moved with compassion as we look on the contemporary scene ? Does the sight of today's social conditions fill us with pity, create in us a yearning to help people in their need ? Do we sit comfortably in our pews and, with a self-righteous air, condemn our present godless society ? Do we pull our skirts around us and pray the prayer of the Pharisee, " I thank my God I am not as other men are," or does the sight move us to tears even as Jesus wept over Jerusalem ? We *must* have His compassion. Suffering humanity, with its physical pains, touches our hearts, but what effect has its suffering through moral and spiritual causes upon us ? John Wesley interpreted this verse " Because as He, Christ, is all love, so are we even in this world."

In the ninth verse John says, " In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." God loved the world and, says John, the evidence of that love was the sending of the Son into the world for its redemption. Again in verse 14 John says, " The Father sent the Son to be the Saviour of the world." The word sent is the Greek *apostello*, from which we get our English word " apostle," meaning one who was commissioned or ordained and sent forth on a mission. Jesus came down to this world specifically commissioned. He moved among sinful men wherever they were in their need ; He ate and drank with publicans and sinners. Before He left this world He said in His great prayer recorded in John 17 : "As Thou hast sent Me into the world, even so have I also sent them into the world." Thus we share in His *commission*. As He came to the world, so He has ordained us to go. This surely means that we must get involved in the affairs of men and women. We must have a social concern. Our love will be seen by our willingness to go out and help those who are in need in every practical way, seeking above all to bring their wandering feet back into the ways of God. We may criticise the methods of the Jesus revolution in America, but these young folk are surely showing us again where our duty really lies. They have gone out to the drop-outs, the hippies, the addicts

re



are we in this world"
4 : 17)

and the rest and met them with the gospel just where they are.

The mission of the Saviour was no easy one. To accomplish it meant taking His stand against the authorities of His day and raising His voice against the evils around Him. It made many His enemies and finally led Him to the cross. If the Church is to be as He is in this world, then she must raise her voice against the current evils. The time has come for Christians to stand up and be counted. For too long we have been silent while evil men have corrupted the minds of the people and spread their evil ideas for financial gain. The Church must be the Church militant, fighting evil on every hand even though it may bring embarrassment, abuse, suffering and a cross. We must ever remember that behind evil men are the forces of darkness and therefore as Paul reminds us " we wrestle not against flesh and blood but . . . against spiritual wickedness in high places." We are in a *conflict*.

When our Lord commenced His earthly ministry He read in the synagogue of Nazareth from Isaiah 61 : " The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor ; He hath sent Me 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, to preach the acceptable year of the Lord," and He added, " This day is this scripture fulfilled in your ears."

If we are to fulfil our rôle we require the same anointing. We shall never accomplish anything without the empowering of the Spirit of the Lord. The Scriptures that foretell the darkness of the last days also declare that in the last days God will pour out of His Spirit upon all flesh. This He is doing today throughout the world so that a spirit-filled Church can continue the ministry of the risen Lord and Saviour in this world *now*.

WONDERFUL LOVE

God's love is seen in the world around,
In the golden sun on the corn-ripe ground,
In the fluttering leaves, in the gentle breeze,
In the roaring waves on the stormy seas,
In the evening hush as the shadows fall,
In the new-born lamb's first feeble call,
In the mighty strength of the eagle's wing :
I can see God's love in everything.

In the springtime blush, in the summer glow,
In the autumn tints, in the winter snow,
In the baby's face with its eyes so bright,
In the moon and stars which shine at night,
In the streams and hills, in the flowers gay,
In the butterflies in bright array,
In the humming bees and the birds that sing ;
I can see God's love in everything.

God's love's seen most in the gift He gave
In sending His Son the world to save ;
In the life He lived, in the death He died,
God's love is revealed through Him, crucified ;
In the words He spoke, when He said "Forgive,"
And " Thy will be done," that men may live.
'Tis a perfect love that can set men free ;
I can feel it now embracing me.

IRENE ATTWELL.

THREE MEANS GO !

1 Kings 2 : 3

Crossing the Irish Sea one starless night, I asked the captain " How do you know Holyhead harbour on so dark a night as this ? " He said : " Do you see those three lights ? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbour's mouth."

When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances : God in the heart impelling you forward ; God in the Book, corroborating whatever He says in the heart ; and God in circumstances, which are always indicative of His will. **Never start until these things agree.**

F. B. MEYER.

That thorn in the flesh

by Hugh Sawyer

IN complete isolation in the Arabian desert, entirely cut off from the human element, the apostle Paul had an amazing experience unique to mankind. Later he declared that he knew a Christian (undoubtedly himself) who was snatched up into paradise, even unto the third heaven, unaware whether he was in the body or out of it. There he beheld visions and heard wondrous revelations which under no circumstances dare he communicate to his fellows.

Paul was not confused when he stated, " Whether in the body . . . or whether out of the body, I cannot tell ; God knoweth," because, at that time of rapid transition, his spiritual elation was so great that time and matter were swept away !

" Flesh and blood cannot inherit (enter) the kingdom of God," says Scripture, so it becomes apparent that the spirit of Paul actually entered heaven while his body remained immobile upon the earth.

" And lest I should be exalted above measure through the abundance of the revelations," continued Paul, " there was given to me a thorn in the flesh, the messenger of Satan to buffet me." This means that God gave Satan permission to keep humble by persecution this once proud and arrogant Pharisee, now a devout follower of Christ.

That Paul's affliction may have been defective eyesight is a popular opinion, based on Paul's gratitude to the Galatians, to whom he writes : " If it had been possible, ye would have plucked out your own eyes and have given them to me," and " Ye see how large a letter I have written unto you with mine own hand."

As it was customary for scribes to write in a large hand in those days, the poor eyesight theory can be discarded. Furthermore, regarding Paul's vision, there are no half measures when the Lord heals. Surely the restored sight of Paul following his blinding on the Damascus road would be perfect. His optical range might well have been superior to that of his fellows. God would not allow Satan to interfere with His own accomplished miracle, because the restoration of the sight of Paul was essential to his ministry, for he had yet much to do in the service of his Master.

Varied indeed are the suggestions as to the nature of this thorn in the flesh. Let us reason together. " A messenger of Satan " could have been a demon, a satanic envoy whose evil mission was to plague the life of Paul. This was evidenced by the continual buffeting inflicted upon Paul. " To buffet " implies to contend against, to inflict physical pain. Consider the bringing about of the persecutions, stoning, weaknesses, shipwrecks and the continuous stirring up of the people against the longsuffering but never defeated apostle.

Three times Paul pleaded for deliverance, but the Lord in His wisdom said, " My grace is sufficient for thee, for My strength is made perfect in weakness " (2 Corinthians 12 : 9).

ELIM DIVINE HEALING PRAYER PARTNERSHIP

SINCE 1969 I have suffered from a rare blood disorder. Two years ago laboratory tests diagnosed the dreaded cancer of the blood. My wife and family were given the sad news. To my horror I overheard the doctors discussing my case ; as you may well imagine my world fell apart.

I prayed with all my heart that this diagnosis would be wrong. In the meantime a dear friend wrote to you and asked for your prayers.

Tests were taken to hospitals all over the country and after several weeks they were proved to be negative. To me that was my miracle. God had answered our prayers.

I have since then had diabetes and jaundice. To treat these I have been given 140 pints of blood. However, today I can gladly say that my ailment has vastly improved. I no longer have the latter diseases. I know that in time I will be completely cured.

May I take this opportunity of thanking you with all my heart. (Smethwick, Warley, Worcs.).

Church reports

BIRMINGHAM, Yardley **Pastor: E. Jones**

It was with great sorrow that we said farewell to Pastor and Mrs. M. E. Sherwood, who left to go to Sowerby Bridge. In the two and a half years they were at Yardley they helped to inspire spiritual unity and enthusiasm. The pastor soon became known in the community through his door-to-door visitations. His electrical and technical training was soon put to good use in the extensive rebuilding of the church interior, now well on its way to completion.

The service was taken by the deacons and Mr. D. Lea ably passed on God's Word. Items were given by members of the church and the Sunday school, and everyone was greatly blessed. It was a personal blessing to the writer that Pastor Sherwood's last official act was to conduct the dedication of my youngest son.

Despite the obvious sad undertones we were encouraged that in God's infinite love and wisdom He had at short notice prepared a couple well able to fill the gap. We were glad to welcome into our midst Pastor E. A. Jones and his wife.

On the following Sunday we were delighted to have the President, Pastor A. A. Biddle, with us officially to welcome Pastor and Mrs. Jones.

We are looking to God to continue to work through us in speaking to men, women and young people in this district and to draw them to Himself.

BOURNEMOUTH, Winton

Pastor: G. N. Backhouse

At our harvest festival services the Sunday school joined in the Sunday morning service. A record number of over 100 children attended and the church was packed with parents and members. The service was greatly appreciated and blessed.

Another highlight for the Sunday school was the anniversary. Each service was well attended. This presented a splendid opportunity to put over the Gospel in word and in song to many parents and friends. Sunday school work is very tiring and frustrating at times, but it has its own reward and it is very gratifying to see the numbers increase and the interest of the children in the things of God.

At our pastor's third anniversary the ministry of Pastor W. J. Maybin was greatly appreciated. Mention must be made of the musical items by the Wessex Gospel Choir, a male voice group from Parkstone, and individual items by church members. Tribute was paid to the faithful service of both Pastor and Mrs. Backhouse and their undoubted enthusiasm in the work of God.

(MRS.) D. F. KEMP.

For the past few months about thirty women have been devoting their spare time to knitting and sewing and have produced a big collection of dolls and soft animals.

The women are all members of the Elim Pentecostal Church in Winton and they have been doing this work during their meetings. The toys were



sold at auction by Mr. D. S. House. Mrs. Elna Backhouse, wife of the church's minister, says it is the first time they have done anything like this, but it has been a great success. The work has been done by women of all ages ranging from young wives to retired people and the proceeds of the sale will go to the Elim Women's Missionary Auxiliary.

The picture shows one of the members of the church, Miss Elsie Ridewood, with part of the display. Photograph and report by *Bournemouth Evening Echo*.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER

consult a Christian broker

Write or telephone

DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894

D.2510

LETTER TO THE EDITOR

DEAR EDITOR,

As one who is a treasurer and also involved in lay preaching I see both ends of what we term "ministry expenses." When I know that there will be a visiting speaker at my church I ensure that the visitor's expenses are assessed in advance, placed in an envelope and handed to him at his visit with our good wishes. So often when I visit another church I am asked rather embarrassingly: "Do we owe you anything?" or "What are your expenses?" As I am engaged in other employment I am able to refuse expenses, but I often wonder how many men, though desperately needing their expenses, refuse them because they are too embarrassed to answer the question, especially when it is asked in front of other people.

Far too few of our men today receive an adequate salary, and I wonder how those who have the oversight of church finances would feel and react if placed in a similar position.

Fellow treasurers, please take note!

Yours sincerely,

(Name and address supplied).

OF OUR INFIRMITY

When Jesus wept for Lazarus, He joined a mourning crowd.
He did not stand aloof from them, in secret knowledge proud,
Rebuked them not for unbelief,
Reproached them not for tear-blind grief,
But stood, His own head bowed.

"If you had been here," Martha wept, "my brother had not died."
Behind the words He sensed the charge that faith had been denied,
Yet stood with quiet dignity,
Defended not His sovereignty,
But let spent grief subside.

When Jesus wept at Bethany, He wept for all who see
The open grave, and tread the path of deep perplexity.
And so I think that, standing thus,
When Jesus wept for Lazarus
He also wept for me.

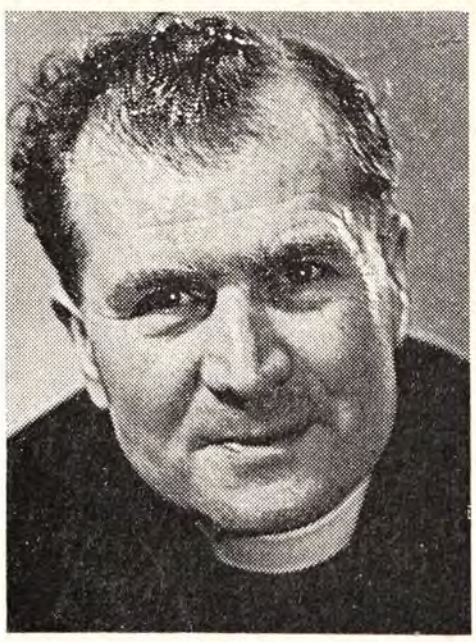
KATHLEEN LAWRENCE SMITH.

EASTER MONDAY DESTINATION ROYAL ALBERT HALL

at 2.30 and 6 p.m.

11 a.m. : TRAFALGAR SQUARE

SERVICES FOR DIVINE HEALING, SOUL-WINNING and TWENTIETH-CENTURY PENTECOST



P. S. Brewster

Preachers :

A. A. Biddle (President)

P. S. Brewster (Cardiff)

Conveners :

E. R. CORSIE and W. M. E. PLOWRIGHT

Massed choirs and London Crusader Choir, conducted by D. B. Gray

Visiting choirs Testimonies

Come and bring the unconverted



The President

D.2519



Margaret M. Ladlow's page

Drive like a Christian

DO you drive a car—or any vehicle for that matter ? What kind of a driver are you ? According to a recent medical report submitted by the Medical Commission on Accident Prevention, aggressiveness is one of the main factors in road accidents. Accident-prone drivers are often egocentric, lacking in consideration for others, aggressive, impulsive and intolerant of frustration. There will be more cars than ever on our roads during 1972, so driving and travelling will become even more hazardous and dangerous. I need not emphasise the shock and injury which often accompany accidents. I happen to know from personal experience all the damage to one's vehicle and the inconvenience and prolonged negotiations over insurance settlements. I contend that as we face a new motoring year we should not only ask for God's protecting care throughout the year and on every journey we make, but we should vow to drive reverently and carefully.

The Pentecostal Evangel of the U.S.A. elaborates on this theme. Its comments are worth sharing with all who use our roads, whether for work or on holiday. Sometimes we are in *carefree* mood and inclined to be *careless* and in a hurry to reach our destination.

" Reverence for human life is one of the characteristics of Christianity which distinguish it from heathen religions. In the days of Noah, when the human race was still young, the Lord said, ' 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 reverence for human life affects the care with which Christian motorists drive their cars on crowded streets and highways.

" If every Christian would ' drive reverently ' the toll would be less. Is ' reverently ' too strong a term ? Not according to the Bible. It uses the word to denote varying degrees of reverence : the profound respect a worshipper feels toward the Lord ; the filial respect of a child toward his parents ; the loving respect of a wife toward her husband ; the dutiful respect of a citizen toward the head of state.

" This reverence, therefore, will cause us to respect all the traffic laws, whether a police or highway patrol car is in sight or not. For God sees, and disobedience is sin. The husband who reverences the loved one sitting beside him will not endanger her life by ignoring a ' no overtaking ' sign or driving through a traffic light at red. A teenager with reverence for his parents will remember their admonition, ' Son, do be careful,' and he will slow down just because he respects their advice.

" For speed kills. The National Safety Council of the U.S.A. says that excessive speed is a contributing cause in more than forty per cent of all car fatalities. High speed is a mark of irreverence. It reflects the spirit of the age, which is marked by self-will, insubordination and a lack of discipline.

" Reverence on the highway is as important as reverence in church. The Ten Commandments, the Golden Rule and the Sermon on the Mount are just as applicable to the man in the driver's seat as to the man in the pew. The motorist has more than a massive accumulation of horsepower in his control ; he has the lives of his fellow men in his hands. If he is a Christian, he will give his car a safety check before he hits the road, and he will drive it in the fear of God."

T.C.C.

☆ ☆ ☆

As we should be

He never passes on a bend,
Nor ordained speeds exceedeth,
Treats other drivers as his friend
And right of way concedeth.
I met a chap like that—but there,
I scarcely can remember where !

DAVID HOPE.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BETHANY, the family home for the Christian family. Visit Plymouth, the holiday city by the sea, bounded by Dartmoor National Park. Enjoy fellowship with a young Christian family. Contact Jenny Shead NOW—at Bethany, 2 Greenbank Avenue, St. Judes, Plymouth, South Devon. Tel. 60642. C.2535

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. **Inquire about terms for the young family** in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38, Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

POOLE. 42 Clifton Road, Poole, is open for weekend conferences, Bible study and prayer. The emphasis is on youth, but all are welcome. Groups may bring their own minister, otherwise supplied. Full board Friday evening to Monday morning. Central heating. Glorious views. £4 per person. Apply T. and C. I. Farley. Tel. Parkstone 4076. C.2544

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

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.2538

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2532

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.2512

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

SITUATIONS VACANT

CARETAKER wanted for Elim Pentecostal Church, Clapham. Centrally heated flat provided. Particulars from Ian Moore, 18 Ivymount Road, London, S.E.27. C.2541

SECRETARIES

Christian organisation, offering excellent conditions of employment, reasonable remuneration, free accommodation and an opportunity to serve the Lord, requires staff. Good standard of typing, dedication and ability to accept responsibility essential. Write immediately, stating age, salary required and qualifications, to Secretary, Box No. 2505, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

C.2532

VICTORY PRESS EASTBOURNE

Secretary/P.A. required by managing director. She will be involved in the producing of evangelical Christian literature. A good salary is offered, and Eastbourne is a very pleasant place to live and work. Send details of your experience and present postion to : Managing Director, Victory Press (Evangelical Publishers Ltd.), Lottbridge Drove, Eastbourne, Sussex. C.2529

BIRTHS

SMITH. On December 2nd, to Joy and Graham Smith, members of Elim Pentecostal Church, Hayes, God's gift of a son, Philip John.

WITH CHRIST

BARTER. On November 22nd, Ken Barter was called into the presence of the Lord. For many years a faithful member and deacon of the City Temple, Cardiff. Officiating ministers at funeral : P. S. Brewster, R. Hunston and J. H. Dick.

DOWDING. On November 28th, Frederick William Dowding, aged 69 years, faithful and beloved elder and treasurer of Elim Pentecostal Church, Yeovil. Officiating ministers at funeral : E. J. Thomas, L. E. Lambert, I. R. Moore and D. I. LePage.

PROCTOR. On November 24th, Edith Proctor, aged 76 years, much-loved and faithful member of Elim Pentecostal Church, Cradley Heath. Officiating minister at funeral : T. W. Jacobs.

ITINERARIES

The President (A. A. Biddle):
January 8-11, Ireland; 15, Romsey; 18-23, Devon and Cornwall.

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 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

LIFE MORE ABUNDANT

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

Life more abundant, life in its fullness,
Life overflowing with gladness and joy,
Life that is wonderful, so full of meaning,
Real inward peace that naught can destroy.

This is the life that Christ came to bring us
By His own death and rising again.
This life is His life, His gift eternal—
Life without Jesus is empty and vain.

Not in the outward forms of religion,
Nor by your striving can life be made new ;
Only through faith in a personal Saviour,
Life more abundant, just now, is for you.

F. D. WALKER.

COMING EVENTS

BIRMINGHAM, Stirchley. January 9. Elim Pentecostal Church guest service in St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road, at 6.30. Preacher: T. W. Walker. Convener: J. B. Coleman.

CAERPHILLY. January 22—February 6. Elim Pentecostal Church, St. Fagan's Street. Crusade '72 conducted by Mervyn Morgan. Convener: J. G. Cooper. February 5: Don Summers. Weeknights (except Friday) at 7.30. Sunday at 6.30.

HIGH WYCOMBE, Lane End. Saturday, January 22, at 7.30, "The Bible and the Middle East," illustrated talk including coloured slides by Christopher Smith. Sunday at 11 and 6.

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.

You can help your church as an ANSVAR agent.

Ansvar is the Insurance Company for non-drinkers only. To assist in our planned future expansion we are looking for men and women in most parts of the country to act as agents in their spare time. The work is stimulating and rewarding and will appeal to those sympathetic to the Company's principles.

An agency can provide a useful addition to Church income.

Training is given largely by correspondence and interviews will be arranged locally. Please write in the first instance to **Geoffrey Williams, General Manager, Ansvar Insurance Co Ltd, Ansvar House, London Road, Wembley, Middlesex, HA9 7HA.**

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

In the Twinkling of an Eye

By SYDNEY WATSON

A thrilling story about the second coming

Cloth £1.10, paper 75p, post paid

McCALL BARBOUR, DEPARTMENT E, GEORGE IV BRIDGE, EDINBURGH

D.2518

The first-ever

United Elim and Assemblies of God Pentecostal Youth Camp

at

MUNDESLEY LUXURY HOLIDAY CAMP

Theme: PENTECOST IN FOCUS

JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS

From £16, including four meals per day

Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

HIS WORK

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (Malachi 3 : 17).

As in a dream I saw my Saviour stand—
No longer toilworn, lowly, Man of grief,
But King of kings—a sceptre in His hand,
And all the world of men beneath His sway.
Upon His head a royal diadem
And I one tiny jewel in that crown.
"Ah, Lord!" I cried, "You took me from the dust!
How can it be that I Your brow adorn?"
"I sought you long and found you 'neath the mire.
Mine were the crushings, Mine the testing fire.
I saw the beauty in the stone concealed,
I cut until the brilliance was revealed.
I paid the price—thou art My own rare gem,
Fit jewel for a Monarch's diadem.
Let not unworthiness your beauty hide,
Rejoice in Me, 'twas I who made you thus!"

VILIA MCKEOWN.



Jet Pilot's Testimony

by D. J. Stuart

I KNOW personally of men who can recount years spent in crime and sordid vice, until one day they found Christ, and all was wonderfully changed. I have listened to testimonies of women whom God has taken from the streets, drink and drugs, and in a moment has miraculously transformed into new creations in Christ Jesus (2 Corinthians 5 : 17). I have wished sometimes that I could tell as spectacular a story — dramatic, gripping, dynamic, certain to bring a chorus of hallelujahs !

After a pause for thought I have cancelled that wish and thanked God for godly parents who nurtured me in the truth of the Word of God and encouraged me in the things that are " true, honest, pure, lovely and of good report " (Philippians 4 : 8). I thank God that He showed me of *my* need of a Saviour, because *my* sin had to be dealt with if I was to know the joy and reality of eternal life. God showed me as a lad of fifteen that " *all* have sinned and come *short* of the glory of God " (Romans 3 : 23). How far short is irrelevant, because without the cleansing blood of Christ the end is the same (Romans 6 : 23). I had no excuse for my sin, since I had heard the way of salvation from my infancy. I knelt and confessed my sin, pleading for forgiveness, and at that moment, in the home of the church youth leader (God bless him) in Hastings, I found Christ. Hallelujah !

I left home in 1950 and joined the Royal Air Force as an apprentice, taking the prayers of parents and friends with me. I did well academically and in 1954 I was commissioned as an officer and in the following year won my wings as a pilot. Spiritually, however, I was in the wilderness. My witness gradually became less effectual. I succumbed to the things that the world has to offer a young " jet jockey " and the glory began to fade from my soul. During years of tremendous flying fun, but spiritual drought, the good Lord kept His hand on my life, because my young wife found the Saviour through the faithful ministry of the Gospel in a little Baptist chapel in a Lincolnshire village near the R.A.F. station. This was wonderful, because her background was totally different from mine, but *my* worldliness by now was a terrible barrier to her spiritual growth. We both compromised with the world, going to parties, night clubs and so on.

In Germany in 1964 and 1965 we came into contact with some young Pentecostal airmen whom God used to bring us to our senses (Luke 15 : 17). As we returned to the "Father's House" the things of the world fell away and the blessing of the Lord was renewed (Isaiah 55 : 7).

On returning to England, I did a flying instructor's course. We were posted " overseas " again— to a flying training school on the Isle of Anglesey (Sir Môn) in North Wales ! Here the Lord led us to an Elim Pentecostal church and we embraced the truths of Pentecost for ourselves. We praise the Lord that our three daughters accepted Christ as their Saviour while we were in fellowship with this lovely assembly and we place on record our tremendous gratitude for the anointed ministry of the beloved pastor, under whom we grew in grace and knowledge of our Lord Jesus Christ (2 Peter 3 : 18).

Now I am no longer in the R.A.F. flying jets, but work as a flying instructor with a civilian school, teaching on light piston aircraft, but God is the same and is as true as His Word (Joel 2 : 25-28). God has wonderfully blessed and led us over these last seven years, and we look forward to the future. What He has done for one He can do for others (Isaiah 55 : 6, 7).

(Mr. Stuart is now a deacon of Cheltenham Elim Pentecostal Church.—EDITOR.)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, January 10th — Joshua 7 : 16-26

" The fierceness of His anger " (v. 26).

Clear instructions had been given by God as to how everything in Jericho was to be treated (6 : 18). Everything in Jericho was devoted or " put in the ban " (Hebrew, *Cherem*). A devoted article had a curse upon it. Anyone taking such an article into a house or tent automatically brought the curse upon it and all in it. Achan, his family and possessions were destroyed because of the curse.

God can never condone sin. The punishment for sin has been clearly stated from the beginning (Genesis 2 : 17). Man disregards the Divine warning at his peril. Jesus has taken the punishment for sin on the cross at Calvary and a free pardon is available for all who trust Him.

Tuesday, January 11th — Joshua 8 : 1-17

" The Lord said to Joshua " (v. 1).

The second attack on Ai was vastly different from the first. On the first occasion Joshua did not consult God, but listened to men (7 : 3). On the second occasion God had been consulted and had given the instructions (vv. 1, 2). *Israel would never have been defeated at Ai had God been consulted in the first instance.*

God's instructions as to strategy for the second attack were general. The details had to be compiled by Joshua (compare v. 2 and vv. 4-8). God expects His people to learn by experience and to use the sense that He has given them. **He does many of His wonders through His gifts to men, once they are surrendered to Him.**

Wednesday, January 12th — Joshua 8 : 18-35

" Joshua built an altar . . . and afterwards he read all the words of the law " (vv. 30, 34).

There was a pause in the conquest of Canaan. Many may have thought that they should be getting on with capturing and subduing the land, but it was not really time off. The two activities were essential to maintaining the spiritual life of the people. In building the altar at Mount Ebal they made a fresh dedication of themselves to the Lord. In the public reading of the law they were reminded of the requirements of God for their future life. The reciting of the covenant was a blessing to the people (v. 33).

Make time in the midst of spiritual warfare to dedicate ourselves to God and to read His Word.

Thursday, January 13th — Joshua 9 : 1 27

" We have sworn to them by the Lord " (v. 19).

By cunning, spiced with flattery, the leaders of the people were tricked into an undertaking with those whom they should have destroyed (vv. 4-15). When the leaders discovered their mistake it was too late to do anything about it. They had entered a covenant that they could not break (v. 19).

Today very little acknowledgment is given to the seriousness of breaking covenants and promises. It is a sign of the last days (2 Timothy 3 : 3). Christians should never break an understanding made before God even though they may have made a mistake (Psalm 15 : 4). If a mistake is made that cannot be rectified we must pray for grace to glorify God nonetheless.

Friday, January 14th — Joshua 10 : 1-15

" The Lord said . . . threw them into a panic . . . threw down great stones . . . hearkened to the voice of a man " (vv. 8, 10, 11, 14, R.S.V.).

This day is recorded as the greatest ever (v. 14). *The Lord was in it from the beginning.* The call to help the Gibeonites came at night and was answered immediately. The army marched all night, fought all day and fought on during the miraculous extension of the day (vv. 9, 12). With all that man was enabled to do, God did even more (v. 11).

No matter how great the confederacy of evil that arrays itself against the people of God, victory in the strength of the Lord is theirs (Psalm 27 : 1), but lest they boast in their achievement the Lord demonstrates that without Him the job would not have been completely finished (v. 11 ; Psalm 44 : 3).

Saturday, January 15th — Joshua 14 : 1-15

" Give me this mountain " (v. 12).

Every Israelite was allocated a place in the land. God had apportioned and reserved a place for them. Caleb had been promised a particularly difficult land, a mountain where giants lived. He was one of the two oldest of the people, being eighty-five years of age, at least twenty years older than the rest of the male population. This did not deter him from occupying his God-given inheritance, nor did it encourage him to ask for an easier assignment. He was confident that he could conquer the mountain and the giants *because God was with him* (v. 12).

Some Christians never discover what is their inheritance in Jesus. They spend their time wishing for what others have. Make the most of what God has given you and He will multiply it for His glory (Matthew chapter 25).

Sunday, January 16th — Joshua 23 : 1-16

" Else if ye do in any wise go back " (v. 12).

Part of Joshua's final message to Israel was a warning against backsliding. To go back would mean a denial of all that God had done for them. Such backsliding could be avoided by obedience to God's Word (v. 6), by stringent regulation of their relationships with the people of the land (v. 7), and by taking heed to their spiritual lives (v. 11).

Backsliding can always be traced to a neglect of God's Word and our spiritual state and is often accompanied by a fraternising with those who are of this world. To backsliders the Lord is gracious, loving them still and desirous of healing their backsliding (Jeremiah 3 : 22).

Mzee Bull, Tanzania

A letter to Bwana Ron

IT is a cold morning at Kikilo. I stand in the doorway of my room. A woman strolls by polishing her teeth with an mswaki (a twig of the toothbrush tree). The pastors are singing their breakfast grace. Pastor Paulo's children are chasing the dinner. He runs, he soars, but all in vain. I hear the squawks of capture. Perhaps it is that one who wakes us up so early. I hope so ! Here comes a bowl of eggs from Esther ; " vintage," I think. " Friers ! " I decide.

" Hodi "—four muffled ladies approach, only their bright eyes showing. Grandma, their leader, wants to send a letter to Bwana Ron. She said, " My name is Mariumu, but Bwana Ron would



remember me as Mando. In 1953 I came to Kikilo church to hear the first missionary. I could not stand the things he said. They went into my head. all against our customs and beliefs. A shetani came into me and I got drunk for three days to wash the matter out of my mind. I vowed I would never go to Kikilo again. But then Bwana Ron continued to come to our village and my children turned to Yesu."

" Tell me about yourself ! " said I.

" I am the second wife of Bara. He divorced his first one and took a third one, who soon died. We followed our tribal customs in all matters : sacrificing to the dead, placating the spirits, and seeking from the Mtambuzi (diviner) the reason for the death of one of my children. I found no satisfaction or peace until a year ago. It was then I took Yesu into my heart. My husband, too, has been converted and chose the name of Musa when he was baptised. Tell Bwana Ron. I know



he will be so glad. Tell him Zakayo is now the evangelist in charge at Siropo," she explained.

So, Pastor Ron Gull, here is your letter from Mariumu (Mando). I send too the greetings of many more at Kikilo who still remember you, Betty and the children.

(In our photograph we see, from left to right, Mariumu, Leah, Bara [now Musa]) Raheri and Zakayo, who is now an evangelist. The other picture shows Ron and Betty Gull, Elizabeth, Gillian and David.)

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

THE ELIM EVANGEL

Vol. LIII. No. 3 January 15th, 1972 5p



Photograph by courtesy of " The Outlook "

The Sunday school at Moneyslane, Northern Ireland

Proclaiming the Truths of Pentecost

The hush of the hills

by Philip E. Streeter

PASTOR OF ELIM PENTECOSTAL CHURCH,
ALEXANDRA PARK, BELFAST

"The mountains shall bring peace to the people" (Psalm 72 : 3).

Lord, I heard the call of moorland and mountain today.
Like You, I wanted the companionship of the hills
Far away from loud and fierce voices.

How delightful, how glorious to be alive!
Here on the summit I am one with air, earth and sky.
Standing on my toes I can reach and touch creamy clouds
That break apart to
Dive across the heavens before the wind.
Distant ladders of light resting on the far-off sea
Lose themselves in the blue.
Mirth pours down in the sunshine and a
Myriad flowers breathe out holy incense around me.

Standing here,
I see things through angels' eyes that peer down—
Distant hills, alive and dancing in the heat,
A faraway lake, creased and full of broken sky reflections,
Cottages that crouch shyly beneath tangled trees
And drowsy fields girdled by winding lanes
Down which shadows march like spirits—
Your toys, Lord, the hills, the seas, the sun.

Lying dreamingly on this warm earth
I watch the swing of clouds from horizon to horizon and
Listen to the quiet voices of field and hill whispering their secrets.
You know what I mean, Lord!
There is a silence up here—
A silence that speaks if only one will listen,
A silence of mystic voices singing sad songs,
Perhaps the sad songs of your sufferings, Lord?
The grass around me sighs and sobs,
Pine harps moan in the breeze,
Flowers rustle, drowsed with the droning of bees and shrilling of crickets.
A tractor chatters to the soil in a far-off field.
Sheep grizzle.
A farm dog yelps at the sun and so
Melancholy is the cry of the plover wheeling, dipping, tumbling,
In the phantom silence of the cloudlands.

The afternoon glides by with dreamy eyes.
A lone rook oars across fading skies and
Buttercups prepare to fall asleep
As I clamber down to earth again.

The inspired Word

"All scripture is given by inspiration of God" (2 Timothy 3 : 16).

THIS verse indicates that the various authors were inspired and that from innumerable utterances by prophets and teachers the Bible books are set apart as inspired.

1. Authorship

Many different men were involved, but behind them all was one Author. Men spoke and wrote with all their individual characteristics, but God inspired them (2 Peter 1 : 21).

2. Authenticity

The Bible is not subject to human error, for God is the Author. Human knowledge has not caught up with God's revelation. God is true, therefore His Word is true (John 17 : 17).

3. Authority

God does not discuss or suggest. When He speaks, heaven and earth shake. The Word proceeded out of His mouth and is powerful. The Scriptures make the claim that they are inspired ; they are worthy of our humble obedience. God has spoken and all His authority is behind His Word. We receive the truth from the Word by the revelation of the Holy Spirit.

Church reports

CHIPPENHAM **Pastor : K. Phillips**

Many churches have fallen victim to falling attendances and closed down, but in Chippenham the opposite has happened.

A carpet shop has closed down and plans are being made to turn it into a place of worship for the Elim Pentecostal Church.

The shop is on the Causeway—where many businesses have found the Bristol to London traffic too much for comfort.

The church—at present meeting in a social centre in Wood Lane—is only three years old. Chippenham borough planning committee have approved the change of use, but they insist on parking space and rear access before the shop can be used as a place of worship and children's playgroup centre.

There will be room for about sixty people by the time conversion has been carried out, but they are hoping for many more to turn up to the services because there are about 1,000 people living within five minutes walk of the new premises.

Regular attendance at the Sunday meetings is about forty, and some old established churches would be pleased to have that number. "We started off with just eight," said Mr. Phillips. The attraction, he said, was that people are really seeking the truth. "When they find the Lord's for real, they react quite favourably," he said.

They will also provide playgroup facilities and evenings for young people with a "good news boutique." However successful the Elim Pentecostal Church may be, they are pretty much an exception.

Evening Post.

EASTBOURNE **Pastor : J. Lancaster**

As the prelude to a week of Billy Graham films, 100 members of the church marched through the town to the new shopping precinct in the centre of Eastbourne, where they held an open-air service. Carrying placards advertising the meetings and Gospel texts, the marchers made a considerable impact on the Saturday morning shopping crowds and were able to give away a large quantity of literature, including 400 copies of the evangelistic number of THE ELIM EVANGEL. It was the first time anything of this nature had been attempted in Eastbourne and the church was greatly encouraged by the helpfulness of local officials, especially the police, who provided an escort and even switched off traffic lights to enable the march to take place. Passers-by commented on the wide representation of age groups in the march, from teenagers, young married couples and their children, through to those in their eighties.

The same enthusiasm was shown by the church in preparing for the actual film crusade. Well-



attended Sunday night counselling classes, the distribution of over 5,000 handbills, and a fortnight of early morning prayer meetings all played important parts in gearing the church for this special effort. The crusade itself was well attended and brought many new people into the church. Twelve people made a public response to the appeals and others who made no outward response are being followed up.

Photograph by *Eastbourne Gazette.*

MACCLESFIELD **Pastor : A. D. Leitch**

The posters about the town had announced its coming, hundreds of invitation cards had been handed out, each one accompanied by an explanation and a personal invitation, and now the sign outside the church said : "Here." The Gospel Music Festival had arrived.

On the Tuesday young people came to hear groups from Liverpool and Chesterfield and Val Grieve, the speaker from Manchester, in a church building that had been modified by spotlights, coffee tables, decorations, etc., yet retained its atmosphere as a place of worship.

On Wednesday an Ashton-under-Lyne group and a talented local singer, David Bailey, sang. The accent was on personal contact and witness. The group and the soloist gave testimonies in song

and word and the Crusaders used a questionnaire to discuss with and question all the young people in the meetings as to their relationship with God. Some good contacts were made.

This method of outreach has become an annual event in the Crusaders' calendar, but familiarity did not breed contempt. The preparations were backed by prayer and prayer meetings were held, mainly by older members of the church, while the meetings were in progress—a real source of power !

As a follow-up to the festival a barbecue was organised, when about fifty teenagers and twenties gathered around a fire at the house of friends of the church, then into the large garage where a group from the local Baptist church led the singing. The songs were interspersed with speakers, Pastor A. D. Leitch finishing with a short word and ending a full evening in prayer.

All the hard work and expense in organising the three days of intensive outreach culminated in success. The seed of the Gospel was fruitfully sown, the ground prepared and continually cared for by prayer. We leave the results with the Lord !

M. KENT.

LETCHWORTH **Pastor : G. S. Hillman**

The church business meeting merged with the golden wedding celebrations of Joseph and Paulina Awrotenko from the Ukraine proved a unique, enjoyable occasion. After tea, Joseph and Paulina, who speak little English, were presented with a card signed by all the members of the church and a handsome box of chocolates. Through an interpreter, Mrs. Sussman, a Latvian, and a faithful Christian, our dear friends praised God for all His kindness in leading them to Elim. " I have no relations in England. I am far from home in the Ukraine, but God has given us many brothers and sisters in our church," Joseph stated. He spoke in glowing terms of the kindnesses they had received from all, especially from our pastor. Our brother and his wife have endeared themselves to us all. He finds it difficult to communicate with us, but it is a thrill to hear him communicate with God as he pours out his heart in prayer in his mother tongue. Since his conversion nineteen years ago he has spent every Friday in prayer and fasting. We are proud to have these loyal members of Elim.

After the celebrations came reports from every section of the church. We have lost many friends through death and removal from the district, but others have joined the fellowship and it has been a record year for finance, particularly missionary giving. We look forward to a year of progress in spreading abroad the full gospel of our Lord and Saviour.

(MISS) C. V. BRADBURY.

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?

D2546

Letter to the Editor

Dear Pastor Walker,

May I express my sincere appreciation for the timely contribution from the pen of our esteemed brother, Pastor Joseph Smith, namely " The Bible and dress," which appeared in a recent issue of our weekly magazine ? For a considerable period I have been distressed at the absence of good taste and moderation as I have viewed the questionable and immodest apparel of some of the young and not so young in the ranks of our Pentecostal churches. The fashions of the world have invaded the precincts of the sanctuary ; standards have been lowered without due protest. It is true that many have become the slaves to fashion, preferring the secular to the sacred, being prepossessed with the evanescence of worldly glamour.

With crystal clearness the precious word in 1 John 2 : 15-17 sounds the warning note, " Love not the world," for it will surely rob us of all that is wholesome, pure and healthy for our spiritual enrichment, progress and prosperity. Bible truth must be obeyed and appropriated, otherwise the weak vacillate, the wanton vaunt themselves and Satan smiles with satisfaction. May the flower of our youth be stirred to desire conformity to the image of Him who is altogether lovely. Thank you, brother Smith, for you welcome and so necessary admonition.

Yours in Christ,

(MRS.) J. BELLERBY.

Hereford.

Testimony time

IN April 1971 I was made redundant by the firm for which I had been working as a draughtsman. I was not too worried, as I had faith in the promise that " My God shall supply all your need." I felt an assurance that the Lord had another job ready for me. Two weeks later I started work again with another firm.

I had been with that firm only a few months when the news came that the particular factory where I was working was to close down. I was to be redundant again. Again I was not too worried. I praise the Lord that the way in which I was able to take the news led a young apprentice to ask why, and I had the joy of leading him to Jesus.

I had been off work for two weeks and there seemed no likelihood of my finding another job. I was beginning to feel a little perturbed. I had a long discussion with my wife about the situation and we came to the conclusion that perhaps we were not being positive enough in our prayers. We prayed on the Monday of the third week that I might have work by the end of that week, fully expecting that I would be starting a new job on the following Monday.

On the Tuesday I had a message to contact the directors of the firm which had made me redundant in April. On the Wednesday one of the directors took me to Hatfield for an interview for a job on contract with another firm. I passed the interview and was asked to start on the Friday—the end of the working week. The Lord had answered my prayer to the letter !

I do thank the Lord that at this place there is an active group of the Workers' Christian Fellowship ; about half the group are members of Pentecostal churches. I have already enjoyed wonderful fellowship with these brethren and hope to continue there for some time, but I am quite ready to leave that with my wonderful Lord and Saviour !

L. C. SANDERS,
Elim Pentecostal Church, Stevenage.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

GET INVOLVED

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

WRITE FOR BROCHURE

D.2540

Soul-winning success

by J. Nelson Parr

13. The foundations

PERSONAL soul-winning must be the chief, leading object of our lives. Let me repeat the words of one of the greatest revivalists the world has ever known. May the Spirit of God burn them in letters of fire upon our hearts. Here are the words of Charles G. Finney: "*Those serve their own gods who are not making the salvation of souls the great and leading object of their lives. This is the business which God sets His servants about and if any man calling himself a Christian and paying outward respect to religion be not doing this, as his business, as the leading and main object of his life, he is NOT SERVING JEHOVAH. He is 'serving his own gods.'*" Read 2 Kings 17 : 33 : "They feared the Lord and served their own gods."

Jesus Christ made personal soul-winning the leading and main object of His life. He said God has "sent Me 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 [crushed and broken down by calamity—*Amplified Version*]" (Luke 4 : 18). The Lord Jesus revealed His great longing and Divine commission for every Christian when He spoke to Saul of Tarsus, saying "I send thee [to the Gentiles] to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26 : 17, 18). This should be, *and must be*, the leading and main object of our lives. Until this is so we are not living according to the will of God and cannot possibly expect soul-winning success. This applies to every Christian, whether Bible school tutor, pastor, lecturer, teacher, church officer or church member.

We must be Holy Ghost desperadoes in our determination to win souls. Personal soul-winning must be priority number one. Jesus Christ was the world's greatest revolutionary. His methods filled the religious hierarchies with consternation and venomous hatred. He preached in the street, in the open air, at the seaside, in the wilderness. Every member of the Early Church was a revolutionary; "Daily in the temple and in every house they ceased not to teach and preach Jesus Christ." William Carey was determined to win souls. He burned with a blazing desperation to win souls. Carey was a cobbler. He was continually closing his shop and going to village after village seeking to bring lost souls to the Saviour. One day a friend said to him, "Mr. Carey, I want to speak to you very seriously. If you only attended to your business more you would be all right and would soon get on and prosper, but as it is you are simply neglecting your business." Carey looked steadily at his friend and said, "Neglecting my business? *My business is to extend the kingdom of God and I only repair shoes to pay the expenses.*" Carey was a Holy Ghost desperado possessed with holy determination to win souls. This will bring success in soul-winning and produce Spirit-filled prayer warriors. Jacob was mightily determined when he said, "I will not let Thee go except Thou bless me!" Jesus was desperately determined to lay down His life and suffer in order to stop the world going to hell. He prayed violently in Gethsemane, with strong crying and tears, and sweat as it were great drops of blood.

Desperate determination to win souls will always produce desperate prayer warriors. We had several prayer meetings every week and an all-night prayer meeting every month and occasionally a week of prayer and optional fasting. The Bible is full of instances of men and women who, when faced with defeat, stagnation or exceptional problems and impossible situations, became desperate prayer warriors. One need only mention Abraham, Jacob, Moses, Joshua, Elijah, Daniel, Jesus, Paul. **Desperate praying produces desperate soul-winners.**



by Sheila Price

Good news

BANTO got off the wall, went inside and sat on a stool at the back. He did not want to go down to the front so that the other people would see he had been crying.

Mr. English stood up in the pulpit and said: "My wife and I thank you so much for the lovely tea. We have been so happy here and now we must leave, but first I have something to say to you all. I am leaving Banto's father in charge of the church here. He will be your pastor. I want you all to help him as much as you can. Banto's mother will be in charge of the Sunday school. Now for the really good news. As I told you some time ago, the children in Great Britain have been saving up their pennies each week to give to missionary work. Last night I received a parcel from them, filled with all the things that they had bought with their money. There are a nice red cloth for the pulpit table, a big yellow vase for the Sunday school room and a box of pencils and crayons, twenty hymn books, so you won't have to share them now, and, best of all, a brand-new Bible for each one of you. I want you all to come to the pulpit as I call your name, so that I can give you your Bible."

Soon Mr. English called Banto's name. Banto could not get up to the pulpit fast enough! He did not care who saw that he had been crying. Now he was crying with happiness! Oh, how thrilled he was when Mr. English handed him his Bible. At last he had his very own Bible, the very thing he had always wanted.

He went back to his seat and opened the Bible. He could hardly read what was written on the cover of the Bible. He wiped his eyes with the sleeve of his shirt and read, "To Banto from the boys and girls in Great Britain. May God bless you."

When Banto went to bed that night he was no longer sad that Mr. English was leaving. Banto wanted all the children in the world to know of Jesus. He wished that there were hundreds of men like Mr. English, telling boys and girls all over the world the wonderful stories of Jesus. Banto stood at his window and looked out. "Somewhere out there," he said, "Mr. English will help other children to read and write, teach them hymns and choruses, help them to build a church like mine. When I grow up I will go to Great Britain to thank the boys and girls for my Bible. They do not know how happy they have made me."

Banto knelt by his bed and asked Jesus to bless all the missionaries and he thanked Jesus for his Bible.

Banto got into bed. He was happy. Now that he could write he would be able to send letters to Mr. English. Now that he could read he would be able to learn more of Jesus from his new Bible. Now that he had the Bible he could read for himself the stories of Daniel, Jonah, Joseph, David, the disciples . . . there was so much to read. He had a church now where he could go to sing and pray. There was a Sunday school where he could sing all the choruses Mr. English had taught him. His favourite would always be "Building up the temple" because isn't that just what Banto had helped to do? So many wonderful things had happened since he had met Mr. English. Best of all was that he knew Jesus.

Banto reached out, took his Bible from the cupboard, put it under his pillow, and fell asleep.

THE END

"They that go down to the sea in ships . . . see the works of the Lord."
(Psalm 107:23, 24).



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.

Editor: T. W. Walker.

Terms: £3.90 for one year or £2 for 6 months, post free to any address. Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines). Editorial Office: Cheltenham STD code 0242/59904.

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

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

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

CONTENTS

	Page
P. E. Streeter	2
Church reports	3
Letter	5
Testimony time	5
J. Nelson Parr	6
Children's corner	7
Editorial	8
The President	9
L. C. Quest	10
Book reviews	12
Quiz	12
J. A. Wright	13
Prayer and praise	13
T. H. Stevenson	14
M. M. Ladlow's page ...	15
Youth page	18
Family altar	19
F. Lavender	20

EDITORIAL

WHEN the new President of Pakistan came to power in the aftermath of the terrible war with India, he is reported to have said that he wished he had lived at another time. He said that his country, having had the more populous East Pakistan severed from it, was like the first chapter of Genesis. Despite all the pro—and anti—feelings, he surely must have gained the sympathy of many.

He must have felt like David when he wrote "Oh that I had wings, like a dove! for then would I fly away and be at rest" (Psalm 55:6). Mendelssohn's beautiful musical setting of this in his motet "Hear my prayer" has familiarised it to millions and it is often overlooked that David was near to despair because of fear and the treachery of his enemies.

President Bhutto's task is a daunting one. It must worry the world because of his country's friendship with Red China. To contemplate the possibilities of India's powerful armed forces backed by Russia's might amid the dissipation of many of the prized dreams of the Islamic Pakistanis must be too awesome for us to realise. We can understand his wanting to live in another generation.

The Christian can have similar sentiments in this post-Christian era, as sociologists increasingly call it. The fascinations facing our children, the diabolical manipulations of our adolescents by worldly vested interests, the fiscal problems brought by over-production of consumer goods, the sheer indifference of most Britons—all these and more present a formidable prospect to evangelists.

We do well to read the whole of Psalm 55. If we reckon without God we are doomed to abject failure. We are as sheep among wolves, no match for the machinations of evil. How marvellous, then, are David's declarations of faith: "The Lord shall save me," "He shall hear my voice," "God shall hear," "He shall sustain," "I will trust in Thee."

God is the source of authority, power and victory. We do not need doves' wings to escape, but we certainly need the power of the Dove with which to fight—**and win!**

From the President's pen

Conversation Pieces



IN my travels up and down the country I have been impressed and blessed by the fellowship of the ministers and members of our churches. The conversations which I have enjoyed often contained some stories which have lodged in my memory. I thought it would be good to share some of them with the readers of this column. I trust they will bless you, and/or challenge you.

I was in Paisley staying with one of the deacons when he paid tribute to one of our churches by telling me about one of their members called Robert Wieland. This brother met with a very severe accident on the motorway and was rushed to a hospital in Darlington. The pastor of our church was contacted and he and his people visited Robert every day of the week and took him communion every week for *six months*. That is a record of which any church could be proud. Darlington has shown us all an example of true Christian love which we do well to repeat if the opportunity arises. Congratulations to you all! Having done it for Robert, you did it for the Lord and He will bless you for it.

Another story was told me by an Irishman in Scotland. In the Apsley Street church, Belfast, there used to be a great soul-winner called Jackie Reed. I believe he is now in America. One night this brother was singing a solo, *Redemption Songs*, number 816. The chorus goes like this: "I was poor as the poorest, outcast from the fold." As our brother was singing this he looked through the door of the church and saw standing on the pavement a well-known woman of the streets. Immediately he left the platform, continuing to sing as he went outside. Putting his arm around this woman, he brought her back into the church and led her to the Lord. In her testimony afterwards she said it was the first time anybody had shown her real love. You know it is still true what another hymn from *Redemption Songs* proclaims: "Do you know the world is dying for a little bit of love?" We must not only go and tell them, but we must love them as Jesus loved us, even unto the end of Himself (John 13 : 1).

I was the preacher at a rally in Coatbridge. A group of young men were called upon to sing. Before they did so they gave a word of testimony. They had been invited to take part in a meeting, but they said that it was like being on the moon —there was no atmosphere! Soon, however, singing about Jesus changed all this and there was a good atmosphere and much blessing. There must have been a great atmosphere on the day of Pentecost and in the church at Antioch, for there the Holy Spirit brought unity and love to them all. We must cultivate this atmosphere so that when people are in our company they will feel the presence of the Lord with us.

A story about two sisters, one six and the other five, illustrates how children grasp more than we think. We grown-ups forget that children have something built into their make-up which enables them to understand what they cannot explain.

Alison's family like to go camping. They are well equipped with airbeds to sleep on. One night she pulled the valve out of the bed and it was deflated. Nothing attempted, nothing won, she set about blowing it up by mouth. Daddy saw her and said, "Don't do that! Your damp breath will perish the material." Alison turned to her sister Sally and said, "What does perish mean?" Whereupon Sally replied, "*It hasn't got everlasting life.*"

That little girl spoke a profound truth as found in 1 John 2 : 17, "And the world passeth way . . . but he that doeth the will of God abideth for ever."

The Lord bless the whole Elim family throughout the world in 1972!

A. A. BIDDLE.

Jesus Chris
Supe

" And Thomas a
my Lord and

by L. C. Quest

TWO of the greatest, most irresistible testimonies to the deity of Jesus Christ were made by two of Christ's apostles, Simon Peter and Thomas. In answer to Christ's question, " Whom say ye that I am ? " Peter replied, " Thou are the Christ, the Son of the living God." Jesus answered, " Flesh and blood hath not revealed it unto thee, but My Father which is in heaven " (Matthew 16 : 15-17).

When Thomas was invited by Jesus Christ to touch His wound prints Thomas replied, " My Lord and my God " (John 20 : 28). Simon Peter made his statement before the death of Jesus Christ, Thomas made his after the resurrection of Jesus Christ. **The Saviour was and is no superstar.** One can understand why Simon Peter wrote the final words in his Second Epistle (2 Peter 3 : 18) : " But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ "—an acknowledgment of the incomparable Christ, the Divine, perfect God-man.

Let us compare truth with error, the ever-Divine Christ of God with the spirit of antichrist of the last days (1 John 2 : 18).

" One of the great paradoxes of show business is occurring in the U.S.A., where a British work, ' Jesus Christ—Superstar,' a folk opera, is depicting the last seven days of Christ. This has been spurned in Britain, but is making a fortune for its composers and lyricist and the British company that controls it " (*Daily Telegraph*). I quote from both the *Daily Mail* and the *Daily Telegraph* : " Standing room only for ' Jesus ' pop opera." Two young musical Britons, Tom Rice and Andrew Lloyd Webber, wrote the work, which claims to present Christ as seen through the eyes of the youth of today.

What was He then — a revolutionary, a magician ? The *Daily Mail* said : " Top of the pops—with a magic show that sends the fans wild. For three years He has had this fantastic magic show on the road . . . claims to be born of a virgin mother. The rumour is that He is a chippy —a carpenter of Nazareth. He would be up to some yokel, putting His hand on his shoulder, look into his eyes and say, ' Pack your toothbrush, you're coming with me.' He opens the magic show with a love-and-peace routine and goes on into a medicine man act. When they became hungry and thirsty He had the great conjuring trick where ' Superstar ' transformed Himself into a supermarket by introducing bread and fish seemingly out of the air. The slender figure, the day He did that, had 5,000 fans on His hands."

These are some of the sayings or quotations by an adaptation, written by Victor Davies, of the *Daily Mail,* in four articles. (I quote from one.)

In the *Daily Telegraph* John Barber writes : " Christ on the boards and the new American rock musical ' Godspell.' This will be in London. It is an adaptation of Dennis Potter's ' Son of Man,' a crude and violent dramatisation of the same subject. Meanwhile, ' Jesus Christ—Superstar ' on Broadway leaves out Christ's Divinity and resurrection, but seems to present Christ as an inspired hippy with a pallid softness." *This kind of error presented in such a way in rhyme and rhythm or rock and roll is a tragic misquotation and error which is not Christlike, but the spirit of antichrist of which the Scripture warns concerning the last days* (1 John 2 : 18 ; 2 Thessalonians 2 : 3).

Jesus Christ is not God and man—He is the God-man, " God manifested in the flesh " (1 Timothy 3 : 16). Throughout the Bible Christ is represented as a person having two natures, divine and human. As God, He did not enter a human body or join himself to man, He became a man. As the Word He became flesh (John 1 : 14)—the unity of two natures in one person. " Great is the mystery of godliness," wrote Paul to Timothy. Jesus Christ is the beginning, middle and end of the great Book, the Bible. In the days of His flesh He said to the religious, " Search the Scriptures . . . they . . . testify of Me " (John 5 : 39). As in Hebrews 10 : 7, " Lo, I come (in the volume of the book it is written of Me,) " " the book " is the Old Testament, " Lo, I come " is in the New Testament.

Christ is the theme of prophecy, portraiture and preaching. He said, " I and My Father are one " and " Before Abraham was, I am." As the

—
tar ?

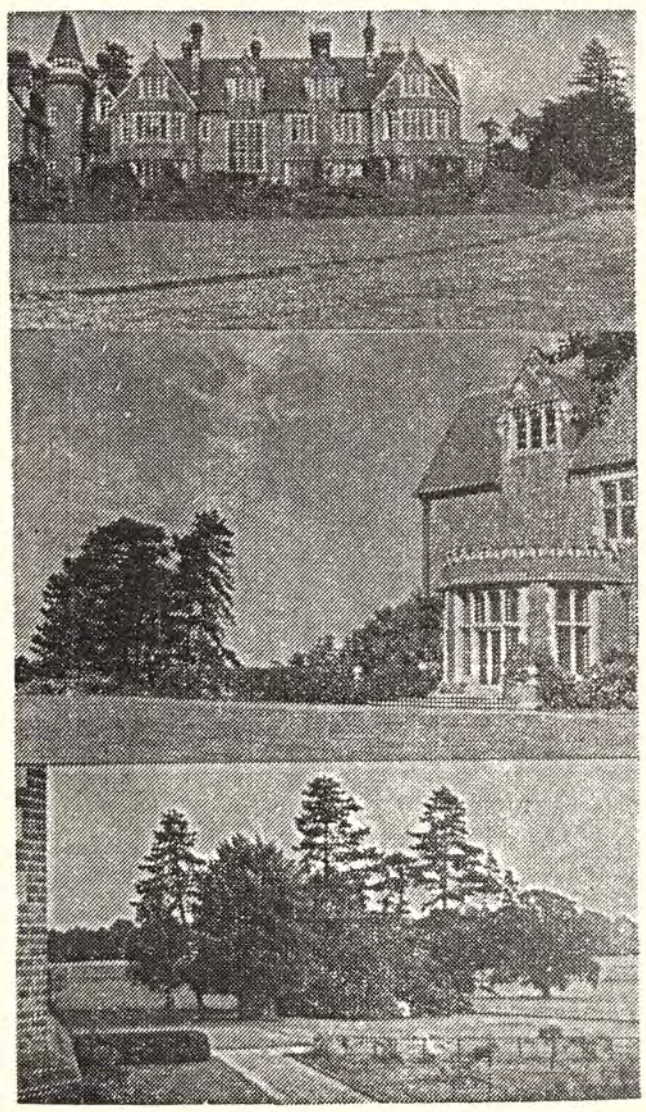
said unto Him,
John 20 : 28.



Son of man on the cross, He cried, " My God, my God, why hast Thou forsaken Me ? " As the Son of God, He prayed, " Father, into Thy hands I commend my Spirit." As the triumphant, scarred, conquering God-man, He cried " It is finished." Yes, He died in strength. He died voluntarily. He gave up the ghost, literally " let go His Spirit." The Divine Lord was sent by God the Father as Saviour, mediator, the servant of the Supreme. The peerless, precious, priceless God-man was born, lived and died and rose again contrary to the laws of life ! No Superstar, He was crucified, died and was buried according to the Divine plan (Isaiah 53). He rose again punctually, orderly and triumphantly.

To accomplish such a glorious salvation for mankind God erected a bridge of four spans over the chasm made by sin. Each span is an integral part of the whole, not just the last seven days of Christ as presented by " Jesus Christ—Superstar " : the incarnation, the crucifixion, the resurrection, and the ascension and exaltation. For about thirty-three years the well-beloved Son, who through all eternity had been in the bosom of the Father, left His home in glory to be born from the womb of a virgin. In infancy He startled a king, in boyhood puzzled the doctors, in manhood ruled the course of nature, in death rose triumphantly, this peerless Man ; He is not a Superstar, but the incomparable Christ. In His own words " I am He that liveth and was dead : and behold I am alive for evermore. Amen."

The only begotten Son is omnipotent, omniscient, omnipresent, not to be imitated or portrayed, but to be worshipped and adored, the One in whom to have faith, the One to love. **Oh that Paul's experience might be ours : " Christ liveth in me "—Christ in me, the hope of glory !**



Plan your holidays at

ELIM BIBLE COLLEGE

IN BEAUTIFUL SUNNY SURREY

at

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES : The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Telephone Capel 3238

D.2331

Book reviews

Daily Thoughts on Bible Characters, by Harry Foster. Published by Victory Press. Price 95p, postage and packing 8p extra. Also available as a paperback, price 45p, postage and packing 5p extra.

This book of daily readings is different from the average devotional book both in content and in style. The author has a penetrating insight into the characters of the Bible and gives them a contemporary setting. Here are people who are of like passions as ourselves and in a few short sentences the reader is enabled to see in another man or woman the problems, mistakes, and triumphs that are their experience, and to profit thereby. The portions will comfort, challenge, stimulate thought and provide a large amount of information about the characters and the situations in which they are found.

It is easy to read, down to earth and factual.

T. W. THOMSON.

The Living Bible, published by Coverdale House Publishers Ltd., 4a Balham Station Road, London, S.W.12. Price £3, postage and packing 25p extra. (Paperback edition, in conjunction with Hodder and Stoughton, price £1, postage and packing 6p extra).

This beautifully produced paraphrase of the whole Bible by Dr. Kenneth Thompson has been launched with a great deal of publicity on radio and television and in the newspapers. It is an American production and the printers are to be congratulated on a really first-class job as regards the bound edition, judging by the copy we had for review.

Many, especially young people, have been helped and blessed by *Living Letters, Living Prophecies, Living Gospels,* etc., and they will welcome the appearance of the whole Bible.

Provided it is remembered that this is a paraphrase and, in this edition at any rate, with the background of American as opposed to English scholarship, this fresh approach to the Bible will prove to be of great use and blessing.

T. W. WALKER.

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

IF YOU WERE I AND I WERE YOU

If you had been born in a country dark,
And I in a Christian land,
And you did not know of a Saviour dear,
Reaching out a nail-pierced hand,
Inviting to come " whosoever will,"
What would you think I should do ?
If truth so precious were mine to impart,
And you were I, and I were you ?

If I could read the precious Word,
Which teaches of the way ;
If I could hear the church bells ring,
And I knew of a Sabbath day,
And a Father dear, who answers prayer,
Would I be loyal to Him and true,
If the message were not carried to all—
If you were I, and I were you ?

Two thousand years have passed away ;
The story to us is untold ;
Men, women and children dying each day,
May we not be sheep of His fold ?
Oh, haste with the message, precious, sweet;
Is His mercy but for the few ?
To us, the heathen in darkness, do
As you'd have us do to you.

Author unknown.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 101 FORTY DAYS

How many events can you name connected with " forty days?"

ANSWERS

1. Noah's flood (Genesis 7:4).
2. Jacob's death (Genesis 50:3).
3. Moses on Mount Sinai (Exodus 24:18).
4. Moses on Mount Sinai again (Exodus 34:28).
5. The spies search Canaan (Numbers 13:25).
6. Moses fasting (Deuteronomy 9:18).
7. Elijah's flight (1 Kings 19:8).
8. Ezekiel lying on his right side (Ezekiel 4:6).
9. Jonah's warning of judgment on Nineveh (Jonah 3:4).
10. Jesus fasting (Matthew 4:2).
11. Christ's post-resurrection ministry (Acts 1:3).

Points for Preachers

By J. Alexander Wright

AN OUTLINE

The daily half-dozen

"EVERY day the people shall go out and gather a day's supply" (Exodus 16 : 4, N.E.B.).

(1) Daily bread (Matthew 6 : 11). (2) Daily Bible (Acts 17 : 11). (3) Daily cross (Luke 9 : 23). (4) Daily dying (1 Corinthians 15 : 31). (5) Daily exhorting (Hebrews 3 : 13). (6) Daily trust (Matthew 6 : 34).

Day by day and with each passing moment,
Strength I find to meet my trial here.
Trusting in my Father's wise bestowment,
I've no cause for worry or for fear.
He whose heart is kind beyond all measure,
Gives unto each day what He deems best,
Lovingly, its part of pain or pleasure,
Mingling toil with peace and rest.

A QUOTATION

Christian unity

Would that all the party names and unscriptural phases and forms which have divided the Christian world were forgotten and that we all might agree to sit down together, as humble loving disciples, at the feet of our common Master to hear His Word, to imbibe His Spirit, and to transcribe His life in our own.

JOHN WESLEY.

A POEM

Me and the Lord

The Lord had a job for me, but I had so much to do.
I said, "You git somebody else, or wait till I git thru."
I don't know how the Lord came out—no doubt He got along,
But I felt kind of sneaking, like I knew I'd done God wrong.

One day I needed the Lord, needed Him right away,
But He never answered me at all, and I could hear Him say
Down in my accusin' heart, "Child, I've got so much to do,
You git somebody else, or wait till I git thru!"
Now when the Lord has a job for me, I never try to shirk ;
I drop whatever I have on hand and do the good Lord's work.
And my affairs can run along, or wait till I get thru.
Nobody else can do the work the good Lord has for you !

BOOKER T. WASHINGTON,
grandson of a slave and founder
of the Tuskeegee University.

PRAYER AND PRAISE

By F. H. COLEMAN

Intercession

IN writing this column I am conscious that I have written little or nothing on intercession. My reason for this is that I know so little about it. So much that we call intercession is not intercession at all, but simply prayer.

I turned to the best Book in the world, the Bible, and was surprised to find that "intercession" appears only a few times and "intercessor" only once. God wondered, we are told in Isaiah 59 : 16 that there was no intercessor. God could find no man, so His own arm brought salvation. God looked for an intercessor, a man to stand in the gap, but He could not find one man.

Intercession means to plead or entreat on behalf of another. Jesus Christ is the great Intercessor and so is the Holy Spirit in God's children.

It could be our privilege to be intercessors, to plead the cause of men before God at the throne of mercy. It might cost us very much to stand in the gap.

Two aged sisters, week after week, month after month, pleaded on behalf of the young people of their beloved Hebrides. God not only saw, but sent the Hebrides revival. God saw a man pleading for a church in a certain city, which once had a great congregation and had been a great evangelical witness in the city, but only one family remained. They had no minister, the Sunday school had closed and services each Sunday morning and evening attracted only six people. God saw a man pleading and He touched the heart of an evangelist to go to that city and today that church is flourishing again.

God is looking for intercessors who will stand in the gap. This requires hard work, with no pay in earthly currency, but with a rich reward in heaven. *What about you? What about me?*



FROM T. H. STEVENSON

AS 1972 gets into its stride the major churches in Great Britain will begin to assess and publish their numerical strength and, unless there has been a sudden change, each will report a steady decline. The exception will most probably be the Roman Catholic Church, but, even if their sheep increase, there is a professed annual dramatic decrease in the supply of shepherds for their flocks.

We need not wait for figures, however, to ask about facts. *What is wrong with the churches?* When the Dean of St. Paul's welcomes professed Anglicans who are members of the infamous musical "Hair" to celebrate the third anniversary of their blasphemous, obscene show by receiving Communion, and the remaining members of the cast to sing five of the show's songs instead of hymns, many must ask "What is wrong with the Church of England?" Not even the fact that Princess Anne chose to visit this show twice gives it a label of decency. As the *Daily Telegraph* summed it up: "A devout Christian, considering it in its context of any Christian Church, must regard the show as lewd, blasphemous and immoral."

What is wrong with Methodism? A Methodist minister has published a book to help people in their prayer life. In the city where I live one would require to visit the Anglican S.P.C.K. shop to get the book and then proceed to the local Roman Catholic church to purchase a set of rosary beads, because he writes that in your prayers you need the beads to give you a kind of "count down" while you seek to make the upthrust to the heavenlies!

What is going wrong with the Baptists when the esteemed Rev. Beasley-Murray, Principal of Spurgeon's College, resigns as chairman of the Baptist Union Council and numerous Baptist ministers have been expected to leave the Baptist Church? The important question is the deity of Christ, because Rev. Michael Taylor, Principal of Manchester Baptist College, proclaimed in a major address that Jesus was an ordinary man and that God's presence in Him was no different from His presence in any ordinary man. The Irish Baptist Church is part of the Baptist Union of Great Britain and I have often wondered how this section, which each year shows a slight numerical increase, continues in alliance with the Baptist Union, which is part of the World Council of Churches. Will this latest event rouse the staunchly evangelical Irish Baptists?

I have no space to ask "What is wrong with the British Pentecostal Churches?" but a feature from *The Observer* entitled "The new Britons" mentions that among the West Indians alone in England there are at least 100 Pentecostal congregations, surely a little indication that it could be shown that we are on the right road.

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

May I watch for ways to cheer
The weary and the sad;
May I make their path more clear,
Their troubled hearts more glad.

For such service fit me, Lord,
Give me the tender heart;
Quick response to every word
Thy wisdom shall impart.

W. H. CHAMINGS.

Wonders!

"*Open Thou mine eyes that I may behold wondrous things out of Thy law*" (Psalm 119 : 18).

DR. ALEXANDER gives a more precise rendering: "Uncover mine eyes and I will look—wonders out of Thy law!" The last clause is said to be an exclamation after the covering had been removed.

Many complain that they get nothing from the Bible. It cannot be for lack of treasure in the Book, for thousands of volumes yearly come forth to display the gems of truth found by men of God. There is need to ask God to cause the veil to fall from our eyes. Only the Holy Spirit can take away the dimness of our spiritual vision and enable us to see the hidden wonders of the Bible.

Prophecy Monthly.



Margaret M. Ladlow's page

Christian Therapy

THE long winter nights are with us now and for people who suffer from insomnia the hours of darkness must pass very slowly. Worry, fear, tension and sorrow can cause sleeplessness and make night even more intolerable than the day.

An article in a newspaper tells how the bedtime chat beat the sleeping pills in a geriatric hospital. Two thoughtful, sympathetic male nurses talked to their patients about their worries and they found that this bedtime chat helped most of the patients to sleep soundly. Now the number of pills used in six geriatric wards has dropped from £40 a week to fifteen, surely positive proof that people need to unburden their hearts to a sympathetic friend.

We are not meant to go through life keeping a permanent stiff upper lip. There is a wonderful sense of release when we relax and tell our problems to a friend who cares. In these days of rush and bustle and with the time-wasting pursuit of television viewing and the predominance of sport and entertainment, few people have the time or the inclination to listen to others who are in need of a confidant. This is where the Christian can score. I believe that there is a real ministry on these lines. In hospital wards Christian nurses have a unique opportunity to share their patients' problems and to a lesser degree so do the visitors.

In church life this ministry should be in operation continually. Among neighbours and unsaved friends the Christian should always make time to be a sympathetic listener, even against his or her natural inclinations. I heard a talk on the radio telling of the success of group therapy for widows. One lady told of her grief, shock, bewilderment and feelings of guilt over the death of her husband and how even her own brother was unable to understand or communicate in any way to lift her sorrow. " If only he had put his arms round me," she said, " but all he did was to give me a glass of sherry ! "

This brings me to another aspect of sympathy —the loving touch bestowed by the hand or arm of someone who really identifies with another's need. Surely this is where Jesus excelled. We read of His gracious touch when He healed the sick and of those needing deliverance desperately seeking to touch the Lord, to have the comfort of physical contact. " Whithersoever He entered into villages or cities, or country, they laid the sick in the streets and besought Him that they might touch if it were but the border of His garment." " Besought " means " to call to one's side." Jesus always responded and took time to listen, to touch and heal. The ministry of compassion and healing is twofold : willingness to listen with concern to those who bring their problems and heartbreaks, helping them if need be to find forgiveness and comfort, and then to lay hands on those seeking healing for their bodies through prayer.

George Bennett in *The Heart of Healing* writes : " The touch of Christ, or the laying on of hands given in His name does two things : first, His sharing in the sufferings of our common humanity ; second, it conveys His divine authority over all the powers of evil that afflict us." We can play a vital part in the extension of Christ's ministry on earth, not in our own strength or wisdom, but by the power of His Spirit working through us. We rejoice in the scope and tenderness of His glorious ministry (Luke 4 : 18). John the apostle links us with that anointed ministry. As our love is perfected and we dwell in God, " As He is, so are we in this world " (1 John 4 : 17).

Saviour, let Thy law of love
Be written on my heart ;
May the Spirit from above
His gentleness impart.

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BETHANY, the family home for the Christian family. Visit Plymouth, the holiday city by the sea, bounded by Dartmoor National Park. Enjoy fellowship with a young Christian family. Contact Jenny Shead NOW—at Bethany, 2 Greenbank Avenue, St. Judes, Plymouth, South Devon. Tel. 60642. C.2533

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. **Inquire about terms for the young family** in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38, Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

POOLE. 42 Clifton Road, Poole, is open for weekend conferences, Bible study and prayer. The emphasis is on youth, but all are welcome. Groups may bring their own minister, otherwise supplied. Full board Friday evening to Monday morning. Central heating. Glorious views. £4 per person. Apply T. and C. I. Farley. Tel. Parkstone 4076. C.2544

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

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.2538

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.2539

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2532

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.2512

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

SITUATIONS VACANT

CARETAKER wanted for Elim Pentecostal Church, Clapham. Centrally heated flat provided. Particulars from Ian Moore, 18 Ivymount Road, London, S.E.27. C.2541

BIRTHS

PRYOR. On December 15th, to Michael and Susan (née Critchley), of Elim Pentecostal Church, Evangel Temple, Southport, the gift of a daughter, Anne Marie.

ROE. On December 5th, to Marjorie and Ivan, members of Elim Pentecostal Church, Jubilee Temple, Blackpool, God's gift of a daughter, Sarah Louise, a sister for Christopher.

WITH CHRIST

BULLIVANT. On December 10th, Arnold Bullivant, aged 44, passed into the presence of the Lord. Arnold was the eldest son of Mr. W. Bullivant, treasurer of Elim Pentecostal Church, Selly Oak.

KITCHING. On December 28th, Pastor Horace Kitching went to be with the Lord. Officiating minister at funeral : Rev. Harker.

ITINERARIES

The President (A. A. Biddle):
January 15, Romsey; 18-23, Devon and Cornwall.

London Crusader Choir with Douglas B. Gray:
January 16, Broadmoor hospital; 23, Broadmoor hospital ("Songs of Praise" on B.B.C.1); February 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

CORESTIN CHRISTIAN GUEST HOUSE

PORT ISAAC, CORNWALL. Telephone 267

MARJORIE and STANLEY BATES extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure. S.a.e.

D.2525

WHY ?

THIS is the question asked by children and you are surprised by their ability to keep it up ! When you have answered one "Why ?" —as you think—to everybody's satisfaction, out it comes again, "Yes, but why ?"

They are not alone in this, however, and to help you answer some of the questions which arise during personal witnessing, door-to-door work, etc., we have prepared a series of pamphlets under the very title, "Why ?"

Current titles are : "The Baptism in the Holy Spirit," "Church Membership," "Divine Healing," "Salvation," "Prayer," "Baptism" and "The Second Advent."

Order from **Grenehurst Press, P.O. Box 38, Cheltenham,** please, sending cash with order. 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), and 1,000 for £4 (p. and p. 35p). You can order assorted titles in multiples of twenty-five.

COMING EVENTS

CAERPHILLY. January 22—February 6. Elim Pentecostal Church, St. Fagan's Street. Crusade '72 conducted by Mervyn Morgan. Convener: J. G. Cooper. February 5: Don Summers. Weeknights (except Friday) at 7.30. Sunday at 6.30.

HIGH WYCOMBE, Lane End. Saturday, January 22, at 7.30, "The Bible and the Middle East," illustrated talk including coloured slides by Christopher Smith. Sunday at 11 and 6.

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.

LONDON, Leyton. Elim Pentecostal Church, Vicarage Road, E.10. February 3. Visit of the President at 7.45. February 8-13. "Back to the Bible" rallies conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

TEESSIDE, Grangetown. January 19. Elim Pentecostal Church, Lee Road. Film, "The heart is a rebel," at 11 a.m.

LONDON CRUSADER CHOIR TO BE ON TELEVISION

Songs of Praise will be televised in colour on B.B.C.1 from Broadmoor Hospital Chapel, Crowthorne, Berkshire, on Sunday, January 23rd, 1972. Taking part will be the hospital patients' chapel choir, the patients' choral society and the London Crusader Choir and their soloists.

Pastor and Mrs. Feasey and the Board of Deacons ask you:
PLEASE PRAY FOR PONTARDULAIS

1972
YEAR OF EVANGELISM

Outreaches include two large-scale crusades, special convention service, baptismal services, films, gospel services every Sunday at 6 p.m.

Theme throughout the year: **"JESUS IS VERY NEAR"**

Further information from the evangelistic secretary, Mrs. Ann Jones, Beulah Elim Pentecostal Church, Twyniago Road, Pontardulais, Glam.

D.2547

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

DESTINATION

ROYAL ALBERT HALL

EASTER MONDAY at 2.30 and 6

Preachers:
A. A. BIDDLE (President)
P. S. BREWSTER (Cardiff)

Conveners:
E. R. Corsie and **W. M. E. Plowright**

Massed choirs and London Crusader Choir conducted by DOUGLAS B. GRAY

VISITING CHOIRS TESTIMONIES

Come—and bring the unconverted

11 a.m.: **TRAFALGAR SQUARE**

Preachers:
F. Lavender and **B. C. Vidamour**

Convener: **H. W. Greenway**

D.2520

PENTECOSTAL EUROPEAN CONFERENCE

JUNE 27th to JULY 2nd, 1972

in the Festival Hall, Berne, Switzerland

Theme: **The Gospel in the Power of the Holy Spirit**

Plan to combine your holiday with a spiritual treat in this beautiful country

Special speakers, Bible studies, rallies

MEET THE PENTECOSTALS FROM ALL OVER EUROPE

Write for details:
Elim Pentecostal Church H.Q., P.O. Box 38, Cheltenham, Glos.

Youth page

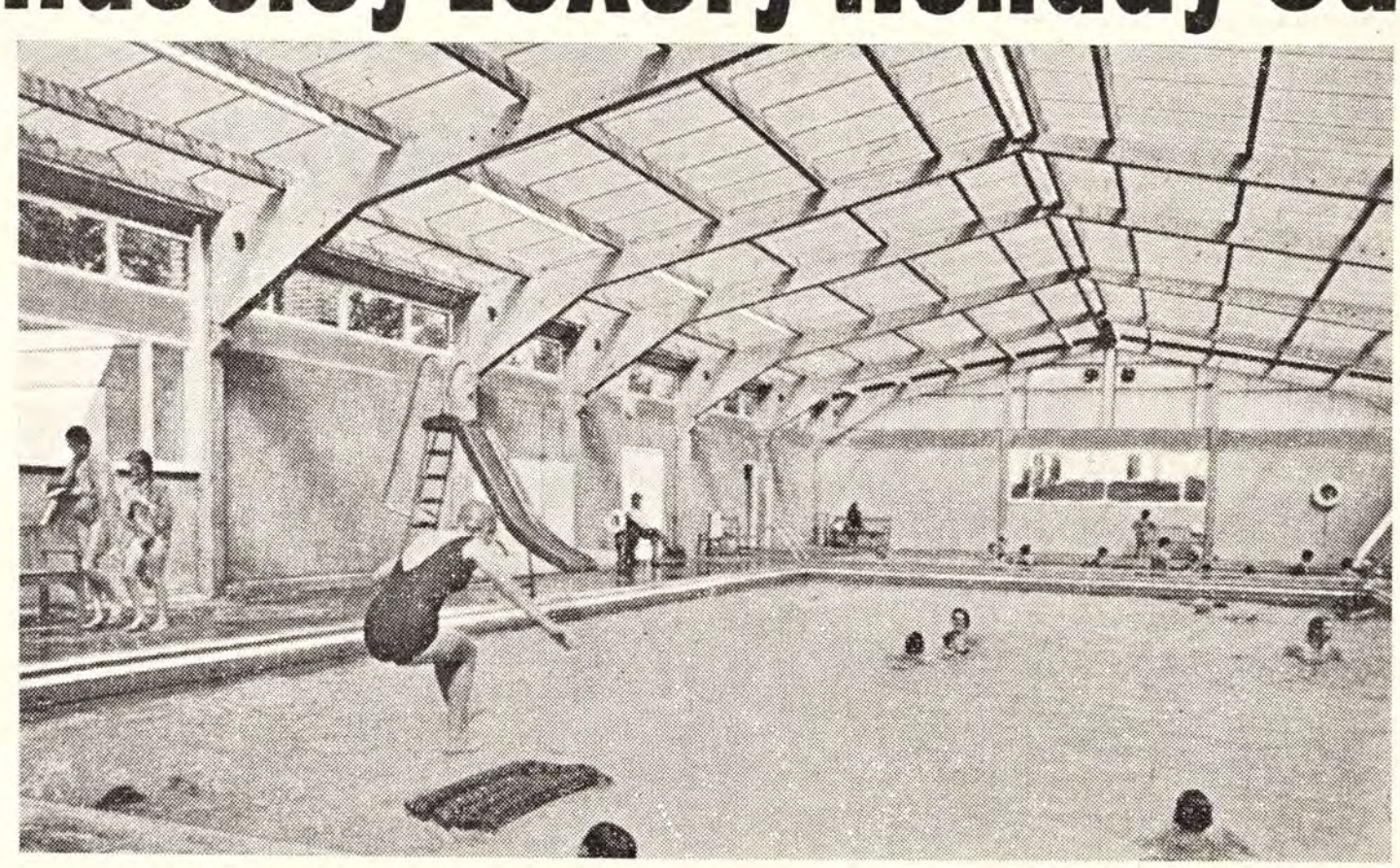
Divine Love

Walk among mankind and show to them
His love,
For there is no other love like His.
The smallest spiritual affection is a portion
of His universal love.
Do not presume that your love will effect
change in a brother's life ;
It is **His** powerful, transforming love only
that gives life.
You have no true love that isn't His—
Be an instrument of His love.
Take His love and be used for the glory of
His name,
For His name is love, His character is pure
love,
He is love and power and life.
Let His love motivate your inner conceptions and conscious thoughts.
Let His love be evident in your conversations with mankind.
Let His love flow through your actions.
Let His love guide your footsteps through
the world.
Live by His love and you will love with His
love.
Receive His boundless love, the power of
His blood and everlasting life,
For He bled for love of you.

CHRISTINE GREEN.

UNITED ELIM AND ASSEMBLIES OF GOD PENTECOSTAL YOUTH CAMP AT

Mundesley Luxury Holiday Camp



Theme : PENTECOST IN FOCUS **Date : JULY 1st to 8th, 1972**

* LUXURY CHALETS * HEATED SWIMMING POOL * PRIVATE BEACH * OUTING TO THE NORFOLK BROADS
* PRICES FROM £16, INCLUDING FOUR MEALS PER DAY * THE CAMP IS ELEVEN MILES FROM NORWICH

OUTSTANDING SPIRITUAL PROGRAMME, BUT AMPLE TIME FOR RECREATION

For booking form and full details write **E.Y.M., P.O. BOX 38, CHELTENHAM**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, January 17th — Joshua 24 : 1-15

" Fear the Lord and serve Him " (v. 14).

It would appear that some of the people of Israel, while following Joshua and their leaders, secretly served the gods of Ur and of Egypt. They were not willing to make a definite commitment to either side. Joshua's recital of the history of the Lord's dealings with His chosen people from the day Abram was called out of Ur stressed the power and might of Jehovah compared with the futile efforts of other gods. Such a God as Jehovah demanded the absolute allegiance of His followers to the point that all other gods were disowned.

Jesus stressed that such is still the demand of God, for no man can serve two masters. Joshua's challenge is as fresh now as the day it was uttered: " Choose ye this day whom ye will serve."

Tuesday, January 18th — Joshua 24 : 16-33

" And Israel served the Lord all the days of Joshua " (v. 31).

One can never overestimate the far-reaching effects of one man's life and testimony. As long as Joshua lived his manner of living affected the lives of all Israel, influencing the people to serve the Lord. This influence continued long after his death. All who had been closely connected with his ministry were so moulded by his character that, as long as they lived, Joshua's influence remained and the people served God (v. 31).

The constant prayer of every Christian should be that those with whom we are in contact will so sense the power and presence of God in our living that they will be attracted to follow and serve Him.

Wednesday, January 19th — Galatians 1 : 1-10

" Do I speak to please men ? " (v. 10).

One of the greatest temptations of the servant of God is the natural desire to be popular. This temptation can be manifest in the tendency to water down an unpalatable truth in the presence of some dignitary or the sacrifice of a principle to gain acceptance with the crowd. The true child of God must expect a measure of unpopularity. He should be suspicious of the force of his testimony when all men speak well of him (2 Timothy 3 : 12 ; Luke 6 : 26). Like Peter and the Early Church, " we must obey God rather than men, rejoicing that we are counted worthy to suffer dishonour for the name " (Acts 5 : 29, 41).

Thursday, January 20th — Galatians 1 : 11-24

" To reveal his Son in me " (v. 16).

Paul claimed that God's special purpose in saving him was to show forth Jesus. God particularly demonstrated in his life the patience and longsuffering of Jesus (1 Timothy 1 : 16). The Psalmist declared that the praises of God would be shown forth to all generations by His people (Psalm 79 : 13). How much and what aspect of God's mighty work in salvation is seen through our lives by those around us ?

" Let the beauty of Jesus be seen in me."

Friday, January 21st — Galatians 2 : 1-10

" That the truth of the gospel might continue with you " (v. 5).

Paul was fighting to establish before the Christians of Galatia his position as an apostle, which was recognised by the leaders of the Church at Jerusalem. It was not an attempt at self-justification with a view to retaining authority among the Galatians for jealous or selfish ends. His contention had but one motive: he desired that those who sought to bring God's people into bondage should be thwarted and that the truth of the Gospel would triumph. He stubbornly defended the faith (vv. 4, 5).

Truth is ever assailed by the enemies of the Gospel. Satan attacks on every side. We must resist him and he will flee. It is time to fight for the faith and freedom !

Saturday, January 22nd — Galatians 2 : 11-21

" Not I, but Christ " (v. 20).

For Paul the death of Christ on the cross of Calvary meant so much. The old, unregenerate " I " was crucified with Christ. At one time Paul had placed so much reliance on his personal achievement in the works of the law. He came to realise that justification was not achieved thus (v. 16), but by faith in Christ who died instead of him. He also realised that death of self opened a glorious possibility in that Christ, who died in his stead, could also live instead of Him. He could exchange his puny life for Christ's divine life—dead to self, alive to God. " Live out in me thy life, O mighty Saviour" is a prayer only realised as self is crucified with Christ.

Sunday, January 23rd — Galatians 3 : 1-14

" Christ hath redeemed us from the curse of the law " (v. 13).

The original intention of the law was to bring life (v. 12). The failure occurred in that there was no one who could continue in all that was commanded, so that all, having sinned and come short of the glory of God, were under the curse of the law (v. 10). Abraham, in spite of his sin, had found favour in the sight of God *by his faith*. By becoming a curse for all men, Jesus redeemed all men from the curse of the law and the blessing enjoyed by Abraham—favour with God—is available to all by faith in Christ (vv. 7, 13).

Dreams or realities ?



Isaiah 11 : 6 ; 2 : 4

By FRANK LAVENDER
Pastor of Elim Pentecostal Church, Gloucester

A NEWSPAPER recently told of a boy being savagely attacked by a supposedly tame puma. My mind turned to the beautiful picture presented by Isaiah 11 : 6 of domestic and wild animals living together in peace and of children playing happily with them. The vicious nature of that puma made it appear that Isaiah was out of touch with reality and that what he wrote was a lovely but impossible dream, a fairy story that could never come true.

Isaiah seems to have been given to dreaming impossible dreams, for in 2 : 4 he tells of nation not lifting up sword against nation nor learning war any more, and in 11 : 9 he says that they shall not hurt or destroy in any part of the world, but everybody knows that there is always war, for nations seem incapable of living together in peace, that individual men and women are constantly hurting one another and that on every hand we see violence and wickedness. We must ask ourselves, therefore, if the Bible is just a Book of worthless sentiment, a child's dream world or a drug addict's illusion.

If it were not for one startling fact we could very well dismiss the Bible in this way—**and that fact is Jesus Christ ! The Bible makes it clear that the visions of Isaiah and the other prophets will be fulfilled when the Lord Jesus comes again to rule over all the earth.** His life on earth shows that He is able to do what Isaiah foretold. We are told that Jesus, during a time of temptation, was **with** the wild beasts, not in a state of fear, but in a fellowship which exists between the Creator and His creatures. We are shown also that the disciples let down their fishing nets in response to the command of the Lord Jesus and they had a remarkable catch of fish. On another occasion the Lord Jesus rode into the noisy city of Jerusalem sitting on the unbroken colt of an ass, surely a miracle ! This authority over wild and domestic creatures extended to mankind also. He called busy men to leave their work and follow Him **and they did.** A word of authority restored the violent Gadarene madman to peace and sanity. When His enemies came to arrest Him, He spoke two words, " I am," and they were at once prostrated before Him—**there can be no doubt that they could never have taken Him had He not willingly given Himself into their hands !**

In the sad story of Cain the Lord showed a distinct likeness between the violence of human sin and the viciousness of wild beasts. Cain was thinking murderously of his brother Abel when the Lord gave a direct warning that sin was crouching at his door ; that is, as a lion crouching to spring on its prey, so sin was crouching to destroy Cain. This human sin makes Isaiah's words seem to be ridiculous to people today, because we see how sin is everywhere crouching, springing, destroying men and women, bringing them into bondage and carrying them to eternal ruin. This same sin is threatening to destroy you and me, for each of us is included in the declaration of God's Book that " all have sinned," all have missed the mark.

I thank God, however, that there is good news for us all because One has overcome the violence of sin for us. The Lord Jesus certainly died a violent death on the cross, but His death was for the sake of others ; **it was for you and me.** By His death He has destroyed the destructive power of sin for those who trust Him and His victory was proved when He rose from the dead. He is the living One who offers salvation and life to all. We can be saved from the power of sin by believing Him. We need no longer fear a lost, Godless, Christless eternity ; we can know instead peace, joy and security through the forgiveness of our sins. The old hymn truly says : " He died that we might be forgiven, He died to make us good " ; I cannot explain how it happens, **but I know from experience that it works ! He will save you from sin and destruction if you will let Him. As surely as He will one day bring peace to the whole earth, so surely He will bring peace to your life now if you will trust Him.**

THE ELIM EVANGEL

Vol. LIII. No. 4 January 22nd, 1972 5p

Letchworth



The golden wedding celebrations of Mr. and Mrs. J. Awratenko at Elim Pentecostal Church, Letchworth.

Proclaiming the Truths of Pentecost

The age of the Earth



A second study

by J. T. BRADLEY

(SECRETARY-GENERAL)

IN the context of the age of the earth, moon landings and space exploration, the following quote presents startling implications: "It is known, however, that the region above about eighty miles [above the surface of the earth] is very hot, over 1,000° F. and possibly rising to 3,000° F. and is in fact called the thermosphere for this reason." 3,000° F. *is* hot—the melting point of wrought iron is 2,732° F., 1,500° C. Extraordinarily, this statement was made apparently **as late as 1957** in D. R. Bates's *Composition and Structure of the Earth and its Atmosphere,* and is referred to by H. M. Morris and John C. Whitcomb in their book *The Genesis Flood,* published by Evangelical Press. Of course, nobody had been up there up to the time this statement had been made, so how "it was known" no one knows! The theory of this red hot envelope's existence was deduced or inferred, *but our quote shows the danger of deduction and inference without the support and confirmation of observation and experience.*

Had the thermosphere been only *half* the maximum temperature indicated above it would still have been red hot; space capsules would have melted in flight. The heat generated by friction with the atmosphere on a space vehicle's re-entry is a different matter and can be, and is, taken care of by the provision of a heat shield.

Now that men have been there the scientists' "it is known" is demonstrated to be ignorance. Man's visit to the spot has shattered the inference of a red hot or white hot thermosphere; observation and experience have taught us differently. *If geophysicists and astro-physicists can be so wrong about a supposed super-heated envelope only eighty miles up, we ask how far away from truth may they be in their speculations about events that happened thousands of millions of years ago, or of conditions millions of light years away from us?*

Moon exploration has also exploded another fallacy of science. We recall the considerable discussion prior to the first moon landings about the moon's suspected dust layer. The assumption that a blanket of dust covered the surface of the moon sprang from the belief that the planets of the solar system as they sweep through space gather up myriads of meteoric dust particles. The earth's atmosphere burns up the dust that earth sweeps up, hence only the very hugest meteorites arrive on the earth. However, the moon, having no atmosphere, collects the meteoric dust on its surface.

As the moon has been sweeping through space for some 6,000,000,000 years, so we are told, the lowest estimate of dust depth was guessed at some thirty to forty feet. Thirty to forty miles would have been as reasonable an estimate. *On the spot investigation has discovered three to four inches of dust.*

The great question is "What went wrong?" Two possibilities present themselves: either that meteoric dust is an astronomers' figment of imagination or that the supposed age of the universe is supposition and nothing more. The discovery of only three to four inches of dust on the moon's surface explodes completely the idea of a moon and a universe incredibly old. An unprejudiced interpretation of this new discovery would lead to our acceptance of a world and a universe not incredibly old, as science states, but incredibly young, as the Bible states.

One conclusion may be confidently drawn from the exploding of the hypotheses mentioned above of an exceedingly hot envelope surrounding the earth and of a huge depth of dust on the moon—that *at least* an observer's being on the spot is necessary to absolute proof of any theory about the size of the universe and its age, and of events supposed to have happened countless ages ago.

My testimony of healing

by Roger Smith

I WAS not brought up in a Christian home, but in a religious environment. My family were Church of England but they let me attend a Methodist Sunday school. At the age of ten I was handed a tract and invited to attend a Salvation Army film service. After attending the Army meetings for a few months I accepted Christ as my personal Saviour.

For the next eight years I tried to live the Christian life, but at the age of eighteen I began to drift away from the Lord and became spiritually cold.

At the age of twenty I received my call-up papers for the forces. I enrolled for six years in the North Staffordshire and Kent Yeomanry. I was stationed abroad for four years in the Middle East and for two years in Italy. I had the privilege of visiting the Holy Land. This left a deep impression on me. I could not help but think of the days that I had spent in Sunday school and the stories I had heard about Jesus.

At the end of the 1939-45 war I was demobbed and came home to Silverdale. I had been married for four years and my wife's mother invited us to attend the Elim Pentecostal Church in Silverdale. While attending the church I rededicated my life to Christ. I was baptised in water on Easter Monday, 1949, in the Elim Pentecostal Church, Longton. I was determined to serve the Lord and to follow Him.

On January 10th, 1954, I met with a serious accident at work. I slipped two discs, twisted my spine, and ripped all my left lumbar muscle. I attended the hospital for three months, after which they put me in a plaster jacket. From then on it meant that I had to visit the hospital regularly and wear steel supports. This went on for two years. In 1958 I was given deep radium treatment and put in another plaster jacket. I was unable to work regularly because of the pain, losing three months' pay in a year. My condition did not improve. In 1966, after seeing a second specialist, I was taken into the Orthopaedic Hospital in Stoke-on-Trent, where I was put on traction to stretch the spine. A number of X-rays were taken, which revealed that I was suffering from osteoarthritis of the spine. I lost the use of my right arm and there was wastage in my left leg. I had terrific pain in my back. My life was just taking tablets, yet I was simply growing worse all the time.

During 1969-70 I had various treatments and was given twenty X-rays. One of these showed that I had spondylitis of the neck (stiffening of the joints), which meant that I could not move my neck from side to side. They gave me neck tractions with no results. I then had to wear a leather collar. After twelve months the specialist told me that there was nothing more that they could do. I would just have to live with it. The future looked black. I was going to be a permanent cripple.

In a prayer meeting on a Tuesday night at the Elim Pentecostal Church, Silverdale, I went forward with many others to be prayed for. I had been out many other times in the past, but this night was going to be different. The minister, Pastor David Williams, and the diaconate anointed me with oil in the name of the Lord. Then it happened. It was just like an electric current right through my body. I began to move my neck from side to side and up and down for the first time in four years. The pain left my back, hip and leg, the first time I was free from pain in seventeen and a half years of torture. It was like being set free from prison.

I went home and took off my support and have never worn it or my leather collar since. That happened on May 18th, 1971, and I am still free from pain, praise God! Since then I have been able to drive my car and do jobs such as decorating the house and giving a hand in decorating our church.

On the following Tuesday night I was baptised in the Holy Spirit with signs following.

My desire is to serve God in the days that lie ahead. Already God has used me to witness to people in my work and in some of the local Elim churches.

I trust and pray that anyone reading this testimony who has been sick for a number of years may find encouragement, and be determined even more to believe that God will meet their need.

Soul-winning success

by J. Nelson Parr

3. *In order to achieve success, personal soul-winners who become desperate will be willing to adopt new methods.* Jehovah is not confined to the few methods mentioned in this book. Remember the words of Rev. S. Chadwick : " When any method becomes a lifeless and useless thing, its proper place is the scrap heap." The only way to conquest is over the bodies of dead heroes. Keep moving ! Let the dead bury their dead. Let dead men stay with dead things and let the living follow the living Spirit. There is life and conquest in progress. The stationary stagnate and die."

Dr. John Daniel Brown, of the U.S.A., who baptised 1,400 people in two years, said : " I preach Christ and Him crucified, but the people who walk the aisles of our church are won during the week by the pastor or some member of our personal soul-winning band." Paul did not follow the apostles who lived in Jerusalem. He was so desperate to win lost souls that he wrote : " I make myself everybody's slave in order to win as many as possible " (1 Corinthians 9 : 19). You will be condemned, vilified, ostracised, criticised and pilloried just as Jesus and Paul were. Even the Corinthian Christians considered Paul had lost his mental balance. Some thought that he was too narrow-minded. He replied, " Knowing the terror of the Lord, we persuade men and if we are beside ourselves it is to God." Desperate soul-winners will adopt desperate methods after desperately seeking the face of the Lord.

4. *Soul-winners must be dedicated, Spirit-filled desperadoes.* Many pastors and others are full of alibis to cover their failure. One said, " God will bless whom He chooses and how He chooses. Nothing that we can do in the way of dedication, submission or hard work will promote the effective preaching of God's Word." This statement places undue unscriptural emphasis on the sovereignty of God and will lull those who are not seeing progress and glorious success into a state of spiritual coma. Their attitude will be " God is not blessing my ministry, so why worry ? " In other words, " God will bless those whom He chooses and it is quite evident I am not one of them." Some folk have said similar things to me. They forget that when we had about twenty people I stood in the open air alone many times and went for years house to house winning souls with just one other worker to help. They forget that over forty years of toil, sweat, tears, nights of prayer, labour and hard work brought down the blessing of God.

Jesus left the ivory palaces and became destitute, despised, deserted, obedient to the death of the cross. Because He stooped so low God has highly exalted him (Philippians 2 : 9).

Preachers who say " God will bless whom He chooses " quote Genesis 12 : 2, 3, but do not miss verse 1. If Abram had stayed in Ur of the Chaldees he would have missed phenomenal blessings. Abram ignored the scoffs and sneers of his relations and friends and became a hopeless fool in their eyes.

George Whitefield said : " I had a day in my life when I fully surrendered in consecration to the Lord and that day I said ' I call heaven and earth to witness that I give myself up entirely to be a martyr for Him who hung on the cross for me. I have thrown myself blindfolded and without reserve into His almighty hands.' " This confession uncovers the absurd folly of the preacher who said : " Nothing which we can do in the way of dedication or submission or hard work will promote the effective preaching of God's Word." Why did God bless General William Booth so mightily and use him to bring millions to Jesus Christ ? Bramwell, his son, asked his father his secret. He replied, " There was a day when I knelt at a bare table in Nottingham and vowed that God should have all that there was of William Booth." In after years Eva Booth added this rider : " That wasn't really his secret—*his secret was that he never took it back.*"

George Müller, asked the secret of his service, replied, " There was a day when I died, utterly died." As he spoke he bent lower until he almost touched the floor. Continuing, he said : " I died to George Müller, his opinions, preferences, tastes

and will. Died to the world, its approval or censure, died to the approval or blame of my brethren or friends, and since then I have studied only to show myself approved unto God."

Dedication, unreserved surrender, submission and very hard work are absolutely essential to the salvation of lost souls. The abundant blessing of God came upon the ministry of Charles G. Finney because he was dedicated to one purpose in life, the salvation of lost souls. C. T. Studd emphasised dedication, submission and hard work as essential characteristics of servants of Christ when he said :

Oh give us Stephens, Johns and Pauls who won their martyr crowns :
Who tackled priests and pharisees and never minded frowns.
We need the seed of the Shadrach breed who braved the emperor's ire,
Who will stand for truth and walk with God into the hottest fire.
Lord, send us lion-hearted men with good, courageous habits,
Who will never run from the Devil's gun like hares and bunny rabbits.
We want some seers without pride or fears, who can laugh but cannot grunt,
Not those pretty dears who shed salt tears when they leave to go to the front.
No use for the nicey picey brigade, nor the namby pamby crew,
Sure the ice cream lot would melt on the spot, send only the hottest brew.

Away with all excuses, alibis and subterfuge and let us become Spirit-filled desperadoes in this soul-winning vocation !

THE END

Church reports

BELFAST, Melbourne Street

Pastor : W. G. Mullan

Is the Irish Christian bigoted toward and indifferent to his Roman Catholic neighbour ?

At the close of a prayer meeting, in which a burden for Roman Catholic souls had been felt, one of our members related his experience of that very day. A victim of a public-house horror blast had lived in the heart of an I.R.A. district, where a number of soldiers and civilians have been killed and wounded recently. Our brother felt led to visit this home in the Ardoyne, Belfast.

Beside a coffin surrounded by mass cards, etc., he sought to comfort a grief-stricken wife and mother. He told her of his Christian faith and of Christ the sympathetic High Priest and left a tract with her.

The visit was much appreciated and when our brother left one man insisted on escorting him back to the main road. This walk afforded another opportunity to testify of personal faith in Christ and of assurance of sins forgiven.

Those who know the area must feel convinced that only God could have provided the grace needed and the unseen protection. May He open the blind eyes of Roman Catholics and Protestants alike !

W. G. MULLAN.

BIRMINGHAM, Selly Oak **Pastor : A. Caple**

For the past three years our choir has presented a John Peterson cantata during the Christmas services. This year, again under the direction of Peter Rammell, a sixty-voice choir performed "Joy to the World" at the Assemblies of God Church, Upper Gornal, at Stirchley, our branch church, and in our newly extended building. It was a rush to get the building extensions to the point where the extra room could be used. Over 400 people were packed into the church with about forty-five standing. Over forty children were also accommodated. God's blessing was evident and a number of people responded to the Gospel message. One of this year's soloists, Gillian Perry, was brought to Christ through a previous year's cantata.

True Messiah

During the last two years our country has suffered through reports of the gruesome murder orgies of a self-styled messiah by the name of Charles Manson. The leading witness against Manson was Linda Kasabian, who had previously claimed Manson as her messiah. She had adored and worshipped him before disillusionment set in. Recently she announced her conversion to Jesus Christ. Her husband, from whom she was alienated, has also been converted to Christ, and this brought them back together. She says, "I have found my true Messiah !"

DR. BILLY GRAHAM in *Christianity Today*.

Are we too clever for the Holy Ghost?

by John Lancaster

Notes of a sermon preached on a recent Sunday morning in the Elim Pentecostal Church, Eastbourne, and put into print at the request of members of the congregation.

" The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee " (Luke 1 : 35).

RECENTLY I delved into the pages of a book written by a great Evangelical scholar, Dr. Gresham Machen, on the *Virgin Birth of Christ,* a magnificent work of several hundred pages written to counter the arguments of those who, though calling themselves Christians, do not believe any more in this great doctrine of our faith. The book is a very necessary one, but as I reflected on the amount of research and theological discussion it engaged in I could not help being struck by the way in which the New Testament itself treats this same theme. In thirty-four words the angel Gabriel sets out the only satisfactory explanation of this high mystery of the incarnation, declaring that only the power of the Holy Ghost and the overshadowing of the power of the Highest can bring this otherwise impossible thing to pass. Two things stand out in the New Testament record of the incarnation of Christ : it is unashamedly supernatural ; it is unbelievably simple.

This has greatly challenged me. Have we become too sophisticated, too clever by half, in our modern approach to spiritual life ? We seem to imagine that because we live in a complex, technological society we must have a complex faith to match it, that it is now unfashionable to believe any more in the simple, unadorned power of the Gospel to change modern man.

To many Christians, bred in an intellectual climate in which " science " claims to have made God unnecessary, the New Testament emphasis on the supernatural has become an embarrassment. Whether we like it or not, *Christianity had a supernatural beginning and can only continue to exist in its original, authentic form in a supernatural environment.* The birth of Jesus Christ was " on this wise " and likewise the origins of the Church were unmistakably supernatural.

This is not to say that we must abandon genuine scholarship or that we must not seek to give a " reason for the hope that is in us," but it is to say that unless we recognise the essentially supernatural character of Christian faith and experience we shall fail to understand the vital principle on which the on-going life of the Church depends. **We cannot exist as the genuine Church of Christ unless we recognise our constant need of the creative activity of the Holy Spirit in our midst.**

We have recently witnessed the pathetic spectacle of the Dean and Chapter of St. Paul's Cathedral welcoming the cast of the blasphemous show " Hair " to a special service of thanksgiving. Here in the Lord's House and to the Lord's table were welcomed a company of people whose public utterances and behaviour are a blatant denial of all that is called " Christian." Such is the state of religion in our land, so blurred are the moral and spiritual values, so utterly blind are the spiritual leaders that the Church placed the imprint of its blessing on that which it ought to denounce.

This event, among others, makes me ask if it is not time for us to make a clear-cut distinction between what is truly Christian and what is not. *Have we become so clever at camouflaging Christianity that we have deceived even ourselves* ? There was a time when Christians were obviously Christians by the way they behaved, the speech they used and the way they dressed, but it seems to me that the lines have become so crossed that it is sometimes difficult to tell where the world ends and where the Christian Church begins. Have we become so clever at identifying ourselves with the world that there is no real difference ? What happened in St. Paul's is the logical outcome of many trends found even in Pentecostal churches. *It ought to make us ask whither we go.* I feel challenged by this, not that we should return to legalistic and repressive forms of so-called " holiness teaching," but that **we**

should recognise the need for a clear-cut, Biblical standard of purity and wholesomeness in every aspect of our lives. *Unless we are careful instead of Christians we shall become moral chameleons, adept at merging into the prevailing background rather than being distinctive disciples of Christ.*

Faced with the tremendous disclosure of God's purpose for her life, Mary asked the honest question, "How shall this be?" Nicodemus asked the same question (John 3 : 9). *Every real Christian must ask it when faced with the supernatural purpose of God for the Church and for his own life.*

The answer is always the same: **"The Holy Ghost. . . ."** The same Spirit who brooded creatively over the darkness in the beginning (Genesis 1 : 2), who empowered Gideon and Samson, who came upon the prophets and men of God of old, alone can quicken and bring to birth the "holy things" that God has purposed. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1 : 8).

Likewise, it is only when **"the power of the Highest"** overshadows us that we can be made to fulfil our place in the Divine scheme. Significantly, the word rendered "overshadow" is used by Luke to describe the cloud that enveloped the disciples on the Mount of Transfiguration (Luke 9 : 34) and of Peter's shadow falling in healing power upon the sick (Acts 5 : 15). It speaks of Divine presence enveloping men in a conscious manifestation.

The "power of the Highest" ("the Most High," R.S.V.) recalls the title by which Abraham referred to God in his encounter with the king of Sodom (Genesis 14 : 22, 23). Because his dependence was on the limitless resources of the "Possessor of heaven and earth," Abraham declined the generosity of Sodom's king. Perhaps it is a measure of the Church's bankruptcy that she has welcomed the representatives of Sodom into her sacred house and courted the favours of a godless age by compromising the moral and spiritual standards by which she was once known. The gifts of Sodom could never enrich Abraham and nothing but the power of the Highest can equip the Church in this hour. We need the Holy Ghost! All of us—pastors, people, youth workers, young people, teachers, children, committee members, office-holders, evangelists and personal workers—*need to be filled with the Spirit*. There is no substitute.

Christianity began with the supernatural, but it also began with very simple people. Peasants, priests, shepherds and sages, the people to whom the purpose of God was revealed were marked by their simple sincerity and willingness to respond to God's revelation. Not many mighty or noble, not the elaborate or the complex, but the unaffected, open-hearted men and women who were prepared to let God do what He wanted with them were those most closely involved in the earth-shaking drama of the Incarnation.

God is not looking for clever people. More often than not they get in His way. He is looking for people who know enough of their own limitations to see that only in the power of the Spirit can they ever hope to become truly effective Christians, people who will humbly and honestly say with Mary: "I am the Lord's servant, and I am willing to do whatever he wants" (verse 38, Living Bible).

Genuine Christianity is unmistakably supernatural and nothing less than the presence and power of the Holy Spirit in our personal lives and our churches can equip us to meet the challenge of our day and age. Let us face Paul's searching interrogation: "Having begun with the Spirit, are you now ending with the flesh?" (Galatians 3 : 3, R.S.V.). If the answer to that question is "yes" then we have become too clever for the Holy Ghost.

Letter to the Editor

DEAR BROTHER WALKER,

I would like to thank Pastor J. T. Bradley for his timely article, "A comment on the cults," and to say that I agree with everything he said.

It seems that many of the Pentecostal "elect" are being deceived in these days as to believing that Roman Catholics are receiving the Holy Spirit, and yet remaining faithful to their pagan organisation.

The purpose of receiving the Spirit is to receive power, so that we may be witnesses unto Him, the One who saves, keeps and satisfies. The Holy Spirit will not exalt an organisation which fetters and binds men and women, who have no Saviour to whom to be a witness.

Cult members need a Saviour. It is our responsibility to lead them into the "glorious light of the Gospel."

Yours in Christ.

JOHN HODGETTS.

Halesowen, Worcs.

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.

Editor: T. W. Walker.

Terms: £3.90 for one year or £2 for 6 months, post free to any address. Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines). Editorial Office: Cheltenham STD code 0242/59904.

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

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

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
J. T. Bradley	2
J. N. Parr	4
J. Lancaster	6
R. Williams	9
K. W. Munday	10
R. Boudehent	13
Mrs. M. Brown	14
Margaret M. Ladlow ...	15
H. Burton-Haynes ...	20
Testimony	3
Church reports	5
Letter	7
Editorial	8
Children's corner	12
Youth page	18
The Family Altar	19

EDITORIAL

IN response to a request from one of our English churches, our Headquarters felt it wise and good to call for another Day of Prayer for Ireland in all our churches tomorrow, **SUNDAY, JANUARY 23rd.** Our Field Superintendent notified our pastors of this proposal at the end of last month and we are very grateful for the plans and arrangements already made to concentrate believing prayer upon this pressing need.

Those who have not had the privilege of visiting Northern Ireland during these truly distressing troubles may not appreciate just how dominating and heart-rending they are. The thought comes again and again as one sees the wanton destruction in places like Belfast, **"This is part of the United Kingdom!"** We assert our strong opinion that if similar terrible events were taking place in London, Cardiff or Edinburgh there would be a national outcry.

Many of our good friends from Ulster tell us that their longing is that God will graciously do again what He did some forty years ago. Times were troublous then, but God raised up a fiery evangelist, Rev. W. P. Nicholson, and many believe that, just as the Wesleyan revival prevented a French revolution situation developing in Britain, so God's power to save stayed the hand of the enemy in Belfast and in Northern Ireland.

A man may be of Roman Catholic or of Protestant background and upbringing, **but we know that he needs a personal Saviour.** Ireland has known great visitations of the power of the Holy Spirit in times past and surely such a reviving bestowal was never more needed than now. We shall pray for our own kith and kin, our "ain folk," in our beloved Elim churches, not forgetting those in Eire, but our intercession must obviously cover the whole tragic situation. It is no part of our duty or ministry to enter into political problems attached to the whole sad dilemma, but we would certainly be right to pray for those in power in Dublin, Belfast and London. Theirs is a weighty burden. We recognise that a truly lasting answer must come through spiritual means. We ask for your fervent prayer during the Sunday services, in your own home, in Sunday schools and youth activities, indeed throughout our whole movement. We include quite a number who are cut off from immediate fellowship with our churches, but who retain precious links through the "Evangel."

God bless Ireland!

SATISFACTION

Thought for the day broadcast on B.B.C. Radio Medway

by R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, ROCHESTER

Are you easy to please ?

WE all like to have a little moan. Recently many have been having their say. The press, television and radio have all been vehicles of public and private opinions. The meteorologists have come in for a lot of stick over their misjudgment of the long-range weather forecast. *Perhaps a couple of goldfish may serve as a better weather symbol for our country*. We should not blame the meteorologists. They do not make the weather ; they only try to advise us what to expect. We are unreasonable sometimes in the way we show our disapproval.

Life can be miserable if you are not satisfied with the things around you. How can we possibly hope to give our best when things are not what we would like them to be ? *Why is it that we think things should change merely for our advantage ?* We show our disenchantment with things that other people would consider a real privilege. The circumstances of others always seem good to us, while ours seem good to others. A person is well paid if he is well satisfied.

A man once put a board up on his land, on which he had written, " I will give this field to anyone who is really contented." When he asked the applicants if they were contented people they always replied " Yes." His reply was, *" Then what do you want with my field ? "* Contentment consists not in great wealth but in having few wants.

We do many things to improve our lot in this world and rightly so, but there is something far deeper to this business of being satisfied. I have met people whose situation has been anything but enviable, but they would not change their way of life for the world. This undoubtedly has been due to their faith in God. When God is a vital part of your life He is able to help you to be more understanding. *What could be more satisfying than that ?*

The Bible has a very definite view on the happiness of people. It says, " Godliness with contentment is great gain." I would not suggest for one moment that all irreligious people are unhappy, but I assert that true satisfaction is related to Christian conduct and is improved by every evidence of Christ-like deeds, which arise from changed hearts.

Stop to think what you are setting out to be. I wonder if satisfaction is among your priorities. In appreciation of the completeness found in Jesus Christ, someone wrote these words :

I am contented with Jesus,
I am contented with Him.
Daily He helps me my burdens to bear,
Happy for He dwells within.
I am contented with Jesus,
He's by my side every day,
In sunshine or rain, He's always the same.
I am contented with Him.

Theme : THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH
ANNUAL CONFERENCE

May 6th to 13th
PONTIN'S HOLIDAY CAMP
Blackpool, St. Annes-on-Sea

Preachers :
DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)
DENIS G. CLARK
(Evangelist and Bible Expositor)
REV. T. W. WALKER (President)
Revs. G. CANTY, J. CUTHBERT,
J. LANCASTER and J. OSMAN
Elim missionaries expected : Arthur D. and Dorothy M. Bull (Tanzania), Peter and Brenda Griffiths

For further information write to :
THE CONFERENCE SECRETARY, P.O. BOX 38,
CHELTENHAM, GLOS.

D.2523

Another in our series of articles by Assem

In a permissive society **Keith W. Munday**

Church di

while at home our institutions seem secure while our Church discipline leaves much to be desired.

Our quest, therefore, is to find ways in which our churches can receive the training that will produce obedience and orderliness.

Keith W. Munday is chairman of Kent District Council of Assemblies of God, pastor of Brewer Street Assembly, Maidstone, chairman of the Editorial Committee, secretary of the Radio Council, tutor at Kenley Bible College, member of the Credentials Council, author and broadcaster, convention speaker and president elect of Maidstone and District Free Church Council.

"DISCIPLINE" means "a training that produces obedience and orderliness." It is particularly significant to Christians because from it we get "disciple," i.e. one who follows the instructions of another.

Many have the idea that discipline is a set of rules and regulations that threatens our freedom, when its right use leads to our highest good. We gladly accept the rules of the road for our own safety. No one in his right senses would take the liberty of driving on the wrong side of the road or of ignoring a red traffic light. Such "freedom" would be short-lived anyway!

Discipline in Britain

Before considering Church discipline, let us look at the subject as related to other walks of life. Take Parliament, for instance. At times there are harsh words and heated exchanges between members, but, on the whole, our representatives at Westminster exhibit an excellent control in the deliberations of State. This is not so in every Parliament. Fighting sometimes breaks out in some.

Consider the military. The British soldier is regarded as one of the best disciplined in the world, patient under provocation and obedient to his superiors. In other countries we have often heard of a political coup that has taken over the army.

Sport, while it has deteriorated in some quarters, still has a fund of good will and common sense appreciated still by players and spectators, but in some countries games are watched from behind barbed-wire fences.

The anomaly

Here is the paradox. In overseas countries where the discipline of the national institutions seems doubtful, nevertheless their Church discipline (often Roman Catholic) remains fairly secure,

The Ministry of the Word

According to Acts 2 : 42 the disciples "continued stedfastly in the apostles' doctrine," which indicates that in the Early Church there was a constant, solid exposition of the Word of God. A return to this is a priority today. Its lack may be one reason for our indisciplined condition. An analysis of many of today's sermons reveals "padding," repetition of platitudes, opinions of men, quotes from the classics, and a few Scriptures thrown in somewhat illogically. *When such an unauthoritative trumpet blows, what sort of obedience will it summon?*

God's Word does come to us in many ways, however. If only we would allow it to have an impact upon our lives, Church discipline would be self-applied, but many seem to fall short of expected standards. To such must be exercised the ministry of care. In one denomination the leaders of the local meetings periodically gather together to consider the members who are in spiritual need. They call them "Care Meetings." The principles for such meetings are laid down in Galatians 6 : 1, 2 : "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*" This shows WHO is to do it : "Those who are spiritual"; HOW it is to be done : "in the spirit of meekness" and the reason for meekness : "considering thyself lest thou also be tempted."

Church discipline must never be administered in the wrong spirit or out of spite. The aim must always be the restoration of the offender to a place of blessing and usefulness in God. "Count him not as an enemy" says Paul, **"but admonish him as a brother"** (2 Thessalonians 3 : 15).

writers

pline



Private admonition

When discipline is called for, it should, in the first instance, be done as privately as possible. Remember, the offender is to be admonished " as a brother." If we had a brother in the flesh who was involved in a scandal, would we shout it from the housetops? Straight speaking can be done quietly and in love. Many a minister has saved his congregation much concern through private admonition.

Matthew 18 : 15 clearly shows the procedure. This localises the matter. *A fire brigade not only seeks to extinguish the danger, but also acts to stop it spreading.* James 5 : 19, 20 reminds us that " if any of you do err from the truth, and one convert him . . . he shall hide a multitude of sins." Nothing is hidden from God, but it can be hidden from others. That is what I call a proper " good hiding " !

In church business meetings and even in conferences, some bring up matters which could easily be dealt with privately. This is unscriptural and uncharitable.

If private admonition fails, Matthew 18 : 16 indicates the next step to be taken ; one or two witnesses should be brought according to Scriptural precedent (Deuteronomy 17 : 6 ; 2 Corinthians 13 : 1). If this also fails then the rule is that it must be brought to the church, who, after hearing all the relevant evidence, may adopt one of the following disciplines if the case warrants such.

Disfellowshipping the offender may be necessary. This simply means " to cease to have fellowship with." In the Early Church (and since) there were certain false teachers going around stirring up trouble and others who were walking disorderly. Paul gave directions to the churches to apply discipline upon such. Notice the emphasised words in the following passages : " Mark them which cause divisions . . . and AVOID them " (Romans 16 : 17) : " An heretick after the first and second admonition REJECT " (Titus 3 : 10) ; " WITHDRAW from every brother that walketh disorderly " (2 Thessalonians 3 : 6) ; with the disobedient " HAVE NO COMPANY " (2 Thessalonians 3 : 14) ; him of contrary doctrine " RECEIVE NOT " (2 John 10, 11), and this Scripture continues *" neither bid him God speed "!*

The disfellowshipping of a believer will mean that he will not be allowed to break bread or take any public part in the worship and witness of the church. This is usually for a limited, prescribed period. If the offender is genuinely repentant he or she may continue to attend the meetings ; this should be encouraged. The whole church, having been informed of the disfellowshipping, should stand by the decision and not weaken its application by any false sentimentality.

Excommunication of an offender is a very serious, solemn step. It involves being expelled from the Church. Such discipline is a last resort, reserved for the gravest offenders. There must be no mistake. When the action is righteously carried out, God endorses it, for what is bound on earth is also bound in heaven. The excommunication may not necessarily be irrevocable, but, when sentence is passed, no time limit should be mentioned. In the days of the apostle Paul some excommunications carried with them a very solemn discipline. A man living in immorality at Corinth (1 Corinthians 5 : 5) and Hymenæus and Alexander (1 Timothy 1 : 20) were " delivered unto Satan." This meant that the protecting wall that surrounds the Christian was lifted and Satan was allowed certain moves against the one so delivered, nothing short of a judicial handing over to Satan under Divine permission. Even this was not punitive, but remedial : " that the spirit may be saved " (1 Corinthians 5 : 5).

It may be that cases that call for such stringent measures are rare, but excommunications are still necessary in some cases **for the sake of the Church.**

The purity of the testimony of the Church of Jesus Christ must be maintained at all costs. *How can a Church be holy if it condones immorality?* The disturbing factor about the case at Corinth is that the church allowed it to continue. The highest standards must be upheld otherwise " a little leaven leaveneth the whole." Discipline also has a salutary effect upon others, causing them to fear.

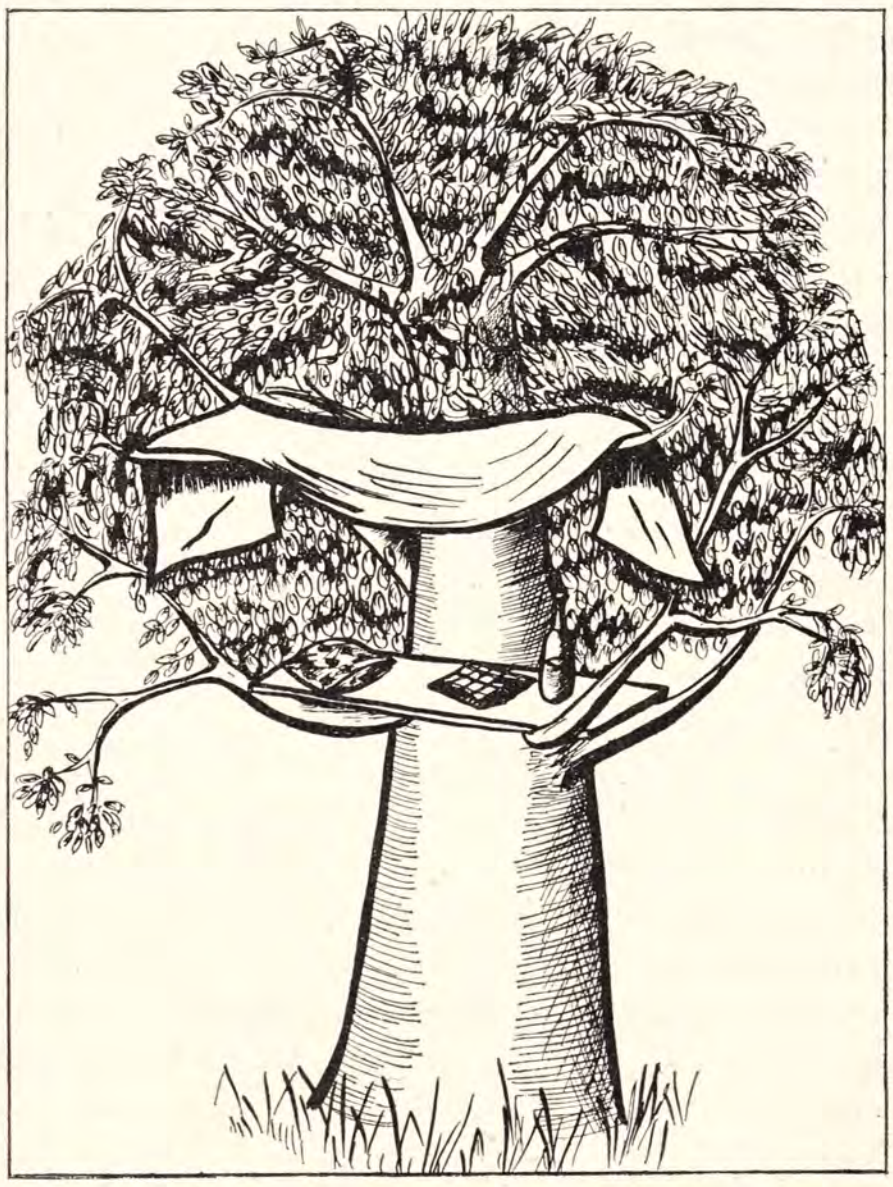
(continued overleaf)

Children's corner

THE TREE HOUSE

Story and drawing by

SHEILA PRICE



BRIAN and Carol lived in the country. Their house had a big garden and right at the bottom of the garden was a tall tree.

One day Brian had an idea. He said to his sister "I know what we can do, Carol. Let us make a little tree-house, a little hide-out for ourselves up among the branches "

"Yes," said Carol. "That would be splendid. But do not let us make it very high up, because that would be dangerous."

"Right," said Brian. "We will make it by that branch. That is not too high off the ground."

Each day they climbed up into their tree-house after they had eaten their tea. They rested a plank of wood between two branches and placed two cushions on it. Their mother gave them an old blanket and they put this on some smaller branches a little higher than the plank. Now they had an ideal shelter.

Each day they climbed up into the tree-house to read their magazines. Sometimes their mother allowed them to take their tea with them. How they enjoyed eating their sandwiches up among the branches! They discovered that they could see right over into Farmer Brown's field. They spent many a happy hour watching him working among his animals.

"Brian, do you know what this reminds me of?" said Carol. "It reminds me of how Zacchaeus went up the tree so that he could be certain of seeing Jesus."

"Yes," said Brian, "and, although Zacchaeus was so small, Jesus looked up and saw him as He passed. Jesus knew that he had gone to a lot of trouble and Zacchaeus was so pleased when Jesus told him that He was going to have tea with him."

Brian and Carol sat up in their tree-house singing the chorus about Zacchaeus. As their mother prepared supper she could hear them singing at the top of their voices!

CHURCH DISCIPLINE (*continued*)

Excommunication may also be necessary **for the sake of the world.** What influence can a church have if its members are living questionable lives? In a court of law, if some alleged offence was not objected to when it happened the Judge may rule that the thing was condoned. Excommunication shows the world where we stand.

For the sake of the individual, Church discipline has sometimes saved the offender from himself. It has awakened him to the enormity of the offence and shown how seriously God views his misdemeanour. Later, through the working of God's grace, repentance is produced (as with Jonah), restoration to blessing and even a form of usefulness to God.

Seeing that we live in a permissive society, may God give us all the grace we need to walk as we should, keeping a tight rein on ourselves and, as the Scripture exhorts, judging ourselves that we be not judged.

Spurgeon's successors decide

The famous Metropolitan Tabernacle, Elephant and Castle, London, is to withdraw from the Baptist Union of Great Britain and Ireland.

Rev. Peter Masters, the minister, said that the Baptist Union's association with the World Council of Churches was a denial of the evangelical faith, and had sharpened dissatisfaction felt or some time by the church.

JUDAS

(John 17 : 12)

by Pastor Robert Boudehent

MINISTER OF THE ASSEMBLIES OF GOD CHURCH,
CAEN, FRANCE

THE prayer of Jesus is a confession, but not of sin, for He never sinned. On the contrary, if we say we have no sin, the truth is not in us, but if we confess our sins, He is faithful and forgives us.

Jesus confesses that, in a certain measure, He has not succeeded : one of those whom He had passionately and tenderly loved had escaped Him, and, with a broken heart, He says that, in spite of all His love and constant care, He has lost him. The text, however, expresses more of victory than defeat. He could have added " I have kept the majority of those whom you confided to my care. I have kept the impulsive and inconsistent Simon and, in spite of his many weaknesses, My grace has been sufficient for him. I have kept the sons of thunder, James and John, notwithstanding their narrowness of spirit and ambition. I have kept Matthew, lover of his money-bags. I have kept Thomas, who saw everything in black. Judas has thwarted My plans, however, and has disappointed the cherished hopes that I held for him regardless of his great possibilities and all that I tried to do for him. He went away and I lost him."

This text is interesting because of the light that it projects on the character of Judas and on how we regard his treasons. A popular pastime is to disparage certain persons after their death. The other half of the game is to re-establish a rogue who, professedly, was not understood during his lifetime. Judas also has had his defenders who regard him as a victim of fate.

The first fact to consider is that he belonged to Jesus. You cannot lose something that you have not owned. Judas belonged to Jesus in the same way that Peter, James or John did. Some affirm that he was a demon from the beginning, but the Scriptures do not say this. Luke states that he *became* a traitor ; one does not become what one has always been. Peter says that he fell ; in order to do this he must have stood. Jesus and His disciples put their confidence in him and chose him as treasurer ; you do not put money into the hands of someone you distrust. A few months before the event Jesus knew of his double dealing, but the disciples believed in him right up to the Last Supper. When Jesus declared : " One of you will betray Me," each one asked himself if it would be him ; no one pointed a finger toward Judas.

Two things determined the apostleship of Judas.

Judas had chosen Jesus. One day the Lord's call sounded powerfully within him and he renounced all possibility of becoming rich. Although he loved money he denied all to follow Him. Jesus confessed His poverty : " The Son of Man has nowhere to lay His head." He taught that to become a disciple one had to deny oneself, take up one's cross and follow Him. Judas did this, or Jesus would never have accepted him as a disciple, even less as an apostle. It is easy to say that Judas's motives were impure, but what of those of James and John who canvassed for the highest place ?

Jesus had chosen Judas in the same way as the others : after a night of prayer. It is unthinkable to say that Jesus chose him because He knew that he was a traitor. Most certainly Judas was not perfect, but there were within his heart possibilities for good as well as for evil. The soil which is good for producing thorns is equally good for producing a field of wheat.

It is important to know how he met his tragic end. Jesus lost Judas with much sorrow. He did not lose him because of fault on His part, by bad luck, misfortune. He lost Judas because this individual deliberately made a bad choice. He fell by transgression as we also can fall. He was human as we are. We sometimes try to forget this and like to think that Judas was very different from us. If we do not find in ourselves the same possibilities as were in him, it is not because we are superior to him, but *because we are blind*. We travel the same path. Be sure that he fell gradually. No one is lost all at once in the same way that no one becomes holy in one moment.

One day a sum of money was remitted to

(*continued overleaf*)

Judas for the poor. Did he take a few pence thinking to replace it later ? He never returned it. On another occasion he did the same thing. Each time he more deeply outraged his conscience. His dishonesty had a repercussion upon his communion with the Master. All that Jesus said created in him reproach, uneasiness. " Beware of coveteousness," Jesus would say, "the life of a man does not depend upon that which he possesses." These rebukes worried him, causing him to have bad thoughts and feelings. When we are convicted of sin two ways open to us : we take the side of the doctor against the disease, or we side with the sickness against the physician. Judas took the second road. Little by little he became the enemy of Jesus, he who aforetime was a friend. His love changed into hate and he sided with His enemies.

May God guard us from doing likewise ! May His spirit enlighten us and strengthen us, so that we will never keep unconfessed sin in our hearts, which will drag us into perdition all the days of our life. The Lord can, *and wants to,* keep us from falling.

Reprinted by permission from *Viens et Vois.*
Translated by B. C. Vidamour.

IN LOVING MEMORY OF PASTOR H. KITCHING

ON December 28th, 1971, my husband and I were privileged to attend, with Mrs. Kitching and members of the family, the funeral service of Pastor Horace Kitching. It was conducted by Rev. Harker in the little country Methodist Church in Richmond, Yorkshire, where Pastor Kitching had preached many times since his retirement.

This beloved disciple of the Lord had suffered ill health since an operation in February. For the last fifteen weeks he was in the famous St. John of God Hospital at Scorton, tended carefully and lovingly by the nursing brothers. Mrs. Kitching sat by his side unwaveringly through the long night watches, reading to him his favourite passages of Scripture. As their eyes grew tired, they prayed together.

Pastor Horace Kitching was ordained as an Elim minister in the Welsh Tabernacle, Penton ville Road, Kings Cross, London, on December 29th, 1929. He was a member of George Jeffreys's revival team and became well known for many years as " Uncle Harry," the children's evangelist and founder of Sunshine Corner work in Elim churches throughout the British Isles. He was loved and is remembered by many for, during his campaigns, churches and halls were filled to capacity with children sitting on window sills and in the aisles.

During his retirement he has been active in churches in the North East Presbytery and has stood in the gap for us many times at Bishop Auckland. During this past summer it was his greatest pleasure to sit in the garden and read God's Word, even though he knew the seriousness of his illness.

Many friends in Elim will join me in extending our deepest sympathy to Mrs. Kitching and to her family.

" To whom he whispered a little while before he left this scene of time : ' Grieve not for me, I am going to the land of everlasting flowers.' "

(MRS.) M. BROWN,
Secretary, Elim Pentecostal Church,
Bishop Auckland.

Did you ever stop to think, my friend,
This world is what you make it ;
And any good thing you desire
Is yours—if you will take it ?
Why, you can make your life so bright
With such a glowing lining
That all your friends will gaze at you
And think the sun is shining !

Church of God Evangel.

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

We journey to the " Mount of God "
Where speaks the " still small voice "
And new commissions from our Lord
Shall cause us to rejoice ;
While in unbroken fellowship
We mount up high and higher,
'Til every trial shall prove to be
God's chariot of fire.



Margaret M. Ladlow's page

After Carmel

I DON'T suppose that there has ever been a child of God who has not had an "after Carmel" experience. Maybe we have never received such a spine-chilling message as Jezebel sent to Elijah, but we have all known very real, venomous threats from Satan.

Our human nature is such that frequently after a successful spiritual conflict we plunge from the ecstasy of victory to the depths of depression and fear, just as Elijah did. After running twenty miles to Jezreel in triumphant exuberance, poor Elijah fled a further 100 miles out of Jezebel's realm into the wilderness. His mind and body were at such a low ebb that he actually asked to die! God was ready for every eventuality, however, and an angelic cook and waiter was there in attendance to comfort and to feed the exhausted prophet.

When he reached Mount Horeb, God outlined a master plan to destroy the idolatry of Baal. Warlike Hazael was to be appointed king of Syria. Jehu, a known opponent of Baal worship, was to be appointed in Ahab's place. Elisha was to succeed the prophet. These three would bring down the destruction of God's adversaries.

Isn't it wonderful how God anticipates His children's needs? When we are restored He speaks gently to us with reassuring words and unfolds His plans and purpose by a still small voice. In these days of constant attack from the Devil, when much of the ancient wickedness associated with Baal worship has reared its ugly head again, stand firm and strong in the fight against evil. Almighty God will overcome all His enemies. When weariness comes and depression sweeps over our souls, refuse to panic. Rest and listen for God's still small voice. We shall find that our faulty human reasoning will give place to His majestic wisdom and direction. Like Elijah we shall gird ourselves once more and go forward in faith.

HEAVENLY MEAT

BY CARRIE JUDD MONTGOMERY

"And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again" (1 Kings 19 : 6).

To us, as in the days of old
When worn and weak and faint,
And we would fain withdraw from all
That bears a human taint;
When Satan by his taunts and threats
Is causing us affright,
And in the wilderness alone
We grope in starless night—

The Angel of the Lord draws near
To rouse from sorrow's sleep,
The mighty God of Carmel's heights
Notes even when we weep;
No word of stern rebuke He gives,
But only, "Rise and eat—
The journey is too great for thee
Without this heavenly meat."

No human hand prepares this food,
Or gives a cooling drink;
The Love that sees our every need
Is nearer than we think.
The fire that burnt the sacrifice—
That sacred fire from heaven—
Still condescends to bake the cake
That day by day is given.

We eat and drink, but not enough
To satisfy His heart,
A full, sufficient, strengthening feast
Must heaven's love impart;
And so with patient tenderness,
The Angel comes again,
And gives anew the Bread of God
To fainting sons of men.

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BETHANY, the family home for the Christian family. Visit Plymouth, the holiday city by the sea, bounded by Dartmoor National Park. Enjoy fellowship with a young Christian family. Contact Jenny Shead NOW—at Bethany, 2 Greenbank Avenue, St. Judes, Plymouth, South Devon. Tel. 60642. C.2533

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. **Inquire about terms for the young family** in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38, Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

CORESTIN CHRISTIAN GUEST HOUSE

PORT ISAAC, CORNWALL. Telephone 267

MARJORIE and STANLEY BATES extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure. S.a.e.

D.2525

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

POOLE. 42 Clifton Road, Poole, is open for weekend conferences, Bible study and prayer. The emphasis is on youth, but all are welcome. Groups may bring their own minister, otherwise supplied. Full board Friday evening to Monday morning. Central heating. Glorious views. £4 per person. Apply T. and C. I. Farley. Tel. Parkstone 4076. C.2544

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2532

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.2539

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.2512

HEATING your baptistry can be a problem. Why not send for details of their portable electric baptistry heater to Bredon Switchgear Ltd. (Dept. E.E.), Elmley Castle, Pershore, Worcs. C.2551

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

SITUATIONS VACANT

CARETAKER wanted for Elim Pentecostal Church, Clapham. Centrally heated flat provided. Particulars from Ian Moore, 18 Ivymount Road, London, S.E.27. C.2541

BIRTHS

TEMPLETON. On December 24th, to Margaret and Bob, God's gift of a son, Andrew Lindsey, a brother for Dawn.

WILLIAMS. On December 25th, to Ron and Beryl, members of Elim Pentecostal Church, Cheltenham, God's gift of a daughter, Tracey Anne, a sister for Ian and Colin.

DEDICATIONS

BARBOUR. On December 19th, 1971, Robert Mark Barbour, son of Mr. and Mrs. R. Barbour, was dedicated by Pastor W. McCandless in the Elim Pentecostal Church, Lisburn. C.2553

PEARCE. On Christmas morning at Pontypridd Elim Pentecostal Church, Richard Keith and baby Matthew Stephen, sons of Keith and Meriel Pearce, were dedicated by Rev. R. Hughes. Baby Matthew three weeks before was given very little chance of life, but the people of God prayed through. To God be all the glory. C.2549

GOLDEN WEDDING

PREW—MORRIS. Married at Pontypridd on December 24th, 1921, Jack and Doris give thanks to God for fifty years of happy married life. We congratulate them. C.2550

WITH CHRIST

GALE. On December 26th, Thomas Barnett Gale, aged 74 years, friend of Elim Pentecostal Church, Croydon. Officiating minister at funeral : W. J. Maybin.

HALLIDAY. On December 24th, Miss Grace Halliday, member of Elim Pentecostal Church, Coulsdon, and keen and long-standing supporter of Elim missionary work. Officiating ministers at funeral : C. J. E. Kingston, W. J. Maybin and J. Shellard.

MITCHELL. On December 24th, Annie Mitchell, aged 83 years, passed into the presence of her Lord. Faithful member of Elim Pentecostal Church, Lisburn. Officiating minister at funeral : W. McCandless.

TURNER. On December 24th, Thomas Herbert Turner, aged 70 years, beloved member of Elim Pentecostal Church, Driffield. "For ever with the Lord." Officiating minister at funeral : David B. Tinnion.

ITINERARIES

The President (A. A. Biddle):
January 23, Devon and Cornwall.

London Crusader Choir with Douglas B. Gray:
January 23, Broadmoor hospital ("Songs of Praise" on B.B.C.1); February 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

CHRISTIAN HOLIDAY AND CONVENTION IN SPAIN

"Keswick in Spain" upon the Mediterranean coast, April 15th to 30th, 1972. Comfortable hotel, sun, sea and mountains. Ministry by well-known speakers, the delights of wonderful fellowship—and meet the evangelical churches of this strategic area! Jet flights. Brochure from :

Secretary, 13 Cranbourne Close, Slough, Bucks, SL1 2XH.

D.2502

COMING EVENTS

BASILDON. February 5-7. Elim Pentecostal Church, High Road, Laindon. Evangelistic crusade by Tony Stone. Convener: Peter Hill. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Kingstanding. February 6-9. Elim Pentecostal Church, Warren Road. Pastor's twenty-first anniversary. Preacher: Joseph Smith. Convener: R. J. Morrison. Sunday at 11 and 6.30. Weeknights at 7.30.

CAERPHILLY. January 22—February 6. Elim Pentecostal Church, St. Fagan's Street. Crusade '72 conducted by Mervyn Morgan. Convener: J. G. Cooper. February 5: Don Summers. Weeknights (except Friday) at 7.30. Sunday at 6.30.

CROYDON. January 25-27. Elim Pentecostal Church, Stanley Road. Illustrated lectures on Archaeology and the Middle East by C. G. Smith. Convener: W. J. Maybin. At 7.30. Special Sisterhood on Thursday at 3.

HANLEY. February 1-6. Elim Pentecostal Church, Bucknall Old Road, Hanley, Stoke-on-Trent. Bible Week. Preacher: Stanley Beresford (Blackburn). Convener: A. R. Thomas. Weeknights at 7.45. Sunday at 11 and 6.30.

HIGH WYCOMBE, Lane End. Saturday, January 22, at 7.30, "The Bible and the Middle East," illustrated talk including coloured slides by Christopher Smith. Sunday at 11 and 6.

LONDON, Leyton. Elim Pentecostal Church, Vicarage Road, E.10. February 3. Visit of the President at 7.45. February 8-13. "Back to the Bible" rallies conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

OXFORD. The City Temple, Botley Road, will be responsible for the broadcast service on B.B.C. Radio Oxford on Sunday, February 6th, at 10 a.m. Preacher: Pastor F. J. Slemming. The service will have a recorded repeat the same day at 5 p.m.

INYANGA NORTH, RHODESIA

DOCTOR URGENTLY NEEDED FOR HOSPITAL AND FOR EVANGELISTIC WORK

APPLY: THE SECRETARY, ELIM MISSIONARY SOCIETY, P.O. BOX 38, CHELTENHAM, GLOS.

D.2557

Pastor and Mrs. Feasey and the Board of Deacons ask you:

PLEASE PRAY FOR PONTARDULAIS

1972
YEAR OF EVANGELISM

Outreaches include two large-scale crusades, special convention service, baptismal services, films, gospel services every Sunday at 6 p.m.

Theme throughout the year: **"JESUS IS VERY NEAR"**

Further information from the evangelistic secretary, Mrs. Ann Jones, Beulah Elim Pentecostal Church, Twyniago Road, Pontardulais, Glam.

D.2547

ELIM MINISTERS' WIVES' RETREAT

HAYES CONFERENCE CENTRE, SWANWICK, DERBYSHIRE

Monday, March 20th (afternoon) until Wednesday, March 22nd

Sponsored by the West Yorkshire Presbytery. Open to and exclusively for ministers' wives. Programmed for spiritual discussion and development.

Please write at once to Mrs. Gladys Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

D.2556

DAY OF PRAYER

in Elim

for our churches, ministers and members in

NORTHERN IRELAND

and for the situation there

SUNDAY, January 23rd

God is richly blessing our churches in Ireland in spite of the adverse conditions; let us praise Him for this, for the grace He is bestowing on our people and for His protecting care.

GOD ANSWERS PRAYER. In the apparently hopeless political situation God can deliver, bring victory out of defeat and bring glory to His name.

JAMES T. BRADLEY,
Secretary-General.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER

consult a Christian broker

Write or telephone

DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894

D.2510

ISLE OF WIGHT CAMP

SENIORS: fourteen years and over

Friday, July 28th, to Friday, August 11th

FEES: £5.80—£6.60 per week

Commandant: Brian Richardson

Padres: Wynne Lewis and Brian Vidamour

JUNIORS: ten to fourteen years

Friday, August 11th, to Friday, August 25th

FEES: £5.80 per week

Commandant: Len Rammell

Padre: Derek Green

Brochures available late January from Mrs. D. Rammell, 9 Allan Way, London, W.3

D.2555

Youth page

Elim Youth Movement

Book reviews

Sing to God, Christian songs for juniors, compiled by Margaret V. Old and Elspeth M. Stephenson. Published by Scripture Union. Words and music £1.25, postage and packing 11p extra. Words only 12½p, postage and packing 3½p extra.

This most attractively produced book will be a welcome addition to the repertoire of many Sunday schools and youth groups. Designed mainly for the eight-plus group, it has an excellent selection of old favourites and up-to-date hymns and choruses. There are seven sections to the book, covering hymns about God, Jesus Christ, the Holy Spirit, what God wants of us, living as God's friends, the Bible, and all God's people. It is good to see a robust hymn like "Praise, my soul, the King of heaven" retained, but equally pleasing to meet some of the down-to-earth words of modern hymns such as the following verse from hymn No. 16 :

> "Lord of science, Lord of art,
> God of map and graph and chart,
> Lord of physics and research,
> Word of Bible, faith of church,
> Lord of sequence and design,
> All the world of truth is Thine."

Guitar chords are included in the music edition and the format of this allows it to be opened on the piano without the annoying habit of automatic self-closure! As one who snatched some happy moments playing and reading through this selection I can warmly recommend it to youth workers.

JOHN LANCASTER.

Be filled with the Spirit, by David Petts, M.A. Published by Students' Pentecostal Fellowship. Price 10p, postage and packing 3p extra.

This is a clear, concise, convincing presentation of the subject. It should meet the need of those students seeking further experience with God and, being undenominational, will have an appeal to many sections of the Church. It need not be confined to the college population, for its simple presentation will suit most interested parties. The skilful arguments for the initial evidence may cause a slight stumble as people wait for *a* tongue and not *THE* Person of the Holy Spirit. It is not essential to have hands laid on for the filling (page 7). I think a chapter should be included on the power of the Spirit. Like many other booklets, it does not go far enough. The baptism in the Holy Spirit is *not* synonymous with the power to witness. With Christ it came forty days later. Acts 1 : 8 says "after"—but who knows how long after?

M. W. CARR, B.SC.

The Little White Book, by Johannes Facius, Johny Noer and Ove Stager. Published by White Book Publications, S.T.L., P.O. Box 48, Bromley, Kent. Price 25p, postage and packing 3p extra.

Here is a Christian answer to the controversial "Little Red School Book," of which 100,000 copies of its revised version were published last November. "The Little White Book" has been translated and adapted from the Danish edition, "Der Lille Hvide."

It is a great pity that our young people have so many of the private, personal and sacred things in life paraded so blatantly before them. However, if immorality is paraded as being normal and not sinful, then such a book as "The Little White Book" is necessary, particularly when such large quantities of the other are being churned out.

Over 22,000 copies of the book under review were sold in the first month.

A. B. TEE.

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

FILM-STRIP LIBRARY

No price increase

Send s.a.e. for catalogue to

E.Y.M., P.O. Box 38, Cheltenham, Glos.

D.2219

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, January 24th Galatians 3 : 15-29

" For in Christ Jesus you are all sons of God " (v. 26, R.S.V.).

Those who have placed their faith in Christ are **in Christ,** a position bringing many blessings, including sonship (v. 26), equality (v. 28) and victory (2 Corinthians 2 : 14). They have **put on Christ,** the old man with his deeds having been laid aside and the new man having been put on (Colossians 3 : 9, 10). They **belong to Christ** (v. 29) and thus to God (1 Corinthians 3 : 23), Divine ownership having been established because the purchase price has been paid in full (1 Corinthians 6 : 19, 20).

Tuesday, January 25th Galatians 4 : 1-11

" God sent forth His Son . . . God hath sent forth the Spirit " (vv. 4, 6).

God's timing is always perfect. Jesus came in the fullness of time when everything was ready for Him. Men were ready for a Saviour. The Jews realised their need because of the failure of the law. The Roman conquest had established excellent lines of communication ; the message could therefore be speedily carried across the world. The Greek language was understood in all the places thus linked. God moved at the ideal time.

The Son came to God's own people and was rejected, so the door of salvation was opened to all who will receive Him. On those who accept is conferred the right to be called the sons of God (John 1 : 12). God sends the Spirit of His Son into their hearts as an inner witness whereby they cry, " Father," the seal of their adoption (vv. 5, 6).

Wednesday, January 26th Galatians 4 : 12-20

" For I am perplexed about you " (v. 20, R.S.V.).

Paul laid bare his heart in this passage, revealing his tender concern for the souls of those to whom he preached. His burden for the spiritual condition of the converts was difficult to bear because he could not understand why the Galatians, having shown him so much love, should change. His feelings were intensified because those who were leading the people astray were doing so out of a selfish motive for vainglory. Jesus revealed similar feelings when He saw the people as sheep without a shepherd. Only those with such a deep concern for the souls of men make successful shepherds of the flock of God.

Thursday, January 27th Galatians 4 : 21-31

" Cast out the bondwoman and her son " (v. 30).

Hagar and Sarah lived in torturous tolerance after the birth of Ishmael to Hagar. When Sarah's son, Isaac, who was born subsequently, was not very old, it became obvious that the bondwoman would have some influence on the son of promise. Sarah demanded that the bondwoman and her son be dismissed (Gensis 21 : 9, 10). Only by this apparently harsh treatment could possible contamination of the son of promise be avoided.

Paul likened those under the law to the child of the bondwoman and those in Christ to the child of promise (vv. 25, 31). Strong measures, even dismissal, were the only answer to the Judaisers if the Church was to be kept free from the contamination of erroneous doctrine. The New Testament makes it clear that under no circumstances must heresy be tolerated in the Church (1 : 8, 9).

Friday, January 28th Galatians 5 : 1-12

" You were running well ; who hindered you from obeying the truth ? " (v. 7, R.S.V.).

Paul often used this metaphor from the Greek games. The foot race, the passion of all the Greeks, had obviously made a great impression on him. He spoke of not running in vain (2 : 2) or aimlessly (1 Corinthians 9 : 26), of the prize which was presented to the winner, and of the dedication of the athlete to his training (1 Corinthians 9 : 24, 25). Scripture also stresses the discarding of any weight or hindrance which might restrain the athlete (Hebrews 12 : 1). Seeing that we are being observed by so many, our race should be run with patience, our eyes being firmly fixed on Jesus, who has traversed the way before us (Hebrews 12 : 1, 2).

Saturday, January 29th Galatians 5 : 13-26

" Live in the Spirit . . . walk in the Spirit " (v. 25).

Two forces are always at war in the life of the Christian : the flesh and the Spirit. To ensure victory for the Spirit we must **not give the flesh a base** from which to operate. " Occasion " (v. 13) is literally " a base for operations " when used in the military sense. We must **fulfil the Law by loving our neighbours** as ourselves (vv. 13,14). The mainspring of all fleshly desires is selfishness.

We must **give place to the Spirit,** walking in the pathway of the Spirit and being led by Him. Thus

(*continued overleaf*)

Nuggets of Gold

The shadow of fear

"The Lord is my light . . . whom shall I fear?" (Psalm 27 : 1)

By H. Burton-Haynes
Pastor of Elim Pentecostal Church,
Clacton-on-Sea

LISTENING to a schools' broadcast I was reminded of an incident which, it is alleged, happened to Alexander the Great when he was a youth. A stranger offered to sell his father a magnificent horse. Everyone admired the creature, but no one could ride it. Alexander closely observed its movements and then begged permission to ride it. His father consenting, Alexander led the high-spirited horse, Bucephalus, into the face of the sun, vaulted into the saddle and rode away with complete success. Why did he succeed when others had failed? **Alexander had noticed that Bucephalus was frightened by all kinds of shadows when its head was turned away from the sun. When it faced the light all was well.**

This story illustrates a law of life. Many people go through life terrorised by shadows. Fear is one of the commonest human burdens, a menace to happiness and well-being. People develop a morbid fear of the unknown, for their own future or that of their dear ones, of being in a crowd, of loneliness, poverty, old age, disease or death. The Greek language has been almost exhausted to find names for the various manifestations of morbid fear!

Bucephalus was frightened by a shadow, an illusion, something **which did not really exist.** Perhaps you can remember, when you were a child, lying in bed and in the darkened room the window curtains assumed the eerie shape of a weird face. The wisest thing to do was to turn on the light, look at it, and realise that it was not real and had no power to harm you.

The same applies to "those things which from the shadowed depths of the mind, haunt us; things which may have happened in early youth. It is only by turning on the light of present conscious reason and looking at them closely and realising that they have no real power to harm us, that we can rob them for ever of their evil effect on our personality." Having faced the situation, let us rely upon Christ's power to meet it. On His lips were so often the bracing words **"Be not afraid!"** His presence brings a sense of "otherness," which means two to fight our fears instead of one. "I can do all things through Christ which strengtheneth me."

"He stands in his own light," we say of someone. All will agree that a man who does this has only himself to blame for most of the difficulties that beset him. When we turn our back on the light we have to walk in the gloom of our own shadow. This is how shadows are created, how fears arise. If we face the light of His presence, however, the shadows cease to worry us. **Just as when we face the sun our shadow is behind us and we no longer see it, so when we seek the Lord, when we turn our face to the Sun of Righteousness, our fears drop behind us.**

FAMILY ALTAR (*continued*)

we will constantly live in the Spirit (vv. 16, 18, 25).

Compare your life with the lists in verses 19-23, the yardstick by which our actions may be judged.

Sunday, January 30th Galatians 6 :1-10

"Let us do good unto all men" (v. 10).

The weight of teaching in this Epistle so far discredited that doctrine of salvation which demanded of men more than acceptance of the finished work of Christ. In proving his doctrine Paul feared that he had given the impression that the works of the Law were not important, whereas he was seeking to show that they were not essential to the new birth. He now stressed the relevance of good works for the man who has accepted Christ; they give an opportunity to manifest Christ (v. 2). Every opportunity to serve our fellow men and the household of faith should be taken (vv. 9, 10).

THE ELIM EVANGEL

Vol. LIII. No. 5 January 29th, 1972 5p

Just too late!

(Matthew 25 : 11-13)

By F. Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER



THE press reported that of twin boys, six years old, one was born seven minutes later than his brother, *but this was enough to make a difference of £10,000 in his inheritance from his grandfather's estate*. Neither boy was responsible for the later arrival, but many people who are late for appointments are entirely to blame.

In Matthew 25 : 11-13 we are told of five young ladies who were **too late in preparing.** Ten girls were chosen to be attendants at an important wedding, but, when they arrived for the ceremony, five realised that they had come without oil in their vessels, so they went to get some. While they were away the bridegroom arrived. The five missing girls came back, found the wedding over and, with colossal cheek, made their way to the reception. I would have thought that they would have been too ashamed to show their faces. The bridegroom, with a touch of Yorkshire bluntness, told them to go ; they had let him down and it was too late to make amends.

Hebrews 12 : 16, 17 speaks of a man who tried **too late to repent.** Esau was a materialist. He loved his stomach. Missing a meal would give him a real attack of the miseries. Like the lad in the newspaper story he was a twin and, because he was born first, he was due to have the bigger share of the inheritance when his father died. One day his appetite really landed him in the soup. He had been out hunting and had missed his lunch, but, as he neared home, he came across his twin brother Jacob busy cooking a delicious hot-pot. His already sharp hunger warned him that he would die before he made the extra few hundred yards to mother Rebekah's kitchen, so he begged a bowl of hot-pot from Jacob.

Now Jacob was acutely aware that he was likely to have a thin time when the inheritance was shared out, so he hopefully suggested that Esau gave him his share in exchange for food. Esau quickly worked out that if he died before his father (and he felt that this was very likely if he did not have some food soon), then Jacob would have the lot in any case. He clinched the

deal, ate the meal and went on his way. Later, when he found that he was still alive but that his father was supposed to be dying, Esau had a change of mind, but it was too late. The inheritance was firmly held by Jacob.

Another story is told in Numbers 14 : 40 about the time when Israel were **too late in obeying.** After the Lord brought Israel out of Egypt He promised to give them a good land and, sure enough, He brought them to the border of the promised country. The people were cautious, however, and thought that it would be a good idea to send in a patrol first. They were most diplomatic. They did not want to tell the Lord right out that they did not trust Him, so they said that they just wanted to be sure of the way—strange that the Lord had led them right across the desert without making a mistake, yet they thought that He might get them lost in a land of towns and cities ! Anyway, the twelve-man patrol went into the land and came back again to the camp. They all agreed that it was a very fine land, as good as they had been told. Ten of the men said that there was a problem because the fellows who lived in the land were bigger than the Israelites. The other two men, Caleb and Joshua, were very impatient to have a go at the Canaanites, so they sharply told their ten friends not to exaggerate and to get ready to launch an attack. The ten then dug their heels in and said that the people of the land were so big that they made the Israelites seem like grasshoppers ; it was ridiculous to think of attacking them.

The outcome was that the army of Israel rebelled against the Lord and refused to go into battle, so the Lord sentenced them to death for cowardice in face of the enemy, except loyal Caleb and Joshua. When they realised the mess they were in, one division of the Israelite army decided to obey the Lord after all and went off to attack the Canaanites. The Lord warned them that it was too late for them to obey his previous order and that they would get a beating from their enemies, but they went just the same and were defeated.

The Bible constantly warns you to prepare to meet God ; it commands you to repent and receive Christ as your Saviour from sin. To those who are obedient God promises His gift of eternal life. Do not hesitate to choose Christ, otherwise you may find that it is too late, that the door is shut and you are eternally lost. The Bible says that now is the time when God will accept you, now is the time when He has promised to save you. Tomorrow is not promised ; it may be too late. **Turn to Christ now !**

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?

D2546

Elim News

The London Crusader Choir completes forty-three years of international ministry

In the old Elim Church, Clapham, London, in January 1929, some sixty Elim Crusaders, mostly teenagers, gathered for the inauguration of the London Crusader Choir. Also present were Pastors E. C. W. Boulton, E. J. Phillips and R. E. Darragh. These young people had been brought together by the founder of the choir, Pastor Douglas B. Gray, who had caught the vision of a group of dedicated young Christian singers and musicians ready for any and every immediate call for evangelism and to present the message with spiritual finesse and musical expertise.

Early days had their problems. Not all the volunteers could be classified as helpful musically! Nevertheless, enthusiasm burned in every heart and a group was formed that might well be called "Crusader Commandos." These beginnings brought rather more bricks than bouquets, but, undaunted, determined leadership and spiritual verve soon had the choir ready for public ministry, beginning in the Royal Albert Hall on Easter Monday, 1929. The choir has ministered at every Elim meeting in this great auditorium since then.

Outreach ministry developed widely and swiftly ; 1934 was the year of the first releases of the choir's gramophone records. During the previous year, by amazing and miraculous circumstances, the doors of British prisons were opened for a ministry that has developed in a way never before known. Over forty prisons and Borstal institutions have echoed with the sound of music and the preaching of the Word in well over 1,000 visits. Present-day top-security jails remain open to the Crusader Choir, a mark of the confidence and respect of the authorities, when others are not now granted such opportunities. Radio and television ministry by the choir first commenced in January 1945, and continues to the present. Such broadcasts on B.B.C. and I.T.V. on many varying programmes run very close to a century. The international history of the choir embraces visits to Switzerland, France, Germany, Belgium, Holland, Norway, Denmark, Sweden, the Channel Islands, Canada, the U.S.A., Eire, Ulster, Scotland, Wales, etc. Resulting from these outstanding tours a great Pentecostal fellowship has been developed with many nations by Elim's central choir.

The passing of the years has meant many changes in its personnel. From the choir's ranks sixteen members serve as full-time missionaries, while a similar number serve at home, including the exacting duty of being the wife of an Elim minister.

Last year the choir fulfilled eighty appointments in addition to rehearsals, recordings etc., terminating with the outstanding Symphony of Praise in the Fairfield Halls, Croydon. One music critic from the press stated that it was a night of inspiration and of a very high standard rather infrequently heard in Christian festivals.

We express our deep appreciation and thanks to fellow ministers and members for every kindness shown to us. We covet your prayers, your understanding and your help in such a unique gospel outreach, not least the support and ministry of today's generation of Elim youth. The harvest field is great, the labourers (and singers and musicians) are too few. *How about you ?*

CASHES GREEN **Pastor : J. Teague**

With their pastor, a group of adults and children visited the local hospital. Carols were sung in every ward, with patients and their visitors joining in. The church's own Father Christmas, Paul Burford, gave a kind word and a gift to each patient on behalf of the church. God bless all who helped with this work in the Master's name !

BERYL BURFORD.

COULSDON **Pastor : J. Shellard**

The funeral service for Grace Halliday took place on December 31st. She was well known to the Elim family and her keen interest in the Elim missionary work made her many friends. A letter from the Missionary Secretary, Pastor L. Wigglesworth, was read during the service. It spoke of her early interest in the work in the Congo when she helped support one of the pastors there. Her enthusiasm as missionary secretary has encouraged a missionary vision in our church.

The service was conducted by the pastor, assisted by the district superintendent, Pastor W. J. Maybin, and by Pastor C. J. E. Kingston, a former minister of the church.

The deep affection with which she was held was reflected in the congregation of fifty. Testimonies were given of her influence on the lives of those who were privileged to know her.

The chorus sung at the graveside, "I know

whom I have believed," summed up the triumphant faith of our sister, whose life had been a living epistle, an eloquent sermon, of God's redeeming grace.

J. SHELLARD.

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

Three weeks before Christmas the children of our junior church started to bring items of food to make up Christmas parcels for old people in our area. Gifts came from many sources—packets and tins of all shapes and sizes, from sugar and tea to best red salmon and Dundee cake! One Tuesday evening the pastor was introducing a time of collective study when in came two enthusiastic youngsters carrying their gifts for the old folk. We ended up with over eighty individual items, including a crocheted blanket made by some of the children.

During the Christmas week the Crusaders and some older members of the junior church delivered the food parcels. Each home rang with the singing of a Christmas carol, followed by prayer. The blessing brought to these people could never be expressed in words. Our own children and young people learned something of the joy to be found in serving others in the name of Christ.

LOUGHBOROUGH **Pastor: J. H. Hunt**

During the past year God has blessed our church. The number attending the services has increased. This is a university town and we have had the joy of fellowship with a good number of the students.

At our twenty-third anniversary services the speakers were Pastors C. J. Watkins and F. Waite. Their anointed ministry was much appreciated.

At a recently held youth weekend we had a visit from the Kensington Temple youth singers, Pastor E. R. Corsie being the speaker. The services on the Sunday were conducted by Trevor Partridge, our former youth leader, who is studying for the ministry in America. This was indeed a weekend of blessing.

At our annual business meeting the reports indicated an increase in blessing and numbers in each department of the work. The smile of God is indeed on us here under the excellent ministry of our pastor.

S. G. PARTRIDGE.

MAGHERA

Our church was officially opened in May last. Since then the Lord has blessed us in a wonderful way. Precious souls have been saved, bodies healed and some baptised in the Holy Spirit. In a recent crusade God moved in power. It was a joy to see Roman Catholics being saved and healed.

A Sunday school and a Bible class have been started. The Lord is blessing this very important work. Our prayer for Ulster is that the Lord will send revival.

ROBERT SCOTT.

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

At our annual fellowship meeting the six deacons were re-elected and another was added. It was a night of rejoicing. The church offerings had increased by £500, while the missionary offerings, including E.W.M.A., were £1,000. Five new members were received into fellowship. Every report had a note of blessing and victory. The Crusaders and Sisterhood had grown in numbers. The young people had done coffee bar work, hospital services, sick visitation, personal work and invitation on the streets of our city. A special feature was the brothers' weekend, when on the Sunday the church was packed, with an overflow in the extension. A minibus collects Sunday school scholars and brings older members to the services. Some decisions for Christ were made and altogether it has been a memorable year. The Christmas Sunday carol service will remain in our memories with a church packed to overflowing.

(MISS) C. I. LADLOW.

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

Pastor and Mrs. E. J. Thomas were welcomed to our watch-night service by our pastor. This was the first of five services at which Pastor Thomas was guest preacher during our new year convention. His message brought us to the end of the year. It was followed by tea. Thereafter, until about 2.30 a.m., spontaneous testimony by word, song and verse provided a most satisfying time of fellowship.

We met again on Saturday evening and on Sunday morning. Our Sunday evening service, at which Miss M. Haddow was the soloist, was followed by a " sing-along."

Our last service passed all too soon. We pray that the old-fashioned Word as preached by Pastor Thomas will prove to be fruitful among the new friends who attended. The singing of Pastor and Mrs. Thomas and his ability to involve both young and old in praising their Saviour will be among our memories. This was truly a time of refreshing, for which we give thanks to God.

ROBERT MCKILLOP.

Letters to the Editor

DEAR SIR,

I would like to comment upon Pastor Bradley's article entitled " A comment on the cults." He set forth the position of the Roman Catholic Church and its doctrinal errors in relation to the " Christian cults " (Jehovah's Witnesses, Spiritism, etc.). He also made the point that experience which is of God must conform to the truth as found in the Scriptures. This was especially in connection with claims made by Catholics to being baptised in the Holy Spirit. Mr. Bradley's view was that we should not accept the position held by " Pentecostals " who are not willing to leave and denounce its doctrines and allegiances.

I believe that we should have a balanced outlook towards the Charismatic renewal within this " cultish " denomination, one which neither completely discredits all Pentecostal manifestations as being self-induced or devil-inspired nor readily accepts the authenticity of all who claim to be baptised in the Spirit without seeing the fruits of their lives.

I would like to make two points: that Elim members should not become dogmatic and think that only those who belong to Pentecostal churches can be truly baptised in the Spirit; and that Pentecostals should guard against a spirit of criticism or judgment towards those who claim to be Spirit-filled, feeling that they will be more effective witnesses for Christ by staying in their church, be it Roman Catholic, Anglican or any other established denomination.

Many, of course, will not be able to compromise on such important matters as transubstantiation, infant baptism, purgatory, etc., and will leave their church, but let us be open to (and rejoice in) the fact that God **may** keep some Christians where they are, so that they may witness to many in the Roman Catholic Church who are not easily reached by Evangelicals. As Jesus said to John when he had seen a man who was not a disciple casting out demons, " He who is not against us is for us."

Yours sincerely in Christ.

COLIN E. REED.

London, W.13.

Dear Bro. Walker,

I am sure that the article on cults published recently will spark off a lively debate because the list of cults includes Roman Catholics, although some claim the baptism of the Holy Ghost with speaking with tongues.

The Catholics are in one fundamental respect different, since they accept that forgiveness from sin is by the sacrifice of our Lord Jesus Christ. I had a Catholic friend who professed that he had accepted Jesus Christ as his personal Saviour. I suggest that there are born-again Catholics, so then these may receive the baptism of the Holy Ghost.

Should born-again Catholics, baptised in the Holy Ghost, leave their Catholic tradition of worship? Though it may seem surprising that many do not do so, this does not indicate that the experience is spurious. If this were so, what of those born-again believers in most other denominations who make similar claims to a Pentecostal experience? I am as sure as one can be, for instance, of the faith, conversion and reality of the experience of an Anglican Pentecostal vicar and his wife, albeit he still sees fit to christen babies and remain within the church.

I accept the initial list that was quoted, since, as far as I am aware, none of these accept salvation as the gift of God by Jesus Christ. While accepting that the Catholic Church may not be effective in producing as many born-again believers as some others do, I would suggest that it contains many who are truly saved and so, together with Pentecostal believers in other denominations, we should accept them. As a minister of a Pentecostal church said recently, " Pentecost is an experience, not a denomination."

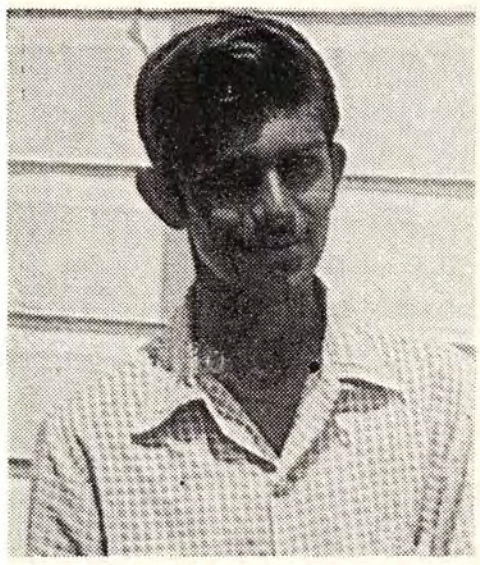
R. FAIERS.

A happy choice

A £246,000 Salvation Army social service centre for the homeless and needy has been built on the site of the birthplace of the founder, William Booth, at Notintone Place, Nottingham.

TESTIMONY TIME

My story
by Anthony Pesaud



"I'M not ashamed to own my Lord, or to defend His cause." I give God all the thanks, praise and glory because of His mercy. I can take my stand for Him.

One night I entered the Elim Church in Dennis Street, Georgetown, Guyana, a sinner, lost in sin, but—and this is one "but" that I praise God for—that was the night when I left the church with a Friend who "sticketh closer than a brother." I left with Jesus my Saviour. This was on July 27th, 1970. This was the most wonderful thing that has ever happened to me. Friends, I regret that I hadn't accepted sooner.

I had many girl friends; I still have, but now they are sisters in Christ. I used to go about with these girl friends of mine and, being just sixteen, I did not know of the bad things behind this, but praise God for the change that has taken place.

I used to read many bad books, but the Bible has now taken their place. I thank God for that grand old Book—the Book of books.

The cinema was like a second home to me, but church has taken its place—the House of God. My heart was filled with hatred, idolatry, uncleanness, strife and envy. I had a very stony heart, but God in His mercy replaced it with a heart of flesh which contains joy, peace, love, gentleness, goodness and meekness.

I was a bit religious before being converted. I was like the Pharisees—religious, but not saved. I read my Bible in my spare time and went to church and Sunday school. I used to attend the Roman Catholic church. I obeyed the rules and the creeds and took the sacraments. I tried to live up to their standard. I was also baptised or sprinkled with water when I was about six. These did not save me. I learned that Jesus died for me and that now is the accepted time, now is the day of salvation.

What could I do but accept the only Way, Truth and Life? Now my nights are turned to day and my sorrows to joy. Now I sing "On Christ the solid rock I stand; all other ground is sinking sand."

A wonderful preservation

ON November 23rd, four-year-old Stephen was out with his mother when he was knocked down and run over by a car. He remained conscious and can remember the accident and going to hospital. His only injuries were grazes on his forehead and knee and a bruise under one eye. About two hours after the accident he was sitting up in bed looking at books and complaining of feeling hungry! Below are quotations from newspaper reports:

"It is astonishing!" said the police constable who witnessed the accident. "The car knocked him down and I saw both wheels pass over his chest. I thought he would have been killed or badly injured." (The *Daily Mail*).

He was kept in hospital for two days, then after X-rays and tests for possible internal injuries the hospital announced, "We can find nothing seriously wrong with him." Said a hospital official: "This was truly an escape in a million. We were baffled when we could find nothing wrong with the boy." An A.A. spokesman said: "Astounding as it may seem, something like three-quarters of a ton passed over the boy's chest." From the British Medical Association came the comment: "It is extraordinary that the boy should escape without major injury." (The *Daily Express*).

A police spokesman said: "Stephen is a very fortunate little boy and is lucky not to have been killed." (The *Yorkshire Post*).

No one can understand how Stephen escaped major injury but we, his parents, know that it was not luck but only the mercy and love of God which preserved him and we give Him the

praise and glory due to His lovely name. We can truly say with Nahum, "*The Lord is good, a stronghold in the day of trouble, and He knoweth ttem that trust in Him.*"

This accident has been widely publicised, being reported both in national and local newspapers and also on television. It is proof to the nation that miracles still take place. We pray that as a result of this men and women may come to a personal knowledge of the Lord Jesus Christ.

Report by Stephen's parents, who are members of Elim Pentecostal Church, York.

PRAYER AND PRAISE



by F. H. Coleman

JESUS is the great Teacher of prayer. He has taught us not to pray like heathens using vain repetitions, praying over and over again to gods who are afar off. We are to pray with a personal confidence in the Lord. We do not pray to One who is far off, remote, impersonal. If we know the Lord then prayer is to One whom we know and love.

We do not pray unaided. The Lord has given to us the Holy Spirit, who helps and inspires us just as much as He inspires preachers.

A lady solemnly promised to support by prayer and finance a couple going to the Far East. The promise was kept until she went to her reward in heaven.

One night she awoke with a sense that her friends were in danger. She knelt to pray and continued for a long time. When she felt that God had answered, she got back into bed. *She later discovered that her friends had been in great danger at the very time when she had prayed.* Bandits were roaming the countryside where her friends were labouring for Christ and village after village was destroyed and every inhabitant slain. Soon the bandits arrived at the village where her friends lived and house after house was set on fire. The missionaries waited. Soon the door burst open and the bandits entered, led by a young man who could speak some English. He stopped and looked at a text on the wall. He asked if they were missionaries and, being told that they were, gave orders that they and their house were to be spared. The reason was that some time before he had been attended by missionaries when he was sick and was grateful for what they had done. Was it chance that there was a text on the wall, that the bandit could speak some English, that his eye had caught sight of the text? I don't think so! God had inspired a woman to pray *and He had answered.*

I DON'T DRINK!

By a high school girl

Everybody's doing it? No, not yet!
Because I'm somebody, don't forget!
Anybody with courage to stop and think
Is certainly somebody: I don't drink.
Many a somebody who didn't think
Became a nobody because of drink.
Anyone can follow what crowds do:
I'm trying to be somebody—how about you?

The Australian Evangel.

DESTINATION

ROYAL ALBERT HALL

EASTER MONDAY at 2.30 and 6

Preachers:

A. A. BIDDLE (President)

P. S. BREWSTER (Cardiff)

Conveners:

E. R. Corsie and **W. M. E. Plowright**

Massed choirs and London Crusader Choir conducted by **DOUGLAS B. GRAY**

VISITING CHOIRS TESTIMONIES

Come—and bring the unconverted

11 a.m.: **TRAFALGAR SQUARE**

Preachers:

F. Lavender and **B. C. Vidamour**

Convener: **H. W. Greenway**

D.2520

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months, post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

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

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
F. Lavender	1
A. Pesaud	6
D. G. Butcher	9
H. W. Greenway	10
T. H. Stevenson	14
Margaret M. Ladlow ...	15
J. C. Smyth	19
C. J. Sawyer	20
Elim news	3
Letters	5
Testimonies	6
Prayer and praise	7
Editorial	8
Children's corner	12
Book reviews	13
Youth page	18

EDITORIAL

THE meeting was in full swing. Members of the congregation had been freely invited to read verses of hymns aloud before they were sung, if they so wished. The hymn of the moment was Harry Tee's grand " Let the fire fall." A young man read one of the verses with obvious blessing and joy. At the end of the hymn he asked permission to testify and revealed that he had travelled to the service in severe pain, hardly knowing how he would be able to endure sitting through the proceedings. As the hymn was being sung, he told us, **he felt that God had touched him.** All pain had gone and he stood before the people absolutely radiant.

On the very next day folk were leaving a crowded rally. The preachers were shaking hands with them as they left. One lady told one of them how that she had been ill for twelve weeks, but had felt a desire to attend the rally. **She felt that God had wonderfully touched her.** She had been able to sit right through two lengthy meetings in one day, whereas she had previously hardly been able to lie with any comfort for three months. She travelled home gloriously happy in God's power.

These things happened this very month.

Do we count our blessings enough ? Have we tended to delegate Divine healing and the touch of God to special evangelistic events ? We strongly feel and have believed for years that if all the testimonies of healing which arise in British Pentecostal churches in one month could be recorded and presented we should have a happy surprise. God moves magnificently in what we call our ordinary meetings, as well as in conventions, far more frequently than we allow.

This reluctance is very strange when you think about it, for so much of our praying is directed towards the very request that God would move, yet we seemingly so readily fall into the error of imagining that God's blessing takes place in Brazil, U.S.A., Korea—almost anywhere except in poor old United Kingdom !

Let us give God the glory ! If God touches you, testify ! Faith begets faith, as experience so quickly proves. We are encouraged to believe when we see and know that God has moved in the lives of others who have suffered or who have been oppressed similarly.

To believe in God's power is not to be optimistic, for the optimist can be as unbalanced in his thinking on one side as the pessimist is on the other. To believe is to be a realist—for God hears, answers, heals !

Getting down to the work

Story and pictures by DAVID G. BUTCHER

JEAN and Phyllis Baxen are daughters of members of Pastor Ron Gull's White River church in South Africa. The girls live in Nelspruit during the week



Jean Baxen, aged thirteen, leads the choruses at the Sunday school.

to attend school and travel home to their isolated farmhouse at weekends.

God showed them a special need in their own area. They took up this challenge and commenced a Sunday school among the Bantu children. God blessed and they now have a fine group of children.

The climax of their year's work was the special Christmas story which they enacted. The girls did everything themselves, including making costumes, clearing out a small barn and whitewashing it for their production. Their normal services are held in the open air. The story was excellent and was a real blessing. At the end of the evening they presented the children with small gifts, which again they had made themselves. They made a wonderful effort and we are sure that God will bless them for it.



Pastor Ron Gull uses his "mobile visual aid" while telling the story of "Chibwa the dog."

I have told this story that it might challenge you all—as it did us. These two girls, without any prompting from any of us, saw a need and



Jean and Phyllis Baxen (with song sheets) lead the singing at the Christmas presentation at their Sunday school.

got down to the work, telling those with whom they could communicate about Jesus. May we also look around and see the need in our own area and get down to the work!

Metronom

E

CLICK, click, click, click. At the piano the pupil's eyes follow the swinging upside-down pendulum and then move down to the musical score. Every note has its measure of time and every rest has a predetermined period of delay. Only as the timing indicated on the score is observed can the music of the master be recaptured. The wearisome monotony of the lesson and the driving mechanism of that clock-like contraption begin to beat into the brain the idea that life is a matter of rhythm, that all events have a place in the beat of the universe.

The clicks of the metronome, the pips of the Greenwich time signal, the ticking of the old grandfather clock in the hall, the sun peeping over the horizon at break of day, the moon appearing on the black velvet of the night sky, all remind us of the regularity of our lives and the universe in which we live. God is the great timekeeper. Never behind or before the timing of His appointments, His calendar of world events is more accurately determined than the pulsations of the quartz or cesium clocks of the modern generation.

David's son is very specific on this question of universal events: "To every thing there is a season, and a time to every purpose under the heaven," he writes. He goes on to enumerate the phases of life that must be multiplied millions of times in the experiences of the human race. We leave them to the private study of the reader, taking but a few as examples of our most pressing needs.

He begins where we all begin—at birth (v. 2). A baby cries as it is released from the comfort of the womb, where the heartbeats of the mother have given, though almost unconsciously, the first lesson in rhythmic movement. A new life begins, destined perhaps for greatness or to be submerged in oblivion among the masses of the world. For every man there is a moment to be born. The materialistic concept would suggest that this is merely the result of blind, indeterminate forces, a mechanism that runs like a wonky clock—without meaning, just a biological accident.

God places the crown of Divine appointment on every babe's head. This is the arrival time scheduled by the Almighty. The child's appearance is a miracle of Divine precision and thus the nobility of man is rescued from the trash-can of scientific hypotheses and the uneven stumblings of a syncopated society. Mordecai's words to Esther have a bearing on all our lives, "Thou art come to the kingdom for such a time as this," and though the circumstance of our experiences may not be as impressive as those which concerned this Hebrew woman, yet we do have some part to play in the plan of God. *He has created us for some service in His kingdom.* We shall meet people by crossing their paths but once only; it could be an encounter resulting in world salvation. Many of our meetings are now-or-never opportunities; not one is by chance. When that tough little Hebrew was born into the household at Tarsus his parents had little idea that he would influence subsequent generations by his life and writings, yet that is exactly what Paul has done. Examining the sacrifice of Christ his Lord and searching through the Scriptures, he has helped us to understand the doctrine of justification as no other exponent has done. *No birthday is accidental.*

As Pentecostalists we cannot help but take note of the Preacher's reminder that there is a time to laugh (v. 4). There are those [tell it not in Gath!] who would severely remind us that this does not apply to church time! *If this aspect of Divine exhortation had been heeded through the centuries, how different many lives would have been.* Thousands have been driven from the Church by the morbid, artificial concept of worship so popular in many Anglican, Roman Catholic and even nonconformist circles. How well I remember the dreary hours I spent in the church where I received my first introduction to religion. As a family we were always early at the services—too early for my impatient little ego—so there was plenty of time to observe the procession of well-dressed patrons making their way to their appointed pews, directed by the steward, who, hymn-book at the ready, safely piloted them. We all spoke with bated breath as the feet moved noiselessly over the carpet. One had the feeling that a

f God



by H. W. Greenway

-8

cough would have started an avalanche somewhere, that God was tucked up asleep in the rafters and we must not wake Him up! This, I was given to understand, was reverence. It was soundless and soulless, and my restless limbs ached through the interminable hours. To this day I remember the faint perfume of those Sunday gatherings which has remained as the aroma of orthodoxy. It might have been somewhat pleasant but for the sulphurous fumes emanating from the boiler room beneath!

It took Spirit-filled Pentecostalists to prove the worth of a joyful faith. Their zeal for the Word of God led me to discover that the Bible contains abundant exhortations to rejoice and be happy. How shocked some of those well-conditioned pew-renters would have been at my discovery is easy to imagine. It was so undignified to exclaim "Praise the Lord!" or "Hallelujah!" *yet we read in the very Book that these congregations took for their guide of people dancing for glee, thanking God that they were counted worthy to suffer shame for His name, of an apostle writing from a dismal dungeon in Rome to his followers: "Rejoice in the Lord always."* Back at the centre of Hebrew worship are the constant exhortations to praise. Even the renowned King David did not think it undignified to express his emotions in dancing before the ark of the covenant, while his wife, Michal, who despised his hilarity and sneered when he came into his house, was left barren to the day of her death. *So must end all who attempt to restrict the praising heart.* Miriam the prophetess in the camp of Israel took her timbrel and led the women in dancing and rejoicing on the deliverance side of the Red Sea and all the people sang their song of triumph. We can be sure that it was no funeral dirge for the Egyptian host engulfed in the flood; it was a victory song! Even the prophet Isaiah becomes lyrical with praise when he views the coming millennial glories: "All the trees of the field shall clap their hands" (Isaiah 55 : 12).

One modern writer reminds us that "Laughter is God's soothing touch on a fevered world. . . . Gladness relaxes tension. Humour is one of the finest solvents for the grit of irritation in the gears of life because it helps to get rid of conflicts that do not really matter: it disposes of irrelevances by laughing at them."

Finally, Solomon reminds us that "There is a time to die" (v. 2)—solemn thought! Shake it off as we will, every day brings us nearer to the time when we must face God alone. *Only God knows the exact hour of our appointment with Him.* It is essential that we prepare ourselves for that moment of truth, for there are only two ways to die: either as redeemed sinners or as unregenerate sinners. Paul speaks of that experience in writing to the Philippian Christians: "For to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (1 : 21, 23). Singing of the salvation of God, the psalmist David anticipates death as a way through to the great and final deliverance: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm 68 : 20). Newberry has the marginal note: "goings out, or escapes." Of the issues of death the psalmist is in complete agreement with Paul's later writings: "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37 : 37). In the prophecy of Balaam's parable the end of the righteous man becomes the desire of the prophet: "Let me die the death of the righteous, and let my last end be like his!" (Numbers 23 : 10).

What of this ungodly, indifferent and careless generation? The Bible witnesses throughout its pages to the tragic loss of those who reject God's overtures of mercy. Let the psalmist speak again: "But the transgressors shall be destroyed together" (Psalm 37 : 38). No man should dismiss easily the awful results of sin. They already exist. Spreading throughout the world like a malignant cancer, evil brings suffering to humanity. This is an evident and undeniable fact. Dare we treat lightly our Lord's own words in Mark's record of the Gospel: "Where their worm dieth not, and the fire is not quenched" (Mark 9 : 44,

(*continued overleaf*)

46, 48) ? *He who would gamble away the safety of his soul on the sorry premise that all will turn out well in the end and that chance will help the unrepentant through the portals of death is a fool indeed.*

We can do no better than quote the words of the Master Himself : " Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. . . . Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. . . . He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him " (John 5 : 24, 28, 29 ; 3 : 36).

The issues of life and death are thus in our own hands. Of one thing we are sure : " *It is appointed unto men once to die.*"

Death comes with a crawl or he comes with a pounce,
But whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die ?

E. V. COOKE.

The uncertainty of the hour of man's demise adds urgency to the call to make a personal decision about the future. The words of Scripture have meaning we must never ignore. On the calendar of the Almighty are events general and events personal. God can as easily determine the day of world destruction as He can count the beating of the humming bird's wings. The dissolutions of universes are more surely set than are the strident vibrations of the worker's morning alarm clock. We must be ready. There is no provision for us to choose for ourselves the moment of decision. God says, " Now is the appointed time, now is the day of salvation." To be too late, though only by a fraction in physical terms, may be too late for all eternity.

Children's corner

Words and drawing by Sheila Price



STRIPES

" OH, dear," said Barnaby the zebra. " Oh, dear dear me ! "

" Whatever is the matter ? " asked his mother.

" I'm fed up, that's what," answered Barnaby. " I'm fed up."

" And why should you be fed up ? You have plenty of food to eat, lots of space to play in, and nice big trees to sleep under. Why should you be fed up, Barnaby ? "

" It's these awful stripes," said Barnaby. " I don't like them."

" Why, they are very nice stripes," said his mother. " I cannot imagine why you don't like them."

" Well, I don't like them, mother. I look as if I have pyjamas on."

" Don't be silly, Barnaby. If you did not have stripes you would look like a donkey, wouldn't you ? "

" I wouldn't mind looking like a donkey," said Barnaby. " In fact I would be proud to look like a donkey."

" What do you mean, Barnaby ? " asked his mother. " I thought you liked being a zebra. Why would you rather be a donkey ? "

" Well, it is like this," said Barnaby. " Donkeys are famous in a way aren't they ? I mean, Jesus rode on a donkey, didn't He ? "

" Yes, that's right," said Barnaby's mother. " But didn't you know that Jesus had stripes, too ? "

" What do you mean, mother ? How could Jesus have had stripes ? "

" Oh Barnaby, when Jesus was on His way to the cross to die for the sins of the world He was beaten with ropes and sticks, which made bruises and scars and stripes all over His back."

" I never thought of that," said Barnaby.

" Do you know what I think, Barnaby ? " asked his mother. " I think perhaps we were given stripes so that we should remind people of how Jesus was wounded for them."

" I think you are probably right, mother," said Barnaby, and off he trotted, thinking to himself how smart he looked.

Book reviews

Pioneers of Revival, by Charles Clarke. Published by Fountain Trust, price 35p, postage and packing 5p extra.

This little book is a must for every Christian. It will stir the reader to seek the Lord in earnest prayer for the revival which we so desperately need in these days of accelerating moral decline.

The writer has given an excellent survey into the way God moved upon the hearts and lives of some of the great men of God who were used by Him in revivals in past years. Their lives were Spirit-filled, and their ministries revolutionised many precious lives. Christians as well as outsiders were brought very close to God. It is a book which grips and challenges one right from the beginning.

E. J. THOMAS.

Life isn't all Honey, by Dr. Frederick A. Tatford. Published by Upperton Press. Price 35p, postage and packing 5p extra.

Yet another book comes from the prolific pen of Dr. Tatford, well-known convention speaker and author of some fifty books in all. In business life he was a high official of the British Atomic Energy Authority.

There are nine chapters covering nine of the major problems of life: suffering, fear, guilt, sex, ineffectiveness, powerlessness, helplessness, friendlessness, and guidance. With his wide knowledge of life he writes, often from personal experience, with a deep understanding and sympathy. This is a book for all. Those who preach and teach will find many fresh stories and illustrations of the Lord's adequacy in every situation of life.

J. ALEXANDER WRIGHT.

Gold in my Shoes, by Willie Prentice. Published by Victory Press. Price 30p, postage and packing 3p extra.

This enjoyable, intriguing book tells the story of a retired bank manager's sponsored walk of nearly 600 miles to raise money for the work of the Hour of Revival Association. Mr. Prentice walked from Aberdeen to Eastbourne and raised £3,600. He describes some of the physical problems, but also the many opportunities he had to witness for the Lord Jesus. What shines through the book even more than the absorbing details of the journey is the author's obvious devotion and dedication to the Lord.

Perhaps the book's greatest interest will be to those who were closely connected with this commendable effort, but I found it both stimulating and challenging. It is a book to be read and passed on to a friend rather than kept, but it demands to be read nevertheless. It is easy reading and can be read at one sitting. A word of warning is necessary lest others try to emulate this admirable adventure—Mr. Prentice was an experienced walker before this mammoth effort!

In days when there are sponsored walks for many activities, it is good to see something being done for evangelism. Could this be done on a smaller scale by Crusaders for missionary work?

LAURENCE E. LAMBERT.

Born to Burn, by Dr. Fredk. A. Tatford. Published by Upperton Press. Price 60p, postage and packing 10p extra.

Probably because he was not affiliated to any missionary society the life and ministry of David Davies has not been widely publicised. The story of his efforts to reach China's lost multitudes and of the intensity of the suffering which he endured at the hands of the Japanese makes soul-stirring reading.

Mr. Davies is portrayed as a humble, self-effacing man with a tenacious faith in God, which, though most severely tested, brought him through.

A chapter on Chinese religions provides useful background information.

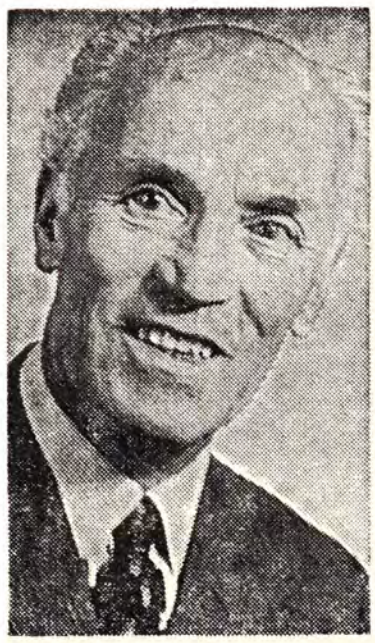
It seems out of character, however, that the suggestion of Gladys Aylward's responsibility for Mr. Davies's imprisonment and torture should be so frequently laboured.

This is a book that you will find hard to put down.

T. J. BROOMHALL.

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

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510



From T. H. Stevenson

THE first Sunday in the year saw God move in our assembly, as He had been pleased to do frequently in the preceding year, and in some respects to a pattern, in baptising with His gracious Spirit. It was a welcome surprise to see a considerable number of university and college students at our morning meeting. We learned that they were from several denominations and countries and were holding a conference in a country mansion. Part of their time had been spent in personal witnessing in Worcester streets, and fifteen people had made a profession of Christ. After our morning service one young man spoke to me of the great impression made upon him in our worship round the Lord's table and in the manifestation of the gifts of the Spirit, this being his first visit to a Pentecostal church. I said that I was prepared to be early in my vestry that evening and pray with him that he might be filled with the Holy Spirit. At six o'clock he arrived, together with another young man and two young lady students. We could only spend a brief time together, so it certainly was not a " waiting " meeting! God began to move their hearts and soon one of the young men was speaking in other tongues. I was soon to learn that he had received this experience seven years ago, but he had never known fellowship with any believer with a Pentecostal experience, so this was a true revival of a lapsed experience. Soon the other young man was also filled with the Holy Spirit. As this happened the former young man told me that it was the first time he had witnessed another receive the baptism in the Spirit. Time flew too quickly, as our evangelistic meeting was due to begin, or surely we would have witnessed the ladies also receive—perhaps they now have, for God is not limited to time, place or man.

I have described in an earlier article soldiers coming to our prayer meeting and being filled with the Spirit. Their testimony brought along a fellow soldier, who worships in a local evangelical church. Only when I stood to conclude the prayer time did I realise that the soldier had come to the front seats and was bowed in prayer. As we began to praise the Lord, God swiftly set the seal of the baptism upon the young man.

How thrilling it is to see young hungry believers of many denominational backgrounds desiring this Pentecostal experience—and not only young Christians. How quickly they seem to receive—no reservations, inhibitions, preconceptions, nothing but a desire that in simple trust responds to a brief, simple explanation and exhortation. It is all of God and all for God's glory. Space denies comment upon the problem of Pentecostal church members who do not receive the very experience that is a fundamental of their faith. Perhaps comment is not needed, as to experienced ministers and to long-standing members who have not " received " some reasons must be well known. How true, but maybe so much overlooked are Paul's words " The simplicity that is in Christ."

ANONYMOUS GIFTS

Elim Missionary Society

		£
October 1971		
3658	Gift for Emmanuel Press	0.50
3655	Salford	0.10
3774	Brighton	4.00
3773	Elm Grove	5.00
3712	One of His	5.00
3734	High Wycombe	1.00
3735	O.A.P.	2.00
3711	Anon	1.00
November 1971		
3821	A sinner saved by grace	1.00
3818	Surrey	5.00
3893	Clacton-on-Sea	2.00
3856	Portadown	5.00
3858	Anon	1.00
3925	Anon	5.00
3924	Anon	1.00
3914	Jersey	1.00
3937	In Him	1.00
3935	Guernsey	1.00
3949	For E.M.S. work	20.00
3982	A. P. Ave	1.00
3998	Guernsey	2.00
December 1971		
4005	E.M.J.	2.00
3999	Rugby	2.00
4000	Brighouse	3.25
4061	A friend in Christ	5.00
4060	One of God's children	1.00
4081	Anon	1.00

Evangelistic appeal

71/128	E.M.J.	2.00
Friends of Evangelism	... ...	32.00



Margaret M. Ladlow's page

Stone-throwing

THE Bible is sometimes brutally frank about certain incidents in the history of its characters. This is so in the detailed life of King David. The great triumphs and miserable failures are described with care and the Holy Spirit has seen fit that other lesser happenings are recorded to give a complete picture of Israel's greatest ruler, a very human and lovable personality.

In the Second Book of Samuel we read in chapter 16 that David was subjected to the indignity of stone-throwing. Already in the throes of a heart-breaking conflict with his traitorous son Absalom, David had wept as he went barefoot over the Mount of Olives. Now came the crowning insult. Shimei, son of Gera and a member of King Saul's deposed family, met David, cursed him continually and threw stones and dust at him. As David and his company went along the road, Shimei went along the hillside, well out of reach. With obvious cowardice, he hurled stones, earth and curses at the king.

I am amazed at David's forbearance and mildness, for this could have broken David and caused his anger to flow and bloodshed to follow. One of his hasty nephews was eager to retaliate and to cut off Shimei's head there and then, but David had learned meekness and humility. He reasoned quietly with his hot-heads and left the outcome with the Lord. I like the reasoning in verse 12, that God would recompense good for the evil curses he received. He completely ignored the stone-throwing. How wise he was, for he certainly reaped what he sowed. In chapter 19 the outcome of this incident is told. After the death of Absalom, King David was conducted back over Jordan to Jerusalem. On the way Shimei met him, fell at his feet, craved his forgiveness, and was graciously pardoned.

I wonder how many of us when suffering because of stone-throwing (metaphorically speaking) remember the lessons taught here. Dr. Joseph Parker wrote : " We must not be dismayed because men throw stones at us. Many stones are thrown which never reach their mark. Stone-throwing may be an indication of cowardice, of an evil temper, of fretfulness and of a spirit in no wise attractive."

There may be someone who reads my page who is at this moment suffering such an attack—perhaps even veiled innuendoes or outright curses. Take a leaf out of King David's book. Ignore it all ! Read Psalm 37 and let it soak into your soul. David knew what he was writing about from first-hand knowledge. *If you are quite sure that you do not deserve the stones and curses,* keep calm, be gracious, humble, dignified, unperturbed, and God, all-wise and all-seeing, will look on your affliction and reward you with His great goodness.

David did nothing when faced with malicious curses and stone-throwing. Herein lay his wisdom and strength of character. Shimei apparently learned his lesson. Any who may be tempted to indulge in similar activities should remember that the old proverb warns that ashes always fly in the face of him who throws them.

" Take care when throwing stones. Watch out when trying to put other people in their proper place. And keep in mind this little story of one customer to another in a grocer's shop : ' How did that naughty little boy of yours get hurt yesterday ? ' The other customer smiled graciously—indeed charmingly—as she replied : ' That good little boy of yours hit him on the head with a stick.' "—FRANCIS GAY.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2532

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island within 100 yards of unspoilt coastline. Three miles Holyhead Elim Church. B/B or B/B, E/M. S.a.e. for details: Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. C.2562

BETHANY, the family home for the Christian family. Visit Plymouth, the holiday city by the sea, bounded by Dartmoor National Park. Enjoy fellowship with a young Christian family. Contact Jenny Shead NOW—at Bethany, 2 Greenbank Avenue, St. Judes, Plymouth, South Devon. Tel. 60642. C.2533

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine; own car parks. S.a.e. brochure: Pinetops Private Hotel. Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e.: Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. **Inquire about terms for the young family** in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38, Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure: Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

CORESTIN CHRISTIAN GUEST HOUSE

PORT ISAAC, CORNWALL. Telephone 267

MARJORIE and STANLEY BATES extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure. S.a.e.

D.2525

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure: Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

POOLE. 42 Clifton Road, Poole, is open for weekend conferences, Bible study and prayer. The emphasis is on youth, but all are welcome. Groups may bring their own minister, otherwise supplied. Full board Friday evening to Monday morning. Central heating. Glorious views. £4 per person. Apply T. and C. I. Farley. Tel. Parkstone 4076. C.2544

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

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.2539

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.2512

HEATING your baptistry can be a problem. Why not send for details of their portable electric baptistry heater to Bredon Switchgear Ltd. (Dept. E.E.), Elmley Castle, Pershore, Worcs. C.2551

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

SITUATIONS VACANT

CARETAKER wanted for Elim Pentecostal Church, Clapham. Centrally heated flat provided. Particulars from Ian Moore, 18 Ivymount Road, London, S.E.27. C.2541

BIRTH

TAYLOR. On December 28th, to Steven and Alison (née Glass), of Chorlton-cum-Hardy, Manchester, God's gift of a daughter, Caroline Jane. First grandchild for Rev. and Mrs. J. T. Glass and first great-grandchild for Rev. and Mrs. John Woodhead.

DEDICATION

CLARKE, Stephen Daniel, son of Pastor and Mrs. Clarke, was dedicated to the Lord on December 19th, 1971, at Marton Elim Church. Officiating minister: Laurie Lambert from our sister chuurch in Blackpool. C.2563

ENGAGEMENT

TAIT—PARKER. Both families are happy to announce the engagement between Ruth, youngest daughter of Mrs. E. Parker, 25 The Green Road, Ashbourne, Derbyshire, and the late Mr. Arthur Parker, and Edwin, only son of Mr. and Mrs. William Tait, 62 Bay Tree Road, Fairfield Park, Bath. C.2559

WITH CHRIST

BISSON. On December 28th, Herbert William Bisson received the call he had so long waited for and is now "at home with the Lord." A very early member of the Southampton Elim Church, and dear father of Ivor and Peg. Officiating minister at funeral: J. Craig Kennedy.

FROGGATT. On December 30th, Lawrence Froggatt, aged 51 years, of Rotherham. "With Christ, which is far better." Officiating ministers at funeral: W. Unsworth and C. J. Watkins.

ITINERARIES

The President (A. A. Biddle):
February 3, Leyton; 4, East Ham; 5, Rochester; 6, Harlow (a.m.), Islington (p.m.); 7, Palmers Green; 8, Romford; 9, Ilford; 10, Barking.

London Crusader Choir with Douglas B. Gray:
February 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

CHRISTIAN HOLIDAY AND CONVENTION IN SPAIN

"Keswick in Spain" upon the Mediterranean coast, April 15th to 30th, 1972. Comfortable hotel, sun, sea and mountains. Ministry by well-known speakers, the delights of wonderful fellowship—and meet the evangelical churches of this strategic area! Jet flights. Brochure from:
Secretary, 13 Cranbourne Close, Slough, Bucks, SL1 2XH.

D.2502

ONLY 1p

YOUNG FOLK

Elim's monthly paper for boys and girls
PUZZLES : COMPETITIONS : SERIAL : CARTOONS
Write E.Y.M., P.O. BOX 38, CHELTENHAM

D.2417

COMING EVENTS

BASILDON. February 5-7. Elim Pentecostal Church, High Road, Laindon. Evangelistic crusade by Tony Stone. Convener: Peter Hill. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Kingstanding. February 6-9. Elim Pentecostal Church, Warren Road. Pastor's twenty-first anniversary. Preacher: Joseph Smith. Convener: R. J. Morrison. Sunday at 11 and 6.30. Weeknights at 7.30.

BIRMINGHAM, Stirchley. February 12. Elim Pentecostal Church. Evangelistic rally-film, " Beloved Enemy," at 7 in Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). Convener: J. B. Coleman.

CAERPHILLY. January 29—February 6. Elim Pentecostal Church, St. Fagan's Street. Crusade '72 conducted by Mervyn Morgan. Convener: J. G. Cooper. February 5: Don Summers. Weeknights (except Friday) at 7.30. Sunday at 6.30.

CHESHAM. February 5. Broadway Baptist Church (kindly loaned). West London Presbytery rally at 7. Preacher: T. W. Walker. Items by London Bible College students.

EAST HAM. February 11. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Speaker: A. Winch.

EVESHAM. February 12, 13. Elim Pentecostal Church, Masonic Building, Swan Street. Great missionary weekend with Pastor and Mrs. L. Wigglesworth. Saturday at 7.30, missionary pageant. Sunday at 11 and 6.30. Convener: J. R. Brown.

HANLEY. February 1-6. Elim Pentecostal Church, Bucknall Old Road, Hanley, Stoke-on-Trent. Bible Week. Preacher: Stanley Beresford (Blackburn). Convener: A. R. Thomas. Weeknights at 7.45. Sunday at 11 and 6.30.

LONDON, Leyton. Elim Pentecostal Church, Vicarage Road, E.10. February 3. Visit of the President at 7.45. February 8-13. " Back to the Bible " rallies conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

OXFORD. The City Temple, Botley Road, will be responsible for the broadcast service on B.B.C. Radio Oxford on Sunday, February 6th, at 10 a.m. Preacher: Pastor F. J. Slemming. The service will have a recorded repeat the same day at 5 p.m.

TEESSIDE, Grangetown. February 11-13. Elim Pentecostal Church, Lee Road. Visit of Gordon Bailey. 7.30 each evening.

TENTH PENTECOSTAL

SEOUL KOREA

WORLD CONFERENCE

SEPTEMBER 18th to 23rd, 1973

"WHY?" Pamphlets

Current titles are : " The Baptism in the Holy Spirit," " Church Membership," " Divine Healing," " Salvation," " Prayer," " Baptism " and " The Second Advent."

Order from **Grenehurst Press, P.O. Box 38, Cheltenham,** please, sending cash with order. 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), and 1,000 for £4 (p. and p. 35p). You can order assorted titles in multiples of twenty-five.

...when it comes to Music

SHARON has the answer

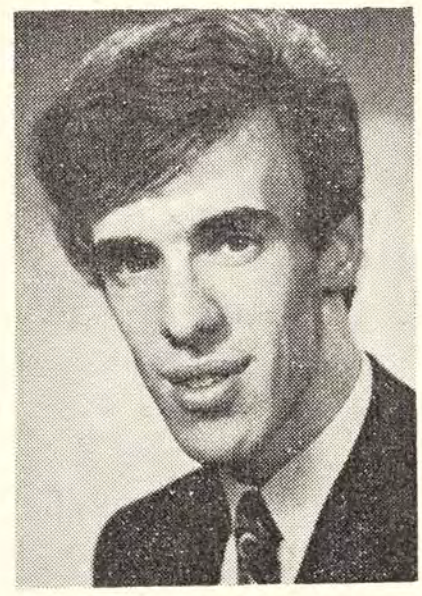
The HAMMOND organ

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

When considering an organ for your church making the correct choice is of the utmost importance.

WE RECOMMEND THE HAMMOND

Not just any model, as the size of your building and its acoustics require very careful consideration. With experience gained from the numerous installations for which we have been responsible we can offer an instrument certain to meet your requirements.
Our showroom stock of **PIANOS** and **ORGANS** includes the entire range of **HAMMONDS** for immediate delivery from £265 to £5,000.
Sharon Music is only a telephone call or letter away and offers prompt service anywhere in the British Isles.
Details of special financial arrangements for churches are available on request.



Roland Friday

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2558

Alerting all sixth-formers and school teachers

THE Inter-School Christian Fellowship have prepared some splendid courses to help those who are currently studying for "A" levels. They are not "cram" courses, but offer field work and study relative to the particular subject being taken. They are held at very interesting parts of the country, mainly during the EASTER VACATION.

Here are some of the courses and where they are being held :

Subject	*Location*
R.E.	Chester College
Social Service	Chester College
Ecology	Isle of Man and Isle of Arran
Arts	Durham
Chemistry	Chester and Nuneaton
Mathematics	Swanage
Physics	Northampton and Nuneaton
Geology	Ballycastle (Northern Ireland) and Isle of Arran
Geography	Matlock, Swanage and Wadhurst (Sussex)

This last course is from July 24th to 29th. All the others will be during the Easter vacation.

GRANTS. Many education authorities are prepared to give grants of up to fifty per cent of the cost to help pupils attend these courses, which are closely related to "A" level studies. Where better could one study these subjects than in a Christian atmosphere with other Christian young people and under Christian teachers ?

The cost ranges from about £8 to £15 according to the length of the course. Here is a holiday with a difference. Some of the centres are by the sea and others are in the heart of the country. For fuller details write to : **The Inter-School Christian Fellowship, 47 Marylebone Lane, London, W1M 6AX.**

A.C.T.

The Association of Christian Teachers is another fellowship which our Elim school teachers should know about. It keeps teachers briefed on many aspects of the profession. Conferences are arranged from time to time. The Easter one will be in Christ Church College, Canterbury, during the vacation and will review educational trends, examine schemes which are currently emerging, and focus attention on recent reports and publications by the Department of Education and Science. Among the papers to be given are "The Christian Teacher's Dilemma" and "Pastoral Responsibility in the Infant School."

The annual conference of the A.C.T. will be held in Sunbury Court, Sunbury on Thames, on March 3rd to 5th. Subjects range from "Life Themes in the Junior School" to "Teaching Aids." Among those taking part will be Dr. H. D. McDonald, D.D., Ph.D., the Vice-Principal of London Bible College.

Full details can be obtained from : **The Secretary, A.C.T., 47 Marylebone Lane, London, W1M 6AX.**

Christian Unions

Every Elim pupil should seek to have a C.U. meeting in his day school. For details of how to go about this write to I.S.C.F. at the address given above.

Sunday school teachers and youth workers should encourage the young people under their supervision to attend the Christian Union meetings in their schools.

The first-ever

United Elim and Assemblies of God Pentecostal Youth Camp

at

MUNDESLEY LUXURY HOLIDAY CAMP

Theme : PENTECOST IN FOCUS

JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS

From £16, including four meals per day

Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions

Notes by J. C. Smyth

Monday, January 31st Galatians 6 : 11-18

" I bear in my body the marks of the Lord Jesus " (v. 17).

In this closing passage of the Letter to the Galatians, Paul writes in his own hand. He adds his personal testimony to the argument against those who held to the importance of outward form and religious rite. He suggests that preoccupation with such matters is part of the world which was crucified unto him by the cross which had become his only glory (v. 14). The marks cherished by Paul were not those of the Jewish rite of circumcision, but those that his body bore for the sake of the cross and his Saviour. *Have we any battle scars gained in the conflict to maintain the " honour of His cross " ?*

Tuesday, February 1st Judges 1 : 1-21

" As I have done, so God hath requited me " (v. 7).

God's laws cannot be broken. Over the centuries the expression of them may change and the circumstances vary, but the principles remain the same. Adoni-bezek considered the punishment meted out to him and realised that it was the same as he had handed out to seventy others (v. 7). The law of God, as he discovered, is as Paul crystallised it in his Letter to the Galatians : " Whatsoever a man soweth, that shall he also reap " (Galatians 6 : 7). May we ever live so that from today's actions we will not reap pain or embarrassment tomorrow.

Wednesday, February 2nd Judges 2 : 1-10

" There arose another generation after them, which knew not the Lord " (v. 10).

Ignorance of God and His ways is the most appalling ignorance of all. Who was responsible for the lack of education of the new generation ?

The generation just passed must bear a large part of the responsibility for the ignorance of the present generation. To examine the failure of past generations to communicate adequately to their successors the knowledge of the Lord is essential. We must pray earnestly that God will enable us to avoid their mistakes and effectively to pass on the understanding He has graciously vested in us. Let us pray today for all those engaged in youth work and for all Christian parents that they will be used in the Christian education of the next generation.

Thursday, February 3rd Judges 2 : 11-23

" The children of Israel did evil " (v. 11).

Today's passage summarises the conditions that we will find throughout the book of Judges, which contains the sad story of the rise or fall of the people of God contemporary with their allegiance to or their backsliding from their walk with God. Their ignorance of the Lord and their early failure to obey God's command to drive out the people of the land were primarily responsible for the repeated lapses of the people into sin. Times of revival were experienced through these dark ages of Israel's history, but only when individuals found power with God through faith (v. 16 ; Hebrews 11 : 32).

So much depends on each individual. Our prayer must be : *" Send a revival, start the work in me."*

Friday, February 4th Judges 4 : 1-11

" If thou wilt go with me, then I will go : but if thou wilt not . . ." (v. 8).

God revealed to Deborah the prophetess the method by which the people of Israel could be freed from the tyranny of Jabin, which produced some of the fiercest oppression of God's people during this period. As a woman Deborah could not lead the army. Barak was chosen for this task. Deborah prayed and passed on God's guidance, but Barak did the fighting. Each could not operate without the other. They recognised each other's ministries and their joint dependence on God.

We must always acknowledge that all do not have the same task in the economy of God. We are dependent on each other and God if we are to accomplish His purpose (1 Corinthians 3 : 6-9).

Saturday, February 5th Judges 4 : 12-24

" The Lord discomfited Sisera, and all his chariots " (v. 15).

The preoccupation of any army engaging the army of Sisera would be the chariots of iron peculiar to it. These were the main strength of Jabin's oppression of the children of Israel. It is significant that the source from which these enemies of the Lord drew their strength was the cause of their destruction. It is generally believed that the heavy iron chariots were bogged down in the soft ground of the valley. Paul reminds us that the strength of men is as weakness to God (1 Corinthians 1 : 25). *There is no power which can save those who exalt themselves against God.*

Sunday, February 6th Judges 5 : 1-18

" I will sing praise to the Lord God of Israel " (v. 3).

(*continued on next page*)

The two sides of the coin

by C. J. Sawyer

IN saying "*Blessed is the man that trusteth in the Lord,*" Jeremiah describes a life of purpose, fulfilment and triumph over adverse circumstances—a truly Christian ideal (Jeremiah 17 : 7, 8). It is promised to the one who trusts in the Lord, who clings to Him with earnest, determined faith.

In practice, however, such faith may have a grim aspect about it. It may not of itself produce the full life which the context depicts in such glowing terms : "For he shall be as a tree planted by the water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Sometimes, indeed, this determined faith seems to produce the reverse ! What is the missing factor in this all too common experience ? The words "*and whose hope the Lord is*" contain the vital missing factor. They are no mere repetition of the earlier statement. They rather constitute the reverse side of the coin of faith. They are different. They must be, or the coin would be counterfeit.

On the first side, my own image looms large. It is I who must take the initiative and put my trust in the Lord. On the second side, though, I and my faith—so unsatisfactory at its best—have given place to the Lord, who has Himself become my hope, my trust, mighty and unwavering.

A little child steals a hand into his father's. His grip is too tiny to save him from stumbling or even to ease his loneliness. That is the first side of the coin. Then comes the answering pressure of the father's hand, warm and strong. That is the second side.

A very slender line first links the stranded vessel to the tug. It would snap at the first strain. This is the first side. The line is used to haul in a rope and the rope a cable, and soon vessel and tug are moving off together. That is the second side.

Many have missed the ultimate of blessing through looking at only one side of the coin of faith. Ada R. Habershon made no such mistake, as shown in her lovely hymn :

When I fear my faith will fail,
  Christ will hold me fast.
When the tempter would prevail,
  He can hold me fast.
I could never keep my hold—
  He must hold me fast,
For my love is often cold—
  He must hold me fast.

He will hold me fast,
He will hold me fast,
For my Saviour loves me so,
He will hold me fast.

DON'T GIVE UP !

Many years ago in an industrial town in Scotland a young woman took on a Sunday school class of boys. The worst, most unpromising one was named Bob. After two or three Sundays he did not turn up. The teacher went to look for him. Although the boy had been given new clothes by the superintendent, they were already ripped to pieces and filthy. He was given another new suit and invited to come again. He attended only once or twice. Once more the teacher went out to find him, only to discover that the second set of clothes had gone the way of the first.

"I am utterly discouraged about Bob," she said, "I fear we must give him up."

"Please don't do that," the superintendent pleaded. "Try him once more. Tell him I will give him a third suit of clothes if he will promise to attend regularly."

Bob did promise and attended faithfully after that. He became an earnest Christian. That obstinate, ragged, runaway boy was Robert Morrison, who became one of the greatest missionaries to China, translating the Bible into that difficult language and thus bringing the Word of God to millions.

FAMILY ALTAR (*continued*)

No song is as sweet as the song of victory. Singing has played an important part in the celebration of the victories of the people of God. Following the mighty deliverance from Pharaoh at the Red Sea the children of Israel sang (Exodus 15 : 1). A day will dawn when all the redeemed of the Lord will sing a new song (Revelation 5 : 9). The predominant theme of the song will not change, but the note of victory and triumph will. Songs of praise should be a daily part of our worship and prayer (Ephesians 5 : 19).

THE ELIM EVANGEL

Vol. LIII. No. 6 February 5th, 1972 5p

From the President's pen

Calling Boys and Girls!



I HAD intended to write to you more frequently than I have done, but somehow I have not been able to get around to doing this. To make up for it here is a page especially for you.

I hope you are enjoying going to Sunday school and all the other activities which are held for you. I always praise the Lord for the Elim Sunday school which used to be held in Rendle Street, Plymouth, for it was there as a boy that Jesus came into my life. By the way, have you accepted Jesus into your heart ? If not, why not go to your Sunday school teacher and tell him or her that you would like to do just this ? I am sure that they would be only too pleased to help you.

I am told that there are 250,000 Sunday school teachers in this country and all of them do this work freely and often at great personal sacrifice.

Do you appreciate your teachers as much as you should ? I would ask you to do all you can to help them, for they are doing a great work for the Lord and for you. I still go to Sunday school every week and have no intention of giving up. It is just great to be there. I have been going for over forty years and I am set on a record ; unless, of course, you beat me to it !

God answers prayer. We often hear people say something like this. It is good to hear it, **but it is better to experience it for yourself.**

(continued overleaf)

Proclaiming the Truths of Pentecost

Let me tell you what happened to me last December. I was on one of my tours in the North Midlands and had to travel by car from Beeston in Nottinghamshire to Ashbourne in Derbyshire, passing through Derby en route. I think all drivers would agree that the worst hazard on the road is freezing fog. It was so dense that it was difficult to see the tail lights of the car in front and it was impossible to see any road signs. What is more, I was not familiar with the road. I prayed and asked the Lord to guide me. There loomed up in front of me a lorry. I believed that the Lord had answered my prayer. I followed the lorry for mile after mile for nearly two hours, when I suddenly lost sight of it. I stopped the car and asked the way and what do you think ? Yes. I was only about 100 yards from a roundabout which was on the main road to Ashbourne and when I passed the roundabout the fog had lifted and I arrived without any trouble at all. God will answer your prayers and be your Guide and Friend if you trust Him. God is interested in every part of your life and wants to be a part of it, so why not ask Him to play His part every day you live ?

Here are one or two sayings which will do you good.

" When you are down in the mouth think of Jonah—he came out all right in the end."

" No one can get rid of a temper by losing it "; of course you can get the victory through prayer.

" It is a good report when some people tell us they are not themselves today. It is a big improvement."

" In all thy ways acknowledge Him, and He shall direct thy paths."

Have you heard the story of the boy who went to a party ? When they had all sat down to tea, the host asked him if he wanted another piece of cake which was made especially for him. His answer was a blunt " No," to which his parents said : " No, **what** ? " Immediately he replied, " No jolly fear."

This was not only rude, it was certainly most ungrateful. Are we not ungrateful to Jesus unless we give Him thanks for all His goodness to us ? We ought to say every day the words of Psalm 103 : 1 : " Bless the Lord, O my soul : and all that is within me, bless His holy name."

Can you work this out ? Take a letter from each word in each line. The last line gives a clue to the word itself :

My first is in apple and also in pear,
My second is in lion, but not in bear ;
My third is in big, though never in small,
My fourth is in rise, but not in fall ;
My fifth is in dark, but not in light,
My all is often the cause of a fight.

God bless you all !

ARCHIE A. BIDDLE.

An answer for today

Everyone is living, yet is it a life
When man can only cause hatred, pain and strife ?
It's a constant revolution against what is right
And gradually we're slipping into sin's darkest night.
No one cares about the beauty in life which is real,
They just go on searching, but there's nothing to feel.

Ask the man in the street how he gets peace and bliss,
Wait for his answer and it will sound just like this :
" Give me my drink, my drugs or my smoke,
And I'll feel just as if life is one big joke ! "
But when the feeling's ended, his life seems a bore,
Nothing is real, so he grasps out for more.
Lonely and aimless, he just lives in sin,
Having nothing to help him, living within.

Wait ! There's one answer ; it comes from above—
It's Jesus, a Saviour, with forgiveness and love.
He *really* is with us and knows of today.
He can lift all our strife and brighten our way.
He brings peace and meaning, plus life that is true.
So now, please, do think. Will His way be for you ?
It leads straight on upward to a land of delight,
So if you don't know Him, please seek Him tonight.

ANDREW LADLOW
(aged 15).

Church reports

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

The first weekend of 1972 saw a party of Irish college students at the Ballymena church. At the Saturday rally some seventy teenagers heard the gospel story in testimony, song and word, some, we believe, for the first time. We pray that the seed sown may provide a plentiful harvest to the glory of God.

While refreshments were being served, ten off-duty soldiers came into the church; earlier that day they had been given invitations by some of the girls from the church. These young men were bewildered by the situation in Ulster. It was our joy to tell them what Christ's transforming power could do to their lives.

One of the students ministered at the Sunday morning service. After the elements had been distributed, the pastor was about to place the cloth over the Communion table when he felt led to ask anyone in the meeting who had not yet accepted Christ to dedicate his life to Him. A young man in his twenties signified that he wanted to get right with God. It was learned later that he had been an alcoholic and had attended the meeting on the Saturday night. He came to the evening gospel service, his face aglow!

On Sunday afternoon the students participated in the Sunday school and Bible class. Some were questioned on their call to full-time service.

On Sunday evening the church was completely packed to hear the gospel proclaimed by Raymond Cotter. There were approximately 300 people in the church and some men had to stand as every available seat was occupied. God is really blessing in Ballymena and the people are hungry for the things of God. ROBIN HARVEY.

BIRMINGHAM, SELLY OAK

Pastor: A. Caple

A visit to the Alton Road church is always something to look forward to. On Saturday, January 8th, the writer was particularly pleased to be invited. He was a member of the church some twenty years previously. It is wonderful to hear of a church that has to extend its seating capacity to make room for all who wish to attend. Since that time twenty years ago, when the congregation on Sunday nights would have been around sixty (I speak from memory), the work has continued to grow and the 200-plus seating became insufficient, hence the extension.

The old platform, which took up a fair amount of room, and the wall behind it were taken away. The whole of the main body of the church then became available for seating the congregation. By use of sliding panels the former minor hall became the platform. This can be readily converted to use for midweek activities and smaller functions. The whole effect is very pleasing to behold.

Pastor P. S. Brewster was invited as the preacher for the opening weekend. In spite of the extra seating there were over seventy standing; the entrance, vestry and kitchen were also all full.

There was a note of triumph throughout the whole service and both the singing by the Upper Gornal Y.F.C. Choir and the ministry by Pastor Brewster were of a high order. We pray that the blessing of God will continue to rest upon Pastor and Mrs. Caple and the members as they continue their work for Christ. D. W. CARTWRIGHT.

RYDE **Pastor: I. R. Hall**

We recently held our first Men's Weekend, when G. N. Backhouse, Pastor of the Bournemouth (Winton) church, was the speaker. The Church Session decided to hold a Men's Weekend because of the high proportion of men in the congregation, usually over forty per cent. Between them they formed a singing group which ministered with great blessing at the evening meetings.

The Saturday night meeting was supported by friends from the Assemblies of God at Cowes and Sandown. Included in the programme were Mr. B. Parkman, guitar soloist, Mr. P. Kershaw, accordionist, who led the chorus singing, and Mr. F. Dives, who gave a thrilling testimony of healing.

On the following evening Mr. C. Ashley opened in prayer, Mr. A. Hurley was the soloist, Mr. P. Rowe recited, and Messrs. D. Diggines and G. Rayner led the choruses. Mr. D. Wright was the pianist and the pastor convened the meetings.

The ministry of Pastor Backhouse was greatly appreciated. There was a real sense of the Lord's presence in the meetings. As the first special meetings since the Ryde Revival Crusade conducted by Tony Chamberlain two months ago, they provided an encouraging indication of the permanent value of the contacts made and the blessings received then. I. R. HALL.

CREWE **Pastor : M. C. Epton**

In November 1971 we bade a sad farewell to Pastor D. Fenton, who took up fresh ministry at Dudley. At the farewell service our pastor and his wife were presented with a gift and we wished them both God's richest blessing.

At the induction service of our new pastor, M. C. Epton, we experienced a deep sense of the Lord's presence. Pastor A. D. Leitch, of Macclesfield, led the meeting. Pastor F. J. Day, of Longton, gave the charge to the pastor. Pastor E. J. Thomas, in bringing the charge to the church, left us in no doubt as to our duty. Mr. Epton invited Mrs. Epton and their children to the platform to present them to us.

During the few weeks in which Pastor Epton has been with us the Lord has kindled His fire in our hearts. A Crusader group has been formed and a number of long absent friends have been turned back to God. The whole church has been filled with the expectancy of God's bessing.

During the week preceding Christmas our Sunday school pupils' parents were all visited and given personal invitations to our prizegiving and carol service. For the very first time since I accepted Christ as my Saviour, I witnessed the filling of our church to capacity.

We expect to complete the construction of our baptistry soon and look forward with joy to our first baptismal service in our own building.

We pray much for an anointed ministry through our pastor, and ask you to join us in prayer that our blessed Saviour will give an even greater world-wide harvest of souls in 1972.

J. D. TALBOT.

MAGHERA

At Christmas, while on vacation, it was again my privilege to minister at the Maghera church, which is not yet one year old. It was good to see young people who had an experience with Christ at the previous mission attending the Bible studies. Determination is what they believe in at Maghera and this is why the work is growing. Four months ago they opened a Sunday school which is attended by thirty to forty children. A Bible class is held simultaneously, supported by about fifteen people between thirteen and thirty years of age.

The Sunday services have grown since June last and now number forty-five to fifty. They have no pastor as yet, but they are determined to see the work of God grow.

The area is mostly Roman Catholic and is difficult, but at a recent campaign God moved and about sixty decided for Christ, some of whom were Catholics.

RAYMOND COTTER,
E.B.C. student.

In November 1971 the name of the Democratic Republic of Congo was changed to THE REPUBLIC OF ZAIRE. This does not appear to have received the international publicity one would expect, but nevetheless it is an accomplished fact. Since the name Congo forms part of the title of **Congo Evangelistic Mission,** our C.E.M. friends had no alternative but to amend their title to read :

ZAIRE EVANGELISTIC MISSION

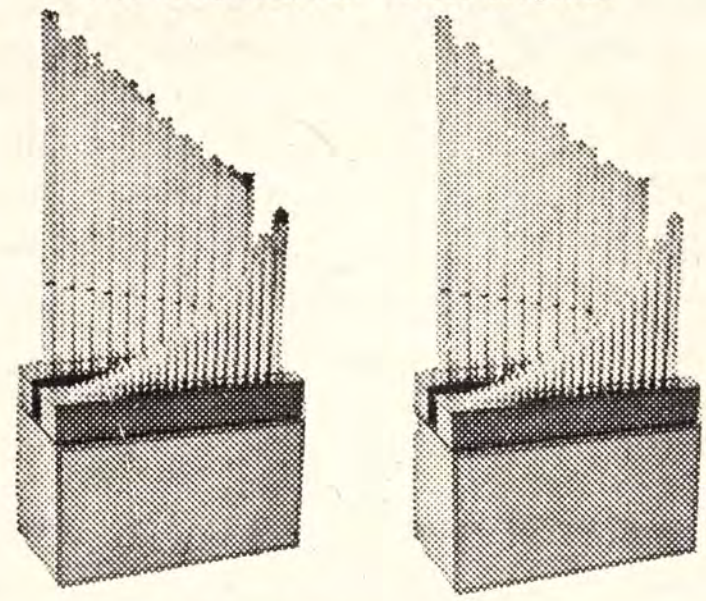
MODERN MUSIC CENTRE (BERKS) LTD.

78 and 78a OXFORD ROAD, READING, BERKSHIRE

Tel. Reading 581320 (STD 0734)

Electronic organ specialists for all leading makes

Over sixty models in stock : new, shop-soiled and secondhand
Free demonstrations without obligation





Conn electronic organs are one of the finest makes available and there is a range of **nineteen** different models, including **seven** church instruments. The famous Conn independent tone generation on each note gives these organs a clarity of sound that others can only hope to emulate. Free church installation advisory service. These organs do **not** require tuning or any maintenance whatsoever.

D.2564

THE FOLLY OF ASA

2 Chronicles 16 : 12

by F. LAVENDER

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

HERE is one of the saddest stories in the Old Testament, for it tells of a man who served the Lord vigorously in his youth, but who resented the Lord rebuking him for a sin he committed. He would not humble himself afterwards and he died in a backslidden condition.

After the death of king David, in fact during the reign of his son, Solomon, Israel turned from God to idolatry and, as a result, the nation split into two, Judah in the south, Israel in the north. When Asa came to the throne of Judah he followed the Lord with all his heart, as David had done. Idolatry was overthrown. Asa even deposed his mother from her exalted position because of her idolatry. Judah turned to the Lord and became prosperous and peaceful.

Early in Asa's reign a huge army from Ethiopia attacked Judah, but Asa's confidence in the Lord was so strong and humble that the Lord honoured his trust and the Ethiopian army was defeated.

Twenty-five years later, however, Baasha, king of Israel, made plans to attack Judah with an army much inferior to the great army of Ethiopia and Asa sent to Syria to ask for help instead of trusting in the Lord. Because of this the Lord sent His servant, Hanani, to rebuke Asa and to urge him to put his trust in the Lord. Asa was so angry that he threw Hanani into prison and began to oppress others who he thought were involved. When he contracted a painful disease soon afterward, Asa would not return to the Lord but tried to find a cure elsewhere. His doctors could not deal with the Divinely inflicted disease, so Asa died prematurely, stubborn, unrepentant, unforgiven.

There is a message here for the nations. The world is in the grip of a deadly, menacing disease. This disease is called by many names, such as fear, suspicion and self-interest, *but the Bible calls it sin*. Because of this sickness the world is facing disaster and destruction. The Lord Jesus Christ is able to deal with the disease. He can provide the remedy, but the nations still go instead to false physicians who cannot heal them. They call conferences, set up organisations, invent more destructive weapons—anything rather than turn to Christ. **How can they have peace without the Prince of peace? How can they be healed except by enthroning Christ?**

Sin also poisons individual lives. The Bible plainly declares that we have *all* sinned (Romans 3 : 23) and that the result of our sin is death, separation from God (Romans 6 : 23). On every hand men and women are dying without God and without hope ; *the tragedy is that it need not be so*. God has made a way of salvation. The Lord Jesus died in order to save us from our sin (1 Corinthians 15 : 3). He is the only One able to restore men to God and, if they will receive Him, He will save them from the sickness, power and penalty of sin.

Have you ever asked the Lord Jesus Christ to save you from sin? There is no need for you to go to a lost, Christless eternity, because He has promised to receive all who sincerely ask Him to save them. Do not harden yourself wilfully and stubbornly as Asa did, but accept Christ now as your Saviour, crown Him as your Lord and know forgiveness of sins and peace with God.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2530

THE MINISTRY

Notes of the address given at the last ordination service

by R. D. BRADLEY

PASTOR OF ELIM PENTECOSTAL CHURCH,
SMETHWICK, WARLEY

"Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it" (Colossians 4 : 17).

MOSES, Isaiah, Jeremiah, Ezekiel, Amos, Joel, Peter, James, John, Paul *and R. D. Bradley* have one thing in common : all are preachers. Preachers are in good company, therefore they need always to maintain a high regard for their calling and to hold it always in high esteem. This will keep them true to their mission in life. Paul did this constantly. He declared " I am an apostle to the Gentiles " and " I magnify my office." He wrote : " How shall they hear without a preacher ? How shall they preach except they be sent ? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Paul never doubted his calling. It mattered not what he did, where he was, what his circumstances, *he was always sure that he was in the Divine will*, at the centre of things. He was God's chosen vessel, ordained to be a missionary to far-away lands, to suffer great hardships in the name and for the cause of Christ. " I will send thee far hence unto the Gentiles "; " Show how great things he must suffer for My name's sake " were the demands upon him.

Those ordained to the ministry must be absolutely sure that they are in God's will. Take Paul as an example : " I was made a minister "; " who am less than the least of all saints, that I should preach the unsearchable riches of Christ." It will be theirs to find out, to investigate these riches *and then to preach them*. Paul declared again that he was " allowed of God to be put in trust with the gospel," God counting him faithful, putting him into the ministry. He constantly thanked God for this honour.

Throughout his writings, Paul's was the pen of a ready writer : " I am appointed a preacher, an apostle, and a teacher "; " I am made a minister " ; " manifested His word which is committed unto me, according to the commandment of God our Saviour." Even when in prison, bound in chains, he gloried, saying that he was " an ambassador in bonds."

Dwell on this aspect of the ministry. Get the glory and the honour of it. We are in a man's world, doing a man's job. Paul writing to the Church at Corinth placed the minister in a unique relationship with God ; " God hath given unto us the ministry of reconciliation "; " We are ambassadors for Christ "; " as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." Could the minister's position be higher ?

Such a position brings corresponding **responsibility** as to doctrine and as to character and conduct. Read with great care Paul's great appeal to the Ephesian elders (Acts 20 : 28-32). The Church of Christ must be looked after, cared for, nurtured, nourished, built up. This is the work of the ministry.

To Timothy, a young man just launching out, Paul wrote : " Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things ; give thyself wholly to them . . . Take heed unto thyself, and to the doctrine." You will need to " labour in the word, and in doctrine " if you are to implement it. If our churches are to be sound in the faith they must know the truth, and this is the minister's work. We are commanded to preach the word : " Speak thou the things which become sound doctrine "; Teach, and exhort, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness.

This is a serious business *and it must always appear so to those to whom we preach.* " I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead . . . Preach the word, reprove, rebuke, exhort."

Preach with faith and certainty, never wavering. " These things command and teach "; " Teach and exhort with all authority "—the minister's in view of his office. They will be held responsible at the Day of Judgment for the spiritual and moral state of the churches under their care.

Church discipline is an aspect rarely dealt with, but it is of vital importance. The Church has a right and a duty to exercise it. False teachers will arise in its ranks. Scripture says " Whose mouths must be stopped "; " rebuke them sharply "; " these things speak, exhort and rebuke with all authority "; " heretics after the first and second admonition, reject."

Sinning within the fellowship is all too common in these permissive days. Never be afraid to take steps to keep your church free from the pollutions of our age. Our society has rejected God and His commandments, but our responsibility is always to insist on the Christian attitude to life. Where the Word is not adhered to, the Bible declares, " Withdraw thyself "; " note that man and have no fellowship with him "; " if any man obey not our word by this epistle, note that man and have no company with him." This Word in our hands is both sword and shield.

The difficulties of the ministry could occupy much time. Do not expect to be always popular. There will be times when you will feel terribly alone, like Paul : " All in Asia have forsaken me." He was dearly loved by some, bitterly hated by others. He had both wonderful friends and strong critics. He spoke of the afflictions of the Gospel, adding : " endure all things "; " Endure hardness as good soldiers of Jesus Christ."

The rewards of the ministry are enormous. By your preaching you will save some. You will be privileged under God to present souls redeemed before the Father. Your preaching will transform lives.

Our real reward will be at the judgment seat of Christ. Paul claimed : " I have fought a good fight, I have finished my 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 to me at that day : and not to me only, but unto all them that love His appearing."

Elim Missionary Society feature photograph



Masai warriors in Tanzania listen thoughtfully to the Gospel in their own language.

Theme : THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH ANNUAL CONFERENCE

May 6th to 13th

PONTIN'S HOLIDAY CAMP

Blackpool, St. Annes-on-Sea

Preachers :

DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)

DENIS G. CLARK
(Evangelist and Bible Expositor)

REV. T. W. WALKER (President)

Revs. G. CANTY, J. CUTHBERT,

J. LANCASTER and J. OSMAN

Elim missionaries expected : Arthur D. and Dorothy M. Bull (Tanzania), Peter and Brenda Griffiths

For further information write to :
THE CONFERENCE SECRETARY, P.O. BOX 38,
CHELTENHAM, GLOS.

D.2523

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
The President	1
Andrew Ladlow	2
F. Lavender	5
R. D. Bradley	6
R. Williams	9
H. P. B. Benney	10
Raman Singh	12
R. Cotter	12
G. N. Backhouse	14
Margaret M. Ladlow ...	15
H. Burton-Haynes	20
Church reports	3
Editorial	8
Book reviews	13
Children's corner	13
Youth page	18
Family Altar	19

EDITORIAL

WE sometimes wonder if the Christian public are aware of the problems which face publishers of evangelical literature. Many will know that some publications of long standing, with names which once were nationally known, have disappeared. When it is realised that one of the very largest evangelistic associations was backing one of these papers and yet it has gone, the challenge is seen in all its starkness.

As regards book publishing in the spiritual realm it has to be conceded that most Christians are not readers of their own material. Novels, the excellent productions from the Dave Wilkerson group and similar books have a reasonable circulation, but, unfortunately, Christian books are so often sold in quantities of but a few thousands. When you consider that secular books, and some of a variety calculated to depress and even to deprave, sell in tens and sometimes hundreds of thousands, we are made furiously to think.

Part of this is, of course, a reflection of the sadly backslidden state of Great Britain. The Church is in a minority numerically, indeed the church-going community is but a small part of the population, even including those of non-evangelical persuasion.

Magazines are often unfairly compared. Everyone connected with the publishing world knows that circulation is all-important to success. Certain costs are basic to a publication whether you print 100 or 100,000. It follows that the selling price can be reduced considerably if the number sold is increased, or alternatively the number of pages or features can be improved or increased. Many secular magazines have circulations numbered in millions. One women's magazine has claimed that it disposes of over 5,000,000 copies every week. At least fifty-five per cent of every such publication is taken up with adverts. The same is true of daily newspapers and it must be remembered that newspapers with circulations of over 1,000,000 are in financial difficulties. Christian publications cannot command such remunerative advertisements (even if they wanted to) because of small circulation.

We make a special plea for your interest in Christian publications, not least those of our own movement. Perhaps we would be shocked to compare the amount Christians spend on secular newspapers, books and magazines with what they expend on Christian publications. We want others to buy good Christian literature. How much do we buy ourselves ?

WORRY !

by R. Williams

Broadcast on " Thought for the day " over B.B.C. Radio Medway

ON the quiet, I'm a bit of a worrier, *and I don't suppose I'm the only one* ! I sometimes envy those people who never seem to care what happens. Some even laugh when things go wrong. I wish I could ! I'm working at it.

I've been thinking about this problem, as so many seem to be affected by it. *I'm sure there's an answer to it.*

A minister tells of a friend of his who was reckoned never to worry. Apparently he tried it once, because he noticed that everybody else seemed to be doing it and he thought that he might be missing out on something. He set aside one day. He wasn't going to do anything but worry. After a good sleep and a big meal (he reckons that you can't worry successfully on an empty stomach) he set about his worrying. When the minister asked him how he got on, his friend said that he persevered until noon and then gave up because it didn't make sense.

Why do so many people indulge in this paralysing pastime ? We're told that it brings on ulcers and changes your outlook on things. It can affect your work. Some even consider that it's a killer. Now that is serious. Anything that can do those things to me can't really have my best interests at heart.

It's about time we realised that worry is a destructive process. We weren't born with this worry habit ; we acquired it. There is a proper time to begin an effective attack on worry, *and that's now.*

A psychologist states : " Worry is the most disintegrating enemy of man." A physician declares : " Worry is the most subtle and destructive of all human diseases." Now I know that some things really do cause genuine concern, but surely *we weren't created to be terrorised by anonymous fears.* Don't you think it's about time we took ourselves to task on this matter and really thought about this problem ? Make no mistake, it's a real one.

One step to take in breaking this stranglehold is to *believe that you can,* with God's help. I'm sure that the majority of our problems are imaginary, but they become real by the frenzy we work ourselves into. It's important that we look our problems in the face and don't worry about their size.

I know of people who have actually found a cure for worry. They claim that sharing their problem with God in the simplest of ways has relieved them of many burdens they'd have to carry alone. In the Bible, in the book of Job, the man known for his patience, it says " The thing which I greatly feared is come upon me." This shows that *we can engineer our difficulties.*

In the New Testament there's a quotation saying " Be not conformed to this world, but be ye transformed by the renewing of your mind." Really the suggestion is that we can help make ourselves into the kind of people we think we are. From now on I've decided to think differently, because I'm sure *God doesn't want me weighed down by worries.* He gave His Son to lift our burdens, not make them heavier. Why not join me in asking God to grant a constant release from unnecessary worry ?

O for a faith that brings me triumph
When defeat seems strangely near,
O for faith that changes doubting
Into vict'ry's ringing cheer.

CHRISTIAN HOLIDAY AND CONVENTION IN SPAIN

" Keswick in Spain " upon the Mediterranean coast, April 15th to 30th, 1972. Comfortable hotel, sun, sea and mountains. Ministry by well-known speakers, the delights of wonderful fellowship—and meet the evangelical churches of this strategic area ! Jet flights. Brochure from : Secretary, 13 Cranbourne Close, Slough, Bucks, SL1 2XH.

D.2552



Another article in our series by Assemblies of God writers

Three wrong responses

by H. P. Barry Benney

The most important thing that ever happened to Barry Benney was being found by Christ at the Elim Pentecostal Church, Falmouth, during Pastor A. Anstey's ministry at that delightful Cornish resort. For the past thirteen years or so he has engaged in pastoral ministry with Assemblies of God. Along with his present pastorate at Croydon, he lectures a little at Kenley Bible College and has something of a passion for writing. Children with a taste for adventure will enjoy his books, The Cornish Camp Mystery *and* Topham Tiger Hunters. *His wife, Dorothy, and children Sharon (fifteen) and Stephen (twelve) complete a happy family group.*

CHRIST NEEDS MEN! He always has; He always will. With a world to be won and time rushing down the drain, there is no danger of unemployment in this business of building the Church of God. The need for dedicated disciples willing to make a total response to the constant call of Christ has never been greater. Tread carefully, however, for there is a wrong way as well as a right way to respond to the call to service.

Luke 9 tells the story of twelve ordinary men who were thrust out into the front line armed with power to defeat devils and diseases. Luke 10 shows how their mission was expanded to include a work force of seventy. Tucked in between (Luke 9 : 57-62) comes the story of three promising candidates who flopped their preliminary examination in discipleship. Each responded to Christ. Each made the wrong response. Let us slip into the Divine interview room and learn by their mistakes.

Meet Mr. Self-confidence

This first fellow is the complete extrovert. Luke calls him "a certain man." We find him certain in the positive as well as in the vague sense! Without waiting to be asked, he breezes up to the Lord in the middle of the street and, with all the brash arrogance of his breed, gushes: "Lord, I will follow Thee whithersoever Thou goest." This statement is surely a boast as big as the universe! In my Bible atlas "whithersoever" covers a whole heap of territory and includes at least one Calvary. If this fellow is sincere we have a spiritual giant on our hands. Get John Wesley to stand on Paul's shoulders, add a couple of Moodys and a Spurgeon or two, and still this fellow would be heard shouting over the tops of their heads!

Anyone but Christ might have been taken in by these grand words. Matthew tells us that the fellow is a scribe, a bit of a V.I.P., obviously a possible asset to the Christian cause. Most of us would have been impressed and perhaps a little flattered at the prospect of winning such an important and seemingly zealous follower; *but then the Master is always more interested in quality than in apparent qualifications.* Quietly, but vividly, Jesus points out that there is no accommodation with the job. Just as quietly, but just as vividly, our blustering friend vanishes from the pages of Scripture. The man who claimed that he would claw his way up Everest in the steps of the Master, or battle to the ocean bed at His

bidding, is struck dumb at the first hint of sacrifice.

Presumably, Mr. Self-confidence had been netted by the glowing reports and apparent glamour of the spectacular Galilean crusades. Perhaps he dreamed of becoming a prominent personality in a popular movement about to sweep the country. Certainly his professed enthusiasm spluttered like a defused bomb at the first touch of harsh reality.

Face facts before offering your life to Christ. There is no glitter and little glamour. Serving God is mostly unspectacular routine and thankless hard work. Mind you, there is a weight of glory—and glory is to glitter as a pocketful of good old-fashioned sovereigns is to a handful of tinsel!

Meet Mr. Self-conscious

The next candidate is a great contrast. Here is your typical introvert, the sort with the personality of a snail. At every demand of life he withdraws immediately into his shell. "Follow Me," encourages Jesus. "Lord, suffer ME FIRST to go and bury my father" is the immediate excuse. I say "excuse" since Christ would hardly have demanded his discipleship if there had been a genuine need to stay at home and nurse a dying father. No, like a lot of us shy folk, this man suffered from ME FIRST. To be self-conscious is to be overwhelmingly conscious of self, an unhealthy condition since self-consciousness is often no more than simple pride disguised in a mock humble suit. Genuine humility gets on with the job God gives it to do without fuss or publicity; false pride can use blushes like the advertising men use neon signs.

ME FIRST is the family disease with all of us Adamites. Lurking in every heart lingers a king-size ego, who loves to jostle himself to the head of every queue. When ego sports a thick skin he pushes forward into prominence, but when he wears a thin skin he preserves his dignity by withdrawing from every situation which threatens his all-important pride. I think our shy friend was allowing his heart to deceive him. ME FIRST remains ME FIRST even when it dons a halo of self-martyrdom and pleads family responsibilities.

No prayer beginning "LORD" can logically contain "ME FIRST"—can it? The two terms are as compatible as a Wall Street banker and the Kremlin. The only known cure is for King Ego to abdicate and offer his throne to King Jesus. The strange thing is that our poor confused friend Ego finds his true dignity the moment he bows the knee to Christ. Try it and see!

Meet Mr. Everyman

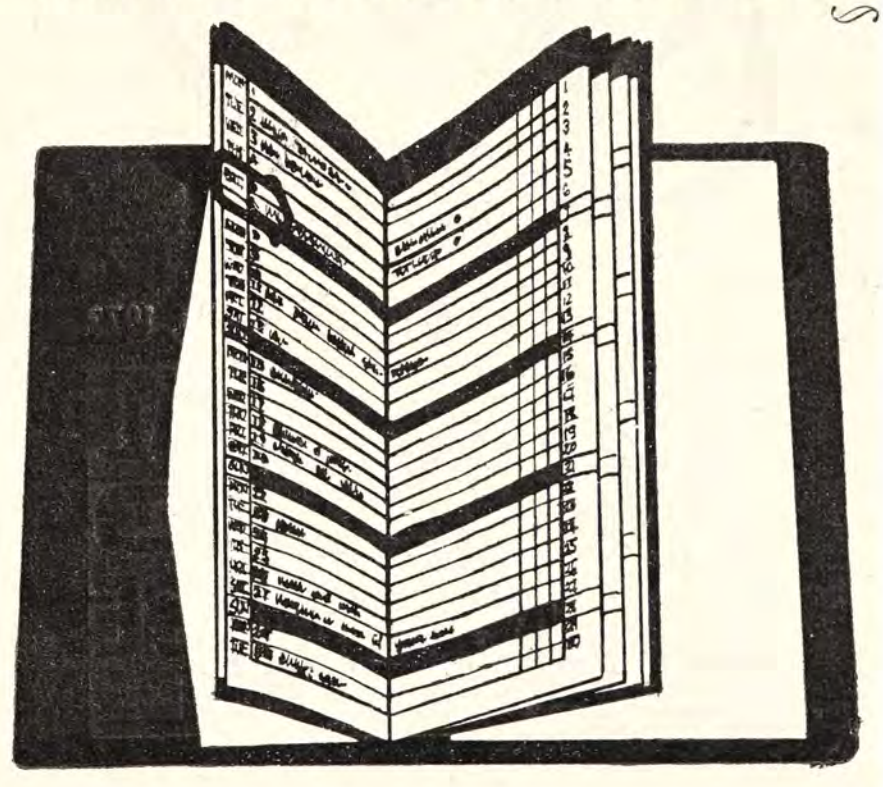
Few of us would slot neatly into either of these first two categories. Most of us would find the blushing introvert's shoes too tight and the blustering extrovert's over large. Like the third candidate, we hover somewhere in between and favour the party branded: "Consecration—with reservations." "Lord, I will follow Thee; BUT let me first go and bid them farewell, which are at home at my house." Too diffident to push himself forword, too ashamed to hang back, this good man is willing BUT—.

We may be the sheep of His pasture, Psalm 23 may be our favourite, yet when it comes to obeying the Good Shepherd's voice we are full of more BUTS than a billy goat—and I seem to remember something about the goats being weeded out from the sheep-pens!

How can a prayer beginning "LORD" contain this sort of "BUT"? "Lord" means director, controller, governor, foreman, manager, boss, leader, guide, chief, head, commander, ruler, principal—whichever way you put it, "LORD" means that Christ's will is our way and no BUTS about it!

Happiness is shaped like a "yes" to every loving command of Christ. Paul hit on the instant secret to successful Christian living the very day he met Jesus. On his knees he spread a blank engagement book before the Sovereign of the universe and used the only prayer which can sincerely begin "LORD":

"Lord, what wilt Thou have me to do?"



TESTIMONY TIME

From Hindu to Christian

By RAMAN SINGH

I CAME of Hindu descent. This is a religion that worships a god called "Ram." I believed that my religion was the best and I worshipped very sincerely. I was taught to worship three gods: the god of the sun, the god of the air and the god Hanuman.

One night, as I was coming from the cinema, I saw a large crowd and I became curious to know what was happening, so I went to see. There I heard a man preaching: "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."

I had never heard before of everlasting life, for in my religion I was never taught of life after death. Each night I continued to attend the crusade, for I wanted to find out more clearly what this everlasting life was. The Lord proved to me that He is the Way, the Truth and the Life. I decided to give my life over to Him and He accepted me, a sinner, and washed me in His own precious blood.

It is ten years now since I became a Christian and the Christ whom I serve has never failed me. He provides, He heals, He comforts and He keeps me by His power.



CALVARY

an outline study by Raymond Cotter
(Elim Bible College student)

Luke 23 : 33-43

WHAT Calvary meant to the Lord Jesus Christ can be summed up: *it meant giving His all.*

Calvary was called Golgotha, or the place of a skull. There, the worst of criminals paid the price for their crimes.

Why, then, was Christ found on the cross in such a place? We can only reply, "For me!"

He took my sins and my sorrows,
He made them His very own.
He bore the burden to Calvary
And suffered and died alone.

Suffering and scorn

Isaiah had a vision of the sufferings of the Redeemer. Read his fifty-third chapter: "He was wounded . . . bruised . . . despised." He who knew no sin was made sin for our sakes that we might be made the righteousness of God.

Humility

"He humbled Himself . . . unto death, even the death of the cross" (Philippians 2 : 8). He was willing to become sin that we might be freed from sin. What a wonderful Saviour He is!

Repentance and forgiveness

Two thieves were crucified with Christ at Calvary. One mocked, but the other repented (Luke 23 : 34-41). Repentance is the way of forgiveness.

In the light of what Calvary cost Christ, what does it mean to you? **It could mean forgiveness, cleansing, renewal!**

Book reviews

Spurgeon on Baptism, published by Henry E. Walter Ltd. Price 16p, postage and packing 3p extra.

While the writings of Thomas Watson, the Puritan preacher of the seventeenth century, were admired by C. H. Spurgeon, his treatise on Infant Baptism was contrary to what Spurgeon believed and taught. Rather than leave it out of his translation, Spurgeon wrote his own appendix on the subject. Although it covers only twenty-five pages, it is pellucid and full. It is not a book that one could give to a new convert. It calls for diligent and careful study. The mode of believers' baptism is dealt with very fully—it is Spurgeon's refutation of Infant Baptism. This is a Bible study on a great theme. It carries a picture of the noted Metropolitan Tabernacle minister on the front cover.

This is a book that should help Christians to see the importance of Believers' Baptism and its place in New Testament teaching.

W. J. HILLIARD.

The Eternal Covenant, by Mary Hajos. Published by Henry E. Walter Ltd. Price 20p, postage and packing 3p extra.

This small book, simply written, with short, easily read chapters, is the story of God's dealings with a Hungarian Jewess. Mary Hajos, in the eventide of her life, desiring to record the Lord's deeds toward herself and her husband, takes the reader gradually through her life, showing how gently but surely God led her from the darkness of Judaism to the light of the Gospel and then just as surely into His service. Throughout this extremely interesting story runs the theme of the eternal covenant of Jehovah with His people Israel.

This book will bless all lovers of Israel and also show the Church the need to care for any Jews who may be led to accept Christ.

HENRY JEFFERY.

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

Children's Corner



TABLES AND CHAIRS

By Sheila Price

" Daddy," asked Carol, " how much did Jesus sell His tables and chairs for ? "

" What do you mean, Carol ? "

" Well, Daddy, Jesus used to work in the carpenter's shop, didn't He, and He used to help his father make furniture. I have been wondering what He used to charge for the tables and chairs that He sold."

" I do not know the answer to that, Carol," replied her father. " But I know that the people who bought furniture from Jesus would be very pleased."

" Yes, Daddy," said Carol. " They would have had the best furniture in all the world I should think."

" I agree, Carol," said her father, " for Jesus would use the very best wood and the finest tools. He would take great care in making tables and chairs and He would spend time polishing them until He was satisfied that His customers would have the very best that He could give them."

" Jesus must have loved the people very much to go to all that trouble to make furniture for them, mustn't He, Daddy ? "

" Well, Carol, Jesus loves us all. He wants us all to have the very best that He can give. This is why Jesus went to Calvary. He gave His life for us, didn't He, Carol ? It was the very best that Jesus could give."

" Oh, I know," said Carol, " and we must try to give Jesus our very best in return, mustn't we ? Oh, Daddy, I would love to have a chair that Jesus had made, wouldn't you ? "

Jesus comes to YOU

by G. N. Backhouse

PASTOR OF ELIM PENTECOSTAL CHURCH,
WINTON, BOURNEMOUTH

" John forbad Him, saying, I have need to be baptised of Thee, and comest Thou to me ? "
(Matthew 3 : 14).

IT must have been a thrilling moment in the life of John the Baptist when he saw Jesus coming towards him. He had just been describing Him as One who was mightier than he, whose shoes he was not worthy to bear. On this memorable day John had been baptising penitents and receiving publicans, sinners and soldiers. When Jesus asked for baptism, John, startled and taken aback, shrank from His request, for it seemed to reverse the order of things, as if the Teacher were to become the pupil. " Comest Thou to ME ? " he cried.

Marvellous condescension

John was conscious of the humility of Jesus, who had laid aside His glory to pursue His sacrificial mission. In the ivory palaces He had been surrounded with the praises of the angels, but He had left it to come to sinful men. Well might every man exclaim with surprise and astonishment, as he perceives the Saviour threading His way through the multitudes down the centuries, " Comest Thou to me ? " Yes, He comes to seek you and to make Himself known as your Saviour, Redeemer, Friend.

Matchless love

The scene was the upper room. Imagine the Master showing His love by washing the feet of His disciples. He knelt before them, one after the other, a bowl of water before Him and a towel girded round Him. Peter watched, realising that his turn would soon come. The critical moment arrived (John 13 : 6). Peter protested strongly, only to find that he had not realised the depth of love that prompted such an act. Jesus said to them all, " Know ye what I have done to you ? " They did not know. He had set an example for them to follow.

But none of the ransomed ever knew
How deep were the waters crossed.

This Divine, matchless love is for every man, however great his sin—*even me !*

Merciful patience

In the garden of Gethsemane the disciples had fallen asleep. " Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners " (Matthew 26 : 45). The Lord might well have condemned them and finished with them, but, in infinite, merciful patience, He forbore.

We marvel that the Lord comes again and again to men who resist His grace or grow slack and careless in His service. His longsuffering, merciful patience adds weight to our text.

He is tender and loving and patient with me,
While He cleanses my heart of its dross,
But there's no condemnation, I know I am free,
For my sins are all nailed to the cross.

Mighty interest

" The Master is come, and calleth for thee," said Martha to Mary in her grief (John 11 : 28). This gives emphasis to the truth that Jesus' appeal is to the individual. There is a glad surprise when a person knows that such an inquiry is addressed to him, personally. No man felt it more than Paul when he said : " The Son of God, who loved me and gave Himself for me " (Galatians 2 : 20).

" Comest Thou to me ? "—yes, He comes to you, because of His marvellous condescension, His matchless love, His merciful patience and His mighty interest.

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

with sleep and appetite. (4) It never lasts for more than twenty-four hours. (5) No physician is ever called in. (6) It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected. (7) *No remedy is known for it except prayer.*



Margaret M. Ladlow's page

As His custom was . . .

Luke 4 : 16

CUSTOM and tradition play a considerable part in our lives. Often we are not particularly conscious of this and almost automatically we obey their dictates. It would be unthinkable for most of us to dispense with the traditional Christmas dinner of turkey with trimmings, followed by Christmas pudding and mince pies. Sending Christmas cards and gifts to our friends, carol singing, decorating Christmas trees and our rooms, and the exciting climax for the children of hanging up their stockings are essential to our way of celebrating the festival of Christmas.

We enjoyed the company of a Swedish visitor over the festive season and learned something of the customs observed in Sweden. The children there open their gifts on Christmas Eve, receiving them from the foot of the Christmas tree. On December 25th the traditional meal is dried fish, followed by rice pudding, and later in the day pork sandwiches are enjoyed by all the family. These different customs in a different land are just as acceptable and well established as our own.

I was surprised to find what a lengthy description the dictionary gives to the noun " custom," viz. common practice or habit, established method or manner and general mode of action. Much of our lives is governed by customs, both good and bad. How many things we do simply by force of habit, without giving a thought as to why we do them, yet not to do such things would seem strange and in some instances almost unthinkable. Life is more satisfactory if it has some well-defined guide lines. I do not advocate a solid, stereotyped existence, but certain self-imposed rules are essential.

An example is found in the commencement of the earthly ministry of the Lord Jesus. He came to Nazareth and " as His custom was, He went into the synagogue on the Sabbath day." The Son of God, far above all in power, Divine sufficiency and intellect, surely always got His priorities right and His custom was regular attendance at the House of God on the Sabbath Day. The implication is obvious. If the Lord made it His custom to worship in the synagogue every Sabbath, surely we should make it ours and be in His House every Lord's Day. In spite of today's slackness and sloppy way of talking about Christian duty, it should not be a thing of fits and starts, but our regular, joyful custom to go to church. There are 112 waking hours in every week ; surely we do not begrudge giving three of them exclusively to worship the living God ?

Here are some lines from one of our veteran pastors, H. A. Court, which we would do well to think upon :

MORBUS SABBATICUS
a disease that is seriously on the increase

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to churchgoers. The attack comes on suddenly every Sunday. No symptoms are felt. On Saturday night the patient sleeps well. He eats a hearty breakfast, but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and talk about cricket or politics.

About church time he gets another attack and stays at home. He retires early—sometimes sleeps well, wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the next Sunday.

The peculiar features of the disease are : (1) It always attacks professing church people. (2) It never makes its appearance except on Sundays. (3) The symptoms vary, but it never interferes

(continued on page 14)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island within 100 yards of unspoilt coastline. Three miles Holyhead Elim Church. B/B or B/B, E/M. S.a.e. for details: Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. C.2562

BOOK your spring and summer holidays now at Pressland House, Hatherleigh, near Okehampton, mid Devon. Surrounded by its own farm. Catering for parties our speciality. Recreation facilities available and above all Christian fellowship. For further details write or phone John and Doris Wright at Hatherleigh 381. C.2568

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine; own car parks. S.a.e. brochure: Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e.: Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure: Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure: Williams 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2512

HEATING your baptistry can be a problem. Why not send for details of their portable electric baptistry heater to Berdon Switchgear Ltd. (Dept. E.E.), Elmley Castle, Pershore, Worcs. C.2551

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTH

HOLLIDAY. On January 3rd, to John and Margaret Holliday, of Elim Pentecostal Church, Northampton, a son, David Simon.

WITH CHRIST

MAIDMENT. On January 6th. Donovan Ivanhoe Maidment, aged 69 years, went to be with the Lord. Faithful member of Elim Pentecostal Church, Salisbury, and father of Mrs. John Sainsbury (Exeter). Officiating minister at funeral: G. L. W. Ladlow.

TAYLOR. On December 28th, Winifred Mary Taylor, aged 64, was called into the Lord's presence. For many years a faithful supporter of the Elim Pentecostal Church, Ryde. Officiating ministers at funeral: D. M. Dobell and I. R. Hall.

ITINERARIES

The President (A. A. Biddle):
February 5, Rochester; 6, Harlow (a.m.), Islington (p.m.); 7, Palmers Green; 8, Romford; 9, Ilford; 10, Barking; 19-24, Channel Islands; March 1-9, Wales; 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
February 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

INYANGA NORTH, RHODESIA
DOCTOR URGENTLY NEEDED FOR HOSPITAL AND FOR EVANGELISTIC WORK
APPLY: THE SECRETARY, ELIM MISSIONARY SOCIETY, P.O. BOX 38, CHELTENHAM, GLOS.
D.2557

ONCE AGAIN IT IS
FABULOUS FRAISTHORPE!
ELIM'S YOUTH CAMP WITH YOU AND YOUR POCKET IN MIND!
It is from July 28th—August 11th
It is at FRAISTHORPE BEACH, near Bridlington
It is going to be great!
Brochures from
The Secretary, 50 St. Julien Gardens,
Newcastle-upon-Tyne 7.
D.2570

COMING EVENTS

BASILDON. February 5-7. Elim Pentecostal Church, High Road, Laindon. Evangelistic crusade by Tony Stone. Convener: Peter Hill. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Kingstanding. February 6-9. Elim Pentecostal Church, Warren Road. Pastor's twenty-first anniversary. Preacher: Joseph Smith. Convener: R. J. Morrison. Sunday at 11 and 6.30. Weeknights at 7.30.

BIRMINGHAM, Stirchley. February 12. Elim Pentecostal Church. Evangelistic rally-film, " Beloved Enemy," at 7 in Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). Convener: J. B. Coleman. February 20. At 6.30, visit of singing evangelists Reg and Grace Tomlinson in St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road. Convener: J. B. Coleman.

CAERPHILLY. February 5, 6. Elim Pentecostal Church, St. Fagan's Street. Crusade '72 conducted by Mervyn Morgan. Convener: J. G. Cooper. February 5: Don Summers. Saturday at 7.30. Sunday at 6.30. February 19, 20. Preacher: George Jeffreys Williamson, Principal of Kenley Bible College. Convener: J. G. Cooper. Saturday at 7.30. Sunday at 6.30.

CHESHAM. February 5. Broadway Baptist Church (kindly loaned). West London Presbytery rally at 7. Preacher: T. W. Walker. Items by London Bible College students.

EAST HAM. February 11. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Speaker: A. Winch.

EVESHAM. February 12, 13. Elim Pentecostal Church, Masonic Building, Swan Street. Great missionary weekend with Pastor and Mrs. L. Wigglesworth. Saturday at 7.30, missionary pageant. Sunday at 11 and 6.30. Convener: J. R. Brown.

HANLEY. February 5, 6. Elim Pentecostal Church, Bucknall Old Road, Hanley, Stoke-on-Trent. Bible Week. Preacher: Stanley Beresford (Blackburn). Convener: A. R. Thomas. Saturday at 7.45. Sunday at 11 and 6.30.

KIDDERMINSTER. Elim Pentecostal Church, Prospect Hill. Baptismal service, February 6 at 6.30. Presbytery rally. Preacher: D. W. Cartwright. February 12 at 7.

LONDON, Leyton. February 8-13. Elim Pentecostal Church, Vicarage Road, E.10. " Back to the Bible " rallies conducted by Felix Lloyd-Smith. Weeknights at 7.45. Sunday at 11 and 6.30.

OXFORD. The City Temple, Botley Road, will be responsible for the broadcast service on B.B.C. Radio Oxford on Sunday, February 6th, at 10 a.m. Preacher: Pastor F. J. Slemming. The service will have a recorded repeat the same day at 5 p.m.

ROWLEY REGIS. February 19, 20. Elim Pentecostal Church, Cardale Street. Christian witness to the Jehovah's Witnesses. Anthony and Christine Johnson (Cleveleys)—converted Witnesses. Teach-in, with display, questions, testimonies. Saturday at 7. Sunday at 11 and 6.30.

RYDE, Isle of Wight. February 12, 13. Elim Pentecostal Church, Albert Street. Annual missionary rally. Speaker: Rev. J. Pickett. Saturday at 7. Deacons' Sunday at 11 and 6.30. February 26, 27. Young Adult Weekend conducted by the Young Adult Fellowship. Saturday at 7. Sunday at 11 and 6.30.

TEESSIDE, Grangetown. February 11-13. Elim Pentecostal Church, Lee Road. Visit of Gordon Bailey. 7.30 each evening.

YORK. February 19-21. Elim Pentecostal Church, Swinegate (off Church Street). Minister's fourth anniversary services. Saturday at 7.30. Convention. Sunday at 11. Communion. York Sunday school prizegiving at 3. Evangelistic meeting at 6.30. Monday at 7.30, teach-in. Speaker: A. Tee, Youth Director. Convener: A. Brooks.

Lighthouse announce breakthrough

(PIONEERS IN CHRISTIAN LOW-COST TRAVEL)

SUBSIDIZED CHRISTIAN JET FLIGHTS

e.g.

NEW YORK	**£50**	**LOS ANGELES**	**£80**
NAIROBI	**£60**	**SINGAPORE**	**£85**
BANGKOK	**£80**	**HONG KONG**	**£90**

Write now or call

DEPT. VX, LIGHTHOUSE FELLOWSHIP, 1 HAMILTON ROAD SOUTHALL, MIDDLESEX

Telephone 01-574 1267

D.2567

YOUTH PAGE

TELLING OTHERS

by Adrian L. Hawkes

Notes used at Elim Youth Camp, Fraisthorpe, Bridlington

SOMEONE has worked out that if every Christian won three people to Christ each year, assuming that there were only 5,000 Christians in the world, their converts being taught to do the same, in one year there would be 20,000 Christians, in nine years there would be over 1,000,000,000, and in ten years the whole world would be evangelised and saved.

From the Pentecostal Church's angle if there were 12,000,000 of us in the world, and if each one of us reached just one for Christ each year in the first year there would be 24,000,000, and in ten years there would be nearly 13,000,000,000 Pentecostal Christians.

Every church member must be a catcher of fish

Read Mark 1 : 17, 18, then ask " What **is** a Christian ? "

He is not just a church attender or a do-gooder but a person who realises that he is a sinner and knows that only Christ can save him. He puts his whole life, faith and trust in God, accepts Christ, loves Him and receives many things because he is a Christian, like peace, inward joy, a clean conscience. He shows that he is a Christian by loving other Christians, following Christ and preaching the Gospel. Read Luke 15 : 26 ; Revelation 1 : 5, 6 ; Mark 1 : 17, 18 ; John 13 : 34 ; Mark 10 : 38.

How can we learn to fish for men ?

In Mark 1 : 14-22 principles are laid down. Note the four steps : forsake all ; follow Jesus Christ ; be His disciple ; **He** will make you a fisher of men.

Where are we going to fish and how should we start ?

" Where " is easy : wherever we are, at school, in the factory, in the office—the pool is *the world*.

People love to talk about the things that interest them. Start conversations about Christ. Most people, when we get to know them, have real needs—you are a Christian counsellor. Don't be afraid to bring people to the point of decision. Whenever you get the chance share experiences with other Christians, requesting their prayers and help. Wherever possible work with other Christians in fishing for men.

Perhaps you never quite know how to get the conversation round to what you want to say. Read the story of the woman of Samaria (John 1 : 1-43). She is a wonderful example of how to swing a conversation, or how to do the job. The best example of witnessing and of personal work is Jesus Christ. Look at how He dealt with people ; He did not treat them all in the same way.

Look at Christ with the Pharisees (Matthew 12 : 34) ; the crowds (Matthew 13 : 34) ; the disciples (Mark 9 : 28) ; the woman (John 4 : 27) ; the publicans (Luke 8 : 32) ; the great sinners (Luke 8 : 32).

Christ was not afraid to get involved. He was the *Friend* of sinners. He did not just meet them to preach at them ; they liked to be with Him. He broke conventions, did not follow religious habits. He knew and loved His people and always dealt with them as individuals. Paul was the same. See him at Athens, on the doors, in the jail, with the church and with such people as Timothy.

Can we ensure results ?

It is a pretty poor fisherman who never catches any fish. Three Bible formulae should be followed.

Formula one: Mark 16 : 15 ; Luke 24 : 47 ; Acts 1 : 8 : go ; preach ; preach in Jerusalem—just where you are (at home even) ; preach in Judæa—office, factory or school ; preach in Samaria—the town you are in ; preach in the uttermost parts—*everywhere* !

Formula two : Mark 16 : 15 ; Luke 15 : 23 ; Acts 1 : 8 : have a large vision ; compel people to come into the kingdom of heaven ; do it in the power of the Holy Spirit.

Formula three : Acts 2 ; John 14 : 15 ; Luke 24 : 47 : follow Christ ; wait ; receive power.

What shall we see ?

Look at Peter on his first fishing expedition (Acts 2). See the spread of the Early Church. See God working in Mark 16 : 15. Expect signs following. Look at Paul, Peter, Philip. Read Mark 16 *and rejoice*—**and go to it !**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, February 7th Judges 5 : 19-31

" They came not to the help of the Lord, against the mighty " (v. 28, R.S.V.).

Twice in Deborah's song of victory are mentioned those who failed to come to the help of the Lord in the fight against His enemies. As long as there was one who was willing to fight on God's side, God did not require further human assistance. The condemnation in the passage is not because Deborah felt that the help of those who failed to come was essential to victory, but because they had failed to commit themselves to the cause of God. As they did not join in the battle they could not rejoice in the victory. May all Christians be so committed that they will readily associate with those who seek to engage the enemy in the fight for right.

Tuesday, February 8th Judges 6 : 1-18

" Israel was greatly impoverished " (v. 6).

People quickly forget. The forty years of rest following their deliverance from the tyranny of Jabin erased from the people's memories the price that sin demands and produced ease and idleness that led to sin. The people had become satisfied with their current level of achievement and did not find it necessary to attempt anything further. God had given them a land far in excess of that which they had occupied. Those forty years could have been filled with activity by their possessing all that God had promised.

We must go on to possess all that God has provided for us. To become complacent and satisfied with our present situation can only lead to failure (Amos 6 : 1).

Wednesday, February 9th Judges 6 : 19-32

" Throw down the altar of Baal . . . and build an altar unto the Lord " (vv. 25, 26).

Gideon's call to God's service did not immediately thrust him to the forefront of the battle against the enemies of Israel. The first task he was given was in his own home, where the testimony to the Lord had to be established before he tackled the greater job. Gideon proved that he could be trusted to establish a work for God in the most difficult area of all—where he was best known. It is thrilling to note that he won his father (v. 31) and the whole of his village (Judges 6 : 11, 34). If every church member would seek to win his family and his neighbourhood for Christ it would not take long for the world to be reached. Consider Acts 1 : 8.

Thursday, February 10th Judges 6 : 33-40

" I will put a fleece of wool in the floor " (v. 37).

So much is made of this Scripture by Christians today. It is common to hear of someone " putting out a fleece." It should be noted that *Gideon was not seeking guidance as to what action he should take*. God had already given his spirit peace on the question of his choice and appointment to the leadership of the people (vv. 15-24). **Gideon was seeking reassurance** that this was the time and place for God to deliver His people as He had promised.

God reassures His servants in these days by the ministry of the Holy Spirit, who is the seal of our choice and appointment to His service.

Friday, February 11th Judges 7 : 1-8

" Lest Israel vaunt themselves against me " (v. 2).

God knows the tendency of humanity to boast following a victory. Gideon's army was reduced to a handful in comparison with the hosts of Midian to avoid this trait. It was impossible in human terms for 300 to engage successfully an army of 135,000. Victory in such an enterprise could only be attributable to a miracle and thus to God. Is the boast of the Church as to her strength of numbers and academic achievements the main hindrance to a demonstration of God's power ? When **we** are weak then **He** is strong (1 Corinthians 1 : 27).

Saturday, February 12th Judges 7 : 9-25

" If thou fear to go down, go thou with Phurah thy servant " (v. 10).

On two previous occasions God had been willing to reassure Gideon of His presence. Now He arranged a third sign to help Gideon and instructed him to make a visit to the enemy camp. God thought of Gideon's fear to make this journey and provided an aid in advance in the person of Phurah (v. 10). Gideon soon discovered that the powers arrayed against Israel were more afraid of him than he was of them. The Midianites realised that God was with Gideon.

We should never fear the enemy of our souls for " If God be for us, who can be against us ? "

Sunday, February 13th Judges 8 : 1-21

" Why hast thou served us thus ? " (v. 1).

The battle is not always ended when the vic-

(*continued overleaf*)



NUGGETS OF GOLD

The problem of suffering

" The sufferings of this present time " (Romans 8 : 18)

by H. Burton-Haynes

PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

THESE are troublous times. Men and women the world over are passing through severe and, in some lands, fiery trials both of body and mind. The age-long question of human suffering presses for a satisfying and final answer with more insistence than ever.

The Bible throws a flood of light upon this great problem, teaching that suffering, traced to its source, is the result of sin. Had the human race never fallen, never deviated from the path of God's Law, suffering would have been unknown in the world. " By one man sin entered the world, and death by sin ; and so death passed upon all men, for that all have sinned " (Romans 5 : 12). What devastation sin and death have caused ! *There is not a family which has not been divided by the cruel hand of death.*

Sometimes suffering is obviously due to personal sin or carelessness. If a man commits a crime against society and is brought to justice he must suffer the consequences of his misdeeds. As so often is the case, his fall involves innocent people ; they have to suffer too. This deterrent has kept many a man from making shipwreck of his life. Is it not a fact that multitudes have suffered and are suffering not because of their own sin or selfishness but as a result of other people's misdemeanours ? Civil strife, political exploitation, insatiable lust for power, poverty, hunger, oppression, to mention just a few things, have caused untold misery. No man can live unto himself. We cannot live in watertight compartments ; we affect our fellows either for good or evil.

With so much sin going unpunished, injustice appearing to triumph and the sufferings of the oppressed passing unrequited, human existence would be a colossal tragedy were there no life after death where all the injustices of earth could be put right. God has not spoken His final word concerning this great problem. *We can rest assured that the Judge of all the earth will give a conclusive summing-up of this question of human suffering and provide a satisfying answer to all that is so perplexing now.*

Why does not God intervene and force men to change their ways ? This question is frequently raised. To do so would be to tamper with man's free will. Man would be simply a robot. God would have to violate His own nature, for God is love.

It is comforting to realise that human disobedience introduced suffering into the world, *but Divine wisdom works through it to achieve benevolent purposes.* One of the good things which comes out of suffering rightly borne is the formation of Christian character. Patience is created through protracted affliction. Sympathy and gentleness are the fruit of adversity. Victory is only accomplished by fighting against evil. Courage could not exist where there was nothing to make us afraid. Faith is developed where circumstances threaten to overwhelm us.

To all who are heavy laden the Saviour says, " Come unto Me . . . and I will give you rest." With Him we may face life confidently and unafraid, *whatever it brings.*

FAMILY ALTAR (*continued*)

tory is gained over the enemies of the Lord. In the flush of victory it is so easy to be defeated by the people of the Lord. Gideon soon found that, having defeated the host of Midian, he had to face criticism from within the people of Israel. God gave him great wisdom and he tactfully fended off the clash with the Ephraimites.

May God help us, when we have been successful in the battle, not to succumb to subtle temptation from within.

THE ELIM EVANGEL

Vol. LIII. No. 7 February 12th, 1972 5p

Elim Missionary Society feature photograph



Veteran missionary H. C. Phillips leads the singing while his wife makes use of what little shade there is at the opening of a new church in the Transvaal, South Africa.

Proclaiming the Truths of Pentecost

Can you face Christ's coming?



asks F. Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

Malachi 3 : 2

IT is a fact of history that events do not always turn out in the way that had been anticipated. A few years ago, during the crisis surrounding Algerian independence, a number of influential French people plotted to bring General de Gaulle to power and they finally succeeded. Those who agitated for his return expected the General to adopt their policies, but they quickly discovered that he had both a mind and policies of his own. The plotters became General de Gaulle's bitterest enemies and even tried to murder him.

For hundreds of years the people of Israel had waited for Messiah, the Prince promised by God, to come and rule. The folk in Malachi's day were certainly longing for His coming, but they were not looking for Him to come to cleanse the nation's sin or because they wanted Him to teach them and lead them in the ways of the Lord. *They simply wanted Messiah to deliver them from their enemies and to make Israel the mistress of the nations.* They wanted to rule over their oppressors and to give them a taste of their own medicine.

Malachi declared that Messiah would surely come as the Lord had foretold, **but he warned Israel that His coming would not turn out as they had expected.** The nation was filled with corruption and wickedness and Messiah, the holy Son of a holy God, could not exalt such a nation. He would first fearfully purge them and take away their filth.

This had been the constant message of the prophets. Isaiah had said (4 : 4) that the Lord would wash away the filth of the daughters of Zion and purge Jerusalem by the spirit of judgment and of burning *before exalting Israel.* Zechariah declared (13 : 9) that the Lord would refine Israel as silver and try them as gold before He reigned on the earth.

When the Lord Jesus came He cleansed the Temple of God in Jerusalem as a sign to Israel, but the nation rejected and crucified Him. At His second coming He will complete the purging of Israel, as the Scriptures show, before Himself ruling over the cleansed and humbled remnant.

If the prayer meetings in your church are anything like ours in Gloucester you will often hear the cry for revival. *As we look at the condition of our nation and of our churches, there can be no doubt that we desperately need such revival,* but we have to ask, **" Who among us is ready for Christ to come in reviving power ? "** *Do we really believe that He will be content with things as they are in our lives ?*

Revival will not be cheap and easy. It will not commence with " glory meetings." Revival will be costly, agonising, searching, bitter and humiliating in its beginnings, though its final results will be glorious indeed. Quarrels which separate Christian from Christian, hurtful gossiping and backbiting, awful indifference to the will of God, worldliness, impurity, selfishness, above everything callous unwillingness to tell others the Gospel of the Lord Jesus, must all be dealt with and cleansed. *Revival will demand our time, our ability, our money—* **in fact, our whole being, nothing less than total committal, without reserve, to the Lordship of Jesus Christ.** Are we really willing to pay such a price for Christ's coming in revival ?

Christians are looking for the second coming of the Lord Jesus Christ and we often speak of the signs which show that His coming is near, but *are we sure that we are ready to meet Him when He appears ?* At His return, every believer shall stand before His judgment seat (Romans 14 : 10). The Apostle John said that some will meet Him with confidence, but that others will be ashamed when they appear before Him (1 John 2 : 28). We all want to hear Him say to us, " Well done ! " when we meet Him, but the Scripture which reveals that He will say to some : " Well done, thou

good and faithful servant" shows that to others He will say: "Thou wicked and slothful servant" (Matthew 25 : 21, 26). *How can the Lord Jesus, who is the Truth, say that we have been good and faithful if we have been indifferent to His will and have lived for ourselves?* Make no mistake, there will be both joy and sorrow, laughter and tears, at the judgment seat of Christ. If we prepare our hearts for revival now we shall truly be able to face that day with joy, for what is not put right *now* must be dealt with **then.** What the Holy Spirit shows us is wrong in our lives must be put right either now or at the judgment seat of Christ. Surely it is better to humble ourselves before God, put things right and open our hearts without reserve to our Lord, than to be put to shame before the hosts of heaven!

Let us yield to the moving and convicting of the Holy Spirit now, so that we shall be able to greet our Lord with joy when He appears!

Church reports

WINTON, BOURNEMOUTH

Pastor: G. N. Backhouse

Like the woman referred to in Proverbs 31 : 13, who "worketh willingly with her hands," a number of the women of the Winton church have been working hard and willingly for the missionary cause. They have been meeting regularly on Monday afternoons at the Manse to make various articles which have been sold to interested friends, the proceeds going to missionary work. These meetings are in addition to the regular women's meeting on Thursday afternoons. In the months prior to Christmas they turned their attention to the making of dolls and animals of a very high standard indeed, the sale of which realised quite a good sum.

The Sisterhood also donate a sum of £13 per quarter to the support of an African evangelist. During the year a little over £200 has been given for missionary work. Our Elim missionaries deserve every bit of support we can give them and this practical help by the women of the church is an encouraging feature of the work at Winton.

(MRS.) D. F. KEMP.

CLYDEBANK **Pastor: E. Dainton**

The life of Christ was the theme of our annual Sunday school anniversary and prizegiving. The children sang and recited items dealing with seven aspects of Christ's life. The teachers' item reflected Christ as Saviour; each teacher gave a short testimony to the saving power of the Lord Jesus Christ. Our pastor rendered a solo entitled "The Crucifixion" and then gave a short inspiring gospel message. Mrs. Dainton presented the prizes to the children.

We thank God for the many parents who attended and for the Sunday school work, which has been steadily increasing.

A. SCOTT.

SHREWSBURY **Pastor: M. J. Baker**

A carol service was held at which the children portrayed the Christmas story. It was a moving experience to see them play their parts so well—even the tiny ones who sang "Away in a manger."

Thanks are due to all who worked so hard for this service, including the parents. A good congregation was present, including quite a number of parents.

Mr. Bob Pickett, who has played a big part in the work of our small church in the past, and who is now studying for the ministry in the Elim Bible College, gave a short word.

We now look to the Lord for further blessing in our new venture—the Sunday school.

J. L. BRADLEY.

DESTINATION

ROYAL ALBERT HALL

EASTER MONDAY at 2.30 and 6

Preachers:

A. A. BIDDLE (President)

P. S. BREWSTER (Cardiff)

Conveners:

E. R. Corsie and **W. M. E. Plowright**

Massed choirs and London Crusader Choir conducted by DOUGLAS B. GRAY

VISITING CHOIRS SOLOS TESTIMONIES

Come—and bring the unconverted

11 a.m.: **TRAFALGAR SQUARE**

Preachers:

F. Lavender and **B. C. Vidamour**

Convener: **H. W. Greenway**

D.2520



A group of children who attend Cullybackey Sunshine Corner.

CULLYBACKEY **Pastor : W. Spence**

What matter if the evening, weather-wise, was not all that could be desired—a steady drizzle was descending—when the visit of myself and my photographic colleague to Cullybackey last Friday was to " Sunshine Corner " ? This year marks its twenty-first year of existence and it has accomplished much in the formation of young lives at a stage in time when the shaping of character is so important.

" Sunshine Corner " is a really worth-while activity undertaken by the Cullybackey Elim Pentecostal Church, with a group of dedicated workers working assiduously for most of the year, every Tuesday night, in two groups—junior and senior. There is also a meeting each Thursday evening for those who have passed into the teen-age stage.

What better instruction for children, and teen-agers, than the inspired Word of God ? What better foundation on which to build a life than a personal knowledge of the eternal Redeemer ?

In an age when young people come in for so much criticism I found it refreshing to see approximately 150 of them assembled with their parents in Cunningham Memorial Church hall (kindly lent for the occasion) for the annual get-together, under the very acceptable chairmanship of Mr. William Spence.

With 150 children under the one roof, all very spick and span in their dress, all full of the joy of living, it was not difficult to know why this



W. Spence (Church Leader) and workers of Cullybackey Sunshine Corner, with Jennifer Ross, Rosalind Mailey and Robert McKendry.

well-established venture is known as "Sunshine Corner"—to mingle with them was to restore one's faith in human nature.

For three of these youngsters the occasion was a very special one—they received special awards for five years' unbroken attendance. They are Jennifer Ross (aged twelve), of Tullygrawley; Rosalind Mailey (aged nine), of Ard-na-Maine, Cullybackey (who received silver medals), and Robert McKendry (aged thirteen), of Tullygrawley (who received a miniature silver cup). Yvonne Ross (sister of Jennifer) received a special award for five years' unbroken attendance last year and in the past year she has also not missed a day. The awards were handed over by Mrs. Sandy Spence.

Report and pictures by the local *Guardian*.

"UNCLE HARRY"

by Mrs. Madaline Coull

JUST two lines announced that Pastor Horace Kitching had gone to be with the Lord.

It is a long way back to the 'thirties when this servant of God was the pastor of Dundee Elim Pentecostal Church. These were early days for this Scottish congregation; revival fires still burned after the great evangelistic campaign of Principal George Jeffreys and his team.

Pastor Kitching was a man of prayer and he taught this flock how to pray, showing young converts especially the path of intercession. Every meeting had its session devoted to this priestly act. Sometimes a whole day was thus spent.

He taught the people to love the Book. His preaching was clear, descriptive, even dramatic; his listeners could "see" as well as hear the truth presented. The Saturday night rally was a venue for Christian folk from far and near and many a gathering was enlivened and enriched when pastor introduced some illustrious character like Billy Bray and others.

He encouraged the timid to witness for Jesus and many a first-time-ever sermonette was spurred on by the whispered word of praise as he sat behind the trembling speaker in the youth meeting.

He loved children and children loved him. To them he was "Uncle Harry." He would pack the building with them and win their attention and response as he told the sweet story of Jesus. Here he had a priceless talent, a rare gift; he could come right down to where little children are.

In a branch Sunday school a band of teachers, with more enthusiasm than experience, moved in among the slums nearby in their quest for the young. A mother had died with tuberculosis and they found their pastor more than willing to answer the summons for help. He gave comfort and conducted the funeral, though the grateful family had no link with the church save that of a small girl attending the Sunday school mentioned.

He cared for the flock and for those outside the fold. On one Sunday he asked for twenty souls. God honoured his faith and gave him twenty-plus. He held the first baptismal service in the church. The impressive service was reported in the local press. There were nearly sixty candidates that night. He was a slender man and God must have given him physical as well as spiritual strength.

The farewell came and in his final service he told of God's grace to him from boyhood up. "Old Leaves" he called it. Now the pages will turn no more, but the story is not ended. Hearts were sad when he said good-bye to Dundee. On December 28th, 1971, he said his last good-bye, but for him the glory chapter has just begun. Here is one who looks back and "rejoices and gives thanks to God for every remembrance" of a faithful shepherd who has gone to his well-won reward.

INYANGA NORTH, RHODESIA

DOCTOR URGENTLY NEEDED FOR HOSPITAL AND FOR EVANGELISTIC WORK

APPLY: THE SECRETARY, ELIM MISSIONARY SOCIETY, P.O. BOX 38, CHELTENHAM, GLOS.

D.2557

Three ply

by G. Wesley Gilpin

PRINCIPAL OF ELIM BIBLE COLLEGE

A COLLEAGUE in the ministry sent me a Christmas card bearing the familiar words " My God shall supply all your need." Because the card was the desk kind I propped it up in front of my telephone. Tilting back in my swivel chair, I looked long and thoughtfully at this brief text, spelling each word aloud, slowly. This is how I saw it.

The buoyant confidence of relationship

" **My** God shall supply all your need."

It was something of a disappointment to Jesus, late on in His ministry, to discover that Philip, one of His disciples, was not aware of the identity of His Father. In reproof He said, " Have I been so long time with you, and yet hast thou not known Me, Philip ? " (John 14 : 8, 9). The natural result of prolonged close relationship should be confidence in the other party's ability. This encouraged Jehovah to confide in Abraham in the matter of Sodom : " Shall I hide from Abraham that thing which I do ? . . . For I know him " (Genesis 18 : 17-19). Said the psalmist : " O God, Thou art *my God ; early will I seek thee* " (Psalm 63 : 1). This confidence in his Creator-God led Elijah to demonstrate in a convincing manner the qualities of Jehovah as the true God who answers by fire against all the phoney claims of Baal's followers.

This presupposes *God's readiness to be known.* Paul's great objective at Athens was to proclaim the " unknown god." How reassuring are the words : " Draw nigh to God, and He will draw nigh to you " (James 4 : 8). It also presumes *the importance of intimate relationship for effective living.* To this end Paul prayed : " That I may know Him, and the power of His resurrection " (Philippians 3 : 10).

The buoyant confidence of this relationship needs to be shown today. " The people that do know their God shall be strong, and do exploits " (Daniel 11 : 32). There is no message in the effete abstractions of the Robinson-Tillich theology, where God is lost in the maze of philosophic speculations, but what happy memories we have of people who have come to us and have said with confidence : " *God did this for me !* " Let us take up the call of the psalmist : " Come and hear, all ye that fear God, and I will declare what He hath done for my soul " (Psalm 66 : 16).

The significant impartiality of deity

". . . shall supply all **your** need "

Here is the centre strand in the threefold cord. The diversity of human need is met by the impartiality and resourcefulness of God. This is the basis and message of evangelism. It was the great message of the sheet let down from heaven, in which were " all kinds of reptiles and animals and birds of the air." It resulted in Peter's adventure into the field of Gentile evangelism (Acts 10 : 11-15). The marvel of the Christian message is its width and adaptability so that it can be taken with confidence and love to all men everywhere and is effective in all its parts because of the all-sufficiency of its author (Matthew 28 : 18-20). No other religious message or philosophy can make this claim. No single person is outside either the care or the scope of Divine love.

Jesus taught important lessons by illustrations that went to the farthest extremes and yet were true in all their parts and seeming extravagances. " Are not two sparrows sold for a farthing ? " and " five sparrows sold for two farthings ? " (Matthew 10 : 29 ; Luke 12 : 6), but of the one thrown in in a bulk order it is said : " not one of them is forgotten before God," then, lest we continue to doubt the reassurance, proceeds " ye are of more value than many sparrows." " Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these . . . how much more will he clothe you, O ye of little faith ? " (Luke 6 : 24-28). " All *your* need " may be as different as day from night from mine or someone else's, but " Your heavenly Father knoweth that ye have need of all these things "

(Matthew 6 : 32). "Ah, but you don't know me ! " is a common retort. " No, but I know my God, and the things that are impossible with men are possible with God " is our emphatic rejoinder.

The unique versatility of Divine supply

" your **need** "

Life imposes much strain upon us. Human nature breaks down at many points and at unexpected times. These needs are both great and diverse. Examples can be multiplied. The supply included the provision of water from a rock and bread from heaven for two million people trekking through an uncharted desert for forty years. At the other end of the scale it met the peculiar requirements of a delicate little preacher who was inhibited by his natural defects, afflicted by physical deformity and hounded by the establishment of his day. When driven into a corner he was compelled in desperation to shout out, " Who is equal to such a task ? " (2 Corinthians 2 : 16, T.C.N.T.), but in almost the same breath he was able to reply, " All our ability comes from God " (2 Corinthians 3 : 5, Knox). Human need is matched by Divine sufficiency. The classical example of this is Abraham. When he was ninety the order came : " Walk before me and be thou perfect " ! One is tempted to protest : " God, why can't You leave the old man alone ? " but *the order came from someone who had just revealed himself as* EL-SHADDAI (All-sufficient).

" A threefold cord is not quickly broken " (Ecclesiastes 4 : 12). The combination of personal trust and evangelistic zeal needs right at the heart a firm faith in the ability and power of God.

HALDON COURT



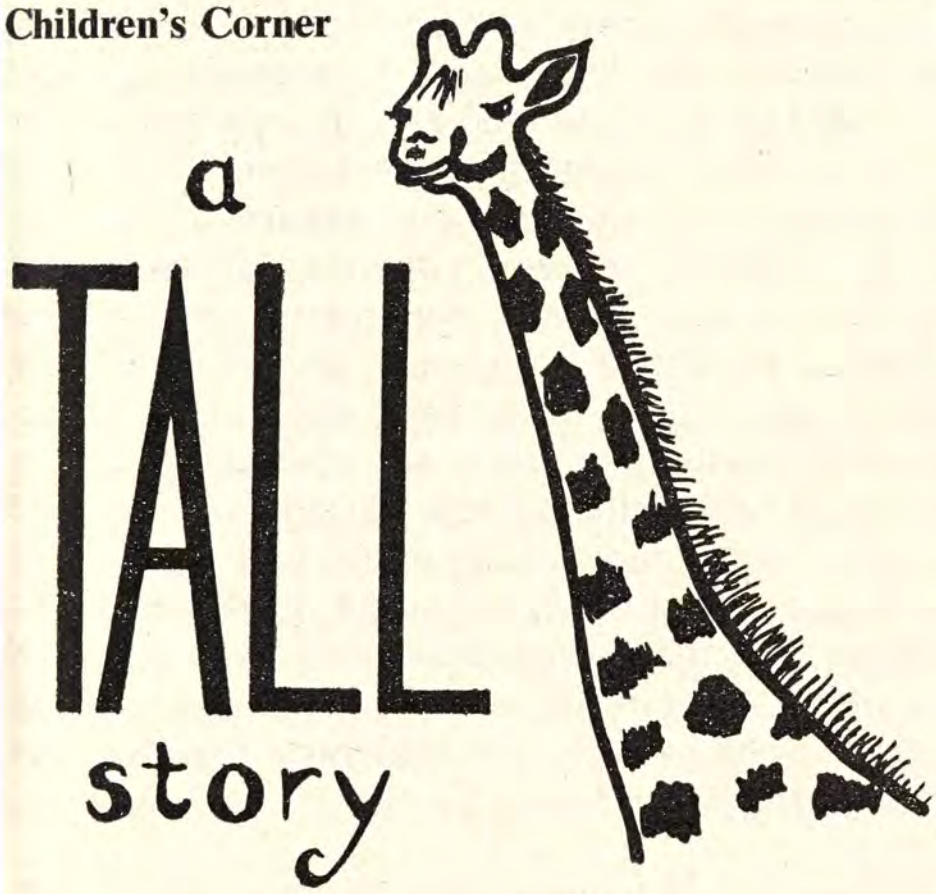
An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

C.2530

Children's Corner



Words and drawing by SHEILA PRICE

HAVE you ever thought what you would like to be when you leave school ?

Andrew couldn't quite make up his mind about what he would like to be. Sometimes he was quite sure that he was going to be a policeman when he grew up. He would picture himself as a police sergeant helping to track down criminals. At other times he decided he was going to be a Mountie. He would love to wear the Mountie uniform and ride on horseback somewhere in Canada ! Then, if he saw a fire engine rushing through the streets, he would want to be a fireman and ride on a big red fire engine. Andrew was *really* undecided about what he was going to be !

" What would you do if you were me ? " Andrew asked his father one day.

" Well," said his father, " if you are going to choose between a policeman, a Mountie or a fireman you'll have to grow a few more inches yet, but you should be tall enough by the time you leave school."

" What do you mean by tall enough, Dad ? "

" Well, Andrew, you have to be a certain height. You couldn't be a policeman if you were too short, for instance. It's like being a Christian, really. Only Christians must be small enough."

" Does that mean Jesus only likes short people then, Dad ? "

" Oh, no, Andrew ! Being small enough to be a Christian means being humble and kind, not being selfish or boastful. So you see, Andrew, whatever you will be when you leave school the most important thing is to be a Christian. You start by humbly giving your heart to Jesus," his father explained.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
F. Lavender	2
Mrs. M. Coull	5
G. W. Gilpin	6
M. W. Carr	9
A. B. Tee	10
F. H. Coleman	13
T. H. Stevenson	14
Margaret M. Ladlow ...	15
Mzee Bull	20
Church reports	3
Children's corner	7
Editorial	8
Youth page	18
The family altar	19

EDITORIAL

THE cost of cutting coal cannot be measured in pounds and pence only. Those who know miners are all too aware of the devastation of life and limb which accompanies the winning of what used to be called black gold. Some of us wonder if there could not be some other way of providing fuel and the discoveries of North Sea gas, for example, have been gladly received as a hoped-for means to this end. It appears that we shall be dependent on coal for a large part of our fuel needs for at least the foreseeable future, however. We believe that safety in the pits has been greatly improved, but great physical hardship and danger are still involved.

Part of the miners' strike is but a fraction of the national struggle that has been with us for a generation—the difference between basic rates of pay and actual earnings, with the underlying truth that many thousands of men must do overtime to make a living wage. It simply is not true that all who work in mining earn above the average ; in fact we believe that it could be proved that many in mining are poorly paid. When you consider the often dirty and unpleasant conditions, the shift working and the like it makes you wonder again at the fundamental disbalance in our society. A newspaper recorded recently that Evonne Goolagong, the tennis player, can make more in an afternoon than her sheep-shearer father can in a whole year. Pop stars who would faint at the sound of real music, stage folk almost totally dependent on publicity boys to make them " attractive," sleeping partners in firms who want names to appear on letter-headings and prospectuses, temperamental footballers who set standards before thousands which make right-thinking folk shudder—these and many like them are " rewarded " with enormous salaries or fees. We dare to suggest that there are some members of the Royal Family—those on the periphery—who are allocated state money out of all proportion to their importance or to their usefulness to the community. We welcome the fact that at least some of them earn their own living.

The British community will have to face the fact that it will have to pay more to our fellow citizens who do the dirty jobs for us. If a man is ready to toil and sweat in muck that we might have coal for our power stations and fire-grates, then he must be properly rewarded. The labourer is worthy of his hire. We readily apply this to the ministry and rightly so, but are we prepared to apply the principle all across the board ?

We may be accused of playing politics, but we cannot help but say that our sympathy is with the miners.

"We beheld His Glory"

" That they may behold My glory " (John 17 : 24).

PART I

by M. W. Carr, B.Sc.

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KING'S HEATH, BIRMINGHAM

THE glory of Christ is veiled from the average Christian. The Church may preach many things, but if it neglects the essential glory of God's Son, then it falls short of the basic, most necessary teaching of the faith. John 17 reveals that Christ has a glory that was His before worlds began, that He never lost it, that He has given part of it to His followers.

Repossessing

Even before the agony and triumph of Calvary, Christ had assurance of repossessing that glory which He had before worlds began (John 16 : 28). The successful Mediator, the Son of Man, was made flesh and brought redemption, fulfilling His Father's will. He gladly wished to return and take the regal, rightful seat at God's right hand, to administer with justice the kingdom of grace, shedding His glory upon the bond-slaves of mercy (Psalm 68 : 18). He is willing and more abundantly able to shower freely upon men those precious bestowals (Ephesians 4 : 8), gifts full of His immortal glory.

Everything that Christ bestows upon the heirs of grace is tinged with Divine glory. Remember the exploits of king David ; the chase to Ziklag, the victory, the words that followed : " he sent of the spoil unto the elders of Judah, even to his friends saying, Behold a present for you of the spoil of the enemies of the Lord " (1 Samuel 30 : 28). Christ says in the Gospels : " Ye are My friends," thus we are *recipients of the spoils of Golgotha*. Our Lord has put the enemy to flight. He who made captives is overthrown. We are set free and have additional blessings, for we are partakers of the glory, the spoils that He has obtained. " For through Him we both have access by one Spirit unto the Father " (Ephesians 2 : 18). This is part of our heritage in Him, one of the gifts given to make all one. Here is glory multiplied beyond the mind of man : access to God. " Of His fullness have we all received " (John 1 : 16).

Reflecting

Read 1 Peter 1 : 11. This mentions " the glory that should follow " : glory for Him, for He could return to the Father, and glory for us, for we were to become His children by adoption and thus inheritors of the Divine fortune. Because He has glory, He wishes it to be seen (2 Thessalonians 1 : 10). Our text implies that it will be seen and *shared* ! We are partakers of that radiance, so called and so chosen that we might, in constant effort towards heaven, establish in time and upon earth " That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God " (2 Thessalonians 1 : 12). How can we, the created, add anything to Him, the Creator ? Is it not that in saving lost sinners He gains to Himself in our justification the glory of forgiveness ? As sinners see in us the work of grace, they give God glory and praise Him for His goodness. We then add that virtue to His glory.

I am inclined to believe that that which is laid up for us in heaven is glory. Read 1 Corinthians 2 : 9. If this glory cannot be conceived, how can we attempt to fathom the matchless splendour of the Son of God ? There is a lingering excellence

(*continued on page 12*)

ONCE AGAIN IT IS

FABULOUS FRAISTHORPE!

ELIM'S YOUTH CAMP WITH YOU AND YOUR POCKET IN MIND !

It is from July 28th—August 11th

It is at FRAISTHORPE BEACH, near Bridlington

It is going to be great !

Brochures from
The Secretary, 50 St. Julien Gardens,
Newcastle-upon-Tyne 7.

D.2570

More on why we reject the "Jesus" "Oneness"

THE Doctrine of the Trinity has often been attacked by false cults. They have sought to dethrone the Lord Jesus Christ and rob Him of His deity. On the other hand there are some who teach that Jesus *and Jesus alone* is God. They actually teach that Jesus is the Father, the Son and the Holy Spirit.

There are various sections of the "Jesus only" people. Some accept the Trinitarian concept of the Godhead and merely teach that believers should be baptised in the name of Jesus only and not in the name of the Father, and of the Son and of the Holy Ghost, as commanded by the Divine, unerring Founder of the Christian Church. They say that Matthew 28 : 19 should not be in our Bible at all, as most modernists do when they come up against something in the Bible which does not suit them.

Those who teach that Jesus is the Father and the Son and the Holy Spirit quote various Scriptures to defend their doctrine. For example they quote : "He that hath seen Me hath seen the Father" (John 14 : 9). The same writer states (1 : 18), "No man hath seen God at any time," *yet hundreds of people saw Jesus*. Again John says (14 : 6) : "No man cometh unto the Father, but by Me"; this verse does not make sense if Jesus is the Father. John also reveals a wonderful truth, which again refutes the "Jesus only" theory : "The only begotten Son, which is in the bosom of the Father, He hath declared Him." How could He be in the Father's bosom if He were the Father ? Again we are told : "God was in Christ, reconciling the world to Himself." It does not say God **was** Christ, but that God was **in** Christ.

It is important to notice the many attributes which God and Jesus both possess. This does not prove that they are one and the same person. The "Jesus only" teachers recently issued a hand-out stating : "Jesus is the Father." To back this they ask : "Who is the Alpha and Omega ?" They continue : "Revelation 1 : 18 says Jesus, but Revelation 21 : 6, 7 says the Father." The Bible clearly teaches that the Father, the Son and the Holy Spirit are eternal, therefore they are all without beginning and without end, so that all three could claim to be the "beginning and the end." This is how Alpha and Omega are explained in Revelation 21 : 6. The same holds good for many other attributes which both God the Father and God the Son possess. To base a doctrine on the theory that both are one and the same person because they have common attributes is to say an orange is an apple because they both have so many things in common.

There are portions in the Scriptures where the three persons in the Godhead are seen in their separate identities. For example, there is the baptism of Jesus in the Jordan. They are, therefore, three persons in their own right. However, there are times when the Godhead speaks as one. A board of governors can issue a statement or a commandment. In doing so they can speak with one voice. They are a compound unity. Dr. C. J. Rolls points out that, in the Hebrew, this compound unity is used in Deuteronomy 6 : 4 : "Hear, O Israel : the Lord our God is one Lord." The commandments follow. The members of the Godhead spoke with one voice. They spoke as one Lord. Right from Genesis 1 : 26 God is revealed as being a compound unity. This verse does not say "Let Me make Man in My image" but "Let Us make man in Our image." In Isaiah 6 : 8 we read "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for Us ?" Hebrews 10 : 5-7 and other Scriptures also show this plurality in the Godhead.

To say that Jesus is the Father is to infer that Jesus cried with a loud voice on the cross and merely spoke to Himself. Such a claim makes foolish the statement, "My God, My God, why hast Thou forsaken Me ?" How can you forsake yourself ? It is almost sacrilege to say that He was talking to Himself ! To whom did Jesus pray in the Garden of Gethsemane when He cried, "O My Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt" ? Did He pray to Himself ?

Did Jesus pray to Himself in His great high

" or ching



by Alexander Tee

priestly prayer of John 17 : 5 when He said, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" ? What is the meaning of this verse if Jesus is the Father ?

Again, we read, " I am the true vine, and My Father is the husbandman " (John 15 : 1). Is the vine the husbandman ?

To take John 10 : 30 out of its context and say that Jesus is the Father is ridiculous and renders the passage as having no sensible meaning. This verse states " I and My Father are one." The very words " I and My Father " prove they are separate. They are one, as seen in their unity of purpose in not allowing any of their sheep to be plucked out of their hands by the Devil. This is the context. You and I can be one in purpose and one in many other things, but that does not mean that you are I !

Similarly, many Scriptures show that the Holy Spirit is a person in His own right. Jesus spoke of " another Comforter who would come " (John 14 : 16). Jesus must have told a deliberate lie if He meant Himself and not **another** Comforter, even though He also stated " I will not leave you comfortless, I will come to you."

If Jesus is the Holy Spirit how can we explain John 16 : 7, 15 : 26 : " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me." It is obvious that there are three distinct persons involved in this verse. From this verse alone it is nonsense to suggest that Jesus was talking to Himself and would merely send Himself to testify of Himself !

Another verse wrongly used to support the " Jesus only " theory is Colossians 2 : 9 : " For in Him dwelleth all the fulness of the Godhead bodily." It is poor exposition to deduce from this verse that Jesus is the entire Godhead. This would mean that, when Jesus was on earth localised in an earthly body, God was nowhere else either in heaven or on earth. Was that the case ? The emphasis is on the word " fulness." Surely this means all the characteristics which are found in the Godhead were to be found in the Lord Jesus Christ when He was on earth. In Christ there is Divine love, Divine justice, Divine mercy—everything that is in the Godhead in absolute fulness of quality, praise His matchless name !

If there is no Trinity, and Jesus is the Father and the Son and the Holy Spirit, it would logically follow that it is as right to be baptised in the name of the Father or of God as to be baptised in the name of Jesus. Now the Jews readily accept Jehovah as God, but not that Jesus of Nazareth is God in any shape or form. This is why in all ages converts to Christianity from religious or heathen backgrounds, some of whom do not know or accept Jehovah, and/or Jesus, need to be baptised in the name of the Father and of the Son and of the Holy Spirit. This acknowledges the existence, the Divinity and the co-equality of all three, hence the reason why the Founder of Christianity personally gave us this command.

King James invited the best theologians in the world and gave them almost unlimited resources to produce the Authorised Version of the Bible. The scholars who gave us the Revised Version did all in their power to correct or clarify any points that they felt could improve the Authorised Version. Those who gave us the New English Bible were well aware of the arguments advanced regarding Matthew 28 : 19. All these men, along with Weymouth, Moffatt and a host of others, include the Father, Son and Holy Spirit when translating the verse.

It is sad, though noteworthy, that leading writers from the " Jesus only " people use rank modernists, such as Peake and others, to suggest that this verse should not be in the Bible as we have it today. We withstand any modernist who or sect which cuts pieces out of the Bible or wants to alter it to suit their teachings.

"WE BEHELD HIS GLORY"

(*continued from page 9*)

that Christ has, which, when seen, leaves men speechless. Paul on the Damascus road saw the glory of the risen Christ, went to the street Straight, and saw and said nothing for three days. The eye of faith, the seeing eye of the Christian, penetrates beyond the dark veil to observe the majesty that is His : the wonder of His person, the combined natures entwined in one redemptive act for lost mankind. "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2 : 10).

Revelation

If Christ's glory could be understood by natural men, then it would be very little and of small value, but God and His glory in Christ are past human comprehension. Paul says that, after he had preached the Gospel, there were still unsearchable riches, past finding out. I suppose that he fathomed deeper than any man, yet in all his understanding of the great truths he still implied that the vastness of Christ's treasures was like an ocean that was too deep to plumb. Some regions of the sea bed have never been reached ; they are beyond natural investigation. This is like God.

There are, however, many things which we can know. God has put a curtain over the gleaming image of Christ, and we see through a glass darkly, but some revelations have been given for our knowledge and anticipation. It would be unwise to reach heaven and not have some slight insight of the glory, for it is mainly glory that will be beheld in that wondrous land. You will see the glory of Christ in His nature and inner being and it is only as God leads us into deeper communion with Him through Christ by the Spirit that we can know the real glory.

Christ carries heaven within Himself and He will convey the knowledge of this in part as we worship Him. The Bible reveals this path and we are bidden, for our blessing and for His glory, to walk in wholehearted relationship, born of blood, settled by righteousness and given freely upon Divine merit.

(*continued next week*)

In November 1971 the name of the Democratic Republic of Congo was changed to THE REPUBLIC OF ZAIRE. This does not appear to have received the international publicity one would expect, but nevetheless it is an accomplished fact. Since the name Congo forms part of the title of **Congo Evangelistic Mission,** our C.E.M. friends had no alternative but to amend their title to read :

ZAIRE EVANGELISTIC MISSION

THE EXCITING DOCUMENTARY FILM ON

"THE JESUS MOVEMENT"

(A must for "Festival of Light" follow-up)

THE SON WORSHIPPERS

(Thirty-minute colour film)

- This film is not about a fad or an organisation. It is about a Person and the people changed by that Person—THE SON WORSHIPPERS.
- An accurate portrayal of the new American phenomenon that vibrates with kids "turned on to Jesus."
- IF WE REJECT WHAT IS HAPPENING IN THE LIVES OF THESE YOUNG PEOPLE WE COULD BE MISSING THE GREATEST SPIRITUAL AWAKENING OF OUR TIME.

Hire charge £6 per showing

DON SUMMERS NATIONAL FILM CRUSADE

P.O. Box 8, 37 Grove Road, Fishponds, BRISTOL, BS16 2BE

Telephone bookings : 0272 654714 (ask for John Burgess)

D.2580

TAKING AN EARLY HOLIDAY ?

Plan to come spring bank holiday week

BLACKPOOL PENTECOSTAL CONVENTION

May 27th to June 1st

Speakers include

REV. JIM DICK and REV. S. BERESFORD

Singers : THE HARVESTERS

Accommodation arranged. Write : REV. L. LAMBERT, 41 Watson Road, South Shore, Blackpool

Enclose s.a.e.

D.2577

PRAYER AND PRAISE



by F. H. Coleman

Prevailing prayer

Genesis 32 : 24-32

JACOB prevailed in prayer because he felt that his life and the lives of his family were at stake. There remained perhaps a matter of hours before his brother came to take his revenge. *Jacob used those hours in prevailing prayer.*

Desperate situations make us pray **desperately.** How blessed it would be if we could pray more often in this fashion !—perhaps more souls would be saved, more bodies would be healed and more people would be blessed of God. Jacob prayed **earnestly.** He wanted one thing and for that thing he prayed. The result was a changed situation and a changed man, for God gave him a new name.

Take someone on your heart and prevail in prayer for them. Perhaps you could pray for one of our evangelists, pastors or missionaries.

I read a book which reveals how the Soviet secret agents work. Moscow considers certain plans, then instructs its agents to go to work. Men and money are freely supplied. One plan required a small number of highly trained men. These were obtained and weeks of training followed. They had to work seventeen hours a day. The remaining hours were for sleeping and eating. Once or twice they were permitted recreation. They were being trained to advance Communism in a certain country.

I could not help thinking what could be achieved if we were prepared to do more for the kingdom of Jesus Christ. God has a plan, the redemption of the world. He has trained workers in the field. *Will you back one of them with your prayers ?* It could mean a little less recreation or rest, but it will be worth it all when we see Jesus. Are you willing to prevail in prayer for a person or for a special problem ?

Lighthouse announce breakthrough

(PIONEERS IN CHRISTIAN LOW-COST TRAVEL)

SUBSIDIZED CHRISTIAN JET FLIGHTS

e.g.

NEW YORK	**£50**	**LOS ANGELES**	**£80**
NAIROBI	**£60**	**SINGAPORE**	**£85**
BANGKOK	**£80**	**HONG KONG**	**£90**

Write now or call

DEPT. VX, LIGHTHOUSE FELLOWSHIP, 1 HAMILTON ROAD
SOUTHALL, MIDDLESEX

Telephone 01-574 1267

D.2567



From T. H. Stevenson

AFTER reading a recent issue of the ELIM EVANGEL, in which I queried " What's wrong with the churches ? " and quoted some examples, an interested reader promptly corresponded with me, expressing agreed interest, and kindly presented me with a small book that seemed so relevant: *What's Wrong with Preaching Today?* The content was an address given to the ministers' conference of the Orthodox Presbyterian Church at Westminster Theological Seminary by Rev. Albert Martin. This Banner of Truth book would be of interest and benefit to many preachers and listeners. It deals with " The man " and " The message."

My reader friend wrote : " Even in Pentecostal circles—as a layman and so much on the ' receiving end,' I feel we can get used to a generally much lower standard of preaching than we should " and added his " genuine concern," qualified by the remark that his concern was " partly maybe as one gets older and somewhat less active one tends to think rather more deeply."

The friendly critic was equally sympathetic by noting : " Pastors are usually very busy people with so many demands on their time that it could not be an easy task to set aside the necessary time for study."

The book and the letter made me give prayerful thought, though perhaps on different lines—with a mind on comments I might make for your perusal by making some simple measurements. The **length** of the sermon seems important now, or should I say the brevity ? The saying itself has become boring : " If you don't strike oil after twenty minutes, stop boring." This overlooks that some of the great oil companies operating in the North Sea have struck oil (or gas !) by patiently boring for longer than anticipated or budgeted for. Suppose you had been a member of the Early Church in Rome or Corinth, how would you have fared listening to the patient reading of those long written discourses by Paul and read by voices other than the author's ? Could you have fellowshipped with the earlier Scottish Presbyterians, who took their lunch with them for the break in the few hours' discourses ?

The **breadth** of the preaching is very important, thinking of the pastoral ministry and not a particular sermon. By circumstances I have been deprived in my present pastorate of covering a wider scope than I have accomplished. I look back almost amazed to my first pastorate of one brief year before entering Elim Bible College. My library was sparse, but somehow I managed to preach four times each week, and included series on " The Second Advent," " The Tabernacle," " The Levitical Offerings," " The Doctrine of Christ," " The Fruit of the Spirit " and " The Feasts of Jehovah." There was neither telephone nor even bicycle for quick communications (their absence possibly presented less other demands). I do not know what I attained, but I certainly bravely attempted. Maybe it had something to do with being single, or having a single mind, or maybe someone would suggest that it was a single-track mind, but it started me off in the right direction.

As for the **depth** of the sermon, here is a modern problem : the depth or *the density*. Many still want the pure " milk of the word," but they prefer it condensed, skimmed, dehydrated, or even evaporated. The " strong meat " is not to everybody's taste. Like the natural meat today, the price to pay is quite high for both preacher and hearer.

Now there is only the **height** to refer to. Dr. A. T. Pierson called Ephesians, with its several references to " the heavenlies," " The Alps of the New Testament." Every other part of Scripture is equally inspired by the Holy Spirit, yet preaching can be " flat." It can, however, reach heights that no other form of oratory can. *When anointed by the Holy Spirit and lifting up Christ, preaching can lift a congregation near to the presence of God.*

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510



Margaret M. Ladlow's page

With authority

THERE is a noticeable trend today to resent authority in any form. The popular idea is " to do your own thing," to disregard the establishment and all that suggests conforming to accepted codes of behaviour and belief. Much as we might applaud new ideas and freshness of approach in all walks of life there must be an authoritative basis to life and society. This aspect of our Christian faith is, to me, very satisfying and stabilising. We have commenced to study the Gospel of Mark in my Bible class and right at the beginning in chapter one we were faced with the irrefutable evidence and demonstration of Christ's authority.

The first Sabbath of Jesus' public ministry is described in detail. It is a glorious, breathless account of the Saviour's power and authority. We can almost hear Peter, the eye-witness, telling it to Mark under the inspiration of the Spirit, living over again that never-to-be-forgotten day when the Divine authority of their Master blazed out for the first time. He spoke with authority in the synagogue ; with authority He commanded the demon spirit to leave the poor, tormented man. The same authority operated in the privacy of a humble home and Peter's mother-in-law was healed immediately. To crown the day, at sunset our Saviour faced the whole population of the city and again took complete charge, healed the sick and cast out many demons. The word translated " authority " is defined as *" unique knowledge together with unique power."* Jesus possessed it then and still does today. If only this stupendous fact found acceptance in our doubting, hesitant hearts, if only we could lose our timidity in the depths of His authority, what a difference it would make !

Dr. A. E. Knox, one-time Bishop of Manchester, wrote : " The impression of Christ stamped on every page of the New Testament is the impression of *authority*. Whether He is calling disciples to Himself, teaching the multitudes on the mountain, healing disease, casting out devils, rebuking hypocrites, forgiving sins, solving problems of the law, feeding the multitude, hushing the storm, raising the dead, revising the law of the Sabbath or of divorce, announcing the doom of Zion, foretelling the day of judgment, preparing the disciples for His departure, submitting to arrest, facing the Sanhedrin, making answer to Pilate, opening paradise to the penitent thief, giving commission to the disciples after His resurrection, or about to ascend to heaven, always, in all conditions, though He is not doing His own will, but the will of Him who sent Him, His words, His actions, His rebukes, His commands, are those of One who is conscious of supreme, indisputable authority. His very prayers are not without that tone. ' Father, I will.' ' Father, glorify Thy name.' It is little wonder that His adversaries asked, ' By what authority doest Thou these things ? ' or ' Who gave Thee this authority to do these things ? ' Questions which Christ refused to answer. For the answer was in the consciences of His questioners. The judge within them responded to the authority of the judge without."

Acknowledging the absolute authority of Christ's words and living under the authority of Christ's power, we can go forward with confidence. We can stand forth in the midst of a doubting, questioning age, where even some who profess the name of Christ have dared to call themselves " Christian agnostics " and can say without a shadow of doubt *" I know "* and can demonstrate the fact by our triumphant Christian living.

Dr. Joseph Parker used to say that the Greek word for " authority " meant more than just this ; in his view it carried with it the suggestion of audacity. He wrote " An audacious Christ should have an audacious Church."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOOK your spring and summer holidays now at Pressland House, Hatherleigh, near Okehampton, mid Devon. Surrounded by its own farm. Catering for parties our speciality. Recreation facilities available and above all Christian fellowship. For further details write or phone John and Doris Wright at Hatherleigh 381. C.2568

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

FREE GOSPEL TRACTS. You are invited to send for 100 free sample gospel tracts, some by Dr. Oswald J. Smith, and some illustrated tracts. Write to Mr. W. E. Allen, Every Home Crusade, 43 Oakland Avenue, Belfast 4, Northern Ireland. C.2579

FREE BOOKLETS ON PRAYER AND REVIVAL. You are invited to send for the two free sixteen-page booklets, "How to Obtain Answers to Prayer," by Dr. R. A. Torrey, and "Heavenly Power in the Welsh Revival." Write to Mr. W. E. Allen, Revival Movement and Every Home Crusade, 43 Oakland Avenue, Belfast 4, Northern Ireland. C.2578

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.2581

BIRTH

WOODFIELD. On January 21st, to Pastor and Mrs. D. Woodfield, Newcastle-on-Tyne, God's gift of a son, Mark Andrew, a brother for Cordelia.

DEDICATION

BIGGIN. On January 16th, Jonathan Mark Biggin, son of Doreen and Herbert Biggin, was dedicated by Pastor N. G. N. Miller in the Elim Church, Dewsbury. C.2576

WITH CHRIST

BARNETT. On January 13th, Ernest Orrel Barnett, aged 75 years, beloved member of Elim Pentecostal Church, Rotherham. Officiating minister at funeral : C. J. Watkins.

GARBUTT. On January 19th, Miss L. Garbutt, aged 72 years, faithful member of the Elim Pentecostal Church, Scarborough. Officiating minister at funeral : J. Hyde.

GORNOLD. On January 15th, W. R. G. (Roy) Gornold, husband of Alison and brother-in-law of Pastor Joseph Smith, went home to the Lord. Aged 66 years. Funeral service at Springbourne Church conducted by J. Osman and C. Smith. Interment at Hove taken by J. Smith.

HATCH. On January 20th, Walter Frederick Hatch, aged 70, member and for many years a deacon of the Elim Pentecostal Church, Kingston-on-Thames. "Severed only till He come." Officiating minister at funeral : H. Palliser.

ITINERARIES

The President (A. A. Biddle):
February 19-24, Channel Islands; March 1-9, Wales; 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
February 12, Waltham Abbey; 13, Wandsworth prison and Bexley Heath; 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

A spare time activity with a difference as an ANSVAR agent.

Ansvar is the Insurance Company for non-drinkers only. To assist in our planned future expansion we are looking for men and women in most parts of the country to act as agents in their spare time. The work is stimulating and rewarding and will appeal to those sympathetic to the Company's principles. Full training is given and interviews will be arranged locally. Please write in the first instance to **Geoffrey Williams, General Manager, Ansvar Insurance Co Ltd, Ansvar House, London Road, Wembley, Middlesex, HA9 7HA.**

D.2516

COMING EVENTS

BIRMINGHAM, Stirchley. February 12. Elim Pentecostal Church. Evangelistic rally-film, " Beloved Enemy," at 7 in Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). Convener: J. B. Coleman. February 20. At 6.30, visit of singing evangelists Reg and Grace Tomlinson in St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road. Convener: J. B. Coleman. February 26. In Elim Church, Alton Road, Selly Oak. United baptismal service with Hall Green Assembly of God. At 7.30. Preacher: F. C. Newcombe (Tipton Assembly of God). Conveners: J. B. Coleman and J. Hart (A.O.G.). Items by Selly Oak Elim Choir.

BIRMINGHAM, Sparkbrook. February 22-27. Elim Pentecostal Church, Golden Hillock Road. Revival week led by Felix Lloyd-Smith. Weeknights at 7.30. Sunday at 11 and 6.30. No. 8 bus to door.

BIRMINGHAM. February 26-29. Elim Pentecostal Church, Mount Pleasant, Langley Green. Anniversary weekend. Preacher and soloist: W. M. E. Plowright. Saturday at 7, with Kingstanding choir. Sunday at 11 and 6.30. Monday and Tuesday at 7.45.

BOURNEMOUTH, Winton. February 29—March 5. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Bible-teaching ministry by Felix Lloyd-Smith. Convener: G. N. Backhouse. Weeknights (except Friday) at 7.30. South of England Presbytery rally. Saturday at 7. Sunday at 11 and 6.30.

CAERPHILLY. February 19, 20. Elim Pentecostal Church, St. Fagan's Street. Preacher: George Jeffreys Williamson, Principal of Kenley Bible College. Convener: J. G. Cooper. Saturday at 7.30. Sunday at 6.30.

EVESHAM. February 12, 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Great missionary weekend with Pastor and Mrs. L. Wigglesworth. Saturday at 7.30, missionary pageant. Sunday at 11 and 6.30. Convener: J. R. Brown.

LONDON, Leyton. February 12, 13. Elim Pentecostal Church, Vicarage Road, E.10. " Back to the Bible " rallies conducted by Felix Lloyd-Smith. Saturday at 7.45. Sunday at 11 and 6.30.

ROWLEY REGIS. February 19, 20. Elim Pentecostal Church, Cardale Street. Christian witness to the Jehovah's Witnesses. Anthony and Christine Johnson (Cleveleys)—converted Witnesses. Teach-in, with display, questions, testimonies. Saturday at 7. Sunday at 11 and 6.30.

RYDE, Isle of Wight. February 12, 13. Elim Pentecostal Church, Albert Street. Annual missionary rally. Speaker: Rev. J. Pickett. Saturday at 7. Deacons' Sunday at 11 and 6.30. February 26, 27. Young Adult Weekend conducted by the Young Adult Fellowship. Saturday at 7. Sunday at 11 and 6.30.

TEESSIDE, Grangetown. February 12, 13. Elim Pentecostal Church, Lee Road. Visit of Gordon Bailey. 7.30 each evening.

YORK. February 19-21. Elim Pentecostal Church, Swinegate (off Church Street). Minister's fourth anniversary services. Saturday at 7.30. Convention. Sunday at 11. Communion. York Sunday school prizegiving at 3. Evangelistic meeting at 6.30. Monday at 7.30, teach-in. Speaker: A. Tee, Youth Director. Convener: A. Brooks.

A correspondence course of seven lessons

SCHOOL FOR SOUL-WINNERS

Write E.Y.M., P.O. BOX 38, CHELTENHAM

with badge and plastic tract wallet

OVER 1,000 ALREADY ENROLLED

D.2542

MODERN MUSIC CENTRE (BERKS) LTD.

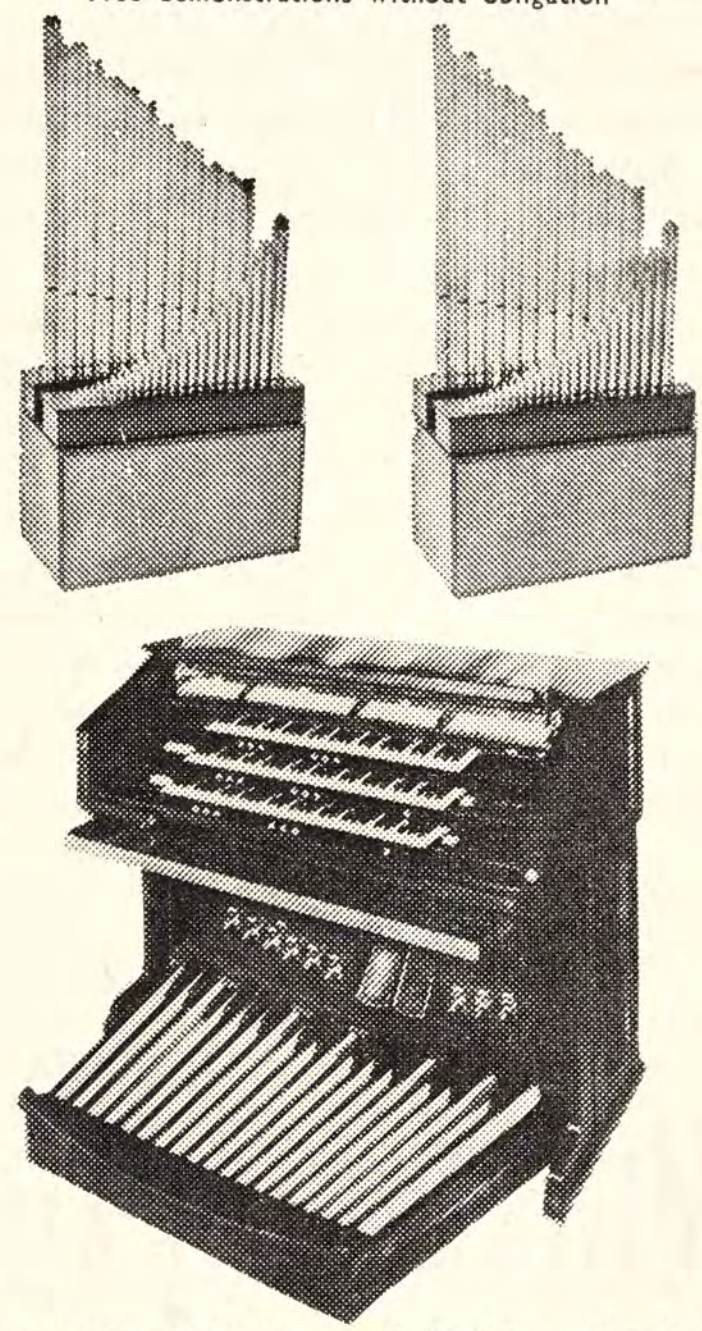
78 and 78a OXFORD ROAD, READING, BERKSHIRE

Tel. Reading 581320 (STD 0734)

Electronic organ specialists for all leading makes

Over sixty models in stock : new, shop-soiled and secondhand

Free demonstrations without obligation



Conn electronic organs are one of the finest makes available and there is a range of **nineteen** different models, including **seven** church instruments. The famous Conn independent tone generation on each note gives these organs a clarity of sound that others can only hope to emulate. Free church installation advisory service. These organs do **not** require tuning or any maintenance whatsoever.

D.2564

THE FAMILY ALTAR *(continued)*

Sunday, February 20th Judges 13 : 15-25

" So Manoah took the kid with the cereal offering, and offered it upon the rock to the Lord, to him who works wonders " (v. 19, R.S.V.).

In Manoah's mind the immediate wonder was that his barren wife would bear a child. In future days he would be astonished at the progress and spirit that his child would manifest. Worship is fitting to the Lord who works wonders. The age of miracles is not past, for we still have the miracle-working God. The miracle of the child Samson was with the distinct purpose of fulfilling the Divine will and bringing glory to God's name through His people. The God of miracles always works with those whose objective is the glory and honour of His name.

YOUTH PAGE

BOOK REVIEW

William and Wendy Books, by Meg Braga : No. 3, **Pepperpots and Presents** ; No. 4, **Pictures in the Spring.** For children 4-6 years old. Published by Victory Press. Price 20p each, postage and packing 3p each extra.

These two delightful books take William and Wendy through the excitement of Firework Night to a happy Easter. We enter into the " wills " and " wants " of wee William and the frustrations of Wendy, as they begin to learn through everyday happenings about the difference Jesus can make in the lives of young children. These books are beautifully written. The claims of Christ even on the young come to the fore through these human and so real situations.

(MRS.) S. A. HAYES.

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

TAKE TIME FOR THE CHILDREN

Take time to hear their prayers at night,
And cuddle them a bit.
Tell them a story now and then,
And steal some time to sit
And listen to their childish talk,
Or take them for a walk.

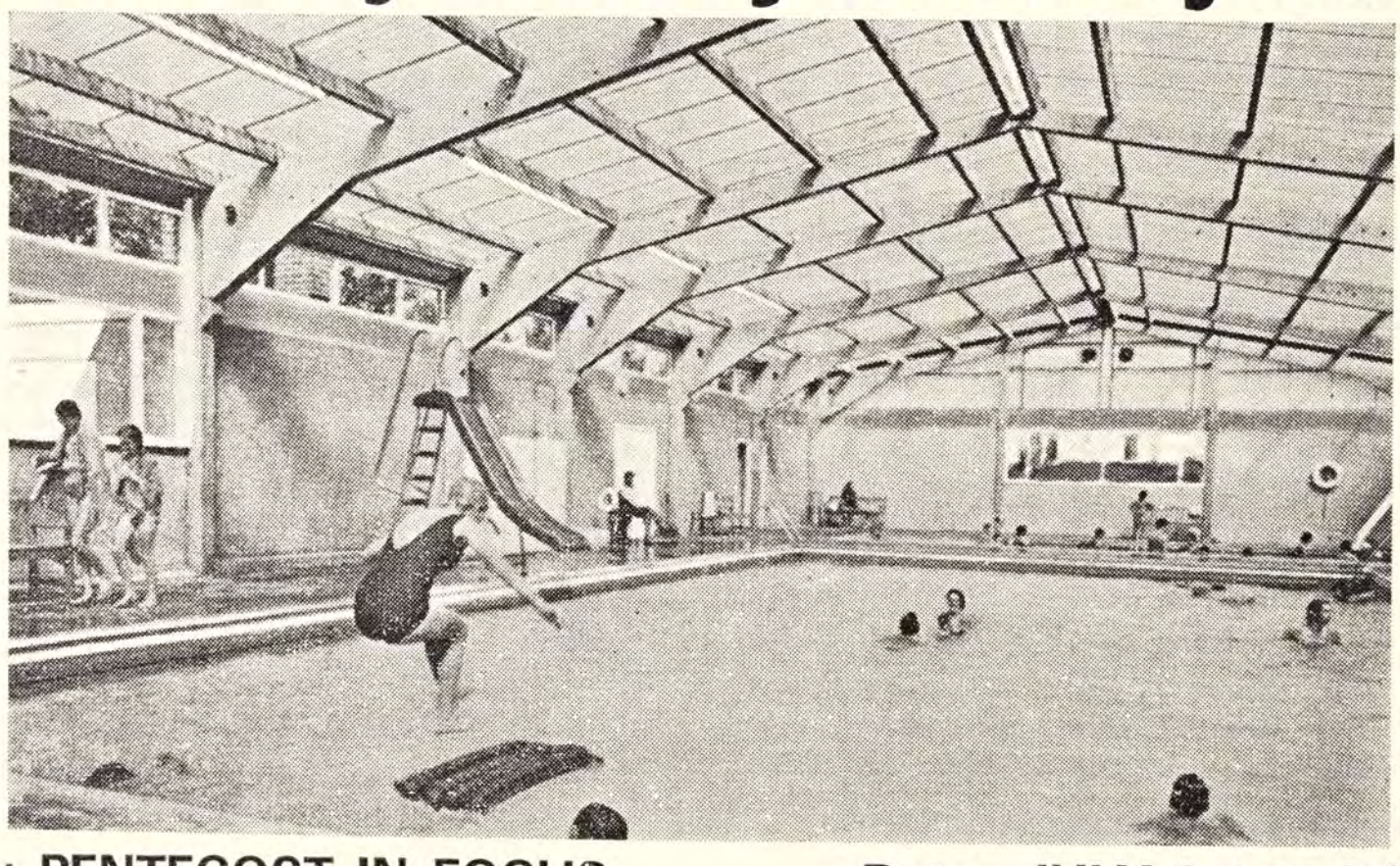
We little know it now—but soon
They're gone (the years are swift),
For life just marches on and on ;
Heav'n holds no sweeter gift
Than shouting boys with tousled hair,
And toys left anywhere.

Take time to laugh and sing and play,
To cherish and enjoy
A little girl with flaxen curls
And that dear little boy.
They ask so little when they're small,
Just loving care—that's all.

AUTHOR UNKNOWN.

UNITED ELIM AND ASSEMBLIES OF GOD PENTECOSTAL YOUTH CAMP AT

Mundesley Luxury Holiday Camp



Theme : PENTECOST IN FOCUS

Date : JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL * PRIVATE BEACH * OUTING TO THE NORFOLK BROADS
* PRICES FROM £16, INCLUDING FOUR MEALS PER DAY * THE CAMP IS ELEVEN MILES FROM NORWICH

OUTSTANDING SPIRITUAL PROGRAMME, BUT AMPLE TIME FOR RECREATION

For booking form and full details write E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, February 14th — Judges 8 : 22-35

" And Gideon made an ephod . . . which thing became a snare " (v. 27).

Have you noticed how so many great men destroy a lifetime of victory and usefulness by an ill-advised act which colours their memory for ever ? In the midst of rejoicing over the great victory over the enemy, and following hard after the display of wisdom in dealing with Ephraim and of modesty in refusing to accept for himself and his sons the kingship of the people, Gideon commissioned an ephod, a symbol of victory. This became an idol influencing himself, his family and the people of Israel. How wonderful it is that the Lord is gracious and forgets our foolishness ! Gideon is listed with the mighty men of faith in spite of his lapse at the end (Hebrews 11 : 32).

Tuesday, February 15th — Judges 9 : 1-21

" Whether is better for you ? " (v. 2).

Jotham, the only survivor of the murderous act of Abimelech, bravely stood forth at the coronation of Abimelech and told a parable which revealed the irrelevance of power and authority in comparison with service for God to man. The productive trees, the olive, used in worship to God and healing for man, the fig, the prolific fruitbearer, and the vine, whose produce made cheer and happiness, all declined vain power and preferred to continue in usefulness. The trees have no need of a king. Service is of more value to God and His people than a useless position of authority. Consider the words of Jesus : " He that is greatest among you shall be your servant " (Matthew 23 : 11).

Wednesday, February 16th — Judges 9 : 22-29, 50-57

" Thus God rendered the wickedness of Abimelech " (v. 56).

Faithful Jotham had prophesied the judgment that was to come upon the men of Shechem and Abimelech. Judgment inevitably follows sin. Those who are faithful to the revelation of God's ways will not cease to proclaim the punishment which God has declared will follow unrighteousness. It may be fashionable to portray God only as love, but He is also just. Just as God's condemnation was served on the men in our reading, so God will accomplish that which He has foretold concerning those who sin. " It is a fearful thing to fall into the hands of the living God " (Hebrews 10 : 31).

Thursday, February 17th — Judges 11 : 1-11

" Jephthah uttered all his words before the Lord " (v. 11).

From doubtful parentage, from the failure of previous rejection, and from the leadership of a bandit group, stepped Jephthah, who was soon to be heralded as a mighty man of valour, worthy of mention in the roll of the giants of faith (Hebrews 11 : 32). Such is the condescension and love of God in all generations. The worthless come in contact with His saving grace and become worthy. The sinner becomes the saint. He is able to save to the uttermost all that come unto God by Him. The secret of Jephthah's success was in his relationship with God (v. 11).

Friday, February 18th — Judges 11 : 29-40

" I have opened my mouth unto the Lord, and I cannot go back " (v. 35).

To what a position Jephthah had committed himself and his family ! It may be that his vow was hastily conceived without due consideration of all the contingencies. Nevertheless, while he expressed great grief and sorrow, there was no suggestion that he would seek to go back upon his promise. Indeed it was an undertaking that he had given voluntarily for better or for worse.

There can be no justifiable reason for withdrawing from a voluntary undertaking made before God. In these days those who make vows, especially of marriage, would do well to remember Jephthah. It is better not to make vows unless there is a clear determination that they will be revered whatever their demands.

Saturday, February 19th — Judges 13 : 1-14

" How shall we order the child, and how shall we do unto him ? " (v. 12).

The sacred task of parenthood lay heavily on the shoulders of Manoah. He was certain that such a sacred task and solemn duty could only be undertaken with the help and instruction of the Lord. Manoah realised the potential of his son, as yet unborn, and that he would be a Nazarite unto God.

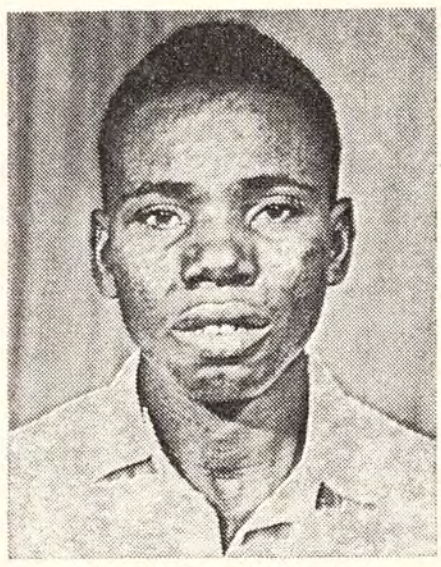
Christian parents should realise that parenthood is a sacred task. We need God's help in performing it in the dark days in which we live. Samson was dedicated from birth. Dedication of our children at an early age is the first step in our duty to prepare our children to serve the Lord.

(*continued on page 17*)

Mzee Bull, Tanzania

Jesus, Son of Mary?





Pastor Joseph Ibrahimu.

THE assembled pastors were considering a list of names of men to be recognised as evangelists. "Tomaso Tiba," said I. "Why should he be given credentials as an evangelist?" The chairman smiled as he said, "You baptised him, Mzee." "Kumbe," said I, "that must have been a long time ago. I have not baptised anyone since 1958."

Tomaso, who lives at Gumba, became very concerned about his neighbours and began to witness to them. Entering a village and asking permission to speak, he was told that there was a mad woman in chains there. They explained that his presence would stir up the demon within her and she would become violent. He answered that the God of whom he wanted to tell them could heal the woman. Having preached, he prayed with the woman and told her that Yesu would free her from the demons. The father was astonished to see how quiet and obedient his daughter was to this preacher of Yesu.

This Tomaso had no doubts. He asked us to make a special visit to the woman. Entering the village, we went into the workshop of the woman's father. "Yesu was a carpenter," said I. We began to witness about Yesu, Son of God. The father said that he knew of Isa bin Maria (Jesus, son of Mary). "That is an insult," said I. "I have never heard of a great king being called the son of a woman. Everybody knows the name of the ruler of our country (Tanzania), but whoever heard his mother's name?" Joseph and I alternated in witnessing to the group of men, each praying as the other spoke, searching for the word of wisdom which would persuade them to allow us to see and pray for the woman.

"I have spent much money on her," said the father. "Two waganga (witchdoctors) have been unable to help her." "Did you call the sheh (Moslem priest)?" said I. "Why, of course!" said he. "He could not help her?" "No." "But Yesu can," said I. "Come and see her, but I am afraid she will leap on you and injure you," said the father. "We are covered and protected by the blood of Yesu. No demon has power to harm us," I said.

The poor soul, who was about thirty-five years old, was chained about both legs to three logs. She could move short distances by picking up the logs and shuffling along. Joseph told her what we were going to do. "You pray, Mzee," said he. We laid hands on her and asked Yesu, Son of God, to deliver her. Joseph again counselled her. She made no response beyond a movement of her head. The father's eyes were bulging with astonishment.

I went away with a prayer burden for the woman and her father and mother. *Eight days after being prayed for, she was still apparently healed and was asking why she was chained.* My burden persisted. I knew that the parents would have to be convinced before they took off those thick chains. How long would that convincing take? So I prayed specifically twice a day.

Fourteen days after being prayed for, the woman awoke to find that her chains had come off. They were not unlocked, but she was free. The relations held counsel. It was established that nobody had touched the chains, but they were off. Said the father: "I do not know who took them off, perhaps it was Mungu (God), but I will not put them on again."

The last report speaks of her living a normal life. She has been many miles to visit friends. It is possible she may return to her husband. She went to draw water for him recently. "Kumbe," said a local Moslem to Tomaso, "your God is great, ours has nothing."

Yes, it was the work of Yesu Mwana Wa Mungu—Jesus, **Son of God!**

THE ELIM EVANGEL

Vol. LIII. No. 8 February 19th, 1972 5p



Cradley Heath Sunday school with the gifts they collected for elderly people.

Proclaiming the Truths of Pentecost



LOOKING FOR NEW

by Len Magee
ELIM BIBLE COLLEGE STUDENT

" Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness " (2 Peter 3 : 13).

EVERY Christian should be socially conscious and aware of his responsibilities in the realm of caring and providing for his fellow men. An absence of interest and willingness to stretch out the helping hand is characteristic of the late Mr. Faith, but what do we do when atheistic humanitarians besiege us to share lofty visions of mankind marching on to future happiness and glory ? How do we answer the torments of compromisers who call us to faith in unity rather than in the unifying Christ ? These earthly-minded so-called intellectuals put the cart before the horse, yet they attack the evangelical as being destructive rather than constructive. Their cry is for works, but without the hindering and embarrassing influence of such terms as " separation," " sin," " judgment " and " Christ's Second Coming." Surely the answer lies in being realistic about the problems of time and in getting our priorities right.

In today's world, amid a scene of flickering wars, confused politics and distressing signs of woeful, unprecedented international conditions as the nations reshuffle, humanity is slowly linking and welding itself together in larger units as man sees that the only solution to world calamity is world-wide unity. As the curtain draws back we see the actors being positioned for the final pageant in which the last proclamation shall be " Peace and safety." Thereafter the fiery curtain will fall and a new age will begin.

Let us beware lest we find ourselves absorbed in the vain task of building, conglomerating and eventually lining ourselves up with a world which, in Peter's white-hot words, is " reserved unto fire against the day of judgment and perdition of ungodly men." In a similar way that men store up firewood for winter, we live on a planet which is " kept in store " to become fuel for the wrath of God. We are not in the secondhand or reconditioning business. God has called us to the ministry of reconciliation, not rehabilitation. We should not see this world as an ailing convalescent which, with a little renovation and resuscitation, can be nursed back to some degree of health ; we look for " NEW heavens and a NEW earth, wherein dwelleth righteousness."

To what cause, then, do we channel our energy ? Jude's words are blunt and vivid and, as we hurtle on towards the day of the Lord, singularly apt : " Snatch some from the fire and have mercy on the waverers " (Moffatt). It is not he who violently opposes moral pollution, who introduces sweeping social reforms, or who seeks to better the lot of his fellow men, who is wise. Though these things be a fruit of godliness, **it is he who wins souls who is wise.**

Should not the intensity of our efforts border on desperation and our preaching be infused with sighs and tears ? Spurgeon said : " The game of eloquence, with the souls of men for the counters and eternity for the table, is the most wicked sport in the world." **God help us not to be found playing games, but to be found pleading with sinners.**

The light of dawn is breaking,
Darkness will soon be by,
A new day is awaking,
Soon Christ will come in the sky.
What of the lost, Lord,
Where will they go ?
What of the lost, Lord ?
Do you really want to know ?

If we REALLY believe that millions will be swept into eternal damnation at Christ's return, if we REALLY believe what God has said regarding the end of man and his present habita-

tion, we will live in this future incinerator with the love of Christ constraining us to SNATCH men and women from the fire as we look and hasten for that day where the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Let us ask ourselves are we more community conscious than convert conscious, socially conscious than soul conscious? Are we looking for the NEW earth or busy with the old? Are our priorities right?

Elim News



The evangelist, J. H. Dick, with a group of the Cardiff Crusaders who assisted him in the Penzance crusade.

Twenty-town crusade at Penzance

conducted by Pastor J. Dick and Cardiff Crusaders

WE set off at midnight after the Sunday evening service for the journey to Penzance—a hired van and five cars in various states of repair—and despite one breakdown at 2 a.m. we all made it. Needless to say, the twenty-five Cardiff Crusaders were glad to unroll their sleeping-bags on the church hall floor and have a few hours rest before the evening service.

During the week that followed almost every home in Penzance was visited and many heard the Gospel in the daily open-air meetings on the sea front.

We thoroughly enjoyed the children's campaign and, after we told the twenty-four who gathered on the first night to bring their friends, we were amazed—120 turned up on the following night! A Sunday school was established and one of the local men took on the task of being the superintendent.

The numbers at the main services were excellent, reaching a climax of 160 at the closing rally. During the week's campaign a number of people accepted Christ in the services and during door-to-door work. Some were baptised in the Holy Ghost and one young man, now back in America, was delivered from demon powers. At the closing rally about sixteen people rededicated their lives to the Lord.

The church members and caretaker were marvellous. It is not much fun having twenty-five lively Crusaders taking over your building for a week!

The Crusaders returned home tired but very happy and alight for God. We had the inevitable breakdown on the way back, but even that turned out for good—*the garage hand who came to help found Christ as his Saviour*!

GET INVOLVED

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

WRITE FOR BROCHURE

D.2540

CASHES GREEN **Pastor : J. Teague**

January 16th, 1972, will go down in the history of our church as a very important day, for this was when the first members were received into fellowship by our pastor and his wife. Pastor F. Wagner was the speaker. He also had a word of encouragement for the new members. The service was followed by the usual " family time," when light refreshments were served.

A new venture was the holding of a service at Wyatt House, Paganhill, when Mr. Blick played Father Christmas. The over-sixties were really blessed and we were invited to go again.

Please pray that God will help all those who work in this corner of His vineyard.

(MRS.) BERYL BURFORD.

GUILDFORD **Pastor : J. A. Hamilton**

Pastor J. A. Hamilton, from Hull City Temple, was recently inducted to the pastorate of our church. The service was conducted by the District Superintendent, Pastor W. J. Maybin, and was well supported by ministers from the presbytery and from local churches.

Pastor Hamilton was welcomed to the church by the secretary, Mr. E. E. M. Downer, and to the presbytery by a former minister of Hull City Temple, Pastor H. Palliser, of Kingston-upon-Thames. The charges to the minister and church were given by another former minister of Hull City Temple, Pastor I. R. Moore, of Clapham.

On the Sunday two weeks later our pastor had the joy of seeing two young men from Charterhouse, Godalming, receive the baptism in the Holy Spirit after the morning service.

We look forward to the blessing of the Lord under our brother's ministry.

E. E. M. DOWNER.



Peter and Brenda Griffiths and family. Mrs. Griffiths and family plan to be at the **1972 conference** (*see advertisement, page 11*)

TRIBUTE TO ROYAL GORNOLD

By J. Osman

HEAVEN is richer and Bournemouth inestimably poorer by the death of Royal Gornold, who, from very early days, maintained links with Elim. Our beloved Joseph Smith married Roy's sister, Cynthia, and Christopher Smith, who spoke at the funeral service at the Springbourne church, is his nephew.

All who knew Roy will echo the sentiments expressed in a letter to his widow, Alison, that " he was the most Christlike man we have ever known."

He collapsed after proposing a toast at a wedding reception in Bournemouth. He had given the bride away at the wedding in St. Peter's Church.

He was a man full of good works, best known possibly as a director of St. George Films of Bournemouth, in which he had been associated with the late Madeline, Lady Lees, of Lytchett Minster. In this capacity he has produced many religious films, including the colour film " Messiah," parts of which have been seen on British television. Other films include a documentary on the work of Billy Graham, one which has been shown in over twenty countries entitled " Voice crying in the wilderness," and many road safety films which have been shown all over the country. This last is not surprising in view of the fact that he was the national treasurer of the Christian Road Safety League, which his sister, Mrs. Barbara Mackie, founded. He was involved in work among the Jews, to whom he showed that Christ was the true Messiah.

To my mind he was the epitome of a true Christian gentleman. Gentle, gracious, courteous, kind, humble, thoughtful, considerate are adjectives which are not too fulsome to capture the sweetness of his character. It was a pleasure to be in his company and one always felt a wish that one was more like him. To know him was to love him and through his life and testimony many have come to know the Lord. He fought a good fight, finished his course and kept the faith.

The secret of his saintliness is embodied in one of his favourite choruses : " I know a fount where sins are washed away, I know a place where night is turned to day. . . . There's a wonder working power in the blood of Calvary." His love for the Lord, who saved him, shone through in everything he did.

Good night, Roy. We look forward to seeing you again IN THE MORNING.

The King's smile

Words and drawing by SHEILA PRICE

THERE are many museums up and down the country and I expect you have visited one at some time or another. Some museums have an art gallery in them, where we can look at paintings of famous people who lived long ago.

One evening, after all the visitors had gone, the caretaker of one museum was having a last look around before he locked up for the night. As he was passing a painting of a king he was sure that *the king spoke !*

" Please don't go just yet," the king said. " I get so bored and lonely hanging up on this wall all the time. The people gaze at me as they pass, but none of them has time to stop for a chat. Tell me, my good man, what is the world like now ? Has it changed much since I was king ? "

" Well," said the caretaker, somewhat surprised, " the world has changed a great deal. We have rockets going to the moon now, and motorways, television, jet 'planes, express trains, hovercraft, supermarkets and ——"

" Stop ! " commanded the king. " I have no idea what you are talking about. We had none of these. I am sure they are all very nice and make life a lot easier, but what I really want to know is does God still send His beautiful sunshine, does He still make the flowers grow and the birds sing ? "

" Why, yes ! " answered the caretaker.

" Tell me, are there still churches in the world ? Do children still go to Sunday school ? " asked the king.

" Oh, yes," replied the caretaker. " I go to church myself as a matter of fact. I go to the Elim Pentecostal church just round the corner and my boy and girl go to the Sunday school there too. We all love Jesus."

" Oh, I'm so glad ! " replied the king. " I am so glad that the important things have not changed. You have made me very happy. Thank you for stopping to talk to me."

* * *

" No one will believe me when I tell them that a painting spoke to me ! " thought the caretaker.



Just as he was about to lock the door he glanced back at the painting and was certain that he saw the king smile.

'Bye for now !

TESTIMONY TIME

MY son, Martin, aged eight, was told by the doctor on December 22nd, 1971, that he would have to spend Christmas in hospital because of appendicitis. The doctor had arrived in the late evening. My daughter, Lesley, telephoned our pastor and he came and anointed Martin with oil and prayed for his healing.

We then took Martin to hospital, where we were told that they would not operate that night, though the doctor had said that they would, as Martin's pain had gone.

He was kept in hospital for another day as he had a temperature, but, praise God, he had no more pain. We are assured that his healing is complete.

It makes me ashamed when I think of what I have missed through times of failure. We as a family give God all the praise and thanks for what he has done for Martin and for the ministry of Pastor R. Morrell.

(MRS.) K. GREENING.

"We beheld His Glory"

"That they may behold My glory" (John 17 : 24)

by M. W. Carr, B.Sc.

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KING'S HEATH, BIRMINGHAM

PART II

Resemblance

MEN have tried to capture Christ's resemblance in order to reveal to the world some measure of His glory, but all they do is to put Him to an open shame. There can be no visible image that correctly portrays the nature of God. Natural man cannot fathom God and therefore cannot mould him in earthly likeness by earthly means. This only belittles the real glory that is His. If man by his finger can give God a face, then man will cherish that form to the exclusion of faith, the only spiritual eye the believer has. We walk by faith, not by sight, and therefore we leave the physical form unknown and concentrate on the matchless glory of His work and the regal outworking of His person. All we need to know is that Jesus died for us and that by faith we secure His affection and eternal forgiveness. "He hath no form nor comeliness ; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men ; a man of sorrows and acquainted with grief ; and we hid as it were our faces from Him" (Isaiah 53 : 2) hardly presents a picture to envy. Enlarge the eye of faith and let this be your whole task : *to see Him clearly in ascended power.* Let not images of human creation detract from that noble, glorious Saviour. His glory should enwrap us with wonder and by diligent seeking through the pages of Scripture we find out the greatness of His person.

Restoration

It is needful to look for this glory. Read 2 Corinthians 3 : 18 : "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The quality is rare, *unique* because it is eternal. The things that are eternal are unseen, and if this glory is oftentimes outside our grasp it is because we are striving for temporal things (2 Corinthians 4 : 18).

God once sent His glory to earth and few saw and understood the Divine intrusion : "And 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). This miracle of omnipotent love, so vainly treated, was the only Son, the manifestation of the Father's glory, sent to bear the penalty of imputed sin. Consider the relationship between truth and glory. When men see truth they seek nothing less than God's glory, for truth is the very nature of God and therefore cannot be less than God. Christ was truth and in this He manifested God's glory. *Many miss God because they cannot face the truth !*

Reception

While this age lasts and before Christ returns, the only means of seeing Christ's glory is by that faith that also secures redemption for us. This faith is not of man and cannot be encouraged in destitute sinners, except it be engendered by God. Have you faith ? If you have, you have also the means of beholding the glory that comes of Divine revelation. You may strive earnestly, but you will not thus see or enter the inner circle of perception. It is not given to a select few, however, for the promise of faith is to "whosoever." All may come, but so few do come. God is not partial in His love ; He bestows it upon everyone who comes to Him. God will not push glory on to any man, but He longs that individuals will seek for a further knowledge of Him past the elementary scenes of nature, that only contain His natural greatness and goodness. Faith, then, is the key ; it opens the door to God and leads us inside to further joy.

Radiance

God's glory is seen in the person of Christ and saving faith makes that new life more appreciate the Lord. Peter puts it : "Whom having not seen ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable **and full of glory"** (1 Peter 1 : 8). "Yet believing" is a challenging phrase. When all things go against us, we rejoice with full glory, because we are growing in the knowledge of Him who

brings all things to perfection. The sure word to us is: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3 : 18). As we grow we shall find glory the companion of our way. The Scriptures are given for this precise purpose. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1 : 4). "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8). This knowledge will bring glory (2 Corinthians 3 : 18).

Resolution

Are you still uncertain of the glory? Do you find but little of it in your life? Then consider that it may not be the right lord you behold, or that you may not be using the right eye to behold Him or the right glass to behold Him in. That mirror is no less than the Scriptures, for in them are seen the face of the Lord and our image. Look often at that reflection and let the Spirit of God work the transformation. "Be ye transformed," says the Book. Simple believing faith can do what nothing else can; *it can make us to be like Christ.* "He must increase and I must decrease," and it can only happen as we are aware of His rightful authority. The Bible gives us that. Paul gives us the secret in Romans 15 : 13: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

Abundant knowledge will lead to right reckoning of Christ's glory. We need to put Christ's glory before any other thing in heaven and earth. To do this, we must see rightly and strive to ensure that what we see is of God, ascribing to Him the eternal measure that is His due. Only by faith can we do this and faith is freely given of God ("and that not of yourselves, it is the gift of God") to all who long for a right relationship and have a sincere motive in seeking.

This will convince you that you are saved, for the more you see of God and find out by revelation about His glory in Christ, the more you will realise that you are saved. Those who have a strong, unshakable faith have seen much of that glory. The greater the degree of knowledge about Him that we possess, the more fully must we consider that there is a supernatural Spirit who is guiding us into all truth. Seeking this glory also serves to strengthen us in the safety of our souls. This is not belief for belief's sake, but true, open insight into God's remedy against sin.

The proof of salvation is to see Christ's glory **progressively!**

MODERN MUSIC CENTRE (BERKS) LTD.

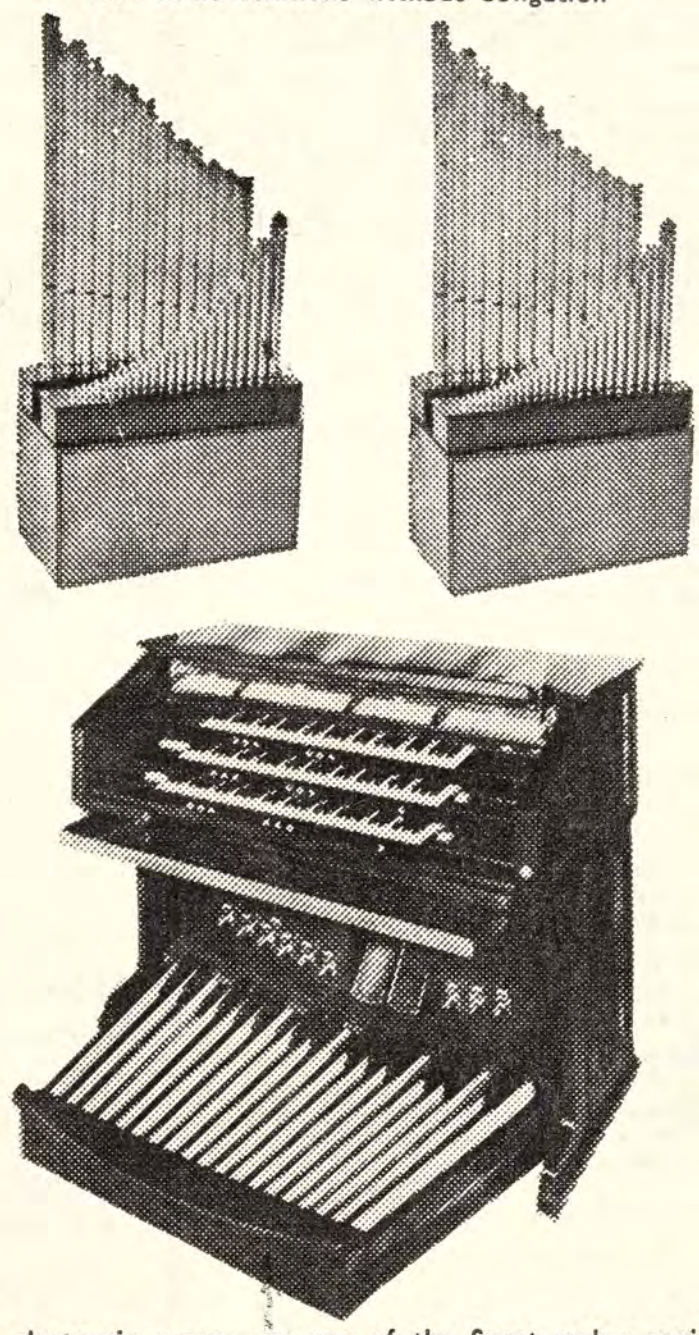
78 and 78a OXFORD ROAD, READING, BERKSHIRE

Tel. Reading 581320 (STD 0734)

Electronic organ specialists for all leading makes

Over sixty models in stock : new, shop-soiled and secondhand

Free demonstrations without obligation



Conn electronic organs are one of the finest makes available and there is a range of **nineteen** different models, including **seven** church instruments. The famous Conn independent tone generation on each note gives these organs a clarity of sound that others can only hope to emulate. Free church installation advisory service. These organs do **not** require tuning or any maintenance whatsoever.

D.2564

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER

consult a Christian broker

Write or telephone

DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX **Tel. HORNCHURCH 48894**

D.2510

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
Len Magee	2
Mrs. K. Greening	5
M. W. Carr	6
A. D. Bull	9
L. Wigglesworth	10
John Hyde	12
L. C. Quest	13
John Seaman	13
Margaret M. Ladlow ...	15
Alexander Thompson ...	20
Elim news	3
Children's corner	5
Editorial	8
Youth page	18
Family altar	19

EDITORIAL

ONE aspect of the teaching of the signs of the times must be kept very carefully in focus. From passages like 2 Timothy 3 : 1-5, those with eyes to see and voices to declare can readily point to the evidence that we must now be in the last of the last days. To some extent the Bible signs, or at least many of them, have been evident in previous generations, but many would agree that no previous generation has seen the overall body of these amazing predictions clearly there. The now oft-quoted terrors of 2 Peter 3 must have seemed like a Dante's inferno of a nightmare. They are still a nightmare, in all too real a sense, for the unsaved, but we now know from observable scientific facts just how devastating and how real such catastrophes can be. The nuclear age shudders at the very secrets it so proudly revealed.

We must take care, however, for there must be no implied rejoicing at the revealed doom of rejectors. If Jonah's prophecy shows anything it definitely reveals this. You will recall how God's mercy to a foully cruel capital, Nineveh, evoked from the reluctant prophet the petulant words, " Was not this my saying, when I was yet in my country ? Therefore I fled before unto Tarshish : **for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of evil."** These words, read with hindsight, seem almost incredible. He blamed God for being good because it did not fit in with his view, no doubt his intensely nationalistic view, of what should be. He was right in that Nineveh would be judged, as the prophet Nahum related with sighs of relief, but he was wrong in accusing God. The Lord God almighty has mercy upon whom He will.

Perhaps our problem is that we all too often preach the gospel to the converted. That sad expression " the outsiders " has always seemed to us to be unfortunate and self-revealing. The " insiders " are there only by the grace of God. There is no superiority that is inherent ; we are what we are by the grace of God. A " them and us " situation in our thinking is dangerous if it produces a sense of being better or of isolation. The propagation of the signs of the times is right, essential to the full-orbed message, but may it be received by us in all humility and produce fervent prayer and evangelism. We are involved, like it or not.

By all means save some. . . .

Elim Missionary Society feature

"Au revoir, Tanzania!"

by Arthur D. Bull

I LOOK over the side of the 'plane at the desert sands of North Africa far below and then continue the letter I am writing to pastor Paulo. I write, "The pilot has just told us that we are five miles above the earth. It is 2 p.m. I have just been praying for you all. I am so sorry we were parted so quickly this morning. Did you see the 'plane go?"

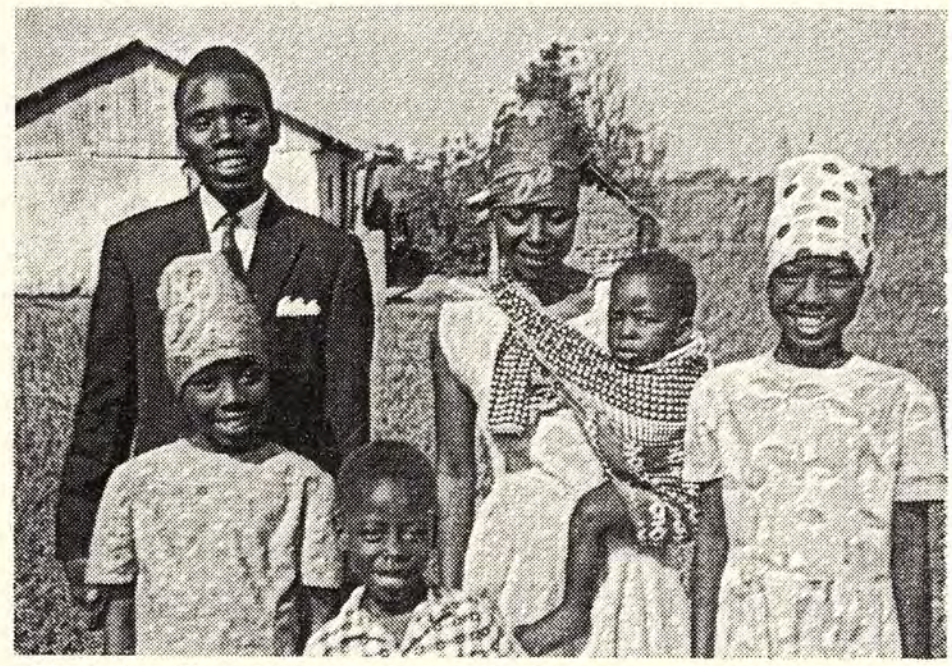
Four pastors with the wives of two of them came to the airport at Dar-es-Salaam to see us off, but the airline separated us abruptly before the scheduled time. There was no time for the last-minute exchanges, just "Kwa heri—with blessing, Mzee! Kwa heri, Mama—with blessing!" as we grasped their hands.

The preceding days had been so full. The farewell service at which I said, "The people say you are our children, but we did not cleanse you from sin; Yesu did that. We did not deliver you from the power of Satan; Yesu did that. This same Yesu will keep you all, whether we are present or absent. You are not sons of Bulu, but sons of the living God."

"Joseph, stop them!" I said. The Masai were stripping off their ornaments to give us tokens of their regard. A chicken squawked down the church in the hands of an Mkwezi woman. "No!" said Joseph, "I won't stop them; they want to give."

There were so many questions about our home country. "London has 10,000,000 people, but we shall walk through them unknown to all," I said. "How can that be?" they asked. "Everybody knows you here." "Take us with you," said a group of Masai. A quick thought crossed my mind—we would soon be well known if we appeared in London with these our black "daughters"!

The mission was a hive of activity. Our house, now occupied by Joseph, was filled with people, walking, talking, sitting, greeting, singing, lying down. "What's that smell?" said I. "There are lots of smells," said Joseph. "Masai?" "I am used to that one!" I said. "Ah, what's that?" I pointed to four legs sticking out from under a sack. "A small cow," Joseph replied. "It has a high smell," said I. "When was it killed?" "It was felled yesterday," said Joseph. "Which yesterday?" I asked.



Tanzanian Field Chairman Joseph Ibrahimu and his wife and family.

Mari had come 120 miles to say "Go with blessing." Fanufai the cripple had been fetched from only ten miles away. Pastor Paulo and his wife, Esther, travelled a two-day journey of 400 miles!

The pilot breaks in on my thoughts. "Captain here," he says, "the weather is clear, departing temperature 78 F. Temperature of destination, −2 C. Yes, in a few hours we have left our brethren thousands of miles behind, but at 3 o'clock I was reminded to pray.

So often I have answered the reproachful words of the Christians, "We do not see you often now" with "The work is widespread, you have your local pastor, but even if you do not see me, remember, I pray for you every day at 3 p.m."

Now, 6,000 miles away, we pray still, because, as Paul wrote of the Philippians, *we have them in our hearts.*

The Big Hole



By Leslie Wigglesworth
SECRETARY OF ELIM MISSIONARY SOCIETY

PETELO was visibly troubled. We knew that his mother was ill, but we did not realise how complicated his situation was. His mother lived in a village over against the Big Hole. Locally this was known as a black spot where a particular brand of witchcraft kept the people in a state of fear and terror. The sorcerers claimed that the spirits in the Big Hole communicated with them regularly and "helped" them with their necromancies. Most of the "help," of course, gave them complete control over the people by apprehensions. Gifts to the witchdoctors could ensure protection for the individual against bad spirits and, because they had special contact with the ghosts of the Big Hole, this was thought to be reasonable and logical!

The Big Hole appeared generations ago before the grandfathers of the present grandfathers were born, so nobody knew exactly how or what it was. The hole was like a huge quarry fifty to sixty yards across. The sides were precipitous, descending perpendicularly 150 feet to a beautiful blue pond. Some geologist had tried to plumb the depth of this water hole and his plummet had reached a depth of 220 feet without touching bottom. So it was a very special Big Hole both to Africans and Europeans. Hair-raising tales of bloody cruelties are told around the village fires. Old men speak of the raids of the slavers who took the most healthy looking men and women to sell as slaves. To satisfy their sadism they made long rope bridges and suspended them across the Big Hole. The undesirables were driven on to the bridge, which eventually sagged, broke and threw its burden into the waters below. There was little escape from death by drowning. The screams of the victims, coupled with the frenzied jeers of the raiders, were terrible to hear. The place is therefore supposed to be a sheer concentration of unfortunate spirits who frequent this "burial" ground.

Petelo wanted to bring his mother to the mission for prayer and care, but his relatives refused point blank to take her out of the hands of the greatly feared witchdoctors. As he was the eldest son he had some say in the way his mother should be treated, but have you ever heard the horrible curses that are hurled at those who try to interfere with spirit controls? It takes a firm faith in Christ and a bold stand against satanic powers to bring relief to a benighted people. Petelo felt sure that God wanted to help his mother; it was not right for her to remain under the influence of devils.

One day, after much searching of heart and with some apprehension, he set off, determined to bring his mother the twenty-odd miles to the mission. Christian friends were ready to carry her. They all knew the danger of supernatural evils. Petelo tramped on with the inward conviction that he should trust in the Lord, but with the thought that he was involving others. This made him agonise in prayer. As he crossed the plains his soul was uplifted in supplication. Suddenly he found himself asking the Lord a strange request. "Lord," he said, "so that I may be sure that I am doing the right thing by my mother, my family and these your children, let me see an impossible sight. Lord, let me see a man carrying a woman's load and a woman carrying his bow and arrows." This seemed a ridiculous thing to ask.

Several travellers passed him, but in each case the woman had her usual load on her head while her man carried only his bow and arrows. It was almost tantalising to see the number of people who were in the bush that day. On he went until he could see the village across the last valley of his journey. The grass huts shone in the evening sunshine. He knew that among them his mother was receiving the attentions of the spirit worshippers. He descended to the stream just half a mile out of the village. There was only one couple between him and his objective. The path up the hill-

side to where he would confront his spiritual enemies was empty except for a man and a woman descending, each carrying the normal load. " Perhaps I have prayed a foolish prayer, Lord, but it seemed to come out of my innermost being and I don't want to be mistaken," he mused. Just then the woman stopped and spoke to her husband. Fascinated, Petelo watched them from about 100 yards away. He could scarcely believe his eyes, for the woman actually handed her load to the man and she took his bow and arrows! They passed the delighted Petelo with the usual friendly greetings of path travellers.

" A woman carrying bow and arrows and a man carrying her load! Hallelujah! Lord, You have spoken. I will trust and not be afraid of what man might do, for You have spoken. Now I know what I must do," he prayed.

Shortly afterwards he sat in a family palaver and informed his brothers that his mother would be carried to the mission the next day. Pandemonium followed. The whole village heard the family quarrelling. The argument raged around whether the heathen brothers' fear of the witchdoctors or Petelo's faith in Christ would prevail, but eventually Petelo's forthright assurance that his mother would be better at the mission persuaded them to let her go. The witchdoctors made a fuss. It was a new experience for them to meet a man who did not quake before them. Curses filled the air and they were not mere expletives to relieve pent-up feelings. Men and women have died because of the invocations of evil uttered by the sorcerers. The faithful man hated the noise. The curses were dreadful, but he believed that once his mother was away from such contamination she would be safe.

The next morning a path hammock was made. A hunting net slung on a long pole sufficed to carry the frail woman. Before the heat of the sun became too strong, friends helped to carry her to the village near the mission. Immediately she was surrounded by people who loved the Lord. The sheer contrast of love and blessing as opposed to fear and cursing affected her strangely. The appeal for her wellbeing was made to the Great Spirit and to His Son, Jesus. For days she had listened to incantations of evil origin. The difference was so great. Gradually her own fears were dispelled. The relatives who had opposed Petelo saw a miracle as she yielded to the ministry of love. Christians' prayers began to release her mind from the bondage of evil spirit control. One wonderful day she opened her heart to accept Christ as her Saviour. Healed in soul and body, her life became useful and Petelo's troubled expression disappeared. His fellow Africans knew what a battle he had fought and how he had reached out through the tenacity of tribal tradition to bring Christ to his mother. His humility and sheer contentment were evident and so were the faith and healing of his mother. We learned the story in a testimony meeting when he could not contain his joy and praise. His Lord had triumphed!

In November 1971 the name of the Democratic Republic of Congo was changed to THE REPUBLIC OF ZAIRE. This does not appear to have received the international publicity one would expect, but nevertheless it is an accomplished fact. Since the name Congo forms part of the title of **Congo Evangelistic Mission,** our C.E.M. friends had no alternative but to amend their title to read :

ZAIRE EVANGELISTIC MISSION

Theme : THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH

ANNUAL CONFERENCE

May 6th to 13th

PONTIN'S HOLIDAY CAMP

Blackpool, St. Annes-on-Sea

Preachers :

DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)

DENIS G. CLARK
(Evangelist and Bible Expositor)

REV. T. W. WALKER (President)

Revs. G. CANTY, J. CUTHBERT,

J. LANCASTER and J. OSMAN

Elim missionaries expected : Arthur D. and Dorothy M. Bull (Tanzania), Brenda Griffiths (Rhodesia)

For further information write to :
THE CONFERENCE SECRETARY, P.O. BOX 38,
CHELTENHAM, GLOS.

D.2523

The Pastor of our Scarborough church—

On the Wards

by John Hyde

FREE CHURCH CHAPLAIN OF A SCARBOROUGH HOSPITAL

"Sick, and ye visited Me" (Matthew 25 : 36)

SAME time, same day, same round of wards—but very often almost a new congregation. What reception is one to expect today ?

With a silent prayer, "Lord, lead me to a needy soul," I enter the first ward. "If a patient is asleep [pretence or otherwise] do not disturb" is the ruling. From bed to bed, occasionally a warm welcome is accompanied by an encouraging smile. This person is ready to talk, from news of family to cause of illness, to the longing to be back home. Here is an opportunity to make known : "Prayer changes things."

In the next bed an aged person sits up. "No time for religion in my life and I'm not listening now. Don't believe in God and life beyond. 'Dead and done with' is my motto." *Does sickness bring men nearer to God, as some believe ?* Very often sufferers harden their hearts and blaspheme the name of the Lord.

"Post me a letter as you go out chum !" comes from someone across the ward, evidently wide awake. Here is a golden opportunity to witness for the Master.

"Don't I know you ? I send my little girl to your Sunday school" ; no introduction needed here. There is a ready response as I tell of our wonderful Saviour.

"Thank you for your prayers, pastor ; I know the Lord will undertake for me," says a child of God in the next bed, who already has made an impression on other people in the ward as a result of relating to them how she found Christ.

I move to a male ward ; first a friendly chat with the sister. Several of the patients are absorbed in reading the daily paper. I recognise the butcher who works in the market hall, who remarks, "Fancy seeing you here, but it's grand to speak to someone I know." Is this the man who a few years ago said, "Hope we are not going to get any preaching in the market hall, guv" ? A changed man now, he is ready to listen to the Word of God and of His power to save and help him during his time of sickness. In the end bed is a young man whom I have visited on several occasions. "Nearly ready for home now are we ?" I remark. "Don't mention home to me !" he says with with tears in his eyes, and he confides that his wife has gone off with someone else while he has been in hospital. What is one to say in such circumstances ? I commit him to God in prayer that his wife will soon be restored to him.

In one of the smaller wards is the manageress of a local shop, now well on the way to recovery, "Thank you for your prayers. I knew that you would come and visit me. Yes, God has been very good to me while I have been here. I can't thank Him enough. As you well know, there was a time when I had no desire to pray."

I see a very frail lady struggling to fix her hearing aid. "Mustn't miss the chance to have a word with the chaplain about the things of God. I'm ninety years of age and very thankful for what the nurses and doctors are doing for me. The Lord has been very near to me in here and I have His wonderful peace and joy within," she enthuses, and goes on to tell me of her conversion many years ago and of her deep experience with God. I came to minister to this dear one ; instead she ministers to me.

On to the isolation wards, where the first patient is a young man who literally trembles from head to foot as he sees me, and calls out, "Am I as bad as that, then, that they have had to send for a parson ?" Fear is in his eyes and it is some time before I can convince him that I have brought him words of life and hope. He is under observation and I assure him that the medical staff will do their best for him and that God is with him and can give new life and strength for the days to come. Fear leaves his face ; now there is a faint smile and a readiness to listen.

In the next cubicle is a middle-aged man suffering from tuberculosis. We had met before when he was very depressed. What a marked change in his greeting : "I've read your pieces in the papers and they have made an impression on me. I feel uplifted and I am now putting my trust in God.

Already I am feeling much better." It is good to have an encouraging word from a non-church-goer.

My round of wards would not be complete without a visit to the children's section. "Who are you?" "Where do you live?" "Have you seen my mum?" "Come and see my new book!"—all the little patients talk together, not forgetting those in the minority who say, "I go to Sunday school." They lead me to the play room. I try their new toys and have a chat before I leave. May the hand of God be upon these young lives!

So ends another session. Is it worth while? Definitely yes, though only eternity will reveal the fruit of such labours.

Letter to the Editor

Dear Editor,

Soul-winning success

I have been blessed and encouraged by the articles written by J. Nelson Parr. He made mention in January 1st issue of some 8,000,000 boys and girls in the British Isles who never go to Sunday school. I have been interested in Sunday school statistics for many years.

The situation is very serious today as one thinks of the church of tomorrow. I have a very interesting book, *The Centenary Memorial of the Establishment of Sunday School, 1780-1880,* which I purchased in a secondhand book shop in Gloucester thirty-five years ago. I quote: "July 6th, 1880. After the laying of the foundation stone of the Raikes Memorial Hall, in drizzling rain the children gathered in thousands toward the park, led by the Gloucester artillery band. The number of children present was about 7,000, apart from Sunday school teachers." *Could this be done in Gloucester today—or in any other city?*

I am amazed at the great gatherings all over Great Britain at that time. Perhaps the chart below (just one of many) will enlighten the minds of Sunday school teachers. The tremendous increase in population since 1878 should be borne in mind.

Table showing the estimated number of Sunday school scholars and teachers 1878

	Teachers	Scholars
England and Wales ...	422,222	3,800,000
Scotland	47,972	494,533
Ireland	30,175	320,920
	500,369	4,615,453

This was after 100 years of Sunday school work. What will the figure be in 1988? Shall we be able to say as Robert Raikes said as he walked down Sooty Alley: "See what God hath wrought!"?

"Where there is no vision, the people perish" (Proverbs 29 :18).

Yours in Christ,

LEON C. QUEST.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 102 TWELVE CHOSEN MEN

The following are all younger brothers, chosen by God ahead of their brethren. Can you complete their names?

1. A - - -
2. S - - -
3. S - - -
4. A - - - - - -
5. I - - - -
6. J - - - -
7. J - - - - -
8. E - - - - - -
9. M - - - -
10. G - - - - -
11. D - - - -
12. S - - - - -

ANSWERS

1. Abel (Genesis 4:1-7)
2. Seth (Genesis 4:25)
3. Shem (Genesis 9:24-27)
4. Abraham (Genesis 11:26, compare 12:4)
5. Isaac (Genesis 17:19)
6. Jacob (Genesis 25:23)
7. Joseph (Genesis 37:5-8)
8. Ephraim (Genesis 48:17-20)
9. Moses (Exodus 7:7)
10. Gideon (Judges 6:15)
11. David (1 Samuel 16:11, 12)
12. Solomon (1 Kings 2:15)

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

Name .....

Address .....

.....

..... E

D.2571



Margaret M. Ladlow's page

PROVIDENCE

ON a sunny winter morning I walked through the churchyard of St. Edmund Archbishop in Salisbury and gazed with pleasure on the outline of the grey stone tower against the soft blue sky. Above the doorway in the tower of this ancient church is a carved stone plaque with the following inscription : *" The Lord did marvellously preserve a great congregation of His people from the fall of the tower in this place upon the Sabbath Day being June 26th, 1653.* PraIse hIM O yee ChILDren." The text contains an ingenious chronogram. The enlarged letters, if read as Roman numerals, added together make the date 1653.

I cannot tell you just now of St. Edmund or of the history of this 700-year-old church. Suffice it to say that the patron saint became Archbishop of Canterbury and the church itself was never an ordinary parish church, but a Collegiate church served by a Provost and College of Canons. What interested me was the cheering realisation that here in stone before my very eyes was the evidence of a company of thankful people who were not ashamed to record their tribute to the preserving power of God.

People assume that most things in life happen by chance or luck and that the providential care of God is a doubtful, hit-or-miss affair. Such doubters may smile at the positive faith of the congregation of St. Edmund's 300 years ago. If we believe wholeheartedly in the preserving care of almighty God, however, we are in good company. Jacob, Joseph, Joshua and David did. Job could surely be excused if he had questioned God's providential care, but he gave God a wonderful title : " the Preserver of men " (Job 7 : 20). In these difficult and dangerous days it is a great comfort to rest in the care of God. Death stalks our highways. I never set out on a car trip without asking God to preserve me. Even when crossing a busy thoroughfare with heavy vehicles hurtling along, I always say " Thank you, Lord, for keeping me safe."

Life is very precious. To the Christian it is a sacred trust. Small wonder then that the people of St. Edmund's were filled with a deep thankfulness when they gazed awestruck on the fallen masonry of their church and realised what a marvellous deliverance had been wrought. It is good to recognise that the providence of God includes the whole scope of life, for the loss of earthly possessions can be just as much in the providence of God as the preservation of our physical bodies. Job rejoiced in God as the preserver of men ; he was also able to accept the loss of ali his material wealth and say, " The Lord gave and the Lord hath taken away, *blessed be the name of the Lord.*"

When fire broke out at the old rectory at Epworth, Mr. and Mrs. Wesley and their children fled from the blazing house only to discover that six-year-old John was trapped in his bedroom. When it seemed impossible to reach him, the father fell upon his knees at the foot of the burning staircase and, in agony, commended the soul of the child to God. Young John, finding it impossible to escape by the door, climbed upon a chest and appeared at the window. There was no time to procure a ladder, but one man was hoisted on the shoulders of another and thus the child was rescued. When he was carried to the house where his parents were, the father cried out, " Come, neighbours, let us kneel down, let us give thanks to God ! He has given me all my eight children. Let the house go ; I am rich enough ! "

God's providence overrules the moral and spiritual influences that surround us. Just as much as Mr. Wesley could thank God for bodily preservation of his family, William Quarrier, the founder of the Orphan Homes in Scotland, could look back to the days of his childhood in the Saltmarket area of Glasgow, surrounded by the noisy revelry of the travelling showmen and the evil influences of the booths, and say " That I was not led away I owe to God's overruling and preserving care."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOOK your spring and summer holidays now at Pressland House, Hatherleigh, near Okehampton, mid Devon. Surrounded by its own farm. Catering for parties our speciality. Recreation facilities available and above all Christian fellowship. For further details write or phone John and Doris Wright at Hatherleigh 381. C.2568

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

HOW TO RECEIVE "Fellowship Tapes"—free ! Send for particulars to "Fellowship Tapes," 237 Mossbay Road, Workington, Cumberland. C.2590

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

WANTED. Workers to help on the Pioneer Crusade in South Shields. Commencing Easter. Distributing of handbills, ushering, etc. Write to Pastor A. Tee, P.O. Box 38, Cheltenham. C.2591

SITUATIONS VACANT

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.2581

ENGAGEMENTS

COLE—PESTRIDGE. The engagement is announced between Edward Cole and Jillian Pestridge, students at the Elim Bible College. C.2587

LOVELAND—PULLUM. Mr. and Mrs. Loveland, of Leigh-on-Sea, have pleasure in announcing the engagement of their son, Graham, to Claudia, daughter of Mr. and Mrs. Pullum, of Leigh-on-Sea. C.2585

SMITH—COSSENS. Congratulations to Carole and Brian (both Elim Crusaders) on their engagement on January 18th, from the Gosport Elim Pentecostal Church. C.2583

WITH CHRIST

BRUSH. On January 20th, Mrs. Jessie Brush, aged 90 years, oldest member of Erdington Elim Pentecostal Church. Officiating ministers at funeral : F. G. Evans and K. Smith.

PRESTON. On January 20th, Florence Kate Preston, aged 76 years, member of Winton Elim Pentecostal Church. Officiating minister at funeral : G. Backhouse.

YATES. On January 26th, very suddenly, John Yates, aged 49 years, member of Winton Elim Pentecostal Church. Officiating ministers at funeral : G. Backhouse and G. W. Gilpin.

ITINERARIES

The President (A. A. Biddle):
February 19-24, Channel Islands; March 1-9, Wales; 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
February 21, Walton-on-Thames; 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

Joseph Smith:
March 1-3, Newcastle-upon-Tyne; 4, York (Presbytery Rally); 5-7, Bishop Auckland; 8-11, Darlington; 12-14, Grangetown; 15-17, Sunderland; 18-20, York; 21-23, Malton; 24-27, Driffield; 28-30, Hull (Mason Street).

WHY ?

THIS is the question asked by children and you are surprised by their ability to keep it up ! When you have answered one "Why ?" —as you think—to everybody's satisfaction, out it comes again, "Yes, but why ?"

They are not alone in this, however, and to help you answer some of the questions which arise during personal witnessing, door-to-door work, etc., we have prepared a series of pamphlets under the very title, "Why ?"

Current titles are : "The Baptism in the Holy Spirit," "Church Membership," "Divine Healing," "Salvation," "Prayer," "Baptism" and "The Second Advent."

Order from **Grenehurst Press, P.O. Box 38, Cheltenham,** please, sending cash with order. Prices are : 100 for 50p (postage and packing 10p extra), 250 for £1.25 (p. and p. 25p), 500 for £2.25 (p. and p. 30p), and 1,000 for £4 (p. and p. 35p). You can order assorted titles in multiples of twenty-five.

COMING EVENTS

BIRMINGHAM, Stirchley. Elim Pentecostal Church. February 20. At 6.30, visit of singing evangelists Reg and Grace Tomlinson in St. Andrew's Methodist Church, corner of Cartland Road and Pershore Road. Convener: J. B. Coleman. February 26. In Elim Pentecostal Church, Alton Road, Selly Oak. United baptismal service with Hall Green Assembly of God. At 7.30. Preacher: F. C. Newcombe (Tipton Assembly of God). Conveners: J. B. Coleman and J. Hart (A.O.G.). Items by Selly Oak Elim Choir.

BIRMINGHAM, Sparkbrook. February 22-27. Elim Pentecostal Church, Golden Hillock Road. Revival week led by Felix Lloyd-Smith. Weeknights at 7.30. Sunday at 11 and 6.30. No. 8 bus to door.

BIRMINGHAM. February 26-29. Elim Pentecostal Church, Mount Pleasant, Langley Green. Anniversary weekend. Preacher and soloist: W. M. E. Plowright. Saturday at 7, with Kingstanding choir. Sunday at 11 and 6.30. Monday and Tuesday at 7.45.

BOURNEMOUTH, Winton. February 29—March 5. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Bible-teaching ministry by Felix Lloyd-Smith. Convener: G. N. Backhouse. Weeknights (except Friday) at 7.30. South of England Presbytery rally. Saturday at 7. Sunday at 11 and 6.30.

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Induction service of Frederick A. Hodge at 7.30. Speakers: J. Lancaster and L. W. Tranter. Items by the Dagenham choir.

CAERPHILLY. February 19, 20. Elim Pentecostal Church, St. Fagan's Street. Preacher: George Jeffreys Williamson, Principal of Kenley Bible College. Convener: J. G. Cooper. Saturday at 7.30. Sunday at 6.30.

HEREFORD. March 4. Elim Pentecostal Church, Clive Street. Presbytery rally. Missionary pageant. Speaker: A. D. Bull, Tanzania. Singing groups from Bristol and Gloucester. At 3.30 and 7. Cups of tea provided.

PETERBOROUGH. March 5-11. Elim Pentecostal Church, Midland Road. London Crusader Choir. Sunday at 2.45 and 6. Billy Graham film crusade. Weeknights at 7.45.

PONTYPRIDD. March 4, 5. Elim Pentecostal Church, Thurston Road. Fellowship weekend. Preacher: Rev. E. Crew. Saturday at 7.30. Sunday at 11 and 6.

ROWLEY REGIS. February 19, 20. Elim Pentecostal Church, Cardale Street. Christian witness to the Jehovah's Witnesses. Anthony and Christine Johnson (Cleveleys)—converted Witnesses. Teach-in, with display, questions, testimonies. Saturday at 7. Sunday at 11 and 6.30.

RYDE, Isle of Wight. February 26, 27. Elim Pentecostal Church, Albert Street. Young Adult Weekend conducted by the Young Adult Fellowship. Saturday at 7. Sunday at 11 and 6.30.

TEESSIDE, Grangetown. February 27—March 11. Elim Pentecostal Church, Lee Road. Campaign conducted by J. Woodhead. Each evening at 7.30.

YORK. February 19-21. Elim Pentecostal Church, Swinegate (off Church Street). Minister's fourth anniversary services. Saturday at 7.30. Convention. Sunday at 11. Communion. York Sunday school prizegiving at 3. Evangelistic meeting at 6.30. Monday at 7.30, teach-in. Speaker: A. Tee, Youth Director. Convener: A. Brooks. March 4. Pastor Joseph Smith, at 3.30 and 6.30, the afternoon meeting being an opportunity of waiting upon God for Divine healing, baptism in the Holy Spirit, etc.

EUROPEAN EVANGELISTIC RALLY
in BIRMINGHAM
(PENTECOSTAL MISSION, EVE LANE, UPPER GORNAL, near DUDLEY)
on Saturday, February 26th, at 7 p.m.
*** SPEAKER : RON JONES (BRISTOL)**
Well-known Elim Pentecostal Church evangelistic speaker
MINISTRY IN SONG
by
JOHN WILDRIANNE and the LIFELINERS
All inquiries to : SECRETARY, E.E.S., 16 ST. CATHERINES, LINCOLN (tel. 23805)
D.2586

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836
Douglas Avenue, Exmouth, Devon, EX8 2HB
D.2530

PEK
PENTECOSTAL EUROPEAN CONFERENCE
JUNE 27th to JULY 2nd, 1972
in the Festival Hall, Berne, Switzerland
Theme : **The Gospel in the Power of the Holy Spirit**
Plan to combine your holiday with a spiritual treat in this beautiful country
Special speakers, Bible studies, rallies
MEET THE PENTECOSTALS FROM ALL OVER EUROPE
Write for details :
Elim Pentecostal Church H.Q., P.O. Box 38, Cheltenham, Glos.

Elim Youth Movement

Impact 3G

by Alexander Tee
NATIONAL YOUTH DIRECTOR

YOUR best sermon is yourself. The impact of a consistent godly life is immeasurable. An ever-widening circle is created by even a small stone making its impact on the water of a calm pond. If we have a religious public image which is different from the real person we are inside our front doors, the impact on our children is devastating. It leaves them confused and often influences them in sad ways which filter down into the next generation.

A quarrel in church

God marvellously helped King Uzziah, but when he was strong he trespassed against the Lord and sought to overstep himself by burning incense in the temple. The priests challenged him and a quarrel broke out (2 Chronicles 26 : 19). Azariah and the other priests actually thrust him out.

Quarrels in churches can have far-reaching effects on newcomers, new converts and our children. Only eternity will reveal the damage done by Christians who were determined to have their own way, irrespective of who and how many they upset in the process. " *Blessed are the peacemakers : for they shall be called the children of God* " (Matthew 5 : 9).

Young Jotham knew all about his father's quarrel in the temple. His father was never the same again even until the day he died. After his father's funeral Jotham decided to have nothing to do with going to the Lord's house. He was a good man, but these sad words appear in 2 Chronicles 27 : 2 : " howbeit he entered not into the temple of the Lord." His leadership in this respect had an impact on his people and on his son, for the verse finishes : " And the people did yet corruptly."

Ahaz was never taken by his father to sit with him in the house of God. He never witnessed his father taking any part in singing psalms or reading from the scrolls of Scripture. Perhaps when Ahaz asked his father why he did not go to church Jotham told his son about the bitter quarrel the boy's grandfather had and its terrible outcome.

He closed the church

After Ahaz became king he took things out of the house of God and gave them away (2 Chronicles 28 : 21). He did not value them. He utterly turned away from God and smashed many of the things in the temple, " and shut up the doors of the house of the Lord." He must have had bitter feelings ; *they were born somewhere* !

In generation one you have an *open* door, in generation two a *forsaken* door, but in generation three a **closed** door. *How different it might have been had there been no quarrel* ! How wonderful it might have been if the second generation had seen the folly of bad feeling and pride.

We do well to be peacemakers and not to forsake the assembling of ourselves together. To cease attending communion services and prayer meetings leads to spiritual disaster, not only to ourselves but to many others, *some of whom may not even be born yet.*

The first-ever
United Elim and Assemblies of God Pentecostal Youth Camp
at
MUNDESLEY LUXURY HOLIDAY CAMP
Theme : PENTECOST IN FOCUS
JULY 1st to 8th, 1972
* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS
From £16, including four meals per day
Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

FILM-STRIP LIBRARY
No price increase
Send s.a.e. for catalogue to
E.Y.M., P.O. Box 38, Cheltenham, Glos.
D.2219

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, February 21st Judges 14 : 1-20

" The Spirit of the Lord came mightily upon him " (v. 6).

Samson knew the moving of God's Spirit from his youth (Judges 13 : 25). The Spirit of God came upon him three times during the twenty years he judged Israel (Judges 14 : 6, 19 ; 15 : 14). Only once did this experience come in a direct confrontation with the enemy. What might have been achieved had he sought to use his Spirit-filled experience to free the people of Israel from the tyranny of the Philistines ? The potential of his life was never fully realised. His strength was often used to help him escape from self-generated trouble.

Oh that every believer would realise the potential of the Spirit-filled life ! The Spirit of God is given to enable our lives to be more effective to the pulling down of the strongholds of the enemy.

Tuesday, February 22nd Judges 15 : 1-20

" Knowest thou not that the Philistines are rulers over us ? " (v. 11).

Men easily become resigned to situations. The words of our text were spoken by men of Judah. They had been so long under the heel of the oppressor that they had forgotten the blessing of their tribe and the promises of God to the nation. The men of Judah should have been at the necks of their enemies, not at their heels (Genesis 49 : 8). The people of Israel had entered the promised land to be overcomers, not underdogs (Joshua 23 : 5).

No enemy of the Christian, not even death or sin, can hold dominion over him (Romans 6 : 9, 14). We must not be resigned to defeat. Victory is the right of the Child of God, for " in all these things we are more than conquerors through Him that loved us " (Romans 8 : 37).

Wednesday, February 23rd Judges 16 : 1-17

" Thou hast mocked me these three times " (v. 15).

Self-confidently, Samson played with temptation. Delilah was determined to discover his secret. He should have removed himself from the scene of temptation as soon as Delilah's intent was clear, but he stayed, and played. Note how close to the truth was his reaction to the third temptation. Delilah finally won.

The best way to avoid yielding to temptation is to keep clear of it. Temptation finally wins when we, in self-confidence, expose ourselves to it. The time to withdraw from the presence of evil is **the moment it is revealed.** To stay in its presence weakens resistance and brings surrender progressively nearer. Paul's advice is best: *" Abstain from all appearance of evil "* (1 Thessalonians 5 : 22).

Thursday, February 24th Judges 16 : 18-31

" The hair of his head began to grow again " (v. 22).

Samson paid a heavy price for his mistake. His hair had been the symbol of his obedience to God and of his strength. The shaven head of the blind, bound Samson was the symbol of his disobedience and personal weakness. This condition was not permanent, however, for his hair began to grow again! *There was a way back.* What he had lost could be restored. He prayed *in the moment of greatest humiliation.* God heard and answered. Samson's greatest hour was his hour of restoration (v. 30).

God can restore us when we fall. There is no end to His mercy ; it endures for ever. We need only to repent and to pray amid the ruins of failure and God will hear and will answer. We can live again to glorify His name.

Friday, February 25th Judges 17 : 1-13

" The young man was unto him as one of his sons " (v. 11).

This Levite was not satisfied with the Divine provision and sought to wander from his appointed place and task (Numbers 8 : 19 ; 35 : 7 ; Judges 17 : 8). His personal tragedy was that he was willing to accept less than God intended for him (v. 10). His testimony was so blunted that the family of the idolator, Micah, was not convicted by his presence, nor was his own conscience troubled by the waywardness of the people (v. 11).

May we live in the place and service which God has appointed for us. Never let us be content with less than what God desires for us. May we so live that others become conscious of their own unrighteousness in the light of God's righteousness shining through us.

Saturday, February 26th Judges 18 : 1-13

" Ask counsel, we pray thee, of God " (v. 5).

It is wise to seek for guidance from God before any venture. Great care must be exercised, however, in choosing the right people and places to inquire for help. The five spies of the tribe of Dan passed by Shiloh on their way from the coastal plain. They could have sought their guidance from the loyal priests who dwelt there. They preferred to ask for help from a renegade priest at the house of Micah, whose manner of living should have been sufficient to warn them that his help would be based on expedience and not faithfulness.

Always go to those whose manner of life and teaching reveals that Christ directs their lives when you are seeking guidance in your own life.

Sunday, February 27th Judges 18 : 14-31

" They set up Micah's graven image . . . all the time that the house of God was in Shiloh " (v. 31).

No man lives unto himself. The action of the individual often has repercussions beyond his own sphere of life.

(continued overleaf)

Your servant is supposed to work

by Alexander Thompson

SECRETARY-GENERAL, FULL GOSPEL CHURCH OF GOD IN SOUTHERN AFRICA

THE apparently unrelated thoughts of Luke 17 : 1-10 seem to combine to bring us this message when they are given a little deeper consideration : *Your servant is supposed to work.*

The Lord talks to His disciples about forgiving, a most important and profound subject. As someone has said, it is "The act in which we share a characteristic peculiar to God Himself, who for no other reason than His grace forgives men the terrible evils listed under the title—sin." The disciples had evidently given considerable thought to this subject and its problems, for their reply to the challenge of forgiving a man seven times in one day was—"Give us more faith." They had discovered that reason was not the answer, for it could never arrive at an acceptable explanation for a man to be forgiven seven times in one day. They must have been aware that the law was not the answer, for they did not request more courage to apply the law, they asked for more faith. They realised that what they needed was to be able to believe that forgiving seven times in one day was **right,** that it would be beneficial to both parties.

While they learned this truth there was another that they had failed to appreciate. Listen to what the Master answered : "If you have faith the size of a mustard seed you could say to the tree, Be plucked up, and be planted in the sea, and it would obey you." *Faith is not measured by its quantity, but by its operation.*

Have we faith ? Is Christ your Saviour ? If He is, it is because you believed in Him. You have faith. To believe that to forgive a man seven times in one day is right, calls not for more faith than you have but that **that faith should operate.**

The next apparently unrelated thought in the passage seems to be a rebuke to the disciples and, justifiably, to most of us.

If a man has a servant that has worked all day in the field, at sundown will he say to him, "Come and sit down and let me give you your supper" ? No—*a servant is supposed to work.* He will tell him to prepare a meal and serve his master, then he, the servant, may eat. Were the disciples pampering their faith ? Did they consider that they only had a little ["Increase our faith"], therefore they were afraid to expect too much of it ? *Maybe some of us have passed the stage of serving supper to the servant and have already given him long leave or pensioned him off* !

If we are to make useful contributions to the progress of our spiritual lives and to that of our local church, our community and even our land, we must make the servant work. We have faith ; put it to work ! After a measure of success have no pity, *but demand more of that servant.* It can only be measured by the results it produces. This is just what James wrote : "Show me your faith without your works." *You cannot.* Then "I'll show you my faith **by** my works" (James 2 : 18).

What a tremendous amount of servant power there is among us, but it is being wasted while we pray, "Increase our faith."

Come, now, the servant is supposed to work !

THE FAMILY ALTAR (*continued*)

A permanent disservice was done to the people of God for many years by Micah's image, which remained a distraction from the true worship of God at Shiloh for as long as the tabernacle was pitched there.

God takes account of the influence we have on others. The responsibility of every Christian is clearly set out in Romans 14 and summarised in verse 21 : *"It is right not to eat meat or drink wine or do anything that makes your brother stumble"* (R.S.V.).

Excuse me . . .

just rushing off to page 5 to read this week's



CHILDREN'S CORNER

It's for children of all age !

THE ELIM EVANGEL

Vol. LIII. No. 9 February 26th, 1972 5p



This happy group includes scholars, teachers and Pastor and Mrs. W. H. Holohan at the Newtownards Sunday school party.

Proclaiming the Truths of Pentecost

Shadow or substance

by R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, ROCHESTER

IT would appear that the Christian Church is about to be molested by a deluge of cavorting youths under the impression that they are giving to the world a new insight into the Christian gospel. This modern idiom seems to have survived an already tempestuous passage. Some claim that American church dignitaries are convinced of its value to Christian circles. I trust that I shall be forgiven for being less enthusiastic, though I am just as eager to present a living faith.

The birth of the recent " Jesus Cult " seems to have a couple of " twin sisters "—or would they be better considered as distant relations ? I refer to the rock opera, *Jesus Christ Super Star,* and the musical, *Godspell.* While in their own way they try to describe various events in Christ's life I fear that their efforts may be scorned because of the presentation they have chosen.

Some of the music in these productions is infectious to say the least, but if only the dialogue was as exciting ! *Jesus Christ Super Star* leaves a very open-ended question : " Do You think You're what they say You are ? " Anyone with the vaguest knowledge of the gospel would know that many insinuations were made about Christ and He is not without His critics today. Surely a proper portrayal would present Him in all His deity.

Godspell, at present running in London, portrays Jesus Christ as gyrating, gesticulating, leaping about and momentarily standing in a plastic bucket to re-enact His baptism by John the Baptist. I believe in relating our message to the present age, but I think this scene hardly merits a diploma in theology or an Oscar.

The people most closely connected with this believe that if Christ were present at a performance He would be delighted. I hardly think so, especially when you consider the preposterous expenses involved in such features. To imagine Jesus and John the Baptist doing a soft shoe shuffle in some olive grove or up the side of a mountain is beyond imagination, yet present-day authors seem to think it a fitting thing to show.

The principal player in *Godspell* says that he never read the Bible until he was offered the part of Jesus Christ, the script of which is based on Matthew's Gospel. In his role he depicts Christ as a clown and, in keeping with the whole extravaganza, eventually gets himself crucified on a wire fence.

Where is this sort of thing going to end ? Do such producers feel that the Church, which has been so opposed for 2,000 years, really needs to degenerate to this kind of spectacle ? It can only be treated as a fad. Unfortunately sincere Christians are going to be left to put the pieces together again. I hope that British churchmen are not going to be as gullible as their American counterparts are considered to be. One journalist said that " even the churches are taking it seriously." Because a thing is new it is not always good. Some are excited by present trends, but I hope they will remember that these are performances of professionalism, commercial ventures.

Everything that brings people nearer to a faith in God is good, just as long as it is not at the expense of Christian principles.

One thing sticks in my mind about these two programmes : " How many of the players could really lay claim to being true Christians ? "

The Evening Post.

NOW—AND THEN

Peace with the Saviour is mine today,
Walking with Jesus the whole of the way,
Singing His praises, learning to pray,
'Til He shall call me home.

Jesus my Saviour, reigning within,
Once gave His life-blood to take all my sin ;
Now I will serve Him, others to win,
'Til He shall call me home.

Soon in His presence ever I'll be—
Wonderful moment when His face I see :
Angels will open Heaven's gate for me,
When Jesus calls me home.

Saints from all nations there I shall meet
In adoration round His sacred feet ;
Many dear loved ones, too, I shall greet,
When Jesus calls me home.

IRENE ATTWELL.

Church reports

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

Our dear faithful sister in the Lord Miss M. Holwell attained the age of 100 years on December 19th. Mr. L. Groves (church secretary) arranged a birthday party for her, assisted by members and with wonderful help from the sisters for the catering. Over 120 participated and it was an honour to have among our guests the mayor of Ealing, Councillor K. H. Acock, J.P., and the mayoress, Pastor and Mrs. G. S. Hillman, and relatives of Miss Holwell. Bouquets of flowers were presented to the mayoress and to Miss Holwell. The mayor gave a very appropriate speech. Pastor Hillman spoke of his arrival in Ealing in 1934 when Miss Holwell was the zealous missionary box treasurer. Our pastor paid tribute to our sister's faithful, regular attendance at the meetings despite the fact that she lives in Chelsea, a considerable distance away.

The President's visit to our forty-first anniversary services (which celebrations also included a birthday tea !) still lives very vividly in our memories.

The annual church business meeting was held recently and encouraging reports were given, including added numbers at the children's meetings, including the branch work at Hanwell. Attendances of late have reached 100 on Sunday mornings and 150 in the evenings.

A prophetic weekend has just been held with Dr. Ralph Ashmore, secretary of the Barbican Mission to the Jews, as special speaker.

With a tinge of sadness, Mr. and Mrs. A. J. Ayling farewelled from Ealing before moving to Eastbourne. Mrs. Ayling came from Eastbourne, where she was saved and married. At Ealing she has taken an active part in the Sisterhood meetings. Mr. and Mrs. Ayling have been members at Ealing for over twenty years, and for most of that time Mr. Ayling has served on the diaconate.

Presentations were made by our pastor on behalf of the church and Sisterhood and both the pastor and the church secretary paid tribute to Mr. and Mrs. Ayling's service and faithfulness. Our prayers follow them to Eastbourne. We wish them every blessing in their retirement.

H. J. SILLENCE.

STOCKPORT **Pastor: E. Snelling**

Just three months after the opening of our new building we received another wonderful blessing from the Lord, when we held a united baptismal service, Salford and Lord Street Mission joining with us. Thirteen candidates followed the Lord



through the waters, each one giving a word of testimony. The power of God's Spirit was so great upon them that they could hardly speak. Pastor Maddon delivered a very forthright, heart-searching sermon, which brought a challenge to everyone in the crowded church. Pastor A. Lambie and Pastor E. Snelling helped in the convening of the meeting.

P. GIBBONS.

DESTINATION

ROYAL ALBERT HALL

EASTER MONDAY at 2.30 and 6

Preachers :

A. A. BIDDLE (President)

P. S. BREWSTER (Cardiff)

Conveners :

E. R. Corsie and **W. M. E. Plowright**

Massed choirs and London Crusader Choir conducted by

DOUGLAS B. GRAY

VISITING CHOIRS SOLOS TESTIMONIES

Come—and bring the unconverted

11 a.m. : **TRAFALGAR SQUARE**

Preachers :

F. Lavender and **B. C. Vidamour**

Convener : **H. W. Greenway**

D.2520

KINGSTON-ON-THAMES Pastor : H. Palliser

The last days of 1971 were enriched by the visits of Pastor C. G. Smith and Pastor L. W. Green, which were appreciated by us all. Then Pastor Joseph Smith came and strengthened us by reminding us that a fruitful year could be ours if we remembered that there can be no reaping without sowing.

We were kindly invited to the Baptist Church, Union Street, where Rev. Harry Young warmly shared with us his baptistry, church and congregation in a joint baptismal service. Our own pastor gave an inspiring address. This was church unity in action and we rejoiced as we witnessed the baptism of twelve candidates, ten Elim and two Baptist. Some were very young and some not so young, but all of them are " rooted and grounded in Christ Jesus."

Pastor Peter Griffiths, on a working furlough from Rhodesia, spent a recent Sunday with us. In the morning his sermon was on prayer. In the evening he brought his wife and family and a friend, a young medical student, who gave an enthusiastic testimony. He concluded his day's ministry with a talk on Rhodesia and answered questions which reflected the concern of all of us regarding the present situation there. Then came slides showing the work of God being undertaken by our dedicated missionaries in Rhodesia, as well as the medical work of the Doctors Brien, for all of which our admiration is beyond all telling.

(MRS.) B. REES-EVANS.



Easter Monday, Trafalgar Square, London

(*see page 9*)

LETTER TO THE EDITOR

In reading the article " Jesus Christ, Superstar," by L. C. Quest, I was reminded of the greatness of God and of His goodness to me, not only in the saving of my soul but the healing of my body. I was in hospital for an operation and came to the last part of the preparation, even to the signing of the agreement form, when the Lord intervened and the operation was never performed. To God be the glory! The pastor and friends of the Lowestoft Elim Pentecostal Church could not have shown greater love and loyalty. God was pleased to answer their many prayers in His way in the healing of my body. (MRS.) H. TALBOT.

PORTADOWN Pastor : S. Shaw



This is a recent photograph of a Crusader dinner that we held. At this, a special offering for the building fund was presented to the pastor on behalf of the Crusaders. It amounted to £62.20. The pastor and his wife are on the extreme left of the picture.

God our Banner

by JOHN HYDE

PASTOR OF ELIM PENTECOSTAL CHURCH,
SCARBOROUGH

THE conflict between Israel and Amalek (Exodus 17) ended in victory for Israel and the erection of the memorial which Moses named "Jehovah-nissi," meaning "God our banner." Moses went up on the mount while Joshua and the men of war fought in the plain. We think of Moses as interceding on the mount with God, but if we read carefully we find no word about prayer.

His attitude is contrary to the idea that his occupation was intercession. He sat there with the rod of God in his hand and that was a symbol of Divine power. When he lifted the rod, Amalek fled before Israel, and when the rod dropped Israel fled before Amalek. The uplifted hand was not the hand of intercession but rather **the one which communicated power and victory.**

When the conflict was over Moses built his memorial of thanksgiving to God and piled these great stones which perhaps still stand in some unexplored valley.

What was the cause of this conflict? Deuteronomy 25 : 17, 19 informs us that it was a deliberate effort to defeat God's purpose while Israel was yet feeble. All Christians have a battle to fight.

The first field on which we have to fight for God we carry within ourselves. There can be no victories for us over other enemies until we have subdued the foes that are within : pride, selfishness, indifference. God can help us to gain victory over internal foes.

Further, as Christians we have to battle against sin and sorrow, but we have this consolation that God is on our side and that if we abide in Him He will bring victory. Then we have to be ready to deal with uncharitableness, narrowness of view and the vehemence of temper, things which can creep into our lives and quench the Spirit of Christ. We are called upon to be clean and pure as soldiers of Jesus Christ.

Remember whose command you follow. The banner in ancient warfare moved in front of the host and determined the movements of the army. By the stones he piled and the name which he gave them, Moses taught Israel and us that we are under the command of God. Absolute obedience is the first duty of a Christian soldier, the entire suppression of his will. In order to be blessed, strong and victorious our desire must be "Not my will but Thine be done."

Recognise by whose power you conquer. The banner to us suggests a false idea, because it gives the impression of a flag or some flexible material, but the banner of the old-world armies was a rigid pole with a bright solid metal ornament on top. Thus it links with this incident, for the rod which Moses had in his hand was a miniature banner, by which, when he lifted it up, victory came to Israel. It was not Moses who won the battle nor the rod ; the true victor was the Lord. He was Moses' banner. In all conflicts and difficulties we must look away from the created and from external things and look only to God. **The Lord is my banner.**

GRAND PRESBYTERY RALLY

ELIM PENTECOSTAL CHURCH, CLIVE STREET, HEREFORD

MARCH 4th at 3.30 and 7

MISSIONARY PAGEANT

with REV. A. D. BULL (Tanzania)

Bristol and Gloucester singing groups

Cups of tea provided ; bring sandwiches

D.2589

All roads lead to York on March 4 !
Two great meetings with

Rev. JOSEPH SMITH

(Elim Pioneer and Bible Teacher)

3.30 : AN AFTERNOON WITH GOD

Special meeting for waiting upon God. Time will be given to minister to the sick, the needy and those seeking the Baptism in the Holy Spirit.

6.30 : PENTECOSTAL RALLY

With music, song, testimonies and anointed preaching.

At Elim Pentecostal Church, Swinegate, York. Organised by the North-East Presbytery.

D.2582

Divine Healing

by Dora Flower

THIS subject is precious to anyone who has received this blessing from God. We must ask ourselves if we believe it to the extent to which it was held dear in former days. *Any lessening of fervour can be one of the reasons why we do not witness miracles accompanying the preaching of the Word of God to the same extent as in the early days.* Then many were healed *without being prayed for* as the Word went forth. The manifestation of the power of God was so great that people were healed as they sat and listened.

In the Bible, Divine Healing is just as much a reality for today as is salvation, in fact salvation and Divine Healing complement each other. The Lord Jesus healed all who came to Him ; He never sent one empty away.

Divine Healing is not faith healing. Many so-called faith healers exist, but the evidence usually proves that there is no lasting effect in the experiences of those whom they claim to have healed.

It is not spirit healing as practised by Spiritists. This is of Satanic origin and is dangerous.

It is not mind over matter as Christian Scientists would have us to believe. This amounts to wishful thinking.

Divine Healing takes place as the loving hand of a loving God intervenes directly above and beyond all other powers and meets our need. It is as obtainable as salvation—by faith. Why then are not more people who believe this doctrine healed ?

They do not ask.
They do not expect healing.
They do not take from God.

I was in the hands of doctors and physicians for seven years with a mysterious illness which affected mind as well as body. During all this time I had an inner conviction that I would never be well again unless the Lord Jesus healed me. Funds were very low. My faith rose to believe that I could do a job of work despite my weak state. I praise God that, when I took this step of faith, He chose to heal me and to make me fit for the job.

From experience and observation I feel that the following hints are very important.

Never be presumptuous with God to make a good show before men. If you have been forward to be prayed for and have not been healed, ask yourself why.

Have you let go of your trouble ? If not, how can it be taken from you ? How can you be healed ? When you came to Christ for salvation you let go of your sins and He took them away. The same principle must be observed with Divine Healing. God will never disappoint you. Even if you have been troubled with your complaint for twenty, thirty, even fifty years, *the Lord is more willing to heal you than you are to let Him !*

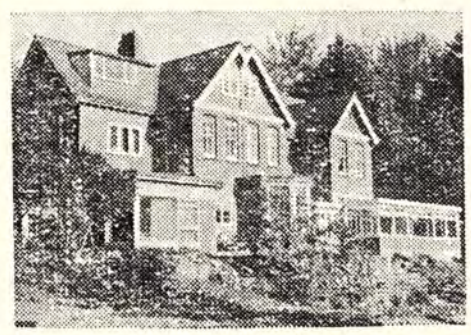
Do not presume upon God's time. You may ask Him to heal your headache, when the cause lies with you. You may need a few more hours very necessary sleep !

Certainly try all natural means of healing when they are available. God seems to delight to let His power be known when we can do no more. After all, all the cases of healing in Holy Scripture were apparently beyond human aid.

You may remind me that many of God's choicest servants were never healed. They lay on beds of pain and wrote beautiful hymns and poetry. Perhaps they never heard about Divine Healing or did not hope that it was for their day. Scripture revelation, not individual experience, is the true guide to doctrine and practice.

I am persuaded that sick soldiers are no compliment to any army. They are certainly of no use to their sovereign. **God surely wants His army to be fit and strong, for He has made all provision for this to be so !**

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

Children's Corner



THE SHOES THAT FOOLED THE LEADER

Joshua 9 : 5

By Sheila Price

TONY looked very smart when he went to Sunday school last week, because he wore his new red sandals. Miss Brown, his teacher, said how nice he looked. His sandals did not look new for long, however, because, while Tony was in Sunday school, it started raining. By the time he arrived home his sandals were wet and covered in mud. They looked quite old and shabby.

Tony's mother got a cloth from the cupboard and began to clean his sandals. "Do you know about the shoes that fooled the leader?" his mother asked. "No," replied Tony. "But I would like to hear the story."

"Well," said his mother, "Joshua had captured most of the land of Canaan and the other kings there at the time were afraid that Joshua would kill them. So that their lives would be saved the kings thought up a plan to fool Joshua. Firstly, they dressed in the oldest, dirtiest, most patched-up clothes they had. Then they put on their oldest, shabbiest shoes. These were broken so badly that they had to tie them to their feet with pieces of old string. Lastly, they packed some dry, mouldy bread into a basket and went before Joshua.

"Joshua did not recognise them. He thought they were tramps! 'They are from another land,' he said to himself. 'They must have travelled many days to get here. I will spare their lives,' he said. Joshua had been completely fooled. The kings were glad that their plan had worked.

"A few days later Joshua found out that the kings had deceived him. He was very angry. 'You fooled me with your shabby garments and broken old shoes,' he cried, 'but I promised that your lives would be spared and I will not go back on my word. You have apologised to me and I forgive you.'"

"The kings did not deserve to be saved, did they?" asked Tony. "They had done wrong."

"That is true," replied Tony's mother. "But they apologised and Joshua forgave them. When we do wrong, Tony, if we ask God's forgiveness, He has promised to save us, too."

PRAYER AND PRAISE



by F. H. Coleman

IT is easy for most of us to get to church. Some of us are blessed with cars to take us from door to door. Others use public transport and, despite our grumbles about high fares and poor service, we can get to church and home again fairly readily. For those crippled with complaints like arthritis, however, it is a very different story. Here is how God answered prayer for one such sufferer.

V—— was badly crippled. She had the opportunity of a beautiful flat and accepted it. Then came the problem of how to get to church. It was made a matter of prayer.

Some weeks went by. Someone offered to take her to the local Anglican church. Had God answered prayer? It seemed so.

Sunday came and with it disappointment, for the church was very high and the lady went home sadly. Prayer was made again and months passed by.

An Elim minister was asked to call on her. Transport was arranged for our sister to attend his church and soon she was enjoying good Pentecostal fellowship. God had truly answered prayer.

Can you rejoice in answers to prayer? We would like to know about them so that we can publish such testimonies in this column. They will encourage others. Write to: PRAYER AND PRAISE, THE ELIM EVANGEL, P.O. BOX 38, CHELTENHAM. We will be pleased to hear from you.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
R. Williams	2
J. Hyde	5
Dora Flower	6
D. G. Holmes	9
D. G. Woodfield	9
D. W. Cartwright	9
Maldwyn Jones	10
J. A. Wright	12
Iris Farmer	13
T. H. Stevenson	14
Margaret M. Ladlow ...	15
Ken Smith	20
Church reports	3
Letter	4
Children's corner	7
Prayer and praise	7
Editorial	8
Youth page	18
Family altar	19

EDITORIAL

PRAY for Ireland !

The sheer horror of the whole situation has come to us in the sad news from New Zealand of the tragic death of one of the former members of Ulster Temple, Belfast, Mrs. McClelland, who has, in her passing, starkly silhouetted the terrible possibilities of such strife.

Our sister went to New Zealand some eighteen months ago. She recently went shopping. She had just bought a bedspread. There she was at the bus stop when a demonstration in support of the I.R.A. (yes !—in New Zealand !) took place. Pamphlets were being distributed. Mrs. McClelland tore up the one given to her. Someone brought down on her head the support of one of the pro-I.R.A. banners. This was made of some hard substance like Bakelite. Tragically, the skull of our dear sister was cracked. She lived for only six hours. We understand that a charge of manslaughter may be preferred.

We need to pray for that small church in Christchurch, New Zealand, to which our friend belonged.

As far as we are aware, this is the first death among our loved ones connected with our Irish churches to arise from the present heart-rending troubles. We are sure that all " Evangel " readers will wish to send a message through this Editorial to our brothers and sisters in Ireland that we feel deeply moved for them and with them. Mrs. McClelland was seventy-nine years old. We cannot but feel outraged that unbridled feelings 13,000 miles away from the centre of the troubles have led to her untimely decease. We think of the fine assemblies of Ulster in particular, not least of the Ulster Temple. We extend our compassion to the loved ones of our departed sister.

It has become a cliché to say, " Man's extremity is God's opportunity." We have heard this quoted in prayer in Belfast. If ever it was true—and, thank God, experience proves that it is—the need for its outworking is now. Expedience, human ingenuity, compromise, political agitation, even military power seem unable to advance one step nearer to a solution, indeed they appear to worsen the situation. We cry, " O Lord, how long ? " and beseech the mercy, grace and power of God to be brought to bear upon this whole disaster.

Book reviews

Elim Festival Songster No. 12, published by Elim Pentecostal Church Headquarters. Price 15p, postage and packing 3p extra.

The Songster's thirteen pieces, drawn from a wide background of Gospel music publication, represent good value for money and will give splendid service in many spheres of musical ministry. The inclusion of songs from such well-known composers as Vep Ellis, Joy Webb, Ira F. Stanphill and John W. Peterson enhances the value of the book and the potential use for soloists, duettists, etc. The piece "What a lovely Name" is welcomed in that it has not been readily available in Gospel music in this country. Crusader groups will find the guitar chordings a great assistance in the presentation of some of the songs.

DAVID HOLMES.

(**Elim Festival Songster No. 11** can also be obtained from Grenehurst Press at the same price.)

The Untapped Generation, by David and Don Wilkerson. Published by Marshall, Morgan and Scott. Price 60p, postage and packing 6p extra.

From the experience of the Wilkerson brothers comes this excellent book about the generation which has, in the main, been untouched by the churches.

The book is about serious contemporary problems, the addict, the alcoholic, the homosexual, the revolutionary. It is not so much a treatise on how to reach these people, but rather a handbook on how to help them once they have been reached. The problem of integrating these folk into the normal church scene is well dealt with. The message is plain. Real Christian counselling means real love and compassion.

Advice is interspersed with vivid episodes from the work of Teen Challenge.

This book is a must for every Christian worker and pastor involved in youth work and worth every penny!

D. G. WOODFIELD.

The Troubled Mind, by John Eddison. Published by Scripture Union. Price 35p, postage and packing 6p extra.

John Eddison has written at least six books for Scripture Union and in some ways this is the most useful. There are chapters on fear, doubt, loneliness, anxiety, unhappiness and discouragement, all of which may be our lot at some time. The author is prepared to face up to these problems in a refreshingly frank manner and the advice he offers in each case is both sound and scriptural.

My only complaint would be that the book is aimed (probably unconsciously) more towards the young person who has passed the eleven-plus than towards the one who has failed, but anyone, young or old, will be helped by this book.

DESMOND W. CARTWRIGHT.

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

Trafalgar Square, London, Easter Monday at 11 a.m.



OUR TWO PREACHERS:

◀ **B. C. Vidamour**
entered the Elim ministry in 1968.

Pastor of our St. Helier, Jersey, church since 1969.

F. Lavender ▶
entered the Elim ministry in 1945.

Pastor of our Gloucester church since 1968.



The testimony of Paul

(Romans 1 : 1)

by Maldwyn Jones

PASTOR OF ELIM PENTECOSTAL CHURCH, EASTLEIGH

OF the twenty-seven New Testament books, thirteen, possibly fourteen, were written under the inspiration of the Holy Spirit by the apostle Paul. From his birth until his appearance in Jerusalem as a persecutor of Christians we know little concerning his life. This zealous member of the Pharisee party, who belonged to the tribe of Benjamin, was born in Tarsus a Roman citizen. It is traditionally believed that Paul's forebears were from Galilee. We do not know how they came to migrate to Tarsus, a centre of learning ; scholars generally have presumed that Paul became acquainted with the Greek philosophies and religious cults during his youth there. He later went to Jerusalem where he finished his education from the foremost Jewish scholar of the day, Gamaliel.

He is introduced in the Bible in Acts 7 : 58 : "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." We are further told in Acts 8 : 1 : "And Saul was consenting unto his [Stephen's] death." In his Epistle to the Philippians, Paul says that his zeal was demonstrated in the way that he persecuted the Church. He was an ardent Jew. His one ambition was to uphold the faith of his fathers and he felt that it was vitally important that every trace of Christianity be wiped out. His writings show that Stephen's martyrdom left a great impression on Paul. He was to remember how he consented to the death of Stephen.

His next task was to go to the city of Damascus to bring back captive all those who confessed to be Christians. His conversion (Acts 9 : 1-9) revolutionised Paul's life. He became one of the mightiest evangelists the Church has ever known.

His name

He is known to the Christian Church as the apostle Paul, but to the Jews of his day he was known as Saul of Tarsus. The change signified the change in his life. Paul never tired of giving his testimony, never failed to be thrilled by the wonder of his salvation. Saul was either the name given to him in the early part of his life or the one he chose when he was old enough, for this was often done. The change might appear to be of little consequence—only S instead of P—but this is very important. "Saul" means "great, important"; "Paul" means exactly the opposite —"little, insignificant, of no value." It is probable that his parents named him Saul when they saw his promise of greatness. It seemed that this promise was to be fulfilled, as he soon made an impact upon the religious scene in Jerusalem. Perhaps he looked forward to the time when his name would be as well known as that of his master, Gamaliel. His conversion changed his name, but it also changed his life and his ambitions. His desire from this time onwards was to live and to work for his new master, Jesus Christ. He was no longer desirous of making a great name for himself, but of extolling the name of Jesus. His new name adequately described his view of himself—small, of no significance, of little importance.

His position

Paul, writing to the Romans, described himself as "a servant of Jesus Christ." He was no longer the master of his own life. He belonged to Jesus. He was writing to people who despised servitude of any kind. The Romans were known for their iron rule. They completely dominated all the nations that they conquered. Slavery was despised ; it was considered a status symbol if a Roman household owned a slave. The Roman citizen gloated in the thought of power, revelled in wielding the sword, never dreamed of being a servant, and was a master among men. Paul understood this much better than we do, for he lived in the time of the glory of Rome, yet, in writing to the Church of Rome, he introduced himself as a "servant."

Paul did not consider himself to be just a servant, but a bond-servant, the most menial of all servants : not only a servant in the sense that a clerk in a store is a servant, but distinctly a menial, doing the work of drudgery—a bond-slave. This is typical of Paul's attitude after he

came into contact with Christ, as seen in 1 Timothy 1 : 15.

He was the menial bond-slave of the despised, rejected, Nazarene. What an introduction this was ! If we were introducing ourselves we would want to make as good an impression as we could. Paul had many outstanding qualifications of which he could rightly have boasted. He even said nothing about his having been a member of the Jewish Sanhedrin, the mention of which would have carried weight and power, for he wrote to Jews and Gentiles who made up the membership of the Roman Church. The Gospel does not need the wings of the world to flight its way to the heart of the unbeliever.

Paul considered himself to be the sole property of his Master, Jesus Christ. He willingly, joyfully, gave himself to the work of Christ. When we become Christians we are still in a position to say no to the Lord. The Master wants us to willingly and joyfully give ourselves to His work.

Every man is a slave of some kind. If we are not slaves of Jesus Christ, then we are slaves of sin and Satan. Many are slaves to alcohol, drugs, sex. Satan has got such a hold upon them that they feel it is absolutely impossible for them ever to be free. Paul was once a slave to national and religious pride, but, when he was converted, he was freed from these prejudices only to become enslaved to Jesus Christ. Christ had come with His sceptre and had taken His seat on the throne of his heart. We talk about being consecrated, sanctified, Spirit-filled Christians and being a Christian means all these, *or it means nothing.*

His calling

Many critics attacked Paul's claims to be an apostle, as is evident from his writings, for he continually defended his apostleship, which he mentioned eleven times. He considered it to be an office of great importance (Romans 11 : 13). Notice that he was called to this high office. In 1 Corinthians 1 : 1 he declared that it was the will of God that he was called to be an apostle. He made himself obedient to the Divine will. He valued the office, not because it brought any glory to himself ; the dignity of the office lay in that he was an apostle of Jesus Christ. He was not to be idolised, for he was servant and not Master, but he was to be respected because of the dignity of the office. The call of God comes to every Christian. Not everyone is called to enter the Christian ministry, but we are all called to be witnesses. The great commission was meant not only for the apostles, but for every Christian (Mark 16 : 15). There is a difference between choosing and being called and in this lies the secret of the failure of many good men and women. Some have chosen to preach, but have never been called. The sad thing is that many are silent to the call of God. They are too busy doing their own will.

His life

" Separated unto the gospel of God," Paul did not live the life of a hermit. The Bible nowhere advocates monasticism. Whenever a Biblical character withdrew from the scene of public action, it was to return to become once more instrumental in the work of the Lord. We can make a mockery of the call to separation. It is not only separation from the world, but *separation unto Christ.* Let us not become bogged down with a legalistic separation. In our desire that young converts should cease to do certain things we dictate to them concerning things of which we have been convicted. The Holy Spirit is well able to convict young converts of how they should run their lives. Be separated to Christ. As we get near to Him the things of the world " grow strangely dim in the light of His glory and grace."

(*continued overleaf*)



Conference—Blackpool—May 6-13

Denis G. Clark,
who will be speaking at the morning Bible studies, hails from South Africa. Founded Reefland Y.F.C. in the Transvaal. European Director of Y.F.C. 1956-61. Present ministry is Bible teaching in Europe.

Have you booked yet ?

Write :
Conference Secretary, P.O. Box 38, Cheltenham.

Points for Preachers

By J. Alexander Wright

AN OUTLINE

" A PROSPEROUS JOURNEY "

"We will travel by the King's highway" (Numbers 21 : 22, N.E.B. Compare Isaiah 35 : 8, 9).

A choice way. " The redeemed of the Lord shall walk there."

A pure way. " The unclean shall not pass over it."

A plain way. " The wayfaring . . . shall not err therein."

A safe way. " No lion shall be there."

A joyful way. " The ransomed . . . shall come to Zion with songs."

A transformed way. " The wilderness shall rejoice and blossom as the rose."

A homeward way. " To Zion."

AN ILLUSTRATION

THE MOLLUSC

The mollusc, by deliberate and patient absorption of lime and the rejection of all else, has built up for itself a hard shell which shuts it off from the external world and represents in a distorted, unrecognisable form the ocean from which it was obtained. This hard, wholly unnutritious shell, this one-sided secretion of the surface consciousness, makes as it were a little cave of illusion. By false thoughts and desires man has built up for himself a false universe.

A QUOTATION

TULIPS OR ROSES ?

" TULIP is the name given to Hyper-Calvinism, with its emphasis on Total depravity, Unconditional election, Limited redemption, Irresistible grace, Perseverance of the saints. I prefer the ROSE—Redemption for all who will believe, Overcoming grace to meet all our needs, Sanctifying power to keep us clean, Everlasting bliss for all who endure to the end."—AARON LINFORD.

THE TESTIMONY OF PAUL (*continued*)

The cost of his testimony

When Paul exhorted his converts to sacrifice he knew what he was talking about. The purity of the Christian faith has been besmirched by nominal Christians who claim to have a personal faith in Jesus Christ, but who have not sacrificed their all for Him. In Romans 12 : 1, 2, Paul talks about *living* sacrifices. J. B. Phillips has interpreted part of the second verse : " Do not let the world around you squeeze you into its mould."

Many ordinary men and women have made great personal sacrifices in order to serve the Master. Paul sacrificed *his religion*. He was very zealous for his Jewish faith. At a comparatively young age he had made a name for himself among the Jewish leaders. He was a Pharisee of the Pharisees. In his zeal he greatly persecuted the Christian Church. When he became a Christian he relinquished the faith in which he had been brought up and he sacrificed his apparent future. Paul's relatives would be zealous for the Jewish faith, so when he became a Christian it meant *severing family ties*. *His companions* must also be left. Think of the other members of the Sanhedrin with whom he had sympathised and planned. He had built up *a great reputation* for himself, but this, too, had to go. He was at one time *wealthy*, but, when he gave up his seat on the Sanhedrin, his wealth went also. Tradition has it that Paul was stoned to death outside the city gates of Rome.

His desire

His personal desire was that, having come to know Jesus as his Saviour, he wanted to know more of Him (Philippians 3 : 10). His national desire is expressed in Romans 10 : 1 : " Brethren, my heart's desire and prayer to God for Israel is, that they might be saved " (compare Romans 9 : 3).

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

My Testimony

By Iris Farmer

SOME months ago I had a severe attack of fibrositis which was very painful and prevented me from using my left arm, which I could not raise at all. After suffering this for five weeks, during which time I was attended by a doctor, I remembered James 5 : 14, 15.

On the following Tuesday, at the end of the prayer meeting, I asked the pastor if the command could be obeyed for me. I worship at Caerphilly Elim Pentecostal Church. Pastor J. E. G. Cooper anointed me with oil and prayed while he and the deacons laid hands on me.

At the end of the prayer I could move my arm and raise it to shoulder level. The next morning when I awoke the pain had gone. I was able to raise my arm above my head and move it normally.

I returned to my work, feeling that I must testify of God's goodness. I had been warned by two people not to speak of Christianity to one elderly person into whose home I go in connection with my work as a home help. I was told : " She is very hard and will only hurt your feelings by sneering."

I prayed about this eighty-one-year-old lady and asked the Lord to give me an opportunity to witness.

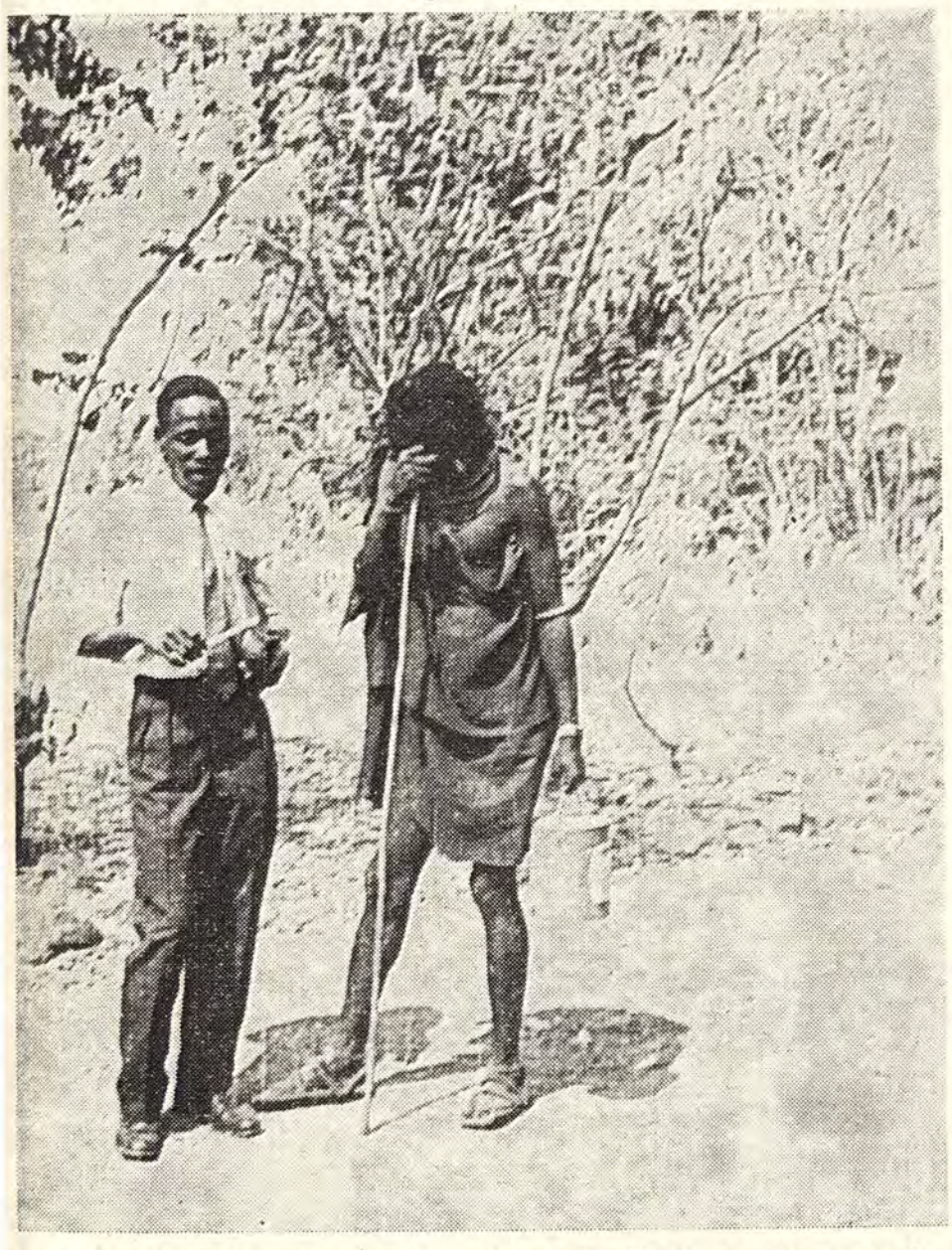
One day she said to me. " It seems unusual that you should have got well so soon, as my sister had that complaint and was ill for months even after hospital treatment." Here was the opening I had prayed for. I testified to her of my healing. She listened quietly.

A few days later she questioned me further about Christianity and I was able to tell her of Calvary. She replied " I believe."

Not long after this she was taken ill. We prayed together. She has now recovered. When speaking to me of this shortly afterwards her words were : " For which I thank God."

Jesus is the same yesterday, today and for ever !

Elim Missionary Society Feature Photograph



A Masai warrior rests on his stick as he listens to the way of salvation being explained to him by a Christian in Tanzania.

BILLY GRAHAM AT PRESIDENT'S INAUGURATION

AFTER flying to Liberia in the Presidential jet, Dr. Billy Graham was privileged to take part in a thanksgiving service, following the inauguration ceremony of Liberia's nineteenth President, Dr. William Tolbert. Among the distinguished visitors were Mrs. Pat Nixon, wife of the President of the U.S.A., and Mr. Keith Speed, a Government Whip in the House of Commons, who represented the British Government.

For twenty years Dr. Tolbert was vice-president to his predecessor, William Tubman, who died in London last July. The new President of Liberia was formerly the President of the World Baptist Alliance. He is said always to carry a Bible with him. He has made no secret of his Christian faith during a long public life. Dr. Tolbert has been pastor of two Baptist churches in Liberia.

The inauguration ceremony was celebrated by parades and displays, together with the thanksgiving service in which Dr. Billy Graham participated. The ceremonies began with a Sunday afternoon service in the historic Providence Baptist Church, which was established in 1821 by freed American slaves from South Carolina, as they founded the new nation of Liberia.

B.G.E.A.



From T. H. Stevenson

THE Editor, preaching last Sunday evening in my church, touched on the function of the Christian as a witness and in a very few words described a witness as one who knows about what he speaks. This is an important part of the Christian life which more than once I have illustrated from a famous, or infamous, murder trial in London not many years ago, familiarly known as "the chalk pit murder trial."

The leading witness was a former Australian cabinet minister. In the witness box he began his evidence by saying, "I think," and was immediately interrupted by the presiding judge who declared: "You are here as a witness; tell us what you know, not what you think. The jury and myself will do that."

I doubt if anyone could more neatly define the scope and the limitation of a witness. Each disciple of Jesus Christ is called to be a witness and this is the effect and essence of receiving the Holy Spirit baptism—"And ye shall be witnesses unto Me." In certain spheres of Christian service there may be a shortage of personnel through lack of qualification or willingness, but in the most important means of spreading the gospel of Christ there is no possible shortage of material. All are called upon to testify and, if all fulfilled this message, it would surpass every other means or medium combined.

The first and foremost witness each can give is that *the Christian knows the assurance of salvation* through faith in Christ—despite the fact that Rome decrees: "The doctrine of the assurance of salvation is the chief plank of every heresy. No one can know with a certainty beyond doubt, in this life, that he is saved." Who can read, for example, John's First Epistle, with his constant, emphatic reference to this very aspect of faith, "We know," and give any credence to the Papal dogma? On the grounds of personal experience, the seemingly most inefficient or inarticulate believer can be an effective witness for Christ by telling what he knows by experience.

Added to experimental religion, there is also evidence one can accumulate to a point of positive knowledge, *the knowledge gained by investigation*, like the Bereans of old who hearing Paul preach "were more noble than those in Thessalonica in that they searched the scriptures daily to see whether those things were so." When Christ died and rose again His disciples believed not and the basic reason for their unbelief and ignorance was that "they knew not the scriptures how that Christ must suffer and rise again from the dead." Through study of the Scriptures there is so much that God by the Holy Spirit can make us to KNOW which makes our experimental witness so much more articulate and effective. Conduct and character are essential but are incomplete without converse. There must be the spoken word about the Living Word, verified by the written Word of God.

Let us speak what we know, but realise that no one knows it all! None knows the day or hour of our Lord's return. There are things "of which we cannot now speak particularly" (Hebrews 5 : 5) and, in Peter's words concerning Paul's Epistles, there are "some things hard to be understood" (2 Peter 3 :16). At best, "we know in part," but every follower of Christ who does not witness by lip and life fails the Lord.

ONCE AGAIN IT IS

FABULOUS FRAISTHORPE!

ELIM'S YOUTH CAMP WITH YOU AND YOUR POCKET IN MIND!

It is from July 28th—August 11th

It is at FRAISTHORPE BEACH, near Bridlington

It is going to be great!

Brochures from
The Secretary, 50 St. Julien Gardens,
Newcastle-upon-Tyne 7.

D.2570



Margaret M. Ladlow's page

Super!

" NORWAY is a country that calls for superlatives ; it is a magnificent country and they are a superb people " ran the glowing description encouraging me to plan a Norwegian holiday.

Superlatives, superb, superfine, superior, superhuman, supernatural, supernal, supersonic and superstar—what a number of " supers " ! The prefix is now an adjective in its own right. We used to enthuse with words like ripping, jolly fine, top-hole or smashing ; the " with it " folk today shout " *Super !* " It simply means above, beyond, to an unusual degree, and it gives great satisfaction to realise that in this crazy, bewildered world the youth of today are proclaiming " Jesus Christ Superstar." There may be much that is spurious in the current trend and expression of faith outside the recognised Church, but, as always, the Lord Jesus emerges supreme. He can never be ignored or forgotten for long. He is in the truest and most sacred sense the Super Star. Those who thought up the title may have had in mind the connotation of a star in the realm of entertainment or sport, but such tawdry stars can easily become fallen stars.

The Lord Jesus claimed the title of the bright and morning Star. Peter wrote of Him as the day Star. He excels in all things. We never need hesitate in our use of superlatives concerning the Lord Jesus, for the Bible itself is gloriously extravagant in His praise. Read again Ephesians 1 : 17-23 ; Philippians 2 : 9-11 and get a real thrill out of the splendour, the wonder, of His absolute superiority. In eternity the Lord Jesus was the glory of heaven and was co-equal with God. When He came to earth His birth and His marvellous acts and miracles were supernatural too. Today He would be called a Superman, above all other men, celestial in the beauty and glory of His character ; in a word, He is supernal. On the dread day when He became a sacrifice for our sin, His star-like qualities outshone all the shame of the cross. He had prophesied, " I, if I be lifted up from the earth, will draw all men unto Me." The stars of stage, screen and sport may have their moments of triumph and acclaim and the fans may clap, scream and shout, but the moments pass, life goes on, and new stars replace the others. Not so with Jesus Christ. For almost 2,000 years people of many nations have been drawn to the cross and the One nailed there, who said that His greatest moment of glory was when He was lifted up to die for all mankind.

The Bible makes it clear that when the Lord Jesus returns to this world His supremacy will be absolute. I believe that this is what mankind is longing for, a Sovereign to reign and to captivate all hearts by His shining splendour, love and justice.

Join all the glorious names
Of wisdom, love and power
That ever mortals knew,
That angels ever bore ;
All are too mean to speak His worth,
Too mean to set our Saviour forth.

Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms
Of rage and malice on,
I shall be safe ; for Christ displays
Superior power and guardian grace.

ISAAC WATTS.

Meet them at the conference . . .



Arthur and Dorothy Bull (Tanzania)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOOK your spring and summer holidays now at Pressland House, Hatherleigh, near Okehampton, mid Devon. Surrounded by its own farm. Catering for parties our speciality. Recreation facilities available and above all Christian fellowship. For further details write or phone John and Doris Wright at Hatherleigh 381. C.2568

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

EVESHAM. Bed and breakfast, Christian fellowship, homely atmosphere, good food, lovely countryside, ample parking. Mr. and Mrs. J. Weir, "Wellwyn," Willersey Road, Badsey, Evesham. Telephone 830638. Terms : s.a.e. C.2598

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2554

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

HOW TO RECEIVE "Fellowship Tapes"—free ! Send for particulars to "Fellowship Tapes," 237 Mossbay Road, Workington, Cumberland. C.2590

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

WANTED. "Ministry of the Miraculous," by E. C. W. Boulton. If you have a copy to dispose of, please write to : Mr. B. C. Jones, 1 Arun Close, Sompting, Lancing, Sussex. C.2597

SITUATIONS VACANT

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.2581

ITINERARIES

The President (A. A. Biddle):
March 1-9, Wales; 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
February 27, Chatham; March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

Joseph Smith:
March 1-3, Newcastle-upon-Tyne; 4, York (Presbytery Rally); 5-7, Bishop Auckland; 8-11, Darlington; 12-14, Grangetown; 15-17, Sunderland; 18-20, York; 21-23, Malton; 24-27, Driffield; 28-30, Hull (Mason Street).

BIRTH

DAW. On January 28th, to Pastor and Mrs. Peter Daw, of Rye Park, God's gift of a son, Andrew James.

ENGAGEMENT

EPTON—ORTON. Mr. and Mrs. A. Orton are happy to announce the engagement of their younger daughter, Evelyn Jane, to Pastor Paul A. Epton, of Cannock, the younger son of Pastor and Mrs. B. J. Epton, of Liverpool. C.2594

WITH CHRIST

BALL. On January 8th, Mrs. Mary Ball, beloved member of the Elim Pentecostal Church, Graham Street, Birmingham. Officiating minister at funeral : E. F. Cole.

HUGHES. On January 28th, Marion, aged 17 years, younger daughter of Mr. and Mrs. Arthur Hughes, "Attorgarth," Distington, Cumberland, was suddenly called into the presence of the Lord. Officiating ministers at funeral : K. J. Cave, Eric C. Dando, A. O. Johnson and Captain Burn.

PEARSON. On January 2nd, Cecilia Kathleen Pearson, aged 74 years, faithful and beloved member of Elim Pentecostal Church, Hastings. Officiating minister at funeral : G. Harpin.

FORTY-FIVE GUINEAS includes travel by Caravelle jet, 44lb. free baggage allowance, all meals and accommodation

PENTECOSTAL HOLIDAY
on the
Adriatic Riviera
in the
Hotel Fiorella

FIFTEEN DAYS of happy fellowship and sunshine. Sunday evening, June 4th, returning Monday, June 19th, 1972

in the quietest and most picturesque part of Cattolica, adjoining Gabeca Mare and directly overlooking the harbour. It has its own private beach which includes the free use of showers and brick changing rooms, also a heated swimming pool in the grounds.

Conference sponsored by
The European Evangelistic Society

Party leaders: BERNARD AND IDA PORTER, well known for their ministry both in this country and in many places on the Continent.

Special reductions for children. Send s.a.e. for details to : Rev. Bernard Porter, 30 Blomfield Villas, London, W2 6NQ.

D.2593

COMING EVENTS

BARNSLEY. March 11-13. Elim Pentecostal Church, Nelson Street. Annual Convention. Preachers: Stanley Beresford (Blackburn) and Aaron Linford (Editor "Redemption Tidings"). Convener: A. Cecil Jarvis. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. February 26. In Elim Pentecostal Church, Alton Road, Selly Oak. United baptismal service with Hall Green Assembly of God. At 7.30. Preacher: F. C. Newcombe (Tipton Assembly of God). Conveners: J. B. Coleman and J. Hart (A.O.G.). Items by Selly Oak Elim Choir.

BIRMINGHAM, Sparkbrook. February 26, 27. Elim Pentecostal Church, Golden Hillock Road. Revival week led by Felix Lloyd-Smith. Saturday at 7.30. Sunday at 11 and 6.30. No. 8 bus to door.

BIRMINGHAM. February 26-29. Elim Pentecostal Church, Mount Pleasant, Langley Green. Anniversary weekend. Preacher and soloist: W. M. E. Plowright. Saturday at 7, with Kingstanding choir. Sunday at 11 and 6.30. Monday and Tuesday at 7.45.

BOURNEMOUTH, Winton. February 29—March 5. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Bible-teaching ministry by Felix Lloyd-Smith. Convener: G. N. Backhouse. Weeknights (except Friday) at 7.30. South of England Presbytery rally. Saturday at 7. Sunday at 11 and 6.30.

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Induction service of Frederick A. Hodge at 7.30. Speakers: J. Lancaster and L. W. Tranter. Items by the Dagenham choir.

DAGENHAM. February 27. Elim Pentecostal Church, Green Lane, Becontree. Farewell service to the minister, F. A. Hodge. Special items by the youth choir. At 6.30. March 3. Welcome service to the new minister, J. McBurney, conducted by the District Superintendent, F. H. Coleman. At 7.45.

GUERNSEY. March 7-12. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Visit of Felix Lloyd-Smith. Convener: S. Penney. Sunday at 11 and 6.30. Weeknights at 7.45.

HEREFORD. March 4. Elim Pentecostal Church, Clive Street. Presbytery rally. Missionary pageant. Speaker: A. D. Bull, Tanzania. Singing groups from Bristol and Gloucester. At 3.30 and 7. Cups of tea provided.

LONDON. February 28—March 2, March 6. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road (Underground to Clapham Common). Children's crusade conducted by Clapham youth. At 6.30. March 11-19. Evangelistic crusade conducted by G. H. Wallace. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

PETERBOROUGH. March 5-11. Elim Pentecostal Church, Midland Road. London Crusader Choir. Sunday at 2.45 and 6. Billy Graham film crusade. Weeknights at 7.45.

PONTYPRIDD. March 4, 5. Elim Pentecostal Church, Thurston Road. Fellowship weekend. Preacher: Rev. E. Crew. Saturday at 7.30. Sunday at 11 and 6.

RYDE, Isle of Wight. February 26, 27. Elim Pentecostal Church, Albert Street. Young Adult Weekend conducted by the Young Adult Fellowship. Saturday at 7. Sunday at 11 and 6.30.

TEESSIDE, Grangetown. February 27—March 11. Elim Pentecostal Church, Lee Road. Campaign conducted by J. Woodhead. Each evening at 7.30.

YORK. March 4. Elim Pentecostal Church. Swinegate (off Church Street). Preacher: Pastor Joseph Smith, at 3.30 and 6.30, the afternoon meeting being an opportunity of waiting upon God for Divine healing, baptism in the Holy Spirit, etc.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX **Tel. HORNCHURCH 48894**
D.2510

...*when it comes to Music*
SHARON has the answer

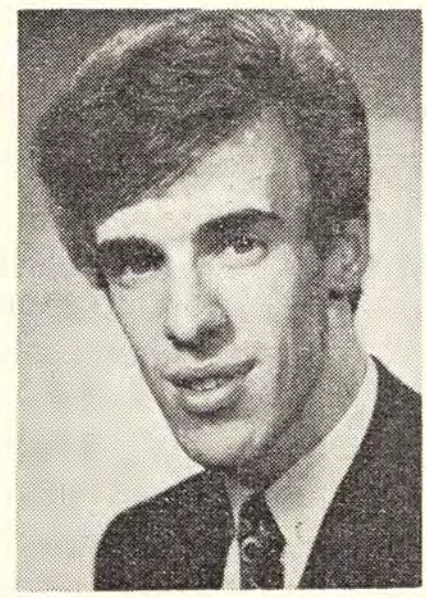
The HAMMOND organ

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

When considering an organ for your church making the correct choice is of the utmost importance.

WE RECOMMEND THE HAMMOND

Not just any model, as the size of your building and its acoustics require very careful consideration. With experience gained from the numerous installations for which we have been responsible we can offer an instrument certain to meet your requirements.
Our showroom stock of **PIANOS** and **ORGANS** includes the entire range of **HAMMONDS** for immediate delivery from £265 to £5,000.
Sharon Music is only a telephone call or letter away and offers prompt service anywhere in the British Isles.
Details of special financial arrangements for churches are available on request.



Roland Friday

SHARON MUSIC

HAMMOND ORGAN STUDIOS
422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649
D.2588

Mary of Israel

by L. V. D. TILLER, Jerusalem

MARY is a typical, well-built, hard-working Israeli of twenty-four, who, like many of her contemporaries, speaks four languages fluently.

If she lived in England she would be a keen Elim Crusader (in Israel the very word "crusader" is anathema), fully active and participating in every aspect of church work and Christian service. She is like a coiled spring of intellectual and spiritual energy bursting with potential and eager for unlimited practical expression of her faith in and love for Jesus. Her enthusiasm and capacity for work would be an embarrassment for many a pastor hard put to it to keep up with her and would cause either inspiration or shame to other Crusaders.

For a Hebrew Christian in Israel, the very land of the Bible and of Jesus, it is a different story, however. Mary has never known an Evangelical church, let alone a Pentecostal one, in the sense with which you are familiar. Her home town, one of the oldest in modern Israel, with a population of 44,000, is entirely Jewish, with not a single Christian church of any kind in it, nor will one ever be allowed. She has never attended a lively convention or done any Sunday school or youth work, for such Christian activities are illegal among Jews. Until recently she had never lived in a Christian home, yet she loves and serves the Lord Jesus her Messiah with a dedication which has become an example to many.

Like many Jews, she came from a large, close-knit, religious family. At one time there were about 100 close relatives, mostly living in the same district of Hungary. Her father owned a chain of shops. Now only an uncle, her mother and herself survive. Her mother remains an invalid. She bears horrible, indelible soul and body scars of Auschwitz, which have left her embittered and antagonistic towards anything Christian.

Mary was brought to her Saviour-Messiah through secretly reading the New Testament during a time of severe trial. She has had to suffer for her new-found faith. One example will suffice.

Good, secure employment sufficient to support her mother and herself is not easily available in Israel. A bank manager friend of the family engaged her to work in the bank, but during the final interview in order to settle the commencing date, in casual conversation the New Testament was mentioned, and upon her admitting that she had merely read it the interview terminated in a frosty atmosphere. *She heard no more of the job.*

In spite of this and multiplied instances, Mary never falters and, though much cannot be outwardly spoken, we ourselves have been surprised at the number of non-believing Jews who have sought to discover what it is that makes her so strangely different from ourselves.

Crusaders, everywhere! Remember it is always the life that tells for Jesus!

DECISION CARDS FOR YOUNG PEOPLE
1p each (plus postage)
Write: E.Y.M., P.O. Box 38, CHELTENHAM
D.2384

ONLY 1p
YOUNG FOLK
Elim's monthly paper for boys and girls
PUZZLES : COMPETITIONS : SERIAL : CARTOONS
Write E.Y.M., P.O. BOX 38, CHELTENHAM
D.2417

The first-ever
United Elim and Assemblies of God Pentecostal Youth Camp
at
MUNDESLEY LUXURY HOLIDAY CAMP
Theme: PENTECOST IN FOCUS
JULY 1st to 8th, 1972
* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS
From £16, including four meals per day
Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, February 28th — Psalm 61 : 1-8

" I will abide in thy tabernacle for ever " (v. 4).

Many assert that this Psalm was penned by David during his exile at the time of Absalom's rebellion. David, cut off from God's house, longed for an opportunity to attend it. His great love for God's house never abated. He regarded it as a place of *satisfaction* (Psalm 65:4), *safety, supplication, sacrifice* and *song* (Psalm 27). He considered that it was better to be a door keeper there than to dwell in the tents of wickedness (Psalm 84:10) and was glad of every chance to go there (Psalm 122:1).

God's honour and glory fill His house with blessing (Psalm 26:8, 84:4). Let us never forsake the assembling of ourselves together there!

Tuesday, February 29th — Psalm 62 : 1-12

" My rock and my salvation; He is my defence; I shall not be greatly moved " (v. 2).

Note the difference between verse 2 and verse 6. Apparently the psalmist expected that a little movement was possible in verse 2, but in verse 6 he categorically states that he would not be moved. The strength of the Lord in whom we trust is contrasted with the powers arrayed against His people. The Lord is likened to an impregnable rock, but the enemy is like a leaning, tottering fence (v. 3, R.S.V.), altogether lighter than a breath (v. 9, R.S.V.).

The answer of the people of God to the forces of evil and of Satan is constant trust in Him to whom all power belongs (v. 11).

Wednesday, March 1st — Psalm 63 : 1-11

" My soul thirsteth for Thee . . . shall be satisfied as with marrow and fatness " (vv. 1, 5).

David enjoyed so much of God because he desired God so much. He vividly expressed his need of God as a great thirst aptly illustrated by the dry, parched desert earth as it longed for rain (Psalm 143:6) or that of the harrowed heart fleeing from its pursuers and desiring refreshment (Psalm 42:1, 2).

Spiritual thirst is a prerequisite of spiritual satisfaction. God has made ample provision to meet the needs of all who will come to Him. The promise is that all who hunger and thirst shall be filled (Matthew 5:6).

" 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."

Thursday, March 2nd — Matthew 18 : 1-14

" Except ye . . . become as little children " (v. 3).

The illustration. The approach of the helpless, utterly dependent child to his parents is what God asks of man if he is to gain acceptance. Conversion is a new beginning commencing with a childlike experience (vv. 1-4).

The responsibility. Note the teaching of Jesus concerning *whosoever* offends (vv. 5-7) and *whatsoever* offends (vv. 8, 9). Rigid discipline, ruthlessly applied, is required of all who would live for God. This discipline must be seen in the personal and public life of the believer.

Our Lord cares for children and places a great value on them (vv. 10-14). Pray for every Christian parent and youth worker again today. What a condemnation God annunciates on those who lead a child astray (v. 6) !

Friday, March 3rd — Matthew 18 : 15-22

" If thy brother shall trespass against thee " (v. 15).

Jesus recognised the weaknesses of men. He knew that problems would arise between them. Differences between brethren must be reconciled. Jesus wisely placed the responsibility upon *the offended.* The offender can be ignorant of the trespass.

The spiritual approach must be personal and private (vv. 15, 16). If this fails, the matter should be aired only in the church (vv. 17, 18). The attitude of all who handle the case must be prayerful. Concerted prayer enlists the active participation of Christ in the problem (vv. 19, 20).

Our attitude to forgiveness should be generous. Pardon for ourselves can be dependent on our willingness to forgive others (Matthew 6:15).

Saturday, March 4th — Matthew 18 : 23-35

" Shouldest not thou also have had compassion on thy fellowservant even as I had pity on thee ? " (v. 33).

The test of and example for all our actions are the life and actions of the Lord Jesus Christ. We are commanded by Jesus to do unto others, not only as we would be done unto, *but as He has done to us* (John 13:15). He is our example in suffering (1 Peter 2:21), forgiveness (Colossians 3:13), humility (Philippians 2:5) and holiness (1 Peter 1:16).

Help me, Lord, to be like Thee,
Help me Thine image to bear,
Showing the world the fragrance
Of Thy beauty rare.

Sunday, March 5th — Matthew 19 : 1-12

" I say unto you " (v. 9).

Jesus often challenged the accepted standards of the Pharisees, which many considered to be very exacting, and put in their place a much higher standard. On this occasion Jesus was speaking of divorce, but He applied the same principle to other subjects (Matthew 5:33-48). At times his hearers despaired of reaching the standard and expressed their feelings (Matthew 19:10, 25).

Whenever we are faced with that standard which we consider to be well-nigh impossible we can be encouraged with Jesus' reply to the disciples:

(*continued overleaf*)

Another Slant

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

THE opportunity to continue medical research surveys among G.P.s and hospital consultants, now in the Birmingham area, gives me once again doors for personal witness and to share with EVANGEL readers more experiences in this field.

One canny Scotsman took twenty-five minutes to place six ticks on a page to be completed by the G.P. I had asked for his quick reaction! I guess that his considered opinion would have taken months! He turned out to be a deacon of a local Congregational church and a true believer. I also interviewed a young Irish Roman Catholic doctor on the same topics and felt that the age, religious and national differences showed in their replies. One finds that certain medical schools and universities produce a different type of G.P., and for my part Scotland takes pride of place.

It was good to interview a Baptist G.P., a young lady, for whom the wife of one of our ministers acts as receptionist. The doctor's fee went to their church funds, much unlike the elderly G.P. whose great-grandfather, grandfather, father and son were also G.P.s. He wanted the fee for "beer money" and had his hand out, waiting, at the end of the interview! Alas, he must wait a month for the cheque. How pathetic it was to see a man in such a profession grasping for even more money simply for beer. It gave me an opportunity to pass on a word and a tract. I am glad that he was not my doctor, for he mentioned in an aside, which I noted in the interview, that he prescribed only the drugs he could spell easily, notwithstanding their medical properties and their virtues. Mind you, some of the names conjured up by the pharmaceutical world are fantastic, beating even some theological phraseology! I hope that from this observation the manufacturers will keep the names of their products short and their products sweet.

Interviewing presents great pastoral opportunities and one looks to the Lord to bless the word of witness and the tracts one leaves with each opportunity.

Birmingham certainly is a difficult place in which to interview G.P.s, especially in the middle of winter, and the picture of overworked, if not underpaid, doctors is certainly true.

One is constantly amazed at the very real side-effects of certain drugs and wonders if the cure sometimes can be worse than the complaint. Some very strange personality changes can take place. Here is power that must be handled with care and prayer in the case of good Christian doctors. I am glad to say that there are a number who have Bibles at hand or verses of Scripture in their waiting-rooms.

THE FAMILY ALTAR (*continued*)

"With men this is impossible; but with God all things are possible" (v. 26). The Holy Spirit has been supplied that "the righteousness of the law might be fulfilled in us" (Romans 8:1-4).

10th

SEPTEMBER 18–23, 1973

PENTECOSTAL WORLD CONFERENCE SEOUL

THE ELIM EVANGEL

Vol. LIII. No. 10 March 4th, 1972 5p



THE REDESIGNED INTERIOR OF ULSTER TEMPLE, BELFAST

Proclaiming the Truths of Pentecost

The challenge

by Leslie Wigglesworth

SECRETARY, ELIM MISSIONARY SOCIETY

THE Bible school term was over and Ngoi was making his way along the jungle paths to his home village. Thought of reunion with his family and anticipation of renewed fellowship with the small group of believers made him very happy.

He was startled into caution as he heard twigs snap, the sounds of a forest prowler. He breathed a sigh of relief when a bush buck darted across the path and quickly disappeared into the thick bush. It could have been a leopard or a lion. More thoughts of a possible hunt with the young men of the village quickened his pace because he hadn't had much time for such activity at the mission.

Then, as travellers in remote places have a habit of doing, he recalled memories. He thought of the times when he had tramped through the bush with the " protection " of a personal idol or charm. He had paid quite dearly for the privilege of wearing a witch doctor's ju-ju. Spirits lurked everywhere and had to be kept at bay. Ngoi contrasted his present freedom as a believer in Jesus with the bondage of the old life and he shouted, " Praise the Lord ! " Several monkeys chattered in astonishment and a few birds flew away disturbed by this unusual noise in the forest, but Ngoi continued happily until he came to the little town which was home.

" Mwenyi ! Tubakwimuna ! Stranger we greet you ! "—the usual shouts of warm welcome for someone who had been away for a while were voiced up and down the village streets and Ngoi felt at home again. Later in soft whispers in the seclusion of his parents' hut he began to hear the story of a cruel witch doctor's domination of the people. This evil man had appeared out of the bush carrying a beautiful white stone secreted in skins. No one was to look upon it without permission of the witch doctor. To touch it meant certain death. Gazing by permission at the stone would heal the sick after payment and such power was embodied therein that the whole village was kept in fear.

Ngoi called a meeting in the main street of the little bush town and, because he had something to say, a big crowd gathered. As he spoke of the love of Jesus and His power to keep believers from the evils of witchcraft he noticed the approach of a man unknown to him, but apparently very well acquainted with the rest of the crowd. They quickly cleared a way for him and kept well out of his way. Nothing was said as he came to the centre of the crowd, but he listened to the preacher with a sardonic grin on his face. Ngoi's reaction was to call quietly on the name of his Lord. The people marvelled that he was able to continue.

Day after day the unspoken challenge in the form of a quietly mocking witch doctor persisted and the townsfolk got the feeling that a showdown was imminent.

One evening, with interest at fever pitch, Ngoi preached about Jesus while the sorcerer stood before him. There was a bigger crowd than usual, because of the expected contest. Suddenly a loud commanding voice said, " Preacher, can your Jesus keep you from the power of the spirits ? " The moment had arrived and the atmosphere was tense. " Yes, He can ! " was the bold answer. " Then let's see if he can protect you from my white stone," was the rejoinder. From under his cloth he pulled out a bag made of skins. Slowly, for effect, he drew out a remarkably fine specimen of rock crystal. The crowd, terrified by the power of this thing, covered their eyes and waited for Ngoi to die or to succumb to the witch doctor. " If your Jesus can save you, then take my stone in your hands ! "—this was ideed a challenge and especially for a young man brought up in all the superstitions of the country. He confessed afterwards that his legs trembled as he looked at his adversary. Then his gaze fastened on the scintillating stone. His great trust in Christ made him cry, " In the name of Jesus ! " He snatched the offending pebble from the hands of the man who was so sure that this was a moment of triumph and stood praying. Gradually it dawned on the terrified people that Ngoi was still alive and this seemed to be penetrating through to the challenger. As more and more people dared to take a glimpse at the Christian with the stone, the witch doctor seemed to recognise that he had lost his authority. Grasping his bauble he ran down the village and was soon on his way into the bush.

The overjoyed Ngoi was holding forth about his Saviour. His courage moved many to trust in Christ and what a story he had to tell on his return to school !

Church reports

MANCHESTER, Chorlton-cum-Hardy
Pastor : J. T. Glass

Eight profess conversion at dedication of great-granddaughter



J. Woodhead

A wonderful day of blessing and revival was enjoyed on the special day for Pastor and Mrs. Glass at the dedication of the child of their elder daughter, Mrs. Taylor, who had presented them with their first granddaughter.

Pastor and Mrs. John Woodhead had been invited for the Sunday services. The Sunday morning service included a precious time around the Lord's Table, preceded by an appreciated message by Mr. Woodhead.

The dedication of Caroline Jane Taylor was conducted by her grandfather, Pastor J. T. Glass. The church was full for this evening service. Mr. Woodhead gave the gospel message, and at the appeal eight people professed salvation, all of whom were interviewed by the evangelist.

It will be a wonderful thing in years to come for Mr. and Mrs. S. Taylor to be able to tell their daughter that eight people professed salvation when her great-grandfather spoke at her dedication.

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

Our church was almost filled to capacity for the Annual Sunday School Soirée. Most of the 110 regulars at our Sunday school and study groups were present. The parents of many scholars do not usually attend our church but, on this occasion, over thirty of them joined us. After refreshments, the young people took part in group or solo items in song, verse and music and conveyed their separate messages in the way that only children can.

Pastor B. J. Hayes gave a short, simple gospel message appropriate to the occasion. A rich blessing rewarded what was described as being one of our most successful soirées.

On Sunday evening the teenagers of the study group, assisted by some older members, very capably presented a thirty-minute musical message entitled, "A Take-over Bid," the underlying theme of which was evangelism. Pastor Hayes, who had ministered at the morning service, again ably preached the gospel in the evening.

The combined contributions of the young people, the pastor, the superintendent, his staff and the leader of the study group did much to make this a blessed weekend.

ROBERT MCKILLOP.

PORTADOWN **Pastor : S. Shaw**



On February 2nd we had a special meeting for one of our members, Mrs. Margaret Elliott, who had reached the age of ninety. The photograph shows Mrs. Elliott cutting the special birthday cake. Seated are her daughters, Mrs. Dugan and Mrs. Craig. Gifts were presented to Mrs. Elliott by Mrs. Irwin, seen on the left with Pastor and Mrs. Shaw.

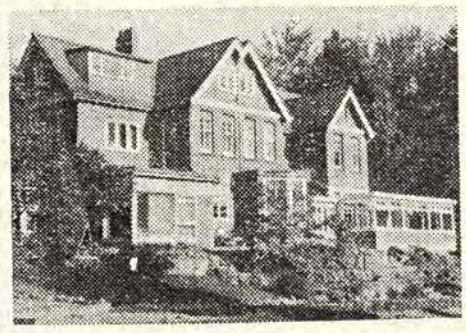
S. SHAW.

MERRIOTT **Pastor : P. J. Thompsett**

Over sixty people gathered for the farewell service of Pastor and Mrs. Derek LePage, who left to go to Taiwan as missionaries with the Pentecostal Assemblies of Canada.

The service was convened by Mr. A. J. King

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



(Church Secretary), and a singing item was rendered by the Deacons of the church.

Mrs. LePage, after reciting a poem which she had composed especially for the occasion, said how happy they had been at Merriott and thanked everyone for the kindness which had been shown to them over the past two and a half years.

These sentiments were echoed by her husband, who said that they were leaving Merriott only because they felt that the Lord was leading them to work among the Chinese people.

Mr. W. Thurtle (Sunday School Superintendent) thanked Mrs. LePage for her help in the Sunday school and Mrs. Raison gave a word of appreciation for her help in the Sisterhood.

Mr. King spoke on behalf of the church, especially mentioning Pastor LePage's faithfulness in preaching the Gospel, the work he had done to renovate the minister's cottage, and his ministry in the branch church at Dinnington.

A cheque from the church was handed to Pas-



tor LePage by Mr. T. Dilley (Church Treasurer) and Parker pen and pencil sets were handed to both Pastor and Mrs. LePage by Mr. T. Marsh, a Deacon of the church.

Pastor LePage preached from the text, "Be strong and of a good courage." It was with a sense of our need of God's guidance that we sang our closing hymn, "Guide me, O thou great Jehovah." The Pastor closed in prayer.

The service was followed by a time of fellowship, refreshments being provided by the ladies of the church.

Our prayers go with our dear friends as they enter their new sphere of service for the Lord.

C. J. KING.

WHITEHAVEN **Pastor: A. O. Johnson**

Elim Crusader dies in car crash

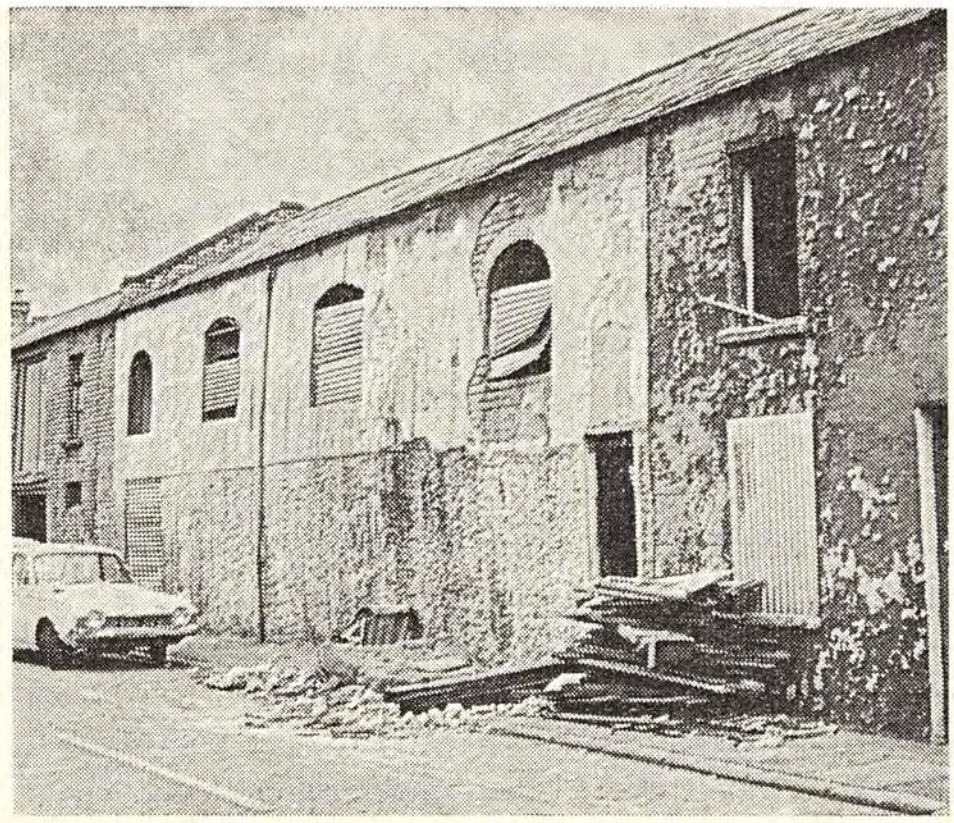
Marion, younger daughter of Mr. and Mrs. Arthur Hughes, was recently tragically killed in a car crash.

Marion, who was seventeen years old, was a member of Whitehaven Elim Crusaders. She gave her heart to the Lord as a very young girl and was baptised two years ago by Pastor K. J. Cave. Her father is a deacon of the church and a well-known preacher. She was an accomplished pianist and 'cellist. Marion was a pupil at Clarendon Public School, Abergelly, North Wales, for five years before entering Whitehaven Grammar School eighteen months ago to prepare for "A" levels.

The funeral was attended by about seventy students from the school, along with staff members and a twenty-strong choir. The church was packed to capacity with relatives and Christian friends. The bearers were four Crusaders and the

service was conducted by Pastors E. C. Dando, K. J. Cave, A. O. Johnson and Captain Burn. During the service we sang Marion's favourite hymn, "When He cometh to make up His jewels." Pastor Dando brought an anointed word of comfort for the loved ones and a challenge to the young people present. Many were greatly moved.

The service at the graveside was conducted by our previous minister, Pastor K. J. Cave, who knew Marion well. To our young sister we have not said farewell, only "Goodbye! See you in the morning!" EDWARD STEPHENSON.



A photograph of the building in Hunter Street, Belfast, in process of demolition. This was the meeting-place of the first Elim Pentecostal Church in the city. (See front cover.)



FIELD SUPERINTENDENT'S NOTES

By R. B. CHAPMAN

London pre-Easter crusades. The Evangelistic Committee has planned a series of short crusades in several of the London churches just prior to our great Royal Albert Hall and Trafalgar Square meetings. Please pray for these efforts in the following districts: Barking, Camberwell, Clapham, Coulsdon, Ealing, East Ham, Ilford, Romford and Thornton Heath.

☆ ☆ ☆

"HELPS" scheme. We have launched our first call for 1972. It is directed to help to pay for the new church in PETERBOROUGH. We trust that the response will be even greater than for Sunderland. If you have not already joined the scheme please do so now by writing to me immediately. There are a number of big projects ahead.

☆ ☆ ☆

Family affairs. Our warm congratulations go to Pastor and Mrs. J. Newman (retired), who celebrated their diamond wedding in February. Recently babies have arrived at the homes of some of our pastors: a girl to Pastor and Mrs. D. Beresford; a boy to Pastor and Mrs. D. G. Woodfield; a boy to Pastor and Mrs. P. Daw.

We regret that honorary Pastor L. S. Jackson has had to relinquish his responsibilities due to ill-health and your prayers on his behalf will be appreciated.

☆ ☆ ☆

New appointments. Several of our ministers have been involved in changes of pastorates: J. Burgan to Hull (Mason Street); J. A. Hamilton to Guildford; M. C. Epton to Crewe; J. Crimp to Dowlais; S. Hilliard to Parkstone; A. P. Atkinson to Braintree; D. J. Blake to Harrogate; D. Fenton to Dudley and M. E. Sherwood to Sowerby Bridge.

☆ ☆ ☆

A date for your diary. October 28th is the occasion of the Annual Ordination Service at our **Clapham church.** Several brethren are due for ordination and G. L. W. Ladlow (Salisbury) has been invited to be the speaker for the occasion. Book the date and join us, please.

☆ ☆ ☆

Annual thankoffering. We are very grateful to all who have contributed to this annual appeal for evangelism. So far nearly £2,000 has been received. Several large scale campaigns are planned, including Blackpool, Bolton, Maesteg, South Shields and others later in the year. Your continued support and prayer will be deeply appreciated.

☆ ☆ ☆

WANTED. We are planning to open a new work on the south coast and to this end we are purchasing a hall. Some 120 chairs and hymn books are required for this venture and I will be grateful for any offers of assistance.

Date or dimension?

by G. Wesley Gilpin

PRINCIPAL OF ELIM BIBLE COLLEGE



IT is unfortunate that the appendage "Pentecostal" refers to the calendar date of a great, world-shattering event and not to its nature and scope. The use of the date to identify a group of people with the work of the Holy Spirit has a tendency both to inhibit them in their reflections and in their definition of their theological position and to open the door to observers and critics to daub the movement in general with certain extremes and irregularities observable only in fringe or in limited sections of the world fraternity.

I have been impressed in recent times by the use of the expression "the renewal of the Holy Spirit" to describe what is happening throughout the world to people and leaders in all denominations in terms of the Baptism in the Spirit and the consequent manifestation of new life and the Gifts of the Spirit as described in 1 Corinthians 12 and 14.

In connection with the reference in Acts 2 : 1 to "the day of Pentecost" please note the following.

The date is important

The events of the day of Pentecost marked the fulfilment of prophecy, both remote and immediate. There was significance in the point in time chosen in the Jewish calendar, but, chiefest of all, the event represented God's "new thing."

It was the specific commencement of the Church age and the coming to birth of the New Testament Church as such.

In this connection the Godhead was represented in the direct occupation of the newly formed Church by the Holy Spirit. Until now, the visitations of the Spirit had been spasmodic and only as situations required, but now He had come to remain permanently in the Church politic and in those individuals present at the time.

In addition, the date marked a point in time from which *all believers are entitled to seek and experience a personal enduement by the Spirit,* accompanied by similar supernatural signs. This is endorsed by the four other occasions recorded in the Acts when, subsequent to conversion, believers were granted similar experiences to those on the day of Pentecost.

The details are inaugural

The location of the event and the phenomena of "a sound from heaven as of a rushing mighty wind" that "filled all the house where they were sitting" and "the cloven tongues like as of fire that sat upon each of them" were not repeated on the occasions described in Acts, nor indeed in the experience of others since. Hence, THE ACTUAL EXPERIENCE OF BEING FILLED WITH THE SPIRIT AND SPEAKING WITH OTHER TONGUES has been identical for all groups or individuals mentioned in Acts (except one) and seems to be characteristic throughout history right until the present for all who receive the baptism of the Spirit.

To put it another way, the phenomena-prelude to the experience has not necessarily been repeated. Indeed there is overwhelming evidence that it has varied widely and, let it be said, it has not always carried the characteristics of the whirlwind and the earthquake, but once the Spirit has touched the individual there are evidence and Gifts akin to those at the beginning. *The things of permanence were not the accompanying phenomena, but the transforming change in character and service displayed in living and ministering.*

I emphasise the foregoing because ideas and practices have been attributed to those who claim to be baptised in the Spirit according to Acts chapter 2, 8, 9, 10 and 17 that are neither general nor Scriptural. For this reason we say that this experience does not require the setting of any specific form of Church government, nor need

it be exclusive to those who have or have not a liturgical form of service, to those who believe in " set ministry " or to those who may replace it by " lay " open ministry. In any setting, recognising the sovereignity of the Spirit, there is perfect liberty.

The dimensions are age-long

On the day of Pentecost the Holy Spirit entered and formed a situation, unique and alone. Immediately, there was no competing group in the field and there was but one address. Peter's adventure into Gentile evangelism, however, produced reactionary groups in orthodox Judaism and required that the Spirit meet the need of both. This He did and the Gentile group were " men, full of the Holy Ghost," with an irresistible ministry, on a par with their Jewish contemporaries, who, too, were filled with the Holy Ghost and " spake the word of God with boldness."

For all that there was tension (Acts 15), the Spirit indwelt and used both wings of the Church. It has been a characteristic of Church history that neither tradition nor government has inhibited the Spirit in His work. " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth " (John 3 : 8). According to Acts 9 : 31 " the churches . . . throughout Judæa and Galilee and Samaria . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Amid unceasing change in Church order and government as the situation and age have required, the abiding thing is *the unchanging personality of the Holy Spirit and His impact on the lives of those whom He indwells.* It has been aptly said by a well-known leader in the charismatic revival : " It is not ' Pentecostalism ' that is infiltrating the historic churches, it is the Holy Spirit that is renewing the ministry and the Church." Smith Wigglesworth is reputed to have said as far back as in 1936 : " The greatest manifestation of the Holy Spirit in history will come in the second half of the twentieth century through the ' old line denominations.' " He gave Acts 6, 7 as a Bible pattern, adding, " First the fishermen and common people, the laity and then the priests will come into the blessings of Pentecost." This has been the order and today a new wave of spiritual renewal is sweeping into almost all denominations through the clergy.

The history of the Church is the story of successive and contemporary movements when leaders and people campaigned either for new doctrines or reforms. We have reached a position where in the matter of doctrine, what is called " the Pentecostal Church " has called attention to the person and work of the Holy Spirit. This recall has emphasised first century Christianity as a pattern for today. The need is seen for some unifying activity against the materialism and agnosticism of the age.

The way forward lies, not in divisive, weakening denominational programmes, but in the recognition of the latter day purpose of God to pour out His Spirit upon all flesh, in a way that will touch all people at all ages in all walks of life throughout the world. " Holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, *grows with a growth that is from God"* (Colossians 2 : 19).

THE POWER OF PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make ;
What heavy burdens from our bosoms take ;
What parched grounds refresh as with a shower !

We kneel—and all about us seems to lower ;
We rise—and all, the distant and the near,
Stand forth in sunny outline, brave and clear.
We kneel, how weak ! We rise, how full of power !

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong ;
That we are ever overborne with care,
Anxious and troubled, when with us in prayer,
And joy and strength and courage are with Thee ?

RICHARD CHENEVIX TRENCH.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
L. Wigglesworth	2
R. B. Chapman	5
G. W. Gilpin	6
The President	9
Samuel Gorman	10
J. G. Patterson	12
Margaret M. Ladlow ...	15
P. E. Streeter	20
Church reports	3
Editorial	8
Children's corner	12
Book reviews	14
Youth page	18
Family Altar	19

EDITORIAL

WHEN we say " souls " we often mean " people " !

Our expressions are very dear to us, but we must think of all the facts behind them. Many a prayer meeting waxes warm when someone is urged to lead the congregation in fervent petitions that souls will be saved, and rightly so.

Writing on an evening's television Gordon Gray opined, " The majority of people over, say, thirty-five, brought up on a tradition of escapist Hollywood entertainment, have enormous difficulties in accepting strong drama or honest documentaries." The fact is that many Pentecostal believers are seeing those alleged escapist Hollywood films for the first time on their television sets now ! They missed out on them at the time of their initial impact (if that is the word !) and are turning to them on television because so much of the modern output is mediocre, undesirable and violent. It might have to be confessed that the standards of sanctification on the part of some might need readjustment in that what was once frowned upon has now become all right—or has it ? Television has been a salutary experience as regards discipleship.

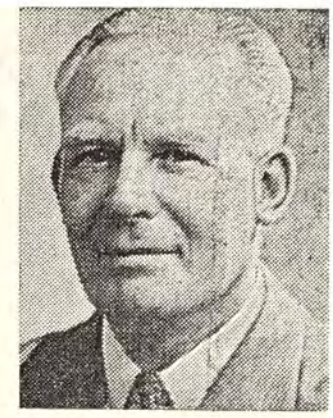
Look at the underlying truth of our quotation, however. It alleges that older folk cannot face unpleasant facts. Did not the generation of the twenties and thirties live with very highly unpleasant facts ? It is terrible that we have over 1,000,000 unemployed now, but what of the pre-war era ? Was not a whole generation brought up under the clouds of the dole, the dreaded means test, I.R.A. outrages and rumours of wars ?

When we come to evangelical truth we must face it that the souls for whom we pray might well be inconvenient, ebullient, long-haired youths, girls who dress and express themselves in a style outrageously free in the eyes of their elders, middle-aged folk who have no Christian background at all and need to be taught what we would regard as elementary religious observances, even including familiar hymns—in other words, the whole cross-section of lively, emotional people, **people,** not disembodied spirits or souls. Those inconvenient newcomers who actually dare to sit in the seats we have cherished for years, those untaught converts who do not use ecclesiastical or Authorised Version language when they pray—these are souls ! We do well to remember Jack Smith's words : " Love does not go to people in order to do something with them. God does not love me in order to save me. He loves me."

I was a " soul " somebody prayed for once !

From the President's pen

Call and crisis



THE young man of Isaiah chapter six was probably still a teenager when he was called to go forth and spread far and wide the message God had given him. We shall see how that call was tested by a severe national crisis.

The call to any service must be able to stand up to the demands of life. It is good, therefore, for any call to be well tried and tested right at its outset. The way a call is tested can vary. In Isaiah's case it was by a crisis.

Think of Isaiah's background. He was born of godly parents, who wished him to enter the Lord's service and so sent him to be trained in the school of the prophets. What is also important to remember is that he was brought up in the overshadowing influence of a great, God-fearing king called Uzziah. Now young Isaiah, who had just completed his training, stood on the threshold of a life of service. There came to him the awe-inspiring vision of the Lord upon His throne.

This is the most important experience we all need if we are to do God's service. It is good to have training in the methods and organisation required in God's work and to acquire knowledge and to be full of enthusiasm, but the all-important thing is to have a vision of God upon His throne. Those who have had a vision of the sovereign Lord upon His eternal throne will be impregnated with the very qualities that that throne represents. They will carry in their very natures the strength, the power, the peace, and the solidity of that throne.

Isaiah bears this out, for he faced a crisis and discovered that he was more than a match for its challenge. The crisis was sparked off by Uzziah. For fifty-two years he had reigned as a great king, and then, in his years of ripe experience, he made a fatal mistake. How true it is that not even much experience is a total safeguard against failure ! We must obey as well as know. Uzziah disobeyed God's Word and was stricken with leprosy, from which he died. That throne, which was so glorious, was now clouded with failure. Isaiah was confronted by a crisis. What was going to happen now ? Would an evil king reign in Uzziah's place ? What would the people's reaction be ? Would they now cast off all restraint and go away from God ? Isaiah was challenged—what would he do ? What part could he play in maintaining the spiritual life of his country ?

He did two things. **He identified himself with his own generation** : " I dwell in the midst of a people of unclean lips." This young man faced the reality of his times. The people were sinners before God's throne of brilliant holiness. Isaiah did not shrink from the awfulness of his times, nor did he run away and collapse in frustration. He rose to the occasion and went among those very people with the cleansing message God had given him.

This is not all, however, for he did something else that was very important. **He was willing to go and tell until there was not a soul left to hear what he had to say.**

The answer to the needs of any generation is, and always has been, those who live dedicated, consecrated lives. The call of God must be tested and the proof of its reality is in the constant, regular proclamation of God's truth. Isaiah did not ask for success ; he asked only for a permanent opportunity to go and tell " until the cities be wasted without inhabitant." Isaiah could not give up, for he had been called to serve the God who sits upon the everlasting throne. For such a Master there could be no retreat, no laying down of the commission, no turning back.

May it be true of us all !

ARCHIE A. BIDDLE.

The incomparable Jesus



by Samuel Gorman

THIS is a vast subject. Innumerable sermons have been preached upon it and numerous books have been written about it. It is inexhaustible. Viewed from a doctrinal, fundamental standpoint Jesus *was* incomparable in His birth, death, resurrection and ascension, and He *is* incomparable as the Divine Attorney in heaven pleading the cause of the Christian Church on earth.

In this article practical ways, or ministries, are considered in which Jesus was not only incomparable but by which He exemplified the Christian life. Space permits consideration of only three aspects.

Jesus the incomparable Servant

No one has ever equalled or will ever equal the Saviour in this respect. He was the perfect, obedient Servant of God the Father. In its fullness and extent His obedience cannot be comprehended, especially considering that on *all* occasions He accepted the Father's will, knowing its full outcome and consequences for Him. He knew that the fulfilling of it meant the laying aside of His kingly garments, leaving the glory and splendour of heaven for a period of about thirty-three years, and taking upon Himself the form of a servant. He said in relation to that stupendous stoop-down when He came, born of a virgin, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John 6 : 38). The Incarnation was the will of God for Jesus. The doing of God's will was the passionate desire of His soul. He alone in the highest sense could say "Lo, I come : in the volume of the book it is written of Me, I delight to do Thy will, O my God" (Psalm 40 : 7, 8). He found the greatest joy in living in the centre of God's perfect will. "I delight to do Thy will" literally means "I *am bent* to do Thy will." All His desires were instinctively, distinctively set to do the Father's will. He obeyed God not by constraint or with reluctance but always wholeheartedly.

The doing of God's will was not only a delight to Jesus, it was *life* to Him. He said to His disciples, "My meat is to do the will of Him that sent Me, and to finish His work" (John 4 : 34). The circumstances were fitting to the statement. Jesus had sent the disciples to buy food, while He awaited their return by Jacob's well. Having returned with the provisions, they found Jesus conversing with a woman of doubtful character. The disciples offered the Saviour much-needed food, for they had all been without anything to eat for some time. To their surprise and perplexity the Saviour declined their offer with the words, "I have meat to eat that ye know not of." The meat He referred to was doing God's will in relation to that rejected, despised woman, namely to bring her salvation. Jesus lived a very active life, and because His activities had their origin in the will of God He was nourished and sustained spiritually and physically.

So is the obedient child of God. The great antidote to a life of spiritual starvation and the means to a life of spiritual strength is to do the will of God. Every Christian should aspire to this, for in so doing the soul is enriched, Jesus is magnified and God is glorified.

Jesus accepted the will of God knowing that it meant obedience unto death, even the ignominious death on the accursed tree. The cross was the final expression of the Saviour's obedience to God. There He said, "It is finished." God's will was to provide a wonderful salvation for humanity and, by His obedience to the death of the cross, Jesus made it an accomplished fact, thank God !

The Christian begins his obedience where the Saviour's ended—at the cross. To be conformed to Christ's death he must follow the same principle of obedience that gripped Jesus and finally took Him to Calvary. Conformity to the Lord's death, in the sense of becoming conformed to the will of God, means denial of self and the enthronement of Jesus as Lord. Only thus can the Christian emulate in a small way Jesus as the obedient, incomparable servant.

Jesus the incomparable Prayer-Warrior

This aspect of the Master's life and ministry was closely connected with His perfect servant attitude, for He lived in constant touch with the Father through the medium of prayer. They were

the counterpart of each other. In His prayer life Jesus was incomparable. Prayer had a supreme, pre-eminent place in His life and ministry.

He commenced His earthly ministry in prayer. Luke states that He was praying prior to commencing His earthly ministry and that then the heavens opened and the Holy Spirit descended upon Him in form like a dove (Luke 3 : 21). His life was lived in an atmosphere of prayer. Very often during the ministry of Jesus the Mount of Beatitudes became the Mount of Prayer. His earthly ministry ended with the prayer, " Father, forgive them ; for they know not what they do " (Luke 23 : 34) and later He committed Himself to God in prayer, saying " Into Thy hands I commend My spirit," after which He gave up the ghost (v. 46).

As the great High Priest of the Christian Church, Christ began His heavenly ministry in the same way. The commencement of this ministry brought about the phenomenon of Pentecost, when 120 people were baptised in the Holy Spirit. He had promised to do this before His ascension : " I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth " (John 14 : 16, 17).

Jesus placed a higher value on prayer than on rest : " And in the morning, rising up a great while before day, He went out into a solitary place, and there prayed " (Mark 1 : 35). The previous day had been very strenuous for the Master and in the evening, when the sun was setting behind the hills of Samaria, crowds gathered around Him clamouring for and claiming a touch of healing from His hand. He healed many sick ones and cast out demons. It must have been very late at night before Jesus retired to bed for a well-earned rest, yet before it was day He was awake and wending His way to a solitary place to pray. This was a regular occurrence in His life and ministry. There were seasons when not even His disciples were permitted to accompany Him, times when He disengaged Himself from all other duties, no matter how pressing, to engage in prayer. Frequently He never retired to rest, spending whole nights in prayer (Luke 6 : 12). The active and the meditative were wisely, harmoniously blended in His life. He did not live a life of absolute privacy, nor did He live continually in the glare of publicity. The strength and power He received when privately communing with God were transmitted into the many activities of the day in a ministry of blessing to others.

Jesus the incomparable Exponent of Truth

Jesus was not only the exponent of God's truth to men, He was the very *embodiment and personification* of it. The uniqueness of Jesus as preacher and teacher was that He embodied what He taught and could honestly claim " I am *the* truth " (John 14 : 6). The Gospel records, revealing so clearly and convincingly the life He lived, confirm His claim.

Despite the unassailable evidences of His claim, the religious and political authorities and the people rejected Jesus as the Truth, the Son of God and the Saviour of men. The words of Isaiah to Israel constitute a picture of what took place in Israel then and of the Saviour's day : " Judgment is turned backward, and justice standeth afar off : for truth is fallen in the street " (59 : 14). Israel had turned away from God and had become degenerate because God's truth had, figuratively speaking, been trampled under their feet. This was so in a startling, literal way for Jesus as He staggered towards Golgotha's hill under the weight of His cross and, because of the terrible weakness and fatigue of His lacerated body, fell to the ground—*the* Truth literally was fallen in the street, rejected and despised by men and women. Later He was put to death on the cross, but the Truth was not annihilated, for on the third day He rose from the dead, later ascended into heaven, and since then has been received into the hearts of untold millions of men and women as Saviour and Lord of their lives.

How tragic that today Jesus the Truth is rejected by the masses and, figuratively speaking, is being trampled underfoot by them. These are days when, with alarming frequency, new thoughts and fresh ideas are being launched upon society. These are in direct opposition to all that Christians have ever been taught, especially to the teaching of the Lord Jesus and to the New Testament as a whole. **The Church needs to pray for a great resurgence of apostolic belief and faith, for Holy Spirit inspired enunciation of the truth of God's Word, and for a mighty ingathering of men and women into the kingdom of God. The Church must continue to engage with greater determination and intensification in an aggressive, dynamic drive against all forms of evil, and must maintain a never-ceasing witness to Jesus the Truth. The Church must emulate her Lord and Master, the incomparable Jesus.**



THE STING

By SHEILA PRICE

CAROL and Brian finished their dinner and went out into the garden to play before going shopping with their mother.

"What game shall we play?" asked Carol.

"I know," said Brian. "Let's play hide-and-seek."

"Yes," said Carol. "We haven't played that game for a long time. I'll hide first, shall I?"

"Very well," said Brian. He covered his eyes with his hands and began to count, while Carol ran to the bottom of the garden, looking for a place to hide.

"98 . . . 99 . . . 100," counted Brian. "Ready or not, I'm coming to find you!"

"I wonder where she's hiding," thought Brian. "Perhaps she's behind the greenhouse. I'll go and see." Brian went to look, but Carol wasn't there.

"I'll try the garage," Brian thought, but Carol wasn't there either. "Wherever can she be?" he said to himself.

Just then, Carol ran out from behind a tree at the bottom of the garden. "Oh dear, oh dear!" she sobbed.

"What is the matter?" asked Brian.

"Oh, Brian, there's a big, horrible bee buzzing around and I am afraid it will sting me."

"Stand still and don't move," said Brian. "I'll go and fetch Daddy."

Brian ran back to the house and told his father about the bee. Mr. Brown ran out of the house and down to the bottom of the garden. He held Carol close to him, protecting her from the bee. If the bee had been going to sting at all, it would have stung Mr. Brown instead of Carol!

Isn't this just what Jesus did? By going to Calvary and bearing the sting of sin on the cross, Jesus saved us from sin. He protects us from all harm and danger.

The bee soon flew away and Brian and Carol were able to have a nice long game of hide-and-seek.

JOY COMES TO THE AGARABI PEOPLE

IN the eastern highlands of New Guinea there is a community of 10,000 people, living in some sixty villages, who speak a language known as Agarabi. The Gospel of Mark has just been made available to them for the first time, published by the Bible Society.

One young man at the welcoming ceremony said, "I am very happy and full of joy today. We are thanking God for what He has done for us by giving us the Agarabi language Bible. In one hand I hold the Bible in a foreign language [English]; in my other hand is the Scripture in my own language. May God bless it to us and to many people in our tribe. We pray that God may bless all the people who are working at this book and those who gave money to make it possible."

—UNITED BIBLE SOCIETIES.

WELCOME?

I went to a service recently,
Met the Pastor at the door.
Said he'd had only one visitor in,
But, of course, he was hoping for more.

I entered the service and listened,
And I was a visitor, too,
But, if people were pleased to see me,
Then it certainly didn't show.

Some people stirred as I entered,
Some even stared in my face,
But never did any, not anyone,
Say "Welcome to our place!"

So I came, I left and remember
The people who stirred and who stared.
I remember the Pastor, God bless him,
For he alone seemed bothered — or cared.

JAMES G. PATTERSON.

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

Name.....

Address:.....

.....

..... E

D.2571

Book reviews

The Everlasting Nation and their coming King, by Samuel Schor. Published by Prophetic Witness Publishing House. Price 40p, postage and packing 5p extra.

K. Burnett declares in the foreword : " There has been no other book—outside of the Bible itself—that has brought greater blessing to me." Those who read this book will find this to be a sincere comment. What a pity to discover some printing errors as at the bottom of page 20 on to page 21, which I was unable to sort out, and a mix-up of lines on page 70. First published in 1933, a second impression was necessary in the same year, the year of the author's death. The third impression comes with one or two small alterations, as when on page 63 we read, " What ? The millennium in 1971, with the world in turmoil . . . ? "

Even so this third impression, coming to us now when the State of Israel has been firmly established, is quite up to date. It is a very readable book, the narrative flows freely and the Scriptures are allowed to speak for themselves, being abundantly quoted without any strain upon interpretation. For the new convert and those just beginning to look into the things pertaining to our Blessed Hope this is a helpful book. Believers of long standing will find the book refreshing and a good choice for reading.

C. J. WATKINS.

Hidden Art, by Edith Schaeffer. Published by the Norfolk Press. Price £1.90, postage and packing 11p extra.

It is refreshing to read a book that opens our eyes to beauty rather than bombs and directs our thoughts from a world set on a collision course with eternity to the world of loveliness near at hand. The ordinary environment contains important art forms we tend to overlook in an age of glamour and exaggeration.

Here then is practical advice for the enjoyment of daily living. Around us all in the commonplace things and events are expressions of art which often go unnoticed. We can all make life more exhilarating if we give attention to talents and possessions we have which are often considered too insignificant to merit our concern. " I would define ' hidden art ' as the art which is found in the ' minor ' areas of life. By ' minor ' I mean what is involved in the ' everyday ' of anyone's life." From this opening explanation, the wife of the well-known Christian philosopher Francis Schaeffer goes on to explore through the kitchen, dining room, children's play room, garden and other areas of human activity realms that can be made more exciting if we but take the trouble to search.

Summing up, the author points to the significance of the Christian life as an " environment which is helpful to the people with whom he lives," adding " This is not just a matter of dress and tidiness but also of character and spiritual life. . . . I am sure that there is no place in the world where your message would not be enhanced by your making the place (whether tiny or large, a hut or a palace) orderly, artistic and beautiful with some form of creativity, some form of ' art.' "

H. W. GREENWAY.

The Topham Tiger Hunters, by H. P. B. Benney. Published by Victory Press. Price 35p, postage and packing 3p extra. For boys and girls, eight to ten years.

Having been a bookstall owner and an active youth worker for fifteen years it gives me joy to be able to recommend this book. The Clarks, a London overspill family, move into a new housing development in the once quiet village of Great Topham. Opposition to their intrusion into the country community is soon evidenced and, mainly through the adventures of the two children, June and Mark, we are led from one delightful surprise to another.

A " Tiger Club," with genuine tiger head mascot, set on making their lives miserable, a nearby canal with canoes to play in, a sea captain, whose home and tale-telling ability keep the children enthralled, breaking and entering mysterious premises, and a good Christian message that is easy to understand, make this a good book for young people.

RAY HUGHES.

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



Margaret M. Ladlow's page

APARTHEID

READING through a list of schoolboy howlers, I was intrigued to find that examiners had discovered that many scholars explained the word apartheid as apart-hate! Thinking it over I feel that the pupils gave quite a feasible definition of the word. For the uninformed, may I mention that "apartheid" is an Afrikaans word meaning "apartness." South African Government spokesmen thus speak of separate development of the white and black South African communities. To the extremist it means a system of total racial discrimination, which involves a belief in racial purity and white supremacy. It is easy to see that children, hearing on radio and television of unrest and oppression, believe that segregation breeds hatred.

I have a theory that this is often the case. There are examples in the Bible. Ishmael, separated from his father and his half-brother, became the founder of a great tribe dwelling in the desert, and so the ancient suspicion and enmity began between Israel and the Arabs. We read of the isolation of the Samaritans from the Jews in New Testament times, the former being shunned and despised by the latter. The Greeks and the Romans despised the Barbarians, considering them to be second-class citizens.

We could go on citing further instances in history until we arrive at this century's tragic examples—the non-co-operation, non-communication and resultant hatred between those with extreme views, coloured people and white citizens in the U.S.A. and, nearer home, the fear and suspicion engendered in Northern Ireland between Roman Catholics and Protestants, Civil Rights supporters and Unionists. I sometimes wonder how God feels about it all. He must long that all peoples would live in harmony with all false barriers removed. Basically we all have the same needs—home and family, work to do, health and happiness—yet, because of man's tendency to separate himself from his fellow man when confronted by different colours of skin, creed or culture, lack of trust, misunderstanding leading to hatred, greed, envy and oppression are the sad results.

I have seen apartheid at work in the Christian Church and, alas, in the local assembly. How cautiously we receive people into our fellowship, how suspect they are, if their ideas or way of worship are a little unusual. If a person should step out of line or seem a bit peculiar we shun them like the plague! Can we never give our fellow believers the benefit of the doubt? Must we automatically avoid those who rub us up the wrong way? Can we never make an effort to get alongside and find out what they are really like underneath? What a pity that the generation gap is tolerated in the Church. A true, loving fellowship should never allow such a barrier to exist.

In Ghana, West Africa, I lived in the mission compound with a dozen Africans. In a very short time I forgot all about their different colour and culture. To me they were human beings like myself, dear friends with whom I could work, worship, talk, travel and share my problems. It cheered me immensely to prove that the Bible-inspired code of conduct in human relationships *does* work and *did so* in my own experience.

From the inception of the New Testament Church the apostles were shown by the Holy Spirit that Jews and Gentiles were no longer to be apart. A new, glorious society, the family of God, had come into being and instead of "apart-hate" the law of this great family was "together in love." The whole of Paul's Letter to the Ephesians is a mighty treatise on our unity in Christ and our responsibilities towards those in the body of Christ, His Church. We cannot by-pass Ephesians 4 : 24-32 ; 5 : 1, 2. In a world torn by many divisions, hatreds and strife, we must be different. We must be approachable, outgoing in our attitude to those isolated by sin, loneliness and sorrow. We must be forgiving and tender, allowing God's love to fill our hearts and to overflow to others. We must be like Jesus whose "arms of love would all mankind embrace."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

EVESHAM. Bed and breakfast, Christian fellowship, homely atmosphere, good food, lovely countryside, ample parking. Mr. and Mrs. J. Weir, "Wellwyn," Willersey Road, Badsey, Evesham. Telephone 830638. Terms : s.a.e. C.2598

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

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.2538

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.2539

SITUATIONS VACANT

COMPETENT Secretary/Personal Assistant for office of busy executive. Good salary scale and a free flat provided for suitable applicant. Reply giving details of age, experience and qualifications to Box 2600, Elim Evangel, P.O. Box 38, Cheltenham. C.2600

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.2581

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

HOW TO RECEIVE "Fellowship Tapes"—free ! Send for particulars to "Fellowship Tapes," 237 Mossbay Road, Workington, Cumberland. C.2590

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

WANTED. "Ministry of the Miraculous," by E. C. W. Boulton. If you have a copy to dispose of, please write to : Mr. B. C. Jones, 1 Arun Close, Sompting, Lancing, Sussex. C.2597

WITH CHRIST

EVANS. On January 8th, Daniel Evans, aged 63 years, faithful Head Usher at Elim Pentecostal Church, The City Temple, Bristol, for fourteen years. Officiating ministers at funeral : W. R. Jones and R. T. W. Cradock.

TULLEY. On January 28th, Evelyn Mary Tulley, beloved mother of Marjorie and Blanche, aged 102, faithful member of Elim Pentecostal Church, Preston Park, from its early days. Officiating ministers at funeral : H. A. Court, J. McWhirter and L. J. Repath.

ITINERARIES

The President (A. A. Biddle):
March 4-9, Wales; 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
March 5, Peterborough; 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

Joseph Smith:
March 4, York (Presbytery Rally); 5-7, Bishop Auckland; 8-11, Darlington; 12-14, Grangetown; 15-17, Sunderland; 18-20, York; 21-23, Malton; 24-27, Driffield; 28-30, Hull (Mason Street).

Only believe

When you are feeling sorely tried
And know not what to do,
Just think of the words of the Saviour
And simply believe a way through.

All things are possible, said Jesus,
If only you will believe,
Whate'er the things you may desire—
Believe and you shall receive.

Praise, too, will bring deliverance
For in God's Word we see
Paul and Silas were praising God
When they found liberty.

In Chronicles two, chapter twenty
A fine example is read,
They worshipped, believed, and sang praises,
Then found their enemy dead !

Surely the Christian should try it—
For Satan is defeated—
He should believe and praise Jesus,
Who has the work completed.

IVY FREEMAN.

COMING EVENTS

BARNSLEY. March 11-13. Elim Pentecostal Church, Nelson Street. Annual Convention. Preachers: Stanley Beresford (Blackburn) and Aaron Linford (Editor " Redemption Tidings "). Convener: A. Cecil Jarvis. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Stirchley. March 11. Friends' Meeting House, Hazelwell Street. " Christ is the Answer " rally. At 7.30. Fact and Faith film: " Ultimate Adventure." Items by The Second Advent Gospel Group. March 12. St. Andrew's Methodist Church, Cartland Road. Mothers' Day service at 6.30. Speaker: Mrs. L. Cartwright. March 19. Preacher: R. B. Chapman. At 6.30.

BIRMINGHAM, Selly Oak. March 18, 19. Elim Pentecostal Church, Alton Road. Preacher: John Phillips (Kenley Bible College). Convener: Alan Caple. Saturday at 7. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. March 4, 5. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Bible-teaching ministry by Felix Lloyd-Smith. Convener: G. N. Backhouse. Weeknights (except Friday) at 7.30. South of England Presbytery rally. Saturday at 7. Sunday at 11 and 6.30. March 16. Sisterhood Anniversary at 3 and 7. Speaker: Miss Maud Backhouse. Convener: Mrs. E. Backhouse.

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Induction service of Frederick A. Hodge at 7.30. Speakers: J. Lancaster and L. W. Tranter. Items by the Dagenham choir.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GUERNSEY. March 7-12. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Visit of Felix Lloyd-Smith. Convener: S. Penney. Sunday at 11 and 6.30. Weeknights at 7.45.

HEREFORD. March 4. Elim Pentecostal Church, Clive Street. Presbytery rally. Missionary pageant. Speaker: A. D. Bull, Tanzania. Singing groups from Bristol and Gloucester. At 3.30 and 7. Cups of tea provided.

ILFORD. Elim Pentecostal Church, Clements Road. Evangelistic film rallies. March 11 at 7.30: Fact and Faith film, " Dust or Destiny." March 18 at 7.30: Billy Graham film, " Oil Town—U.S.A."

LLANELLI. March 18, 19. Elim Pentecostal Church, Island Place. Preacher: R. C. Stacey (Merthyr). Convener: A. W. Leavesley. Saturday at 7. Sunday at 10.30 and 6.

LONDON. March 6. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road (Underground to Clapham Common). Children's crusade conducted by Clapham youth. At 6.30. March 11-19. Evangelistic crusade conducted by G. H. Wallace. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

PETERBOROUGH. March 5-11. Elim Pentecostal Church, Midland Road. London Crusader Choir. Sunday at 2.45 and 6. Billy Graham film crusade. Weeknights at 7.45.

PORTADOWN March 11-13. Elim Pentecostal Church, Clonavon Avenue. Annual Convention. Preachers: J. Lancaster and A. D. Sandford. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8.

PONTYPRIDD. March 4, 5. Elim Pentecostal Church, Thurston Road. Fellowship weekend. Preacher: Rev. E. Crew. Saturday at 7.30. Sunday at 11 and 6.

SWANWICK, Derbyshire. March 20-22. The Hayes Conference Centre. Elim Ministers' Wives' Retreat. Write to Mrs. Gladys Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

TEESSIDE, Grangetown. March 4-11. Elim Pentecostal Church, Lee Road. Campaign conducted by J. Woodhead. Each evening at 7.30. March 12-14. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

YORK. March 4. Elim Pentecostal Church, Swinegate (off Church Street). Pastor Joseph Smith, at 3.30 and 6.30, the afternoon meeting being an opportunity of waiting upon God for Divine healing, baptism in the Holy Spirit, etc.

EVANGELISTIC CRUSADE
East Ham Elim Pentecostal Church
Central Park Road (corner of Kimberley Avenue)
Saturday, March 18th, to Wednesday, March 29th
Sunday at 11 and 6.30. Weeknights at 7.30.
Evangelist: Pastor Ian R. Hall
Please join us in prayer for this campaign
D.2599

PENTECOSTAL SINGERS

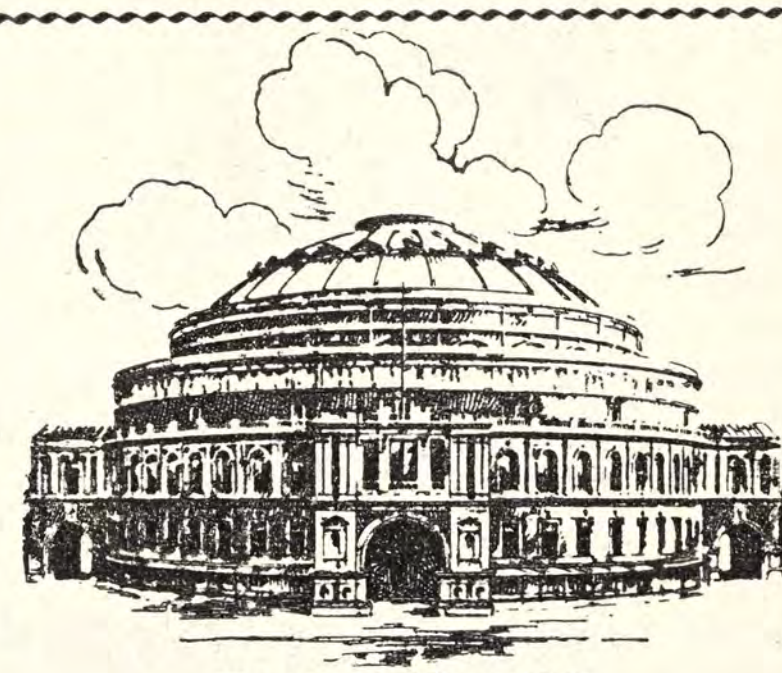
THE NEW ELIM FESTIVAL SONGSTER No. 12

Compiled by DOUGLAS B. GRAY

including
Let me touch Him
God's love is wonderful
What a lovely name
Fathomless love
Has God forgotten me?
and eight other attractive pieces

Available from Rev. D. B. Gray, 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Price 15p, postage and packing 3p extra. Twelve copies or more ordered at the same time 12½p each, postage and packing 15p extra.

D.2601



The Royal Albert Hall
EASTER MONDAY, APRIL 3rd
For seat reservations write or telephone Rev. D. B. Gray, 15 Rodenhurst Road, London. SW4 8AE. Telephone 01-674 4084
Afternoon 15p, evening 25p
D.2602

Youth page

News of two new Film-strips

SCRIPTURE UNION has just released two very fine new soundstrips.

People's attitudes and ways have changed radically in the last fifty years, yet truth is still the same. The problem that confronts the Church is how to present truth in such a way that it receives a good reception. **Truth is for People** has been planned to help Christians to understand and to assess what is going on around them. Its pivot is the song, " What is Truth ? " sung by Johnny Cash. The running time is twenty-two minutes.

The Stranger is a cartoon discussion-starter. It tells the story of a small town in the old " Wild West." Its theme is the topical human tendency to put a badge or label on everyone and everything. It lasts for twelve minutes and probes into the many meanings of the word " freedom."

A stranger's arrival brought a new dimension into the smooth-running life of this " Wild West " town, where the prominent posters displayed by the sheriff made it clear to all that badges must be worn at all times. The stranger is eventually hanged. With him dead and buried, everyone thinks that it is over and soon to be forgotten. Says the sheriff, " That is when the trouble really started."

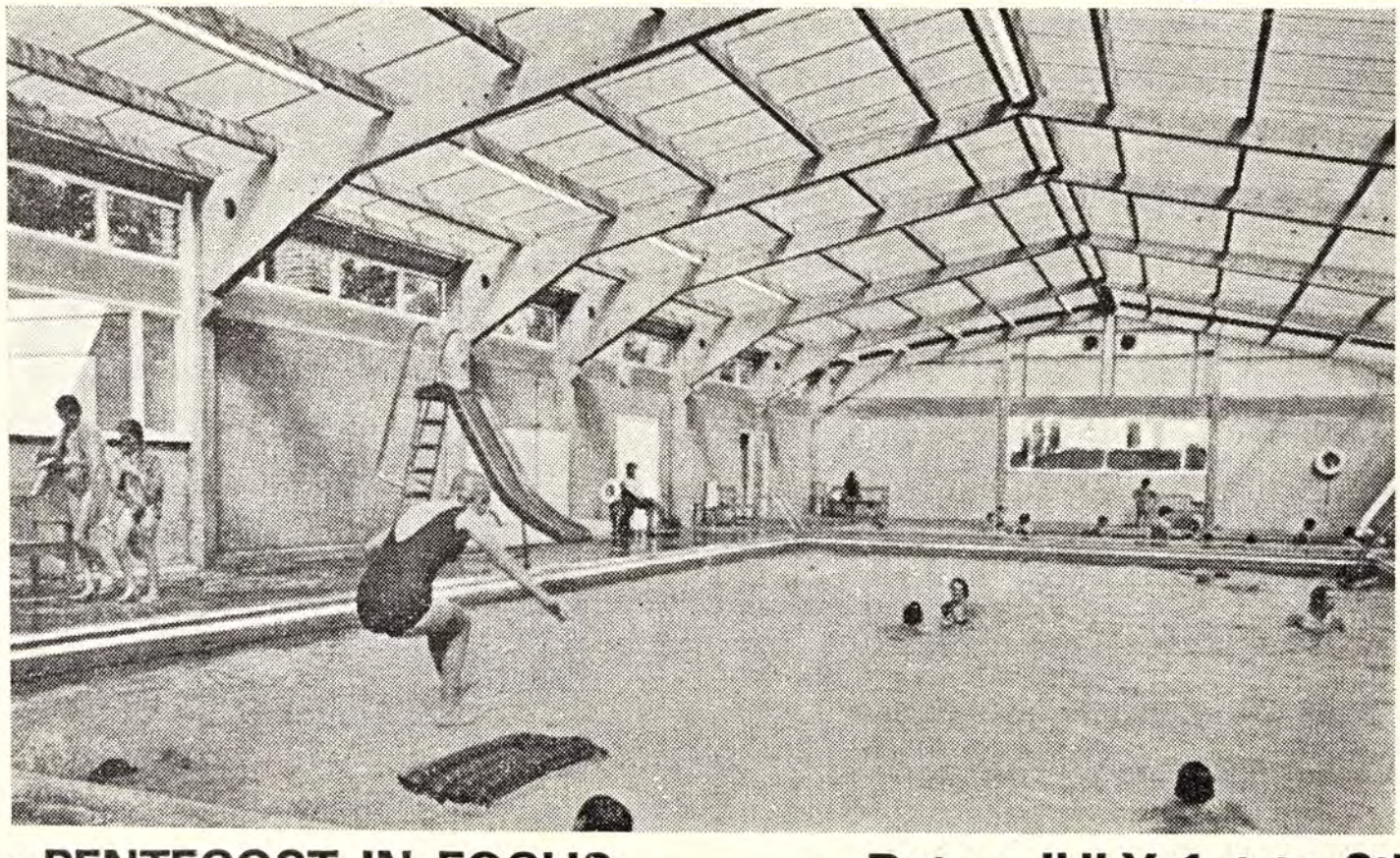
Both these soundstrips are available on loan at £1.50. Leaders' discussion notes are supplied.

B. C. RICHARDSON.

Write to Scripture Union, 5 Wigmore Street, LONDON, W1H 0AD.

THERE IS STILL ROOM AT THE

Mundesley Luxury Holiday Camp



Theme : PENTECOST IN FOCUS **Date : JULY 1st to 8th, 1972**

* LUXURY CHALETS * HEATED SWIMMING POOL * PRIVATE BEACH * OUTING TO THE NORFOLK BROADS
* PRICES FROM £16, INCLUDING FOUR MEALS PER DAY * THE CAMP IS ELEVEN MILES FROM NORWICH

OUTSTANDING SPIRITUAL PROGRAMME, BUT AMPLE TIME FOR RECREATION

For booking form and full details write **E.Y.M., P.O. BOX 38, CHELTENHAM**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, March 6th — Matthew 19 : 13-30

"If thou wilt be perfect" (v. 21).

The rich young ruler had riches and respectability, but he confessed in his inquiry that he did not have eternal life. The challenge of Jesus as to his standing before God's law brought from him the assertion of his faithfulness to the commandments, yet he fell short of perfection and satisfaction. Perfection was possible. To obtain it he had to surrender what he loved more than God. What he had was the barrier to what he wanted.

All that is perfect in Christian living is denied us only when we crush it out of our lives by our insistence on holding something or someone dearer than Jesus. To surrender everything is to receive all things a hundredfold (v. 29).

Tuesday, March 7th — Matthew 20 : 1-16

"Give them their hire" (v. 8).

Two distinct parties are revealed in this parable: those who worked on the basis of an agreement, and those whose call was on the basis of the Master's grace. Jesus draws a distinction between Israel, who served Him on the basis of the law, and the Church, whose calling is of grace.

There was work for all irrespective of the time of their call. The work occupied all of the labourer's time, for the rewards depended, not on for how long an individual worked, but on whether he faithfully worked within the limits of his opportunity.

God's work needs labourers who will occupy the time until the evening of Christ's coming, giving their best in His service. Our reward can be left in His hands, with the assurance that the Judge of all the earth will do right (Genesis 18:25).

Wednesday, March 8th — Matthew 20 : 17-34

"Behold, we go up to Jerusalem" (v. 18).

For the third time Jesus gave notice to His disciples of His approaching sufferings and death. The events that lay ahead weighed heavily upon him. This statement is the most comprehensive of the three and contains detail hitherto undisclosed, including this information of His resurrection.

Tragically, at the moment of this great revelation, the minds of the disciples were still on rewards and not the cost. How wonderful that Jesus bore with them and gave time to answer their problem and to dispense healing to the blind. He was ever occupied with the needs of others, indeed this was His primary thought during Calvary (v. 28).

Thursday, March 9th — Matthew 21 : 1-17

"All this was done, that it might be fulfilled" (v. 4).

By riding into Jerusalem on the colt, the foal of an ass, Jesus aligned Himself with two Old Testament Scriptures. He was declaring to the people that He was their king in fulfilment of the prophecy of Zechariah (Zechariah 9:9). The people did not recognise Him as king but only as a prophet (v. 11).

The Judges of Israel rode on asses (Judges 5:10). Christ's action was indicative of His humility and of His being the omniscient Judge. Those who did not accept Him as king soon knew Him as their judge (v. 12).

Friday, March 10th — Matthew 21 : 18-22

"Whatsoever ye shall ask in prayer, believing, ye shall receive" (v. 22).

Failure is not contemplated by Jesus in this instruction for prayer, yet failure in prayer is common to us all. Success is promised if the rules are observed.

Ask. So often God is the last to be sought when help is needed. James told his readers that they had not because they asked not and received not because they asked amiss (James 4:2, 3). Ask God **first.**

Believe. Faith is the catalyst that sets God's laws in motion. Earlier Jesus described the quality of faith without which it is impossible to please God. Faith must be without doubt or staggering at the promise (v. 21; Romans 4:20).

Receive. The answer is certain *in God's time.* What God has promised, He will perform.

Saturday, March 11th — Matthew 21 : 33-46

"The husbandman took his servants" (v. 35).

God shares with men the task of caring for His people. The vineyard of Israel had been planted by God, but let to husbandmen, the leaders of the people (Isaiah 5:1-7). Diligent work for God must be of pure motive. The husbandmen, by their rejection of the servants and of the son, showed that their work in God's vineyard was for themselves, not for their master. God was patient and did not remove the husbandmen without an opportunity to repent.

The rejection of the final message in His Son threw open the door of opportunity to another people, who would be privileged to produce fruit for the master. We can be among that number for "as many as received Him, to them gave He power to become the sons of God" (John 1:12).

Sunday, March 12th — Matthew 22 : 1-14

"All things are ready" (v. 4).

Complete preparation had been made for the

(*continued overleaf*)

HILLS OF CONTEMPLATION

By PHILIP E. STREETER

Among the powdered flowers at the summit of the hill,
Above untrodden skies whence speaking silence spills,
The west wind singing over golden fields of gorse,
And distant waves sigh melodies on ever-changing shores.

I could lay here for ever 'neath these cool and scented pines,
Where memories, like birds, nest in branches of my mind.
Tumbling through the arches of those blissful, hazy years,
Places, scenes and loved-ones intermingle with my tears.

Dear God! If life here is so beautiful and memories sublime,
O to glimpse those rapturous palaces beyond the hills of time!
Sorrows will be banished, loved-ones all restored;
We will climb the hills together in the garden of the Lord.

THE FAMILY ALTAR (*continued*)

feast. Response to the invitation was all that was needed for men to take advantage of the king's provision. With outright refusal and paltry excuses the formal guests declined. The invitation was broadened, all who desired could come. Acceptance with the king was only possible in the ceremonial dress provided by Him. This applied to the first guests as to the last.

Complete provision for man's salvation has been made in Jesus Christ. The Jews, to whom the invitation was first given, rejected Him, and now the invitation is open to all. A robe of righteousness has been provided. Only in this can men be accepted by God.

EASTER MONDAY DESTINATION ROYAL ALBERT HALL

at 2.30 and 6 p.m.

SERVICES FOR DIVINE HEALING, SOUL-WINNING and TWENTIETH-CENTURY PENTECOST

Preachers :

A. A. Biddle (President)

P. S. Brewster (Cardiff)

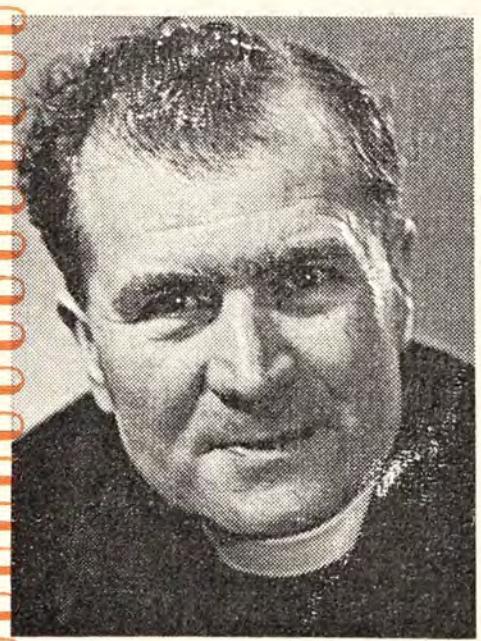
Conveners :

E. R. CORSIE and W. M. E. PLOWRIGHT

Massed choirs and London Crusader Choir, conducted by D. B. Gray

Visiting choirs **Testimonies**

Come and bring the unconverted



P. S. Brewster

11 a.m. : TRAFALGAR SQUARE

Preachers :

F. LAVENDER and B. C. VIDAMOUR

Convener : **H. W. Greenway**

Soloist **Coventry choir**

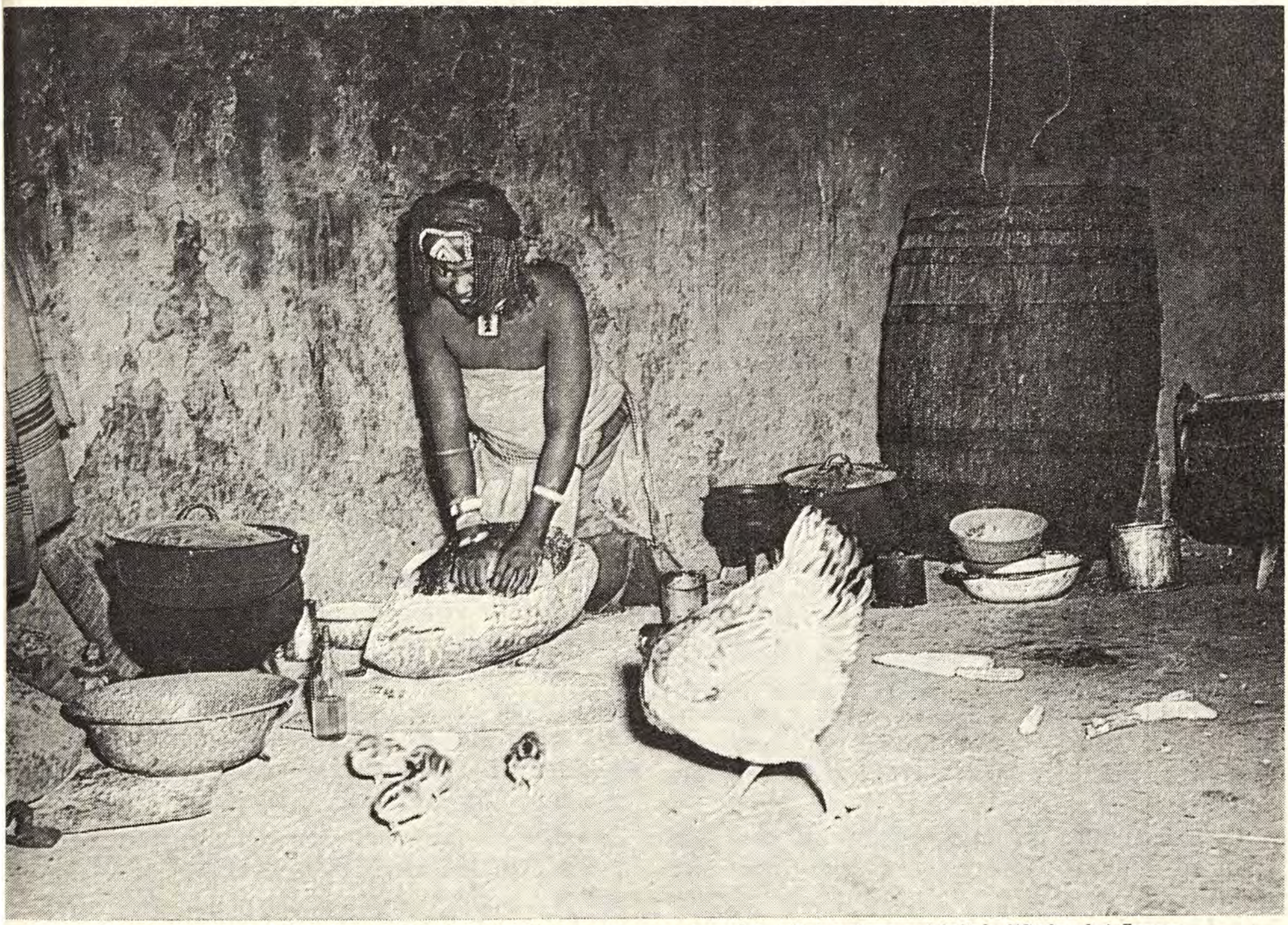


The President

D.2519

THE ELIM EVANGEL

Vol. LIII. No. 11 March 11th, 1972 5p



Interior of a typical Zulu home in South Africa. These people are steeped in tribal customs and beliefs. Witchcraft influences even the educated.

Proclaiming the Truths of Pentecost

Double-wrapped Christianity



by M. Westwood Carr, B.Sc.

PASTOR OF ELIM PENTECOSTAL CHURCH, CALVARY CHAPEL, KING'S HEATH, BIRMINGHAM

" Your life is hid with Christ in God "
(Colossians 3 : 3).

A TERM new from the world of advertising, but an experience from God, this selling point, " double wrapped," was originated by God long before the twentieth century commenced, only it is not a gimmick.

The Divine idea has been degenerated by the marketing minority to convince the purchasing majority of better value. With God this twofold protection is part of the sacred gift we call salvation. When Christ administers new life He conveys with it a powerful, priceless preservative ; we are " hid with Christ in God," the best possible " double wrapping." This solid security is a foundation to life that leads doubting Christians to complete assurance. To be in Christ is good, but to be " hid with Christ in God " is even better. It is said that " Two hands are better than one " and, when you realise that we are clenched in the love-scarred palms of God, nothing else really matters. Why not ask yourself the Romans question : " What can separate ME from the love of God which is in Christ Jesus MY Lord ? " Timeful nonentities cannot shake eternity's strength. We are written in heaven and sealed until He that is worthy opens the parchment. You can reckon that that scroll is kept safe in a celestial " cupboard " locked with the key of God's justice.

The next time the Devil slinks up and suggests kidnapping your newborn faith show him the " double wrapping." " Duo-Divinity " is the best form of attack when you are on the defensive, for, although Satan can stand *before* the presence of God, he cannot stand *in it. Only blood-washed saints have this privilege !*

This promise of God has specific purposes ; it warns of the world and it encourages heaven. It shuts the one out and the other in. No pledge from God is without condition, however, and those whom He has marked off for His own are expected to " conform to His image." How much better, therefore, when you enter into the fulness of the actual position you hold in Him : not only in the shadow, but also in the *cleft* of the rock. So many are for so long taken up with the granite grandeur of God that they miss the riven side, whence mercy's unstaunched flow is ever falling.

What a blessing it is to realise our twin heritage, for, having lodged our salvation in Christ, we are enveloped in the God of ages ! Can there be greater assurance than this ? We excel in telling of God's provision for fallen, faithless mankind : by one act of supreme love He has turned our seedful faith into vibrant new life that abounds with real protection that keeps us not only mould-proof, but everlasting—hallelujah !

Having placed our trembling faith in the agony and work of Calvary we are " crucified with Christ," having become " dead to the world " and " alive unto God." We carry heaven within ourselves as the Spirit of Christ " dwells in us richly." Our vision becomes caught up with the omnipotent garrison that encircles the life and with the wondrous grace that fills the soul. Outwardly and inwardly the imperceptible work of God transforms us into His likeness, until at presentation time in that " great day," we shall be unwrapped in His image.

PENTECOSTAL MISSIONARY FAMILY

The American Assemblies of God missionary family, serving in eighty-seven countries, now numbers 1,903. This includes 1,056 missionaries and 847 children of missionaries. Overseas members and adherents number more than 3,000,000.

Church reports

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

The Lord has been richly pouring out His blessing upon us. At our Sunday evening services during the past month some twelve decisions for Christ have been registered and two believers have been baptised in the Holy Spirit.

A large congregation recently witnessed the baptism of seven young people. It was a thrill to hear them testify how they had found the Saviour during the past few months.

A visit from the Elim Bible College students was greatly enjoyed.

The following is a report from the *Salisbury Journal*.

A surprise visit by the diaconate to the Crusader meeting, which was attended by forty young people, was greatly appreciated.

The deacons told of their Christian experience which in some instances covered fifty years and answered questions set by Mr. Geoff Pike, the youth leader.

At the weekend a party of seven students from the Elim Bible College visited the church. On Saturday they gave a programme of music and song at a coffee bar in the recently opened upper room. They were responsible for the Sunday services and also spoke at the Milford Street and Bemerton Heath Sunday schools. The preachers for the day were Mr. Ray Smith, from Ballysillan, in the morning and Mr. James Ritchie, from Belfast, in the evening.

The evening service was led by Eric Gaudion, of Guernsey. The college quartet gave several items, accompanied by three guitars. There were testimonies from students from Finland and Barnsley and a talk on "The Jesus revolution," by Mr. Murray Norman, of Bristol Baptist College.

The students gave a programme in the crowded coffee bar after the evening service.

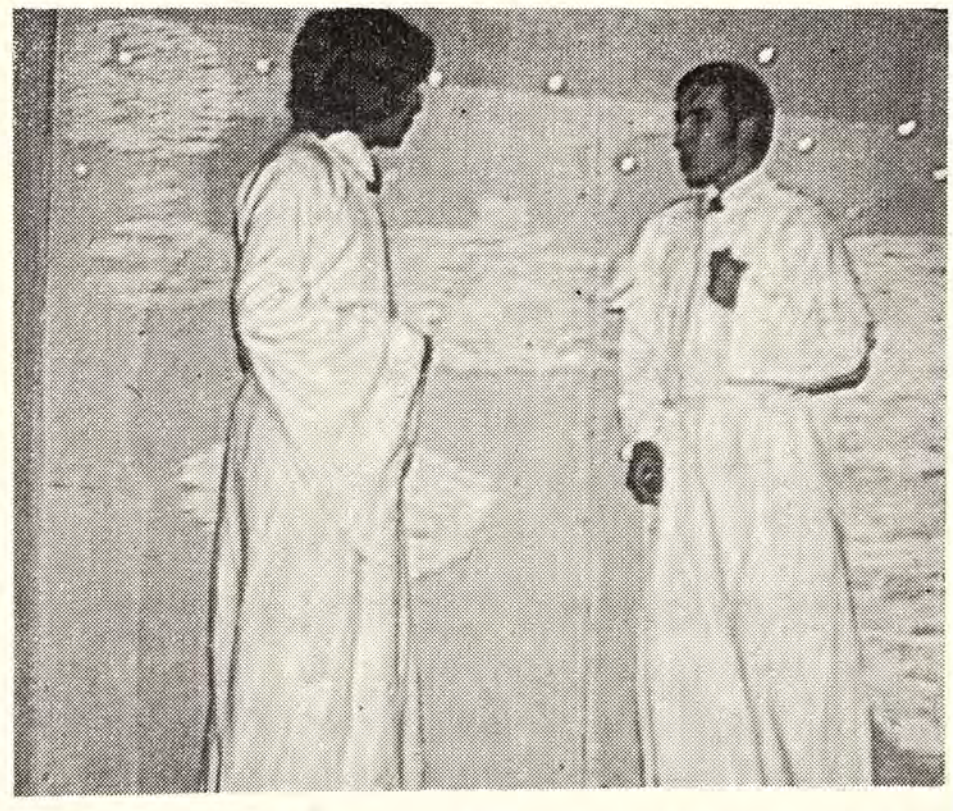
A. COLEMAN.

ROWLEY REGIS **Pastor : D. W. Cartwright**

On Christmas Sunday and the following Wednesday our Crusaders took part in a presentation of the story of Christmas from a different angle, namely, how the angels in heaven felt about the birth of Jesus. We took a behind-the-scenes look at how it could have been. Five angels were observed expressing their opinions on what was about to occur. The scenes were interspersed with Scripture readings, singing items, sound effects, and transparencies shown on a screen above the



platform. Time passed and we overheard the angels speaking concerning the reception that Jesus was receiving upon the earth. We learned that Jesus was to be crucified and that most of



His disciples had forsaken Him. Then came the glorious Easter morning when Jesus demonstrated that even death was no barrier to Him and that He was the Son of God. Through His death on the cross man can have eternal life. May the Lord bring to the remembrance of those who were present the purpose of His coming.

(MISS) J. SMITH.

Church reports

(*continued*)

BLENHEIM, New Zealand **Pastor : I. Bilby**

We are praising God for the way in which He is leading our small New Zealand movement onwards and for the real progress at Blenheim, a town of 15,000 people near the top of the South Island.

Shortly after the campaign held there in September by Donald Hemingway, the pastor's assistant in Christchurch was appointed to this church. He is Ian Bilby, who grew up in the Wellington church. After gaining his Bachelor of Science degree from Victoria University, Wellington, he moved to Christchurch to take up a teaching appointment.

During the six years he was there Ian opened a branch Sunday school in his home, which was most successful, recording attendances of up to fifty. He was also a member of the Kingsway Four singing group, which ministered regularly with real blessing in churches, in a home for unmarried mothers and in youth services and coffee bars. For the last two years he has been preparing in Christchurch for the Elim ministry.

At the end of January a special weekend's services were held, when Ian and his wife, Margaret, were inducted to their new charge by Les Covic, of Nelson, the current Elim President in New Zealand. He and Pastor Hemingway ministered over the weekend with rich blessing and real anointing.

We are now looking to the Lord to prosper and bless this small work. Please pray for it with us.

M. J. FRITH.

BURTON-ON-TRENT **Pastor : R. Morrell**

The visit of Joseph Smith was a wonderful time of blessing. Although quite a few of the assembly were unable to attend because of illness, we had good congregations to hear this lively old servant of the Lord expound the Word. We were much blessed by his talk on the emblems at the Breaking of Bread and by his expositions of the Second Coming and the events leading to it. Our timbrels played on all three evenings and solos were rendered by our young folk.

F. W. SHIPLEY.

PRAYER AND PRAISE



by F. H. Coleman

Hymns of prayer

CHRISTIANITY has inspired many things and not the least of these has been poetry. Much of this has been set to music and is sung in our services as worship to God as well as being a means of encouragement to those who sing it.

There have been many hymns on prayer. Who has not loved and sung " What a Friend we have in Jesus " ? Some time ago I came across some poetry on prayer and thought I would like to share it with you.

Through your prayer

Philippians 1 : 19

" Through your prayer " a soul in conflict
Triumph in the strife obtained ;
Fiery darts and fierce temptation
Were by God's great might restrained.

" Through your prayer " sin's chains were broken,
Blinded eyes received their sight,
Souls afar in darkness groping
Found the path of heavenly light.

" Through your prayer " the foe was vanquished,
Doors were opened, ways were made ;
" Through your prayer " the force and fury
Of the raging storm were stayed.

" Through your prayer " new hope was given
To a soul sore tempest-tossed ;
Think not then your work was fruitless,
Deem not that the time was lost.

Not a service God can give us
Will a richer harvest bear
Than this one of intercession,
This blest ministry of prayer.

RUTH THOM.

EVANGELISTIC CRUSADE
East Ham Elim Pentecostal Church
Central Park Road (corner of Kimberley Avenue)
Saturday, March 18th, to Wednesday, March 29th
Sunday at 11 and 6.30. Weeknights at 7.30.
Evangelist : Pastor Ian R. Hall
Please join us in prayer for this campaign
D.2599

Letter to the Editor

Dear Mr. Walker,

In his review of the book **Be Filled with the Spirit** in your issue of January 22nd, M. W. Carr, B.Sc., makes the deduction that the word " after " (Acts 1 : 8, A.V.) implies that there is an interval between the baptism of the Spirit and the reception of power.

If Mr. Carr will refer to other versions he will soon see that such an argument is untenable. I have before me nine other versions, all of which translate this verse " *when* the Holy Ghost is come upon you " and there is no Scriptural evidence of an enduement of power at a later date as he suggests.

Mr. Carr's assertion that our Lord only received " power to witness " forty days after His baptism in Jordan finds no support in Scripture.

Yours sincerely,

GERALD L. W. LADLOW.

Michael W. Carr comments :

It is with concern that I read the comments about my closing statements in reviewing David Petts's booklet. It was not my intention to postulate a new doctrine, resurrect an old one or undermine established truth. I joined the Elim Pentecostal Church because I agreed with their sane Scriptural tenets and I have no wish to cause disquiet over *apparent* erroneous teaching. There may be other readers who are also under the same misapprehension and it would be wise to clear this confusion before matters become exaggerated into provocative proportions.

The word " after " in Acts 1 : 8 **is** translated " when " in many instances and I find complete agreement with Mr. Ladlow. I used the Authorised Version of the Bible in writing the review to get across a very pertinent point which appears to be evident today—*powerless Pentecostals,* a situation that causes me considerable anxiety.

I feel that so many Christians pray through to the " upper room," but never *past* it. We are faced with undeniable proof that many people who have received the baptism in the Holy Spirit have not won one person to Christ, find witnessing very difficult and have a limited revelation of God's truth. What has gone wrong ? *If we apply Acts 1 : 8 they are supposed to have power !*

I am not advocating a third blessing or an " after that " experience but a CONTINUAL ONE.

Luke chapter 4 states that Jesus Christ was filled with the Spirit at Jordan and was then led, empowered and anointed (vv. 1, 14, 18) of the Spirit—three different manifestations but the same Spirit. When Christ came forth from the wilderness it was to commence His public ministry and He was thus armed with the power of the Spirit. The fact that this was disclosed forty days after His entering the desert does not indicate an " after that " experience but an " after that " *manifestation,* and there is a vast difference between the two.

Although I am baptised in the Holy Spirit and have a measure of power, I am not satisfied with what I have and continually seek that I may be used more effectively in winning men for Christ. To this end I earnestly pray that, through faith and submitting to the invasion of the Spirit, more of God's dynamic will flood forth in my life and if that is classified as an " after that " experience then I want it !

To absent friends

We seek in writing you these lines
Our heart's true wish to send you,
That you may know that far or near
Our kindest thoughts attend you.

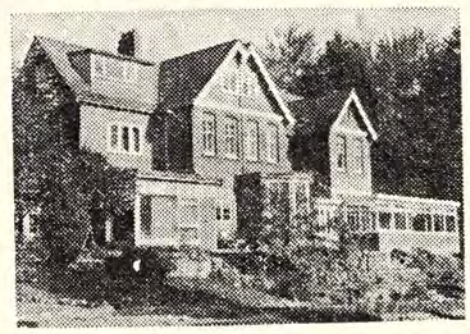
We cannot find a truer word
When greeting we address you,
No song or poem we have heard
Is sweeter than " God bless you ! "

Should trouble surge around you new,
Or grief's dark night oppress you,
These things can never harm your soul,
For 'tis His will to bless you.

Yet it is not the blessing but
The Blesser whom we love,
Transcendent now in glory great
At God's right hand above.

IVY FREEMAN.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

Elim Missionary Society feature

TWINS!



A report from Rhodesia by

Olive Garbutt

WHEN I went from the Congo (now called "Zaire") to Inyanga North, Rhodesia, in 1960 I had the privilege of opening a new church in Kambudzi village. There was a new Elim school there, but until then there had been no missionary free to establish such a work. Everyone was busy elsewhere. I travelled seventeen miles in the lorry over very rough roads, the journey taking about two hours. Mrs. Brien walked to Mbiriyadi village each week, gladly giving up the use of the lorry in order that other people might hear God's Word.

About the second or third time I went there I was asked to go and see a girl who had been bitten by a snake. I thought the casualty had only just occurred, so was surprised to see a thin, obviously very sick, girl with a swollen leg and a huge gangrenous sore. The only hope of saving her life was to take her back to the hospital and the parents gladly consented to this.

The witchdoctor had done his best (or his worst!) by providing a charm which was tied tightly around her leg. This was removed and treatment of a much more effective nature was applied. Response was good, but Dorka had to remain in hospital for a long time until new skin formed over the area and healing was complete.

During this time one of the elder girls in Miss Gwynne's Sunday school class used to call for Dorka and carry her on her back to Sunday school. She also attended the hospital services each morning. The day came when she asked the Lord Jesus to be her Saviour and we rejoiced with her.

Two or three years later a marriage was arranged for her, unfortunately with a man who was not a believer in the Lord Jesus. Still young in years and in the faith, she did not resist. The marriage was not very happy, but it brought Dorka to Penhalonga, where she became a regular attender at the mission church. A little later she asked for baptism and was received into the fellowship of the church. She has gone on with God ever since.

Life was not easy for her. For more than five years she had no children. This was a great sorrow to her. She felt that she was despised both by her husband and by others.

Imagine my joy when I returned to Rhodesia in December of last year to see Dorka still going on with God and the happy mother of twin babies! We rejoiced together and gave praise to God. To me this was part of the reward for those long, tiring journeys to Kambudzi.

Pray for Dorka that in the difficult circumstances surrounding her life she may be able to bring up the little ones in the nurture and admonition of the Lord.

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks.
For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Grenehurst Park, Capel, near Dorking, Surrey

D.2592

KENNY'S NEW LIFE

Words and drawing by Sheila Price



"WHAT I want to know is this," said Kenny the caterpillar. "Why do we have to change into butterflies ?"

"Well," said his friend, Cardew, "we won't all change into butterflies. Some of us will change into moths."

"I don't want to be a moth or a butterfly," said Kenny. "I'm happy as I am."

"But think how wonderful it will be to fly," said Cardew. "No more aching feet, no more walking about looking for things to eat."

"My feet don't ache!" said Kenny. "And I want to stay a caterpillar. I am definitely not going to be a butterfly."

One day, however, Kenny felt tired, so he curled up inside his little cocoon and went to sleep. When he woke up again **he had wings!**

"Ugh!" he exclaimed. "I've changed into a butterfly, *but you won't catch me flying*! Oh, dear, no! I shall just sit on this branch and be miserable."

Just then he heard a noise above him. He looked up and saw all his friends flying overhead. They had changed into butterflies, too.

"Hi, there, Kenny!" they called. "Aren't you coming with us ? We're off to the country. There are lots of juicy lettuces growing in the fields there."

Kenny's mouth began to water. He really was very hungry.

"It will take me a long time to walk there," he thought. "And by then all the best lettuce leaves will have gone. I think I'll fly, but just this once, though."

Kenny fluttered his wings and soon he was up in the air. "This is wonderful," he thought. "Simply wonderful. It's the best thing that has ever happened to me. I'm much happier now than when I was a caterpillar. Wait for me," he shouted to his friends.

Our lives can change, too, boys and girls. When we let Jesus come into our hearts He gives us a new, wonderful life and, like Kenny, we will be happier than we ever were before.

I have never seen a sad butterfly, have you ?

By the way, do you know what a cocoon is ? See if you can find out!

Theme : THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH

ANNUAL CONFERENCE

May 6th to 13th

PONTIN'S HOLIDAY CAMP

Blackpool, St. Annes-on-Sea

Preachers :

DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)

DENIS G. CLARK
(Evangelist and Bible Expositor)

REV. T. W. WALKER (President)

Revs. G. CANTY, J. CUTHBERT,

J. LANCASTER and J. OSMAN

Elim missionaries expected : Arthur D. and Dorothy M. Bull (Tanzania), Brenda Griffiths (Rhodesia)

For further information write to :
THE CONFERENCE SECRETARY, P.O. BOX 38,
CHELTENHAM, GLOS.

D.2523

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
M. W. Carr	2
F. H. Coleman	4
Olive Garbutt	6
A. D. Bull	9
T. Partington	10
Joseph Smith	12
T. H. Stevenson	14
Margaret Ladlow	15
J. Hyde	20
Church reports	3
Letter	5
Children's corner	7
Prayer partnership	14
Youth page	18
Family altar	19

EDITORIAL

" IF there be any virtue, and if there be any praise, **think on these things** " (Philippians 4 : 8).

One sees the mud ; the other sees the flower.
One bemoans the dirt ; the other praises the primrose.
One deplores the muck ; the other delights in the daisies.

Attitudes and aptitudes determine a great deal about life. The creative person, the one who can make a thing of beauty out of nothing very much, is to be highly esteemed. The man with the muck-rake has a very vital role—it can be argued that he is essential—but he must stop to admire, stoop to witness the delicate celandine, pause to savour the cowslip's heady scent.

It is true that both mud and flower are real and present. The primrose would not exist without the dirt to grow in. The daisy would be unknown but for the muck in which to develop and bloom.

Christians know that there is no crown without a cross. Since there was " no beauty that we should desire Him " as far as Calvary was concerned, for "He hath no form nor comeliness " in His dying, Christ has become to His followers the altogether Lovely, the Bright and the Morning Star, **the Rose of Sharon.**

Life for the unconverted can so often be confined to the mundane and the unlovely—same old streets, same old job, same old machines, same old people. For the true child of God, however, life is always full of promise. Calvary was real, terrible, but it accomplished its purpose, or rather Christ, God's only Son, fulfilled the Divine will in making the perfect atonement there, and, on the third day, Jesus rose again ! He is alive ! Hallelujah ! He will come. Hallelujah !

That is thoughtful, relevant advice which Paul, the experienced apostle, wrote to his son in the faith, Timothy :

" The husbandman that laboureth must be first partaker of the fruits " (2 Timothy 2 : 6).

Labouring is all very well, but we must partake of the results. We must know experimentally what we preach to others.

" Consider what I say ; and the Lord give thee understanding in all things " (2 Timothy 2 : 7).



Arthur D. Bull.

Mzee Bull, Tanzania

The story of Abraham

by an Mkweli

THE elders are sitting in the gate. Ibrahimu is testifying before them : " I am leaving this city to follow the call of my God."

" What new god is this ? What strange religion has gripped you ? Where is He ? " ask the elders.

" I do not know," says Ibrahimu.

" Where are you going ? What is this God like ? "

" I do not know," says Ibrahimu.

" What is His name ? What sacrifices does He require ? "

" I do not know," says Ibrahimu.

" Is He an ancestral spirit ? "

" No," says Ibrahimu.

The elders then turn to Terah, a very old man. " Father of Ibrahimu," they say, " what are you going to do about this ? "

" I do not know," he replies.

" You do not know ? Are you going to follow this strange superstition so contrary to our customs ? The spirits of your forefathers are here. Who will make the offerings for the dead ? Who will placate the spirits ? You will bring a curse on our land, Ibrahimu," they say, " your crops are ripening, the propitiation beer is brewing. You will not drink or offer the pombe to the spirits, you say ? This is madness ! "

Sarah's father now speaks. " Ibrahimu, I will not allow you to take my daughter away from her land and people."

Ibrahimu replies, " Mzee, my father paid you twenty camels, fifty cows and ten bulls for my wife. Two of the bulls were the biggest in our land. The ornaments I gave to Sarah were of the finest gold."

" I will return everything to your father.'

He turns and says, " Mzee Terah, what do you say ? "

" Let us call Sarah," says Terah.

Sarah comes forward, bows and takes her place at the side of the gate-yard. " Sarah," they ask, " do you hear this husband of yours ? He wants to journey towards the sunset to serve an unknown God ; what do you think ? "

" I do not know," says Sarah.

" You will stay with your people. They are all here. You are young and strong. We will find you another husband ; perhaps Ibrahimu has no seed because he has offended the gods. With another husband you will soon have children around you ; what do you say ? " They wait in silence.

" I will go with my husband," says Sarah.

Again the elders speak to Ibrahimu, " Son of our people, your old father's eldest son, every earthly reason holds you here."

Lot is called to the gate. He bows and greets the elders, " I hold your feet."

" Lutu," they say, " your uncle has been seized by the spirit of a strange god. He is going to leave our city and land to wander like a nomad and live like a gipsy. What do you think of this matter ? "

" I do not know," says Lutu.

" You were dedicated to the spirit Kungu. You are wearing his protective charms. Will Kungu be there in that far-off land ? Who will protect you there ? "

" I hear you, Wazee," says Lutu.

" Go and send your wife," say the Wazee.

Lot's wife bows herself to the ground, " I hold your feet, old ones," she says.

" That is well," they reply. " You have heard of your uncle's madness ? "

" I have heard."

" What do you think ? "

" I am afraid."

(continued overleaf)

" Do you want to go on this mad adventure and be a wilderness dweller ? "

" No," says Lot's wife, " I love town life and merry company."

" Your husband seems to be inclined to follow Ibrahimu. See if you can dissuade him from this madness," say the elders.

" I will do my best," she says.

" Good ! Go in blessing."

The whole town gathers to watch the caravan go. Eleazar, who later will learn to love his master's God, is only one of many slaves ; he must go with his owner.

Lot's wife is filled with sorrow as she takes her place on the kneeling camel. She has done her best with her husband. Her family has tried every argument and persuasion to set her free. She wanted nothing of Ibrahimu's god, but when the marriage settlement was made between her and Lutu, Lutu's father had redeemed the future seed. He had paid the extra cows and goats to her people ; the children belonged to him. She must go with him or lose her children, perhaps for ever. Lutu, strangely drawn to the God of his uncle, would go with him, at least for the present.

Ibrahimu goes, not knowing where he is going. We Wakweli who have taken Yesu Kristo as our Lord and Saviour have had to leave everything except our country, to go in search of that city whose builder and maker is God.

The Wakweli are a tribe of 40-50,000 who first heard the Gospel from Elim missionaries.

" Mzee " is pronounced *umzay*. " Wazee " is the plural of elders. " Mkweli " indicates one person, " Wakweli " two or more.

The welfare of the elderly

by Trevor Partington

THE Assemblies of God of U.S.A. have sent out a publicity handout giving details of a conference held in The White House at the end of last November on the welfare of old people. This included for the first time a section on the " spiritual well-being of the ageing " and, of the two official national delegates representing the Assemblies of God, one was a member of this section. " Spiritual needs " were not thought to be exclusively religious, but, significantly enough, more than half of the national organisations represented in this section were religious groups. In their report to the general session, the " spiritual well-being " section listed fifteen policy recommendations. Six of these proposals called for greater access for the elderly to all avenues of assistance by the government. There would, it was stated, be government co-operation with religious, social and educational agencies to help meet the spiritual needs of the elderly. Furthermore, the government would provide research and professional training for those serving in this field. Adequate chaplaincy services in caring for the elderly, with government assistance where necessary, were also recommended.

How does this compare with the British scene ? What concern is there here, on a national scale, for the spiritual well-being of the elderly ? A spokesman for the Council of Churches Social Responsibility Department in London admitted to me : " This aspect of old people's welfare [the spiritual] has been neglected." In my research into this subject I soon found out that this was so. Nearly all the emphasis has been placed on the SOCIAL aspect of old people's welfare, with little or no reference to their spiritual needs. Certainly this is true in terms of the government and the concern they have for old people. There are, however, well over 1,000 local committees on old people's welfare in Great Britain, and, while the main emphasis of their work is social, their existence reflects the growing concern for the needs of the elderly. This same growth of interest is evident also in the churches.

In 1967 the National Old People's Welfare Council (now known as " Age Concern ") organised a conference on the special responsibility of religious bodies. As a result a pamphlet was published entitled " The role of the churches in the care of the elderly." Under the section headed " The need," mention is made of the bewilder-

ment and distress of the elderly in the face of bereavement, physical pain, loneliness, neglect, the humiliation that may come with failing powers, the confusion and anxiety that sometimes arise from changing and conflicting interpretation of the tenets of their faith, the feelings of unwantedness and uselessness, and the fear of dying. Under another section headed "The challenge," one of the questions asked is : Is it a good use of church resources on behalf of the elderly to use these solely in the delivery of parcels, in the organisation of entertainments, luncheon clubs, outings and similar activities ? These are all, it is stated, important items of service, but there are also the needs of human beings related to faith about life and death, motives, purposes, hopes and fears, joys and guilts, for which the churches have a special responsibility.

As Evangelicals our responsibility in this respect is, of course, even greater. Probably less than ten per cent of elderly people have any definite church connection and therefore the need is tremendous. How many church members make it a matter of conscience to see that lonely people whom they know are provided with comfort and guidance, perhaps by arranging for them to be brought to church in cars ? Many elderly people live in residential homes, and here again Evangelicals have a special responsibility. We may well find an opening for visiting these homes on a regular basis so that, through a short service or individual counselling, spiritual help may be given.

Only last week I visited an old man who did not know Christ. On his own admission his life had been quite godless, but, as it was obvious that he was aware of his need, I asked if I might pray with him. With tears streaming down his face he said, "Please do. Mother prayed that this might happen."

Many old people live out their dreary days with nothing to do, with no conscious purpose in life, and with no hope for the future. While welcoming and making the fullest use of all the resources provided by the State for their relief and help, our duty as Christians is to fill in the gaps, as we remember above all else their spiritual needs.

(We are grateful to Trevor Partington, our pastor at Stafford, for his research into this important subject, specially undertaken for THE ELIM EVANGEL.—EDITOR.)

ONLY THREE WEEKS TO EASTER

EASTER MONDAY at 2.30 and 6

TWO GREAT RALLIES

in the

ROYAL ALBERT HALL

- ***WORSHIP AND PRAISE***
- ***THE FOURSQUARE GOSPEL***
- ***PENTECOSTAL BAPTISM***
- ***DIVINE HEALING***

Preachers :

A. A. BIDDLE (President)
P. S. BREWSTER (Cardiff)

Conveners :

E. R. CORSIE and W. M. E. PLOWRIGHT

Massed choirs led by D. B. Gray, London Crusader Choir, Coventry Choir, Selly Oak Male Voice Choir, the Gospelaires

Soloists :

MRS. J. CHAPMAN and MRS. B. WALL

Reserved tickets, 15p and 25p, from Rev. D. B. Gray, 15 Rodenhurst Road, London, SW4 8AE. Tel. 01-674 4084

TRAFALGAR SQUARE RALLY
at 11 a.m.

Preachers :

F. LAVENDER
B. C. VIDAMOUR

Convener : H. W. GREENWAY

D.2603

A provocative comment on contemporary events

THE COMMON MARKET AND GREAT BRITAIN



by Joseph Smith

THE six nations in the Common Market have now been increased to ten (subject to ratification by the parliaments involved). This will give rise to further speculation as to how this fits in with Bible prophecy and the Roman Empire.

I have been a student of Bible prophecy for fifty years and am conversant with the views of the historicist and the futurist, but I have never been able to build up a case for a revival of the Roman Empire following the same geographical outlines as the old one. The maps in the back of the majority of Bibles show the outlines of the four world empires ; not one of them followed the same geographical outlines as any of the preceding empires. The Bible reveals that the Lord gave all the kingdoms of the world to the rulers of each of the four empires (Daniel 2 : 37-40 ; 7 : 23) ; none of them claimed anything like the portion which God gave them. If you think of a revived Roman empire as comprising " all nations " then, of course, this is a different thing.

The Bible says concerning the final conflict which will involve *all* nations : " For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for my heritage Israel, whom they have scattered among the nations, and parted My land " (Joel 3 : 1, 2) ; " Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished ; and half of the city shall go forth into captivity. . . . Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come, and all the saints with Thee . . . And the Lord shall be king over all the earth : in that day there shall be one Lord, and His name one " (Zechariah 14 : 1-9).

The fact that the Bible mentions " all nations " being involved in the attack on Jerusalem sounds more like an attack by the United Nations than anything else. We know that the United Nations, now comprising 131 countries, have agreed that the Jews must hand back to the Arabs the territory which they took from them, including the old city of Jerusalem, but the Jews are determined to fight to the death before they will give up Jerusalem. Surely the prophecy of Zechariah is a perfect picture of what we can reasonably expect to happen—and that before long. The Bible does not say that every soldier belonging to this great company of nations will be there, but a united move by the United Nations would perfectly fulfil the prophecy.

It is evident that America and Great Britain, together with our helpers, will not be able to stop the march of these nations, or save the city of Jerusalem from being taken (Zechariah 14 : 2). See also Ezekiel 38 : 13, where these invading nations are regarded as the victors coming " to take a spoil . . . to take a prey . . . to take a great spoil."

The nations which comprised the Roman Empire are mentioned in the end-time prophecies. The nations which have carried the Church of Rome on their backs as a horse carries a rider will at the time of the end turn against her (Revelation 17). This cannot possibly refer to imperial Rome, for imperial Rome was never destroyed by the nations comprising the empire. It can only refer to papal Rome.

If Russia could deliver a knock-out blow to the United States and Great Britain she could then, with her preponderance of nuclear power, com-

mand " all nations," and thus perfectly fulfil the Scriptures. The other nations of Europe could not hold out against her ; they would do as the Bible says : " agree, and give their kingdom unto the beast, until the words of God shall be fulfilled " (Revelation 17 : 17). These latter words refer to the Old Testament prophecies referring to this time. The destruction of the beast to whom the nations of Europe give their power is further referred to in Revelation 19 : 11-21. The great Victor in that dreadful war is none other than Jesus Christ—the King of kings and Lord of lords ; it is neither Great Britain nor America.

Revelation 19 : 17, 18 and Ezekiel 39 : 17-22 refer to the same great conflict. There is only one ending of the Gentile age, one coming of the Lord Jesus Christ to take over the government of the nations, one glorious restoration of the whole house of Israel—though they are referred to by many writers in both Old and New Testaments. In Ezekiel 39 : 22-29 you read of ungodliness being turned away from Jacob and in Romans 11 : 26 you read by whom it is turned away—the Deliverer, the Redeemer when He comes (see Isaiah 59 : 20, 21).

I believe that as God allowed the Assyrians to chastise the Israelites because of their many sins and then turned and punished the Assyrians because of their mighty sins, even so will He allow Russia to chastise both America and Great Britain and then He will turn and deal in judgment with all those anti-God nations, including Russia, which have come, not only against His land but " against the Lord and against His anointed " (Psalm 2 :1-12 ; Daniel 2 : 34, 35 ; Isaiah 34 : 1-3 ; 63 : 1-6 ; 66 : 15-24 ; Jeremiah 25 : 29-33 ; Revelation 16 : 17-21). As Billy Graham once said : " If God allows Great Britain and America to escape from judgment *then He will have to apologise to Sodom.*" We will certainly not escape, nor will the Jews escape the judgments of God, according to the Bible. In Zechariah 12 : 9 we read : " And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." Thanks be to God we are not included in that company ; neither Great Britain nor America is coming to fight against Jerusalem. We may suffer at the hands of Russia before that day comes, we may be knocked out of the fighting, and therefore not included in the " all nations " which come again Jerusalem, but we will not be joined to the Common Market countries in that day. They will either be destroyed or found on the side of Russia. Mgr. Ronald Knox, a devout Roman Catholic writer, said in 1950 : " But the thing is going on ; more and more the shadow of atheism is falling over the whole of eastern Europe. France, Spain, Italy, Belgium—you can't bet what is going to happen there. It's quite probable that you, later on, will find yourself having to pull your socks up, and help to save the Catholic Church, humanly speaking, from going under."

Whether our country goes into the Common Market or stays out of it will in no wise affect the sure word of prophecy. We look forward to that glorious day when " Jesus shall reign where'er the sun does his successive journeys run." In that day there will be a common market for all nations and one King shall reign over them all. I am glad that " There will always be an England " and that the great King of kings will accept in that day gifts from our rulers (Psalm 72 : 10, 11).

You can help your church as an ANSVAR agent.

Ansvar is the Insurance Company for non-drinkers only. To assist in our planned future expansion we are looking for men and women in most parts of the country to act as agents in their spare time. The work is stimulating and rewarding and will appeal to those sympathetic to the Company's principles.

An agency can provide a useful addition to Church income.

Training is given largely by correspondence and interviews will be arranged locally. Please write in the first instance to **Geoffrey Williams, General Manager, Ansvar Insurance Co Ltd, Ansvar House, London Road, Wembley, Middlesex, HA9 7HA.**

D.2516

ELIM CONFERENCE 1972



The pastor of our Bournemouth (Springbourne) church, **J. OSMAN,** one of the speakers at this year's conference.

(See advertisement on page 7)



From T. H. Stevenson

A FORMER secretary of the Medical Research Council, Sir Harold Himsworth, inaugurated what is described as a " whole body-monitoring unit " at the Southern General Hospital, Glasgow. Speaking of the remarkable advance in medical research and resources, he said :

" Clinical medicine is leaping forward. We may all contemplate the resources around us now with gratification, but there is a danger in this field of work which I might call ' Pygmalionism.' There is a story about the sculptor who created the most perfect statue of a woman. He fell so much in love with the statue that he had no time for the real thing. THE EQUIVALENT OF THAT STORY IS THAT OF A MAN WHO FALLS SO MUCH IN LOVE WITH HIS MACHINE THAT IT BECOMES HIS MASTER AND HE LOSES SIGHT OF ITS PURPOSE.

" When one considers the skills needed to produce some of the machines now required in clinical physics and bio-engineering one would be well advised, I believe, not to disregard the possibility that these, by their very existence, could exert an undue influence upon the research problems and indeed on the research workers. WE MUST ALWAYS BE ON OUR GUARD NOT TO MISTAKE MEANS FOR ENDS."

I have purposely put the closing sentences in each paragraph in capitals, for they are words of deep meaning and worthy of note by Christians, churches and church leaders.

The same note of warning is more direct than the foregoing in an item from the Anglican *Evangelical Journal*. Written particularly concerning the Church of England, the words have an import for all. The article declares that the Church of England is steadily becoming " an organised machine and less and less an instrument of spiritual power and leadership in the nation." It continues : the " complicated machinery of committees and commissions continues unabated. The expenditure in time, money, nervous energy and manpower is the Devil's ingenuity in keeping us from our real work." The writer states that the time has come to cut the cords of bureaucracy and return to " THE SIMPLICITY AND SANITY OF PAROCHIAL BIBLE MINISTRY." Here also the final words are the vital words.

Over the years I have served on committees within Elim and without, but though such machinery is necessary, no one can dispute that to be a committed Christian—committed to Christ and to His commission to you—is much more essential than to be a committee Christian !

DIVINE HEALING PRAYER PARTNERSHIP

OVER 300 people have joined Elim's Divine Healing Prayer Partnership and have agreed to pray for those who send their prayer requests. Every morning around 9 o'clock the partners meet around the throne of grace and bring the needs before the Lord. We send details of the requests to those who have covenanted to pray.

You are welcome either to send in prayer requests or to join in intercession with these faithful prayer-warriors. Write to Elim Divine Healing Prayer Partnership, P.O. Box 38, Cheltenham.

Here is a letter sent by Mrs. L——. A similar letter was received from Mr. G—— by the same post.

I'm just writing a line to thank all those who prayed for me during my illness. I had a stroke and was seriously ill and in hospital for over three months. I couldn't walk by myself when I came home. I do praise the Lord for all His goodness and lovingkindness to me. Now I can walk, get about, do a little work and get to the meetings.

We get your prayer letter for others who are sick and I do pray that He will do the same for them as He has done for me. Hallelujah !

(MRS) MARY L——.

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

sity : for God loveth a cheerful [hilarious] giver," Does your giving match up to this standard ?

" When you give, give with joy and smiling."—JOUBERT.

" Every gift which is given, even though it be small, is in reality great if it be given with affection."—PINDAR.

" Kindness is the golden chain by which society is bound together."—GOETHE.



Margaret M. Ladlow's page

CHRISTIAN HILARITY

I HAVE always enjoyed the study of words and from my schooldays have read dictionaries and found pleasure in acquiring new words and meanings. I am no linguist, however, and much as I marvel at the wonderful structure and development of languages old and new I have to rely on another's scholarship to learn of root meanings and particularly so when searching the Scriptures.

I am usually a cheerful individual and an advocate of cheerfulness and I have always felt a heart-warming response when reading Romans 12 : 8 and 2 Corinthians 9 : 7. These two verses are the only occasions in the New Testament when a word with such an audacious Greek meaning is used. In Romans the word is *hilarotes*, meaning " hilarity," and in Corinthians *hilaros*, meaning " hilarious " ! In both instances the word is used with reference to giving.

In 2 Corinthians 9 Paul is dealing with the question of financial help to be sent to the church at Jerusalem. He visited the Gentile churches and took up offerings for the relief of the poor, persecuted believers in Jerusalem and he writes this amazing sentence : " The Lord loveth the *hilarious* giver " ! This statement, this conception of Christian generosity is exhilarating and challenging ; there is nothing cold, calculating or grudging in this attitude ! Hilarious means " boisterously mirthful," so the Christian in his giving should overflow with obvious joy and spontaneous liberality. Turning to Romans 12, you will see Paul's list of very practical rules for Christian conduct. In verse 8 the old English noun " mercy " is used. The original Greek word signifies " kindness with beneficence." So we are to show kindness with hilarity ! No condescending, half-hearted charity is here but loving, sparkling, full-blooded concern which expresses itself in self-sacrifice and practical help given gladly and with gay abandon. If the unsaved could see more of such hilarious giving in the Christian Church they could not but be challenged and attracted to our fellowship and eventually come to know the bountiful Giver of all good gifts.

Many years ago at a missionary meeting held in a negro church in the West Indies these three resolutions were agreed upon : (1) we all give something ; (2) we all give as God has enabled us ; (3) we all give willingly. As soon as the meeting was over a leading brother took his seat at a table with pen and ink before him to put down what each came to give. Many came forward and gave, some more, some less. Among those who came was a rich old negro, almost as rich as all the others put together, who threw down upon the table a small silver coin. " Take dat back again," said the man at the table, " dat may be according to de first resolution, but it's not according to de second." The rich man accordingly took it up and hobbled back to his seat in great rage. One after another came forward and, as all gave more than he had offered, he was fairly ashamed of himself. Again he came forward and threw down a piece of money on the table, saying " Dere ! take dat ! " It was a valuable piece of gold, but it was given so ill temperedly that the brother answered again, " No, dat won't do yet ! It may be according to de first and second resolutions, but it's not according to de last." He was obliged to take up his coin again. Still very angry with himself and with all the rest, he sat for a long time, until nearly all were gone and then he came up to the table with a smile on his face and very willingly gave a large sum to the treasurer. " Very well," said the brother, " dat will do ; dat's according to all de resolutions." Paul says " Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of neces-

(*continued on page 14*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE,etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

EVESHAM. Bed and breakfast, Christian fellowship, homely atmosphere, good food, lovely countryside, ample parking. Mr. and Mrs. J. Weir, "Wellwyn," Willersey Road, Badsey, Evesham. Telephone 830638. Terms : s.a.e. C.2598

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

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.2538

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.2539

SITUATIONS VACANT

COMPETENT Secretary/Personal Assistant for office of busy executive. Good salary scale and a free flat provided for suitable applicant. Reply giving details of age, experience and qualifications to Box 2600, Elim Evangel, P.O. Box 38, Cheltenham. C.2600

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

HOW TO RECEIVE "Fellowship Tapes"—free ! Send for particulars to "Fellowship Tapes," 237 Mossbay Road, Workington, Cumberland. C.2590

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTHS

MACE. On January 23rd, to Telse and Chris Mace, of Plymouth, God's gift of a daughter, Rebecca.

SUMMERFIELD. On February 15th, to David and Ruth (née Lewis), the gift of a lovely baby girl, Sharon Ruth, a sister for Luke.

MARRIAGE

MIDDLEWOOD—HARDY. On February 13th, at St. Paul's Methodist Church, Kilham, near Driffield, Godfrey Middlewood to Mollie Hardy, both Elim Crusaders. Officiating minister : D. B. Tinnion.

WITH CHRIST

BOWLES. On January 22nd, Gordon Bowles passed into the presence of the Lord. Officiating minister at funeral : H. Burton-Haynes.

CAMERON. On January 21st, Duncan Cameron, aged 51, passed into the presence of the Lord. Officiating minister at funeral : H. Burton-Haynes.

COLLINS. On February 10th, David Walter James Collins, of Felixstowe, aged 61, entered into rest after much suffering patiently borne. Beloved husband of Irene and dear brother of Hilda and Walter and brother-in-law of Pastor Leslie G. Hawes. "The pure in heart shall see God."

DAVENPORT. On January 24th, Mrs. Sarah Davenport, of Plymouth, who found the Saviour in a Youth for Christ rally when she was well in her sixties. Officiating minister at funeral : L. P. Cowdery.

ELPHEE. On February 3rd, Charles Arthur Edward Elphee, beloved member for forty years, former deacon and treasurer of the Elim Pentecostal Church, Reading. Officiating minister at funeral : F. Shadlock.

JANE. On January 26th, Mrs. Jane, of Plymouth, who found the Saviour on the occasion of the Sisterhood rally two years ago, also in her sixties when she found the Master's forgiveness. Officiating minister at funeral : L. P. Cowdery.

LEE. On February 15th, Gladys Lee passed into the presence of the Lord. Officiating minister at funeral : H. Burton-Haynes.

RICHARDS. On February 2nd, William Richards, aged 67, former member of Elim Pentecostal Church, Thornton Heath, and founder of the Pentecostal Church, Parkstone. Officiating ministers at funeral : H. Jarvis and F. Shadlock.

Programme for the opening of the new

ELIM PENTECOSTAL CHURCH

WAKEFIELD ROAD, BRADFORD

SATURDAY, MARCH 18th

2.30 p.m. FINAL COMMUNION SERVICE AT SOUTHEND HALL, LEEDS ROAD

3.00 p.m. PROCESSION OF CARS TO NEW CHURCH

3.30 p.m. OPENING CEREMONY AND SHORT SERVICE, WITH REV. H. W. FARDELL (first minister of Southend Hall) and REV. J. WOODHEAD (another former minister)

6.30 p.m. PRESBYTERY RALLY
Speaker : REV. J. C. SMYTH (Administrative Secretary, Headquarters)

Refreshments provided between services

Sunday, March 19th

at 10 a.m., 11.15 a.m. and 6.30 p.m.

Speakers include

REVS. J. T. BRADLEY (Secretary-General)
J. C. SMYTH and J. WOODHEAD

8.00 p.m. AFTER-CHURCH RALLY TO START OPENING CRUSADE, WITH REV. DEREK J. GREEN AND TEAM

Every night Monday to Saturday, March 20th to 25th, at 7.30

Sunday, March 26th

10.00 a.m. ALL-AGE CHRISTIAN EDUCATION PROGRAMME

11.15 a.m. FAMILY SERVICE

6.30 p.m. GOSPEL SERVICE

8.00 p.m. AFTER-CHURCH RALLY

PLEASE PRAY FOR US. PLAN TO ATTEND

Gifts for the building gratefully received

D.2606

COMING EVENTS

BARNSLEY. March 11-13. Elim Pentecostal Church, Nelson Street. Annual Convention. Preachers: Stanley Beresford (Blackburn) and Aaron Linford (Editor " Redemption Tidings "). Convener: A. Cecil Jarvis. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BIRMINGHAM, Stirchley. March 11. Friends' Meeting House, Hazelwell Street. " Christ is the Answer " rally. At 7.30. Fact and Faith film: " Ultimate Adventure." Items by The Second Advent Gospel Group. March 12. St. Andrew's Methodist Church, Cartland Road. Mothers' Day service at 6.30. Speaker: Mrs. L. Cartwright. March 19. Preacher: R. B. Chapman. At 6.30.

BIRMINGHAM, Selly Oak. March 18, 19. Elim Pentecostal Church, Alton Road. Preacher: John Phillips (Kenley Bible College). Convener: Alan Caple. Saturday at 7. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. March 16. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Sisterhood Anniversary at 3 and 7. Speaker: Miss Maud Backhouse. Convener: Mrs. E. Backhouse.

CAMBERWELL. March 21-28. Elim Pentecostal Church, Benhill Road, London, S.E.5. Evangelistic crusade conducted by Ron Williams. Weeknights at 7.45. Sunday at 11 and 6.30.

DARLINGTON. March 8-11. Elim Pentecostal Church, Harrowgate Hill. Preacher: Joseph Smith. At 7.30.

EVESHAM. March 11, 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Divine healing service. Preacher: George Canty. Items by the New Creation. Saturday at 7.30. Gospel service. Preacher: T. J. Broomhall. Convener: J. R. Brown. Sunday at 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GUERNSEY, March 11, 12. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Visit of Felix Lloyd-Smith. Convener: S. Penney. Sunday at 11 and 6.30. Weeknights at 7.45.

ILFORD. Elim Pentecostal Church, Clements Road. Evangelistic film rallies. March 11 at 7.30: Fact and Faith film, " Dust or Destiny." March 18 at 7.30: Billy Graham film, " Oil Town—U.S.A." March 25—April 2. New Life Crusade '72 conducted by B. C. Vidamour. Convener: J. F. Hardman. Weeknights at 7.30. Sundays at 11 and 6.30. Saturday, March 25, sound colour film: " The Lost Generation."

LLANELLI. March 18, 19. Elim Pentecostal Church, Island Place. Preacher: R. C. Stacey (Merthyr). Convener: A. W. Leavesley. Saturday at 7. Sunday at 10.30 and 6.

LONDON. March 11-19. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road (Underground to Clapham Common). Evangelistic crusade conducted by G. H. Wallace. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

PETERBOROUGH. March 11. Elim Pentecostal Church, Midland Road. London Crusader Choir. At 2.45 and 6.

PORTADOWN. March 11-13. Elim Pentecostal Church, Clonavon Avenue. Annual Convention. Preachers: J. Lancaster and A. D. Sandford. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8.

ROMFORD. March 11, 12. Elim Pentecostal Church, Wheatsheaf Road. Fifteenth church anniversary. Preacher: John C. Smyth. Convener: A. K. Chamberlain. March 21-29. Evangelistic crusade conducted by Brian J. Hayes. Weeknights (except Friday) at 8. Saturdays at 7. Sundays at 11 and 6.30.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SWANWICK, Derbyshire. March 20-22. The Hayes Conference Centre. Elim Ministers' Wives' Retreat. Write to Mrs. Gladys Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

TEESSIDE, Grangetown. March 12-14. Elim Pentecostal Church, Lee Road. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

THORNTON HEATH. March 18-28. Elim Pentecostal Church. Mersham Road. Evangelistic crusade conducted by Jack Osman and team. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 6.30 and 8. Youth nights on Thursday and Saturday with " late-night specials " afterwards, including film and refreshments. Healing service Tuesdays. Wednesday, March 22, at 2.30, " Young mums and wives." Thursday, March 23, at 3, " ladies' special."

TREALAW. March 13-18. Elim Pentecostal Church, Miskin Road. Children's crusade conducted by Uncle Ric Carter. Special parents' night on Sunday, March 19, at 6. Weeknights at 5.30.

ITINERARIES

The President (A. A. Biddle):
March 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
March 11, Fleet; 12, Bromley; 18, Royal Albert Hall (m.v.); 19, Eastchurch.

A. D. Bull:
April 5, Salisbury; 6, Springbourne; 7, Wimborne; 8, Parkstone; 9, Christchurch (a.m.), Winton (p.m.); 10, Weymouth; 12, Merriott; 13, Andover; 14, Romsey; 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

Joseph Smith:
March 11, Darlington; 12-14, Grangetown; 15-17, Sunderland; 18-20, York; 21-23, Malton; 24-27, Driffield; 28-30, Hull (Mason Street).

EASTER CONVENTIONS

BIRMINGHAM, Erdington. Elim Pentecostal Church, South Road. Preacher: W. J. Patterson. Good Friday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: John Harris. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: T. H. Stevenson. Convener: G. N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: T. W. Walker. Good Friday at 11 (at The Lanes church) and 7. Saturday at 7. Sunday at 11 and 6.30. Items on Friday and Saturday by Manifold Witness Youth Guitar Group.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Preacher: F. F. Frost. Convener: R. McDonald. Good Friday at 10.45 and 7. Saturday at 3 and 7. Sunday at 11 and 6.30.

LONGTON. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L. W. Green and J. Tetchner. Convener: F. J. Day. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: A. R. Thomas and D. J. Blake. Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: B. J. Hayes, A. Lambie and L. E. Lambert. Convener: A. V. Gorton. 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.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 11: Stanley Beresford. Saturday at 7.30: film, " The Magnificent Adventure " (Paul). Easter Sunday at 10.45 and 6.30: L. N. Knipe.

Youth page

A spiritual holiday amid luxury

By Alexander Tee

IT is easy to backslide when on holiday and away from the church. On the other hand, a seaside holiday, coupled with a glorious seven-day Pentecostal convention, will do a great job for both body and soul. Satan is still subtle in luring us into his garden of temptation. The forbidden fruit is so much easier to nibble when you are miles away from Christian influences.

The choice of holiday is most important. It can affect others as well as ourselves. How much wiser it is to come home with your soul on fire for God, having met scores of enthusiastic Christian friends, than to return spiritually the poorer.

For those who are not keen on being under canvas the ideal situation awaits them at Mundesley. It is open to all ages. The main emphasis will be on youth, especially with Hans Koornstra coming from the Continent.

There will be no workshops; we will be glad to leave behind all connected with work. Morning discussions on the Gifts of the Holy Spirit and ample opportunity for those seeking the baptism in the Spirit will be available. The rest of the day will see us either splashing in the heated swimming pool or in the cool sea, or, if you wish, enjoying all manner of outdoor activities. A visit to the famous Norfolk broads is proposed. The evening rallies will be well worth attending.

The quality of the camp is similar to Butlins and Pontins, only we will have *four* meals per day in the dining hall at the all-in price of £16. The dates are **July 1st to 8th**—right at the peak of the sunny season.

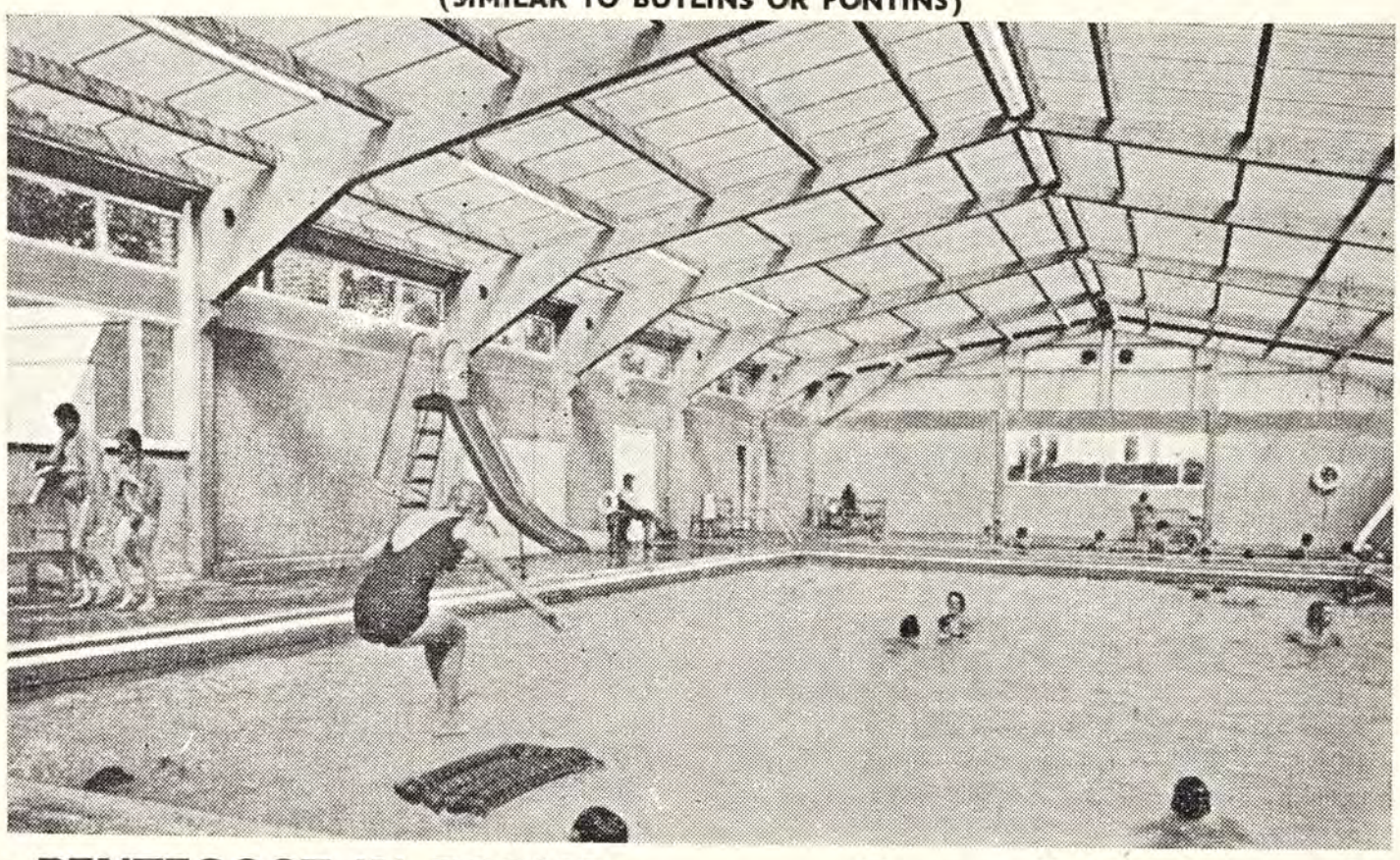
Send for a booking form to : E.Y.M., P.O. Box 38, Cheltenham, Glos.

Remember this is a family camp and open to all ages, including those with young families.

THERE ARE STILL VACANCIES OPEN TO ALL AGES !

Mundesley Luxury Holiday Camp

(SIMILAR TO BUTLINS OR PONTINS)



Theme : PENTECOST IN FOCUS **Date : JULY 1st to 8th, 1972**

* PRICES FROM £16, INCLUDING FOUR MEALS PER DAY
* THE CAMP IS ELEVEN MILES FROM NORWICH
* SPECIAL TERMS FOR PARTIES—ONE FREE PLACE FOR EVERY FIVE PAYING ADULTS

OUTSTANDING SPIRITUAL PROGRAMME, BUT AMPLE TIME FOR RECREATION

For booking form and full details write E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, March 13th — Matthew 22 : 15-33

" Render unto God the things that are God's " (v. 21).

The Herodians, supporters of Herod and of Rome, were enemies of the Pharisees, but they formed an unholy alliance to trap Jesus in His speech by asking a question. Jesus confounded them by His answer, but He also established a principle which applies to all His followers: *When the demands of the State do not conflict with the demands of God, then the State must be obeyed.* Civil disobedience can only be countenanced when God's laws contradict the State laws.

The principle is simply expressed in these other words of Jesus: " Seek ye first the kingdom of God " (Matthew 6 : 33). **Is He really first in all our thinking ?**

Tuesday, March 14th — Matthew 22 : 34-46

" Neither durst any man from that day forth ask Him any more questions " (v. 46).

The first recorded, independent action of Jesus was in the Temple in the midst of the doctors of the law astonishing them with His understanding and with His answers to their questions (Luke 2:46, 47). He closed His life's chapter by silencing men with His answers and with His questions. His glorious omniscience is supreme. He not only knew the answers—He discerned the motives behind their actions (Matthew 22:18).

Nothing is hidden from the Lord. He knows all things: the motives that cannot be seen, the matter before it is spoken. All can confidently surrender their way to Him, knowing that no details will be overlooked. Nothing can overtake those who trust Him for which He has not made provision.

Wednesday, March 15th — Matthew 23 : 1-22

" To be seen of men " (v. 5).

We can rest comfortably in Christ and revel in His denunciation of the Scribes and Pharisees, but we should examine our lives against theirs. Could the same things, perchance, be said of us ? The " woes " recited against them are not so much curses as expressions of pity ; " Alas for you " is probably a better rendering.

It is tragic when men do not enter Christ's kingdom by accepting Him as their Saviour, *but it is far worse when they stand in the entrance (as the Pharisees did) and keep others out.* Even Christ's disciples can keep others from Him (Luke 8:44, 45). May this never be said of us !

Thursday, March 16th — Matthew 23 : 23-39

" These ought ye to have done " (v. 23).

There are dangers common to every generation. The Pharisees succumbed to temptations which are prevalent today. Take note of the pitfalls and you will recognise them when they appear on your pathway.

Wrong emphasis (vv. 23, 24). It is easy to be taken up with trivialities and to neglect fundamental issues. In the course of clearing the important issues the smaller matters are often rectified.

Pretence (vv. 25-28). Everything the Pharisees did was for show (v. 5). God is not concerned with outward appearance ; He looks upon the heart.

Judging others (vv. 30-36). The mistakes of others will be no protection in the Day of Judgment. The only covering which will prevail in that day will be that afforded by Christ, the very covering the Jews refused (vv. 36-39).

Friday, March 17th — Matthew 24 : 1-14

" What shall be the sign of thy coming? (v. 3).

Familiarity often robs the words of Scripture of their impact. False Christs, wars, famine, disease, earthquakes, persecution, betrayal, hatred and apostasy could be found in today's newspapers, *yet this record is almost 2,000 years old.* To many it is but a recital of the all-too-familiar pattern of everyday life in the twentieth century. To Christians it is the fanfare which heralds the second coming of the Lord Jesus Christ. Despair and perplexity seize the minds of unbelievers, but peace and calm reign in the hearts of believers. These happenings declare that God keeps His word ; He **is** coming back again. " Even so, come, Lord Jesus " (Revelation 22:20).

Saturday, March 18th — Matthew 24 : 15-31

" They shall see the Son of man coming in the clouds of heaven with power and great glory " (v. 30).

The great tribulation (vv. 15-29). There is no doubt that Christ expounded details of a series of events quite distinct from any other in the world's history. The tribulation envisaged is unique and intense (v. 21). For the elect, there is comfort in that God controls even this period. He will not suffer them to be tempted above that which they are able to bear, even should it demand the shortening of the time when evil rules (v. 22).

The glorious triumph (vv. 30, 31). The trial of the days of suffering will be eclipsed by the expectation and realisation of Christ's coming. The joy of being gathered unto Him will overwhelm the sorrow. " Earth's trials will seem so small when we see Christ."

Sunday, March 19th — Matthew 24 : 32-51

" My words shall not pass away " (v. 35).

The principal sign (vv. 32-35). Summer is forecast when the fig tree shows signs of returning to life after a winter of death. The fig tree of this parable is generally interpreted as the Jewish nation, which has already begun to show life after centuries of death. Could this generation, which has seen

(*continued overleaf*)

God the provider

by John Hyde

PASTOR OF ELIM PENTECOSTAL CHURCH,
SCARBOROUGH

WE have on record in Genesis 22 : 1-14 the amazing sacrifice of Isaac, one of the greatest made by man. It is true that God intervened when He saw the step of faith on the part of Abraham, but intense love, loyalty and obedience toward God were revealed without any hesitation whatsoever.

Isaac is a type of Christ, who was obedient unto death. Abraham depicts the Father, who spared not his own Son but delivered Him up for us all. The ram was a substitute.

Abraham and Isaac travelled up the hill. The son, bearing the wood, began to say : " Where is the lamb for the burnt offering ? " The father, thrusting down his emotions and steadying his voice, said : " My son, God will provide Himself a Lamb." How true were those words and Abraham, remembering later, named that place by a name that spoke nothing of his own great trial, but everything of God's provisions : " The Lord will provide : Jehovah Jireh."

What did God provide for Abraham ? What does God provide for us ? My reply is that God provides a way for us to discharge the difficult duties which seem to be impossible for us. When we are obedient, there opens up before us a possibility provided by God, and strength comes to fulfil the task. This is the main provision that God can and does make.

The Lord provided the lamb for the burnt offering. When we see that God provided the ram which became the appointed sacrifice through which Isaac's life was preserved, we have a faint picture of the great truth that the only sacrifice that God accepts for the world's sin, is the one that He Himself has provided.

It could be said that God asked from Abraham less than He gives us, but Abraham's love was sealed because he did not withhold his only son from God. God's love is certified, too, because He has not withheld His only Son, the Lord Jesus Christ, from us.

" Jehovah Jireh " contains the truth that we have the outward supply of outward needs. We have the means of discharging the most difficult duties. The highest of all was the spotless sacrifice which alone avails for the world's sin. These are the three things that God provides.

It must be understood that provision of any kind has certain conditions as to when, where and to whom it will be granted. So if we desire to have our outward needs supplied, our outward weaknesses met, strength sufficient for duty, wisdom for perplexity and a share in the sacrifice which takes away the sin of the world, we must have complete trust and believe that God is a rewarder of them that diligently seek Him.

What are we to do with the provision when we get it ? When you look back on the past what do you see—times of trial or times of deliverance ? Which side do we choose to look at—the one that is brilliant with sunshine or the one that is black and purple in the shadow ? Let us name the heights that lie behind and those visible to memory by names that commemorate, not the troubles we had, but rather the deliverances that we received from God.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

THE FAMILY ALTAR (*continued*)

things begin to come to pass, be the generation which will see all fulfilled?

The principal sin (vv. 36-51). When our Lord returns the predominant attitude will be preoccupation with the things of time. A small number will be in the attitude of mind (ready) and in the activity (working), which will receive commendation from Him.

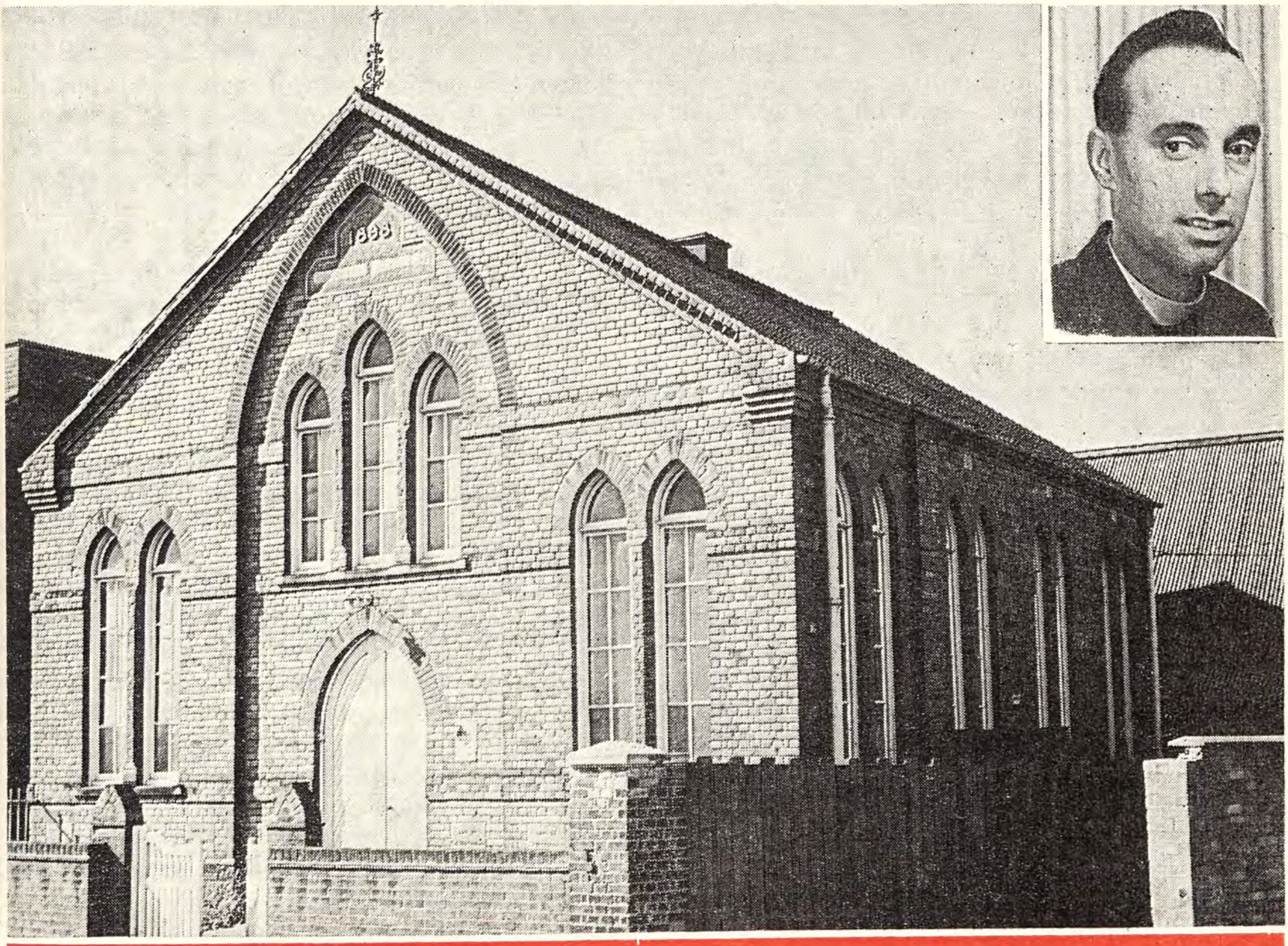
May we be found waiting and watching for His promise and working for the kingdom when He returns!

THE ELIM EVANGEL

Vol. LIII. No. 12 March 18th, 1972 5p

The new Elim Pentecostal Church, Peterborough

(See article on back page)



Proclaiming the Truths of Pentecost

Breathing: Natural and Spiritual

by Henry Proctor, F.R.S.L.

BREATHING is of the first importance to both natural and spiritual life. From birth to death there is but one thing that we do practically without ceasing, and that is breathing. There is nothing more essential to the maintenance of life and health and there can be nothing earthly more worthy of our attention.

The things on earth are typical of things in the heavens, as the Bible clearly teaches, the natural world being a working model of the spiritual, natural law and spiritual law being the same law, as Professor Drummond taught. Breathing must therefore be the highest essential in both worlds.

It is said of Adam in Eden that God breathed into his nostrils the breath of lives and what Elohim breathed into him should be inbreathed by man every moment of his life through his nostrils, as at first, and not through his mouth, for " one who breathes habitually through the mouth is usually mentally or physically weak and lacking in powers of concentration. The mental powers are weakened because the brain suffers from poor nourishment ; the physical powers are weakened owing to the poor quality of the blood, due to insufficient oxygen to purify it before it courses through the body."

Cold air inhaled through the nose is warmed during its passage before it enters the lungs, whereas when breathing through the mouth " the cold air strikes the throat and upper air chamber and has a tendency to induce tonsillitis and other throat diseases, and to open a path for consumptive germs." Nasal breathing, on the other hand, induces a stronger, fuller expansion of the entire lung. The lesson of nasal breathing, though the simplest, is what man has to learn on the natural plane.

Breathing is of vast importance from a spiritual standpoint, for the spiritual man has a spiritual organism as certainly as the natural man has a psychical one.

The inward man has organs in every way corresponding to the organs of the outward man, so the spiritual man has lungs in which to breathe the spiritual atmosphere in which he lives and moves and has his being.

If then correct breathing on the natural plane is a duty, a privilege and a means of maintaining natural health, so also must correct spiritual breathing be essential to the maintenance of spiritual life and health, for the same means is used for imparting spiritual life as that for natural life. At our first birth we began to breathe the atmosphere of the world ; at our second birth the spiritual lungs are ready for the Divine breath. The same conditions apply to both.

Just as certainly as the natural man has forgotten how to breathe, and must learn, so the spiritual man is usually deficient in this most vital matter. He also must learn how to breathe. Doubtless there is in him a lower kind of breathing, but the highest kind is inbreathing the breath of God, which we term " inspiration," for in the Book of Job we are told that " The breath of the Almighty giveth me understanding."

Here then is the parallel with nostril breathing, by means of which the brain is nourished, and the mental powers are strengthened. Also the correct rendering of John 3 : 8 imparts the same truth : " The Spirit breathes where He pleases, and thou hearest His voice." The hearing of His voice, the voice of the silence, comes in silent waiting upon God until we receive the thoughts of God, which are as high above our thoughts as heaven is above the earth. As we practise this inbreathing it becomes the habit of our lives and we are always inspired, being filled with the knowledge of the Divine will in all wisdom and spiritual understanding. By man who had attained a life of complete surrender and entire devotion to God the Scriptures were written, which are styled : " God-breathed."

This is inspiration, corresponding to the indrawn breath on the natural plane, but there must be respiration to complete the parallel : " The Spirit pleading for us in yearnings that can find no words ; sighs that are beyond words " prays in us the prayer of God, which is carried on by

spiritual respiration, even (and perhaps much more so) during sleep (Romans 8 : 26, 27), for on the natural plane breathing, acquired by habit, is carried on during sleep. God can use those who are consecrated to this Divine purpose as prayer dynamos for the indwelling Spirit without ceasing, as continuously as we respire the natural breath.

This outbreathing, expressed as sighing, yearning or groaning, is not only for the saints, but, as the context shows, for the whole creation. Read the whole passage (Romans 8 : 18-27) in Weymouth, Rotherham, Moffatt or any new translation. It will then be made plain that the deliverance of the whole creation from the bondage of corruption is waiting for the redemption of our bodies, for it " waits with eager longing for the sons of God to be revealed. To this day we know the entire creation sighs and throbs with pain, groaning together in the pangs of childbirth, the birth pangs of a new creation. And we ourselves inwardly sigh as we wait and long for open recognition as sons, through the deliverance of our bodies."

The believer who waits on God in the silence attains the inner breath, by means of which he continually inbreathes (inspires) the Divine breath and outbreathes from the indwelling Spirit the prayer of God.

All the saints are called to this method of breathing, which will secure to them, as promised in 1 Thessalonians 5 : 23, 24, perfect soundness of spirit and soul and body, and finally the deliverance of their bodies from death, by that " redemption of the body that means our full sonship " (Romans 8 : 23).

(This article from a well-known writer in the EVANGEL *in the 1930s was kindly submitted by J. C. N. Eaton, pastor of Elim Pentecostal Church, Beccles, Suffolk.)*

Church reports

BIRMINGHAM, Kingstanding

Pastor : R. J. Morrison

We have been greatly blessed of God during the last few weeks. This commenced when we had our revival crusade in October conducted by Pastor A. Wilson. Much hard work was put into this by our young people.

There followed special meetings convened by Pastor T. Middleton on " The Second Coming " and these proved to be great times of blessing.

At our annual fellowship tea we praised the Lord for His goodness through another year.

Two special Sundays in December were one convened by the male voice choir and the other our annual carol service conducted by the mixed choir.

The new year commenced with a baptismal service when several candidates passed through the waters of baptism. God's presence was very powerful.

February 5th was the day we were all anticipating, for we were to celebrate the twenty-first anniversary of Pastor and Mrs. Morrison's ministry with us. The special services commenced with a tea when 230 of God's people sat down as one big family. After tea we moved into the church for an informal family gathering. Right from the commencement we knew that the Master was present. Our secretary convened the meeting. We were very pleased to have with us the eternally young Pastor Joseph Smith, who was responsible for leading our own pastor to the Lord. We were also pleased to have with us Pastor and Mrs. W. J. Patterson, Pastor and Mrs. R. D. Bradley, Mrs. Stanton, Pastor and Mrs. J. Osman and Mr. Polden (Mrs. Morrison's father). Contributions were made by all these and Brian, Gillian and John added their family contribution. Trevor Nicholls sang a solo and added a short word. He was a baby when Pastor and Mrs. Morrison commenced their ministry.

The most moving highlight of the evening was when the pastor's sister was introduced as a special surprise. She was flown in from Northern Ireland to be at this special service. How great were these few moments ! This real family atmosphere was typical of the fellowship that we have enjoyed over twenty-one years with the Master at

(continued overleaf)

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



Pastor and Mrs. R. J. Morrison with Pastor Joseph Smith, together with the deacons and the congregation at the gathering celebrating the twenty-first anniversary of Pastor and Mrs. Morrison's ministry at the Kingstanding, Birmingham, Elim Pentecostal Church.

the head. Thank God for these two dedicated, loving and faithful servants. May God continue to bless them in the days that lie ahead!

Our treasurer, Mr. E. Stanton, presented Pastor Morrison with a cheque on behalf of all the assembly. Mrs. Morrison was presented with a bouquet by the Sunday school scholars. Pastor Smith and the deacons then laid hands on God's two servants.

Special thanks are due to Mr. W. E. Long, our secretary, and his wife for their hard work behind the scenes. H. ALLIES.

The following report comes from the local press :

Surprise for the minister

"Rev. Robert Morrison—this is your life." When parishioners of Warren Road Elim Pentecostal Church, Kingstanding, were planning a party to celebrate the twenty-one years their minister had spent at the church, they hit on the format of the "This is your life" television show. Secretly, they prepared a biography of his time at the church, and contacted relatives and friends. The surprise was sprung on Saturday.

An amazed Mr. Morrison arrived to find his sister, Mrs. Annie McDougal, had been specially flown over from Belfast to join in the celebrations. The minister said : "I will never forget it. It was a wonderful idea. I had no idea my sister would be there. I have not seen her for a year."

The "This is your life" book also held some surprises. Mr. Morrison said : "It jogged my memory of a lot of events I had nearly forgotten about."

There were so many parishioners at the party —more than 230—that they had to be accommodated in two halls at the church.

And Mr. Morrison had to visit both to cut the twin "coming of age" cakes which had been prepared.

MANCHESTER, Chorlton-cum-Hardy
Pastor : J. T. Glass

At a recent Saturday night rally we were greatly encouraged and blessed by a visit from Pastor J. J. Glass, the son of our pastor, and a party of his Crusaders from his church in Llantrisant, South Wales. We praise God for their enthusiasm as they testified and sang of the goodness of God. This was followed by the richly anointed ministry of Pastor John Glass.

We praise God for His goodness during the past year in the salvation of souls, in the healing of the sick and in the blessing of His people. It is with joy we recall the visits of Pastors J. T. Bradley, J. Smith and J. McAvoy, who brought great blessing with their deep ministry. On the

occasion of our church anniversary our guest speaker was Pastor H. W. Greenway, who ministered with great power and blessing at each service.

Our Crusaders were very faithful in their testimony in word and song as they went with our pastor to the local park every Sunday afternoon during the summer months for open-air services, which gave many non-churchgoers an opportunity to hear the gospel.

We thank the Lord also for the way in which He is undertaking for the financial needs of our church. We were pleasantly surprised when we received a cheque for £22 from the local Evangelical Church, a love gift in appreciation of our pastor's labours over the past eighteen years in the faithful proclamation and defence of the Gospel in our district.

We thank our pastor and his wife for their faithful ministry over eighteen years and thank God for every blessing received. B. PITT.

DELANCEY **Pastor : A. Anstey**

Pastor and Mrs. Derek Le Page, having recently farewelled from their pastoral charge at Merriott, came back among their families and friends as they stood on the threshold of their great adventure, as Mrs. A. Anstey so aptly described it. The weekend gave an opportunity for the Crusaders and for the families of both sides to meet together and to speak about the way in which God had led them over the past four and a half years.

On Sunday morning we had the joy of the ministry of Mrs. Susan Le Page. We were all thrilled by her anointed preaching and by the presence of the Lord. At the evening service the Gospel message was preached by Pastor Derek Le Page. Both meetings were ably led by the resident minister.

The valedictory service on the following Thursday was supported by the Channel Islands Presbytery and by members and friends of other churches in Guernsey.

At the outset of the meeting the presence of God was felt and, in the singing of hymns and choruses, the congregation responded as only Pentecostal people can. Items rendered during the service carried the same message of dedication and call to which our friends were now giving themselves. A. J. Downs, pastor of the Vazon church, gave the message and everyone was blessed by his ministry. He had to deputise at the last minute owing to the illness of the District Superintendent.

The most precious moment of all was the laying on of hands at the end of the service as our two friends were committed to the Lord by the two ministers present and by members of the local diaconate, the senior deacon leading in prayer after the congregation had sung that wonderful chorus, " He touched me."

A cheque was presented to Pastor and Mrs. D. Le Page at the close of the meeting.

Our thoughts go with them and with their families at this time, knowing that the God of all grace and comfort is with us at all times.

T. E. NICOLLE.

DERBY **Pastor : B. G. Edwards**

The blessing of the Lord continues in full measure at Derby. At our last annual general meeting increases were reported in every department of the church's work and outreach. Through the steadily expanding Sunday school and junior and senior youth branches, it is estimated that we are reaching upwards of 400 young people each week with the gospel. Nor is the older generation neglected. Normal good attendances become " packed houses " at the monthly " Senior Citizens' Special." At most Communion Services the Gifts are in evidence and the Lord sets His seal on the evangelistic rallies with a steady record of decisions. Weeknight meetings are well attended, as we pray and prepare for a great door-to-door drive in the spring.

Under the energetic leadership of our pastor, the massive church decoration scheme now nears completion.

We have recently been thrilled by the ministry of Pastor John Woodhead, whose preaching on the theme " Revival in the seventies " has been both timely and profitable. K. BUNTING.

Royal Albert Hall

Douglas B. Gray will be in action again on Easter Monday.

Order Festival Songster No. 12 from Rev. D. B. Gray, 15 Rodenhurst Road, London, SW4 8AE.





ELIM MISSIONARY SOCIETY FEATURE

Lightbearers in the Transvaal, South Africa

by George and Betty Gemmell

WE were sad at leaving our African work in Tzaneen, especially Betty's clinics. God knows best, however, and He answered our problems. Most of the work had become indigenous and the Africans are carrying on on their own.

A few weeks after moving, Betty was visiting one of the clinics, as she thought, for the last time, when she was told that one of the doctors had been trying to find her address. He had left word for her to call at the offices in Pietersburg. She was offered the post of Supervisor of Nursing Services for The Transvaal (excepting the cities of Johannesburg and Pretoria). We did not think that this was possible as she could not speak Afrikaans and, though she is fully qualified as to United Kingdom standards, some of the South African standards are different, especially in relation to Public Health Acts. The government headquarters in Pretoria confirmed the appointment.

We feel humbled yet thankful that a child of the Lord should be given this post at this time in South African history. We value your prayers for Betty, especially because full authority over the black areas is being given to the black leaders and these are the people with whom Betty is dealing.

She recently had a meeting with the Prime Minister designate of the Northern Sotho people and later in the week discussed clinics with Princess Thlulare, paramount chieftainess of Sekuhurland, a very highly-educated woman with fifty-seven chiefs under her.

Betty went to various strategically-placed hospitals, where she held refresher courses for her clinic nurses of from one to three weeks' duration. She held services and Bible studies in the evenings, and, practically without exception, decisions were registered, backsliders were restored, healings took place and Christians were helped. Blessings were received by white staff members also, praise the Lord.

When a missionary couple left Pietersburg to furlough for a year in Canada, they asked us to look after their work, which covers a radius of sixty to seventy miles. Their churches are practically indigenous, but they enjoy our visits and ministry and a little advice now and again when asked for.

We are trying to open a work of our own to carry on with when they return. We have already got into one high school to minister to about 350 teenage students and we will be commencing in another two.

When we announced our intention of leaving Tzaneen the S.C.M. in the teachers' training college asked us to continue our ministry there, so we travel back there about once per month, a 160 miles return trip. We include one or two other services in the area.

On one such visit the Lord poured out blessing upon us at Nkowahowa. A large number came out to rededicate their lives to the Lord. The schoolroom was so packed that it was impossible either to count them or to pray individually with them. Some could not even reach the front; they knelt down where they were.

What thrilled us most was a sight I have never seen anywhere in South Africa. There, right at the front, kneeling beside the black people, was a white traffic officer, tears streaming down his face. He was a former Pentecostal believer, who had been used mightily of God, but he had completely backslidden. Pastor Maswangani and Betty had spoken to him repeatedly. He had tried to come back and had failed. For over a year we prayed earnestly for him. He has now resigned his job, is visiting the Holy Land, and will then go into full-time service. Pray for his unconverted wife.

After a quick snack we went to the teachers' training college, where we ministered to over 300 students. As the appeal was given, only two came forward. I knew there were more. I commenced

a second appeal, but my voice was lost in the sound of movement as from all sections of the hall there came another twenty-six precious souls.

Much of my time at home is spent with the drawing board. The new Bible college at Tzaneen, consisting of seven main buildings plus usual offices, alterations to the church at Pietersburg, alterations to a missionary's home, additions to a Bantu elder's home and perhaps another Bantu church in the near future—all these plans have to be approved by the various authorities before work can commence and then much of the work has to be supervised while in progress. Lenyenye church is now at the roofing stage. This part could have been completed, but a freak storm did a great deal of damage, which we are now making good.

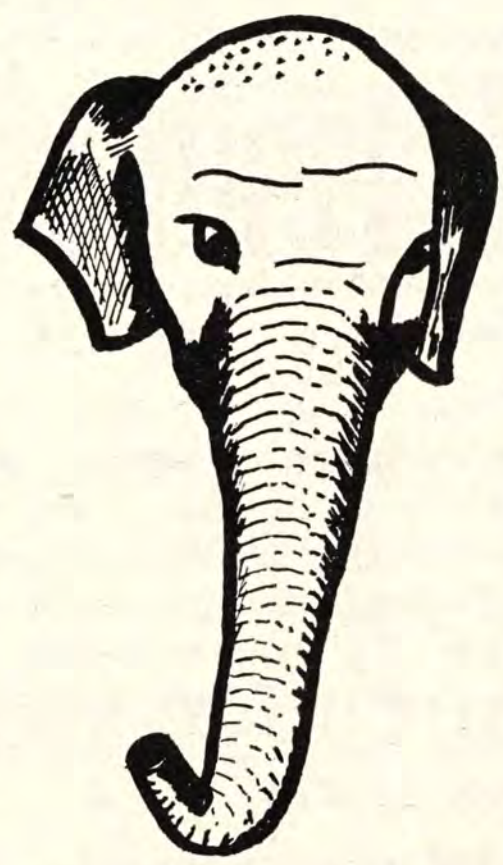
One advantage of living in Pietersburg is that Ian and Anne are able to live at home while attending high school, where they are doing quite well. Another is that they are able to participate in the white church here, a thing which was lacking in Tzaneen.

Please pray for us as we pray for you.

George and Betty Gemmell went to the Transvaal as Lightbearers in 1968. God has singularly blessed their work and prospered them. There are glorious opportunities for Christians to use their talents and qualifications for God as they have done. The Missionary Secretary, L. Wigglesworth, P.O. Box 38, Cheltenham, can help you.

Children's Corner

Don't forget!



Words and drawing

by

Sheila Price

TIMOTHY was a very forgetful boy. He never seemed to remember to do anything. He was always forgetting to wash his neck, for one thing, but his mother would notice and march him straight back to the bathroom and make him wash properly. If it was raining he always forgot to put on his wellingtons before he went out. This made his mother very angry, because Timothy's feet got wet and his socks became covered in mud.

One day Timothy's father gave him a letter to post on his way to school. "Now, don't forget to put it in the box, Timothy," said his father—*but that's just what Timothy did!* He walked right past the post-box, completely forgetting the letter. He even forgot about the letter on his way home from school!

"Never mind, dad," said Timothy, "I'll go straight out and post it for you now, before I have my tea." On the way, however, Timothy met his friend John and they stood talking at the corner of the street. Timothy would have forgotten all about the letter again if the postman hadn't passed at that very moment to empty the post-box.

We all forget to do things sometimes, don't we? Perhaps we are too busy, or perhaps we are in the middle of a game and we don't want to leave it. **Did you know that Jesus forgets too?**—not because He is too busy or because He has too many things on His mind. There is only one thing that Jesus forgets—and that is sin. Jesus says that if we are truly sorry for our sins and ask Him to forgive us, He will forgive them and forget all about them. He will not remember them for ever and ever. Isn't that wonderful, boys and girls?

So the next time your parents ask you to do something try not to forget like Timothy, won't you?

Try not to forget the wonderful promise of Jesus!

GET INVOLVED

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

WRITE FOR BROCHURE

D.2540

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
Henry Proctor	2
G. and B. Gemmell ...	6
Tom Woods	10
M. J. Frith	12
L.C.C.	13
J. A. Wright	14
Margaret M. Ladlow ...	15
R. C. Sharp	18
R. B. Chapman	20
Church reports	3
Children's corner	7
Editorial	8
Book review	12
Family Altar	19

EDITORIAL

TO be in God's service is the greatest privilege we can ever know. Experience proves time and time again how that God takes the weak things of the world to confound the mighty. Which one of us would dare to deny that at best we remain unprofitable servants ? The Lord chooses to use ordinary folk like us, however, and the exceeding riches of His grace are multiplied to us in possession, experience, knowledge and ministry.

These thoughts occur to us as we view the present situation as it faces the Church of Jesus Christ. We could be daunted if we reckoned simply in numerical, financial or influential terms, but we do not, thank God ! We are engaged in a spiritual warfare. God is the Judge and we can safely, gladly, leave the eternal issues to Him. Ours is to seek to promote His glory by our determined discipleship. The foes around may seem great and even overwhelming, but our God made the heavens !

The apostle Peter must have had a clear glimpse of the situation, as is revealed in his words, " If any man speak, let him speak as the oracles of God ; if any man minister, let him do so as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen " (1 Peter 4 : 11). Against the context of fiery opposition and persecution as depicted in this Epistle, this gem of a verse shines all the more gloriously.

Whatever the sphere of your service, let God's power and victory encourage and strengthen you. Sunday school work has many challenges in these days. Youth work has intensely worrying sidelights. Social needs are causing great concern, for who could fail to be worried by the plight of some of the elderly and by the tragic housing needs of some urban families ? Many of the well-tried methods of church work are being brought into question. There is a move afoot to pull away from activities based upon church buildings in favour of house fellowships. This rapidly-changing age is not leaving the Church unaffected by any means. **We should not lightly and easily abandon time-honoured methods, however, for the well-tried ways often prove to be the most enduring and the most rewarding.**

Be encouraged in realising that your service matters, your ministry counts, and the One who calls you and uses you is the Lord God almighty who has promised that His power will come upon you as you seek to serve Him.

SALVATION : HEALING : PENTECOSTAL POWER

AT ELIM'S

EASTER MONDAY RALLIES

(APRIL 3rd)

Trafalgar Square

at 11 a.m.



Royal Albert Hall

at 2.30 and 6 p.m.

Preachers in TRAFALGAR SQUARE

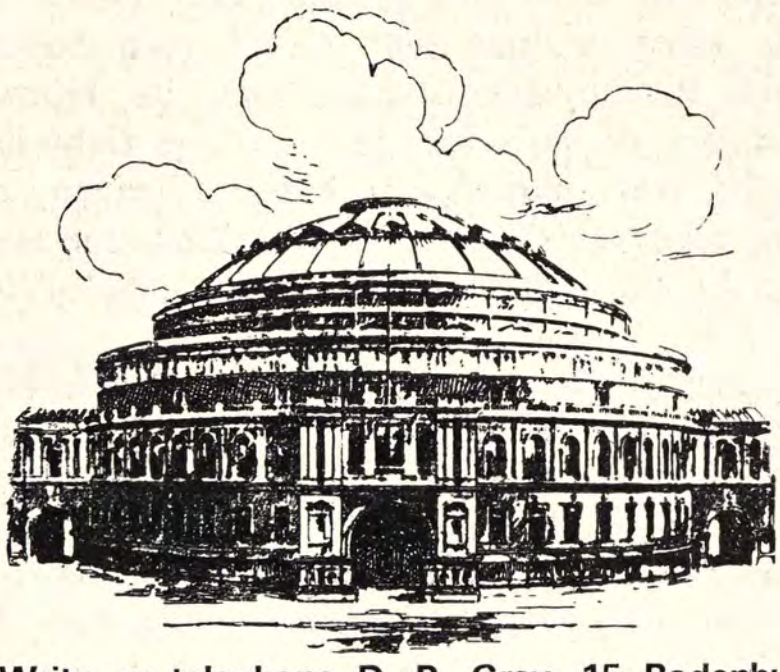
F. LAVENDER and B. C. VIDAMOUR

Convener : H. W. GREENWAY

Preachers in the ROYAL ALBERT HALL

A. A. BIDDLE and P. S. BREWSTER

Conveners : ELDIN CORSIE and W. M. E. PLOWRIGHT



MASSED YOUTH CHOIR
LONDON CRUSADER CHOIR
THE COVENTRY CHOIR
THE SELLY OAK MALE VOICE CHOIR
THE GOSPELAIRES

Soloists :
MRS. J. CHAPMAN and MRS. B. WALL

Thousands of free seats
Reserved seats 15p and 25p

Write or telephone D. B. Gray, 15 Rodenhurst Road, London, SW4 8AE (tel. 01-674 4084), for tickets and further information.

D.2521



Another in our series of articles by Assemblies of God writers

THE ALTITUDE OF PRAYER

by T. WOODS

(Hebrews 4 : 14-16)

Born at the beginning of the century, Tom Woods was converted in 1925 in Methodism. Baptised with the Spirit in 1927. Been a preacher of the Gospel ever since. Pioneered and pastored Elland Assembly of God for nearly eight years. Pastored in Wales and Folkestone, then at Hampden Chapel, London, for nearly eighteen years. Retired in 1966 and has since travelled 13,000 miles per annum visiting the Assemblies and conducting Revival and Divine Healing Crusades. Is now the pastor of the assembly at Ripon. Served on the Board of Governors of Kenley Bible College, and is at present a member of the Credentials Council and the Chairman of Yorkshire District Council.

HEBREWS 4 begins with " Let us therefore fear." Wuest's translation lays it down as : " It is a necessity in the nature of the case for us to give heed more abundantly to the things which we have heard, lest at any time we should drift past them." It is possible for the heart to become cold, the attitude towards our vocation to become careless, the life to drag in the mire of this generation. We can become worldly in outlook and desire and drift past the best things in the Christian life. Life in the Spirit, as revealed in the New Testament, is lofty, noble, glorious. Angels minister to us in the way. We are termed " the heirs of salvation " (Hebrews 1 : 14) !

We should not be afraid of the heights, for God is there. Campbell Morgan tells the story of a young pilot who killed himself through flying too low. The believer has been quickened, raised in status and rank into the heavenly places with Christ Jesus. To keep in line with truth and to keep up with the Lord, we shall need to betake ourselves to lone vigils with Him and with our poor hearts. It is a glorious fact that all provision has been made to keep our hearts above the low levels of failure and defeat and to elevate us to lives of delight, victory, praise and worship.

The altitude of the Priest

" Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession " (v. 14). The secret of Christian living is an attachment not to a movement or to a fellowship but to a Person. " Seeing " is the secret of it all. From this point, observation must be keen. Interests must be vested in what is to follow. **It is all-important that we see in the Lord Jesus all that the Spirit intends us to see.**

Hebrews 1 opens up with the mighty emphasis upon who Jesus is. " To us in this last hour of this era, God has spoken in the ministry of His Son, the One whom He made His sole Heir. Age after age, plan after plan, He has dealt with man through Him. In Him, as a ray of light that comes from God to man, His glory is expressed. In Him as in a word engraved, men read, shorn of all accidents, the basic fact of all God's Deity. He, by His word, endued with God's own power, upholds the universe and He now sits, Himself the Cleanser of sin's foul guilt, at the right hand of God's own majesty in highest heaven, exalted above heaven's angels, by the title-name He bears and by the high authority He wields " (Hebrews 1 : 3, 4).

Christ is Heir of all things, glorious in His possessions. He fashioned the ages. He is amazing in His range and power, the effulgence of God's glory, awful in His splendour, the very image of God's substance, eternal in His duration, upholding all things by the word of His power, Master and Conqueror of all. Love and compassion centre in His redeeming, forgiving grace. He is seated at the right hand of the Majesty on high elevated with all the might and power of God

head, the Priest of all priests, the mighty Son, the eternal Creator, the sole Authority for all those who feel their need, enthroned in heavenly splendour, the first-begotten from the dead, carrying through exalted hosts the great seal of our redemption, bearing in His own person the ransom marks for a guilty race, before whom those eternal gates swung open. The once-despised Galilean is recognised by the holy angels as the King of glory.

Christ has entered into the central supremacies of glory. His authority is indisputable as Redeemer and Priest. He paid the ransom price. He has eternally cancelled the debt. He has silenced for ever the loud, condemning voice of law broken and unfulfilled. In the glory of who He is, all has been accomplished; nothing has been left undone. Having obtained eternal redemption for us, He sits a King for ever. To this great Saviour and eternal Priest our homage and devotion belong. Let not our hearts drift by this awful splendour of love and mercy, but let it captivate us every day. Seeing that we have such a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us be strong in the faith we confess.

Believers are linked to Him by the Holy Ghost. The energies now pulsating in our great King-Priest function amid the elect companies of believers by the power of the Holy Ghost. As a temple of the Spirit, every believer should know something of the great power which conquered death, raised Jesus up, carried Him through hosts hostile and friendly, and placed Him above all power, principality, thrones, dominions in time and eternity.

Let the drive be heavenward and not earthward. Let the aspirations of the heart be lifted to where He is. Let the affections of our hearts be ever towards Him who loved us and washed us from all our sins. Do the infirmities of the flesh dog our steps? Are we conscious of great need and great infirmity? Is the battle for righteousness strong and stern? God has not left us desolate and frustrated. The feeblest saint can win the day! Provisions are for triumph and not for defeat.

The attitude of the Priest

Prayer lifts the feeble saint to the altitude of power, *all* power. When the infirmities of life seem to oppress, when the tides of evil sweep around us, when there is a menacing threat of coldness and despair, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (v. 15). Yonder exalted throne-room houses the Monarch of all monarchs, the only Potentate, the King of kings and Lord of lords, and He lifts our oft feeble appeals to the heights of His sovereignty. He cares, though He is robed with light unapproachable. He loves, for the sceptre in His scarred hands is eternal. His love and compassion never abate through millenniums. Age after age came into being through Him. Dispensations were laid down as He travelled towards His Golgotha and our eternal redemption. He carries in His noble Person all the feelings of tenderness, love and sympathy as He ranges His triumphant work against all the tirades of the foes of the Church.

The attitude of the suppliant

Verse 16 indicates: "Let us therefore be coming—and coming again and again." Let our prayers be ascending to where He is. Robed in awful splendour, moving in His own sufficiencies, all-powerful, all-gracious, plenteous in mercy, abundant in grace, compassionate without degree, knowing all the vicissitudes of life which we have to pass through, He will engage His energies and abilities on our behalf. From this mighty area the Church receives her mandates and the saints receive power.

The age in which we live is fast coming to a close. The forces of evil, which populate the heavenlies with dark and sinister intention against the Church and the human race, will not retreat before the plausible statements of men, but prayer elevated by faith to the throne-room of the Almighty can turn the tide, affect kings and the high stations of men, rout the foul intents of Satan, and bring the Church into her glorious inheritance of all-power and shake the foundations of evil. Let us be coming all the time. Take your place, O saint of God, in this elevated enterprise. Be at your stations. The last bastions are falling around us. Society crumbles before the awful tread of permissiveness, young folk are being adulterated amid the passions of a generation wrecked morally, spiritually and physically, but our cause is not lost; THERE IS GRACE TO HELP IN THE TIME OF NEED. The ranks of the redeemed are under pressure. The panzer movements of darkness are energetic, but help is coming! "Faith, mighty faith, the promise sees and looks to that alone, laughs at impossibilities, and cries, 'IT SHALL BE DONE.'"

Former Belfast member dies in New Zealand

by Malcolm J. Frith

PASTOR OF ELIM PENTECOSTAL CHURCH,
CHRISTCHURCH, NEW ZEALAND

The sudden tragic death of Mrs. Margaret McClelland in Christchurch, New Zealand, on February 6th had a profound effect on our church. Mrs. McClelland, who had been a member of Ulster Temple, Belfast, for many years, came to New Zealand just under two years ago. We soon grew to love her. All of us in the church felt her passing very keenly.

She had gone to town with her daughter-in-law to do some shopping on the Friday evening and, while waiting to cross a busy street, she was offered a pamphlet by a demonstrator. This told the British to get out of Northern Ireland. She refused to accept it and was subsequently hit over the head with a hardboard placard. She sustained head injuries from which she died thirty-six hours later without regaining consciousness. After the funeral her ashes were flown to Belfast, where Pastor D. J. Ayling conducted the service at which she was laid to rest beside her husband.

Within two hours of hearing of her serious condition the church was called together to pray for her and some said that they had never been in a meeting like it. Certainly the Lord met with several in a remarkable way.

Although we were all saddened on the Sunday to know of her passing, the services had great depth and meaning as the memory of her life, witness and steadfast stand for the truth challenged us all.

Soon after he was told of Mrs. McClelland's injury, one of our deacons was given the following Scripture in prayer in a remarkable way: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55 : 9), and, praise God, several people already have put their lives right before Him or are showing a new zeal for the things of the Lord.

The funeral service, conducted by the writer, was attended by over 900 people, many of whom were Irish friends and family acquaintances who did not know the Lord. Even through her death, in a sense, Mrs. McClelland preached to many about the Lord and asked them whether they were as ready as she was to leave this life. Her testimony now lives on as an example to us all and we praise God for the remembrance of such a godly person. Our prayer is that still others will find the Lord as a result of this tragic death.

For days the whole sad incident was clouded with mystery and it certainly made one doubt the truth of mass media reports. Publicity given to the incident first claimed that Mrs. McClelland was a demonstrator, and later claimed that she was involved in an argument in a milk bar. These were later corrected under pressure, but not before the general public had gained the wrong impression on many aspects. These things added to the grief about her death, but nevertheless we believe that the Lord's will has been done and we know that one day the whole story will be told by the Lord. When it is, we will praise God for His wisdom and plan!

Book reviews

Ecology Crisis, by John W. Klotz. Published by Concordia Publishing House Ltd. Price 60p, postage and packing 5p extra.

Only by the sub-title is there a hint that this book is written by a Christian and we wait until page 132 for clear evidence of this. Regrettably, only three of the fifteen pages of the final chapter —"What is needed"—bring forth the Biblical viewpoint. Viewed basically as a secular science book which, apart from a few pages, is written in everyday language, however, then it is excellent and is crammed with up-to-date information and data on this all-important topic of the seventies. Every branch of environmental pollution is covered including the obvious "Air and water pollution," "Radiation damage" and "Upsetting of the balance of nature." Originating from America, many of the examples are, unfortunately, not as forceful to a British reader as local illustrations would have been.

While the book's title shows that moral pollution was not intended to be included, one cannot help but feel that, had the author written on this aspect of pollution with the same intensity and efficiency as is given to its present technical contents, then it would have made tremendous, no doubt, character-changing reading.

B. J. HAYES.

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

With the LONDON CRUSADER CHOIR

A report of recent activities

THREE visits to the top security hospital at Broadmoor with its 900 patients were no mean feat for the members of the London Crusader Choir. Braving the transport problems at London's peak travel hour, the choir each night made their rush from everyday employment to Crowthorne to fulfil the kind invitation of the B.B.C. to lead the singing in connection with the "Songs of Praise" television broadcast from this hospital. The occasion marked the choir's fiftieth visit to Broadmoor hospital and their seventh television appearance. The occasion was most exciting and colourful. Most of the hymns broadcast were from *The Redemption Hymnal*. Such a visual broadcast from a security venue of this kind made history in British television and created great interest and no little appreciation, as revealed from the scores of comments, letters, etc., from every part of the British Isles and from the B.B.C. themselves.

Another venue of security and detention is the grim Wandsworth prison. Nine o'clock on a Sunday morning found the choir moving through the forbidding gates, eyed by guard dogs and staff, into a spacious chapel very soon crowded by hundreds of men, the occasion being the morning service conducted by Pastor Douglas Gray and the choir, instead of the usual matins. Seldom has one sensed such quiet serenity and rapt reception in such an establishment as on this occasion. Vocal and instrumental soloists were outstanding in their contributions, Elizabeth Harland singing "He was wounded for our transgressions," Marie Hamilton reviving a great favourite, "Standing somewhere in the shadows you'll find Jesus" and Vic Johnson (cornet) playing two moving numbers, including "I have heard of a Saviour whose love was so great that He laid down His life on the tree." A beautiful musical finale came when Alf Winnett (deputy conductor) filled the great chapel with the sound of the piece, "Consolation." Congregational hymn-singing was entered into with thoughtful abandonment and enthusiasm. June Spoor read the Scriptures and Pastor D. B. Gray's forthright comments left no uncertain reason for such a coming together and the purpose for the choir's existence—to "sing forth the honour of His name!"

Other evangelical denominations increasingly request the ministry of the London Crusader Choir, whose visits attract capacity crowds in almost every case. Armed with candles, torches, portable gas appliances, etc., the choir made for Trinity Church, Bexleyheath. Beautifully constructed for choral work and blazing with illumination almost matching a television studio, the church promised favourable conditions for a great evening of worship and praise. Such dreams were soon shattered for a power cut plunged it all into darkness. Nevertheless, using the emergency provisions, reasonable light soon penetrated the precincts and a great service followed. Music, song, testimony and a closing message by Albert Ardley (deputy leader), together with uplifting congregational participation, rounded off a great Sunday.

EASTER CONVENTIONS

BIRMINGHAM, Erdington. Elim Pentecostal Church, South Road. Preacher: W. J. Patterson. Good Friday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: John Harris. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: T. H. Stevenson. Convener: G. N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: T. W. Walker. Good Friday at 11 (at The Lanes church) and 7. Saturday at 7. Sunday at 11 and 6.30. Items on Friday and Saturday by Manifold Witness Youth Guitar Group.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Preacher: Ian Hall. Convener: F. Lavender. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Preacher: F. F. Frost. Convener: R. McDonald. Good Friday at 10.45 and 7. Saturday at 3 and 7. Sunday at 11 and 6.30.

LONGTON. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L. W. Green and J. Tetchner. Convener: F. J. Day. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

PORTSMOUTH. Elim Pentecostal Church, Arundel Street (near Commercial Road). Wednesday, Thursday and Saturday at 7.30. Good Friday at 11 and 7.30. Sunday at 11 and 6.30. Speakers: Brian Frost and Tom Mullen. Convener: A. A. Biddle.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: A. R. Thomas and D. J. Blake. Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: B. J. Hayes, A. Lambie and L. E. Lambert. Convener: A. V. Gorton. 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.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 11: Stanley Beresford. Saturday at 7.30: film, "The Magnificent Adventure" (Paul). Easter Sunday at 10.45 and 6.30: L. N. Knipe.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: A. Cecil Jarvis. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SURREY. United Elim and Assemblies of God Pentecostal Convention. Good Friday at St. Christopher's Hall, Haslemere. At 3 and 6.30. Speakers: Wesley Gilpin (Principal, Elim Bible College) and Terry Cheeseman (British Director, Teen Challenge). At 6.30 meeting Gospel outreach. Come and bring an unsaved friend (cups of tea between meetings). Five minutes' walk from station (London to Portsmouth line).

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preachers: R. B. Chapman and W. Hunter. Convener: Edward J. Jarvis. Thursday at 7.15. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

Points for Preachers

By J. Alexander Wright

AN OUTLINE

THE BIBLE'S ABILITY

Three things the Bible tells us that it is able to do :

1. **To enlighten the mind.** 2 Timothy 3 : 15 : " unto salvation." Holy Scripture, with a holy message from a holy God through the Holy Spirit, alone can enlighten and heal the darkened heart (salvation = wholeness).

2. **To save the soul.** James 1 : 21 : " able to save your souls," not only to enlighten the mind. No other power on earth can effect this. The salvation of the soul is not only instant but progressive. It is the continuous sanctification of the whole man. " Jesus saves me all the time and Jesus saves me now."

3. **To build you up.** Acts 20 : 32 : " able to build you up." Man, the habitation of God, lies in ruin. The original image has been lost. The " word of His grace " alone can restore the form and the inheritance that goes with it.

A QUOTATION

THE BIBLE

" I have guided my life by the Bible for more than sixty years, and I tell you there is no book like it. It is a miracle of literature, a perennial spring of wisdom, a wonder of surprises, a revelation of mystery, an infallible guide of conduct, and an unspeakable source of comfort. Pay no attention to people who discredit it, for I tell you that they speak without knowledge. It is the Word of God itself. Study it according to its own direction. Live by its principles, believe its message, and follow its precepts. No man is uneducated who knows the Bible, and **no one is wise who is ignorant of its teachings ! "**

DR. SAMUEL CHADWICK.

AN ILLUSTRATION

THE GREAT PYRAMID

In *Seventy Years of Archaeology* Sir Flinders Petrie tells of a man caught filing away at one of the stones in the interior of the great pyramid. Challenged as to his iconoclastic behaviour, he explained that during years of patient study he had formulated an elaborate theory as to the prophetic and historic significance of the measurements of the pyramid. The measurements of this one recalcitrant stone, however, were quite irreconcilable with the splendid scheme. He was therefore altering the pyramid to make it square with his theory !

DR. F. W. BOREHAM
in **" A late lark singing."**

Expounders of Bible prophecy be admonished !

Programme for the opening of the new

ELIM PENTECOSTAL CHURCH
WAKEFIELD ROAD, BRADFORD
SATURDAY, MARCH 18th

2.30 p.m. FINAL COMMUNION SERVICE AT SOUTHEND HALL, LEEDS ROAD
3.00 p.m. PROCESSION OF CARS TO NEW CHURCH
3.30 p.m. OPENING CEREMONY AND SHORT SERVICE, WITH REV. H. W. FARDELL (first minister of Southend Hall) and REV. J. WOODHEAD (another former minister)
6.30 p.m. PRESBYTERY RALLY
Speaker : REV. J. C. SMYTH (Administrative Secretary, Headquarters)

Refreshments provided between services

Sunday, March 19th
at 10 a.m., 11.15 a.m. and 6.30 p.m.
Speakers include
REVS. J. T. BRADLEY (Secretary-General)
J. C. SMYTH and J. WOODHEAD
8.00 p.m. AFTER-CHURCH RALLY TO START OPENING CRUSADE, WITH REV. DEREK J. GREEN AND TEAM
Every night Monday to Saturday, March 20th to 25th, at 7.30

Sunday, March 26th
10.00 a.m. ALL-AGE CHRISTIAN EDUCATION PROGRAMME
11.15 a.m. FAMILY SERVICE
6.30 p.m. GOSPEL SERVICE
8.00 p.m. AFTER-CHURCH RALLY

PLEASE PRAY FOR US. PLAN TO ATTEND
Gifts for the building gratefully received
D.2606

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

EVANGELISTIC CRUSADE
East Ham Elim Pentecostal Church
Central Park Road (corner of Kimberley Avenue)
Saturday, March 18th, to Wednesday, March 29th
Sunday at 11 and 6.30. Weeknights at 7.30.
Evangelist : Pastor Ian R. Hall
Please join us in prayer for this campaign
D.2599



Margaret M. Ladlow's page

In praise of friendship

TODAY many of life's true values are questioned, despised or forgotten. Selfishness and arrogance are so evident that it is good to remind ourselves of the need to cherish the things that are noblest and best. I have been meditating upon the blessing of true friendship. Cicero wrote, "Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed." He was right. The Bible teaches the value of friendship and gives a beautiful example in the story of David and Jonathan. Even the atheist Voltaire wrote, "Friendship is the gift of heaven and the delight of great souls."

Here is a little anthology on friendship and its value. Without it life would indeed be poor.

"A friend loveth at all times" (Proverbs 17 : 17)—"A friend is a friend always, he is a born brother for adversity" (Moffatt).

"Ointment and perfume rejoice the heart : so does the sweetness of a friend's counsel that comes from the heart" (Proverbs 27 : 9, Amp. Bible).

"Who's sick in body needeth a physician, who's sick in soul a friend. None's more skilled to heal our sorrows than a kindly friend" (Menander).

"Friendship improves happiness and abates misery, by doubling of our joy and the dividing of our grief" (Cicero).

"Thine own friend, and thy father's friend, forsake not" (Proverbs 27 : 10).

"The only reward of virtue is virtue, the only way to have a friend is to be one" (Emerson).

"Hast thou a friend ? Visit him often, for thorns and brushwood obstruct the road which no one treads" (Eastern proverb).

I want a warm and faithful friend,
To cheer the adverse hour ;
Who ne'er to flatter will descend,
Nor bend the knee to power.
A friend to chide me when I'm wrong,
My inmost soul to see ;
And that my friendship prove as strong
To him, as his to me.

J. Q. ADAMS.

"My friend is not perfect—no more am I—and so we suit each other admirably" (ALEXANDER POPE).

Here's to the heart of friendship tried and true,
That smiles with us when joys our pathways strew,
And kneels with us when sorrow like a pall
Enshrouds our stricken souls and holds through all
The midnight gloom, with human truth and faith.

AUTHOR UNKNOWN.

"No one has greater love—no one has shown stronger affection—than to lay down his own life for his friends. You are my friends, if you keep on doing the things which I command you to do. I do not call you servants [slaves] any longer, for the servant does not know what his master is doing [working out]. But I have called you My friends, because I have made known to you everything that I have learned from My Father—I have revealed to you everything that I have learned from Him—Jesus" (John 15 : 13-15, Amp. Bible).

One there is above all others,
Well deserves the name of Friend ;
His is love beyond a brother's,
Costly, free, and knows no end :
They who once His kindness prove,
Find it everlasting love.

Which of all our friends to save us
Could or would have shed his blood ?
But our Jesus died to save us
Reconciled in Him to God :
This was boundless love indeed ;
Jesus is a friend in need.

JOHN NEWTON.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE,etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

SITUATIONS VACANT

COMPETENT Secretary/Personal Assistant for office of busy executive. Good salary scale and a free flat provided for suitable applicant. Reply giving details of age, experience and qualifications to Box 2600, Elim Evangel, P.O. Box 38, Cheltenham. C.2600

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTHS

GALE. On February 15th, to Veronica (née Rickard) and Derek, of Newquay, God's gift of a daughter, Sarah Louise.

KIPPAX. On February 22nd, to Susan and Michael, members of Newquay Elim Pentecostal Church, God's gift of a son, Paul Graham.

MARSHALLSEA. On January 8th, to Iorwerth and Joan, of Jerusalem Elim Pentecostal Church, Merthyr Tydfil, the precious gift of a daughter, Rhosewen, a sister for Haulwen and Birion.

MARSHALLSEA. On January 9th, to Gerwyn and Denise, of Jerusalem Elim Pentecostal Church, Merthyr Tydfil, the precious gift of a daughter, Andrea, a sister for Nicola.

STIRLING. On February 16th, to James and Barbara (née Cook), of Rotherham, the gift of a son, Paul James.

ENGAGEMENT

WOOD—ALEXANDER. Mr. and Mrs. E. K. Wood are pleased to announce the engagement, on March 2nd, of their son, Christopher, to Angela, daughter of Mr. and Mrs. T. Alexander. C.2609

WEDDINGS

MARSHALLSEA—RUDGE. On January 22nd, at Jerusalem Elim Pentecostal Church, Merthyr Tydfil, Paul Marshallsea to Patricia Rudge. Officiating minister : R. C. Stacey.

PROCTOR—PERRY. On February 5th, at Elim Pentecostal Church, Selly Oak, Paul Proctor to Gillian Perry (both Elim Crusaders). Officiating minister : Alan Caple.

TILLER—MESHER. On February 26th, at Winton Elim Pentecostal Church, Brian Keith Tiller to Susan Mesher. Officiating minister : George Backhouse.

WITH CHRIST

BURDEN. On February 13th, Mr. Norman Burden, aged 59 years, member of Newquay Elim Pentecostal Church. Officiating minister at funeral : D. A. Lambelle.

HOPKINS. On February 16th, John Thomas Lynex Hopkins, aged 60 years, member of Winton Elim Pentecostal Church. Officiating minister at funeral : George Backhouse. "At rest."

HOWARD. On January 27th, Mr. George Howard, aged 84 years. He attended the Newquay Elim Pentecostal Church for many years. Officiating minister at funeral : D. A. Lambelle.

PALMER. On February 19th, Mrs. Fanny May Palmer, of Elim Pentecostal Church, Gloucester, passed suddenly into the presence of the Lord. Officiating minister at funeral : F. Lavender.

REYNOLDS. On February 15th, Frederick Reynolds, aged 70 years, passed into the presence of the Lord. He was for twenty years deacon and church secretary and for nine years lay representative of the Elim Pentecostal Church, Ingatestone. Officiating ministers at funeral : A. Greaves and P. K. G. Rose.

ELIM PENTECOSTAL CHURCH
Graham Street and Newhall Hill, BIRMINGHAM
ANNUAL EASTER MEETINGS
March 26th to 29th. Preacher : Alexander Tee
Sunday at 11 and 6.30. Weeknights at 7.30

Good Friday, Saturday and Easter Sunday
Preacher : John Harris (Northern Ireland)
Good Friday at 11 and 7.30. Saturday at 7.30 (Presbytery Rally). Sunday at 11 and 6.30. D.2605

"NEW LIFE" CRUSADE

in the Elim Pentecostal Church,
Clements Road, Ilford,
conducted by Pastor Brian Vidamour (Jersey)
March 25th to April 2nd inclusive
Opening night, Saturday, March 25th, at 7.30
Film : "The Lost Generation"
Sundays at 11 and 6.30. Weeknights at 7.30
Prayer for the sick at all services.
Supported by singing groups.
D.2610

LATE NEWS

Blackout at first meeting of John Woodhead crusade at Grangetown, but seventy-three present and about thirty hands raised during the appeal.

COMING EVENTS

BELFAST. March 25. Elim Pentecostal Church, The Ulster Temple, Ravenhill Road. Irish Elim Conference Praise Service. Preacher: P. S. Brewster. Cookstown Male Voice Gospel Choir. At 7.

BIRMINGHAM, Stirchley. March 19. St. Andrew's Methodist Church, Cartland Road. Preacher: R. B. Chapman. At 6.30.

BIRMINGHAM, Selly Oak. March 18, 19. Elim Pentecostal Church, Alton Road. Preacher: John Phillips (Kenley Bible College). Convener: Alan Caple. Saturday at 7. Sunday at 11 and 6.30.

CAMBERWELL. March 21-28. Elim Pentecostal Church, Benhill Road, London, S.E.5. Evangelistic crusade conducted by Ron Williams. Weeknights at 7.45. Sunday at 11 and 6.30.

EALING. Elim Pentecostal Church, Northfield Avenue. March 23. Sound filmstrip, " Missionaries in the concrete jungle." At 7.30. March 26—April 2. Crusade conducted by John Woodhead. Sundays at 11 and 6.30. Weeknights at 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

ILFORD. Elim Pentecostal Church, Clements Road. Evangelistic film rallies. March 18 at 7.30: Billy Graham film, " Oil Town—U.S.A. " March 25—April 2. New Life Crusade '72 conducted by B. C. Vidamour. Convener: J. F. Hardman. Weeknights at 7.30. Sundays at 11 and 6.30. Saturday, March 25, sound colour film: " The Lost Generation."

KINGSTON-UPON-THAMES. March 31—April 6. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. Ll. Davies. Sunday at 11 and 6.30. Weeknights (except Easter Monday) at 7.30.

LLANELLI. March 18, 19. Elim Pentecostal Church, Island Place. Preacher: R. C. Stacey (Merthyr). Convener: A. W. Leavesley. Saturday at 7. Sunday at 10.30 and 6.

LONDON. March 18, 19. Elim Pentecostal Crurch, Clapham Crescent, Clapham Park Road (Underground to Clapham Common). Evangelistic crusade conducted by G. H. Wallace. Saturday at 7.30. Sunday at 11 and 6.30.

PORTH. March 17-20. Elim Pentecostal Church, Pontypridd Road. Annual convention. Preachers: Idris Davies, Eric Dando, Gordon Devores (U.S.A.) and Jim Dick. Convener: William Evans. Weeknights at 7.30. Sunday at 11 and 6.30.

ROMFORD. March 21-29. Elim Pentecostal Church, Wheatsheaf Road. Evangelistic crusade conducted by Brian J. Hayes. Weeknights (except Friday) at 8. Saturdays at 7. Sundays at 11 and 6.30.

ROMSEY. March 18. Elim Pentecostal Church, Middlebridge Street. Team from Wimborne Baptist Church. At 7.15.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade commences on Sunday, April 9th, in Bolingbroke Hall. Opening by the mayor. Nightly at 7.30. Sundays, April 16th and 23rd, Divine Healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes and D. Woodfield. Please pray for this pioneer crusade.

SWANWICK, Derbyshire. March 20-22. The Hayes Conference Centre. Elim Ministers' Wives' Retreat. Write to Mrs. Gladys Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

THORNTON HEATH. March 18-28. Elim Pentecostal Church, Mersham Road. Evangelistic crusade conducted by Jack Osman and team. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 6.30 and 8. Youth nights on Thursday and Saturday with " late-night specials " afterwards, including film and refreshments. Healing service Tuesdays. Wednesday, March 22, at 2.30, " Young mums and wives." Thursday, March 23, at 3, " ladies' special."

TREALAW. Elim Pentecostal Church, Miskin Road. Special parents' night on Sunday, March 19, at 6.

ITINERARIES

The President (A. A. Biddle):
March 18, Reading; 19, Letchworth (a.m.), Watford (p.m.); 20, Lane End; 21, High Wycombe; 22, Kensington; 23, Hayes.

London Crusader Choir with Douglas B. Gray:
March 18, Royal Albert Hall (m.v.); 19, Eastchurch.

A. D. Bull:
April 5, Salisbury; 6, Springbourne; 7, Wimborne; 8, Parkstone; 9, Christchurch (a.m.), Winton (p.m.); 10, Weymouth; 12, Merriott; 13, Andover; 14, Romsey; 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

Joseph Smith:
March 18-20, York; 21-23, Malton; 24-27, Driffield; 28-30, Hull (Mason Street).

THE FAMILY ALTAR *(continued)*

telling the dispersal of the disciples like frightened sheep when He was taken (vv. 31-33). How soon and how quietly he was to fail! It is significant that, returning to the disciples after His first prayer in Gethsemane, Christ's first question was to sleeping Peter (v. 40).

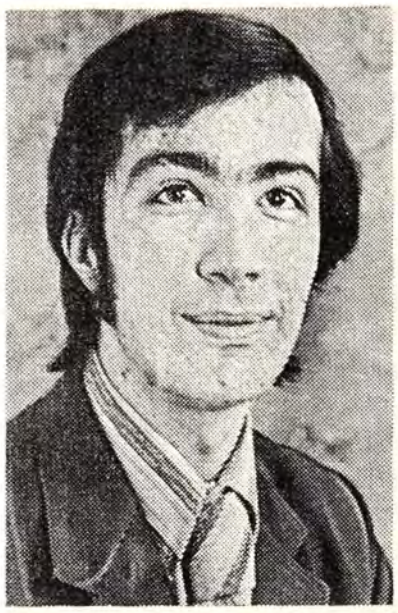
Christ's self-sacrifice was revealed as He humbly submitted to His Father's will—to Calvary. Even the contemplation of His ordeal in partaking of the cup produced sweat as of blood. Surely this cup from which He recoiled was the cup of sin. His love was so great that He even took our sins upon Himself in order to save us (vv. 39-46).

Sunday, March 26th Matthew 26 : 47-56

" But how then shall the scriptures be fulfilled?" (v. 54).

The final phase of God's great plan of redemption now commenced. The opening verses of Isaiah's vivid introduction to the suffering Christ were fulfilled. No great beauty distinguished Jesus to the natural eye ; it required a hypocritical greeting and a traitor's kiss to mark Him out from the crowd (vv. 48, 49 ; Isaiah 53 : 2).

His sense of destiny, His knowledge of the Scriptures and His determination to fulfil the Divine plan to accomplish salvation carried Him forward. Force was available for rescue if He desired it. He did not need Peter's help in this direction (vv. 51-53). He was committed to Calvary because this was the only way by which man's great need could be met. He would not revert to the force of arms to avoid that to which He was compelled by the force of love.



YOUTH PAGE

GOD SHOWED ME HIS CHURCH

by ex-Mormon R. C. SHARP

AS I write, I am preparing a series of counselling classes prior to the Elim Medway Towns Crusade. It is wonderful to be actively engaged in the Lord's work, in this case as counselling director, for only just over three and a half years ago I was pounding the streets on behalf of the Mormon Church.

From my earliest childhood I had been a regular churchgoer and had sat through services which had a form of godliness, but which denied the power thereof. At school I was crammed pretty full with liberalism and generally taught that the age of miracles was over. Despite all this, I loved the Lord ; *but I did not know Him!* Only once to my knowledge had I heard an invitation given for folk to ask Christ into their lives—at a Billy Graham crusade meeting and, being with friends, I was not strong enough to step out. After all, I had gone to church longer than many of them. What would they think if I went forward ?

In the months that followed my work got progressively worse. I worried over my job and became hooked on one habit after another. I realised what a mess I was in and felt that God ought to be somewhere in the picture. At that time the Mormons were active in our area and I felt that there might be something in this Church, which was so enthusiastically sending young missionaries around the world.

One Saturday, I casually popped into their Hyde Park Chapel to get one or two pamphlets. In the process, my name was taken and I found myself going through a series of lectures. I became a member and later a priest and acting Sunday school superintendent. I was also a district missionary. I studied Mormonism and crammed my head with proof Scriptures and recommended reading, but, despite all its answers to questions, *this was not a praying Church*, nor did it witness the miracle power of God.

I had to try to find the answers. I purchased the book *Mormon Doctrine*, by one of the top Mormons, Bruce McConkie. As I read through various sections I came across things which, despite my poor knowledge of the Word, raised one question after another in my mind.

That week I came by VOICE magazine, published by the F.G.B.M.F.I. Each issue contains testimonies by men of all the main denominations testifying to the power of God. They talked of Jesus coming into their lives, miraculous healings and an experience that really set them on fire like those early disciples—the baptism in the Spirit. I was absolutely overwhelmed, for I had always felt so sorry for people who attended their dry old churches. Yet here were folk from those denominations, yet oblivious to them, their eyes set only on Jesus, telling of all that He meant to them !

This was real and I wanted it ! Without any " Good-byes " I made straight for an evangelical Anglican church on the following Sunday. I was delighted. In the week I asked Christ to save me, after a hard time from the enemy. Shortly after coming to Christ the curate laid hands on me and the Lord baptised me in the Holy Spirit and I spoke in tongues. In those weeks the Lord performed the most wonderful miracles. He completely lifted all the worries from me.

I was really excited and I began to share with others. About six weeks after my conversion I began going from door to door in my leisure time. The Lord has wonderfully blessed this work and has enabled me to serve in two recent crusades.

I can only say from the bottom of my heart that you need Jesus as your Saviour and Baptiser, but to receive from Him you must give to Him and to those around you. You will experience the real thrill of walking with Christ only as you trust Him for guidance and reach out to others.

The first-ever

United Elim and Assemblies of God Pentecostal Youth Camp at

MUNDESLEY LUXURY HOLIDAY CAMP

JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS

From £16, including four meals per day

OPEN TO ALL AGES

Special rates for parties including five or more paying adults

Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, March 20th Matthew 25 : 1-13

" While the bridegroom tarried, they all slumbered and slept " (v. 5).

For the second time in this discourse concerning the Second Coming of the Lord Jesus there is mention of *a delay*. The Greek word translated in this verse " tarried " and in Matthew 24:48 " delayeth " carries the thought of postponement or deferment. The putting back of the time of the return is deliberate and not as a result of slackness.

Jesus has not forgotten His promise to return. The apparent delay will be for " a little while " (Hebrews 10:37). He has deferred His return out of love for sinful men in order that they will have an opportunity to repent (2 Peter 3:9). For the Christian it is a period of testing. We must not backslide like the wicked servant in Matthew 24 or become tired like the virgins in Matthew 25. We must maintain alertness as we await His return.

Tuesday, March 21st Matthew 25 : 14-30

" After a long time the lord of those servants cometh, and reckoneth with them " (v. 19).

Responsibility. Collectively the servants were involved in the maintenance of all their master's goods during his absence. Each was responsible only for what was entrusted to him. By discharging their individual responsibilities the servants contributed to the overall success of the servant body.

Reckoning. Judgment was on a personal basis. Each man was required to answer according to his own activities. The master looked for faithfulness, not success, but he who was faithful *was* successful.

Reward. All the faithful received the same reward : they participated in the joy of their master, which was in the success of the corporate activity of the servants.

May we ever tackle our own responsibilities faithfully and thus contribute to the success of His Church. In so doing we will share in Christ's joy when He presents the Church to His Father.

Wednesday, March 22nd Matthew 25 : 31-46

" Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me " (v. 40).

Here is the ultimate in the Divine-human encounter. The excursion of God to earth in the person of Jesus Christ identified God with man. In the birth of Jesus God took human flesh (John 1:14), in the life of Jesus God was exposed to human temptation (Hebrews 4:15) and in the death of Jesus God was identified with man at his lowest ebb—as a sinner (2 Corinthians 5:21).

At Calvary the complete relationship of God and man was established and from thence, through salvation, man became identified with Jesus Christ. In Him man is accepted by God (Ephesians 1:6), He lives through us and finally man will be identified with Him in glory.

So perfect is the bond between God and His people that when they suffer He does (Acts 9:4). The nations will be judged as to their attitude to God by their treatment of His people.

Thursday, March 23rd Matthew 26 : 1-16

" She hath done a beautiful thing to me " (v. 10, R.S.V.).

Sandwiched between the prophecy of Christ's betrayal (vv. 1-5) and the account of the planning of this treacherous deed (vv. 14-16) is the record of the act that is to be recited wherever the gospel story is told (v. 13).

Mary of Bethany, in the midst of the celebration for the resurrected Lazurus, realised the need of Jesus in this moment so near to His death (John 12:9, 1). Seeing that this was an opportunity to express her faith in and her love for the Lord, she anointed Him with a box of precious ointment, the expression of her feelings for Him. She ministered to the Lord at the moment of His need (Mark 14:8).

Many classified her extravagance as waste ; Jesus accepted it as worship. The fragrance of her worship has permeated the centuries. Her contemplation of His coming death moved her to such abandonment as our consideration of His cross causes us to say " Love so amazing, so Divine, demands my soul, my life, my all."

Friday, March 24th Matthew 26 : 17-29

" For this is My blood of the new testament " (v. 28).

This incident stands astride two dispensations. Jesus and His disciples commemorated the Passover Feast, the old feast of remembrance, and during it Jesus instituted the Lord's Supper, the new feast of remembrance.

The old feast recalled to the Jews every year their nation's wonderful deliverance from the bondage of Egypt on the first Passover night. The new feast was established so that the disciples would ever recall their more wonderful, personal deliverance from the bondage of sin at Mount Calvary, where Jesus was about to go. The bread was broken, as His body was, and the wine out-poured, as His blood was. These were, and are, blessed symbols of the love of God. We should ever cherish their message of remembrance until He come (1 Corinthians 11 : 26).

Saturday, March 25th Matthew 26 : 30-46

" Nevertheless not as I will, but as Thou wilt " (v. 39).

Two attitudes protrude in vivid contrast in this passage. Peter's self-confidence was shown by his shocked response to the announcement of Jesus fore-

(*continued on page 17*)



The Field Superintendent,
R. B. Chapman.

An important message from our Field Superintendent

HELPS

IT is ten months since this splendid scheme was launched at our 1971 conference. There was a most encouraging response from our faithful members and, as a consequence of our first appeal, over £1,200 was contributed towards the establishment of the new Elim Pentecostal Church in **SUNDERLAND**.

I spoke to the minister, Pastor D. G. Holmes, the other day and he is extremely happy in his new responsibilities and is working very hard to build up the assembly. He spoke of the local gratitude that their church was the first beneficiary from this scheme and of the number of Sunderland people who have themselves become "HELPS" in order to contribute similar benefit to other new causes.

The second appeal has now been launched and this is for assistance in the purchase of a former Methodist church in **PETERBOROUGH** (see front cover). This building is proving to be most suitable for housing the converts and adherents who rallied to the founding of the Elim Pentecostal Church following our campaign in the late summer. The minister, Pastor K. J. Cave, is labouring very conscientiously and has recently opened a Sunday school.

We are looking for a ready response to this fresh appeal and believe that our loyal supporters will contribute willingly to the project and help to reduce the heavy overheads involved in this further pioneer venture.

We are convinced that there are many other friends in our ranks who will be willing to join this scheme for the establishing of new full gospel witnesses across the country.

Remember the scheme undertakes that no more than two, perhaps not even two, calls will be made in any year and that the unit called for is only £1.

If you are prepared to lend a hand in this way please fill in this slip, cut it out and return it to :

The Field Superintendent, P.O. Box 38, Cheltenham, Gloucestershire.

R. B. CHAPMAN.

I wish to join your "HELPS" scheme.

Mr./Mrs./Miss .....

Address .....

.....

(BLOCK LETTERS, PLEASE)

THE ELIM EVANGEL

Vol. LIII. No. 13 March 25th, 1972 5p



Pastor and Mrs. R. J. Morrison with members of their families at the celebration of their twenty-first anniversary at Kingstanding, Birmingham.

Proclaiming the Truths of Pentecost

THE ONE WHO TURNED AWAY

by Hugh Sawyer

IN Judaea there dwelt a very rich man of noble lineage. With his luxurious living and with many servants at his command he was able to indulge in any desire of the moment. His perfumed body was clothed in the finest soft linen obtainable. He lived life to the full. Nevertheless, he religiously tried to carry out the tenets of the Mosaic Law as taught him from his childhood. He enjoyed all that this world had to offer, but he had a problem which robbed him of his peace of mind. Money can purchase many things, but it cannot buy happiness, nor can it satisfy spiritual needs. This was this man's trouble.

Nearby, Jesus, filled with the dynamic power of the Holy Spirit and accompanied by His twelve disciples, was preaching to the crowd milling about Him, healing and blessing.

To the majority He was a wandering preacher, to the more enlightened a prophet with healing in His magnetic hands, the wondrous power to bring about miracles. They were entirely ignorant as to His true identity. Imagine their amazement were they to realise that, though He had no resting place or visible means of support, he was no mere itinerant, but the only begotten Son of God Almighty, with whom aeons ago He created the universe! As the Creator is greater than the created, Jesus was, did they but know, not only a king, but the King of kings and Lord of lords, having at His command, should He call upon them, legions of angels with supernatural striking power to blast mankind from the face of the earth.

For the love of humanity Christ Jesus forsook all the riches and indescribable glories of His heavenly kingdom, embracing poverty for our sakes to be born into this world, the Divine Babe of a virgin of lowly circumstances. Dwelling among men, He called them to repentance and finally gave His life as a sacrifice to redeem them from their sin, the God-Man, unique, spotless and without sin!

When news was brought to the young ruler that Jesus was in the vicinity hope surged within his breast. He must have heard of the good works of our Lord and was instantly aware that He held the solution to his problem.

So eager was he to meet this Man of God that he gathered his flowing robes about him and ran —a most undignified procedure for one of his high estate. It was customary for those in his station in life to suppress their feelings and to emerge into the outside world with a slow, dignified, arrogant gait.

Temporarily forgotten was his pride as in deep humility he knelt at the feet of Jesus. "Good Master," he cried, "what shall I do that I may inherit eternal life?" Life was so sweet to him that he abhorred death and its finality.

Calmly Jesus looked down upon him with compassion and loved him. "Why callest thou Me good?" replied Jesus, determined at all times to give honour and glory to His heavenly Father. "There is none good but One, that is God. Thou knowest the commandments," continued our Lord, quoting some. "All these have I observed from my youth," cried the other. "One thing thou lackest," said Jesus. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come; take up the cross, and follow Me."

The young man winced and, in deep dejection, turned away. The sacrifice was too great; he was very rich. Jesus gazed sadly at the retreating figure and said, "It is indeed hard for the rich to enter the kingdom of God!"

So these two men having met, parted . . . for ever—He who became poor for our sakes and he who remained rich for his own sake, He who gave His all upon the cross for man's sake and he who, giving nothing, refused his cross for the sake of social security, He who came to stay and he who turned away!

One went to His reward in glory, the other to a lost eternity in remorse. He whose name is Jesus resounds throughout Christianity in praise and adoration. The name of the other is unknown, unhonoured and unsung.

(Hugh Sawyer is in fellowship with our church in Newcastle upon Tyne.

ELIM NEWS

EVESHAM **Pastor : J. R. Brown**

The monthly rally, held in the Masonic Hall, Swan Lane, took the form of a missionary rally conducted by the Missionary Secretary, Pastor L. Wigglesworth. The Saturday evening meeting was a time of blessing when we saw slides and a pageant of young people dressed in the colourful costumes of the various countries where Elim missionaries minister. The meeting was well attended, the room being filled.

On Sunday morning Mrs. Wigglesworth ministered the Word at the Breaking of Bread service. The evangelistic service on Sunday evening was another great meeting, with Pastor Wigglesworth ministering the Word and Pastor Brown convening.

At the after-church rally, a number of Free Church friends from around Evesham gathered with us to see a film of the work done in the mission fields of Africa.

We praise God for the dedicated lives of those whose work is among the people of Africa and we pray that God will not only sustain and keep them but enlarge our visions too.

Evesham church, as yet young and tender, is, under the ministry of Pastor and Mrs. Brown, beginning to blossom. God meets with His people at the Breaking of Bread services, prayer meetings and Bible studies. We look for greater things in the future. Pray for us—an oasis in a spiritual wilderness.

JOHN A. WEIR.

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

Recently a special baptismal service was conducted to facilitate five members of a local evangelical church in Thornton Heath. This was the second service of its kind within a short time and we were very pleased to be able to help our friends in this way.

The service was conducted by the minister of the church, Rev. Jones. Our pastor preached the sermon and then baptised the five candidates, all young people, including a husband and wife. There was a great sense of the presence of the Lord.

Pastor Christopher G. Smith conducted a series of meetings which were of a very great blessing to our people and, by vision and ministry, some very precious truths were presented.

L. C. HOPPER.

ROYAL ALBERT HALL
EASTER MONDAY



Eldin R. Corsie will be one of the conveners. He has been minister of Kensington Temple, London, since 1965 and entered our ministry in 1949. He is a member of the Youth and the Doctrine of the Church committees and Superintendent of the West London Presbytery.

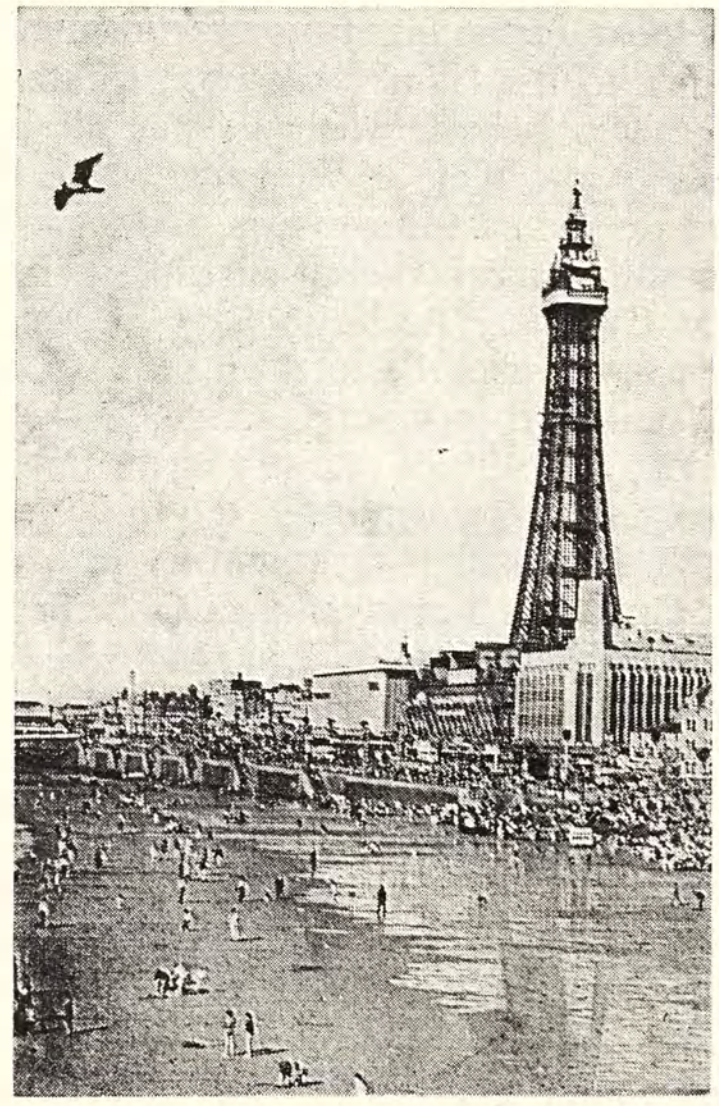
Elim in Blackpool
Record bookings to date

Have you booked for the Annual Conference ? Send your booking form now. Telephone 0-242 59904 for further booking forms.

Conference Secretary, P.O. Box 38, Cheltenham.

D.2613

M A Y 6th to 13th



THE FUNERAL SERVICE OF PASTOR HARRY TOFT

Report by Gerald L. W. Ladlow

THE Elim Pentecostal Church at Westcliff-on-Sea was full to overflowing. The platform was filled with Elim ministers, while many others mingled with the large congregation. We had all gathered to pay our tribute to the memory of a dear servant of God, a beloved colleague and a faithful pastor who, at the age of sixty-one, had been suddenly called home. While our hearts were sad and our deep sympathy went out to Mrs. Toft and to their only son, Philip, the service was one of real victory and triumph through our Lord Jesus Christ.

The hymns chosen were all the favourites of our dear departed brother. Pastor O. G. Miles, of Leeds, conducted the service, which commenced with the hymn " It may be at morn, when the day is awaking . . . that Jesus will come for His own." I recalled how dear to Harry Toft was the subject of the second coming of Christ, how eagerly he looked forward to the return of His Lord. Even in hospital shortly before his death he spoke to the other men in the ward of the coming of Christ, urging them to make ready for that day.

The Field Superintendent, Pastor R. B. Chapman, gave a short address from Hebrews 13 : 20 and spoke of the faithful service rendered by our brother to the Elim Pentecostal Church, first at Ballysillan, Belfast, where he was the pastor for twelve years, then at Westcliff, where he ministered for the past three years, and as an inspiring convention speaker and an able writer in the ELIM EVANGEL. As he spoke I recalled the day when I welcomed Pastor Toft to the ranks of the Elim ministers in Ireland, after he had served for nineteen years in the ministry of the Calvary Holiness Church. I remembered too the very precious fellowship which I have enjoyed with him since that day. I shall always thank God for the privilege of having known him. Mr. Chapman told how, on the last occasion his loved ones visited him in hospital, he urged his son, Philip, who is in Bible college, to be faithful in intercession, preaching the Word and personal witness. These were the things that characterised our brother's own life.

Mr. Roberson, of Leeds, ministered in song and Pastor J. E. Moore, of Leeds, gave a personal tribute, telling of his association with Brother Toft from the time of their youth when they were Crusaders together in the Leeds church. He told of his passion for souls and his fervency in prayer when in those days he led the early morning prayer meetings in the local church and took an active part in open-air witness. That zeal was with him to the end.

As the church rang with the hearty singing of the hymn " I shall see the King " we knew that all shared the conviction of Mr. Moore that our colleague had received the commendation of the Lord, " Well done, good and faithful servant."

At the graveside Pastor H. Burton-Haynes gave a short address and Pastor D. W. Anthony led in prayer.

BOOK REVIEW

Today, No. 7. Published by Scripture Union. Price 10p, postage and packing 3p extra.

Today is a new-style, fresh-thinking, down-to-earth approach to Bible reading. It is a help to those who are interested in finding out what the Bible means in terms of everyday Christian experience. It is an undated series of eight quarterly booklets covering a two-year period. The series can be used by individuals, but it is ideal for Senior Crusaders, discussion starters for house groups, youth clubs, Bible class and Christian Unions.

The latest issue not only includes study and discussion material on subjects such as abortion, divorce, war, death and Christian radio, but also asks questions on doctrinal subjects, such as the resurrection, sin and eternal life.

I highly recommend the series as a wideawake approach to Bible reading.

DAVID B. TINNION.

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

LATE NEWS **GRANGETOWN**

Seventeen people professed salvation on the second night of the John Woodhead crusade. On the third day Mr. Woodhead was with B.B.C. Radio Teesside from 12.30 until 4.30 p.m. He spoke live over the radio and recorded an interview to go out on the following Sunday afternoon and Monday morning in the programme " Getting across." A telephone inquiry was received immediately after the live broadcast.



Report by
C. J. Howe

United Welsh Pentecostal Youth Rally

PENTECOSTAL young people from all over Wales converged upon Cardiff for what proved to be a memorable occasion, the first joint Assemblies of God and Elim youth rally in the Principality. Power cut threats in no way dampened the fervour of Spirit-filled youth, as early on Saturday coaches began to arrive. The City Temple, Cardiff, acted as hosts, kindly providing an adequate venue for those tremendous meetings.

The afternoon rally, with some 700 present, was convened by Pastor C. J. Howe, of Risca Assemblies of God. The songs of Zion sounded from lips anointed with the spirit of praise. Pastors Ivinson (Glynneath) and Prosser, of Pencoed Assemblies of God, led us to the Throne of Grace. Ministry in song was rendered by Mrs. L. Davies (Swansea Elim) and Duncan Franklyn (Caerphilly Assemblies of God). The Word of God was read by Jeff Statham (Morriston Assemblies of God). An inspiring testimony was given by Rosamund Hoare, of Abergavenny, who is soon going to Afghanistan to serve the Lord. Pastor L. P. Cowdery, Elim Pentecostal Church, Plymouth, brought a truly Pentecostal message, laying emphasis upon being filled with the Spirit, thus assuring the life of continual power that need not be cut off.

During the interval an open-air witness was conducted and invitation cards were distributed.

Following a chorus session Pastor R. Hunston (City Temple) convened the meeting that was to know the sweet anointing of the Holy Spirit upon it throughout. Pastor J. G. Cooper (Elim, Caerphilly) prayed with great fervour. Ray Bevan (Glynneath Assemblies of God) testified of his deliverance from the drug and pop scene and also sang, accompanying himself upon the guitar. The Scriptures were read by Pastor P. S. Brewster, who referred to the thrilling, world-wide news of God's moving. Pastor A. W. Leavesley (Elim, Llanelli) testified and a group from the City Temple blessed us with their singing. Over 1,000 people eagerly awaited the final word in these wonderful meetings. Pastor John Phillips (Kenley Bible College) spoke from Matthew 12 : 6. The Lord Jesus Christ was exalted and magnified and the glory of His Person revealed in such a manner that all were led upward into heights of worship and revelation. During a time of praise and worship many stood to their feet in humble consecration. As tears were shed and hearts and hands were lifted heavenward the grace of God reached down and raised up. To Him be all the glory! Members and ministers of both fellowships who love the same Lord and serve the same Master rejoiced together upon redemption ground. Pastor Eric Dando prayed in closing that the blessing of God might fall upon our respective fellowships and united efforts that, upon the common ground of Calvary, there would be a mighty move forward in faith.

May this prove to be the first of many occasions that will bring us together until that day when we " gather together unto Him."

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX Tel. HORNCHURCH 48894
D.2510

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836
Douglas Avenue, Exmouth, Devon, EX8 2HB
D.2530

Individual initiative

Pastor W. E. Dawkins tells how he began the Stevenage Elim Pentecostal Church

I HAVE been asked to give some account of the circumstances which led to the formation of the Stevenage Elim Pentecostal Church, to encourage others in a similar venture.

In the words of the hymn "The hand of God in all my life I see" and, way back in the past, I see the threads in the pattern that finally led this way. It is difficult to know where to start, so I will give some account of my spiritual pilgrimage. I hope sincerely that no one tries to tread the same pathway as I; nevertheless, an account of the Lord's lovingkindness in this matter may encourage others to venture.

I was brought up in the Church of England and was converted when a friend took me to a Salvation Army meeting. Some years later I married a Salvation Army lassie, and I volunteered for full-time service, but the Lord kept me from that, for which later, when I began to understand the Scriptures, I was glad, because I saw that there were many unscriptural practices and doctrines which would have forced me to resign.

We moved from London to Harrow and there I joined the Church of England, but I was out of the will of the Lord and was dissatisfied. One Whit-Sunday, about 1941, I was kneeling in the church; the sunlight was filling the lovely building and flowers were everywhere; a great hunger possessed me for the thrill and the joy which I had once experienced. Suddenly the Lord answered my unspoken prayer and filled me to overflowing. "Heaven came down and glory filled my soul."

So far I knew nothing of doctrine, or of the Word of God, but now it became my meat and drink, and the things which the Lord taught me I had to preach. I had Jeremiah's experience—the Word became "fire in my bones," and I could not contain it. From the start I was called to be the Lord's freeman, and every bit of doctrine I had to hammer out, first upon my knees from the Word, and secondly in my life and experience.

I preached as the Lord opened doors, in every denomination, in doss-houses, in hospitals; I was given charge of the Sunday school and a Bible class and I gradually gathered a band of hungry souls around me. I discovered the thrill of living by faith, and was even sneered at by the religious folk because I gloried in answered prayer.

Then I saw the truth of immersion and was baptised by the Brethren. This was the beginning of the end of my Church of England career, and soon I was given an ultimatum: "Conform or go!" I left with about a dozen others, who were subsequently baptised, some by the Brethren and some by the Baptists. Because I saw for myself the truth of the open form of worship in 1 Corinthians 12 : 14 I joined the Brethren. I was not yet ready for the exercise of miraculous gifts. That was to come later. I learned in the morning worship meetings to discern the leading of the Spirit and eventually became an elder, which office I held for about eighteen years.

About 1960 the Lord stirred me up and I resigned my office. Immediately a long-suppressed desire to pastor a church came surging back with such power that I asked the Lord either to fulfil it or to remove it, but it was of the Lord and that was how I came to Stevenage.

For the first five years in Stevenage I was co-pastor with a friend in an evangelical church. It was a valuable time of training.

I then began to see that miracles were intended to be a permanent heritage in the church and what I saw in the Scriptures I preached. This caused a cleavage and soon I resigned and left the church to my friend.

A number of people left with me because they believed the things I was preaching. They asked me to start a house meeting, which I did at the other end of the town from my former church.

Just at that time, so wonderful is the Lord's timing, an old friend, Rev. Leonard T. Pearson, stayed with us for a few days. When he learned that I had resigned from the evangelical church he told us of his Pentecostal experiences. The week after his visit to us he was preaching at Pastor G. Hillman's church at Letchworth, and invited us over. Thus we met Pastor Hillman. That very afternoon Mrs. Dawkins and myself had toured the Pin Green area of Stevenage to see if there was a building which we could rent for our little group. Pastor Hillman confided to us that

he had long been burdened for a church in the Pin Green area, since he had a number of members who came from this area. His diaconate immediately professed themselves willing for this group to combine with our group to form the nucleus of a new church. Actually it did not turn out this way, for Pastor Hillman's members chose to continue with him.

When, some time later, after prayer together, Pastor Hillman and myself went to the Stevenage Corporation to inquire about available buildings, we found that only the previous week the mayor had opened the Fairlands Community Centre. We were the first to hire it, much to the annoyance of the Stevenage Council of Churches, who had intended using it for an ecumenical experiment!

I was inducted as pastor by members of headquarters staff on Saturday, January 23rd, 1966. We commenced regular services on the Sunday. I remember our first convert, a Roman Catholic from the large church across the way. She came to a dusty community centre where five of us were holding a simple breaking of bread service. Afterwards I asked her, "Was it strange to you?" She replied, "Strange? It was wonderful!" Her husband met her outside afterwards and said, "My dear, I've never seen you looking so radiant." So the Lord has been with us.

I must mention one other incident which took place at the conference at Bracklesham Bay. We had been having a bad time in the church with various difficulties. At the Communion service we were praising the Lord with hands raised. I said to the Lord, "Why don't I have the ecstatic experience that others have?" The next instant I was away in a vision. Everything vanished and I was looking at what seemed to be a television screen. In it was a white road and on the road a throng of white-robed people marching up a hill towards an enormous castle gate. They were determinedly and in unison marching straight towards the gate and, when they reached it, the gate collapsed under the pressure and they marched straight in. I could not help wondering what had happened to the front rank.

The next second I was back in the Communion service and a brother was praying. He was saying, "THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT!"

I told this vision to the church on my return, and it has proved a precious promise from the Lord which has strengthened our hands. The fact that I was included among the young men (Acts 2 : 17) added to my delight! I am nearly sixty-five. Isn't the Lord wonderful?

The Sunday evening attendances have been between thirty and forty-five during the past year.

It was with considerable reluctance that Pastor Dawkins acceded to our request that he tell the above story. However, we trust that its appearance will encourage others to do likewise.

J. T. BRADLEY,
Secretary-General.

PRAYER AND PRAISE

By F. H. Coleman

PALM Sunday was a day of rejoicing for many, but for the Son of God it was tears. He wept over the city of Jerusalem, not because that city would soon commit Him to the most awful death of crucifixion, but because He knew that the city was doomed. He saw the coming of the Romans, a trench cast around her, the slain buried in the city area. All this came to pass forty years later.

There are cities to be wept over—your city and mine. There are the sinful, the lonely, the sick, diseased and bereaved. In all times of rejoicing there are some who weep.

Did Jesus give up in despair? No—He entered the city, cleansed the temple of those who made it a den of thieves and made the temple what it was intended to be—a place to hear the Word of God.

Do you weep over your city? If so, it could mean that God is beginning to answer your prayers. I have not forgotten hearing the story of a woman Salvation Army officer who was sent to a camp in a reputedly hard area. She tried everything to get people saved and into the Army. She was ready to give up and wrote to her commanding officer. She received a precious, kindly reply, but she was told that she had not tried everything. There was one thing she had not done: "Tears —try tears!" It succeeded!

"Blood, sweat, tears" was a phrase coined during the last war. I suspect that the word "tears" was used for those who suffered and who lost loved ones.

The Bible says that those who sow in tears will doubtless come again with rejoicing and in this respect we shed tears for a dying world and not only for those who suffer and lose loved ones.

Palm Sunday is a time for rejoicing, yet it is a time for shedding tears.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
Hugh Sawyer	2
C. J. Howe	5
W. E. Dawkins	6
F. H. Coleman	7
H. Burton-Haynes	9
Alan Caple	10
J. A. Wright	13
T. H. Stevenson	14
Margaret M. Ladlow ...	15
M. A. Drew	20
Elim news	3
Editorial	8
Children's corner	12
Letter	12
Youth page	18
Family Altar	19

EDITORIAL

THERE were crowds everywhere. You just could not move for people. Pushing, swarming, standing on each other's toes, they jostled and swayed all over the pavement and the road. There were thousands of them. Among them was a group of children. They were wellnigh borne along in the crowd like flotsam and jetsam on the tide. They could hardly have done anything other than go in the general direction which the throng was taking. Soon the little group entered into the spirit of the thing. It became like a carnival, the atmosphere light and jolly. After a while one of the kiddies spoke up. " Who are we going to see ? " was the question.

They never did see, for by the time they got to the place where it was all happening—it had finished. The band was packing up its brass instruments, police were already shepherding the crowd away from the dais, ushers were directing a few V.I.P.s into a marquee and soon little was left but the litter and a disconsolate band of boys and girls.

Tomorrow we celebrate Palm Sunday, a rather neglected feast these days. The foregoing musings from your Editor's early days were prompted by the words of Matthew 21 : 10 : " All the city was moved, saying, Who is this ? " We never found out who it was whom we might have seen and there were many in Jerusalem who did not appreciate the mystic yet realistic link between the statement, " This is Jesus the prophet of Nazareth of Galilee " (v. 10) and the prophecy " Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." The very use of the place-name " Nazareth " was redolent of the scorn, the curled lips, the rejection. As soon speak of a British sovereign from Scunthorpe, Wigan, Wincolmlee, Pantywaun, Ballybay, the Gorbals, or wherever !

There is none so blind as he who will not see. Our conceptions of God are unlike the reality. Mind-pictures befog our faith. The wonder of it is that He came meekly. The extraordinary ordinariness of it displayed the glory and the condescension of the Incarnation, of " the exceeding riches of His grace."

None is too low for Him to reach. Christ is not, **is never,** a disappointment. He never promises only to make despite ; what He says He means—He is.

" Who is this ? "—**my Saviour !—and yours ?**



Nuggets of gold

The prayer for revival

" O Lord, revive Thy work " (Habakkuk 3 : 2)

by H. Burton-Haynes

PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

THE prophet Habakkuk—the Hebrew word means " a wrestler "—wrestled with God about the sad spiritual condition of his people and the impending invasion of his beloved land by the Chaldean armies. The prophet concluded his book with a sublime song in which prayer mingled with praise. In this inspired psalm his prayer in the second verse might be paraphrased as follows : " O Jehovah, I have heard Thy fame and I bowed in reverent worship. O Jehovah, repeat Thy doings of old in the midst of these years of affliction, in the midst of these years of sorrows, demonstrate Thy power ; in wrath remember mercy."

This prayer has been taken up by many of the Lord's people in these days of spiritual decadence and national moral pollution. Multitudes in this country and in other lands are wrestling with God for a mighty deluge of Divine power upon the Church of God throughout the world. The burden of our hearts is **" O Lord, revive Thy work ! "**

If revival is according to the will of God—and there can be no doubt about this—what are the conditions governing a visitation from on high ?

The first condition is **confession of sin.** The prophet Isaiah declared : " Behold, the Lord's hand is not shortened, that it cannot save ; neither His ear heavy, that it cannot hear ; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear " (Isaiah 59 : 1, 2). From this inspired utterance we see that sin is the great hindrance to revival. It must be put away. Sin among the people of God cannot be tolerated by a holy, righteous God any more than sin among the ungodly. Revival in the Church of Christ will break out when there is real heart-searching before God and a clean forsaking of all sin.

" Do you know of any great hindrance to revival ? " Edwin Orr asked a friend. " Yes, I know of one very definite hindrance," he replied. " And that is ? " " Myself."

In this relentless dealing with sin we must commence with ourselves. Is our spiritual condition a help or a hindrance ? Are we clean channels through which the Holy Ghost can pour revival blessing or are we quenching the inflow and the outflow of the Spirit of God ?

The second condition for revival is **definite, unremitting intercession before God.** " As soon as Zion travailed, she brought forth her children " (Isaiah 66 : 8). Oswald Smith, in his passionate plea for revival, wrote : " Soul travail is a fundamental element in the work of God. *Can there be birth without travail ?* Yet how many expect in the spiritual realm that which is not possible in the natural ! " Prevailing prayer, wrestling with the unseen powers of darkness which would paralyse the Christian Church and reduce her to spiritual impotence and which exercise such a hold upon the souls of men, is not easy work. Finney tells us that he had no words to utter ; he could only groan and weep when pleading with God for a lost soul. *That was true travail.* Every spiritual awakening has been born of soul travail.

The third condition is **faith in the promises of God.** As we wait upon the Lord He will bring certain promises to our minds and faith will lay hold of His Word. If we remain faithful in prayer we will be rewarded by seeing those promises translated into glorious results before our eyes.

The coming of the Lord draweth nigh ! In view of His return let us give ourselves more earnestly to prayer that the Church of God may be prepared for His appearing. In praying for revival God will revive us ; in saving others we will save ourselves.

John 12 : 12-20

Meditation fo

by A

Pastor of Elim Pentecostal

IT is particularly noticeable that, during His earthly ministry, the Lord Jesus on many occasion demanded silence from His disciples with regard to many of His miracles and statements. He never tried to gain great attention for Himself, in fact quite the reverse. When the disciples urged : " Show Thyself to the world " He refused, saying, " My time is not yet come." On another occasion He said, " Tell no man " with regard to the fact that he was the Christ. When He came down from the Mount of Transfiguration He instructed the disciples not to reveal what they had witnessed until after He had risen from the dead. When He raised the daughter of Jairus, He charged them that " no man should know it."

When we come to Palm Sunday, however, the whole picture is changed. The crowds did not stage this event. It was not conjured up by the disciples. In this case Christ Himself took the initiative—and so successfully that the Pharisees were made to say, " Behold, the world has gone after Him." The Lord told the disciples about the animal, where to find it, what to say. He planned it all. The change in His attitude is startling and makes this a unique occasion, so much so that each Evangelist records the incident.

Why did the Lord Jesus change His whole attitude for this almost flamboyant occasion ? The answer is quite simple : *so that the Scripture could be fulfilled*. This was the ever-guiding principle of the Lord Jesus. Over and over again in His life He referred to it. When He took the whip and cleansed the Temple it was fulfilling the Scripture. When He cried " I thirst " it was fulfilling the Scripture and this could be shown to be utterly true throughout His life.

As we think of this day, with all its exhilaration and deep emotion, what part does the Word of God have in our individual lives ? How much do we really live by this blessed Book ? Remember—we must not only be hearers of the Word, but doers of it.

So many parts of this story call for our attention. When telling His disciples to go and find the colt, Jesus said that if anybody asked " Why are you taking it ? " they were simply to reply that the Lord had need of it. Imagine—the Lord in need !

In a sense, this can never be so. He is the Creator of the rolling spheres, the One who can supply *our* every need. This story, indeed, reveals in an unmistakable way His omniscience. We also believe Him to be omnipotent. Yet the Scripture says that He had a need. There is no contradiction here ; it is exactly the same today. He is still all-powerful, there is nothing He cannot do, He is sovereign, but He still has a need. **He has chosen to need us !** He wants to use the foolish things, the weak things of this world. He needs you in His work. He wants your talents, your life, your strength, your all. It is amazing to think that God needs *me* !

In Luke's Gospel we are also told that Jesus rode upon an ass on which no man had ever sat. Under the Mosaic economy only those beasts which had never been worked were to be used for sacrificial purposes. Arthur Pink points out that " like His birth of a *virgin*, like His burial in a *new* sepulchre, ' wherein was never man yet laid,' so here, on the only occasion when He assumed anything like majesty, He selected a colt which had never previously been ridden." Upon this colt Jesus entered Jerusalem and presented Himself to Israel as their King. No longer were

Palm Sunday

Caple

h, Selly Oak, Birmingham

there to be any doubts—Jesus was King, yet, even in this presentation, we can see the deep humility of Christ. He, the King of kings, rode on an ass. Think of all the past kings ; you will recall that they rode on the finest horses. Soloman had 40,000 stalls of horses for his chariots. Jesus rode on an ass ; He laid aside His reputation and took the form of a servant. Zechariah's prophecy concerning this event has in it the word " lowly " which was omitted by John, but that was exactly it. As we see Him on an ass, let us with the crowd of that day cry and shout, for great is the Holy One in *our* midst today.

When we look at that crowd it becomes a little perplexing. They seemed to abandon themselves to praise the Lord and they seemed sincere in the acceptance of the King, but we know full well that, very soon, in fact in a matter of days, the same people were more than probably among the crowd who cried out " Crucify Him ! " Why did they change ?

We can do exactly the same, however. After all, there have been occasions when we have cried out with all our hearts that we really do love Christ, yet our actions and words have denied this very fact.

The Pharisees were very unhappy about the whole thing. Whenever you find people who want to praise the Lord, there is always someone who wants to stop it. They complained to the Lord, but the Saviour replied in those blessed words that if they did not praise Him the very stones would cry out. I believe that this could have happened and still could literally happen, but the real significance is that Jesus was saying that if they did not praise Him He would turn to someone else who would. Why are we so silent in the presence of this wondrous King ? Should we not extol His glorious name ? The Lord delights in the praises of His people. Bring that sacrifice of praise to the Lord. Some say that they feel it in their hearts and this is wonderful, but the sacrifice of praise is *the fruit of our lips*. You will find the Pharisees about somewhere. They will tell you that you are too emotional, that it is not quite the thing to do, but Jesus did not stop the praise of Palm Sunday. He received it and He still welcomes true worship.

I appeal for more praise in our services, for more time for the people of God to worship the Lord and to give Him glory, for more willingness on the part of congregations to be moved upon by the Holy Spirit to worship the Lord of glory.

He is worthy to be praised !

A spare time activity with a difference as an ANSVAR agent.

Ansvar is the Insurance Company for non-drinkers only. To assist in our planned future expansion we are looking for men and women in most parts of the country to act as agents in their spare time. The work is stimulating and rewarding and will appeal to those sympathetic to the Company's principles. Full training is given and interviews will be arranged locally. Please write in the first instance to **Geoffrey Williams, General Manager, Ansvar Insurance Co Ltd, Ansvar House, London Road, Wembley, Middlesex, HA9 7HA.**

D.2573



TRUTH IS BEST

By Sheila Price

JANE had accidentally knocked a bottle of milk off the kitchen shelf and all the milk had spilled over the floor. Jane was afraid to tell her mother that she had done it, so she put the blame on the cat. "Tibs did it, Mummy," Jane said. Mrs. Brown knew that Tibs was not to blame, however, because the cat was sitting on the doorstep. Jane's mother was very cross, not because Jane had spilled the milk but because Jane had told a lie.

We have all told a lie at some time or another, haven't we ? Perhaps, like Jane, we told a lie because we were afraid, or perhaps to get something we wanted.

This is what Tommy did. He wanted a new cricket bat, so he hid his old bat in some bushes at the bottom of the garden and told his father that he had lost it. His father promised to buy Tommy a new bat on the next Saturday, but when he was digging the garden he found Tommy's old bat. He was very angry because Tommy had told a lie.

Think of Jesus when He stood before Caiaphas, the High Priest. Caiaphas asked Jesus, "Are You the Son of God ?" I wonder what was going through Jesus' mind then. Jesus knew that if He told a lie and said "No, I am not the Son of God !" then Caiaphas would let Him go free and He would not have to die on the cross. Jesus also knew that if He answered "No," then He would be telling a lie. Truth was very important to Jesus. He knew that only by telling the truth and going to Calvary could He save His people from their sins.

Jesus told the truth, although it meant pain and death for Him. He loves us all so much that He was prepared to tell the truth *and die* so that we might all know His wonderful love.

The truth is still very important to Jesus. We will please Jesus and make Him very happy if we remember to tell the truth *always*.

The Mite that means much

from a letter to the Secretary-General

DEAR MR. BRADLEY,

I was interested in the letters in the EVANGEL, which suggested that we might be more exercised in getting involved in helping towards people's social needs. For some time I have felt burdened in this way and I especially feel this at times and in places of disaster, as, for instance, among the refugees of Pakistan, Bangladesh, etc., that the name of Elim should be represented in a special love gift.

I do not advocate that we should consider our neighbour's bodily needs above his spiritual, but do something about his bodily needs we certainly should. Both Old and New Testaments teach us this.

My own leading before decimalisation was to put away 3d. out of each £1 I handled (housekeeping money—my husband and family having previously tithed, of course). Nowadays I put away each week $1\frac{1}{2}$ new pence out of each £1 I handle, just in gratitude to God for the food I can buy and the bodily comforts we have. It is surprising how these coppers mount up. Last year I was able to send two gifts via different channels, towards relieving the underprivileged.

I have pleasure in enclosing what I have saved. I realise that, compared with the need, this is a mere drop in the ocean, but I am writing in the hope that this drop will send out ripples, because others may like to do something similar, or would it be possible to have an annual offering in all the churches for this purpose with special envelopes, as we do for evangelistic purposes ?

Every blessing to you all at Headquarters.

Leviticus 19 : 9, 10 ; James 2 : 15, 16.

(*The Secretary-General informs us that the sum enclosed was £10.85.*—EDITOR.)

Points for Preachers

By J. Alexander Wright

AN OUTLINE

" RISEN INDEED " !

(Luke 24 : 34)

There were " many infallible proofs " (Acts 1 : 3).

Mary recognised Him by His WORD (John 20 : 16) ; the eleven by His WOUNDS (Luke 24 : 33-40) ; the Emmaus two by His WAY (Luke 24 : 31).

John chapter 20 records four appearings. These banished the four great enemies of the human heart—sorrow, fear, unbelief and care. Mary was weeping (v. 11), His followers were trembling (v. 19), Thomas was disbelieving (v. 25) and the disciples were despairing (21 : 3). Christ gave joy, courage, faith and contentment.

Jesus said " It is finished ! " The resurrection is the Father's " Amen."

AN ILLUSTRATION

THE CROSS—IT STANDETH FAST

One morning, on his ride through Copenhagen, Denmark's King Christian X noticed a swastika flying over a public building in violation of an agreement which Hitler had made with their country. " Take it down ! " the king commanded. The German officer refused. " It's up there by new orders from Berlin," he said tersely. " That flag must be removed before twelve o'clock, otherwise I will send a soldier up to do it," the monarch declared. " Any soldier who tries to do it will be shot," warned the Nazi officer. " Ah, but I WILL BE THAT SOLDIER ! " replied the king. The swastika came down, for the Nazis at that point dared not shoot Denmark's king (Hebrews 2 : 14).

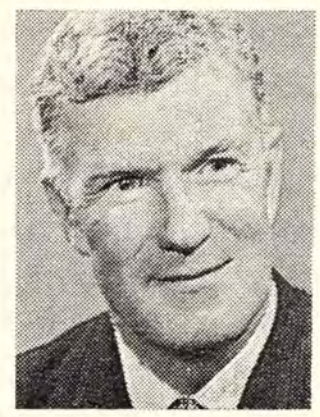
A QUOTATION

THE " IRISH " OF IT !

" Do I have to crown Him once and for all, or is it a thing that I have to keep on doing ? I think the Irishman's definition is a help to us here. It is, I am given to understand, ' an act committed once and for all, to be repeated daily and for ever after.' "

C. T. STUDD.

ROYAL ALBERT HALL
EASTER MONDAY



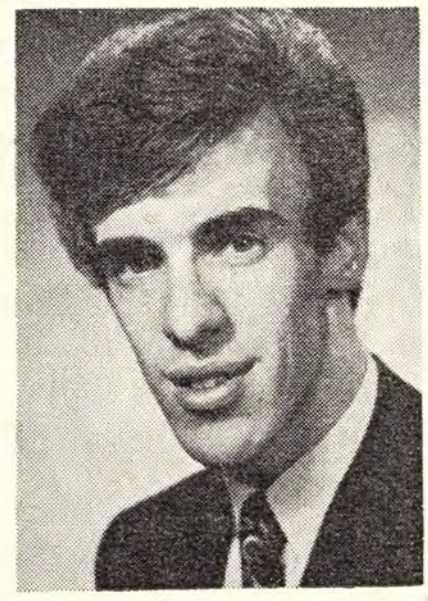
William M. E. Plowright will be one of the conveners. He entered the Elim ministry in 1939 and has been the pastor of our Camberwell church since 1949.

(See advertisement overleaf)

D.2573

...when it comes to Music

SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.

We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.

With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.

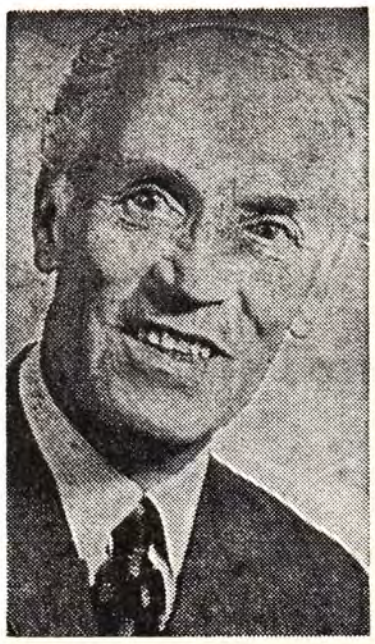
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588



FROM T. H. STEVENSON

WRITING in the Anglican *Church Times,* Desmond Fisher, giving "a Roman Catholic commentary," describes something of life in Eire, with the remark : "Once people in the Republic remove the dark glasses which have prevented a true self-examination of their situation this past half-century, some major obstacles loom into view. The Republic is at present in a serious economic crisis, with an unemployment total twice as severe as that in Britain, with a social welfare system much poorer than that operating in Northern Ireland, with a society which is still, is many ways, clerically dominated." There are indeed "many ways" (to take one aspect of life in Eire) in which the Church of Rome dominates. One prominent, important example was illustrated in a B.B.C. television programme seen several months ago. The part I saw while visiting a member of my church was occupied with education of children in Eire. The senior parish priest revealed that, intentionally or not, the whole educational system of that country stands or falls by the interest of the Roman Catholic Church, since almost exclusively the schools are staffed by Christian brothers and nuns. As these are devout Catholics with teaching as a vocation, it is natural that they indoctrinate their Catholic pupils thoroughly and that religious instruction is an important part of the curriculum. It is a poor country, the priest observed, so that the salaries paid to the teachers are ploughed back into the schools by the Church. If this were not done by the Roman Catholic Church, added the priest, the entire education system in Eire would cease within one week. Such is the scene as described by a journalist and a priest concerning their own country. I have often heard, and occasionally have read, the comments of loyalist Protestants in Northern Ireland that if Catholics in Northern Ireland think that the Republic is so wonderful and that Ulster is so awful why do they choose to continue in Northern Ireland ? Such thought is over-simplifying the problem and the solution of course, but it is not without a great element of truth. Incidentally, to refer again to education, are you aware that in Northern Ireland the self-chosen segregated Catholic schools receive from the Stormont Government a larger financial grant than Westminster gives to Catholic schools in Britain ? To quote Mr. Brian Faulkner, Northern Ireland's Prime Minister : "Approximately ninety-five per cent of the total cost of providing and running schools under Roman Catholic management is paid for out of public funds. These rates of grant are not exceeded anywhere in the world and indeed for very many years were considerably more generous than those in Great Britain."

MARGARET M. LADLOW (*continued*)

So, just as many years ago,
Our Jesus comes today.
Although we cannot see His face,
As on that happy day ;
But to His holy temples still,
Where little children throng,
He comes to bless us as of old,
He hears our joyous song.

LUCY G. STOCK.

DESTINATION

ROYAL ALBERT HALL

EASTER MONDAY at 2.30 and 6

Preachers :

A. A. BIDDLE (President)
P. S. BREWSTER (Cardiff)

Conveners :

E. R. Corsie and **W. M. E. Plowright**

Massed choirs and London Crusader Choir conducted by DOUGLAS B. GRAY

VISITING CHOIRS SOLOS TESTIMONIES

Come—and bring the unconverted

11 a.m. : **TRAFALGAR SQUARE**

Preachers :

F. Lavender and **B. C. Vidamour**

Convener : **H. W. Greenway**

D.2520



Margaret M. Ladlow's page

Youthful Praise !

I DO not advocate a slavish adherence to the Church calendar, but it does good to be reminded of the events leading up to the most sacred moments in the life and death of our Saviour.

My mind goes back to a scene in Ghana on Palm Sunday, 1970. In imagination I am once more standing in the beautiful grounds of the Ramseyer Memorial Centre at Abetifi, the highest point in Ghana. There is bright sunlight. It is peaceful and still, early on Sunday morning. The bougainvillaea is aglow with colour, a path at my feet is ablaze with a border of zinnias and a little African girl in Sunday-best attire comes tripping across the grass. She is bearing a large dark green palm leaf which is gaily decorated with flower-heads and tells me, when I stop to admire her work, that she is on her way to take part in the procession through the town to the Presbyterian church.

Turning to the Bible record of Palm Sunday in Matthew 21 we can read the detailed account of this deliberate act of the Lord Jesus. He chose to enter Jerusalem riding on an ass. The people acclaimed Him as Messiah, the Son of David, and scattered palm leaves and branches from the trees on the road he traversed. Entering the city, the Lord went into the Temple enclosure, drove out the traders and overturned the tables of the money-changers and the chairs of the pigeon-sellers and sternly rebuked them all. Next, He graciously received the needy, pathetic company of blind and lame who flocked to the porches and courts of the Temple and He healed everyone. Never before had there been such an amazing scene in this sacred place. Here at last was the Lord of the Temple showing forth His compassion and His power at the very heart of the nation. Oh the joy, the delight of those who were healed, the ecstasy shining in the eyes of the newly-sighted and the leaping and dancing of the restored cripples ! As always when something exciting is taking place, the children were there and the teenagers, too, and their enthusiasm knew no bounds ! I like the Amplified Bible translation of Matthew 21 : 15, 16 : " But when the chief priests and the scribes saw the wonderful things that He did, and the boys and the girls and the youths and the maidens crying out in the porches and courts of the Temple, Hosanna [O be propitious, graciously inclined] to the Son of David ! they were indignant. And they said to Him, Do you hear what these are saying ? And Jesus replied to them, Yes ; have you never read, Out of the mouths of children and infants You have provided perfect praise ? "

And now we come to Palm Sunday 1972. Surely there is a link between then and now, for there is a great move among children and young people to respond to the majesty and might of King Jesus. Inhibitions are forgotten and there is a growing enthusiasm for the Lord. Teenagers are proud to wear stickers announcing : " Jesus lives here," " Jesus is my Lord," " Smile—Jesus loves you." There is a noticeable increase in sacred song in the modern idiom. More than all this, there is the worldwide outpouring of the Holy Spirit, which has the effect of setting people free to worship God with unrestrained praise as they did on the first Palm Sunday.

The morning breezes softly blow
O'er Olivet so fair,
And bear the notes of joyous song
Upon the balmy air ;
From out the city gates at dawn,
With palms and blossoms sweet,
The children mingle with the throng,
Their coming King to greet.

Along the dusty road they haste,
Their palms and garments spread ;
There, too, they scatter fragrant flowers
Where His dear feet shall tread ;
While, sweet and clear upon the air,
Their glad hosannas ring—
He comes ! King David's greater Son,
Our Saviour, Lord and King.

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island. Close to sea. All mod. cons. H/c in bedrooms. Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. S.a.e. for details. C.2612

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SOUTHPORT. A warm welcome, Christian fellowship, good food at "Orleans," 125 yards promenade. Parking. S.a.e. brochure : Williams, 8 Lathom Road, Southport, Lancashire. Tel. 4907. C.2515

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2512

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTHS

NIBLETT. On February 29th, to Pastor and Mrs. P. T. Niblett, of Elim Pentecostal Church, Bognor Regis, God's gift of a son, Gareth Philip.

TAYLOR. On February 24th, to John and Jean Taylor, of Elim Pentecostal Church, Sunderland, God's gift of a daughter, Miriam Jean, a sister for Stephen.

MARRIAGE

LOWE—GAULTON. On February 26th, at Elim Pentecostal Church, Stanley Road, Croydon, Peter Lowe to Brenda Gaulton. Officiating minister : W. J. Maybin.

WITH CHRIST

BAKER. On February 26th, Martha Edith Baker, aged 76 years, faithful member of the Elim Pentecostal Church, Croydon, went to be with Christ. Officiating minister at funeral : W. J. Maybin.

BEGGS. On February 23rd, James Beggs, beloved member of Elim Pentecostal Church, Alexandra Park Avenue, Belfast, passed into the presence of the Lord. Officiating minister at funeral : P. E. Streeter.

BROWN. On February 24th, Mrs. Edith Brown, aged 78, faithful member of Elim Pentecostal Church, Reading. Officiating minister at funeral : F. Shadlock.

KENT. On February 17th, Mrs. K. Kent, beloved mother of Mrs. Dench and Mrs. Shadlock, a life-long member of Elim, aged 95 years. Funeral conducted by son-in-law, Pastor F. Shadlock, at Eastbourne Elim Pentecostal Church.

LE PAGE. On March 2nd, Gladys Le Page, aged 78 years, faithful friend of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. "Present with the Lord." Officiating minister at funeral : S. Penney.

TORODE. On February 28th, Ernest William Torode, aged 72 years, faithful member of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. "At home with the Lord." Officiating minister at funeral : S. Penney.

ITINERARIES

The President (A. A. Biddle):

April 8, Braintree; 9, Maldon (a.m.), Colchester (p.m.); 10, Clacton; 11, Lowestoft; 12, Norwich; 13, Dunmow; 14, Youth Workers' Conference; 15, Rayleigh; 16, Ashingdon (a.m.), Hadleigh (p.m.); 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:

March 31, Wandsworth prison; April 3, Royal Albert Hall; 8, 9, Glasgow (m.v.); 19, Bexleyheath; 23, Reading; 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

A. D. Bull:

April 5, Salisbury; 6, Springbourne; 7, Wimborne; 8, Parkstone; 9, Christchurch (a.m.), Winton (p.m.); 10, Weymouth; 12, Merriott; 13, Andover; 14, Romsey; 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

Joseph Smith:

March 24-27, Driffield; 28-30, Hull (Mason Street).

TRUE FRIEND

When He lived on earth abasèd
Friend of sinners was His name ;
Now above all glories raisèd,
He rejoices in the same ;
Still He calls them brethren, friends,
And to all their wants attends.

BELFAST. March 25. Elim Pentecostal Church, The Ulster Temple, Ravenhill Road. Irish Elim Conference Praise Service. Preacher: P. S. Brewster. Cookstown Male Voice Gospel Choir. At 7.

BLACKPOOL. Jubilee Temple, Waterloo Road. Revival and Divine healing crusade, commencing Sunday, April 9, at 8. Weeknights at 7.30. Second Sunday at 8. Thereafter Sundays at 6.30 and 8. Wednesday at 3: special healing service. Conducted by Laurence Lambert and team. Singing by Kelvin Thomas, William Hunter, The Harvesters, Liverpool Christian Chorale, Selly Oak Male Voice Choir and many others. Please pray for us.

CAMBERWELL. March 25-28. Elim Pentecostal Church, Benhill Road, London, S.E.5. Evangelistic crusade conducted by Ron Williams. Weeknights at 7.45. Sunday at 11 and 6.30.

EALING. March 26—April 2. Elim Pentecostal Church, Northfield Avenue. Crusade conducted by John Woodhead. Sundays at 11 and 6.30. Weeknights at 7.30.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road. Brotherhood meeting. Speaker: R. Scarsbrook (East Ham Baptist Church). At 8.

EVESHAM. April 8. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly rally. Special visit of M. W. Carr and party from Kings Heath. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GUILDFORD. Sunday, March 26. Elim Pentecostal Church, Martyr Road. Special visit of J. J. Way at 6.30. April 2. Baptismal service at 6.30.

ILFORD. March 25—April 2. Elim Pentecostal Church, Clements Road. New Life Crusade '72 conducted by B. C. Vidamour. Convener: J. F. Hardman. Weeknights at 7.30. Sundays at 11 and 6.30. Saturday, March 25, sound colour film, "The Lost Generation."

KINGSTON-UPON-THAMES. March 31—April 6. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. Ll. Davies. Sunday at 11 and 6.30. Weeknights (except Easter Monday) at 7.30.

ROMFORD. March 25-29. Elim Pentecostal Church, Wheatsheaf Road. Evangelistic crusade conducted by Brian J. Hayes. Weeknights (except Friday) at 8. Saturdays at 7. Sundays at 11 and 6.30.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade commences on Sunday, April 9, in Bolingbroke Hall. Opening by the mayor. Nightly at 7.30. Sundays, April 16 and 23, Divine Healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes and D. Woodfield. Please pray for this pioneer crusade.

SWANSEA. April 8-16. Patti Pavilion. United Pentecostal crusade. Evangelists: S. McKibben (Dover) and Gordon Weeks (Belfast). Sponsored by the Elim Pentecostal Church, the Assemblies of God and the Apostolic Church. Weeknights at 7.30. Sundays at 8.15.

THORNTON HEATH. March 25-28. Elim Pentecostal Church, Mersham Road. Evangelistic crusade conducted by Jack Osman and team. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 6.30 and 8. Youth nights on Thursday and Saturday with "late-night specials" afterwards, including film and refreshments. Healing service Tuesdays.

EASTER CONVENTIONS

BIRMINGHAM, Erdington. Elim Pentecostal Church, South Road. Preacher: W. J. Patterson. Good Friday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: John Harris. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: T. H. Stevenson. Convener: G. N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: T. W. Walker. Good Friday at 11 (at The Lanes church) and 7. Saturday at 7. Sunday at 11 and 6.30. Items on Friday and Saturday by Manifold Witness Youth Guitar Group.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preachers: D. Robinson (Maidstone A.O.G.) and Ken Smith. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preachers: J. H. Hunt and C. D. Stockdale. Convener: W. J. Maybin. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Preacher: Ian Hall. Convener: F. Lavender. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Preacher: F. F. Frost. Convener: R. McDonald. Good Friday at 10.45 and 7. Saturday at 3 and 7. Sunday at 11 and 6.30.

LEEDS. Foursquare Gospel Church, Bridge Street, Lady Lane. Preachers: J. M. Cuthbert, T. G. Hills, W. G. Mullan, W. Kirby and E. Thomson. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday and Tuesday at 3 and 6.30. Wednesday and Thursday at 7.30.

LONGTON. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L. W. Green and J. Tetchner. Convener: F. J. Day. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

NUNEATON. Elim Full Gospel Church, Queens Road. Preacher: K. J. Hathaway. Good Friday and Saturday at 7.30. Sunday at 10.45 and 6.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street (near Commercial Road). Wednesday, Thursday and Saturday at 7.30. Good Friday at 11 and 7.30. Sunday at 11 and 6.30. Speakers: Brian Frost and Tom Mullen. Convener: A. A. Biddle.

RYDE. Elim Pentecostal Church, Albert Street. Preacher: Eldin R. Corsie. Thursday at 7.30: united communion service. Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: A. R. Thomas and D. J. Blake. Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: B. J. Hayes, A. Lambie and L. E. Lambert. Convener: A. V. Gorton. 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.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preachers: Dr. Ralph Ashmore and J. J. B. Hounsome. Musical items by The Foursquares. Good Friday at 3 and 6.30 (tea provided between services). Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 11: Stanley Beresford. Saturday at 7.30: film, "The Magnificent Adventure" (Paul). Easter Sunday at 10.45 and 6.30: L. N. Knipe.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: A. Cecil Jarvis. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SURREY. United Elim and Assemblies of God Pentecostal Convention. Good Friday at St. Christopher's Hall, Haslemere. At 3 and 6.30. Speakers: Wesley Gilpin (Principal, Elim Bible College) and Terry Cheeseman (British Director, Teen Challenge). At 6.30 meeting Gospel outreach. Come and bring an unsaved friend (cups of tea between meetings). Five minutes' walk from station (London to Portsmouth line).

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preachers: R. B. Chapman and W. Hunter. Convener: Edward J. Jarvis. Thursday at 7.15. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

Youth page

Till Death us do part

By ALEXANDER TEE



VOWS in the Bible are both serious and sacred. Matrimonial vows are among the most important we ever take during the whole of our lives.

The current trend of not treating wedding vows as God meant them to be treated should not enter the Christian Church. *Legal latitude is not a guide for Christian conduct.* A Christian couple come to the house of God to take their solemn wedding vows before God, as well as before a minister, a registrar, the witnesses and all who are in attendance. They want God to bless their wedding. Their vows must therefore be taken in all good faith.

Young people do well to ponder the vows they will take *before they walk down the aisle.* Here are two verses from the Scriptures : " It is better that you should not vow than that you should vow and not pay "; " It is a snare to a man to utter a vow [of consecration] rashly and not until afterward inquire [whether he can fulfil it]." These two references come from the wise man of the Old Testament. The quotations are from the Amplified Version. Serious thought must be given to our vows before we take them. As we ponder the implications of marriage we will readily see the wisdom of some things and the folly of many others.

Unequal yoke

How can we sincerely ask God to bless us if we knowingly defy His guidance or His commandments ? Paul lovingly, clearly, reveals God's will through the inspired Word of God when he writes : " Be not unequally yoked together with unbelievers." This applies to a much broader field than matrimony, but it certainly applies to a Christian who is contemplating marriage with someone who is unsaved or backslidden.

If we want to enjoy a happy home where love, care, understanding and security abide, we must do all in our power to build a correct foundation. Common interests are vital. Sharing what brings mutual happiness contributes to the success of marriage. A tug of war often starts when spiritual desires clash with worldly ways. Remember that it is usually easier to pull someone down than it is to lift someone up. Few couples think that disaster will ever tear them apart, but alas, it happens all too frequently.

Physical attraction

Romance, courtship, getting engaged, marrying, are all very exciting, but if our association with someone is based merely on physical attraction with all the thrills that this offers, tragedy may well lie ahead. It needs much more than physical attraction to make a marriage a permanent success. When all the emotional excitement has found its level, one's partner has to be lived with in a very down-to-earth union.

Money matters have marred many a marriage. This important aspect needs to be discussed with understanding and after much private thought.

A person's appearance is one thing ; their personality is another. Not every " belle-of-the-ball " has a Christ-like spirit. Behind many a strong or a pretty face is a sarcastic tongue ; this can cut a marriage to shreds. A person's disposition has to be lived with " till death them do part."

How wise it is to seek for a spiritually-minded partner who will encourage your spiritual growth and bring up a family to love and serve the Lord Jesus Christ. The advice of a very famous minister was to find someone more spiritual than you are yourself and give Christ His rightful place in your home right from the very start. If we do not get off to a good spiritual start, it will be almost impossible to have a good, happy home.

He is no fool who sits down and carefully studies the vows he is proposing to take, then prayerfully, sensibly, soberly makes up his mind in the right spirit and in the fear of the Lord as to his choice.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth**

Monday, March 27th Matthew 26 : 57-75

" Peter followed Him afar off . . . sat without in the palace . . . remembered the word of Jesus " (vv. 58, 69, 75).

While Jesus faced trumped-up charges, false witnesses and corrupt priests in a trial which was a mockery of justice, Peter stood warming himself (John 18 : 18). Justice demands that we note that Peter did not forsake Jesus as did others (Matthew 26 : 56). In following Jesus he maintained a safe distance which prevented his being personally uncomfortable and his being of any assistance to Jesus.

Had Peter fled like the others or walked beside Christ, he would not have been in that in-between place where he denied the Lord. He identified himself neither with the Lord nor with the frightened sheep. All should avoid the danger of luke-warm Christian committal (Revelation 3 : 15, 16). Repentance is available to all who find themselves in that condition if they remember, like Peter, the word of the Lord (Matthew 26 : 75 ; Revelation 3 : 19).

Tuesday, March 28th Matthew 27 : 1-10

" They said, What is that to us ? " (v. 4).

The priests had joined Judas in the plot which culminated in his terrible sin ; they would not or could not help him in his moment of unavailing remorse. Peter sinned and in *repentance* he went out and wept bitterly (26 : 75). Judas sinned and in *remorse* he went out and hanged himself (27 : 5).

Judas portrayed what every Christian knows but that to which every sinner is blinded, that nothing can be compared in value to the Lord Jesus Christ. The silver may have represented the ambition of Judas, his longing for material prosperity, but it turned sour when he realised that he had achieved his desire at the price of losing Christ. We praise God that He has given us a true sense of values: unto us who believe He is precious (1 Peter 2 : 7).

Wednesday, March 29th Matthew 27 : 11-26

" I am innocent of the blood of this just person " (v. 24).

The second trial of Jesus was before Pilate ; this passage shows that in reality Pilate was on trial. The attitude of Jesus (v. 14), the accusation of Pilate's conscience (v. 18) and the advice of his wife (v. 19), demanded that he should make a decision about Christ. He sought to avoid his responsibility by asking the people to make their choice between Jesus and Barabbas (v. 22) and dramatically displayed his innocence by washing his hands (v. 24).

Pilate made his decision, however ; it was rejection by default. He could not place the responsibility on the people. It was a personal matter. No one can evade his personal responsibility to accept or to reject Jesus. Pilate knew what was right but refused to do it. May God help us not to be cowards but to do right whatever the cost.

Thursday, March 30th Matthew 27 : 27-44

" Sitting down they watched Him there " (v. 36).

The only posture suitable in the presence of our Lord, especially as we contemplate His death on the cross, is that which brings us low at His feet. The majesty and triumph of the cross are here depicted. The soldiers, symbols of Roman military strength, were overshadowed by the magnificent cross of the Saviour. The Roman Empire's power has long since waned, but the glory of His cross sweeps on from strength to strength, redeeming men and setting them free from the tyranny of sin.

In the cross of Christ, I glory,
Towering o'er the wrecks of time ;
All the light of sacred story
Gathers round its head sublime.

Friday, March 31st Matthew 27 : 45-56

" Truly this was the Son of God " (v. 54).

As in earlier times in Britain, the public execution of criminals was to the Romans part of the entertainment of the day, but this crucifixion was distinguished from all others. The sun was darkened, the veil of the temple was rent, the earth quaked, the graves were opened, and the soldiers were converted.

Around the cross of Calvary were the most glorious hours of human history. " God was in Christ, reconciling the world unto Himself " (2 Corinthians 5 : 19). The great veil, which shut men out from the Holy of Holies, was rent from the top (God's end) to the bottom without the aid of human hands, as a symbol that the way into God's very presence was now open through Christ's atoning death (Hebrews 10 : 19, 20). All may now come boldly before the throne of grace to find help and mercy (Hebrews 4 : 16).

Saturday, April 1st Matthew 27 : 57-66

" Sealing the stone, and setting a watch " (v. 66).

A secret revealed. Joseph, a wealthy member of the Jewish Council, had been a secret disciple (John 19 : 38). He now went boldly to Pilate and asked for the body of Jesus. The women, who had watched Jesus die from a distance (Matthew 27 : 55), now came into the open. Calvary inspired them to show themselves bravely.

A sepulchre guarded. There was irony in Pilate's instruction to the Pharisees, who sought for a guard for the dead body of Jesus ; he commanded them to make the grave as sure as they could (v. 65). They appeared more afraid of the dead Jesus than they had been of the living Jesus! Hell was not able to hold Jesus, much less the watch set over His tomb. He had promised to rise again and what He promises He performs (v. 63).

(*continued overleaf*)

Walking in His steps

by Mark A. Drew

ASSISTANT PASTOR,
ELIM PENTECOSTAL CHURCH, EASTBOURNE

FROM Matthew 5 we see that Christ's teaching set ideals which are not easy for us to achieve. Nevertheless we must follow Him in obedience to His command. Do we really show forth Christ in all our actions ?

Love

One of the first characteristics of a Christian should be his evident love, not only for God, but for other people. How many times have we passed a drunkard without a thought or wished that we could move from a tramp sitting next to us on a bus ?

How many times did Christ receive the social outcasts of His day ? The woman who was taken in adultery was condemned by those who brought her to Jesus, but He was full of compassion. He said, " He that is without sin among you, let him first cast a stone at her." When he looked up, there was none there but the woman. His sublime statement to her was, " Neither do I condemn thee : go and sin no more " (John 8 : 11).

We see the concern of Jesus when He spoke to the woman of Samaria. Among her first words were " The Jews have no dealings with the Samaritans," but to Jesus this distinction made no difference.

Do we love as Jesus did ?

Good works

" Let your light so shine before men, that they may see your good works " (Matthew 5 : 16). We often say that our job is to preach the gospel, but we should note that, when Jesus preached, He also met the physical needs of the people. We should show people that we are concerned with the body that the soul lives in. If Jesus cared, then we must demonstrate this love in action (Romans 12 : 20).

Christians meet people with troubles and, when we try to help them, we get impatient, because we do not see results. Hagar and Ishmael, when they were cast out by Abraham, wandered in the wilderness. Their water had gone and the boy became weak (Genesis 21 : 15). Hagar cast him under a shrub, possibly so that he could die in comfort (v. 16). She sat down a good way off and said, " Let me not see the death of the child." Perhaps we are like this. We do not give people up altogether, but we sit far enough away not to see them die.

Dorcas was known for her practical Christianity (Acts 9 : 36). " As we have therefore opportunity, let us do good unto all men " (Galatians 6 : 10).

Humility

The supreme humility was that of the Master becoming the servant. Jesus " made Himself of no reputation " (Philippians 2 : 7 ; Hebrews 2 : 9).

The disciples argued as to who was going to be the greatest (Luke 22 : 24). The question really is as to who will truly follow Christ, with all that is thus implied. Christ showed His humility when He washed the feet of His disciples.

Do we follow Christ ? Are we demonstrating these graces in *all* that we do and say ? We often sing, " To be like Jesus." Do we really sing the words from our hearts ? As one version of James 4 : 6 says, " *Humble yourselves before God and He will lift you up.*"

THE FAMILY ALTAR *(continued)*

Sunday, April 2nd Matthew 28 : 1-10

" He is not here ; for He is risen, as He said " (v. 6).

The unexpected had taken place. The guard could protect the tomb from the intruder from earth, but they were powerless against the visitor from above (vv. 2-4). The women anticipated a sealed tomb at which to mourn, but they found an empty tomb at which to worship. Angels announced Christ's birth ; now they heralded His resurrection.

There is evidence for our belief that Jesus is alive. The angel invited the women to inspect the place where the Lord had been. The tomb was empty. Jesus revealed Himself to the women. The evidence for His victory is not only negative—an empty tomb—but also positive—a glorified, risen Christ who revealed Himself.

Sin, death and hell have lost their power to harm those who believe that Jesus has triumphed over them all and that He ever lives to save by His intercession (Hebrews 7 : 25).

THE ELIM EVANGEL

Vol. LIII. No. 14 April 1st, 1972 5p



"JESUS, HIMSELF, DREW NEAR"





A GROUP FROM THE SUNDAY SCHOOLS AND YOUTH GROUPS AT ELIM PENTECOSTAL CHURCH, ERDINGTON, BIRMINGHAM

Proclaiming the Truths of Pentecost

I STOOD IN GETHSEMANE



by W. Ronald Jones

PASTOR OF ELIM PENTECOSTAL CHURCH,
THE CITY TEMPLE, BRISTOL

I STOOD in the Garden of Gethsemane. It was very different from what I had expected, but, as I walked through that sacred spot, it seemed as if the whole scene changed—call it the flight of a Welsh imagination if you like. The excited tourists had gone and in their places were soldiers complete with swords and staves and lanterns. The sound of laughing children gave way to an agonising cry as a solitary Figure bowed low and pleaded, "Father, if it be possible, let this cup pass from Me."

I thought of another garden; they called it Eden. There amid all that garden's glory and joys paradise was lost. Here, through the anguish of Gethsemane, it was regained. Blood-coloured perspiration dropped on Gethsemane's flowers as the greatest battle of all time was fought. The big trees cast black shadows against the brilliance of the full moon. The shadow of the cross, so long darkening His path, was now closing in and enveloping Jesus.

It was a strange and bewildering struggle to any who saw it. Sin was trying to strangle God. The dust of earth was getting into the throat of Jesus. He, the pure Son of God, who only knew sin as He saw it in others, was coming into closest contact with sin, and sin at its worst. It was all there in the cry, "this cup." "This cup" revealed the uncomprehending, fearful disciples, denying Peter and treacherous Judas, rejecting Jewry and twisted justice, filthy sin and corruption, and awful separation from the Father. That separation formed the last agonising dregs of the bitter cup.

We are here able to understand more fully the meaning of Isaiah's strange declaration, "It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin"; it is all here—in "this cup."

Here, too, in Gethsemane with its blood, sweat, tears and bitter cup, the greatest battle of all time was won. "My Father, if this cup cannot pass away from Me except I drink it, THY WILL BE DONE." No mere storm in a teacup pressed Him to the earth; here was temptation raging in all its tempestuous fury. From Him we learn that the only way to meet any temptation is not to yield to it, or merely seek to evade it, but to resist it, even if it has to be with tears and sweat of blood.

There then is Gethsemane with its Saviour and its soldiers, but this is not the complete picture, for there were disciples, too. Only three followed closely on the heels of the Master. This was for them also the most challenging moment of their lives. I remembered reading somewhere about the "fellowship of His suffering." This was why these three were in the garden; Peter, James and John had come to share the fellowship of His suffering. Jesus had chosen these three and charged them to watch with Him while He went apart and prayed, *but when He went to pray they went to sleep.*

If you really want to find an excuse for them it is fairly easy to do so. It had been a taxing week, the pressures were on, and it was getting rather late, but these men were used to being awake during night hours. There was that memorable morning occasion when they greeted Jesus with their problem, "Master, we have toiled all night and have caught nothing." Failure was not due to lack of effort on their part. Those nets had been carefully repaired and washed. They had taken note of the weather conditions and had set off on that night's fishing expedition feeling assured of a good catch. "Lower the nets" someone commanded. They watched, they waited. One hour passed, then two. "Haul in the nets,"

came the cry—but there was not a fish in sight! No one suggested going home or having a nap; no, those nets must be put out again. Everyone was alert. These men had never been more wide awake. The hours passed, the nets were in again, but they were fishless nets! "We have toiled all night"—and they certainly had!

How different was the scene in Gethsemane. "*Simon, are you sleeping? Could you not watch with Me one hour?*" The very same men who could stay awake all night when it was for their own business gains and for their own bread and butter fell asleep when it was for **Him** and the fellowship of His suffering.

There in the Garden of Gethsemane, I knew that I was as guilty as they. I stood there again just three weeks ago and prayed with a deep longing in my heart, "Lord that I might know You and the fellowship of Your suffering." Come to think of it, there is no better time than now for all of us to pray that prayer.

Church reports

The President visits the Channel Isles



The visit of the President, A. A. Biddle, and his wife to the Elim Pentecostal Churches in the Channel Isles was awaited with eager anticipation. After the customary welcome at the airport by the three resident ministers and their wives, there followed four days of joyous Christian fellowship and united services.

The first meeting was held in our Delancey church. As the people streamed into the building one wondered if they would all get in; however, everyone managed to get a seat and then followed a service buoyant with Pentecostal power and blessing.

The next service was held in our new church building at Vazon. In services of this kind we always expect the tide of blessing to rise higher and we were not disappointed. As the large congregation joined in the stirring singing and listened to the ministry of God's Word by the President the blessing of God flooded our hearts.

The final meeting was at the Eldad church in St. Peter Port. What a joy it was to listen to the singing of the united youth group, all Elim Crusaders dedicated to the cause of Christ. Then there was the singing of the united choir which delighted everyone. The President's message from the Word of God was in the power and demonstration of the Spirit. A great service came to a close with all hearts rejoicing that God is still moving by His Spirit.

Afterwards the large congregation retired to the minor hall, where a buffet supper had been prepared. This gave the people an opportunity to meet the President personally in an atmosphere of fellowship and friendship. At an appropriate moment in the proceedings Helen Penney,

on behalf of the Channel Islands Presbytery, presented Mrs. Biddle with a bouquet of flowers.

Reporting on the visit of the President to the Elim Pentecostal Church in our sister island of Jersey the minister informed me: "We have had a marvellous time!"

S. PENNEY.

BELFAST, Ulster Temple Pastor: D. J. Ayling

The strong links between Elim in Ulster and in New Zealand have been strengthened over the last few weeks with the tragic death of Mrs. Margaret McClelland already reported in the EVANGEL. She was a member of the Ulster Temple for forty years before emigrating to New Zealand two years ago, where she joined our church in Christchurch. She died after head injuries sustained from an assault by an Irish Nationalist demonstrator in Christchurch. Her funeral was taken first in the Elim Pentecostal Church in Christchurch by Pastor M. J. Frith, there being much press publicity of this tragic event. After cremation her remains were flown to Ulster for burial. Another service was held in the Ulster Temple. Through cablegrams and telephone links both services were similar and the same hymns were used. We felt brought together in Christ with our brethren across the world by the personal impact of the tragedy of Ulster.

Following the service in the Temple, her remains were laid to rest, as she had requested, in the soil of Ulster. The service was a triumphant one. Pastor Ayling spoke on "To be with Christ, which is far better." Amid the daily carnage which is Belfast today we felt the victory that is the Christian's hope. It seems a twist of irony that the first Elim member to suffer in this way should be so far from the centre of Ireland's violence, but it makes us realise that our whole world is living on a knife-edge in these days. The final hymn in the service sums up our feelings:

And when life is ended, when the victory's won,
When I hear from Thee, Lord, the glad words,
"Well done!",
With what joy and rapture shall I sing of Thee
Who from sin's dark chains didst set my spirit free!

ST. PETER PORT Pastor: S. Penney

Many weeks of rehearsal, sewing and sawing culminated in a nativity tableau presented by our Sunshine Corner. The action was by younger children and recitations, carols and readings of the Word were by older children. An appreciative audience of parents and friends completely filled the minor hall. We thank the leader, Mrs. Joy Bourgaize, who wrote and directed the tableau, the ladies who served, the many who arranged the lighting and most of all the children who took part.

M. MARWICK.

TORQUAY Pastor: H. Quy

The visit of the President, A. A. Biddle, coincided with the completion of the alterations to and redecoration of the church—transformation indeed!

The Lord has been good to us. Every week seems to bring more answers to prayer. On a recent Sunday a lady wept her way to the foot of the cross and was truly born again. Her own words were: "If it is **not** too late!" "Today if we will hear His voice" says the Bible.

We rejoice with our pastor and his wife that their son, Roger, has rededicated his life to Christ and has been gloriously filled with the Spirit. Roger is at Keele University.

L. CHAMBERLAIN.

READING Pastor: F. Shadlock

Last year started with a feeling of our wanting to do more for Jesus Christ, especially in the saving of souls for eternity, so two half-nights of prayer were arranged before a campaign in March with Pastor Eddie Thomas, which lifted our church to a high spiritual position, a few souls being saved, of whom we have seen lasting results.

1971 also saw a new opening for the London Crusader Choir in their visiting Reading prison to take services in February and September. They were also a blessing to the church in the evenings.

The year saw our pastor's fortieth anniversary in the Elim ministry. The church provided a tea and a gift for our pastor and his wife. Mrs. Shadlock was also presented with two bouquets. Letters and telegrams were read including a telegram from the pastor's previous church at Selly Oak, Birmingham. Special services were arranged and Pastors L. W. Green and J. C. Smyth came with great blessing. Pastor Green stayed until the Thursday, preaching on the Holy Spirit, and six people received their baptism in the Holy Spirit.

On the following Sunday we held a baptismal service when eight candidates followed the Lord through the waters of baptism, one of them a man who was saved in the March campaign.

As 1971 came to a close the church and branch Sunday schools and youth meeting joined together for a united carol service.

During the last year eight of our members have covenanted to the Lord and it has brought in over £400. Since then two more have started covenanting. We thank God for this and would like to encourage more of God's people to do likewise for the Lord and for their church.

AUSTIN K. NOAKES.

RYDE **Pastor: I. R. Hall**

Elim Pentecostal Church Young Adult Fellowship recently celebrated its first anniversary. Formed last year to cater for the growing number of young adults attending services, the fellowship has served the age group well and seen a number of additions to its ranks. On Saturday evening Mrs. G. Burgess, Miss C. Gerring, Mr. P. Kershaw and Mr. D. Diggines spoke on different aspects of Elim's "Foursquare Gospel." Mr. B. Parkman sang, accompanied by Miss P. Ashley and Miss C. Gerring, and was also the speaker at the Sunday night service. On that occasion Miss Ashley sang, Mr. P. Kershaw accompanied chorus singing on the accordion, Mrs. S. Hall gave Christian testimony, Mrs. B. Tucker read the lesson and Mr. Diggines offered the opening prayer. The young adult choir sang at both services, accompanied by Mrs. J. Rowe, pianist. The minister was the chairman and on Sunday night paid special tribute to the older members of the congregation who had baby-sat so that young parents could attend the fellowship's monthly meetings.

Isle of Wight Times.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

Theme: THE LORD . . . CONFIRMING THE WORD WITH SIGNS FOLLOWING

ELIM PENTECOSTAL CHURCH
ANNUAL CONFERENCE

May 6th to 13th

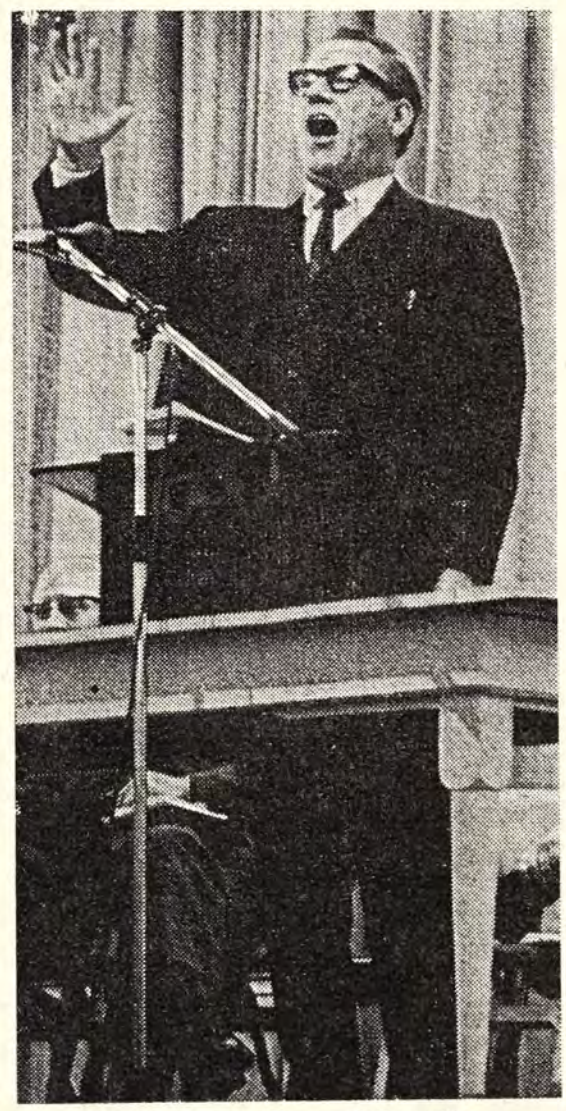
PONTIN'S HOLIDAY CAMP

BLACKPOOL, ST. ANNES-ON-SEA

Preachers:
DR. R. W. TAITINGER
(General Superintendent of the Pentecostal Assemblies of Canada)
DENIS G. CLARK
(Evangelist and Bible Expositor)
REV. T. W. WALKER (President)
REVS. G. CANTY, J. CUTHBERT, J. LANCASTER and J. OSMAN

Elim missionaries expected: Arthur D. and Dorothy M. Bull (Tanzania), Brenda Griffiths (Rhodesia)

For further information write to:
THE CONFERENCE SECRETARY, P.O. BOX 38, CHELTENHAM, GLOS



The Secretary-General in action.

D.2522

Calvary

by Edward F. Cole

PASTOR OF ELIM PENTECOSTAL CHURCH,
GRAHAM STREET, BIRMINGHAM

THE story is told of a lost child in Glasgow who was asked by a dutiful policemen where he lived. The little chap did not know, but said he : " If you take me to the Cross [a well-known spot in the City], *I can find my way home from there.*" We sometimes sing the hymn " The way of the cross leads home " and I am reminded of the night when I knelt at the communion rail in the little Methodist church at Barking and found the way home to God.

The miracle of the cross is overwhelming. We sit at the Lord's Table and, by the aid of the Holy Spirit, we discern in the emblems the broken Body and shed Blood of the Saviour and, by simple faith, we are changed—how amazing ! The Bible speaks of our being " transfigured." We are renewed in every part of our being through the virtue of Calvary's cross. This is why Jesus said "*Do this in remembrance of Me.*" We would impress upon the mind and heart of every young Christian that, with this infinite unveiling of the Passion of God and our receiving of His love and grace, there comes from the heart of God a call for **identification with Christ,** a complete surrender of our will, which at once presupposes self-will and selfishness. We do not understand the love and passion of Christ while we stand with the crowd and look at the cross ; *we must die with Him.* This is absolutely essential if we are to interpret the cross to a rebellious world. How often we have sung : " All there is of me, Lord "; I pray that this may be so, so that we may show men that there is a way for men to rise from the quagmire of unholy living.

The message of the cross is so revealing, so convincing, that we dare not attempt to preach it with the words of man's wisdom. There are too many whose faith stands in the wisdom of men and the abounding tragedy is witnessed in the wreckage that floats around our cities, towns and villages. It is an insult to the Holy Spirit to employ human intellect and to depend upon the human spirit to give insight and understanding to those who are in darkness. **It is the Holy Spirit's portrayal of the cross against the background of the everlasting love and justice of God that removes the scales from men's eyes that their understanding might be enlightened.** To attempt this with the resources of human will and intellect is futile, " the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned " (1 Corinthians 2 : 14). **Let every preacher be aware of this : the message of the cross of Calvary is the unveiling of the heart of God.** It is the Holy Spirit who looks into God's heart and " speaks not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." He produces faith that stands in the power of God.

This is wisdom, for the message of the cross is the only hope of mankind. It destroys sin and overthrows evil men with their diabolical works. It brings peace to the penitent and reveals the love of God for the vilest sinner and the proudest religionist. We live in a crazy world of criminals and computers and every day some new crisis arises to confuse and frustrate the victims of a permissive society. The princes of this world crucified the Lord of glory because they knew not the wisdom of God. Today we preach to this world the message of the love of the Lord Jesus *according to His wisdom,* knowing that Calvary is the answer to all its crushing need.

THE MAN ON THE CROSS, the Lamb slain before the foundation of the world, made atonement for the whole race. We can never understand the sinner's plight until we see the measures God had to take that He might redeem fallen humanity. The only way was " through the body of His flesh through death." To many the cross is a supreme tragedy, but **to the redeemed believer it is the greatest triumph of all time.** " The

sting of death is sin" and *it has been removed*. The Man of Sorrows acquainted with grief understands the sorrows and sufferings of mankind. He was tempted in all points as we are, but He never sinned. There is in the heart of the Man of Calvary an everlasting source of mercy and grace that is sufficient for all who will come to Him. Our indebtedness to the Son of man is realised as we draw from this source. This helps us to fix our attention on the gaping wounds of a dying world, for He alone can wash the bleeding sin-wounds and pour in oil and wine.

That Man of Calvary
Has won my heart from me
And died to set me free—
Blest Man of Calvary.

Children's corner



THE BIGGEST PART

By Sheila Price

SOON after Jesus had been crucified an argument took place at the bottom of Calvary's hill.

"I played the biggest part in it all," said the Cross. "Without me they would not have been able to crucify Jesus."

"Stop boasting!" said the Nails. "We held Jesus in place. You would have been no good without us. We played the biggest part."

"You didn't!" said the Crown of Thorns. "I did. I crowned Jesus the King of the Jews. Everyone noticed when I was placed on the head of Jesus. I played a bigger part than any of you."

The Sword was nearby and he wasn't going to be outdone. "Listen," he said. "I am the sharpest sword in all the land. I was thrust into Jesus's side. I played the biggest part in the crucifixion."

"I disagree," said the Tomb. "My owner, Joseph of Arimathea, gave special instructions that Jesus was to be buried in me. That is a great honour. I must be more important than any of you."

"Oh no you are not," said Barabbas. "I am the centre of attraction around here. Everyone preferred to have me—not Jesus—me, the most wicked man in town. They crucified Jesus instead of me, so surely I played the biggest part of all!"

"Nonsense," said Judas, who had appeared on the scene. "No one played a bigger part than I did. Wasn't it I who told everyone that they would find Jesus in the garden? Wasn't it I who went up to Jesus and kissed Him? Besides, I've been closer to Jesus than any of you. I was His disciple. I followed Him for a long time. And another thing—I must have played the biggest part of all because I was paid thirty pieces of silver as a reward."

Just then a little boy and girl ran up to them. "We have been listening to your argument," they said, "and you are all wrong. Oh, yes, you all had a part to play, but none of you played the biggest part of all. That was played by sin. If there had been no sin in the world Jesus would not have gone to the cross at all, but He loves us, every single one of us, boys, girls, men and women. That is why He was prepared to die—to pay the price of our sins so that we might all have forgiveness and everlasting life."

COMMENCING SUNDAY, APRIL 9th, at 8 p.m.

BLACKPOOL CRUSADE

at Jubilee Temple, Waterloo Road

conducted by

REV. LAURENCE LAMBERT

and team of ministers and musicians, including **KELVIN THOMAS, WILLIAM HUNTER, LIVERPOOL CHRISTIAN CHORALE, SELLY OAK MALE VOICE CHOIR, THE HARVESTERS** and many others.

Continuing nightly at 7.30, Sundays at 6.30 and 8, Wednesday at 3.

PLEASE PRAY FOR THIS LARGE WORLDLY AREA

D.2595

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
W. R. Jones	2
E. F. Cole	6
S. Hilliard	9
M. W. Carr	10
J. E. Moore	12
D. Anderson	12
H. Burton-Haynes	14
Margaret M. Ladlow ...	15
F. F. L. Frost	20
Church reports	3
Children's corner	7
Editorial	8
Youth page	18
Family altar	19

EDITORIAL

THE beautiful bird mounted ever higher into the air, borne aloft by an occasional flap of its wings, but more often by the magic of the air currents which instinct led it to ride. The sun glinted on its delicately-hued feathers, revealing ever new reflections of colour, a variety of spectra which no artist could paint, no photographer fully capture.

Somehow many a Pauline flight of revelation seems like this. " He must be at the top ! " you think, but up he goes, higher and higher into the rarified atmosphere of utmost revelation.

The first chapter of Colossians is like this. In the Authorised Version there are only six full stops in twenty-nine verses. The pen, it seems, could hardly keep pace with the flow of truth. Language lapsed into insufficiency.

Take that purple passage which is really a prayer—vv. 9-17—and a continual prayer at that. Every phrase demands a poem, every clause a sermon, and the juxtaposition of so many parts defies human authorship—it stamps the Divine imprint so clearly. The demand of verse 10 is followed by the sheer glory of verse 11. The reference to thanking the Lord precedes a glorious description of what He is and what He has done and does (vv. 12-17).

At this lovely season of the year, Easter, these words stand out in all their wonder : **" In whom we have redemption through His blood, even the forgiveness of sins "** (v. 14). The tender portrayal of Christ as " His dear Son," as the margin expresses it, " the Son of His love," focuses a special aspect of redemption's story, for immediately after v. 14 we have that mountain range of revelation with every peak an Everest . . . " the image of the invisible God, the firstborn of every creature " . . . and so on through from v. 15 to v. 20. The beloved Son and the almighty God, the all-powerful Son and the loving Father, the superb glory of it all makes Gethsemane, Calvary and the empty tomb so poignantly, breathtakingly glorious !

The blood of Jesus Christ is at the very centre of our faith. It is our sufficiency as to our experience of salvation. Upon it depends our assurance. As we worship and adore the risen Lord, we remember—how could we forget ?—that He remains the Lamb as it had been slain !

The Trials of Jesus

by Stephen Hilliard

PASTOR OF ELIM PENTECOSTAL CHURCH, PARKSTONE, POOLE

JESUS was arrested in the Garden of Gethsemane. The quietness of the evening in that retreat beyond the city walls was broken by the tramp of feet and the rattle of armour at the approach of a "great multitude with swords and staves."

From the garden He was taken to the high priest's palace. Here began the ordeal of inquisition that was to culminate in the cross. His captors brought Jesus first before Annas, a former high priest himself and father-in-law of Caiaphas, then holder of that office. Annas was the power behind the throne in Jerusalem. Corrupt and insatiably greedy for power and wealth, he stands as the archetype of the churchman for whom religious office is but the means to personal advantage. Jesus Christ was a threat to Annas and had to be silenced, in his view. What passed between those two—the worldly priest and the lowly Nazarene—is not recorded.

From the apartments of Annas, Jesus was taken before Caiaphas. Hastily, under cover of darkness, the high priest presided over a secret, illegal trial. According to John, he pressed two lines of inquiry—"of His **disciples** and of His **doctrine.**" The witnesses could not agree. Implacable in his hatred of Jesus, but anxious still to cloak his murderous designs in a mantle of legality, Caiaphas sought "false witnesses." These could not agree either. In the face of their accusations, Jesus remained silent. His serenity aroused the high priest to fury. Confronting Jesus, he demanded, "I adjure thee . . . tell us whether thou be the Christ the Son of God." Silent no longer, Jesus said "I am." With a cry of triumphant horror, Caiaphas rounded on his fellow-conspirators. What need had they of further witnesses? The Prisoner stood condemned by His own words—guilty of blasphemy.

The verdict of that illegal court had to be ratified by the main body of the Sanhedrin. For the rest of that terrible night Jesus was kept under guard, abused and derided by the soldiers. At first light on Friday morning, Passover Day, the council assembled. The verdict was agreed and the death sentence was passed. Now they were faced with the galling necessity of seeking permission from their Roman overlords to carry out the sentence.

Temporarily resident in the sumptuous palace of Herod the Great was Pontius Pilate, the Roman procurator of Judæa. Caiaphas knew that a charge of blasphemy would have no interest for Pilate, so the accusation was changed. It was now claimed that Jesus had been a rabble-rouser, had urged the ordinary people to withhold their taxes, and had, indeed, claimed to be a king Himself. Galilee was mentioned and immediately Pilate saw an opportunity to evade personal responsibility. Herod Antipas, ruler of Galilee, was in Jerusalem. Let him decide the fate of Jesus!

Herod's experience is a solemn reminder of the folly of dealing lightly with God. He was glad to see Jesus. Curiously, he plied Him with questions, but Jesus "answered him nothing." Herod, in killing John the Baptist, had for ever silenced God's voice to himself. There could be no further message.

Pilate resumed his examination of Jesus and publicly declared Him innocent, but the priests had collected a rabble from the city who vociferously demanded His death. Barabbas could live, but Jesus must die! Pilate had Jesus scourged—would this satisfy them?—but the fury of the mob knew no bounds, "Crucify! Crucify! If you let this man go you are not Cæsar's friend!" Pilate, fearing lest word of the affair should come to the ears of his mad master, the emperor Tiberius, gave sentence as they required.

No men have brought such obloquy upon themselves as have those who contrived the death of the Lord, yet the truth is that in all of us there lie evil passions that would have made us betray and kill Him, too. We would have howled "Crucify" with the crowd. The measure of God's love is that "while we were yet sinners, **Christ died for us.**"

Behind the machinations of evil men, inspired by Satan, God moved to bring to fruition His own redemptive purpose: "Herod and Pontius Pilate . . . were gathered together *for to do whatsoever Thy hand and Thy counsel determined before to be done*" (Acts 4 : 27, 28).

The crisis point of faith

(Genesis 22 : 14)

by Michael W. Carr

JEHOVAH JIREH was a title ascribed to God by Abraham. It was the result of a full heart that had witnessed the hand of God moving in substitutionary provision. The sheer wonder of God's intervention at the place of ultimate sacrifice burst through the patriarch's soul as the mount was transformed into a sanctuary of covenant revelation.

This same expression of expectancy has been borne upon the lips of countless saints through passing generations with equal reward and assurance. The Moriah message has meant so much to so many for so long. Desperate conditions have been relieved by the omnipresent God who has stridden into the circumstances and lifted trembling saints on to His governmental shoulder and has then stood in the place of adversity Himself.

Even so, in the midst of this comfort, let us not forget that the promises of God are only given to those who can receive them. This *particular* facet of God's character can become like a lucky mascot to many who walk in suspect sincerity. When mountain trials shadow daily experiences, this blessed appellation is all too easily used. A hasty prayer, " The Lord will provide " is not an automatic solution for dubious discipleship. *Defiance of known spiritual values can never win accolades from God and may well bring just retribution in the flesh to the saving of the soul.*

Not every bequest in the Bible is suited to our individual needs and we must therefore allow the Spirit to direct us in an acceptable way. The gay assertion that the Divine hand will amply furnish an answer in every circumstance may well be true, but often it needs Omnipotence to extricate our wayward feet from snared pathways. The commands and judgments of God ride at the side of the promises and are there like warning lights to caution revelation.

The events that led Abraham to Mount Moriah were unique. They have never been repeated. This Genesis man towers above his fellows as his life expands in sublime trust. What other contemporary man dared so much having seen so little ? His revelation was partial, but his dedication was full—a lesson to be learned by us all !

In looking at this story we notice that God **brought** Abraham into the situation : it was not the result of self seeking. The circumstances were designed by God. *That fact is very important.* How often do we bring ourselves into difficult places by wilful rebellion and yet expect God to deliver ? In spite of us, He does ! Wisdom always considers seriously the happenings that lead to a crisis and checks to see if this is the planned work of a heavenly Father. Foolishness on our part can be interpreted as severity by God, when this need not be so.

Abraham once strayed into Egypt against the Lord's will and the outcome was Ishmael. God had promised that his seed would exceed the star-spangled sky, but the present outshone the future and patience was seduced by doubt. God never delivered Abraham *from* that mistake, but He did deliver him *in* it. That rash act of Abraham engendered a war in the home. All he could do was to stand and recall the word of the Lord as it stabbed his conscience. Nowhere does God pledge to remove our Ishmaels, but He will through tender mercy turn them to our advantage.

The drama of the provision was that it came when death was but an arm's length away. Only when Abraham's heart exceeded his hand did God grip the grasp that held the knife and sighs were turned to singing. The One who sifts eternity also measures time and He is never too late for those who reach THE CRISIS POINT OF FAITH. As the spiritual eyes of Abraham stared out into the seemingly dark will of God the shadows parted and the Almighty stood at the altar. Not until the sacrificial steel had circumcised the heart could God move. *He always waits until we rest upon the fulcrum of positive faith and at that point responds to the sob of intercession.*

The answer to Abraham's faithful plea was quietly munching in the will of God and fled

frightened into His captive hold. The Divine finger, thicket-shaped, caught the ram as the audible anguish of a soul broken in the depths rent the air. *The substitute was only a shadow's length away.* The patriarch had but to turn to see the vicarious animal. How near is the provision to those who reach the end of self! *It is just a glance away.*

In these circumstances God became "Jehovah Jireh." Weigh, therefore, the encroachment of the test and see if it is planned by the Potter's hand.

Easter Conventions

BIRMINGHAM, Erdington. Elim Pentecostal Church, South Road. Preacher: W. J. Patterson. Good Friday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: John Harris. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: T. H. Stevenson. Convener: G. N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Preacher: T. W. Walker. Good Friday at 11 (at The Lanes church) and 7. Saturday at 7. Sunday at 11 and 6.30. Items on Friday and Saturday by Manifold Witness Youth Guitar Group.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preachers: D. Robinson (Maidstone A.O.G.) and Ken Smith. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

CROYDON. Elim Pentecostal Church, Stanley Road. Preachers: J. H. Hunt and C. D. Stockdale. Convener: W. J. Maybin. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Preacher: Ian Hall. Convener: F. Lavender. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Preacher: F. F. Frost. Convener: R. McDonald. Good Friday at 10.45 and 7. Saturday at 3 and 7. Sunday at 11 and 6.30.

LEEDS. Foursquare Gospel Church, Bridge Street, Lady Lane. Preachers: J. M. Cuthbert, T. G. Hills, W. G. Mullan, W. Kirby and E. Thomson. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Easter Monday and Tuesday at 3 and 6.30. Wednesday and Thursday at 7.30.

LONGTON. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L. W. Green and J. Tetchner. Convener: F. J. Day. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

NUNEATON. Elim Full Gospel Church, Queens Road. Preacher: K. J. Hathaway. Good Friday and Saturday at 7.30. Sunday at 10.45 and 6.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street (near Commercial Road). Wednesday, Thursday and Saturday at 7.30. Good Friday at 11 and 7.30. Sunday at 11 and 6.30. Speakers: Brian Frost and Tom Mullen. Convener: A. A. Biddle.

RYDE. Elim Pentecostal Church, Albert Street. Preacher: Eldin R. Corsie. Thursday at 7.30: united communion service. Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: A. R. Thomas and D. J. Blake. Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Easter Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: B. J. Hayes, A. Lambie and L. E. Lambert. Convener: A. V. Gorton. 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.

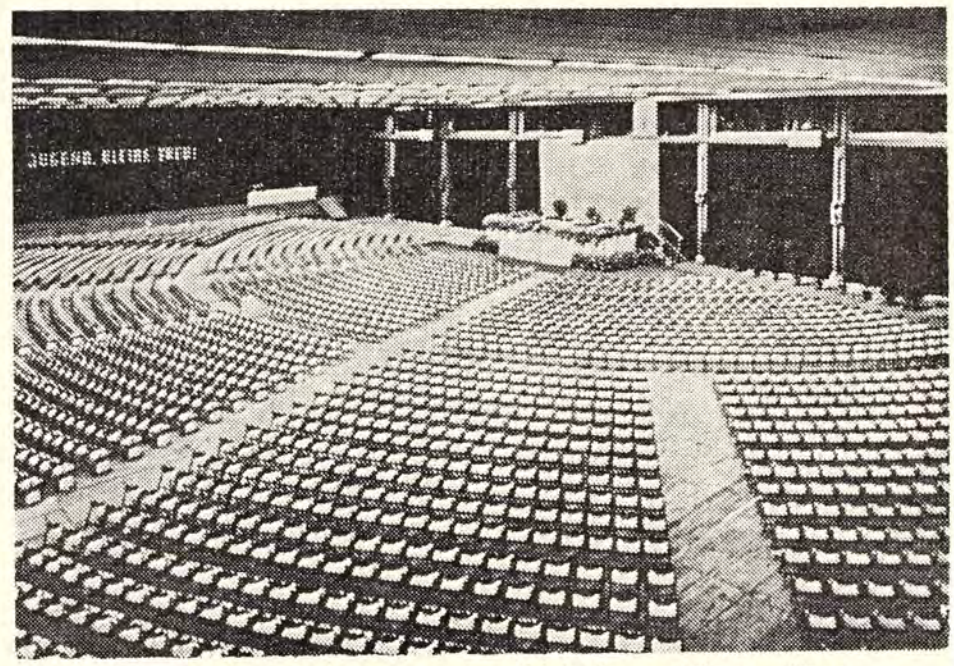
SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preachers: Dr. Ralph Ashmore and J. J. B. Hounsome. Musical items by The Foursquares. Good Friday at 3 and 6.30 (tea provided between services). Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 11: Stanley Beresford. Saturday at 7.30: film, "The Magnificent Adventure" (Paul). Easter Sunday at 10.45 and 6.30: L. N. Knipe.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: A. Cecil Jarvis. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SURREY. United Elim and Assemblies of God Pentecostal Convention. Good Friday at St. Christopher's Hall, Haslemere. At 3 and 6.30. Speakers: Wesley Gilpin (Principal, Elim Bible College) and Terry Cheeseman (British Director, Teen Challenge). At 6.30 meeting Gospel outreach. Come and bring an unsaved friend (cups of tea between meetings). Five minutes' walk from station (London to Portsmouth line).

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preachers: R. B. Chapman and W. Hunter. Convener: Edward J. Jarvis. Thursday at 7.15. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.



The Festival Hall, Berne, in which the public meetings are to be held.

YOU CAN FILL ONE OF THESE SEATS AT THE

PENTECOSTAL EUROPEAN CONFERENCE

in

BERNE, SWITZERLAND

June 27th to July 2nd

PEK

Write for particulars at once to

ELIM PENTECOSTAL CHURCH HEADQUARTERS, P.O. BOX 38, CHELTENHAM, GLOS.



Tributes to Pastor Harry Toft

Part of the tribute paid by Pastor J. E. Moore, of Leeds, at the funeral service at Westcliff-on-Sea.

ON February 18th, 1972, Harry Toft was called Home. His illness and passing have moved the hearts of the fellowship at Bridge Street, Leeds, and farther afield, for his ministry as a pastor and convention speaker made him widely known and greatly loved. We were concerned as news of our brother's serious illness reached us, yet, through it all, God drew us closer to Himself, that we might face, and accept, and find peace in His will.

Almost the last words our brother uttered were these : "*I am convinced more than ever before that the old paths and old wells are the right ones —intercession, preaching and personal witnessing.*" These things were the governing principles of Harry's Christian life and ministry. His father used to tell me of frequently finding him at all hours of the night, kneeling by the side of his bed, a heavy overcoat over his pyjamas, as, for protracted periods, he poured out his soul to God. He led a prayer band which met at the church each Sunday at 6 a.m. and waited on God until the 10.30 a.m. worship service.

Preaching and witnessing were always high in his priorities. He had no place for gimmicks, but he wholeheartedly believed that it is through " the foolishness of preaching " that men and women are saved.

We honour a true servant of God who was also a good husband and father, whose life it was to serve his family with joy. His influence on his family must be recognised, for he was a tower of strength to his wife and his son, in sharing their burdens and in giving them godly counsel.

Harry burnt himself out for God. Often I have heard him pray "*Don't let me sink to be a clod, make me thy fuel, flame of God!*" The stresses and strains of the Christian warfare, plus the care of the churches, eventually wore him out. Such is the price of carrying the gospel into the enemy's territory. For Harry there will be no quiet years of retirement to ponder God's mighty deeds in his life and to apply innumerable lessons in wisdom to the generations following him. He has paid the full cost of a life laid upon the altar of sacrifice.

We salute you, Harry Toft, even as we offer our tenderest sympathy to your sorrowing relatives and acknowledge that you are one of those who, having been " faithful unto death," have won a " crown of life."

* * *

DAVID ANDERSON, of Belfast, *has sent the following tribute :*

I believe in the lives of many Christians that there is someone who has been a deep source of help throughout their Christian experience. To me, such a man was Pastor Harry Toft. He was the very first Elim pastor whom I had ever met and well I remember that I had been saved for only a few days when I had the privilege of meeting this genial Yorkshireman. He was then the minister of Ballysillan Elim Pentecostal Church, Belfast. From the moment I made my decision at a tent campaign when Fred Squire was preaching, Harry Toft undertook to explain so patiently the fundamentals of what was expected of me now that I was a Christian. After all these years I have never forgotten his kindness, his Christian fellowship.

Years later, when I had church responsibility placed upon me for a short while, Pastor Toft was always on hand ready with advice. Quite often he would come and take a series of Bible studies for us.

He had many qualities, but I think that above all he possessed a humility that endeared him to so many hearts. We, of the Elim family in Ulster, mourn the passing of such a wonderful Christian and our heartfelt sympathy goes out to Mrs. Toft and to her son, Philip.

I will never forget the Elim pastor who took such pains to keep someone in the way of the Lord.

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ **A Non-Drinker**
- ⁎ **25 years of age or more**
- ⁎ **Have a No Claim Bonus**
- ⁎ **A clean Driving Record, except for parking offences or one speeding offence**
- ⁎ **Own a normal family car - saloon, convertible or estate.**

ALL THIS COVER -

- ⁎ **Accidental Damage**
- ⁎ **Unlimited indemnity for third party claims including passenger liability**
- ⁎ **Personal effects, rugs, clothing up to £50**
- ⁎ **Legal costs for manslaughter charge up to £1,000**
- ⁎ **Claims for windscreens and windows paid without loss of Bonus**
- ⁎ **Medical expenses up to £50**
- ⁎ **Personal accident benefits for insured and spouse.**

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

Please send me further details of the Ansvar Autoway Policy without obligation.

Name .....

Address: .....

.....

..... E

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

D.2571

The Gardener of the Heart

" Supposing Him to be the gardener "
(John 20 : 15)

by H. Burton-Haynes
PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

THE crucifixion was past, reverent hands had removed the cruel nails from the hands and feet of our blessed Lord and had borne the body to the sepulchre in the garden. The third day approached. To whom would He disclose Himself first when He had burst the bands of death and escaped from the prison of the grave? Would He appear in the high priest's palace or in Pilate's praetorium to confront His enemies and fill them with dismay ? No, He saw a woman whose sorrow over Him and whose longing for Him were unspeakable. Her deep appreciation of His value, her intense hunger for a glimpse of His face, her matchless devotion to His person, her carelessness about everything else, drew Him irresistibly. The sense of need always appeals to Christ.

As Mary Magdalene drew near to the tomb she was troubled with the problem as to who would roll away the stone, but, when she arrived, she found that the stone had been rolled back, it no longer hindered, but, alas, the grave it guarded was empty. " They have taken away my Lord, and I know not where they have laid Him," she complained with sobs to One whom she failed to recognise, but whom she supposed to be the gardener.

Christ was this woman's Friend and nobly did she repay His love. In life she was His comforter, in death His chief mourner, in resurrection His herald and foremost helper. Woman's faith and woman's work are among the Church's chief assets. One of the contributions Christianity made to history was a new womanhood. The Church in every age and in every clime has been adorned by the consecrated service of women. These are the women who lead the world, not the noisy, rude, self-assertive, self-styled " leaders of women," but those whose gentleness makes them great.

Christ is the Gardener of every soul that yields to Him. The glory of the skilful gardener is that he is able to take common plants and develop them into forms of beauty and usefulness that the ignorant gardener would never dream of producing. Dr. W. L. Watkinson said that, on visiting an art gallery, he noticed that some of the greatest pictures had not a splendid thing in them. The ordinary artist, when he wants to be effective, paints in a breadth of golden harvest or portrays a kingfisher or some other iridescent bird, or a tree in bloom, or that captivating thing a rainbow, but some of the greatest painters never touch these things. They take common things—a railway cutting, a ploughed field, the red earth—but their touch is supreme, so that you can see the blossom in the dust, and the rainbow in the cloud, and their pictures, although they contain no brilliant things, are bathed in imagination, poetry and beauty. So Christ can take the most common human plant in His garden and develop it into a thing of indescribable beauty and interest.

Think of some of the human plants that grew in Christ's garden—a man who had a legion of devils, Mary Magdalene who had seven, fretful, peevish Martha, an old beggar like Bartimæus, a grasping tax-gatherer like Zacchæus, a handful of fishermen without education or standing. Jesus picked up people like these—and how they blossomed beneath His exquisite touch !

" They have grown," says a writer, " into the heart of the world for nineteen centuries, and the sweet fragrance of their Christian graces blesses humanity in every land."

The great Gardener, the risen Lord, is still at work in the world today !

He is risen!

I believe in Jesus Christ who was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. Apostles' Creed.

The Cross

He died, saith the Cross. My very name
Was a hated thing and a word of shame;
But since Christ hung on my arms outspread,
With nails in His hands, and thorns on His head,
They do but measure—set high, flung wide—
The measureless love of the Crucified.

He rose, said the Tomb, I was dark and drear,
And the sound of my name wove a spell of fear;
But the Lord of Life in my depths hath lain
To break Death's power and rend his chain;
And a light streams forth from my open door,
For the Lord is RISEN, He dies no more.

ANON.

We thank Thee, Lord

For that supremest token of Thy Love,
Thyself made manifest in human flesh;
For that pure life beneath the Syrian sky,
The humble toil, the sweat, the bench, the saw,
The nails well-driven, and the work well done;
For all its vast expansions; for the stress
Of those three mighty years;
For all He bore of our humanity;
His hunger, thirst, His homelessness and want,
His weariness that longed for well-earned rest;
For labour's high ennoblement through Him,
Who laboured with His hands for daily bread;
For Lazarus, Mary, Martha, Magdalene;
For Nazareth and Bethany; not least
For that dark hour in lone Gethsemane;
For that high cross upraised on Calvary;
The broken seals, the rolled-back stone;
The Way;
For ever opened through His life in death;
For that brief glimpse vouchsafed within the vail;
For all His glorious life; and for His Death,
With low-bowed heads and hearts impassionate,
We thank Thee, Lord.

JOHN OXENHAM.

Resurrection day

She had grudged the Syrian day its dawning,
For life held no more light, and love no joy,
Now that her Master lay within the tomb.
She had not heard the birds' full-throated songs—
Nought, but the sobs made of her own heart's grief;
This dew-touched garden had no beauty then,
For bitter tears were veiling sleepless eyes.
Cruel was the grief, and cruel the clawing fear
Lest, with her Saviour dead, the seven fiends,
Those hounds of hell that once had gripped her life,
Return, and no one else could set her free.

But now, how different! She had seen Him *here*!
Had He not spoken, and infused her name
With all the strong, warm love that only He
Could give to such as Mary Magdalene?
How different now! Each common garden bush
Burned with His presence and the lilies tall,
Standing in rows of royal dignity,
Proclaimed the glory of the miracle
With radiant whiteness. Bird songs had never
Brimmed so gloriously with pure delight
And, as she sped to tell the news abroad,
Her own heart sang in answering ecstasy,
For this was Resurrection Day—and peace!

JANET SMITH.

Ye faithful souls, who Jesus know,
If risen indeed with Him ye are,
Superior to the joys below,
His resurrection's power declare.

Your faith by holy tempers prove,
By actions show your sins forgiven,
And seek the glorious things above,
And follow Christ, your Head, to heaven.

For who by faith your Lord receive,
Ye nothing seek or want beside;
Dead to the world and sin ye live,
Your creature love is crucified.

Your life with Christ concealed,
Deep in the Father's bosom lies;
And, glorious as your Head revealed,
You soon shall meet Him in the skies.

SIR JOHN GOSS.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island. Close to sea. All mod. cons. H/c in bedrooms. Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. S.a.e. for details. C.2612

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

CLIFTONVILLE. Rookwood Christian Hotel for a happy holiday. Christian fellowship and excellent menus. Five minutes from sea and shops. Inquire about terms for the young family in June and early July. Brochure (s.a.e.) from Mr. and Mrs. A. T. Holliday, 37/38 Edgar Road, Cliftonville, Kent. Tel. Thanet 23973. C.2545

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LET PICTON MUSIC, Swansea, advise on your organ installation. Models by Hammond, Lowrey, etc., to suit all size churches. After sales service. Terms. Free delivery. Telephone Bill Mead, Swansea 55608. C.2543

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

A FUTURE IN INSURANCE

ANSVAR, the Insurance Company for Non-Drinkers, is expanding and we want to hear from young men aged, ideally, between twenty-five and forty-five who would like to join our sales organisation.

We are looking for men with a determination to build a successful future for themselves and who are non-drinkers. Experience in insurance is not essential although selling experience would be useful. We offer the opportunity of joining a small but enthusiastic sales team ; the salary is good and there are generous fringe benefits.

Write for an application form to S. C. Brown, Ansvar Insurance Co. Ltd., Ansvar House, London Road, Wembley, Middlesex. Applications will be treated in the strictest confidence and interviews arranged locally. C.2611

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2617

URGENTLY REQUIRED. Recording studio engineer with some programming ability. Opportunity for dedicated Christian with vision. Apply Box No. 2616, "Elim Evangel," P.O. Box 38, Cheltenham. C.2616

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

BIRTH

CHARLES. On March 6th, to Elisabeth (née Thacker) and Roger Charles, of Elim Pentecostal Church, Plymouth, God's precious gift of a daughter, Mikaela.

MARRIAGES

ALEXANDER—WEARE. On April 1st, at Elim Pentecostal Church, Ballymoney, Mervyn Thomas Alexander to Ceinwen Elizabeth Weare. Mervyn is Crusader leader asd Ceinwen is a Sunday school teacher. Officiating ministers : R. G. Weare (bride's father) and R. J. Pentland.

MEYER—CANTY. On February 26th, at Elim Pentecostal Church, The City Temple, Hull, Stuart Meyer to Josephine Brenda Canty. Officiating minister : J. McBurney.

NEALE—FARRAH. On March 4th, at Elim Pentecostal Church, The City Temple, Hull, Gordon Howard Neale, pastor of Elim Pentecostal Church, Brecon, to Kay Farrah. Officiating minister : J. A. Wright.

SARGENT—HARDY. On February 26th, at Elim Pentecostal Church, Sheffield, Brian Sargent to Jennifer Elizabeth Hardy, both Elim Crusaders. Officiating minister : A. V. Gorton.

WEST—NICHOLLS. On March 4th, at Elim Pentecostal Church, Kingstanding, Birmingham, Rev. Neville West (U.S.A.) to Patricia Margaret Nicholls, S.R.N., S.C.M., a member of the church. Officiating ministers : R. J. Morrison, E. Weston and A. Caple.

WITH CHRIST

CLOUDER. On March 5th, Beryl Clouder, aged 30 years, former Romsey Sunday school member, passed peacefully away. Officiating minister at funeral : D. E. Edmonds.

DAVIES. On March 3rd, Phyllis May Davies, faithful member of Elim Pentecostal Church, Wimbledon. Officiating minister at funeral : Charles J. E. Kingston.

HALLS. On March 9th, Mrs. Florence Halls, aged 87 years, wife of James and mother of Ivy and Hilda. Mr. and Mrs. Halls have been caretakers of Elim Pentecostal Church, Halifax, for 34 years. Officiating minister at funeral : D. J. Green.

KEYTE. On January 3rd, Florence (Flo) Keyte, faithful and beloved member of the Elim Pentecostal Church, Nottingham. Officiating ministers at funeral : F. J. Day and R. J. MacKenzie.

COMING EVENTS

BOLTON. April 16-30. The Town Hall. Crusade conducted by John Cooper and team. Sundays at 8. Weeknights at 7.45.

BLACKPOOL. Jubilee Temple, Waterloo Road. Revival and Divine healing crusade, commencing Sunday, April 9, at 8. Weeknights at 7.30. Second Sunday at 8. Thereafter Sundays at 6.30 and 8. Wednesday at 3: special healing service. Conducted by Laurence Lambert and team. Singing by Kelvin Thomas, William Hunter, The Harvesters, Liverpool Christian Chorale, Selly Oak Male Voice Choir and many others. Please pray for us.

CLACTON. April 15, 16. Elim Pentecostal Church, Hayes Road. Pastor's fortieth anniversary in the ministry. Preacher: G. W. Gilpin. Convener: H. Burton-Haynes. Saturday at 7: Chelmsford Choir. Sunday at 11 and 6.30.

EALING. April 1, 2. Elim Pentecostal Church, Northfield Avenue. Crusade conducted by John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road. Brotherhood meeting. Speaker: R. Scarsbrook (East Ham Baptist Church). At 8.

EDINBURGH. April 16. Elim Pentecostal Church, Henderson Terrace. Baptismal service conducted in Gorgie Baptist Church (by kind permission) at 6.30. April 22-26. Spring Convention. Preacher: John Lancaster. Soloists include Myra Anderson, Jean Drysdale and Gina Sinclair. Convener: B. J. Hayes. Saturday at 7.30. Sunday at 11, 6.30 and 8. Weeknights at 7.30.

EVESHAM. April 8. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly rally. Special visit of M. W. Carr and party from Kings Heath. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GUILDFORD. April 2. Elim Pentecostal Church, Martyr Road. Baptismal service at 6.30.

ILFORD. April 1, 2. Elim Pentecostal Church, Clements Road. New Life Crusade '72 conducted by B. C. Vidamour. Convener: J. F. Hardman. Saturday at 7.30. Sunday at 11 and 6.30.

IPSWICH. April 8-16. Elim Pentecostal Church, Vernon Street. Evangelistic crusade conducted by A. R. Williams. Sundays at 6.30. Weeknights at 7.30.

KINGSTON-UPON-THAMES. April 1-6. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. Ll. Davies. Sunday at 11 and 6.30. Weeknights (except Easter Monday) at 7.30.

RAYLEIGH. April 15, 16. Elim Pentecostal Church, Castle Road. Forty-sixth church anniversary. Preachers: A. A. Biddle (President) and L. Northcote. Items by Westcliff Male Voice Choir. Saturday at 7. Preacher: L. Northcote. Sunday at 11 and 6.30.

ROMSEY. April 15, 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Mervyn Morgan. Saturday at 7.15. Sunday at 11 and 6.30.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade commences on Sunday, April 9, in Bolingbroke Hall. Opening by the mayor. Nightly at 7.30. Sundays, April 16 and 23, Divine Healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes, A. P. Johnston and D. Woodfield. Please pray for this pioneer crusade.

SWANSEA. April 8-16. Patti Pavilion. United Pentecostal crusade. Evangelists: S. McKibben (Dover) and Gordon Weeks (Belfast). Sponsored by the Elim Pentecostal Church, the Assemblies of God and the Apostolic Church. Weeknights at 7.30. Sundays at 8.15.

THORNTON HEATH. April 4. Elim Pentecostal Church, Mersham Road. Induction service of new minister, W. G. Blackler. Preacher: G. W. Gilpin. Convener: W. J. Maybin (District Superintendent). At 7.30.

YEOVIL. April 9-23. Elim Pentecostal Church, Southville. Crusade conducted by E. J. Thomas and team of instrumentalists, singers and choir. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

ITINERARIES

The President (A. A. Biddle):
April 8, Braintree; 9, Maldon (a.m.), Colchester (p.m.); 10, Clacton; 11, Lowestoft; 12, Norwich; 13, Dunmow; 14, Youth Workers' Conference; 15, Rayleigh; 16, Ashingdon (a.m.), Hadleigh (p.m.); 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:
April 3, Royal Albert Hall; 8, 9, Glasgow (m.v.); 19, Bexleyheath; 23, Reading; 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

A. D. Bull:
April 5, Salisbury; 6, Yeovil; 7, Wimborne; 8, Parkstone; 9, Christchurch (a.m.), Winton (p.m.); 10, Weymouth; 11, Springbourne; 12, Salisbury; 13, Andover; 14, Romsey; 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

PLEASE PRAY FOR
GREAT YARMOUTH
EVANGELISTIC AND DIVINE HEALING
CRUSADE
APRIL 22nd to 30th
D.2618

PIONEER CRUSADE IN
SOUTH SHIELDS
(BOLINGBROKE HALL)
commences
Sunday, April 9th, at 8 p.m.
Nightly at 7.30
CONDUCTED BY
PASTORS A. TEE, D. G. HOLMES,
A. P. JOHNSTON and D. G. WOODFIELD
PLEASE PRAY MUCH
D.2608

Bible acrostics

By ARTHUR CAMPBELL

Genesis

God (1 : 1) ;
Enjoying communion : Adam (implied) (3 : 8) ; Enoch (5 : 24) ;
Nimrod (10 : 8-10) ;
Esau's story (chapters 25-33) ;
Shechem and **S**imeon (chapter 34) ;
Integrity of Joseph (chapter 39) ;
Salvation for the world (chapter 41) : " Go unto Joseph " (v. 55 ; 45 : 5 ; 50 : 20).

Youth page

Two Solicitors converted

writes ALEXANDER TEE
NATIONAL YOUTH DIRECTOR



LORD Littleton and Gilbert West were two eminent lawyers. They were known to be among the strongest debaters at law. Both were strongly opposed to Christianity. They met by appointment and agreed to spend a full year in comprehensive research to compile irrefutable evidence against the resurrection of Jesus Christ. They went their separate ways. Unknown to each other, they went to the Middle East to pursue their findings. Archaeologists were interviewed, museums, libraries and other places were visited in order to find material with which to crush Christianity once and for all.

The day came on which they had agreed to meet to compare notes. From these notes they proposed to write the book which would be devastating to the doctrine of the resurrection.

They met as agreed and each had a case full of papers ready to submit to the other. Said Lord Littleton to Mr. West, "Just before we begin, I have a confession to make to you. The more I have probed into the question of the resurrection of Jesus Christ, the more I have convinced myself that it is true."

"Strange," said Gilbert West in reply, "I have found exactly the same and what is more I have become a confirmed Christian as a result of my findings."

The result of this research by these two men led to Gilbert West writing one of the best books ever written in defence of the Christian faith. It is accepted today as a standard work. The book is entitled *Proofs of the Resurrection*.

Evidence and argument are very interesting, but experience is always more convincing. There are millions of sincere people who gladly testify to the transforming power which came into their lives when they asked Jesus Christ to become their personal Saviour. Something actually takes place in a person's inner spirit when he asks to be born again by the Holy Spirit. It is not some psychological reflex in the subconscious mind. A supernatural infusion of Divine life comes within a person and he knows he is born of God.

A holy God could never substantiate a hoax and build the Christian Church on a lie. If Jesus did not rise from the dead, the Bible is the biggest piece of deception ever written and its revelation the greatest calculated piece of dishonesty ever composed. When its claims are put to the test, however, they are proved to work. Drunkards, thieves, liars and others found the supernatural entering their lives when they asked Jesus Christ to forgive their sins and to make them new men by His resurrection power.

They found that what they totally failed to do in their own strength was possible in the strength of the living Saviour. No psychological analysis can undermine a person who knows this spiritual power in his life. Neither theory nor philosophy can replace moral weakness with a force so overwhelming that a person can know daily victory over the very things which once dragged him down.

It takes a living Christ to transform a man's life, but Christ can do just this because He is alive! Filthy motives and wicked habits can only be changed from inside a person. Moving people to better social conditions with a few lectures on behaviour cannot put a new person inside the body of an individual. Jesus Christ can do just this by His Divine Spirit. He plants His Holy Spirit with His peace, His joy and His love inside people and transforms minds and motives. This is the greatest need in our modern society where the tree of selfishness grows bitter fruit on its many branches. Christ is the answer. With all His resurrection power He can meet and transform men and women today.

"You ask me how I know He lives? **He lives within my heart!**"

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. C. Smyth and J. R. Brown**

Monday, April 3rd — Matthew 28 :11-20

" All power is given unto Me in heaven and in earth " (v. 18).

The priests' agitation. The news of Christ's resurrection produced such consternation among His enemies that they conspired to rob the world of the glorious message of the event *by lies* (vv. 11-15).

The personal appearance. Jesus dispelled most of the doubts of His disciples about His reported resurrection by coming to them Himself. Jesus never revealed Himself to His enemies ; He appeared only to His friends. A revelation of the risen Lord is available only to those who believe and are spiritual (vv. 16, 17 ; 1 Corinthians 2 : 14).

The powerful application. The result of the resurrection of Christ can be seen throughout all ages and all the world. All power was vested in Him and He shares it with us, thus enabling us to carry His saving message to all the world. In discharging our great commission we are always assured of His presence (vv. 18-20).

(*We express our grateful thanks to our Administrative Secretary, John C. Smyth, for his Notes, and welcome the pastor of our Evesham church, J. R. Brown, who is our contributor for the next three months.*—EDITOR.)

Tuesday, April 4th — Ruth 1 : 1-18

" Whither thou goest, I will go " (v. 16).

This lovely story following the turbulent scenes of Judges is like calm after a storm, but it reveals famine *in the Promised Land* ! The pathway of the will of God is not always smooth. God never tempts, but He tests. Provision is never automatic, even in the Promised Land. Elimelech means " My God is King." He decided that the faraway fields of Moab were greener. A Moabitess, Ruth (means " Friendship ") was taken in marriage by a son of Elimelech. The migration of Elimelech proved disastrous, but God overruled his failure and enhanced the friendship of Ruth to expedite the sovereign purpose of the coming Messiah.

O Lord, help us daily to keep our eyes on Thee and cause our feet to walk in Thy paths.

Wednesday, April 5th — Ruth 1 : 19-22 ; 2 : 1-7

" Let me now go . . . and glean " (2 : 2).

Naomi's return was a sad experience. She had previously spoken of her grief (1 : 13). The city of Bethlehem was moved by her return. There is a play on words ; " Naomi " means " pleasant," but "Mara" means " bitterness " (1 : 20). Elimelech's family must have been well known and much loved in Bethlehem. The devotion of Ruth (1 : 16) was proved practically : " she has continued from early morning until now without resting even for a moment " (2 : 7, R.S.V.).

Lord, grant Thy grace that we may work unceasingly for Thee.

Thursday, April 6th — Ruth 2 : 8-23

" It hath fully been shewed me, all that thou hast done " (v. 11).

The evidence of Ruth's love for Naomi was in her heart but also in her hands. From Boaz's statement (v. 11), it seems that he compared Ruth's venture of love with Abraham's venture of faith. Boaz not only granted to Ruth the full privilege of gleaning, he also provided for her personal comforts. We may judge the great quantity which Ruth would gather as a result of the liberal orders given to the servants of Boaz (vv. 15, 16). Naomi rejoiced not only in the favour shown to Ruth but also in the grace of God in guidance : " Blessed be he by the Lord " (v. 20, R.S.V.).

Truly, O Lord, Thou art mindful of Thy children.

Friday, April 7th — Ruth 3 : 1-18

" All that thou sayest unto me I will do " (v. 5).

Singular as the directions to Ruth may appear to be to us (vv. 3, 4), there was no impropriety in them. It was a method, conforming to prevailing ritual, by which a claim such as Ruth's was made. Boaz recognised Ruth's claim and spoke of her " kindness," using a Hebrew word which also means goodness, thus denoting her character. Ruth chose to accept the teaching of Naomi concerning the law of God (Deuteronomy 25 : 5-9), rather than seeking after a young man. Naomi imparted wisdom to Ruth (v. 18), inferring " Having done your part, rest in God ! "

I would know Thy Word, O Lord, that I might obey Thee.

Saturday, April 8th — Ruth 4 : 1-22

" Blessed be the Lord, which hath not left thee this day without a kinsman " (v. 14).

The gate, where business transactions were made, was the meeting place of Boaz and his kinsman who eagerly grasped at the opportunity to gain more for himself (v. 4). Not being willing to fulfil his obligation to Ruth, he handed the authority of redemption to Boaz, who was the

(*continued on page 17*)

The empty Tomb

by F. F. L. Frost

PASTOR OF ELIM PENTECOSTAL CHURCH, CARLISLE

LET me strike the note of triumph with the words of J. S. Monsell's hymn :

Christ is risen ! Hallelujah !
Risen our victorious Head.
Sing His praises ! Hallelujah !
Christ is risen from the dead.

There was no thrill and ecstasy of resurrection in the hearts of the women who set out for the tomb before break of day (" when it was yet dark," John 20 : 1) in order to anoint the crucified One with sweet spices (Mark 16 : 1). The darkness of the early morning was consistent with the darkness of their own hearts as they journeyed toward the garden, but they were approaching the light of a day far beyond their expectation. Their unnecessary anxieties were expressed as they got nearer to the place of burial: "Who shall roll us away the stone ? " Evidently the words of our Lord had not registered in the hearts of His followers as they had with His enemies. He had told them earlier that He would die and be raised again on the third day. The chief priests and Pharisees took this to heart. Going to Pilate they said, " Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again " (Matthew 27 : 63). The tomb was sealed and watched on the grounds of these words of the Lord. From the darkness to the dawn these women came. They arrived when the sun was shining (Mark 16 : 2), to discover a miracle.

The miracle of the empty tomb

" And when they looked they saw that the stone was rolled away " from the door of the sepulchre. The effect of this miraculous opening of the tomb was terrifying to the sentries who had been keeping watch over the solitary resting place. The natural reaction one would expect from the soldiers would have been to close the tomb, but they had been disarmed of their military power by Divine intervention. " The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it . . . And for fear of him the keepers did shake, and became as dead men." With one great sweep of Divine power, man's elaborate precautions were cast aside. The angel sitting and the soldiers lying prostrate as dead men seem to bear out Psalm 2 : 4 : " He that sitteth in the heavens shall laugh : the Lord shall have them in derision."

The necessity of the empty tomb

This was not to release the Saviour, who had triumphed over death, **but to show that He was no longer there.** Matthew records, " And behold, there was a great earthquake "; the margin says " there *had been* a great earthquake." This seems likely to have coincided with the moment when the Lord of life burst the gates of Hades, to retenant His glorified body. The closed-up tomb could not prevent His escape. In that glorified state He burst in upon His disciples: "When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst." Could a sealed tomb hold back the risen, glorified Christ ? To leave the stone in position when the tomb was empty would only conceal the truth of the resurrection, therefore an angel descended and rolled away the stone to give evidence that Jesus had risen from the dead as He said He would. The empty tomb revealed the graveclothes still in position. From these the Lord had extricated Himself ere He departed. Two angels sat, one at the head and the other at the foot, to prevent the evidential clothing from being removed, so giving the lie to the proffered excuse, " His disciples came by night, and stole Him away while we slept " (Matthew 28 : 13).

The glory of the empty tomb

The angel said to the women, " Fear not ye." The soldiers were out cold—" as dead men." Then came the good news, " He is not here : for He is risen, as He said. Come, see the place where the Lord lay." The thrill, the assurance and the glory came when they saw that He was alive from the dead : " Then were the disciples glad when they saw the Lord." Mary's response was " Rabboni " ; Thomas's was " My Lord and my God." The glory of the empty tomb is our justification : " and was raised again for our justification " (Romans 4 : 25).

THE ELIM EVANGEL

Vol. LIII. No. 15 April 8th, 1972 5p

JESUS CHRIST—LORD!

Notes of a sermon preached at a recent united baptismal service.

by H. PALLISER

PASTOR OF ELIM PENTECOSTAL CHURCH, KINGSTON-ON-THAMES

THERE are many points of emphasis in a baptismal service. It is a way of declaring that the candidates have already made the great decision and have accepted the Lord Jesus as Saviour and of testifying that they have died to the old way of life and have been raised in Christ to a new, richer one. **The point I wish to emphasise is that the declaration is being made that Jesus Christ is to be LORD in the lives of these candidates.**

The Acts of the Apostles and the Epistles show that this note was sounded clearly and insistently by the Early Church. On the Day of Pentecost Peter declared : " Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Paul wrote to the Romans, " This word of faith is our message, that if you acknowledge that Jesus is Lord, and if you believe in your heart that God raised Him from the dead, you will be saved."

This was the Early Church emphasis, but Dr. Scroggie said of the twentieth century Church : " There are many Christians who know Jesus Christ as Saviour, but do not know Him as Lord."

What does the Lordship of Christ mean ? What are its involvements its implications ? These are questions of vital importance for us, as they certainly were for the Early Church !

Tullie House, Carlisle's museum, holds many interesting discoveries connected with the Roman occupation. For me, the centre of interest was the room containing altars which had been excavated, this one dedicated to Astarte, that one to Jupiter, another with the words, " To Astarte—thou seest me." My imagination conjured the scene when a Christian in some part of the empire faced a Roman governor. Something like this ensued : " Burn incense to Caesar and call him Lord." " I cannot—Jesus Christ is my Lord ! "

For refusing to do such a simple thing thousands were tortured and martyred. It was so simple and so dangerous. The lordship of Christ meant much to that Early Church and therein lay part of the secret of her power. We have neglected this, hence this is a reason for our weakness.

What are the implications of that Lordship ? This may be answered by considering four ways

(*continued overleaf*)

Proclaiming the Truths of Pentecost

in which the word "Lord" was used in Bible days.

A title given to a husband

Peter tells us that Sarah called Abraham Lord. The word was not used in cowering fear, but in deep affection by a wife who loved her husband. The hall-mark of the marriage bond is *an undivided affection*: "and forsaking all other, cleave thee only unto . . ." There are broken hearts and homes across our nation because of divided affections. The book of Hosea reveals a broken-hearted God because Israel loved someone else and could no longer adoringly call Him "Lord." There are happy homes in Britain because of undivided affections and marriage bonds with no other rivals.

In the Psalms a singer breaks out, "I love the Lord"! Do we? Are there no other rivals, no divided affections? Can we sing:

Thee will I love, my Strength, my Tower;
Thee will I love, my Joy, my Crown;
Thee will I love with all my power,
In all Thy works and Thee alone;
Thee will I love till the pure fire
Fills my whole soul with strong desire.

Their wedding was near and she said to her grandfather, "Tom and I have agreed that Jesus will have first place in our lives." The old man smiled, and said gently, "And second?" "Well, yes," she said. "And third?" he went on. "But, grandpa, where do we come in?" "You don't," was the reply!

The title given to a master

It was the accepted rule of that time. The hall-mark of the slave/master relationship was *unquestioning obedience*. The slave had no will but his master's; he could not say "I'll please myself." Paul, after his conversion, took a new interest in the slave/master relationship with the result that he commenced his letters: "Paul, a slave of Jesus Christ," and he gave his Master unquestioning obedience. With pride he spoke of his Master to the passengers and crew of a ship —"whose I am, and whom I serve."

During a battle Napoleon saw that an enemy-occupied farmhouse was hindering victory and he ordered up a battery of artillery to demolish it. As the salvoes were being fired he noticed the battery officer's face was tear-stained and, after the engagement was over, he sent for him and asked, "Why the tears, captain?" "*Sire, that was my home,*" came the reply.

Is He really Lord? He says to us, "If ye love Me, keep my commandments." Can we say with David, "I delight to do Thy will, O my God"?

The title given to the emperor

"My lord the king" was the accepted mode of address in those days. The vital factor in the king/subject relationship was *unswerving loyalty*. How important that a king should have round him subjects who will be loyal in all weathers and on whom he may depend, subjects in whom there will be no fickleness. In one of the blackest hours of his reign subjects of David came to him with the word, "We are ready to do whatsoever the lord our king shall appoint" (2 Samuel 15 : 15).

In 1745 Charles Edward Stuart returned to Scotland in a bid to regain the crown for the House of Stuart. After the shambles of Culloden the prince was a wanted man with a £30,000 ransom on his head, yet during the succeeding months he moved among his wretchedly poor Highlanders *and not one thought of betraying his prince*. There was undivided loyalty!

The night in which He was betrayed Jesus voiced one of the most moving of all His utterances: "Ye are they which have continued with Me in all My tribulations"—words addressed to the eleven after Judas had gone out to betray Him. Could He say such words to us? We may sing, "In all my heart and life, Lord Jesus, be altogether King," but would it ring true? Are we true to Him in the home, office, factory, shipyard, school, college, where we are surrounded by His enemies? It is far from easy. Can we sing:

True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace will we be?

The title given to Jesus Christ in recognition of His Deity

Dr. William Barclay points out that in the Greek translation of the Old Testament "Lord" "is the regular translation of the sacred name Jehovah" and he shows that in taking this title and applying it to Christ the early Christians worshipped and reverenced Him as co-equal with the Father and the Holy Spirit. This was pointed out by Pliny the Younger in a letter to the Emperor Trajan, in which he stated that the Christians sang hymns that were "addressed to Christ as God." It meant, and this was why the early Christians could not burn incense on the altar to Caesar, that Christ could have no rival. It meant this also: *an unconditional surrender*! In the words of Michael Green, "They would not bow the

knee or sprinkle incense to Caesar. How could they ? They belonged to another *divi filius ;* they owed allegiance to another *imperator* ; they were securely related to God through another *pontifex maximus*. Both Christ and Caesar claimed world dominion. A Christian could not consistently say 'Caesar is Lord' if he professed 'Jesus is Lord'" (*Evangelism in the Early Church*).

Like Thomas, they said **"My Lord and my GOD"** and they both worshipped Him and gave themselves to Him in unconditional surrender. In that room in Jerusalem, just after the first Easter, the apostles are all there. Jesus appears and, turning to Thomas, shows him the wounds of Calvary. It is enough for Thomas—*it is too much for Thomas* ! The love "so amazing, so Divine" overpowers him and the words burst out, "My Lord and my God !" He is captivated by the Christ of the cross.

So was Jim Elliott, who, seven years before he was martyred in Ecuador, concluded a letter : "*Yours in the clutches of the cross.*"

Has He captivated us ? "In His hands and feet are nailprints"—but do they mean anything to us ? Said the late Dr. S. D. Gordon, "In every heart there is a throne and a cross. If self is on the throne, Christ is on the cross. If Christ is on the throne, then self is on the cross."

Is He LORD ?

ELIM NEWS

GREAT YARMOUTH **Pastor : J. Flowers**

"My friend wants to be saved" was the request from one of our Crusaders after a meeting recently. How thrilling to know that young people testify to school friends and what a joy to lead her friend to the Saviour ! The new convert has been a regular attender, has started taking part in worship, and has invited a further friend. "Each one reach one" is often God's way to multiply His Church ! It is a joy to see the young people being led on by God. We recently held a baptismal service when five people followed their Lord through the waters.

The church now has its own bookstall, which has brought about a real interest in Christian books and has been a help in witness. We are reaching 100 homes a month with *Challenge* and already a number of good contacts have been made. We praise God for every manifestation of His blessing.

Plans are now well in hand for our campaign in April with extra prayer through to the campaign date. Will you please join us in asking God for a real breakthrough in the area ?

J. FLOWERS.

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

We praise God that there is the spirit of expectancy in the fellowship as we seek to press forward for God in this needy area.

We were privileged to have a Twenty Town Crusade led by Pastors Alexander Johnston and John Harrison. The ministry of these brethren was a great blessing and eternity alone will reveal the lasting results achieved. In particular the children's work was greatly strengthened, children being added to the Sunday school and a mid-week Children's Special being established under the leadership of Mr. John Pease.

Two important projects are in hand at present. These give us great encouragement : the installation of a baptistry and the building of a garage to house the new minibus which we hope to acquire later this year by the Green Shield Stamp method. To date we have nearly 300 books out of a total of 1,200 required !

The activities of the church are now circulated regularly in the area by a newsletter, edited and produced by Mr. Russ Reid.

Our Sunday school teachers and a group of fifteen children recently sat for the Scripture Union Bible contest. Four teachers also took the teachers' paper.

BOURNEMOUTH, Winton

Pastor : G. N. Backhouse

At a recent Presbytery rally our church was filled to overflowing. Not only were there members of the Elim churches in the Presbytery, but it was also good to see friends from other churches.

The hearty singing by the congregation and by the united choir drawn from those who had sung in campaigns by Don Summers and organised by Joe Fudge, who conducted, helped the rally to go with a swing. We were pleased to welcome the group from Yeovil, who contributed several items in song. Our speaker, Pastor Felix Lloyd-Smith, well known in Elim circles, ministered at the rally in his own inimitable way.

Pastor Lloyd-Smith was at the Winton church for a series of meetings during the week and on

the Sunday following the Presbytery rally and his challenging ministry was a means of blessing and encouragement. (MRS.) D. F. KEMP.

BROOKEBOROUGH **Pastor : R. Lynn**

Our photograph shows Mr. and Mrs. S. Crawford, who recently celebrated their sixty-ninth wedding anniversary. Mr. Crawford, a founder member of our church, is still active. He acts as



Mr. and Mrs. S. Crawford.

usher at the communion services and passes on "a wee word" for the Lord, despite his ninety years.

Their home has always had an open door to all pastors past and present and many must look back with gratitude and thanksgiving for their fellowship and hospitality. We want to thank them again for their contribution to the church in the past and to wish them God's richest blessing for the future. ROBERT HALL.

HULL, City Temple

Close on 250 people gathered at the farewell service of Pastor and Mrs. J. McBurney, who ministered faithfully to us for three and a half years. No doubt one of the outstanding memories he will have of the City Temple is the number of babies he dedicated—645 !

Many in the church today came to know the Lord during His ministry and many will remember him for his help.

The choir which he formed sang four of his favourite pieces and other items were given by Mrs. McBurney and church members. The pastor ministered the Word and left us with the verse 1 Samuel 12 : 3. A retiring love offering in appreciation of their ministry was taken up.

A. FISHER.

WESTCLIFF-ON-SEA

Pastor : J. J. B. Hounsome

Despite the semi-blackout, with many of the street lights still turned off, the Westcliff church was well filled for the induction service of Pastor J. J. B. Hounsome.

Mr. Hounsome had arrived in Westcliff in sad circumstances, as our previous minister, Mr. Toft, had been laid to rest only a week earlier.

Friends from sister churches in the borough of Southend-on-Sea joined with us in welcoming Mr. Hounsome to the church. The service was conducted by Pastor H. Burton-Haynes, the District Superintendent of the Eastern Presbytery, in his usual gracious manner. The church secretary, Mr. W. C. V. Loveland, on behalf of the church, welcomed Mr. Hounsome and pledged the support of all officers and members in endeavouring to extend the cause of Christ in Westcliff. Pastor D. W. Anthony, the presbytery secretary, gave a warm welcome on behalf of the presbytery. Mr. and Mrs. R. Tween from Chelmsford ministered in song.

In giving the charge to minister and church, Pastor L. Reeves reminded the church of the story in the Book of Samuel when the people of Israel were challenged to put away strange gods and to prepare their hearts. When the people responded to this challenge, God answered with power and "thundered with a great thunder," so that the enemy was discomfited. The same God can thunder in Westcliff today !

At the close of the service the ladies of the church provided refreshments so that members and friends could have a time of fellowship with their new minister. W. C. V. LOVELAND.

ELIM CONFERENCE, BLACKPOOL

May 6th to 13th



GEORGE CANTY, pastor of Sparkbrook, Birmingham, church, member of the Doctrine of the Church and the Evangelistic Committees, is one of the speakers

Booking forms:

Conference Secretary, P.O. Box 38, CHELTENHAM

Pastor and Mrs. Newman's diamond wedding anniversary



"I HAVE never chased a girl in my life," boasted the young soldier, proudly parading his smart Coldstream Guards uniform before the inhabitants of a Sussex village.

"You will have to now," blurted a cheeky young girl called Kate Underwood—and she grabbed his bearskin hat and ran off down the road.

Private John Newman swallowed his pride and set off in pursuit. He returned not only with his hat but with the heart of seventeen-year-old Kate as well. The courtship flourished and within two years the couple were married. That was in 1912. Rev. and Mrs. J. Newman recently celebrated their diamond wedding at their home, Epple Cottage, Corscombe. More than twenty relatives and neighbours gathered for a thanksgiving service and most of them stayed on for a special celebration lunch.

The Newmans received over fifty cards and telegrams, including one from the Queen, and another from the Corscombe villagers. Both Mr. Newman (eighty-two) and his wife (eighty) were born in Sussex. She worked in domestic service until their marriage. Mr. Newman's military service lasted from 1907 to 1919, during which time he did four years' war service in Europe and rose to the rank of sergeant.

His service to the Elim Pentecostal Church has been equally loyal. As long ago as 1924 the couple founded a church at Horsham, Sussex. They spent eleven years there and later did church work at Chichester (seven years), Chesham, Buckinghamshire (three), Rye Park (one), Merthyr Tydfil (three) and Andover (two).

They retired to Corscombe sixteen years ago for the benefit of Mrs. Newman's health.

The couple's formula for a happy marriage is: "Have respect and consideration for each other and put your trust in God at all times." Their sons, Jack and Bert, agree with that. They are both Elim ministers, Jack at Coventry and Bert at Sale, Cheshire.

Said Jack: "My mother has been a semi-invalid since they came to Dorset, but her health is better now than it has been for years. We can thank father for that. He has been terrific in his dedication to her."

Mr. and Mrs. Newman have four grandchildren and seven great-grandchildren.

The Western Gazette.

Rest

I must know Thy perfect will;
Only then my heart is still.
All my wonderings must cease
As I journey on in peace.

Jesus, be my Guide just now,
Only Thou canst show me how
To determine where I'll walk
And with Thee as Friend to talk.

Nothing human I can do
Will make me to be like You.
Thy Spirit only—sent from Thee—
Makes this wondrous change in me.

When my heart in torment sighs
To the secret place it flies.
Only there its peace can find,
For Thou alone art always kind.

M. E. GALE.

From the President's pen

Malchus—The last miracle of Christ's earthly life



Matthew 26 : 47-56

Notes of the address given in the Royal Albert Hall on Easter Monday

THE events of Easter are well known, but there are two which are known better than any other : Calvary and the Resurrection. Let me capture your thoughts on a lesser-known incident which is an important part of the Easter message.

Many things took place just before Jesus died on the cross to bring us forgiveness. In the Garden of Gethsemane—the place of prayer for Jesus —the scene was set for the final acts of Jesus as a free man. From there he was taken as a prisoner, hypocritically given a trial in Pilate's hall and from thence He walked the Dolorosa road to Calvary.

Let us turn our minds back to an incident in the garden. Jesus had resorted there to pray, but, on rising from His knees, a band of soldiers and civilians led by Judas approached Him and His disciples in the darkness of the night.

One can imagine their flickering torches and the clang of their weapons as they moved into the peaceful atmosphere of that place of prayer. Their intent was clear to Peter. They had come to arrest Jesus, but he was not going to let that happen without putting up a fight. A flash of his sword at the nearest person to him and there fell to the ground the severed ear of Malchus, the high priest's servant. In the meantime, Jesus was held prisoner by the soldiers, but, seeing what had happened to the unfortunate servant He asked for release in order to place that ear back where it belonged. This, then, was the last healing miracle Jesus performed before He died on Calvary's cross.

What compassion Jesus had for this man ! Can you think of anything which was more likely to cause a violent reaction than the position Jesus was in at that time ? There He was, being brutally treated and violently assaulted. The reaction of most of us would have been to retaliate with as much force as possible so as to make our escape, *but not Jesus* ! Malchus was full of hatred and bitterness, but that did not reduce the concern of Jesus for him in his stricken condition. He stopped all that was going on around Him in order to ask permission to perform this, His last miracle, before going to die for us all at Calvary's cross. This incident clearly teaches three facts.

Jesus loves all men

Malchus is a type of us all. Undoubtedly he had certain qualities and abilities for which he was chosen to be a part of that house of religion at whose head was Caiaphas the high priest. Malchus must surely have been a religious man. I was that very religion which had prejudiced him against Jesus to the point where he boiled over in enmity against Jesus and resorted to brutality and violence in order to put Jesus out of his life and consequently that of others. Is there anything quite so cruel as that spirit which a cold, formal religion can produce ? But Jesus loved him for all that. What kept Malchus from believing in Jesus was religion. It could be that and other things with us, but make no mistake about it, Jesus will go on loving us and will always seek to bring us into the orbit of that love. It does not matter what is the colour of our skin, the length of our hair, where we live, our rise or fall in society—no matter what we are, who we are, where we come from—we may be gripped by drugs, alcohol or pornographic filth—Jesus loves us and wants us to be saved from ourselves and from our sins and to be lifted to a place of joyful living. " Love has a face " and that face is the face of Jesus. Yes, Jesus loves all men. Paul was overwhelmed by the love Jesus had for him, for he said : " The Son of God, who loved **me,** and gave Himself for **me** " (Galatians 2 : 20).

Jesus rebukes force

Look again at the scene. In John 18 : 3 we read that the approaching crowd " cometh with lanterns and torches and *weapons.*" To such a dis-

play of force Peter answered by force and, by so doing, wounded and maimed Malchus. It is significant that Jesus said to Peter "Put up thy sword." Love is a greater force than weapons of any kind and Jesus loves people so much that it cuts Him to the heart to see them hurt, broken, sick or sinful. The latter part of that verse is Jesus's answer to force: "the cup which my Father hath given me, shall I not drink it?" The cross of Calvary is Jesus's answer to force. Men can grow long spiked thorns and hurl them at Jesus, but He will wear them as a crown and say, "Father, forgive them"! Men can spit upon Jesus, ridicule and laugh at Him, leave Him to die, and all He will say is, "Father, forgive them." That is the calibre of His love and such love is so amazing and so divine as to demand our souls, our lives, our all.

Napoleon said "I have built an empire on force and it has fallen in ruins at my feet, but Jesus built His kingdom on love and it stands for ever."

Jesus asks to help, to heal and to save

The healing of Malchus was not only the last of Christ's miracles in His earthly life, it was also unique, because He had to ask to be allowed to perform it. Those hands which had been stretched forth to touch and heal the leper, the blind and the lame, to raise the dead, to perform miracles of provision and multiplication were now bound behind Him. Jesus asked His captors to release their hold for a while so that He could heal the wounded man. How true to His outlook this was. He still asks for our permission to save us from sin. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Revelation 3 : 20).

Omnipotence stands unable to help until we open the door. There He stands, able and willing to forgive the past, fill our lives with joyful purity, set the peace of God flowing into our hearts and all that is necessary is for us to ask Him to do it. His love cannot be put off, *but it can be refused.* All that stands between us and a new life with Him is the frailty of our own human wills. Malchus was healed, but after that blessed moment there is an ominous silence, for he is never mentioned again. Did he go out of that garden the same man as he came into it? He may have done, but let it not be true of you. Give your life into His sacred hands for all He wants is YOU, and all you need is He.

A. A. BIDDLE.

CRUSADE IN BOLTON



JUST after the second world war Elim sent its pioneer evangelist, P. S. Brewster, to Bolton for a major crusade. Many felt that it was a bad, hard time for a crusade, yet the Holy Spirit moved in a mighty way and many were saved and healed in the marquee in Moor Lane in 1948.

The church, despite hard times in recent years, purchased a magnificent church building right in the centre of this large town.

Elim has accepted this new challenge and evangelist John Cooper is to hold a crusade in the town hall. Pastor Cooper was converted at Pastor Brewster's church and was guided into the ministry by this servant of God, so a pupil of the pioneer evangelist is to campaign in the same town as did his father in the Lord twenty-four years ago.

Everything seems similar. Everyone agrees that this is a hard unresponsive generation, just as it was then, but the same mighty Lord will also be there and we believe that He will do the same mighty things.

We ask that you will please pray for the all-Bolton crusade at BOLTON TOWN HALL conducted by Elim evangelist JOHN COOPER from April 16th to 30th.

Bible acrostics

By ARTHUR CAMPBELL

Exodus

Egyptian bondage (chapter 1);
X = cross roads (4 : 29-31 ; 14 : 3, 4, 15);
Out of slavery via a slain lamb (12 : 51);
Death (12 : 12);
Urgency (12 : 33);
Strength—Song—Salvation (15 : 2).

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
H. Palliser	1
M. E. Gale	5
A. A. Biddle	6
A. Campbell	7
A. D. Bull	9
W. J. Maybin	10
B. C. Vidamour	13
G. W. Gilpin	13
T. H. Stevenson	14
Mrs. M. M. Ladlow	15
John Hyde	20
Elim news	3
Editorial	8
Letter	9
Children's corner	12
Prayer and praise	14
Youth page	18
Family altar	19

EDITORIAL

OUR Easter meetings have now passed into history and we thank God for them and for all that the Lord does through these marvellous annual festivals. Now we look forward to our Conference at Blackpool beginning on May 6th. There is every sign that we shall have record crowds this year and we invite your prayers that God will be pleased to bless us in a wonderful way.

One of the galaxy of inspiring things about the gospel is the startling way in which Scripture makes the victories of Christ a personal matter for the Christian. There is something breath-taking about the sublime statement in Colossians 3 : 1, **" If ye then be risen with Christ."** All the teaching of the remainder of the book derives from this.

Because of our personal knowledge of and sharing in the Resurrection of our Lord and Saviour, we are exhorted to " seek those things which are above "—naturally, because this is " where Christ sitteth on the right hand of God." As we share the Resurrection it is only to be expected that our eyes will be upon Jesus, the risen, glorified Lord, therefore it is perfectly reasonable to advise : " Set your affections on things above."

The difference between living the Christ-life and not doing so is expressed in terms of death and life, with the backward look : " For ye are dead, and your life is hid with Christ in God," and the forward look : " When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." This is the abundant life of which Christ spoke—full of promise and therefore truly eternal, a life of challenge and blessing, the Christ-life.

Yes, it all comes out of the Resurrection—" If ye then be risen with Christ " ! Our Saviour is unique. Of no other so-called god is there even an attempt to prove that he died and rose again, but our Saviour, the Lord Jesus Christ, is alive ! Not only are there the authentications of Scripture, but Christians know Him in a vital, personal way.

It is a proud thing to be a **Christ**ian, for " Christ . . . is our life " !



Mzee Bull, Tanzania

More Williamu

WILLIAMU is now living with his third wife.

"What happened to your second wife?" I asked.

"Her father took her from me. I decided to poison him," said Williamu.

"Put poison in his food?" I asked.

"Oh, no," he said, "this is what I did. I rattled my bao (board) and called my spirits to a consultation as to the ingredients of the poison I should use. I caught a kinyonga (chameleon), killed it and stretched it. I then wrapped it in a piece of dark cloth, which served as a shroud to bury it in. After several days I dug it up and boiled it with two tree medicines until the mixture was dry and then pounded it into a fine powder. I compounded an antidote which I used whenever I handled the poison, which was very dangerous, even penerating the skin through the pores. Then, for seven days, I concentrated all my spirit powers and personal energy on cursing my father-in-law. Just before dawn each morning I stood facing the direction of his village and, for half an hour, I called his spirit into my power. Finally, all was ready. At 2 a.m., in complete darkness, I took my horn of poison, stripped myself naked, washed all over with the antidote, and slipped stealthily through the bush to his village. I went to the windward side and sprinkled some of the powder in the air, cursing my father-in-law by name. I had no desire to hurt any of the family. The next day my father-in-law was very ill and eventually all his skin came off."

"But he lived?" I asked.

"Yes," said Williamu, "he called in an mtambuzi (diviner). The diviner called his spirit for a consultation to discover who had bewitched my father-in-law. The spirit replied that it was I (Williamu). 'Can I be healed by herbs?' the spirit was asked. 'No,' said the spirit, 'you must consult a certain witch-doctor (naming him). He will help you. Go to him quickly.' He was healed after three months," said Williamu, "but it cost him quite a lot in fees for the spirit consultations. He became very afraid of me and my fame spread far and wide."

Because he has become such a good servant of Yesu, Williamu is now away from his church among the Masai. He is in Bible school. A future pastor?—maybe, for nothing is impossible to this mighty Yesu whom we preach!

Letter to the Editor

DEAR MR. WALKER,

Pastor Tee's further article on the "Jesus Only" theme has prompted the question: Has the rise of this teaching been encouraged by the trend of evangelicalism over the past few decades? Spurgeon saw the danger in his day and warned: "Nowadays there appears to be in some minds a forgetfulness of the Father. Christ is loved, for He died, but many seem to look upon the Father as having no share in the wondrous work of redemption" (*Metropolitan Tabernacle Pulpit*, 25. 170).

Commenting on Spurgeon's observations Iain Murray writes: "This unbiblical Christ-centredness came to have a serious effect not only upon the content of the gospel message, but also upon the manner it which it was presented to men. The 'winning' of sinners became more important than the declaration of the divine glory which is revealed both in His grace and in His wrath. Such a premium was put on 'successful evangelism' that the truth that God is honoured in His judgments upon sin almost ceased to be heard. As Spurgeon saw, if the true revelation of God in His holiness and righteousness is not maintained, a type of 'concern' for sinners which is contrary to Scripture may easily be encouraged" (*The Banner of Truth*, page 15, January 1972).

While, as in other matters, it is dangerous to

(*continued on page 17*)



Christian ethics

by W. J. Maybin

PASTOR OF ELIM PENTECOSTAL CHURCH, CROYDON

THIS series deals with Biblical ethics, though it should be remembered that there is a system of non-Christian ethics. The term "ethics" is a derivation from the Greek *ethos* and has reference to manner of life or conduct. The English word "manners" denotes good conduct and corresponds to the Greek word in 1 Corinthians 15 : 33 when Paul refers to "good manners." It may be argued that non-religious ethical speculation, in a sense, paved the way for a restating of Christian ethics, by its inquiry into the source and nature of moral obligation. Christianity, rightly understood, answers the fundamental query of all schools of thought: "**Why** must I act rightly?" It also supplies the only adequate answer to the problem: "**How** am I to do right?" Natural ethics tend to ditch this latter problem, but Christianity points to the moral wherewithal.

Christianity sets the standard and then provides man with the ability to adhere to that standard. Such is the transformation, that Christ becomes part of us, thus giving us a new, Divine nature, which not only longs after spiritual things, but also provides the Divine enabling to achieve what God requires. One writer points out that Christianity's contribution to the problems of personal and corporate behaviour does not lie merely, or even chiefly, in the teaching of Jesus, but in the significance of what God has done for man in the life, death and resurrection of Jesus Christ. Sydney Cave writes in *The Christian Way*, "**To know what God would have us do, we need to remember what God Himself has done.**"

The word "ethics" can be used to designate a way of life, but the New Testament uses this term with distinct reference to the way of Christ, who said, "I am the way" (John 14 : 6). The early believers were at length referred to as "the people of the Way." So comments John Murray in *Principles of Conduct*, "If ethics is concerned with manner of life and behaviour, Biblical ethics is concerned with the manner of life and behaviour *which the Bible requires and which the faith of the Bible produces.*"

Definition

The definition is found in the name: it is a science of ethics expounded in the light of the Christian gospel. John Murray goes on: "Biblical ethics has paramount concern with the heart, out of which are the issues of life." The heart of every problem is the problem of the heart and the Christian gospel makes it resoundingly clear that God undertakes to pardon the sinner and to restore him to fellowship with Himself. The great task of Christian doctrine is to examine and to elucidate these tremendous facts of redemption and reconciliation, while it remains the task of Christian ethics to show Christians how to live in the light of what God in Christ has accomplished. *Thus doctrine and ethics are very closely related. The Gospel is always verified in human relationships and has far-reaching implications.*

Dynamic

The total impotence of fallen nature is written clearly across the pages of the Word of God and in daily life. The sinner cannot please God since he is out of harmony with God and, as a result, out of harmony with himself and his fellows. Man cannot live with himself, therefore he cannot live with others. One theologian writes: "World wars are nothing but macrocosmic signs of the psychic wars waging inside microcosmic, muddled souls." War is but a projection of the conflict within the heart of man, as James wrote: "What about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from con-

flicting passions within yourselves ? " (4 : 1, Phillips).

A long, hard look at the professing Church today shows that, to a very large degree, she has lost her impact upon society. One writer argues very succinctly that the Church should not just be a barometer echoing the views and assumptions of public opinion, *but a thermostat which regulates the morals of society*. We must become concerned about ourselves and the Church of which we form a part and seek to get back to the power which we have undoubtedly lost.

Many varied remedies are suggested, differing according to the theological positions of those who make them. Traditionalists advocate a return to age-long ritual. Some see hope in keeping the Church in step with modern trends, until we are left with a Christianity that is so unlike its New Testament counterpart as to be almost unrecognisable. Others are prepared to pin their hopes to modern ecumenical trends. Many are still convinced that their " social gospel " is the way to proceed. Tolstoi, however, blundered in applying the Sermon on the Mount practically without insisting on the need for spiritual regeneration and he gathered around him a conclave of intellectual faddists, mere " spring-cleaners." The Evangelicals have concentrated on personal evangelism, seeking to reach the individual with the gospel, knowing that the conversion of society rests with the conversion of the individual. In this respect " Christians cannot contract out of their civic and corporate responsibilities " (Jost De Blank, *This is Conversion*). Righteousness must prevail in every department of our lives, within and outside the Church, otherwise we renounce our responsibilities as Christian citizens.

Demand

God is an ethical God and His holiness demands righteousness in the entire realm of man's personality. This righteousness is not inherent, or due to a natural process ; it is communicated by a good, righteous God. So Christian morality finds its starting-point in theology. Thus argues Charles F. D'Arcy in *Christian Ethics and Modern Thought* : " Goodness, in order to be real, must be from the heart outwards."

If the sum total of the Bible ethic is the sum total of the Bible revelation, then it is essential to direct our thinking first to the Old Testament.

Judaism formed the primary soul out of which Christianity grew and in this respect the Ten Commandments form the core of the Biblical ethic. They are concise, exhaustive and complete. There is not one duty of man upon which they do not offer guidance. They concern themselves with the most fundamental of our relationships—first to God and then to our fellows. For the Hebrews, ethics were, from the first, set in a theological framework.

The Writing Prophets proclaimed Jehovah as the Lord of morality. For those great pen-men of the prophetical section of the Old Testament, belief must behave. The key verse is Micah 6 : 8, where Jehovah demanded righteousness from His own people.

When certain verses in Isaiah and Jeremiah are considered, liberal theologians argue that these prophets were denouncing sacrifice (Isaiah 1 : 11, 66 : 3 ; Jeremiah 6 : 20 ; 14 : 12). The school of Wellhausen held that the prophets and the priests were working in opposition one to the other, that the prophets were more concerned about ethics and behaviour. A fair investigation of the situation reveals that it was not sacrifices that the prophets denounced, but *the perversion of the system*, for the Israelites were linking iniquity and worship in an unholy alliance.

Jesus condemned this state of affairs and He found Himself in direct opposition to the religion of the Jews in His day.

In the New Testament " the Ten Commandments are not abrogated, but deepened in their demands " (Sydney Cave). Jesus made it clear

(*continued overleaf*)

COMMENCING SUNDAY, APRIL 9th, at 8 p.m.

BLACKPOOL CRUSADE

at Jubilee Temple, Waterloo Road

conducted by

REV. LAURENCE LAMBERT

and team of ministers and musicians, including **KELVIN THOMAS, WILLIAM HUNTER, LIVERPOOL CHRISTIAN CHORALE, SELLY OAK MALE VOICE CHOIR, THE HARVESTERS** and many others.

Continuing nightly at 7.30, Sundays at 6.30 and 8, Wednesday at 3.

PLEASE PRAY FOR THIS LARGE WORLDLY AREA

D.2595

Children's corner



Living Letters

Words and drawing by Sheila Price

ON most mornings when Timothy and Amanda went to school they walked to the end of the road with the postman. One morning the two children noticed that his sack was more full than usual.

"Your sack looks heavier this morning!" said Amanda.

"It is indeed," said Mr. Postman. "I have many more letters than usual to deliver."

"Do you like being a postman, carrying that heavy sack on your back every day?" asked Timothy.

"I like it very much," said Mr. Postman. "All the people who write their letters to relatives and friends are relying on me to deliver them safely and it makes me very happy to know that someone somewhere is waiting eagerly for me each morning, hoping that I will drop a letter through their letterbox. We all like to receive a letter or a birthday card, don't we?"

"Yes," said Amanda. "Our grandmother writes to us every week and we are always pleased to hear from her."

"Did you know," asked Mr. Postman, "that God sends letters too?"

"How can He?" asked Timothy. "I've never seen any of God's letters!"

"Well," said Mr. Postman, "we are God's letters and God's letters are very important. He doesn't use pen and paper as we do in case His letters should get lost or destroyed. God uses us —boys, girls, men and women. When we give our hearts and lives to Him He makes us pure and free from sin and He tells us to go into all the world and tell others what He can do for them too. We find God's letters all over the world, for Christians in every country are telling God's message to those who do not know Him."

"I would love to be one of God's letters!" said Amanda.

"And so would I," said Timothy. "But what is this message from God that we must tell to others?"

"It's just this," said Mr. Postman. "That God's only Son, Jesus, loves us and died for us. If we believe this and tell others this wonderful news we can be living letters for God."

CHRISTIAN ETHICS (*continued*)

that He did not come to destroy the law, but to fulfil it (Matthew 5 : 17). Examination of the Sermon on the Mount shows that Jesus interpreted and applied several of these commandments as relating to the kingdom He came to establish. The law did not cease to have relevance when the Mosaic economy passed away, indeed "love is the fulfilling of the law" (Romans 13 : 10). Love does not take the place of the law, but fulfils it. Augustine was wide of the mark in one phase of his life when he said, "Love and do what you like." **Love will do what God likes,** for when the love of God is operative in a life it creates affinity with and affection for the Object. So we find the Epistles depicting a broad ethical pattern.

Christianity must emerge from the sacristy to the place where men toil and do business in order to verify Christian life in the whirl of the secular. The principles of the eternal city must be lived out in the cities of the world, since the saint is "in Christ" and "at Philippi" (Philippians 1 : 1) —the Christian life is lived positionally in Christ, but practically at Philippi, Croydon, Cardiff or Carlisle. We have to live in two worlds at the same time. May God give us grace!

(CONTINUED NEXT WEEK)

PIONEER CRUSADE IN SOUTH SHIELDS

(BOLINGBROKE HALL)

commences

Sunday, April 9th, at 8 p.m.

Nightly at 7.30

CONDUCTED BY

PASTORS A. TEE, D. G. HOLMES, A. P. JOHNSTON and D. G. WOODFIELD

PLEASE PRAY MUCH

D.2608

Book review

Pathway to Power, by Leslie Davison. Published by Fountain Trust. Price 50p, postage and packing 5p extra.

In this study, comprising four lectures, Dr. Davison examines Early Church thought on the Doctrine of the Spirit and traces the development and use of the charismata through the centuries up to the modern outpouring.

The author sees as one of the factors of the Pentecostal awakening as we know it today the eighteenth-century revival of interior religion. He is satisfied that the Wesleys had in their own way received the Baptism in the Holy Spirit. Quoting John, " The testimony of the Spirit is an inward impression on the soul. . . . Let it be observed I do not mean hereby that the Spirit of God testifies this by an outward voice ; no nor always by an inward voice. . . . But he so works upon the soul by his immediate influence and by a strong though inexplicable operation, that the stormy wind and troubled waves subside, and there is a secret calm, the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven and his sins covered." Dr. Davison concludes that it would be difficult to find a better description of the experience now called the Baptism in the Spirit.

To my mind the book confuses the witness of the Spirit, the Fruit of the Spirit and the Baptism in the Spirit and judges the manifestation of one or of all three to be the Baptism. There does not seem to be any clear emphasis on tongues as being the major evidence.

There is confusion, too, on the subject of the Gifts of the Spirit. The nine listed in 1 Corinthians 12 were not intended, in the author's view, to be exhaustive or schematic. Commentary on one gift, that of the Word of Knowledge, will suffice : " For long ages the human mind was in blinkers and progress painfully slow, but in these last centuries and especially in these last decades the gift of the Word of Knowledge has been poured out on our sons and daughters as never before. But how dreadfully we have abused the gift ! We need desperately to reclaim it, to show its spiritual origin, and to proclaim that only as we use it sacramentally, under the guidance of the Spirit, will it bring the immense blessings God wants to give us. I long to see the Charismatic movement producing great scientists, skilled technicians, fine artists and teachers who value knowledge and use it as a charisma, a gift of God." This is not the gift of the Word of Knowledge as I understand it to be !

A repeated call is made for adequate research to be conducted by competent, experienced investigators. It seems to me that this Neo-pentecostal radiates sincerity in his search for the truth. There is, generally speaking, much that we can learn from Neo-pentecostalism, but on the reading of this book I feel that there is a need for them to draw on the experience of the " old " Pentecostals, those who have held to and fought for the truth of Pentecost when it was not " à la mode," and when the way to survive was to form Pentecostal churches or assemblies.

This book is as disturbing as it is thought-provoking.

B. C. VIDAMOUR.

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

THE FAMILY ALTAR

The comment for April 8th ended as follows :
son of Rahab of Jericho (Matthew 1 : 5).

This was the beginning of the Messianic family within the Messianic nation, the marvel of God's grace in establishing the family which was to produce our Saviour—a beautiful heathen girl was led to Bethlehem and made the bride of Boaz. Gentiles were adopted into Christ's family !

Help us this day, O Lord, to live for Thee.

Sunday, April 9th Ephesians 1 : 1-14

" That we should be to the praise of His glory " (v. 12).

After his introduction, Paul reveals the working of the Trinity in a threefold manner : the purpose of the Father (vv. 3-6), the redemption by the Son (vv. 7-12), and the sealing by the Spirit (vv. 13, 14). Note " hath blessed " (v. 3)—the past tense ; it is completed, therefore it is there for us to accept. The provision is for **all** spiritual blessings, yet we often seem content to claim a meagre portion. Paul, time after time, brings us back to the cross to remind us of the price of our redemption—" His blood " (v. 7). The seal of the Spirit, the empowering for service, is the " earnest," meaning the instalment or proof, of our full inheritance (vv. 13, 14).

Lord, fulfil Thy purpose of redemption through us by Thy Spirit.



From T. H. Stevenson

THE Vatican, in a new publication, claims that the number of Roman Catholics increased from 526,500,000 in 1969 to 534,000,000 in 1971. In the same period, the number of Roman Catholic priests decreased from 350,000 to 347,000. I would consider that the latter is of more importance to the Vatican than the former and is rightly described as " one of the Church's major problems " discussed at the World Synod of Bishops held in Rome last year. In addition, the controversy concerning celibacy was discussed. Thousands of requests from priests to be released from this vow arrive each year and the hierarchies of countries, including Holland, officially urge a change in this law to be made within the Church of Rome. This has been refused, but Rome admits to another problem on this same subject : the established fact that, in many Latin South American countries and in other lands outside Europe, many priests live married lives under what might be described in our country as " common law."

Nevertheless, the immensity of members within the fold of the Vatican looks impressive and almost awesome to many people. There is, however, another side of the coin, when one looks at conditions in countries that are almost exclusively dominated by Rome. In Spain, for example, the chief prosecutor, Fernando Herrero Tejedor, has stated that six per cent of Spanish women between the age of fifteen and fifty are prostitutes, 2,000,000 of the country's 33,000,000 are alcoholics, and drug taking has doubled in the last year. In France a group of young priests from six dioceses recently met to discuss the problem which worries many priests more than the growth of unbelief : that of the baptised Catholics who are indifferent to their faith. They find particularly worrying the number of parents who send their children to Mass on Sundays but who do not go themselves. Gorgi Berent, the Dominican sociologist, divided French Catholics into four groups : the devout, whose religious observance goes beyond what the Church prescribes ; the regulars at Sunday Mass ; the paschal Catholics who only turn up at Church on Easter Sunday ; and the seasonal Catholics who wish only to be baptised, married and buried in the Church. Priests are sometimes shocked by the casual attitude of this last group. " They ask me for a sacrament as one might ask for a drink in a pub," observed one priest. Come to think of it, Catholic France seems very similar to Protestant England.

We may glance also at Catholic Eire and consider the words of Dr. Noel Browne, a former Minister in the Republic's Government : " Why should any Northern Protestant in his sane senses

(*continued on page 18*)

PRAYER AND PRAISE

By F. H. Coleman

JESUS is alive ! He ever lives to make intercession for His people. His priesthood is unchangeable. Under the Aaronic priesthood, priests took office and died a few years later. Jesus lives for ever and so we have a Priest who remains for always.

Without doubt the temperaments of the priests would differ. Those who had suffered much would be more sympathetic with the sufferers who came to them. Did anyone suffer like *this* Man ? He suffered in His body and in His Spirit. He understands all about us. Are you suffering in body ? Go to Jesus, for He understands. Are you suffering temptation ? He knows and He cares, for He was tempted in all points like us, yet without sin. Do you feel like giving up the fight ? Remember that He was despised and rejected of men, a Man of sorrows and acquainted with grief, but He set His face like a flint to go to Jerusalem. Consider the High Priest, who loves you and makes intercession for you.

The hands of Jesus never grow weary. When the hands of Moses grew heavy with tiredness it was essential for Aaronic priests to hold them up. Jesus is never weary, He never slumbers or sleeps. If we go to Him at midday or midnight He is there to hear us.

Do we thank God for such a High Priest ? He cares, He understands, and He is the same, yesterday and today and for ever.



Margaret M. Ladlow's page

"The shining ones"

OUR copy of *The Pilgrim's Progress* was presented to my husband in 1929 as an award for passing a Scripture examination set by the Wesleyan Methodist Sunday School Department. I came across it the other day and turned to my favourite passage, namely the crossing of the river of death by Christian and Hopeful. I read again of their encounter with "two men in raiment that shone like gold, also their faces shone as the light" and of the encouragement these "shining ones" gave to the pilgrims.

I have always included Moses the deliverer and Stephen the first Christian martyr in my personal category of "shining ones," for the Bible tells me that "When Moses came down from Mount Sinai he did not know that the skin of his face shone and sent forth beams by reason of his speaking with the Lord" (Amplified Bible). As for Stephen, we are told that the very Sanhedrin saw that his face had the appearance of the face of an angel. There have been and still are others who, to my mind, qualify as "shining ones." Our very dear brother the late Pastor Harry Toft was one of these.

I first made his acquaintance when he and his wife came to take over the pastorate of Ballysillan Elim Pentecostal Church in 1956. A very loving friendship developed between our two families and the more we got to know Mr. Toft the more we realised that his shining face was the result of his close communion with his Lord and his disciplined life of holiness. He truly had a beautiful shining face. I think he was like my conception of Jesus. I'm pretty sure that many of us know some well-loved Christian and in some real and yet intangible way we feel that they possess that rare radiance and beauty which we associate with Jesus. It is not so much a natural beauty of facial structure, complexion or colouring but the character of the Lord from within the soul revealed through the eyes and the gentle nobility of expression.

It is said that "the eyes are the windows of the soul" and this is true. Do you ever sit in a bus or train and look at the faces of your fellow passengers? I do and I speculate as to which ones are Christians, for I am convinced that there is an indefinable something about the true believer who abides in Christ. With many there is a positive radiance which lights up the countenance and which is indicative of a life of close fellowship with the Lord.

There is a verse in the hymn "The secret of His presence," by Ellen Lakshmi Goreh, from which dear brother Toft used to like to quote, which sums up beautifully the thoughts I have been seeking to convey:

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You will bear the shining image of the Master in your face.

☆ ☆ ☆

THOUGHT FOR THE WEEK

"A shining face caused by contact with God! Shall not we, to whom the Master has said 'Follow Me,' get alone with Him and His blessed Word so habitually, with open or uncovered face, that is with eyesight unhindered by prejudice or self-seeking, that, mirroring the glory of His face, we shall more and more come to bear His very likeness upon our faces?" (S. D. GORDON).

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island. Close to sea. All mod. cons. H/c in bedrooms. Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. S.a.e. for details. C.2612

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. Marjorie and Stanley Bates extend a warm welcome to those seeking spiritual fellowship and refreshment in a homely atmosphere. Guest speakers. Overlooking Atlantic. Safe bathing and surfing. Write for brochure (s.a.e.). C.2526

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon. TQ2 6HJ C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport. PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2617

URGENTLY REQUIRED. Recording studio engineer with some programming ability. Opportunity for dedicated Christian with vision. Apply Box No. 2616, "Elim Evangel," P.O. Box 38, Cheltenham. C.2616

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

ITINERARIES

The President (A. A. Biddle):
April 8, Braintree; 9, Maldon (a.m.), Colchester (p.m.); 10, Clacton; 11, Lowestoft; 12, Norwich; 13, Dunmow; 14, Youth Workers' Conference; 15, Rayleigh; 16, Ashingdon (a.m.), Hadleigh (p.m.); 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:
April 8, 9, Glasgow (m.v.); 19, Bexleyheath; 23, Reading; 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

A. D. Bull:
April 8, Parkstone; 9, Christchurch (a.m.), Winton (p.m.); 10, Weymouth; 11, Springbourne; 12, Salisbury; 13, Andover; 14, Romsey; 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

Joseph Smith:
April 8-13, Mountain Ash; 22, 23, Harrogate; 24, 25, Leeds; 26, 27, Bradford; 29, 30, Halifax; May 1, 2, Sowerby Bridge; 3, 4, Huddersfield; 6-8, Dewsbury; 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

BIRTHS

COLLINS. On March 10th, to Marjorie and Hedley, God's gift of a daughter, Lisa Helen. Members of the Ipswich Elim Pentecostal Church.

GOODWIN. On March 12th, to Maurice and Pat, of Elim Pentecostal Church, Letchworth, God's gift of a daughter, Heather, sister for Mark, Lynda and Lesley.

LEAVESLEY. On March 18th, to Pastor and Mrs. A. W. Leavesley (née Hodge), of Elim Pentecostal Church, Llanelli, God's precious gift of a son, Philip Anthony, first grandchild for Pastor and Mrs. F. A. Hodge.

SANDERS. On March 15th, to Laurie and Joan, the wonderful gift of a daughter, Rebekah.

MARRIAGES

BEMROSE—VICKERMAN. On March 11th, at Elim Pentecostal Church, Rotherham, Stephen Martin Bemrose to Jean Vickerman. Officiating minister : C. J. Watkins.

WESTWOOD—MILLWARD. On March 18th, at Elim Pentecostal Church, Rowley Regis, Sidney Westwood to Freda Millward. Officiating ministers : L. P. Cowdery and D. W. Cartwright.

WOODCOCK—WIGGLESWORTH. On March 4th, at Elim Pentecostal Church, Cheltenham, Philip Edward Woodcock to Joyce Margaret Wigglesworth. Officiating minister : J. T. Bradley. The bride was given away by her father, L. Wigglesworth, Secretary of Elim Missionary Society. They sailed for Zambia on March 30th.

WITH CHRIST

WAYMOUTH. On February 29th, Grace Mary Waymouth, aged 88 years, a choice Christian who served for over thirty years with our missionaries in the Transvaal, went to be with Jesus. Member of Springbourne and latterly of Parkstone Elim Pentecostal Churches. Officiating ministers at funeral : J. Osman and S. Hilliard

COMING EVENTS

BALLYMENA April 22-25. Elim Pentecostal Church, Castle Street. Annual convention. Preachers: W. J. Maybin and D. J. Ayling. Convener: A. D. Sandford. Saturday at 3.30 and 7.30 (tea provided between services). Sunday at 11.30 and 6.30. Monday and Tuesday at 8.

BELFAST, Ballysillan. April 8-23. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Sundays at 7. Mondays—Thursdays at 8. Saturdays at 7.30.

BLACKPOOL. Jubilee Temple, Waterloo Road. Revival and Divine healing crusade, commencing Sunday, April 9, at 8. Weeknights at 7.30. Second Sunday at 8. Thereafter Sundays at 6.30 and 8. Wednesday at 3: special healing service. Conducted by Laurence Lambert and team. Singing by Kelvin Thomas, William Hunter, The Harvesters, Liverpool Christian Chorale, Selly Oak Male Voice Choir and many others. Please pray for us.

BOLTON. April 16-30. The Town Hall. Crusade conducted by John Cooper and team. Sundays at 8. Weeknights at 7.45.

BURTON-ON-TRENT. April 22-25. Elim Pentecostal Church, Moor Street. Pastor John Woodhead. Saturday, Monday and Tuesday at 7.30. Sunday at 11 and 6.30.

CLACTON. April 15, 16. Elim Pentecostal Church, Hayes Road. Pastor's fortieth anniversary in the ministry. Preacher: G. W. Gilpin. Convener: H. Burton-Haynes. Saturday at 7: Chelmsford Choir. Sunday at 11 and 6.30.

CONLIG, Co. Down. April 16-30. Orange Hall. "This is life" crusade conducted by W. H. Holohan and A. Wilson, assisted by Ards male testimony choir and local youth groups. Special youth nights. Sundays at 8.30. Nightly at 8 (Tuesdays excepted). Saturdays at 7.30.

EDINBURGH. April 16. Elim Pentecostal Church, Henderson Terrace. Baptismal service conducted in Gorgie Baptist Church (by kind permission) at 6.30. April 22-26. Spring Convention. Preacher: John Lancaster. Soloists include Myra Anderson, Jean Drysdale and Gina Sinclair. Convener: B. J. Hayes. Saturday at 7.30. Sunday at 11, 6.30 and 8. Weeknights at 7.30.

EVESHAM. April 8. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly rally. Special visit of M. W. Carr and party from Kings Heath. At 7.30.

GREAT YARMOUTH. April 22-30. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade conducted by J. M. Cuthbert and team. Saturdays at 7. Weeknights at 7.30. Sundays at 11 and 6.30.

IPSWICH. April 8-16. Elim Pentecostal Church, Vernon Street. Evangelistic crusade conducted by A. R. Williams. Sundays at 6.30. Weeknights at 7.30.

MALDON, Essex. April 22. Congregational Church, Market Hill. United Pentecostal rally. Preachers: E. Anderson and T. W. Walker. At 3 and 6.30.

MOUNTAIN ASH. April 8-13. Elim Pentecostal Church, Knight Street. Truth for today, with Pastor Joseph Smith. Weeknights at 7.30. Sunday at 10.30 and 6.

NEWTOWNARDS. April 15, 16. Elim Pentecostal Church, Court Street. Annual Pentecostal convention. Preachers: D. J. Ayling, W. McCandless and A. Wilson. Convener: W. H. Holohan.

PONTYPRIDD. April 15, 16. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: G. N. Backhouse. Soloist: H. Everson. Convener: R. Hughes. April 29, 30. Sunday school staff dedication service and prizegiving. Preacher: J. Bailey. Saturdays at 7.30. Sundays at 11 and 6.

RAYLEIGH. April 15, 16. Elim Pentecostal Church, Castle Road. Forty-sixth church anniversary. Preachers: A. A. Biddle (President) and L. Northcote. Items by Westcliff Male Voice Choir. Saturday at 7. Preacher: L. Northcote. Sunday at 11 and 6.30.

ROMSEY. April 15, 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Mervyn Morgan. Saturday at 7.15. Sunday at 11 and 6.30.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade commences on Sunday, April 9, in Bolingbroke Hall. Opening by the mayor. Nightly at 7.30. Sundays, April 16 and 23, Divine Healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes, A. P. Johnston and D. Woodfield. Please pray for this pioneer crusade.

SWANSEA. April 8-16. Patti Pavilion. United Pentecostal crusade. Evangelists: S. McKibben (Dover) and Gordon Weeks (Belfast). Sponsored by the Elim Pentecostal Church, the Assemblies of God and the Apostolic Church. Weeknights at 7.30. Sundays at 8.15.

TREHARRIS. April 29, 30. Elim Pentecostal Church, John Street. Preacher: J. H. Vaughan. Convener: O. Morgan. Saturday at 7. Sunday at 11 and 6.

YEOVIL. April 9-23. Elim Pentecostal Church, Southville. Crusade conducted by E. J. Thomas and team of instrumentalists, singers and choir. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

LETTER TO THE EDITOR *(continued)*

generalise, one cannot help but feel that this "unbiblical Christ-centredness" ably dealt with by Pastor Tee in his articles is not entirely confined to the "Jesus Only" teaching. The Christian Church has to be constantly on its guard these days to present a balanced as well as a doctrinally true message.

Your very sincerely,

H. J. FISHLOCK.

PENTECOSTAL FELLOWSHIP (Eastern Counties) RALLY

SATURDAY, APRIL 22nd, at 3 and 6.30 p.m., in Congregational Church, Market Hill, Maldon, Essex

Speakers: T. W. WALKER (Elim), E. ANDERSON (A.O.G.)

Cups of tea provided

D.2620

PLEASE PRAY FOR THE

WESTON-SUPER-MARE

REVIVAL AND DIVINE HEALING CRUSADE

conducted by REV. **RON JONES** AND PARTY

- Grand opening night, SUNDAY, APRIL 16th, at 8 o'clock
- Then continuing weeknights (except Friday) at 7.30 and Sundays at 8 p.m.

THERE WILL BE PRAYER FOR THE SICK ACCORDING TO THE SCRIPTURES

AT THE TOWN HALL

D.2615

Youth page

Elim Youth Movement

Erdington, Birmingham Youth Movement

The Cross

By Mark Blackford
Crusader secretary

THE cross of our Lord Jesus Christ is the central theme of Christianity, but it is also the most misunderstood.

The Wonder

When we think that God's very own Son, the Lord Jesus Christ, endured capital punishment publicly under the torture of the middle eastern sun at the hands of sinful men it fills our hearts with wonder. If we think that we have never sinned remember that God's Son would not have died had it not been for man's sin. Is not this the wonder of God's love for us ?

The Warning

The cross demonstrates God's hatred of sin, for God is holy and His demands on men are holy. The cross portrays the judgment of God on sinful man, for when Christ took our sins His Father's wrath fell upon Him. He said " My God, My God, why hast Thou forsaken Me ? " Consider His words as He hangs there, His wounds invaded by flies and other insects, and not even the comfort of a hand to wipe the sweat from His brow.

The Welcome

To become a Christian one does not have to understand every doctrine of the faith, or even the sermons and miracles of the Lord, **but no one can become a Christian without some knowledge of the cross.** It has no " magic " on its own, for it stands for the price that Jesus Christ paid for us. Our sins are washed away only by the blood of Christ ; NOTHING ELSE AVAILS! To accept the work of the cross means to be made whole and thus to learn to worship, but to reject it means weeping and wanting.

How do you stand ?

A Prayer

By Terry D. Mullitt
who recently came to know Christ as Saviour

Lord Jesus look down on me, a poor sinner, and lead me into Thy kingdom. Let Thine eyes be attentive towards me. Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies through Jesus Christ our Lord. We pray for the young people and we pray that the people of God will see the light of Christ our Lord. Amen.

The Message of the Cross

By Stephen Clarke

'Twas His love and my sin
That crowned Him with thorns.
'Twas His love and my sin
That made Him carry His cross.
'Twas His love and my sin
That nailed Him to the tree.
Yet 'twas His love for me
That made Him pay for my sin.
'Twas His love and my sin
That took Him there to the tree.
'Twas His love and my sin
That kept Him there on that cross.
'Twas His love and my sin
That pierced His dear side.
Yes, 'twas His love and blood
That saved me from my sin.

FROM T. H. STEVENSON (*continued*)

want to join the republic ? In our record of fifty years of failure we cannot justify asking them to join us on political, social, or religious grounds. We have a Church as authoritarian as any South American republic, with a hierarchy as rigid as any in Europe. It has been totally unscrupulous in blocking desperately needed legislation and it has acted as an important contributor to the fact that we are a country with bad health services, dreadful housing and appalling neglect of old people."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, April 10th Ephesians 1 : 15-23

" That ye may know " (v. 18).

Paul lifts us above the mundane into the super-abundant realm of life in the Spirit. We are given insight into the **prayer** of Paul (vv. 17-19), the **power** of God (vv. 20, 21) and the **promise** to the Church (vv. 22, 23). Paul prays " That ye may know." Knowledge, Scripturally speaking, is no mere mental appreciation of facts, but " being related to." To know God is to be related to Him. Only as we know do we grow in God. The power of God was demonstrated at Christ's resurrection and ascension to glory, where He reigns supreme. The promise to His Church is tremendous : He is the Head, the Church is His body and ALL things are under Him for the benefit of the Church.

Let us walk in Christ by the power of the Spirit.

Tuesday, April 11th Ephesians 2 : 1-10

" And hath raised us up " (v. 6).

Paul compares our **past condition** (vv. 1-3) with our **present position** (vv. 5-10). The poverty of the old life cannot be compared to the riches of the new life. Once we were bound to the world and the will of the flesh, now in Christ we are quickened (made alive) and raised up, faith being the means of communication and God's grace the power of salvation (v. 8), a power that not only creates us but also motivates us to service. Paul views with anticipation the prospect of God demonstrating the limitless riches of His unmerited favour toward us in Christ Jesus (v. 7), for God not only saves us, He also sustains us.

We can look up and stand in Christ who is our life.

Wednesday, April 12th Ephesians 2 : 11-22

" Made nigh " (v. 13).

Remembrance (v. 11) sharpens our gratitude and strengthens our faith. We are reminded of our past ungodly state—no hope, no citizenship of God's kingdom. " But now in Christ Jesus " is the bridge that spans the gulf of darkness and leads men to light and life, though it meant death for Christ. The Jew and Gentile are reconciled—changed from one condition to another—so as to remove all enmity and leave no impediment to unity and peace (vv. 16, 17). Paul uses the metaphor to describe the growth of Christ's Church of a temple being built, a dwelling-place for God (vv. 21, 22).

The indwelling of the Spirit is our strength and our glory.

Thursday, April 13th Ephesians 3 : 1-13

" The prisoner of Jesus Christ " (v. 1).

Paul's imprisonment in Rome was little more than house arrest (Acts 28 : 16, 30). In this calm atmosphere the Spirit revealed more clearly than ever before the high purpose of God and the glorious destiny of the Church. The course of thought begun in verse 1 is broken at the end of the verse and is not resumed until verse 14. Verses 2-13 contain a logical digression, a noble, majestic utterance of the highest things. The mysteries and glories revealed to Paul so overwhelmed him on recollection that he esteemed himself less than the least of all saints (v. 8). Paul's gospel was not simply teaching, nor a mere indication of a way of life, but " riches in incalculable measure," the riches of one bound to Christ.

The more tightly bound we are to Christ, the clearer is His revelation to us.

Friday, April 14th Ephesians 3 : 14-21

" Strengthened with might " (v. 16).

Paul speaks of our relationship to God as a family, united to one another in fellowship (v. 15). His five petitions (vv. 17-19) are to strengthen our experience : the working of the Spirit in the life of the believer by might, power ; that Christ may be at home, " dwell," in our hearts that we might take root in love ; for our ability to perceive with all saints, for no one saint can grasp the fullness of Divine truth ; to know the love of Christ, a humbling thought, for it passes knowledge ; to be filled, to " make full," with God in a deeper experience. Paul prays thus that God might work, literally " be active," in us (v. 20), for we cannot strain God's resources.

When we are weak then are we strong in Christ.

Saturday, April 15th Ephesians 4 : 1-16

" Walk worthy of the vocation " (v. 1).

Paul handed on the torch to others. He could write and preach, but the sphere of his Christian service had been narrowed to a prison-house. Others must take up the task : " I beseech you," he said, with garments of holiness—" all lowliness and meekness, with longsuffering." Here are our banners and battle-cry : " one Lord, one faith, one baptism." There glisten the brilliant gems of the grace given to us (vv. 5-7). A " walk " is not a path or a way of moving about the earth ; it

(*continued overleaf*)

God our peace

by John Hyde

PASTOR OF ELIM PENTECOSTAL CHURCH, SCARBOROUGH

(Judges 6 : 11-24)

GIDEON, the youngest son of Joash, was a mighty man of valour. One day he was engaged in threshing out a little wheat in a hollow in the rock, where he might hide it from the keen eyes of the oppressors, the Midianites. While he was doing this, an angel of the Lord appeared to him and said, "The Lord is with thee, thou mighty man of valour." He questioned this, because so far it had seemed as though his nation had become captives of the enemy. The Lord assured him of victory, however.

Gideon's offering of kid's flesh and unleavened cakes was consumed and the angel disappeared. These events assured him that it was God who had spoken. Finally came the words, "*Peace be unto thee, for thou shalt not die.*" In joy and gratitude to God, he built an altar, not for the purpose of offering sacrifices, but for a monument, to which he gave the name, "Jehovah Shalom—God is peace."

The sight of God is not death, but life and peace. Gideon was a plain man with no deep religious experience. Up to the moment of this vision he had taken part in idolatrous practices which had spread over the country. He had heard about God, but to him it was a name, a tradition of which his ancestors had told him. Like a flash, there came this conviction that the hearsay God was beside him, speaking to him.

God is nearer to you than any human being ever can be. He is no mere name, but a living Person and there He stands!

Just imagine how Gideon must have felt when hearing this. His thoughts would be of the sins he had committed, his unfaithfulness, and of judgment to come. Whenever a lightning edge of conviction like that cuts its way through formalism, traditions, hearsay and repetitions, there will come what came to Gideon.

The swift thought comes that if this be true and if I really touch God and am touched by that living Person, what is to become of me? This will be accompanied by concern, yet, when there is no sin, there is no fear. A dying to self and sin in our lives will lead to the happy confidence of the peace of God.

God's peace is the best preparation for, and can be experienced in the midst of, intense conflict or trouble. The purpose of Gideon's vision was to raise up a man to fight a desperate enemy. He was summoned to years of hardship, but the preparation for the conflict consisted largely in the revelation that God is peace. Some may get the impression that God is a God of war rather than the Lord of peace, but this is not so. The peace of God is the best preparation for strife. It gives courage and enables the heart to fling all its power into the conflict.

The altar with its significant inscription expressed the aim of the conflict and the hope which sustained. Gideon was fighting for peace. The hope that urged him on was that God would prosper his work. Christian warfare aims at securing that peace which cannot be broken by self-willed passions and desires.

Let us pass from tradition into personal relationship with God, from doubt into the sunshine of the conviction that God is peace.

THE FAMILY ALTAR *(continued)*

includes the Christian's conduct, attitude, consecration. It is a way of living before men to God's glory.

Let us so walk, by His grace.

Sunday, April 16th Ephesians 4 : 13-32

"Put on the new man" (v. 24).

Paul maintains the metaphor of the Christian life as a "walk" and in verses 17-19 presents the injunction in a negative form : "not as other Gentiles walk." This is shown to be vain, dark, alienated, ignorant, and the reason is the hardness of their hearts (v. 18), indicating a loss of sensation—"being past feeling" (v. 19). The positive aspect was taught by Christ (vv. 20, 21). It leads us to "put off . . . the old man" and "put on the new man," the result of Divine, creative work in us (v. 22, 24). Paul details things that must be forsaken (vv. 25-31), warns that the Holy Spirit can be offended (v. 30), and enjoins us truly to forgive one another.

As Christ forgave us, so may we forgive others.

THE ELIM EVANGEL

Vol. LIII. No. 16 April 15th, 1972 5p

Hadleigh, Essex, Elim Pentecostal Church



Fifteen children who sat for the S.U. Bible contest, with Sunday school staff and the pastor (Ron Stripp, extreme left, back row)

Proclaiming the Truths of Pentecost

Another in our series of articles by Assemblies of God writers



The lonely God

by Gerald W. Chamberlain

Gerald Chamberlain was saved in the great Birmingham campaign conducted by Principal George Jeffreys in the Bingley Hall early in 1930. After a mighty baptism in the Holy Ghost at the age of fifteen, he commenced intensive ministry in the open air. He was for a time Crusader Leader at the Elim Pentecostal Church, Sparkbrook, Birmingham. He later pioneered from a Sunday school the Hall Green Assemblies of God Church. After nearly seventeen years there, he ministered for four years at Moston, Manchester, and then moved to Upper Gornal, where God has signally blessed his ministry. A nation-wide convention speaker, he is also in demand as a Sunday school teachers' and youth leaders' lecturer. He has served on the National Youth Council of Assemblies of God for the past eight years. His recent ministry includes a five-week preaching tour of the South African Pentecostal churches.

Together with Alex Tee he will be speaking at the United Elim and A.O.G. youth rally in the Bingley Hall, Birmingham, on June 24th, 1972.

INNUMERABLE angels, archangels, cherubim and seraphim, beautiful to behold and glorious in their ministry, bathed in light and full of colour, charm and praise above the imagination of the human heart, strangely failed to satisfy the heart of our great eternal God. His fiery messengers were as soft as doves yet as powerful as atomic energy, but God yearned for a fuller fellowship until, long before creation days, the Master Plan of our triune God was conceived, blue-printed and perfected.

" Let Us make man in Our image, after Our likeness " (Genesis 1 : 26). The unquenchable yearning of His holy heart materialised into a few feet of red clay, fashioned by God and breathed to thrilling life by the Lord Himself. Never have the preparations of an expectant mother compared with the deliberate planning of the loving Trinity.

" Come, light ! " cried the Lord, and the earth was bathed in warmth and brilliance. " Come, sun and stars," and galaxies rolled at His bidding to shine by day and night for the benefit of the lithe, lovely Adam, who sprang to life to commune with God. The earth, a blaze of light, responded to the Creator's touch and brought forth moss-covered peaks, blue mountains and a million glassy streams edged with trees bedecked with every coloured berry and fruit. Birds of voluptuous hue symphonied their delight as dappled fawns and harmless leopards joined in the frolics of lion and lamb.

Man had arrived and God was glad !

When the Deceiver tempted Adam and Eve, the broken fellowship was felt from the smallest of creatures to the Lord Himself, and His garden-cry " Where art thou ? " was more the cry of a distressed, broken-hearted Father than the command of the drill sergeant. We were born for God. The mighty craving of His soul was expressed in creation and we have no right to hold back from Him that for which He so passionately yearns.

Can it be that, in all the sin and distress that mankind endured, God again leaped for joy when He found Enoch, who was willing to walk with Him ? Enoch walked so far with God that he reached the point of no return, and was not, for God took him.

God committed Himself to humanity for better or worse, and when He rose from the earth, having completed this fearful, wonderful body, He knew that from then on He would be at the call and service of puny earth-dwellers.

The Alpha of Creation demanded that eventually there would be the Omega of Calvary, and so it came to pass that **the lonely God came to Gethsemane.** " Tarry ye here and watch with Me " (Matthew 26 : 38), He implored, knowing

that the travail of Gethsemane was to be a bloody struggle by Satan to murder the Saviour before He achieved that eternal victory at the cross. Satan feared more than anything else Christ's death on the cross. He would have delighted in the expiration of Jesus in the garden, realising perfectly what Christ's disciples failed to grasp: Calvary was the "must" in the heart of God. To destroy Christ in the garden, to eliminate the possibility of Golgotha's triumph, one can imagine that the Enemy of Christ called on every demon, devil and imp that was at work above the earth, on the earth or under the earth to crush our Lord, but the Master prevailed and, unspeakably exhausted, He staggered to His beloved disciples, and, finding them drugged with sleep, cried out with anguish, "What, could ye not watch with Me one hour?" Sad beyond measure at the failure of His disciples, His throneward glance brought help from heaven and angels came and ministered unto Him. How much more would He have been thrilled with the understanding gaze of John, the touch of Peter or the voice of James, but they failed in the finest hour of their opportunity.

The creation and the new birth were integrally prepared to ensure fellowship—*and God yearns for you*. Calvary was the great outpouring of God's love for the purpose of complete fellowship. The passion of our Lord to have you for Himself registered itself upon the earth in a blood-red stream that photographed its efficacy in the mind of God and supplies to all the basis of fellowship—peace, peace through the blood of His cross.

The purpose of Calvary was not primarily to snuff out hell's flames for you, but that you might daily, moment by moment, look into the face of Jesus and enjoy the spiritual suntan of His smile.

The lonely God yearns for you, not your service firstly, not your new plans, your contemporary organising ability, not for cashing in on cheap labour to do His work, but, in the first instance, to fulfil the dedicatory prayer of Jesus, "That they also may be one in Us" (John 17: 21).

The young, triumphant Prince of Glory descended on a preaching tour to release the multitude of Old Testament godly captives. During the three days and nights He displayed His wounds. His Calvary victory caused the inhabitants of the Pit to cringe and shake in terror. The underworld of devilry paled and fainted before the invincible Saviour, yet, when risen in glorious might, the yearning of Jesus was for His own little flock. One would have imagined that His world-reaching success would have intoxicated Him to a forgetfulness of the faltering few, the ragged remnant, who "all forsook Him and fled," but He sought them on the sea of their own backsliding.

What love was this that He should resort to 153 shimmering creatures of the sea to use as a visiting card to reveal His identity to carnal fishermen! As Peter stood before Jesus, drenched and bedraggled, His searching gaze again sought that fellowship that was denied Him at Gethsemane's garden: "Tell Me plainly, Peter, do you love Me? Give Me a straight answer—is the travail of Calvary fruitful? Are the agonies of Gethsemane availing? Are we now one? Have I restored what father Adam lost? Am I more to you than success, than reputation, than this fishing business, more than these voiceless, companionless, visionless, passionless cold fish?"

"Lord, Thou knowest all things; Thou knowest that I love Thee" burst from the grieving Peter. It was enough! The heart of Jesus leaped like a young hart. Peter loved Him! The formula for changing faltering, frightened, cursing, sinful humanity into sons of God had been tested *and proved*.

There was no thought in the heart of the triumphant Master to look round for a more faithful, loyal, consistent team. The weakest of earth, who would fly to Jesus for refuge, and with abandoned determination set the kingdom of God first, who would make the worship and adoration of Christ their priority, were the acceptable choice of the Redeemer.

He has totally committed Himself to the sons of men and demands in return a total committal. He demands a love for Himself above everything and everyone else. An hour with the eternal Christ, the Creator of the ends of the earth, who faints not, neither is weary, will give power to the faint, and into those who have no might will pour torrents of increasing strength. The fainting, weary youths and the falling young men will emerge from the trysting chamber renewed in strength; mounting up with wings as eagles, they will run and not be weary and they will walk and not faint.

O soul, starve not the heart of the eternal God of your love! O fainting one, do not restrict your devotion to such a Redeemer! Risk your reputation and burst forth into rippling praise that will thrill the heart of the lonely God!

Church reports

LISBURN **Pastor : W. McCandless**

Recently we were visited by Pastor Christopher G. Smith, who thrilled us with a week of lectures on the theme " The Bible and the Middle East." The lecturer skilfully illustrated his talks with colour slides, a sound-movie film and other special exhibits. Topics ranged from the Assyrian invasion to the Second Coming of Christ and the emphasis throughout was on how prophecy had been and is being fulfilled.

The meetings attracted considerable local interest and every night friends from other churches joined us. On the closing night there was an attendance of some 100 people and comments such as " There have never been meetings like these in Lisburn before " were heard.

Pastor Smith's use of visual aids really made the Scriptures come alive and his ministry of the Word was both scholarly and spiritual. At the end of this special week our faith was both strengthened and challenged and we had much for which to praise God.

PORT TALBOT **Pastor : A. J. Taylor**

For many years the saints at Port Talbot have prayed for a building of their own. God confirmed through the ministry Gifts that such a place would be possible, although there would be difficulties and hindrances. We were thrilled to be offered a building site on an established housing estate where there is no real witness and for months our enthusiasm and our building fund have grown. Plans have been processed and we have been waiting to start building, but Satan is a real enemy and we had notice of a petition of protest being organised against the building of a church in the area. Much prayer was made and Pastor A. J. Taylor and three other delegates were invited to attend a meeting where the protesters would make their views known. After waiting for twenty-five minutes, the delegation was called into the council chamber to be told that the petition was invalid and no real objection had been established. God had been there before us and, without a word being spoken by us, we understand that shortly we will be able to commence work. God is still on the throne and His promises are still yea and amen in Christ Jesus ! To all who have prayed with us we say thank you.

(MRS.) DILYS TAYLOR.

LOUGHBOROUGH **Pastor : J. H. Hunt**

Damage running into several hundreds of pounds was caused by arsonists who made a determined attempt to set fire to the Elim Pentecostal Church, Ashby Road, Loughborough.

Three smouldering piles of wool, paper and wood were discovered in various parts of the eight-roomed building by the head usher, Mr. George Wilson, when he arrived for the morning service.

Loughborough firemen and police were called and although the fires were quickly extinguished heat and smoke damage to the lounge, minor hall, kitchen and sewing room were considerable.

Mr. Wilson threw buckets of water on to the main fire in the lounge before the arrival of firemen.

Floors, ceilings, furniture and decorations were affected.The main hall, however, was least affected but the minister arranged for the morning and afternoon services to be held at the Congregational Church, Frederick Street. A shortened Sunday school service was held in the Ashby Road church.

The main seat of the fire was in the lounge. One fire completely destroyed a cupboard which contained all the church's Communion equipment. Cups, saucers and plates were also destroyed.

" I cannot understand what sort of person would want to do this," said the minister. " Fortunately the main hall is only affected by smoke and once we clean it up and get the central heating operating again we should be able to hold services as normal at the weekend.

" Unfortunately, all our Communion equipment has gone and this will take some replacing."

Floorboards in the lounge were completely burnt through near the cupboard and collapsed on to the central heating boiler situated in the basement. It is thought that the fire was prevented from spreading by water which flooded from a head tank over the cupboard.

A fire had also been started in another cupboard in the lounge. In the sewing room was a pile of wood and paper which had obviously smouldered but failed to catch fire.

Commented Mr. Hunt: "Possibly the only thing that saved the church was the fact that the windows held and thus prevented air rushing into the building and fanning the flames."

—*Loughborough Echo.*

It is a miracle, the fire officer reports, that the whole building was not burnt down. Though we have lost much we have great cause for praise. We are back again in the church, the heating system having been restored, and, thanks to a splendid effort by members, the smoke damage in the church has been considerably reduced.

S. G. PARTRIDGE.

EASTLEIGH **Pastor: M. Jones**

A time of blessing was experienced at the fifth anniversary service of the Sisterhood. The building was almost filled with visitors from other ladies' fellowships, including Southampton and Romsey Elim Sisterhoods.

The message was given by Mrs. M. M. Ladlow, wife of the minister of the Salisbury Elim Pentecostal Church. It was a challenge to everyone to witness for the Lord and to be up and doing.

Two beautiful solos were rendered by the wife of the minister of Emmanuel Baptist Church, Eastleigh, Mrs. Broadhurst. A recitation was ably given by Mrs. Prentice, the President of the Hardley Pentecostal Church, Southampton.

A buffet tea was provided by the ladies of the Eastleigh fellowship.

(MRS.) E. LAWES.

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

The following appeared in the *Teesside Evening Gazette*: "Internationally known evangelist John Woodhead, who is holding a fortnight of meetings at Grangetown Mission, claims to have had 'outstanding success' in his first week. 'We are getting large numbers every night, many people never having been in a church or mission before,' he said. 'There have already been fifty-five converts.' Mr. Woodhead says that many sick people have been helped."

We have now had ninety decisions. A little girl who had severe asthma (aged $2\frac{1}{2}$ years) and a lady who had acute arthritis were the most outstanding among many who said that they had been healed.

A. L. HAWKES.

MERRIOTT **Pastor: P. J. Thompsett**

Despite the appalling weather, the church at Merriott was packed to capacity for the induction of the new minister, Pastor P. J. Thompsett. The service was ably convened by Pastor E. J. Thomas, of Yeovil, and one immediately sensed the Lord's presence. Pastor T. P. Mullen, of Weymouth, one of the new pastor's colleagues at Elim Bible College, opened in prayer, while two others gave a welcome on behalf of the presbytery, Pastors R. T. McDonald and Maldwyn Jones. Mr. J. King, the church secretary, expressed a welcome on behalf of the church. After a singing item by some of the young people of the church, Pastor J. Osman, the district superintendent, gave a challenging word to both Pastor and congregation. A very wonderful meeting came to an end on a note of expectancy and thanksgiving.

MALDWYN JONES.

HEREFORD **Pastor: R. Griffiths**

The Shirehall, the venue for the pioneer crusade twenty-one years ago, was used for our celebration rally.

The pastor led a "carcade" through the city. Amplifiers were attached to his car and invitations were extended to the folk.

It was a thrill to see hundreds of local folk assembling with us for this great service. The ministering brethren who conducted the original crusade joined us to return thanks to the Lord for His goodness over the past twenty-one years.

After our pastor had welcomed everyone to the service he invited Pastor Alexander Tee to lead the meeting. Pastor J. McAvoy, a previous minister, prayed. The Caerphilly choir thrilled the meeting as they ministered beautifully in song. Pastor W. M. E. Plowright sang. Pastor P. S. Brewster invited the congregation to stand as he read the Scriptures and then inspired faith in the hearts of those who listened with a timely message. In response to the appeal, a number of hands were raised.

Pastor Brewster expressed the wish to our pastor that God would continue to bless the church in Hereford.

The day concluded with the hymn "Blessed assurance, Jesus is mine."

Tribute must be paid to our sisters who kindly provided the necessary refreshments and to all who helped to make the day such a success.

The labours of our pastor and his wife are much appreciated. We have seen the work increase and are encouraged to expect much from the Lord in the coming days.

DAVID TAYLOR.



Christian ethics and the individual

by W. J. Maybin

PASTOR OF ELIM PENTECOSTAL CHURCH, CROYDON

Last week we looked at the definition, dynamic and demand of Christian ethics. Now we are to explore how it affects the individual who professes to be a Christian. If a Christian is one who testifies to Christ living within, then his life should be different and this difference will become self-evident.

WHEN the founder of the Salvation Army welcomed the Revised Version of the Bible in 1885, he added: "Christian scholars have translated the Bible and retranslated it, and then translated it again. There seems to me only one thing left to be done and that is to give a literal, faithful, understandable translation of it *in practice.*" Carl F. Henry comments in *Christian Personal Ethics*: "Christian morality is nothing more than Jesus Christ in His followers. They live as He lived, for He now lives in them. What the Christian means by a virtuous life is really Jesus Christ, as the incomparable example of the Divine ideal realised in the flesh." If Christianity is the reproduction of the Christ-life through the power of the indwelling Spirit of God, then our lives should be translations of the Gospel we believe into gracious patterns of daily living.

The blessed Gospel none can doubt
Revealed in holy lives.

It is general to classify the requirements of morality into two groups, one comprising private and personal duties, the other relating to a man's relation to others. The latter consideration will occupy the final article (see next week's EVANGEL).

One of the fundamental principles of the New Testament and of Christian ethics is **the absolute value of the individual.** In this Christianity was truly revolutionary, since ancient civilisations were founded on slavery. The slave was merely an animated tool, bereft of any value or human rights. The coming of Christianity disturbed this warped sense of values. When the Roman empire became nominally Christian, one of the first results was an improvement in the lot of slaves, indeed Constantine made the killing of a slave with malice aforethought to be murder.

Jesus taught in the Sermon on the Mount and in the parables of Luke 15 that the individual was precious in the sight of God. The value of one lost sheep over the ninety-nine is stressed, one lost piece of silver against the other nine, and the wastrel son in the far country against a self-righteous prodigal who failed to leave the shelter of the homestead. Joy is expressed over the one being found and is experienced in heaven over one sinner repenting. The truth of this was exhibited in our Lord's ministry; no human being was too sinful to benefit from the Divine compassion. Calvary stands as God's greatest guarantee that, beyond the cosmic scope of such love, the "whosoever" is most certainly included. The best-loved text in the Bible, John 3 : 16, was called by Dr. Carnegie Simpson "The superb commonplace of Christianity." While God loved the world, all without exception or distinction, He singled out the individual as the special object of His love. Truth is relevant when it is personal. "God cares for each of us, as if He cared for us alone; and for all of us as if all were but one" (Augustine).

Man by nature

It is imperative in any consideration of the individual that we should think of him first by nature and then what he is through grace.

That something is wrong with man is plain for all to see. He is like a bird with a broken wing and God does not make birds like that. "The Bible revelation about man is that man

as he is is not as God made him" (Oswald Chambers in *Biblical Ethics*). One of the fundamental, undeniable declarations of the Bible about human nature is that at its roots there is a profound, permanent perversity, but the Bible also emphasises that God in Christ has invaded human history to do something for man that he could never have done for himself. Jesus Christ was "God as a man on two legs" declared D. R. Davies and at the cross it was "God in Christ reconciling" (Paul). God did not observe with detachment the mess mankind was in; He came and took our flesh at Bethlehem and our sin at Calvary (1 Timothy 3 : 16 and 2 Corinthians 5 : 21). This statement concerning God taking hold upon sin and making it His own is "the most overwhelming, the most profound in the New Testament. On that cross He was made sin, and therein He passed to the uttermost limit of sin's outworking" (Dr. G. Campbell Morgan). In a way that we shall never fully understand, Christ stood connected with man's sin and, knowing it, He accepted it as His, and man is thus delivered from it.

Amazing love! How can it be
That Thou, my God, shouldst die for me?

In this age of sophistication, when man feels, as he has never before felt, that he can extricate himself from his moral mess, it is still true that self-redemption is doomed to failure. Thomas Spurgeon wrote: "Away ye merit-mongers from the Cross, where the sword of justice is scabbarded in the jewelled sheath of grace." Our self-righteousness cannot thrive on the slopes of Calvary. We cry with the poet:

Oh, bring no price; God's grace is free
To Paul, to Magdalene, to me!

Man through grace

The grace of God is the activity of the love of God for mankind. It sums up everything that God has accomplished for man in Christ. Moffatt says: "The religion of the Bible is a religion of grace or it is nothing . . . no grace, no gospel." God in grace has provided redemption for man and man is "shut up to this redemption" if he is to be freed from self-will and sin, and thus liberated to live as God intended that he should live. Man needs conversion and there is no hope of this change apart from co-operation with God. While God has taken the initiative, man is also responsible for this amendment of life.

Conversion is the subjective side of the change that grace works within us, while regeneration is the objective side. The former is what man is called upon to do, while the second is what God does for him. Conversion is synonymous with "turning." There are two steps in this great transaction.

Repentance may be defined as a conviction of guilt brought about by the operation of the Holy Spirit. Being a Presbyterian born and bred, I recall my drilling in the Shorter Catechism, and among the many varied questions was this one: "What is repentance unto life?" The answer, which I recall to this day, runs: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience." There is not much wrong with that concise answer! Christianity was introduced into the world with a call to repentance, by John the forerunner, and then by Christ Himself. Says one writer: "Christianity must begin as it began in the history of the world."

Oswald Chambers in *My Utmost for His Highest* points out that repentance is the bedrock of Christianity and is the threshold of an understanding of God. Paul speaks of it as "repentance toward God, and **faith toward our Lord Jesus Christ**" (Acts 20 : 21). This is the second great transaction—faith for salvation. Repentance is toward God against whom all mankind has sinned, whereas faith is toward Jesus Christ who was made sin for us. If we are to understand the New Testament aright there can be no salvation without repentance, while the complementary truth is that we are saved by faith. As one writer puts it: "There can be no true saving faith in Christ until there has been a genuine repentance towards God. Repentance is heartbreak for sin; saving faith is heartbreak with sin." The subjective and the objective are closely, indissolubly linked. Conversion is a human act with which are linked repentance and faith, while regeneration is the Divine act of God in the soul. As one writer explains: "Regeneration is the inward expression of which conversion should be the outward expression."

One of the most revolutionary statements Jesus ever made was that to Nicodemus: "Ye must be born again" (John 3 : 7). Unless this miracle of inward renewal takes place there can be no

(*continued on page 11*)

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
G. W. Chamberlain	2
W. J. Maybin	6
W. R. Jones	9
G. Canty	10
J. A. Wright	14
Margaret M. Ladlow ...	15
Ken Smith	20
Church reports	4
Editorial	8
Children's corner	12
Youth page	18
Family altar	19

EDITORIAL

IT has been necessary to refer to Ulster a number of times over the months, but surely all our readers will agree that there was never before a greater need for our loving compassion to be shown than there is now.

We were interested in Mr. William Whitelaw's remark that he did not regard himself as a "gauleiter." The description was very unfortunate. Those old enough to recall the Nazi gauleiters of the 1939-45 war almost shudder at the infamous title. To use the word even in a denial was most unhappy.

Our sincere prayers will be with the folk in the six counties of Ulster. They are flesh of our flesh, bone of our bone. It could be that many of us will sympathise with Dr. Ian Paisley's statement in the House of Commons that he would be happier if the Government had brought about the total integration of Ulster with the rest of the United Kingdom. In any case it must be faced that what has been done is an expedient. It obviously cannot last and can never be the final answer.

One of our Headquarters officers, when leading us in prayer at our central offices, made reference to the truly moving experience of hearing our Ulster Elim friends intercede with God for their own country. One cannot be in the company of our brothers and sisters there for long before one appreciates that they are looking for a spiritual answer. There are many commentators, not least among Irish Protestants, who have expressed fears that the terrorism of Ulster today might be the experience of England, Scotland and Wales tomorrow. Such fears must carry weight and must be faced.

We would like to show, however, that the wonderful restraint and exemplary attitude of the vast majority of our Ulster Christians and, above all, their diagnosis that the need is spiritual and that the solution will be spiritual, are marvellous results of their fiery trial which we would like to see crossing the Irish Sea. It would be wonderful if the fervent prayers of true believers in beleaguered Belfast and elsewhere in Ulster were to bring a revival not only there, but in all the British Isles, including Eire. The fears that violence might spread are real, but the hope that revival will spread is also real !

We would do well not only to pray for our Irish friends, but also to pray WITH them. They are right. God alone can meet the need and provide the answer.



The author by Jordan

. . . Where Jesus walked

by W. RON JONES

The recording for this broadcast was actually made at the crossroads in Bethphage. Before the words of the broadcast began there was an introductory braying of a Bethphage donkey.

I am walking along the road over which Jesus rode on his borrowed donkey into Jerusalem about 1,940 years ago. The sounds are very different these days; the constant bray of the donkey has given way to the hoot of Mercedes taxis and an abundance of private cars. Most people call that particular incident in the life of Jesus "The triumphal entry into Jerusalem," simply because crowds of people lined the route and shouted "Hosanna, you are a King and you have come to us in the name of God!"

As one moves along this road one finds that there are still a few folk lining the route. Some young Arab children want to sell me packets of sweets at inflated prices. Men push coloured slides into my hands and hold out their hands for payment. Moving along in front of me is a fellow who must have taken fifteen photographs of me already. I do not even remember booking a photographer, but doubtless he will be around to my hotel with his displays before very long!

The crowd certainly gave Jesus an enthusiastic welcome on that first Palm Sunday. There was good reason why they should acknowledge Him, for there were people there whom He had healed of all kinds of diseases. No wonder everybody cheered! You would think that all this would have thrilled Jesus, but that very evening Jesus went out alone, knelt down and wept over Jerusalem! I wonder why. Simply because Jesus knew the truth about them, just as He does about you and me. He knew that there was much about that show that was not genuine and because it was not He knew that it would not last. In only a few days' time the cry would change from "Hosanna" to "Crucify." From "You shall be our King" to "We will not have you to reign over us." You cannot think of a much quicker change of affection than that, but that is human nature—so fickle, so changeable—and twenty centuries of history have not changed that. Ask a hundred and one football managers who have been sacked simply because of the fickleness of the crowd. Ask political leaders who have fallen almost overnight from the heights of national popularity to the wilderness reserved for political outcasts. Many sang "Hosanna" on Palm Sunday, but tomorrow we will be declaring, in effect, "Crucify Him" by our greed, selfishness and determination to have our own way.

Jesus hates sham wherever it is and so do we *in other people*. How about asking God to make us more genuine, more sincere?

Script of a broadcast over B.B.C. Radio Bristol

GET INVOLVED

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

WRITE FOR BROCHURE

D.2540

The practice of Divine healing

Points from an address by **GEORGE CANTY** *before a private audience of 120 members of the Students' Medical Society of Liverpool University on a non-religious occasion.*

My interest in Divine healing began with my first-hand acquaintance with suffering. The problem haunted me. In my earlier sermons my congregations suffered more from the problem of suffering than from any other form of trial. It was a challenge God must meet, I felt. Instead God challenged me to reach a position where I could be an instrument of His will to heal.

☆ ☆ ☆

Healing has not brought me fame or wealth. We Pentecostals charge nothing. Most people greatly admire our philanthropic spirit and encourage it by giving us nothing.

☆ ☆ ☆

Some doctors think we are encroaching on their field, but like it or lump it, doctors are having to do the parson's job—telling folk not to worry. We obviously have overlapping spheres. Ministers are interested in people's ills and, physically at least, so is the doctor.

☆ ☆ ☆

When the Bible has been studied it has always resulted in a new concern for the sick. As medieval ignorance ended, the priests doing nothing by way of healing. Luther recommended prayer as a cure for illness. The present widespread public interest arose when the founders of the Pentecostal churches here took the message of healing to the masses. Unfortunately about 10,000 " healers " are cashing in—and cash is the word today, with every weird method being used.

☆ ☆ ☆

I used to reason about God, proving it all by modern dialectic. When I became more logical I saw that I was really trying to make the supernatural look natural, which is opposite to what I was ordained to do.

Christians recognise new conditions and move in a realm within which the so-called laws of nature are not applicable. You cannot fly the Concorde by the Highway Code. Christians are beings born of the Spirit who move in the plane of the Spirit.

☆ ☆ ☆

You do not become a Christian by weighing the evidence and agreeing intellectually with a set of arguments. You do not say, " On balance I think Christianity is true." You say, " I am trusting Jesus. I know Him."

☆ ☆ ☆

I do not preach healing because I have read Descartes, Kant, Locke and Berkeley and have concluded that God is a reasonable hypothesis. You must be where people were in New Testament days when they said : " We know Him that is true."

☆ ☆ ☆

Ask me why the all-powerful Being whom reason suggests might be behind creation still allows suffering, and what do I say ? I reply that I have no brief for such a hypothetical God, a mere Q.E.D. God adapted to human thought. I am not defending an equation. Ask me why the God and Father of our Lord Jesus permits suffering, however, and I will ask you why the B.M.A. permits it. My God heals most sickness that invades people at large and I point to the cross. Is that God " allowing " suffering ?

☆ ☆ ☆

Only a percentage today are Divinely healed. Why ? I need not talk to you as medical students about this. Why don't your cures achieve 100 per cent success ? Because we are dealing with that strange stuff human nature, not skins full of chemicals with predictable responses. God has individual arrangements with each of us.

☆ ☆ ☆

Not everybody wants to be healed. Those who make the biggest fuss about their not getting better are sometimes only disguising their enjoyment of the privileged position bestowed on them by their sickness.

Not every doctor gives up when medical means fail. He takes his patient to God. There is always

hope. In fact nowadays, with the National Health Service, few come to us for healing unless medical science has failed. We only handle the incurables in the main. But we still produce healings.

☆ ☆ ☆

When heart trouble and cancer have been conquered, you doctors need not worry about being unemployed. Sickness is a concomitant of sin in this evil world and will always manifest itself, but Divine healing is likely to be the great resource then, since it reaches to the deeps of sinful nature.

☆ ☆ ☆

I am more interested in Divine health than in healing. Christians live far healthier lives. Their responses to trouble are those of peace. They enjoy purpose and gusto. They do not even have as many car accidents as other folk—being more considerate, patient and abstemious. I think that ministers ought to be able to issue "certificates of Christian living" so that we can get a refund of our contributions to the National Health scheme!

☆ ☆ ☆

Moses was learned in all the wisdom of the Egyptians, but thank God he did not use their medicines. He received Divine enlightenment. The methods of the Egyptians with their sick people may explain why there are so many mummies in Egypt. If doctors had followed Moses' advice there would have been a higher survival rate here in the nineteenth century and even in this century, for fifty years ago personal anxieties were never examined as a source of illness, which the Bible indicated 2,600 years ago. Proverbs said: "Passion makes the bones rot."

☆ ☆ ☆

Famous Dr. Abernethy summed up all symptoms in one word—"stomach," but what causes "stomach"? The treatment of patients as mere human machines is now seen to be ridiculous. What a pity they did not follow the Bible in 1925!

☆ ☆ ☆

In sickness an underlying cause has to be sought. Hypnosis only removes symptoms, but may not this be true also of your drugs? In Divine healing we treat the whole being, which makes it the greatest form of healing.

☆ ☆ ☆

The most important part of my healing ministry is to preach, to create Divine awareness and consciousness of sin in the inward parts. Repentance is all-important. Unless people set up a permanently happy relationship with God they cannot really be well. Through Christ they can.

☆ ☆ ☆

Salvation is the great Bible subject and it means salvation of man—body, soul and spirit. The Greek and Hebrew words indicate physical health along with spiritual holiness; health and holiness are the same word.

☆ ☆ ☆

How do we practise healing? By ministering the Bible, by prayer, by anointing with oil, by laying on of hands, by Communion, by the presence of God, by confession of sin.

☆ ☆ ☆

Every Christian minister is ordained to preach Christ. If we preach a Christ who does not heal He is not the Christ described in the Bible.

☆ ☆ ☆

The Gospel teaches us to care, not merely to collect converts.

☆ ☆ ☆

The healthiest are not always the happiest, nor are the sick the most unhappy. All need Christ's Gospel because at some level we are all in need of His healing. I tell people to get well by any means they can. This is God's will for them: wholeness in body, mind and spirit.

CHRISTIAN ETHICS (*continued*)

appreciation of spiritual things. The doctrine of regeneration must be thought of always in the context of man's condition through sin. Such are the effects of sin on the human that the only remedy possible is that of a new birth, a complete new creation. This is a task commensurate with God only, so the operation is ascribed to God (John 1 : 13), it is from above (John 3 : 3, 7), and it is of the Spirit (John 3 : 5, 8). As Dr. Binney writes: "By regeneration we understand the commencement of the life of God in the soul of man, the beginning of that which had not an existence before."

This miracle of God in man brings him into harmony with God and at the same time into fellowship with those of mutual faith within the Church. That fellowship within the Church, the local point of meeting with kindred minds, cannot be divorced from life in the anonymity of the city or town where we work, teach or legislate. They will be our consideration in the final article.

The Christian life cannot be lived in isolation.

(*continued next week*)

Children's corner



Words and drawing by

Sheila Price

BEN the camel awoke one morning and thought about what he was going to do that day. "I think I'll take a little walk after breakfast," he said, "and then sit in the shade of a palm tree. Yes, I'll have a nice, lazy day."

Just then his master came up and said, "Up you get, Ben! We have a very busy day ahead of us. I want you to carry some goods over to the market for me so that I can try to sell them."

"Oh dear," said Ben. "Just when I had planned an easy day for myself!"

Ben's master knew that they would not reach the market-place until the following day and that he and Ben would have to travel many miles over the hot, dusty desert to get there. He led Ben over to the waterhole and said, "Now Ben, have a good long drink before we leave because we won't be passing any waterholes on the way and you might get thirsty before we reach the market."

Ben had a long drink of the cool water and, when his master had loaded the goods on to Ben's back, off they went on their journey.

☆ ☆ ☆

They had travelled all day and now as it was nearing night time Ben was thirsty. He was glad that he had stored up enough water in his stomach, for now he could draw on the supply and quench his thirst. Ben, like all camels, had a wonderful storehouse, a special lining in his stomach in which he could store water for the long journeys.

God has given us a wonderful storehouse, too. We call it memory and here we can store all we need for the days ahead. We can store all the truths and promises of God's love and His plan of salvation. Then, as we grow up, we can draw on our supply day by day, and find the help and strength we need to be true, worthy Christians. The camel can store enough water for three days, but we can store in our memory wonderful truths of the Bible to last us all our lives.

Ben and his master reached the market-place and Ben was able to have a rest while his master prepared to sell the goods to all the people who had come to buy.

---

college column

COMMUNICATION is *the* word in the context of Christian witness today. Emphasis was there in the Radio Seminar convened recently at Elim Bible College, when some twenty interested people conferred and planned in a situation where facilities were to hand for the preparation of radio programmes. The Principal directed operations and Mr. Tony Ford, B.Sc., Dip.Ed., a candidate for posting to the team operating The Far East Broadcasting Association's radio project in the Seychelles, gave guidance on script writing, etc. Helmet Kaufmann supervised studio activities and gave expert guidance on the use of equipment. The whole was set against the background of the foundation and phenomenal development of the Seychelles Radio Station. Elim, with its plans to participate in the programming, was represented by the Missionary Secretary, Leslie Wigglesworth, and the scheme was presented by Douglas Malton (Director, F.E.B.A.) with the help of coloured slides.

A do-it-yourself production of a magazine programme was made by each of the three teams involved in the seminar. At 4 p.m. on the final day (despite a power cut) the "moment of truth" revealed considerable skill in these efforts and called for qualified commendation in Mr. Ford's adjudication. More of this type of thing is planned.

G. W. GILPIN.

Book review

Howard Carter—Man of the Spirit, by John Carter. Published by Assemblies of God Publishing House. Price 60p, postage and packing 8p extra.

It was a privilege to read this lively account of the life of one of the comparatively few fathers of the Pentecostal Movement in Great Britain. What a man of God Howard Carter was! Reading of the revelations which God gave him and of their fulfilment is a moving, inspiring experience. The history of the famous Hampstead Bible School, which had such an influence on so many pastors and missionaries, and of our sister fellowship, Assemblies of God, are integral parts of this absorbing story.

Insight is given into the private life and devotions of Howard Carter, yet his brother has written of these and of all else in a self-effacing way which makes the account all the more compelling. Who better to be the author of this much-needed book than the beloved brother who played such a giant part in the happenings recounted?

Howard Carter's ministry became world-wide. Eternity will surely reveal that he, Donald Gee and Smith Wigglesworth have left behind them a tremendous global record of service well done, of influence for good and for God. This book will help us to realise that faith in and simple dependence on God can make 1 Corinthians 1 : 26-29 alive in experience.

E. RUTH WALKER.

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

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER

consult a Christian broker

Write or telephone

DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX **Tel. HORNCHURCH 48894**

D.2510

Opening of new Elim Pentecostal Church, Townsend Street, Belfast

SATURDAY, APRIL 29th

2.15 p.m. CLOSING SERVICE IN MELBOURNE STREET CHURCH
2.45 p.m. OPENING OF NEW CHURCH
6.30 p.m. CONVENTION RALLY

Speakers:

PASTORS JOHN LANCASTER (Eastbourne) and **JOHN C. SMYTH** (Cheltenham)

Visiting singers **Refreshments between services**

FRIENDS NEW AND OLD WARMLY WELCOMED

D.2623

THREE WEEKS TO THE

ELIM PENTECOSTAL CHURCH

ANNUAL CONFERENCE

May 6th to 13th

PONTIN'S HOLIDAY CAMP

Blackpool, St. Annes-on-Sea

PRAY FOR A GREAT OUTPOURING OF GOD'S SPIRIT

Record bookings to date, but accommodation still available for late applicants. For booking form write or telephone the Conference Secretary, P.O. Box 38, Cheltenham, Glos. Telephone 0242 59904.

D.2524

Points for Preachers

By J. Alexander Wright

AN OUTLINE

THE WIND AND THE SPIRIT

(John 3 : 8)

The action of the Spirit of God upon the life is compared to that of the wind. The word for " wind " is the same as that for " Spirit."

1. **The wind bloweth :** the ceaseless activity of the Spirit.
2. **Where it listeth (likes) :** the sovereign freedom of the Spirit.
3. **Thou hearest the sound** (voice) : the indisputable evidence of the Spirit.
4. **Thou canst not tell :** the inscrutable origin of the Spirit.
5. **Whither it goeth :** the unknown destiny of the Spirit (in our lives.) Who can tell whither He can take us ? Compare the monk, Martin Luther, the mill-boy, David Livingstone, the servant girl, Gladys Aylward. In the freedom of the Spirit lies the soul's true expression.

AN ILLUSTRATION

THE MAGNETISM OF THE UNSEEN

" Whom having not seen, ye love " (1 Peter 1 : 8).

In an earlier generation it was the custom among women to wear gold lockets as necklaces. Heart-shaped, they usually contained a small photo of a loved one. Professor William Drummond tells the following : " I once knew a very beautiful young girl who possessed a splendid character. Christian joy radiated from her face and her actions were always exemplary. She constantly wore about her neck a little locket, which was not remarkable in itself except for the fact that she never allowed anyone to open it. Even her dearest friends did not know what it contained, until one day when she was laid aside with a dangerous illness. Then one of her closest companions was granted permission to look inside. Instead of seeing the photo of the girl's mother or of some male admirer, she found inscribed the words of the text, " Whom having not seen I love." Finally the secret of her consecrated life was revealed. She had given her full devotion to the Lover of her soul and all her actions had been beautified by His presence and coloured by His grace."

A QUOTATION

" EUREKA ! "

" The acknowledgment of God in Christ, accepted by thy reason, solves for thee all questions in earth and out of it " (ROBERT BROWNING).

PLEASE PRAY FOR THE

WESTON-SUPER-MARE

REVIVAL AND DIVINE HEALING CRUSADE

conducted by REV. **RON JONES** AND PARTY

- Grand opening night, SUNDAY, APRIL 16th, at 8 o'clock
- Then continuing weeknights (except Friday) at 7.30 and Sundays at 8 p.m.

THERE WILL BE PRAYER FOR THE SICK ACCORDING TO THE SCRIPTURES

AT THE TOWN HALL

D.2615

DECISION CARDS FOR YOUNG PEOPLE

1p each (plus postage)

Write : E.Y.M., P.O. Box 38, CHELTENHAM

D.2384

MARGARET M. LADLOW (*continued*)

his release at the downfall of Nkrumah, Mr. Afori-Atta became a keen Christian worker and took an active part in the work of Bible House, eventually serving as president of the Bible Society. He was a speaker at the opening of the Scripture Union Bookshop in Accra last November in his capacity as the Minister of Foreign Affairs. We learn that, as a result of the recent coup, once again he is in prison in preventive detention. According to reports he was seen entering prison with a walking stick in one hand and a Bible in the other !



Margaret M. Ladlow's page

The Gideons

AT the time of writing, the Scripture Union Portions have been in the book of Judges and I have enjoyed reading the story of Gideon once again. Three hundred men with their trumpets and pitchers containing lighted torches followed Gideon and surrounded the enemy camp and with a mighty cry, "The sword of the Lord and of Gideon," put the Midianite army to flight. It was a notable victory and the highlight of Gideon's service for God and for Israel. To this day many a humble group of Christians has been inspired by this story and has become a Gideon band determined to put the enemy of souls to flight.

When in 1949 my husband wrote to me from Canada telling me that he had been invited to give the morning meditation on a programme sponsored by the Gideons on Radio Peterborough, Ontario, I was puzzled and wondered whoever the modern Gideons could be. I was to learn later that this was an association of Christian businessmen brought together for the purpose of placing a Bible in every hotel bedroom in the continent of North America. No mean task, you will say, but this determined, dedicated band of men believed the Bible to be the sword of the Lord and a very effective force against sin and evil and, like the first Gideon's pitchers, to contain a light to lighten all men. Their original vision has been fulfilled, to be followed by another—to place a Bible by the side of every hospital bed. The scope has widened and now they endeavour to put a New Testament and Psalms in the hand of every school child of reading age. The Gideons are now an international association. They came to Britain in 1950. God has blessed their witness in our land and now the placing of scriptures in H.M. prisons is another enterprise which is being wonderfully blessed of God.

I have before me a number of Gideon testimonies from school children, from a prisoner in Parkhurst jail, from a girl who found comfort in reading a Gideon Bible in a youth hostel, from a soldier at Catterick camp, and from farther afield as well. 1971 was a year of triumph and achievement under the good hand of God. Cliff Richard received the five-millionth copy of the Bible to be given in the British Isles since the Gideons commenced here twenty years ago. In Ethiopia, Emperor Haile Selassie received a presentation Bible and publicly recommended the reading of God's Word. On August 5th, 1971, United States President Richard Nixon was presented with a special gold leather Bible to commemorate the 100-millionth copy of God's Word distributed by Gideons International since its inception in 1908!

We can all thank God for the work of the Gideons and their practical faith in the power of the Word of God as the sword of the Spirit. The Bible is an invincible weapon and highly effective in itself, because it is the very Word of the living God. Psalm 68 : 11 reads : "*The Lord gave the Word ; great was the company of those that published it.*" As usual, the Scriptures hit the nail on the head! What are we waiting for? We have the God-given, God-inspired Book—let us not hesitate to flood the world with such a glorious messenger of salvation and light, such a powerful weapon against evil.

☆ ☆ ☆

During the regime of the dictator, President Nkrumah of Ghana, Mr. William Afori-Atta, a leading Accra lawyer, was imprisoned for his opposition to the government. The only reading matter in his cell was a copy of the Bible and so, with nothing else to do, he began to read it and the miracle of conversion took place. After

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ANGLESEY. Cottage accommodation on Holy Island. Close to sea. All mod. cons. H/c in bedrooms. Mrs. S. W. Ricketts, Bryn Darian, Trearddur Bay. S.a.e. for details. C.2612

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

BROOKLANDS HOTEL, Tolcarne Road, Newquay. Near beaches, bays. Close to Elim Pentecostal Church. Bed, breakfast and evening meal. Families welcomed. Write : Mr. and Mrs. D. Knight. Tel. 2182. C.2621

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526 C.2617

SMALL HOTEL requires keen Christian female staff from mid-May to mid-September. Apply Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel. Newquay 2182. C.2622

URGENTLY REQUIRED. Recording studio engineer with some programming ability. Opportunity for dedicated Christian with vision. Apply Box No. 2616, "Elim Evangel," P.O. Box 38, Cheltenham. C.2616

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

ITINERARIES

The President (A. A. Biddle):
April 15, Rayleigh; 16, Ashingdon (a.m.), Hadleigh (p.m.); 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:
April 19, Bexleyheath; 23, Reading; 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

A. D. Bull:
April 16, Eastleigh (a.m.), Southampton (p.m.); 17, Canada; 18, Gosport.

Joseph Smith:
April 22, 23, Harrogate; 24, 25, Leeds; 26, 27, Bradford; 29, 30, Halifax; May 1, 2, Sowerby Bridge; 3, 4, Huddersfield; 6-8, Dewsbury; 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

BIRTHS

JONES. On March 20th, to Bob and Enid Jones, of Elim Pentecostal Church, Holyhead, a daughter, Miriam. To God be the glory !

SEAVERS. On March 11th, to Rita (née Pickering) and Peter Seavers, of York, God's precious gift of a daughter.

MARRIAGES

McKAY—THOMPSON. On March 21st, at Elim Pentecostal Church, Ballymoney, John McKay to Verna Elizabeth Thompson, both Elim Crusaders. Officiating minister : R. G. Weare.

ROBINSON—GARDNER. On March 18th, at Elim Pentecostal Church, Gloucester, Roger Leonard Robinson to Elizabeth Mary Gardner. Officiating minister : Frank Lavender.

WITH CHRIST

BURGESS. On March 20th, Ivy Nellie Burgess, aged 69 years, the beloved wife of Charles and member of the Elim Pentecostal Church, Westcliff-on-Sea. Now rejoicing in His presence. Officiating ministers at funeral : W. Swinburne Smith, Norman Young and J. J. B. Hounsome.

McKIBBIN. On March 15th, Mrs. Hazel McKibbin, aged 46, beloved wife of Pastor W. R. McKibbin, of Swindon, and mother of Dorothy, Muriel and Rachel, went home to be with the Lord. Officiating ministers at funeral : J. T. Bradley, H. W. Greenway and W. R. Jones.

NATIONWIDE EVANGELISTIC CONFERENCE

October 2nd to 5th, 1972, at Graham Street, Birmingham

Daytime sessions for ministers. Public rallies in the evenings

KEEP THE DATES CLEAR AND PLAN TO ATTEND

D.2624

COMING EVENTS

BALLYMENA April 22-25. Elim Pentecostal Church, Castle Street. Annual convention. Preachers: W. J. Maybin and D. J. Ayling. Convener: A. D. Sandford. Saturday at 3.30 and 7.30 (tea provided between services). Sunday at 11.30 and 6.30. Monday and Tuesday at 8.

BELFAST, Ballysillan. April 15-23. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Sundays at 7. Mondays—Thursdays at 8. Saturdays at 7.30.

BIRMINGHAM, Kings Heath. April 23. Elim Pentecostal Church, Calvary Chapel, Allenscroft Road. Visit of pianist Peter Jackson, who will play and preach. At 6.

BIRMINGHAM, Langley. April 29, 30. Elim Pentecostal Church, Mount Pleasant. Church anniversary. Preacher: J. W. Newman. Saturday at 7: Coventry choir. Sunday at 11 and 6.30.

BLACKPOOL. Jubilee Temple, Waterloo Road. Revival and Divine healing crusade. April 16 at 8. Thereafter Sundays at 6.30 and 8. Wednesday at 3: special healing service. Conducted by Laurence Lambert and team. Singing by Kelvin Thomas, William Hunter, The Harvesters, Liverpool Christian Chorale, Selly Oak Male Voice Choir and many others. Please pray for us.

BOLTON. April 16-30. The Town Hall. Crusade conducted by John Cooper and team. Sundays at 8. Weeknights at 7.45.

BURTON-ON-TRENT. April 22-25. Elim Pentecostal Church, Moor Street. Pastor John Woodhead. Saturday, Monday and Tuesday at 7.30. Sunday at 11 and 6.30.

CLACTON. April 15, 16. Elim Pentecostal Church, Hayes Road. Pastor's fortieth anniversary in the ministry. Preacher: G. W. Gilpin. Convener: H. Burton-Haynes. Saturday at 7: Chelmsford Choir. Sunday at 11 and 6.30.

CONLIG, Co. Down. April 16-30. Orange Hall. "This is life" crusade conducted by W. H. Holohan and A. Wilson, assisted by Ards male testimony choir and local youth groups. Special youth nights. Sundays at 8.30. Nightly at 8 (Tuesdays excepted). Saturdays at 7.30.

EASTLEIGH. April 22. Baptist Church, Desborough Road. South of England Presbytery youth rally. Preacher: I. Wynne Lewis. At 7. April 23. Elim Pentecostal Church, Nutbeem Road. Sunday school prizegiving at 6.30, rally at 8. Preacher: John J. Glass. April 24—May 2. New Life campaign. Evangelist: D. E. Edmonds. Weeknights at 7.30. Sundays at 6.30.

EDINBURGH. April 16. Elim Pentecostal Church, Henderson Terrace. Baptismal service conducted in Gorgie Baptist Church (by kind permission) at 6.30. April 22-26. Spring Convention. Preacher: John Lancaster. Soloists include Myra Anderson, Jean Drysdale and Gina Sinclair. Convener: B. J. Hayes. Saturday at 7.30. Sunday at 11, 6.30 and 8. Weeknights at 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. April 22, 23. Elim Pentecostal Church, Park End Road. Visit of G. Wesley Gilpin (Principal) and team of students from Elim Bible College. Saturday at 7.30. Sunday at 11 and 6.30.

GREAT YARMOUTH. April 22-30. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade conducted by J. M. Cuthbert and team. Saturdays at 7. Weeknights at 7.30. Sundays at 11 and 6.30.

IPSWICH. April 15, 16. Elim Pentecostal Church, Vernon Street. Evangelistic crusade conducted by A. R. Williams. Saturday at 7.30. Sunday at 6.30.

MALDON, Essex. April 22. Congregational Church, Market Hill. United Pentecostal rally. Preachers: E. Anderson and T. W. Walker. At 3 and 6.30.

NEWTOWNARDS. April 15, 16. Elim Pentecostal Church, Court Street. Annual Pentecostal convention. Preachers: D. J. Ayling, W. McCandless and A. Wilson. Convener: W. H. Holohan.

NORTHAMPTON. April 15. Elim Pentecostal Church, Abington Square. The Bible answer to Mormonism—a united evangelical witness. At 7.30.

PONTYPRIDD. April 15, 16. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: G. N. Backhouse. Soloist: H. Everson. Convener: R. Hughes. April 29, 30. Sunday school staff dedication service and prizegiving. Preacher: J. Bailey. Saturdays at 7.30. Sundays at 11 and 6.

RAYLEIGH. April 15, 16. Elim Pentecostal Church, Castle Road. Forty-sixth church anniversary. Preachers: A. A. Biddle (President) and L. Northcote. Items by Westcliff Male Voice Choir. Saturday at 7. Preacher: L. Northcote. Sunday at 11 and 6.30.

ROMSEY. April 15, 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Mervyn Morgan. Saturday at 7.15. Sunday at 11 and 6.30.

SOUTHPORT. April 16-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade in Bolingbroke Hall. Nightly at 7.30. Sundays, April 16 and 23, Divine Healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes, A. P. Johnston and D. Woodfield. Please pray for this pioneer crusade.

SWANSEA. April 15, 16. Patti Pavilion. United Pentecostal crusade. Evangelists: S. McKibben (Dover) and Gordon Weeks (Belfast). Sponsored by the Elim Pentecostal Church, the Assemblies of God and the Apostolic Church. Saturday at 7.30. Sunday at 8.15.

TREHARRIS. April 29, 30. Elim Pentecostal Church, John Street. Preacher: J. H. Vaughan. Convener: O. Morgan. Saturday at 7. Sunday at 11 and 6.

YEOVIL. April 15-23. Elim Pentecostal Church, Southville. Crusade conducted by E. J. Thomas and team of instrumentalists, singers and choir. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

BOOK REVIEW

The Story of Christmas, by John W. Peterson. Published by Marshall, Morgan and Scott. Price 50p, postage and packing 6p extra.

This latest of a series of Christmas Cantatas composed by John Peterson could prove to be a delightful musical experience for choirs and congregations in their Christmas services. It is of the same high musical and Scriptural standard as his earlier works. Its duration is approximately forty minutes. The voicing is SATB and there are pleasing variations throughout, including parts for women in unison, men in unison, a solo for high voice, two solos for medium voice and an optional solo obbligato for soprano. The narrator's text—ten Scripture portions at various stages of the Cantata—are taken from the Authorised Version.

The Cantata gives plenty of scope for choirs of some musical ability, but it is perhaps beyond the range of smaller singing groups.

JAMES F. HARDMAN.

YOUTH PAGE

Hasty vows



" I have opened my mouth unto the Lord and I cannot go back " (Judges 11 : 35).

By Alexander Tee
NATIONAL YOUTH DIRECTOR

MANY a wonderful missionary meeting has come to a climax with the atmosphere charged with the power of the Holy Spirit. Men of God have called for young people to dedicate their lives to the service of the Master. Emotions have been stirred as desperate situations have been explained. At times like these God can begin to move upon us, *but we must remember that vows are very serious in the eyes of God*. Before making any vows we must think very carefully of the far-reaching implications they can have, particularly when the lives and futures of others are involved. Catastrophe can overtake us *even when we are sincere* if we make hasty vows.

Careless

A man in the Book of Judges made a vow to God and lived to regret it. He was the leader of Israel's army and he was going out to fight the Ammonites. Here is what he said to God : " If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me . . . I will offer it up for a burnt-offering " (Judges 11 : 30, 31). God very graciously gave him the desire of his heart. His army enjoyed a wonderful victory and he was full of joy when he returned home. Suddenly the blood drained from his face as the doors of his house opened and his only daughter came out with a timbrel and began to dance with joy because of her father's victory. He trembled as he told her of the vow he had made and added the words of our text : " I have opened my mouth unto the Lord, and I cannot go back." This incident stands out like a sombre marble monument to remind us how serious can be the consequences of hasty vows.

Conditional

Many people in times of illness or in serious situations have made vows to God concerning what they would do in the future if God would deliver them from their problems. It is seldom, if ever, the will of God that we should base our consecration on a bargain, *particularly when we want to lay down the terms*. After all, it is God who is almighty, not we. Who are we to lay down conditions to God before we will wholly yield ourselves to do His will ? God has been very gracious and has delivered His people from distressing situations many times, but this does not give us a licence to lay down terms to the One who has done so much for us.

Costly

Many young people feel that it would be wonderful to be, or to marry, a pastor or a missionary. The apparent glamour of such a privilege seems to them to outweigh possible privation and sacrifice. *Disaster lurks for all who make vows to God with such thoughts in their mind*. So-called glamour is no ground for making vows or for entering any form of Christian service.

To be unequally yoked to an unbeliever either in business or in matrimony is to go right against the Word of God. Seldom does lasting happiness derive from disobedience to God. Matrimonial vows are not to be made lightly with the idea that divorce is much easier nowadays.

Another danger is to press someone to accept Christ as Saviour with the threat that if they do not the wedding is off. A spurious decision can boomerang and a lifetime of regret and tears can result.

On the other hand God's promises and covenants are very stimulating to read. He loves entering into covenant relationships with us. He never will break His word. This gives us a great sense of assurance and reliability. **It must be to God's glory when we make vows of dedication to His will and service and stand true to them amid every circumstance.**

THE FAMILY ALTAR

Scripture Unions Portions — **Notes by J. R. Brown**

Monday, April 17th Ephesians 5 : 1-20

" Walk as children of light " (v. 8).

In verse 1, literally rendered " Be ye therefore imitators of God," Paul points to the supreme Example. The possibility of fulfilment is indicated by the reference to sonship—" as dear children." The metaphor of walking (v. 2) is carried forward from chapter 4. The measure of the believers' love is set at the greatest possible height " as Christ also hath loved us." Love, the chief quality characterising God's people, is derived from Christ.

Paul now deals with purity of desire (vv. 3-6), showing that giving of thanks is the opposite of self-centred acquisitiveness. Thanksgiving is the recognition of God's generosity and of God Himself. The positive aspect of the Christian life is depicted as walking in light (v. 8) and in the Spirit. We can be on fire, yet not consumed. Christ's light in us cannot be extinguished by the darkness all around.

Tuesday, April 18th Ephesians 5 : 21-33

" Subject unto Christ " (v. 24).

From the unity and purity of God's people Paul turns to their domestic lives. In the intimacy of home life, Christian ethics are often put to a stringent test. Harmony (v. 22) and the love of husbands (v. 25) are paramount and rooted in Christ, for marital unity reflects the greater unity that binds Christ and His Church. Many seemingly insoluble problems in marriage would be solved if the principle laid down here were applied to them. The husband is the head of the wife (v. 23), not in any despotic sense, but in that the pattern of his conduct should be as the conduct of Christ towards His Church (v. 25). The heavenly pattern is still applicable today, so that the relation of a Christian husband to his wife is not one of domination but of self-sacrifice.

May we seek so to live in Christ that we love as Christ did.

Wednesday, April 19th Ephesians 6 : 1-9

" Doing the will of God from the heart " (v. 6).

The relationship of parents and children, in past generations so closely knit, has now lost much of its influence and solidarity. These verses are now more important than ever before. Right obedience by children is largely dependent on the proper exercise of authority on the part of the parents (v. 4), which " discipline and instruction " (v. 4, R.S.V.) will be fitting and right if the true example and guide is the Lord. The servants were really slaves or bondservants (v. 5), but only in the flesh ; in spirit they were free (Galatians 3 : 28). Modern slavery aims at the total subjection of the mind and will as well as the body to the mastery of the dictator, but the servant, or the master if he is in Christ, is literally the " bought one " (1 Corinthians 6 : 20) and Christ is the Master. Conquered by Christ, we follow in His triumph and share His glory.

Thursday, April 20th Ephesians 6 : 10-24

" Be strong in the Lord " (v. 10).

Paul returns to what lies behind the whole of his message—the supreme lordship of Christ and its bearing on the Christian life in the world. This inspiring exhortation was addressed to those embarking on the Christian life. Paul had spoken of Christ's victory over the evil powers of the cosmos (1 : 20-23) and now speaks of our warfare being directed against the same evil powers, not against humans. Men are under the enslaving power of evil and need liberation. Only God's armour will equip the Christian for the fight. The warfare is spiritual and requires spiritual weapons. Prayer and the Word are linked in the purpose of God and are needed in this warfare—our words to God, and God's word to the enemy.

Let us gird ourselves for battle and fight in the might of the Spirit !

Friday, April 21st 1 Samuel 1 : 1-18

" Go in peace . . . " (v. 17).

The long period of the rule of the Judges ended with Samuel. The people had practically rejected God and were in a sad condition when Samuel came to power. This Book begins the 500-year period of the kings of Israel.

In his prophetic office Samuel was faithful. Henceforth the prophet, not the priest, was conspicuous in Israel.

In this chapter we are introduced to Hannah, whose great desire was for a son (v. 11). Eli the priest misunderstood her silent prayer to God. After his rebuke she poured out her grief to him. Hannah's acceptance of the word of Eli as the representative of God showed the measure of her faith in the Word of the Lord (v. 17), for she believed and immediately acted according to her faith (v. 18).

We do not have to pray about God's Word ; we must believe and let it work in us.

(*continued overleaf*)

ANOTHER SLANT

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

I ACHIEVED a minor ambition when I visited the Austin motor works to interview the purchasing director, one of the top few in the "Kremlin," the nickname for the exclusive headquarters of B.L.M.C. at Longbridge, Birmingham. I wanted to congratulate them on their products, as my Austin A40 well topped the 100,000 mark last year and is well on its way to a second 100,000 now. It has certainly been used for the Lord's work, having been in Elim through Alan Brewster and myself throughout its life! It certainly has been "sanctified by the word of God and prayer," having been the means of witnessing to people in every walk of life, and often my pulpit to preach to one, as the Master did by the Samaritan well. They cannot escape when you are doing sixty miles an hour!

I asked the director at B.L.M.C. my profession and went on to give him a tract and speak of the Lord Jesus Christ. He made it obvious that he appreciated my conversation, assuring me that I ought to mention my real vocation to every executive I meet, which I do, of course. He felt that many of them needed pastoral interest and I have found this to be true. He was moved, I felt, when I told him that, although I had never met him, I had prayed for him before meeting him, that God would use me to speak a word in season. I felt that it touched him to realise that someone had prayed for him. I guess that he will never forget my call. I stayed for well over an hour after completing the interview to talk about the Lord and, although I missed other calls, I felt that it was in the will of the Lord to stay. How one has to be sensitive to the leading of the Spirit, for the "stops" as well as the "steps" of a good man must be ordered by the Lord!

My next call was very different, for the man continually used the Lord's name in vain. I did not have a chance to speak to him, but I gave him a Gospel tract. I guess that when he looked at it he would think that I felt he needed it, and he certainly did!

My final call to Chrysler, formerly Rootes, at Coventry, meant another opportunity to witness to one of Britain's top management executives, who received a word of witness and a Gospel tract. It is obvious to me that these men never hear the true presentation of the gospel. One feels a great yearning to tell them of the Lord Jesus Christ, for they are the "poor rich" men of our generation, having everything in this life and knowing nothing of the next.

One is conscious of the prayer interest among Elim friends as one takes the Gospel into uncharted seas.

THE FAMILY ALTAR (*continued*)

Saturday, April 22nd 1 Samuel 1 : 19-28

"The Lord establish His word" (v. 23).

The last of the Judges was God's answer to Hannah's prayer. Samuel, literally "asked of God," was God's man. He was pre-eminently a man of prayer. Although the corruption of the priesthood was appalling, Samuel was protected and grew up in the fear of the Lord (vv. 24-28). Fungus growth in a tree is not usually detected for a long time, but when the crash comes the state of the tree is clearly seen. Israel had been sinning for a long time and the catastrophe was nigh, but in the midst of decay and destruction God was training a boy who, in manhood, would lead His people into purity of life.

May we ever be kept by the power of God to walk in righteousness.

Sunday, April 23rd 1 Samuel 2 : 2-11

"My heart rejoiceth in the Lord" (v. 1).

Prayer and praise (v. 1) are inseparably conjoined in Scripture (Colossians 4 : 2 ; 1 Timothy 2 : 1). This beautiful song was Hannah's tribute of thanks for Divine goodness in answering her petition. "Mine horn" seems to be an allusion to the dress of eastern women, that of wearing a tin or silver horn on the forehead on which the veil was suspended. Wives who became mothers raised their horn a few inches higher and the observable change in their head-dress made known their maternal status.

The blessing and provisions of God cause us to rejoice and to magnify the Lord, so that not so much our apparel but our demeanour is changed and others note the difference in our lives. **The joy of the Lord is our strength!**

THE ELIM EVANGEL

Vo. LIII. No. 17 April 22nd, 1972 5p



Young people at a gathering in the Nelspruit, Transvaal, South Africa, area. After the epilogue two young people responded to the gospel invitation. Pray for this vital work among the youth.

Proclaiming the Truths of Pentecost

Potentially powerful pots !

by Daryl M. M. Richardson

" But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us " (2 Corinthians 4 : 7, R.S.V.).

IN a very explicit way Paul, in the section on the ministry in 2 Corinthians, emphasises the nature of this high calling and points out that the treasure has been committed to earthen vessels. Being the latter though is no excuse for men failing in the responsibilities God's commission demands. So " having this ministry by the mercy of God, we do not lose heart," because God upholds the ministry Himself. The treasure is therefore valued the more, because the weaker the vessel the more powerful " the transcendent power " appears.

The containers

Even though the earthen vessels may be polished or painted up, their true identity cannot be hidden; they are still simply pots. Emphasis is often placed on the power of man, especially with regard to atomic power and the devastation he can produce, but basically he is characterised by his weakness as an individual. No wonder the psalmist said, " 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). We are so weak, but He is almighty.

While emphasising the weakness of these vessels it must be remembered that they were made by the expert Craftsman. In no way should the work of our God be undermined. " O Lord, thou art our father ; we are the clay, and Thou our potter ; and we are the work of Thy hand " (Isaiah 64 : 8). Individual care, thought and design are expressed in each one. Each vessel is sustained by Him as it remains in His hands. Just as a potter has a sense of satisfaction in seeing his finished work, so God feels the same as a vessel shows forth His glory, though at present in a limited way.

The concept

Earthen vessels are implements, not china ornaments. An earthen vessel or a baking-tin would not be on someone's mantelpiece ! Vessels are not made to be looked at ; each vessel is made to be useful in a specific task. The Lord told Ananias that Paul was " a chosen instrument of His to carry His name before the Gentiles and kings and the sons of Israel " (Acts 9 : 15, R.S.V.). The Greek word translated " instrument " here is translated " vessel " in the Authorised Version and in 2 Corinthians 4 : 7 in both A.V. and R.S.V. It can refer to any instrument or utensil. A vessel needs to be " unto honour, sanctified, and meet for the Master's use, and prepared unto every good work " (2 Timothy 2 : 21).

Earthen vessels are vulnerable and easily scratched. If Paul was thinking of the small pottery lamps found in Corinth at this time, as some assume, the point is even more applicable. These lamps were cheap and fragile and therefore easily shattered.

All those engaged in the Lord's work are especially vulnerable to attacks from Satan and to temptations to sin, yet we can be assured not only of the covering of Christ's blood but of the everlasting God above and the everlasting arms beneath us (see Deuteronomy 33 : 27).

The contrast

People speaking of Paul had said, " His letters are weighty and strong, but his bodily presence is weak, and his speech of no account " (2 Corinthians 10 : 10, R.S.V.), *yet the weakness of the vessel in no way undermines the authority of the Gospel which is preached*. Just as a darkened room emphasises the brightness of a light, so a weak vessel magnifies God's power. God always has something in reserve.

Without God man can do nothing, the power being entirely of God, but with Him anyone comparable with David can conquer any formidable giant. The greater the problem or difficulty, the greater the fall when it is conquered, the greater the resultant victory and the greater the glory to God. No attention must be drawn to the vessel ; the vessel should point only to Him.

2 Corinthians 4 : 8, 9 shows this contrast ap-

plied to certain situations. The present tense is used, showing that Paul knew that these experiences occurred regularly and not just as isolated incidents.

"We are afflicted in every way but not crushed." Though we are trapped in a small corner, heaven's throne can still be reached. Often the way of escape is visible only when we find ourselves in a corner.

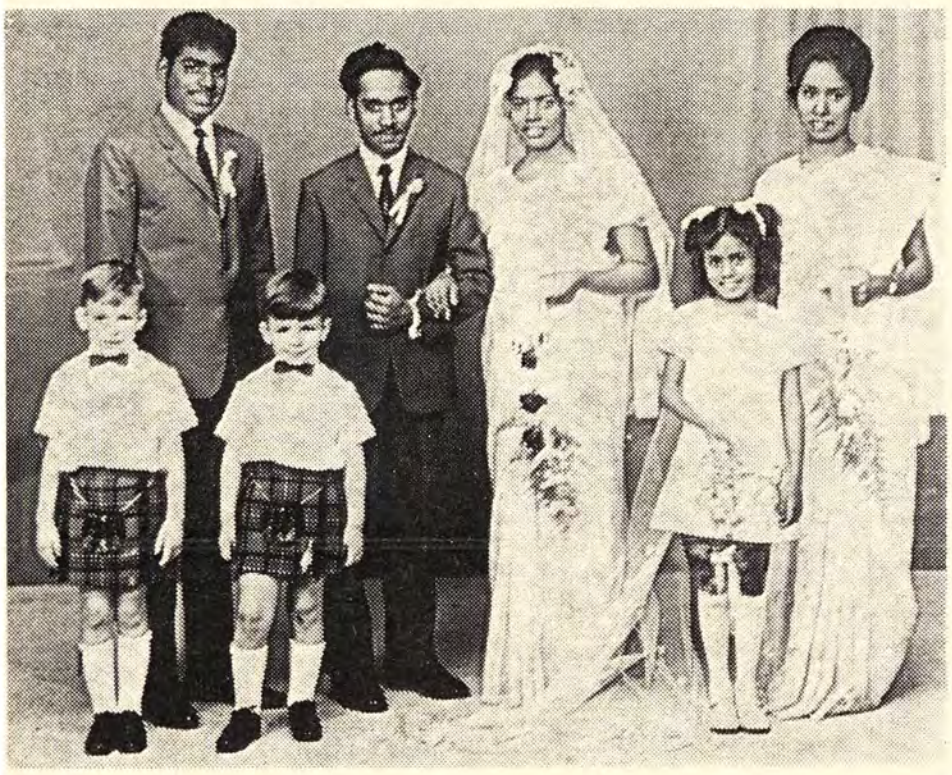
"We are perplexed, but not driven to despair." We may not know all the answers, but we know the answer. We are sure of the One on whom we depend, both for the present and the future.

"We are persecuted but not forsaken." Even when abandoned by everyone we are alone with God, a blessed experience shared by many Early Church and present-day martyrs.

"We are struck down but not destroyed." Even if an individual battle is lost we are assured of the final victory. We both have it and can apply it now.

Often only when human extremity has been reached do we allow God to take over, yet even then He is more than able. The problem is then often worsened by our feeble attempts at trying to solve it. It is much better to let Him take over in the first place. So even earthen vessels, treasure-filled, can be MORE THAN CONQUERORS IN EVERY SITUATION.

Elim News



WEDDING IN MADRAS

THE eldest daughter of Pastor and Mrs. Henry Joseph has married Mr. Victor Philip, who has completed three years of study at Hohner's College and has two more years to do to complete his finals in music.

The couple were married by the bride's father and the bride was given away by our missionary John Prentice. Because of the crowd they had to hire one of the biggest churches in Madras. A company of 2,000 gathered for the reception. It was a great Christian and Pentecostal witness, a major event for our Madras church. Our picture, sent by John Prentice, shows the happy couple with Christian friends and particularly Johnny and Roy Prentice suitably attired!

WESTCLIFF-ON-SEA

Pastor : J. J. B. Hounsome

In his report on Pastor Harry Toft's death, Pastor Gerald Ladlow made reference to those witnessed to in hospital by our brother. You will be delighted to know that one of these same men surrendered to the claim of the Lord through the direct influence of our brother's testimony.

On the previous Sunday evening he came to the service through a gale, a distance of over four miles by taxi, obviously under old-time conviction. Much prayer was made on the Tuesday following and his decision for Christ was made on the Sunday.

BLACKPOOL, Jubilee Temple

Pastor : L. E. Lambert

There were children everywhere! Every seat was full and Jubilee Temple is a large place. On the steps, on the platform, on the carpet in the aisles, for five nights kiddies crowded the church. They queued for an hour before we started. On three nights we had between 410 and 440. On Tuesday and Friday we touched 500 children.

It was hard work, but an answer to prayer, and the second stage of our endeavour to build up the temple. We started by decorating the building from top to bottom inside, then we tackled the outside, then the children's campaign came and next a major crusade to reach this great, needy area with the Gospel will be held.

The main motive was to build up the Sunday school. The week before the Sunshine Corner week we had twenty-two children; on the last two Sundays sixty-five—not yet a big Sunday school, but a 200 per cent increase. On the first Wednesday after the special week we had 200 to

Sunshine Corner. We know it will settle down, but we really believe the Sunday school will settle *up*!

Please pray for us. We believe that what God has started He will complete. We start our main effort soon.

L. E. LAMBERT.

LOWESTOFT **Pastor: J. Harrison**

During a week's children's campaign an average attendance of 178 children showed how much they enjoyed themselves by their lively singing, enthusiastic response to the questions asked and attentiveness during the showing of the coloured films. A feature of each meeting was the Bible verse, each night a different "I am" of Jesus. The children were encouraged to read and to bring their Bibles and by the end of the week nearly every child had a Bible.

Sunday night was "prize night" and this theme was carried through into the message given by the campaigner, our pastor, when he spoke on Psalm 130 : 3. The "I am" texts were well recited at the prizegiving by different children, including a four-year-old girl. Several children took part in the service in Bible readings and singing. Four prizes were given in each age group for the highest marks awarded during the week and prizes were given for colouring texts.

Nearly two dozen children were counselled by Sunday school teachers during the campaign and a good number have come to our Sunday school. Over twenty now attend Junior Crusaders. At the weekly children's meeting immediately following the campaign 127 were present.

We thank God for blessing us with fine weather, for a good attendance of children and for saving souls.

(MRS.) BRENDA WICKS.

INGATESTONE **Pastor: P. K. G. Rose**

Always looking for ways to bring people under the sound of the Gospel, Pastor Rose suggested that we should try a new venture at Ingatestone on Mothers' Day. The day before found us busy looking for flowers and the ladies making small posies. During the Sunday evening service the Sunday school, Sunshine Corner and Crusaders rendered musical items. Scenes of happiness followed as each younger child received a posy of flowers from the visiting preacher and presented it to his or her mother.

The challenging Gospel message by Pastor Robert Mathews, of Blean, Kent, contained a timely word to parents emphasising the need to have God in the heart, in the home, and to meet with Him at the family altar. It was good to meet a number of parents who do not normally attend.

A. GARDINER.

TRIBUTE TO MRS. HAZEL McKIBBIN

By Ron Jones

DISTRICT SUPERINTENDENT OF THE WEST OF ENGLAND PRESBYTERY

IT was my privilege to be present at the funeral service of our sister Mrs. McKibbin. I can forgive you if you think it strange of me to talk about being at such an event as a privilege, but let me explain.

The church was filled with people of all ages. Many were obviously members of the Swindon church who had grown to love Mrs. McKibbin because they had seen her at work and at worship in their midst. Others had come from Bon Marché. They were her workmates, who, through her witness, had seen Jesus at work in the life of a real Christian, for there was no sham about Hazel McKibbin. Pastors J. T. Bradley and H W. Greenway joined with them all in paying tribute to this dedicated child of God.

Our sister had suffered more than most during the past few years and in the short space of twelve months had been in hospital three times. When I think of all this, I feel that I should repeat something I said at the funeral service: "Mrs. McKibbin must have been a great woman, for anyone of lesser calibre would have crumbled beneath the stresses of such constant affliction. One thing is sure. Hazel McKibbin's house of clay caused her much pain, but now she has taken up a new abode—'a house not made with hands eternal in the heavens.'"

The wonder of it all is that what the world calls death is the very means by which we are released from our restricting house of clay in order that we might take up our dwelling in that eternal home. Hazel McKibbin has changed her house and her address.

Our prayers and Christian love are with Pastor W. R. McKibbin and his three daughters, Dorothy, Muriel and Rachel. God bless you, brother! It won't be all that long before we change our address too!

People come to Christ in Ireland

WE are justly proud of our Ulster brethren who have contended for the faith for so many years. We are deeply grateful and mindful that our Elim Movement began in Ireland. We give thanks to God that Ireland has made such a generous contribution to the Elim Movement in giving so many able men and women to the Elim ministry. Today many are in high positions of spiritual and executive leadership.

The 1972 Irish Annual Conference was held in the Melbourne Street, Belfast, church on the very edge of a troublesome area. Barbed wire and soldiers' posts are outside the church, and yet in this atmosphere the conference took place. It was a quiet, thoughtful, prayerful conference and one could detect the atmosphere of tension and some distress. This was to be expected, with the tragedy of so many bombs blasting homes and central properties down, with the loss of so much life and limb. Then came the disturbing and, to many, the distressing news of the suspension of the Stormont Government. A genuine sense of apprehension and a real fear for the future gripped the people.

It has driven the Elim ministers and churches to prayer and to an ever upward look to God for help. It seems that lawlessness has won at least temporarily, but God is surely on the throne.

The business of the conference went smoothly and the results of the voting for the conference committees and executives showed the confidence of the ministers in that their executive were all re-elected and our revered superintendent, Pastor A. Wilson, was also re-elected. Outstandingly noticeable was the genuine interest and attitude towards our missionary work. The spiritual tone of the conference was high and delightful.

The public conference rally held in Ulster Temple was well attended and there was a rich anointing of God's Holy Spirit upon the whole service. I detected a deep spiritual note, and though there was a natural expected tenseness among the people because of the political situation the presence of God was pronounced.

On Sunday night the Ulster Temple was again filled and twenty people made decisions for Christ. It is surely amazing that the Holy Spirit can awaken the hearts of people in the midst of deep national trouble. The excitement of Pastor David Ayling, the minister, and the joy of his countenance as he led the service so ably were contagious.

We commend our brethren for their example in maintaining the spiritual glow during tribulation and troublesome days. We assure them of our prayers and constant interest.

P. S. BREWSTER.

Easter with the

LONDON CRUSADER CHOIR

ON **Good Friday** morning at nine o'clock the choir enters the grim precincts of Wandsworth prison. Over 300 men voluntarily gather in the spacious chapel for this special service of remembrance. Introduced by the prison chaplain, the Crusader Choir shares with the governor, staff and inmates the message of Good Friday. Four prisoners read the lessons and the choir contributions include "Man of sorrows," "He could have called ten thousand angels," "No name has meant so much to me," "Blest are all who find salvation," etc., all of which fit in well with the great theme of the day. The singing by the congregation is a moving experience on such occasions. Pastor Douglas B. Gray's commentary and message bring everyone present face to face with the meaning of Calvary. The great prison chapel echoes as men file back to dreary cells to think and, we trust, to pray, with the choir singing

Then how much more shall God our Father
In love forgive, in love forgive,
Then how much more shall God our Father
Our wants supply and none deny.

On **Easter Day** we are on the road at seven o'clock, bound for the Church of the Good Shepherd in Cambridge. At very brief notice the B.B.C. requested the choir to provide the choral contributions for the People's Service on Radio 2. Such events are not unusual, as the London Crusader Choir is on call for the B.B.C. The early departure is more than a worthwhile effort and many express thanks for the blessing on this unique broadcast service. Back we go to London for choir members to attend their own Easter Day evening meetings.

On **Easter Monday** we are back on home ground in the Royal Albert Hall—and what a day! It is full of spiritual thrills, blessing and fellowship with other singing evangelists. *It is the London Crusader Choir's forty-second Easter Monday in the Royal Albert Hall.*

. . . Where Jesus walked

The second in a series of Holy Week broadcasts over B.B.C. Radio Bristol given by Ron Jones. The recording of this broadcast was made by the Sea of Galilee.



The writer recording by Galilee

WHAT is your opinion of the new halfpenny? There are many people who would like it to be withdrawn from circulation. It is not worth very much, because you can get 200 for a pound. I have just come out of the Israeli Discount Bank in Tiberias and have made my way to the shores of the Sea of Galilee, just 200 yards away. I wish you could be here with me to share its delights. I went to the bank because I wanted 500 agarot. They are dainty little Israeli coins with scolloped edges, and there are over 1,000 of them to our pound sterling! In other words, they are almost worthless. It might well remind us of the widow's mite, about which Jesus remarked, "She has given more than all the rich folk put together, because she has given everything she possessed."

Most of you never knew that there was such a coin as an agara; neither did I until this week! As I sit here checking my coins and listening to the gentle lapping of the Galilean waters at my feet, my thoughts turn to the part money played during the last week in the life of Jesus before Calvary. There were the thirty pieces of silver, the money Judas Iscariot received for betraying Jesus, the average price for which a slave was sold on the open market, the price of betrayal—*blood money!* I would not have been in Judas's shoes for anything, would you? I tried to "con" myself into thinking that if I had been there I simply would not have done such a thing, but it was mainly greed that caused Judas to become a quisling, and, if we are honest about it, that same sort of greed is causing havoc in our world. Greed among the nations leads to war. Greed in industry leads to unreasonable profits and unnecessary strikes. Greed among neighbours is mainly responsible for the crazy effort we make to "keep up with the Joneses." Most of us have this greedy streak and it is amazing how easily we can pick it out in the other fellow. As far as Judas is concerned, it stands out like a sore thumb and, even to this very day, we show our utter contempt for him, for while we readily call our son Peter, or James or Andrew or John, we would not even call our dog Judas.

I cannot help feeling, however, that we have missed one of the greatest tragedies in the story of Judas. True, he had an awful weakness in his make-up, *but what a terrible thing that there were those who unscrupulously exploited that weakness.* I can almost hear those religious leaders discussing him: "He is easy prey for us, the glitter of a bit of silver, the jingle of a few coins and we will have him just where we want him." Even in our so-called enlightened twentieth century we have an over-abundance of such traders on human weakness, that is why we have the increasing problems of drug addiction and alcoholism, the get rich merchants who push their pornographic wares at every opportunity and those who make fat bank balances as a result of their fellow men being involved in the blood and sweat of war. There are even those who dare to trade in holy things, knowing our tendencies to an assumed piety in a religious atmosphere. I call it religious commercialism. It happens every Christmas and it is happening more and more at Easter. Nothing could be further from the real meaning and purpose of Easter, for Jesus did not come to trade on our weaknesses, but to give us His strength and courage.

When we find ourselves in difficulty because of our weakness, remember that it only takes a short prayer to reach God if we do not live too far away!

Children's corner

LITTLE SPOTS

Words and drawing by

by Sheila Price

PAUL'S mother and father had given him a nice, red watch for his birthday. Paul was pleased with his watch. He had always wanted one. He wore it wherever he went—to school, at play, at the seaside, in the park. Whenever he went out his mother told him to be back home by half-past four and, with his watch to tell what time it was, Paul was never late.

One day, when Paul was playing with his friends, he looked at his watch to see if it was time to go home. It was half-past three. Paul decided that there was time for one more game. When he looked at his watch some time later the watch still said half-past three!

Paul's watch had stopped! He held it up to his ear, but he could not hear it ticking. He shook it and shook it, but it just would not go.

When Paul arrived home he told his father what had happened. His father decided that there was just time to take the watch to the watchmaker at the end of the street.

"Your watch is not broken," the watchmaker said. "It just needs a clean. There is a lot of dirt inside it."

Soon the watchmaker had cleaned Paul's watch and Paul was pleased to have his watch ticking away merrily on his hand again. "Fancy that, Dad," Paul said to his father. "There were only a few little spots of dust inside the watch!"

"Yes," said Paul's father. "But those little spots of dust were enough to make the watch useless. Do you know, Paul, that the same sort of thing can happen with our hearts? Every time we say a sinful word, every time we are selfish and disobedient—there goes another spot on to our hearts. We never notice these little spots, just as you never noticed them getting inside your watch, but very soon these spots grow bigger and bigger and our hearts get so dusty with sin that there is only one thing to do. We must ask God, our heavenly Maker, to make our hearts clean and pure again. Before we go to sleep at night we can ask God to remove all the spots of sin and selfishness that have collected during the day. If we ask Him to forgive us and help us to be better boys and girls for Him, He will make our hearts as good as new."

PRAYER AND PRAISE



by F. H. Coleman

A FEW Sundays ago a stranger came to one of our evening services, which was, from start to finish, entirely a Gospel service. I talked with him later and found that he was a visitor from overseas. Though he was a born-again believer he was not a member of a Pentecostal church. He expressed surprise that the Gifts of Tongues, Interpretation and Prophecy were not in operation. I pointed out to him that the service had been for preaching the Gospel to the unsaved and that the Gifts of the Spirit were usually in evidence in other meetings mainly for Christians, such ministry being a continual source of inspiration.

The following was sent to me by a senior minister, a past President of the Elim Pentecostal Churches:

When the handmaid of the Lord said "Be it unto me according to Thy word," by her prayer and consecration she made a way whereby God could be born among the sons of men.

When the Son of God said "Nevertheless, not My will, but Thine be done," "Father, forgive them," "It is finished," He split the veil and so made a way for sinners to come into the presence of God.

If He, by His prayer and consecration, tore the veil, so you by your prayers and consecration can cause the omnipotent power of God to pierce through the Iron Curtain and penetrate beyond the Bamboo Curtain.

Your prayers and consecration can cause walls of opposition to crack and barricades of rebellion and unbelief to be broken down and so the mighty power of God can rend the veils and tear the curtains and thus make a way to the heart of man, that man can find a way to the heart of the Eternal.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
D. M. M. Richardson ...	2
P. S. Brewster	5
W. R. Jones	6
Sheila Price	7
F. H. Coleman	7
G. Canty	10
W. J. Maybin	12
T. H. Stevenson	14
Margaret M. Ladlow ...	15
Ken Smith	20
Elim news	3
Editorial	8
College column	9
Book review	11
Family altar	19

EDITORIAL

GOOD news is always an encouragement and, as those who were privileged to attend will testify, attendances at the great Easter meetings in Trafalgar Square and the Royal Albert Hall, London, were well up to average, to say the least. A lovely spring day enhanced the occasion, especially in the Square, and we rejoiced as souls were saved both in the open air and in the hall. It was heartwarming to see the response and to be aware of God's presence in blessing the preaching of the Word of God. It was announced in the evening service that over forty had received the baptism in the Holy Spirit between the afternoon and evening services.

Details of the meetings will be highlighted in our reports and pictures, but we must remark on the magnificent congregational singing. It is always an inspiration to share in this, but somehow this year new heights seemed to be reached.

Douglas B. Gray excelled in guiding the music of the massed choir and " What a lovely name, the name of Jesus " will surely be heard in our churches for months to come. It was superb.

The singing of the German choir and of the Coventry choir in Trafalgar Square was outstanding. The strains of Gospel song echoed across the famous spot with splendid harmony and sincerity.

There were so many high points, however, that we must leave details to our reporters. May we thank all those who ministered in every way—and the number is great, for there are many backroom workers and organisers behind our Easter festival. We salute you in the Lord's name and praise God with you for God's blessing upon your efforts.

On we go now to our conference and we are encouraged by the response. Bookings are already up on last year's final figure—and the end is not yet. We would make a very special plea for much prayer. We all know what a tremendous effect there would be if there was a wonderful outpouring of the Holy Spirit at Blackpool. Many will not be able to be with us. Our earnest request to you is that you will be much in prayer for us and for our beloved movement, particularly during conference week. Share with us by praying for us and for our fellowship as a whole. We used to have the slogan, " Power for the hour." **We still need it !**

college column

A TRAIN JOURNEY TO ETERNAL LIFE

By MARILYN FORSTER

ON a recent train journey, after I had finished reading the newspaper, I noticed that the gentleman opposite to me was reading the Bible and looking rather perplexed. I leaned over and asked him if he was a Christian. He blushed at the question and said that it was very difficult to answer that sort of question, but he had felt earlier in the journey that he should speak to me about it. He was a sports teacher and had been seconded to a course in London which involved theology, hence his reading the Bible on the train. He was studying for the course, but could not understand what he was reading about. I asked if he was interested in theology and he said, "Only if it is relevant to life today."

I was thrilled to have the opportunity of explaining about the living Jesus Christ and how the Bible is relevant. The joy must have showed, because he said "I can tell it works for you—you are beaming!" Tears were in his eyes as I showed how it could work for him, too. The Lord's presence was so powerful in the train compartment. I did not realise how our voices must have carried through the whole compartment because by the time we came to the end of the journey all the passengers had stopped chatting and were listening to us and staring at us. There seemed so much more to explain, so I left him with the book *The Jesus Generation*, by Billy Graham, which shows how relevant the Bible is.

Last week the gentleman contacted me at my place of employment to return my book and I could tell that he had changed since I last saw him. Over a cup of coffee in a London restaurant I said to him, "Last time I asked you if you were a Christian. You said you found it hard to answer. What would your answer be now?" His reply was, "Yes, I am a Christian now, but I still have so much to learn!"

LETTER TO THE EDITOR

DEAR EDITOR,

The Daily Telegraph of February 25th reported that four officers of the Bristol University Students' Union have resigned because fellow students refused to allow a £100 gift from union funds to go to the I.R.A.

It is unthinkable that British taxpayers' money can even in an indirect way be channelled into the coffers of the I.R.A. funds. I feel that it is appalling that such a proposition should even be thought of in the first place. I am greatly disturbed by the seemingly increasing support that this illegal organisation is receiving from British university students.

I call upon all Christians and responsible citizens who have a concern for the maintenance of law and order in our country to join me in condemning any encouragement given to the I.R.A. by British students. Newspaper and television reports seem to suggest that our universities are producing a diminishing number of responsible citizens and an increasing number of anarchists. My prayer is that the Holy Spirit will move in convicting and converting power upon the student population of our country and thus channel their militancy into the cause of Christ.

Yours sincerely in Him,

MALDWYN JONES.

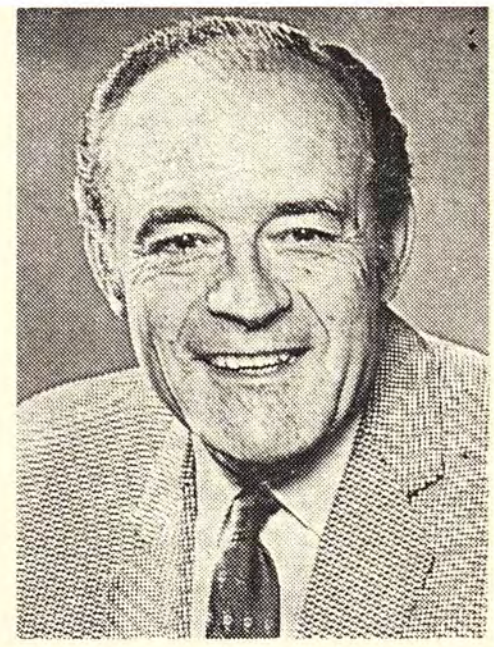
E.M.S. feature photograph

Elim missionaries Arthur and Dorothy Bull work among the Masai tribe in Tanzania.



Masai herdsmen and a local youth seen at a Tanzanian cattle market. Gospel literature is gladly accepted by all who can read.

Black Churches



by George Canty

PUBLIC RELATIONS OFFICER,
BRITISH PENTECOSTAL FELLOWSHIP

"Many of the West Indian Pentecostal assemblies would never have come into existence if their founders had been welcomed into local English Pentecostal communities. (They) tried many English Pentecostal assemblies and always found themselves unacceptable. Finally, in desperation, they set about establishing their own congregations. I have this in recorded statements made to me nearly ten years ago in the early formative days of the West Indian sects."

THIS serious indictment comes from Clifford S. Hill in the booklet *Black Churches*, just published by the British Council of Churches. I want to say that there is little truth in it. The same statement was published in *Race Today*, by the Institute of Race Relations. Despite my objections the author has repeated it in this book.

Colour prejudice is highly objectionable to Pentecostals in Britain and contrary to our ethical teaching. Any sign of it would have been rebuked within our own ranks. I have approached many Pentecostal leaders, all with strong feelings on the subject. None of them has found any evidence of anti-black prejudice, nor have I, though I have preached in Pentecostal churches everywhere and have spent years in immigrant areas.

The first pastor of one group had previously held office in my own church and I assisted their new work when it was established. I helped another group to acquire premises and have written on their behalf in my work as a free-lance journalist.

In my present church we have many West Indians whose colour is not so much as noticed. Our God is colour blind.

In London, a worker in race relations came to one Pentecostal church and went away saying that it had no colour problem and that she was not needed. Another has a fifty per cent coloured membership.

The largest section of the West Indian Pentecostal assemblies is the New Testament Church of God. It is part of the British Pentecostal Fellowship with membership of its central standing committee.

While the booklet describes it as affiliated to the Church of God, Cleveland, U.S.A., this is only half true. It is actually the Church of God ; the name difference is to cover certain complications about the use of the original name outside the U.S.A.

The General Overseer of the Church of God, U.S.A., Dr. Ray H. Hughes, has issued a statement denying the allegations made by Clifford Hill in *Black Churches*. He states that the New Testament Church of God was planted in Britain because of the decision of the U.S.A. General Executive to keep together their people who had been members in the West Indies and who were migrating to England. The Church of God is the strongest Pentecostal movement in the West Indies. He also says : "It was not because of racial prejudice encountered in English Pentecostal churches that the West Indian Church began."

The first N.T.C.G. assembly was in Wolverhampton. There was no Pentecostal church in that area then, and therefore it could not be said that the local Pentecostals had rejected the black people.

Certain differences in culture show themselves in the services of white people and black people. English Pentecostal churches have worship styles which do not always appeal to West Indian believers. This is another reason why they began their own churches. It would be truer to say that they "rejected" our type of service than that we "rejected them," but we never found their behaviour in our churches objectionable. The greatest concord exists today between the black

Pentecostals and the established English churches.

This makes it regrettable that the British Council of Churches should issue a booklet which is likely to be read by migrants and which would give them false impressions and create possible bitterness against the churches in Britain. Whatever value the booklet may have for the sociologist, it is hard to know what purpose it can have in improving race relations.

Black people are very welcome in all our churches and I assure them they will find things quite different from the way they are described by Mr. Clifford Hill.

Correspondence with Mr. Hill contained his remark that the power of Christ can cleanse us of the sin of racial prejudice. We not only believe that it can, but that it does. My opinion is that the cause of Christ would have been better served in this booklet if, rather than alleging to the world that the effect was missing from British churches, evidences of that power had been included.

There is abundant evidence of this type in our Pentecostal churches, for from the beginning we have always rejoiced in the world unity brought about through the Pentecostal blessing. We are proud to say of all families of the earth, "These are our brethren!"

Book review

Dare to Discipline, by Dr. James Dobson, Published by Coverdale House Publishers Ltd., hardback—price £1.25, postage and packing 11p extra; paperback—price 60p, postage and packing 7p extra.

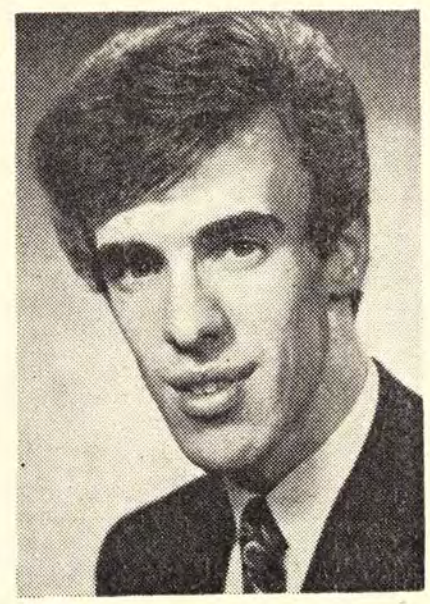
Here is research of the highest order. Dr. James Dobson in a thorough, painstaking manner tackles the laissez-faire philosophy so prevalent in modern society and makes no mistake in declaring such philosophy to be the root cause of much of the heartache and misery that blight the happiness of so many parents and children.

Dr. Dobson's insight into the prevailing dilemma enables him to speak with practical understanding of a discipline, tailored and designed to produce happiness unsullied by "sassiness." The book shows clearly the need for character and moral fibre that fit young people for their share of life's responsibilities. The section given to "Discipline and Morality" and that given to drugs—"Discipline gone to Pot"—will be extremely valuable to all who participate in the work of rescue.

We recommend this volume, written by so eminent a psychologist, to all social workers, teachers and parents. I would like to see it in the hands of all our ministers.

EDWARD F. COLE.

...when it comes to Music
SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2538

The community of Christian ethics

by W. J. MAYBIN

PASTOR OF ELIM PENTECOSTAL CHURCH, CROYDON

WE have already seen that there is a Bible ethic and that therefore there is a science of human behaviour befitting the Bible Christian. If that ethic is a standard of character, then the standard for the Christian is Jesus Christ. The headline in the Christian's copy book is not a patron saint of yesterday, but "Jesus Christ the same yesterday and today and for ever."

We cannot live our lives "as anchorites, but in society" comments Sydney Cave. As Wesley was taught in his formative days as a young Christian: "The Bible knows nothing of solitary religion." *It is not possible to live the Christian life in solitude; if it is to be effective for God it must be lived in the context of our social surroundings.*

Dr. H. Wheeler Robinson in *The Christian Experience of the Holy Spirit,* argues: "The reality of religion is never possessed until it is a first-hand experience of God, unfettered by the conventions of the crowd, unique as is every voluntary product of personality. The reality of religion is not known until it is socially tested and developed; we do not know how we are reacting to God until we know how we are reacting to man."

The Christian must live in the Family, the State and the Church, and the task of Bible ethics is to relate our Christian doctrines to the perplexities and opportunities which these communities present.

The Family

One cannot mistake the stress that Christianity lays on the simplicity, grandeur and sanctity of family life. In this age of permissiveness, when it is almost a cliché in religious circles to assert that family life is breaking down, we can but affirm that this is the result of the breakdown of our religious life. The national gallop from the Christian obligation within the framework of marriage can be assessed in terms of the mounting divorce rate, increased illegitimacy, broken homes and juvenile delinquency.

Jesus was a member of a race in which the family had been a great institution. It is not surprising to find that it figured largely in His teaching. Family life involves the marriage bond and Jesus spoke clearly and without fear or favour on the subject of marriage, indeed He laid the foundation of the family by His plain teaching on the indissolubility of marriage.

It is common to speak of "Christian marriage," but it must be pointed out that "there are not two different kinds of marriage, there is just marriage, as there is birth and death, and there is a Christian approach to and interpretation of all of them" (F. R. Barry in *Christian Ethics and Secular Society*). Whether the marriage ceremony is performed by the State or by the Church, it is a permanent, exclusive union between one man and one woman for life. This is made clear in every civil marriage ceremony, therefore, marriage, as recognised by the law of the United Kingdom, is, in essence, Christian marriage. Jesus made it clear that He was opposed to polygamy. The original plan of God, as seen in Eden, was monogamy, and even free-thinkers in our western civilisation would admit that this was the best for the partners concerned, for the offspring and for society.

Divorce is a much debated problem. If a careful study is made of Moses, we find that the Law did not provide for divorce in the case of adultery, since such a sin required the death of the adulterer and the adulteress, yet, if we refer to Deuteronomy 24 : 1-4, it is clear that some form of divorce was allowed and that afterwards a form of contract was handed to the wronged wife, after which she was free to remarry, but "we must remember that Moses is not here professing to state the grounds of divorce, but accepting it as an existing fact" (J. S. Wright in *The New Bible Commentary*).

The seventh commandment is God's defence of the marriage tie. It flings up ramparts round the home by declaring the sanctity and inviolability of the marriage bond. Adultery is in truth an invasion of the household, a destruction of the tie which unites the family.

When we turn to the New Testament we hear Jesus saying (Matthew 10 : 2-12) that it was necessary to get beyond the Mosaic permission, to "the beginning" when we see in the Genesis

story that there was no thought of divorce. In Luke 16 : 18 it appears that our Lord's teaching made no provision for divorce and Paul in 1 Corinthians 7 : 10, 11, states the tradition of our Lord's teaching. When we look at Matthew 5 : 31, 32, however, we find that He was prepared to permit divorce for one special reason, namely fornication. The same is found in Matthew 19 : 3-11, and " fornication " in both instances is taken by many as being equivalent to adultery. The reason why Matthew's Gospel includes this exceptive clause, while Mark and Luke omit it, has been explained by one writer by suggesting that the latter wrote for the Romans and the Greeks, neither of which races ever questioned that adultery established grounds for divorce. Fornication could, of course, refer to unfaithfulness prior to marriage or the discovery of nearness of kinship after the marriage ceremony.

In view of the modern tangle in the sphere of matrimony, the only possible principle of marriage, which alone consists with its essential nature as Christians understand it, is that it should be approached as indissoluble. " On the whole, it is clearly right that Christian influences of every kind should aim at restricting divorce in every possible way and raising public opinion to the level of the great ideal set before us by our Lord." (C. F. D'Arcy).

It is not difficult to see that marriage is necessary for the preservation and promotion of godly families, so the elevation of marriage will elevate the concept of family life. When the home is guarded by the great moral principles which have just been considered, there is created an atmosphere of purity and holy love. In these surroundings the basis of character can be truly laid and the children can be nurtured in the knowledge and fear of the Lord. Thus parents are God-given guardians of their offspring and, in the discharge of their obligations as parents, they succeed in endowing their children with a noble heritage and are securing the maintenance of the Christian faith from one generation to another. Barry suggests that " to share in the common life of a truly Christian family is the nearest approach to the kingdom of God on earth that anyone is likely to find in this world." Marriage is not only a matter of procreation, but also of educating the children to be obedient to Jesus Christ.

The State

Like the family, the State is a Divinely ordained institution. Christians are called to a life of love in the fellowship of the Church, but they must recognise the authority of the State.

The relationship of Christianity to the State has been a vexed question at different times and in various countries, yet as we acquaint ourselves with the teaching of the New Testament we reach the conclusion that " Christ was no State revolutionary " (Lindsay Dewar in *An Outline of New Testament Ethics*). Palestine in the time of Christ was a hot-bed of political discontent. Judea was under a Roman procurator and Galilee subject to a surbordinate from Rome. Jesus had to show that there was a vital, essential distinction between the kingdom He had come to establish and the secular State. There is no doubt that He could have led a great revolutionary movement. When the Pharisees tried to trip Him up by their question concerning the payment of tribute to Caesar, He said that they were to " render therefore unto Caesar the things which are Caesar's ; and unto God the things that are God's " (Matthew 22 : 21). For the Christian today " there is no doubt about the absolute right of the State to raise taxes, whether it is democratically elected or in an alien tyranny " (H. F. R. Catherwood in *The Christian in an Industrial Society*). Our Lord's words were a clear recognition of the Christian's duty to secular power and were a guide to His early followers as to the true doctrine of the relation of the new faith to earthly politics. The teaching of the Epistles completely endorses this attitude (Romans 13 : 1-7 ; 1 Timothy 2 : 1, 2 ; Titus 3 : 1).

State interference with the freedom of the individual, especially in his spiritual life, brings before us a serious consideration. On the one hand it could breed anarchism, while on the other it could render some so inactive that they come to look on the State as a mortal god. Jesus, in teaching that the Christian must render to Caesar the things that belong to him, was not suggesting that these included conscience. Where the State interferes with human conscience resistance of some kind is demanded. Both State and Church are under the sovereignty of God and, where circumstances call for it, the Christian must be prepared to say " we must obey God rather than men " (Acts 5 : 29).

The Church

In witnessing to Christ, the Church presents to mankind the highest moral truth and presents to impotent humans a power to live as God would

(*continued overleaf*)

From T. H. Stevenson

ONLY some weeks ago I wrote concerning the importance of each Christian being a witness, using as an illustration the words of a judge in a prominent trial some years ago. When the leading witness spoke his first two words, "I think," the judge immediately stopped him and said, "You are here as a witness, tell us what you know."

In the recent trial at Manchester concerning the murder of Police Superintendent Richardson, of Blackpool, when the Crown Prosecutor began his important speech against the accused, he also stressed the importance of a true witness when he remarked "An ounce of personal eye-witness is worth more than a ton of speculative scientific theory." The language is almost extravagant, especially to a scientist or to a mathematician, but the learned counsel was skilfully advocating that the simple testimony of an eye-witness is irrefutable.

In my student days I recollect one of my colleagues, testifying to his conversion, would invariably say "He that hath an experience is not at the mercy of him that hath an argument." The prosecuting counsel's words led me to think of an all-important Scripture concerning the second advent of Christ, a glorious doctrine but debatable to many because it is future and we have not yet seen the event with our eyes. In 2 Peter 1 : 16-19 Peter, assuring us of the certainty of the event, declares that, with James and John he was an eye-witness of Christ in His majesty when our Lord was transfigured upon the mountain. To those men, the transfiguration of Christ was a preview, a rehearsal, of what we also will see one glorious day. I delight to read in the Gospels about the transfiguration : our Lord's countenance as the sun, and the disciples prostrated as dead men, manifestations repeated on the Damascus road and on the Isle of Patmos, both as to the appearance of Christ and as to the reactions of Saul and John. Yes, there have been eye-witnesses of the glory that awaits us.

An eye-witness is not the only valid witness, however, which we may learn from Peter witnessing to Christ's return as he adds : "We have also a more sure word of prophecy," concluding with the final evidence : "until the Day-star arise in your heart." I have often thought that Peter's threefold declared witness would assure me beyond doubt of the truth of the second advent of Christ as he, inspired by the Holy Spirit, reminds us of those who were eye-witnesses, of the written witness of God's Word, and of the witness of Christ Himself, the Day-star, within the heart of the believer. Which of these wonderful witnesses could be declared to be the most important I do not know, but if there had been no eye-witnesses, or if we were not fortunate to have our Bibles, the words of the hymn-writer would still ring true :

He is not a disappointment ! He is coming by and by,
In my heart I have the witness that His coming draweth nigh.
All the scoffers may despise me and no change around may see,
But He tells me He is coming and that's quite enough for me.

CHRISTIAN ETHICS

(*continued*)

have man live. This is the task, but are we prepared for it ? Is the Church failing to offer solutions ? We must be saved to the utmost if we are to put ourselves out to be faithful to God's call. Von Hügel used to say that "concern" was the distinctive Christian emotion. We sing "Jesus, Thou art all compassion," but how very little of that surging emotion motivates our service !

Perhaps it might be honest to admit in these late days of this parenthesis of grace that we fail in mediating Christ by life and lip. The weakness of Christianity is not so much its poverty of numbers, but the fewness of those who really care. The truth is that we are not prepared to live dangerously : too few are willing to carry their Christianity instead of being carried by it. It is easy to deride the failure of the Church, to think in the words of Swinburne's caustic remark "I could worship the Crucified if He came to me without His leprous bride, the Church," yet the Church, with all her blemishes and failings, is the instrument in God's hands for the salvation of society. God has no other plan. We recall Calvin's words about Christians, "We have not yet attained to the rank of angels." She may be an imperfect instrument but, in the hands of the Holy Spirit, she can become a power for God. This can happen only when individuals who profess the name of Christ are prepared to be used by the Holy Spirit to do the work of Christ on earth. May God help us all before it is too late !



Margaret M. Ladlow's page

Let it shine!

WHEN our charming Swedish guest visited us last Christmas she presented us with a gift of candlesticks. I received a pair of small wooden ones shaped and beautifully coloured to look like poinsettias in green and scarlet. My husband was given a tall candelabrum with a centre stem and four holders on the horizontal support, in wood of a delicate cream colour and skilfully turned, a most satisfying ornament to the eye. They were complete with deep red candles and little rings of beech-nut husks wired together to decorate the bases of the candles and hold them firm. My dining table looked most attractive when the candles were lit.

How glad I was of these additions to our home when the power cuts were in operation and candles and oil lamps came into their own again. Jam jars and odd saucers may be just as effective as candleholders, but they are not very decorative.

The Lord Jesus uttered words of sound common sense when He said, "Ye are the light of the world . . . Men do not light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house."

A light must be prominent to be effective. As in Bible days, during our power cuts we placed our candles in the tallest candlesticks we could muster and positioned them high up where they could give maximum illumination. There has been in Christian circles a rather peculiar idea that Christians should shine discreetly, humbly and almost apologetically, not too glaringly brightly or annoyingly obviously, but Jesus finished His discourse on the shining Christian by saying, "Let your light so shine before men that they *may see* your good works and glorify your Father which is in heaven." This command certainly suggests positive, effective witness through active service to God *and to man*, which cannot be missed or easily ignored.

The children's hymn, "Jesus bids us shine with a clear, pure light, like a little candle burning in the night" is quite Scriptural. True shining is costly. An ancient seal bears the effigy of a burning candle and underneath it "I give light by being myself consumed." True shining involves the total sacrifice of self and self-interest.

There are many kinds of candles, as we discovered during the emergency. Some were of good quality and lasted well, others, though brightly coloured melted unevenly and were soon finished. To our cost, my husband purchased two elegant candles eighteen inches long, only to discover that they were very deceptive and were hollow inside!

What is my witness like? Do I maintain a clear, bright light? Am I willing to be consumed, to a be a willing sacrifice, offering time, talent, energy, every fabric of my being in the service of God? I would hate to be a hollow sham, a make-believe Christian of poor quality.

In Luke 11 : 33-36 Jesus gave a further discourse on the child of God who must shine like a candle. We must be filled with the light of God, given over wholly to the business of shining, alight *for* God and lighted *by* God. David writes in Psalm 18 : 28 : "For Thou wilt light my candle, the Lord my God will enlighten my darkness." Isn't that just what He does at conversion? Then, as the wise man says in Proverbs 20 : 27, the spirit of man becomes the candle of the Lord, with His glorious light burning within. Still using the same metaphor, Solomon gives a warning in Proverbs 24 : 20 that "the candle of the wicked shall be put out."

Great truths can be expressed simply and the Lord Jesus, the Son of God, imparted His teaching so that all could understand. I am quite content to try to be a candle shining for Him!

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

BROOKLANDS HOTEL, Tolcarne Road, Newquay. Near beaches, bays. Close to Elim Pentecostal Church. Bed, breakfast and evening meal. Families welcomed. Write : Mr. and Mrs. D. Knight. Tel. 2182. C.2621

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

CORNWALL (north). Farmhouse accommodation. Easy reach of sandy beaches. Warm Christian fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2528

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SPACIOUS modern furnished bungalow to let. Pleasantly situated. April-October. Accommodate six-eight persons. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2607

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2626

SMALL HOTEL requires keen Christian female staff from mid-May to mid-September. Apply Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel. Newquay 2182. C.2622

ITINERARIES

The President (A. A. Biddle):
April 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:
April 23, Reading; 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

Mrs. Dorothy Bull:
April 22, Canning Town; 23, East Ham (a.m.), Leyton (p.m.); 24, Meopham; 26, Rye Park; 27, Barking; 30, Dagenham (a.m.), Islington (p.m.).

Joseph Smith:
April 22, 23, Harrogate; 24, 25, Leeds; 26, 27, Bradford; 29, 30, Halifax; May 1, 2, Sowerby Bridge; 3, 4, Huddersfield; 6-8, Dewsbury; 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

BIRTH

VINCENT. On February 21st, to Annette and Vince, of Elim Pentecostal Church, Selly Oak, Birmingham, God's precious gift of a daughter, Rachel Louise.

WITH CHRIST

PRICE. On March 23rd, Charles Joseph Price, aged 57 years, of Sunderland. Officiating minister at funeral : D. G. Holmes.

LATE NEWS. Over 400 at first meeting of South Shields crusade. Forty-one signed decision cards.

REMEMBER

May 6th to 13th

Your ANNUAL CONFERENCE

in

ST. ANNES-ON-SEA, BLACKPOOL

BOOKING FORMS STILL AVAILABLE

Write to :

The Conference Secretary,
P.O. Box 38, Cheltenham, Glos.,
or telephone 0242 59904

D.2523

COMING EVENTS

BALLYMENA April 22-25. Elim Pentecostal Church, Castle Street. Annual convention. Preachers: W. J. Maybin and D. J. Ayling. Convener: A. D. Sandford. Saturday at 3.30 and 7.30 (tea provided between services). Sunday at 11.30 and 6.30. Monday and Tuesday at 8.

BELFAST, Ballysillan. April 22, 23. Elim Pentecostal Church, Crumlin Road. Evangelistic crusade conducted by W. S. Dempster. Saturday at 7.30. Sunday at 7.

BIRMINGHAM, Kings Heath. April 23. Elim Pentecostal Church, Calvary Chapel, Allenscroft Road. Visit of pianist Peter Jackson, who will play and preach. At 6.

BIRMINGHAM, Langley. April 29, 30. Elim Pentecostal Church, Mount Pleasant. Church anniversary. Preacher: J. W. Newman. Saturday at 7: Coventry choir. Sunday at 11 and 6.30.

BLACKPOOL. Jubilee Temple, Waterloo Road, Revival and Divine healing crusade. Sundays at 6.30 and 8. Wednesdays at 3: special healing service. Conducted by Laurence Lambert and team. Singing by Kelvin Thomas, William Hunter, The Harvesters, Liverpool Christian Chorale, Selly Oak Male Voice Choir and many others. Please pray for us. May 7. Conference special. Preachers: D. J. Ayling at 10.45, W. R. Jones at 6.30. Elim Bible College students and other singers.

BOLTON. April 22-30. The Town Hall. Crusade conducted by John Cooper and team. Sundays at 8. Weeknights at 7.45.

BURTON-ON-TRENT. April 22-25. Elim Pentecostal Church, Moor Street. Pastor John Woodhead. Saturday, Monday and Tuesday at 7.30. Sunday at 11 and 6.30.

CONLIG, Co. Down. April 22-30. Orange Hall. " This is life " crusade conducted by W. H. Holohan and A. Wilson, assisted by Ards male testimony choir and local youth groups. Special youth nights. Sundays at 8.30. Nightly at 8 (Tuesdays excepted). Saturdays at 7.30.

EASTLEIGH. April 22. Baptist Church, Desborough Road. South of England Presbytery youth rally. Preacher: I. Wynne Lewis. At 7. April 23. Elim Pentecostal Church, Nutbeem Road. Sunday school prizegiving at 6.30, rally at 8. Preacher: John J. Glass. April 24—May 2. New Life campaign. Evangelist: D. E. Edmonds. Weeknights at 7.30. Sundays at 6.30.

EDINBURGH. April 22-26. Elim Pentecostal Church, Henderson Terrace. Spring convention. Preacher: John Lancaster. Soloists include Myra Anderson, Jean Drysdale and Gina Sinclair. Convener: B. J. Hayes. Saturday at 7.30. Sunday at 11, 6.30 and 8. Weeknights at 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. April 22, 23. Elim Pentecostal Church, Park End Road. Visit of G. Wesley Gilpin (Principal) and team of students from Elim Bible College. Saturday at 7.30. Sunday at 11 and 6.30.

GREAT YARMOUTH. April 22-30. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade conducted by J. M. Cuthbert and team. Saturdays at 7. Weeknights at 7.30. Sundays at 11 and 6.30.

MALDON, Essex. April 22. Congregational Church, Market Hill. United Pentecostal rally. Preachers: E. Anderson and T. W. Walker. At 3 and 6.30.

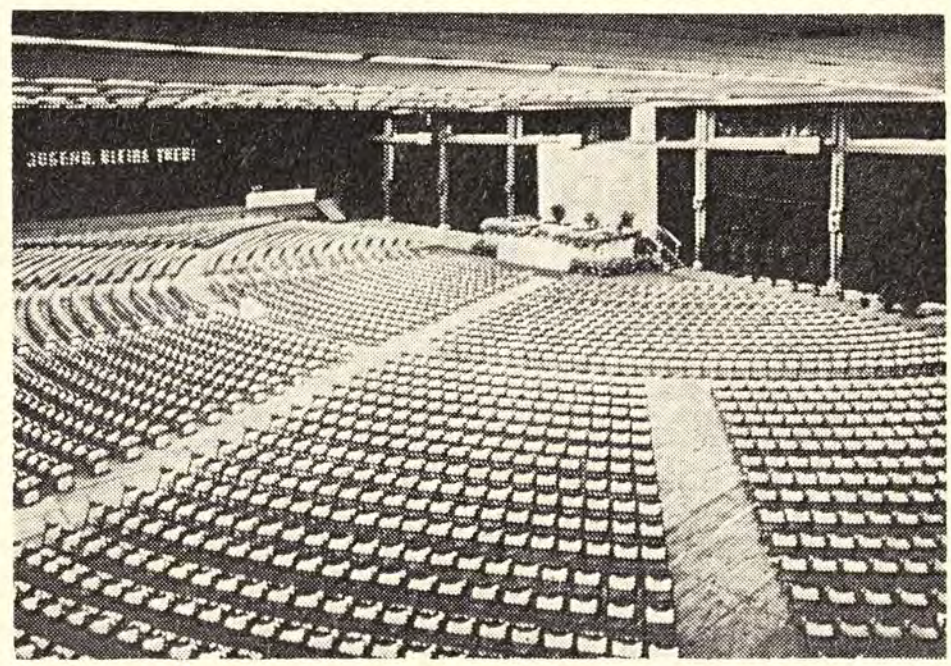
PONTYPRIDD. April 29, 30. Elim Pentecostal Church, Thurston Road. Sunday school staff dedication service and prizegiving. Preacher: J. Bailey. Saturday at 7.30. Sunday at 11 and 6.

SOUTHPORT. April 22, 23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's campaign conducted by Peter Lee, B.Sc., including day school assemblies, S.U. groups. Meetings in the minor hall at 6.30.

SOUTH SHIELDS. Pioneer Crusade in Bolingbroke Hall. Nightly at 7.30. Sunday, April 23, Divine healing service at 3, also nightly at 6.30. Conducted by Pastors A. Tee, D. Holmes, A. P. Johnston and D. Woodfield. Please pray for this pioneer crusade.

TREHARRIS. April 29, 30. Elim Pentecostal Church, John Street. Preacher: J. H. Vaughan. Convener: O. Morgan. Saturday at 7. Sunday at 11 and 6.

YEOVIL. April 22, 23. Elim Pentecostal Church, Southville. Crusade conducted by E. J. Thomas and team of instrumentalists, singers and choir. Saturday at 7.30. Sunday at 11 and 6.30.



The Festival Hall, Berne, in which the public meetings are to be held.

YOU CAN FILL ONE OF THESE SEATS AT THE

PEK

PENTECOSTAL EUROPEAN CONFERENCE

in

BERNE, SWITZERLAND

June 27th to July 2nd

Write for particulars at once to

ELIM PENTECOSTAL CHURCH HEADQUARTERS, P.O. BOX 38, CHELTENHAM, GLOS.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER

consult a Christian broker

Write or telephone

DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894

D.2510

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

BINGLEY—THE BIG ONE !!

THE FIRST EVER !

UNITED PENTECOSTAL YOUTH RALLY

(Sponsored by the Elim and Assemblies of God Youth Councils) in the historic

BINGLEY HALL, BIRMINGHAM

JUNE 24th, 3.30 and 7 p.m.



Gerald Chamberlain

Afternoon speaker : GERALD CHAMBERLAIN

Chairman : **Ron Jones**

Evening speaker : ALEXANDER TEE

Chairman : **Colin Whittaker**



Alexander Tee

WITH MASSED YOUTH CHOIR Leader : ELDIN CORSIE

Musical and singing items by Harvesters, Lifeliners, etc.

Preceded at 1.30 p.m. by a MASSIVE WITNESS OF PENTECOSTAL YOUTH IN THE BIRMINGHAM CATHEDRAL GROUNDS AND A GREAT MARCH OF WITNESS TO THE BINGLEY HALL

Book your coaches now ! Five thousand reserved seats at 10p (includes both sessions). Write now (enclosing s.a.e.) to E.Y.M., P.O. BOX 38, CHELTENHAM

ADMISSION BY TICKET ONLY

CUT ACROSS HERE

MUNDESLEY LUXURY HOLIDAY CAMP

(on the seafront and near the Norfolk broads)

JULY 1st to 8th **STANDARD CHALETS : £16**

PLEASE BOOK ..... PLACES, **for which I enclose £2 per person**

NAME .....

ADDRESS .....

.....

.....

SEND TO : **E.Y.M., P.O. BOX 38, CHELTENHAM**

CUT HERE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, April 24th 1 Samuel 2 : 12-26

" They knew not the Lord " (v. 12).

" Sons of Belial " rendered literally is " sons of worthlessness." They were careless, ungodly, loose-living, vicious, scandalous men despite their sacred office. Though professionally engaged in sacred duties they were strangers to the power of religion in the heart. Eli's sons, unsatisfied by the breasts and shoulders of the offerings, claimed part of the offerers' share also, rapaciously seizing it previous to the sacred ceremony (Leviticus 7 : 31-34). They insulted God by demanding their portion before His portion was burnt on the altar, thus degrading the pure, true sacrifice.

" But Samuel ministered before the Lord " (v. 18). May we, like Samuel, grow in the knowledge of the Lord and live not unto ourselves, or to please men, but to the glory of God.

Tuesday, April 25th 1 Samuel 2 : 27-36

" There came a man of God " (v. 27).

Even in that dark day the Lord found a man, a prophet, to send to Eli to remind him of the high honour of his family from Aaron onwards and to prophesy against Eli's house. In the east, so much importance has always been attached to old age that it would be a calamity and a disgrace to any family which could boast of only few or of no old men. The prophet speaks of judgment upon Eli's house regarding age (v. 31) and degradation (vv. 32-36). This was confirmed by afflictions, degradation, poverty and many untimely deaths. God would be merciful, however, and would not utterly consume Eli's family. In their poverty they would seek Samuel's help (v. 36).

In these dark days may we be found faithful in the service of God.

Wednesday, April 26th 1 Samuel 3 : 1-18

" It is the Lord " (v. 18).

Verse 1, literally "The word of the Lord was rare in those days, there was no vision published openly," gives a true indication of the darkness in Israel's spiritual experience. The Word was rarely known and there was no recognised prophet through whom God spoke. Only two prophets are mentioned during the whole administration of the Judges (Judges 4 : 4 ; 6 : 8).

There appeared a ray of light, however. Breaking His silence, God revealed Himself and spoke to Samuel (vv. 4-14). Eli, having drawn the painful secret from the child Samuel (vv. 17, 18), received the severe judgment of God in a spirit of meekness and unmurmuring submission.

May we ever be alert to the Spirit and to the Word of the Lord.

Thursday, April 27th 1 Samuel 3 : 19-21 ; 4 : 4-11

" God is come into the camp " (4 : 7).

The character of Samuel as a prophet was now fully established, yet Israel went to battle against the Philistines without advice from Samuel or a word from the Lord, hence their defeat. After the first slaughter of 4,000 Israelites they turned neither to the Lord nor to the prophet but to the ark. In so doing they put the symbol before the substance. They had the ark, but not the God of the ark. To serve their own ends they took the symbol out of its proper place—as though it could bring victory !

We proclaim the cross, **but it is the Christ of the cross who delivers us.** His life in us is our victory.

Friday, April 28th 1 Samuel 4 : 12-22

" The ark of God is taken " (v. 17).

The aged Eli sits pathetically on his official seat awaiting tidings, his eyes dim (" set," R.V., i.e. totally blind), his heart trembling. A runner arrives from Ebenezer, twenty miles away, bearing the symbols of disaster (v. 12). The messenger's successive statements increase Eli's agony until, on hearing that the ark has been taken, the ninety-eight-year-old judge falls backward and breaks his neck. God had indeed departed from them (vv. 16-18).

Equally touching is the death of Phinehas's wife. As she dies she calls her son " Ichabod," meaning " Where is the glory ? " and adds " The glory is departed from Israel." *The narrative suggests that the loss of the ark was a greater tragedy to her than the loss of her father-in-law and her husband.*

Our glory is God Himself and His presence in temples of flesh.

Saturday, April 29th 1 Samuel 5 : 1-12

" Dagon was fallen . . . before the ark of the Lord " (v. 3).

While the ark was in the Philistines' hands, Samuel must have saved the sacred vessels of the Tabernacle, reorganised the government and taken steps to maintain the flame of religion. The ark was at Ashdod, later called Azotus (Acts 8 : 40), where, approximately 1,200 years later, Philip proclaimed the gospel. Dagon's temple and

(*continued overleaf*)

Another Slant

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

ELIM EVANGEL readers reading my " slants " over the past few years will know that witnessing for the Lord Jesus Christ is a major theme, which seeks to encourage Elim members to look for opportunities for personal witness. Here is a most unusual opportunity in no way connected with research surveys.

Having recently come to Erdington, the staff of our two Sunday schools felt that I ought to speak at the annual prize distribution. I looked everywhere for a model pig to use in my talk and eventually one of the deacons suggested that I telephone Marsh and Baxters, a well-known Midlands pork products firm. I explained why I wanted to use a model pig and an appointment was made to collect one.

Along I went, to find that the pig was *nearly six feet long*! The box was too big to go in my car and too heavy to go on to the roof rack! We carefully manoeuvred the pig into the car after putting the back down, having signed to pay £60 if the pig was lost, stolen or broken!

The event created much interest among the staff and one of the directors and the works manager came to meet the preacher who wanted to borrow their model pig. They asked what I would say, as a preacher, to children, through the pig. What an opportunity to give them " a word in season," which of course I did, with a Gospel tract to each. I explained that I would tell of " Porky " at school, having his lunch, at a football match, not being much success, having " a pig's heart." I spoke to the director and to the works manager of a sinful heart, pointing out that they had one, if outside of Christ, mentioning a black heart, a red heart, speaking of the blood of the Lord Jesus Christ and the significance of the cross, a white heart through His blood, and a gold heart speaking of heaven, and finished up by giving them a rendering of a chorus to the tune of " Fight the good fight " relative to the four hearts. I guess that they never thought that they would get a children's address that afternoon! Although I did not get a rasher of bacon, I went away happy that once again the Lord had let me see an opportunity to witness for Him, without pressing or offending those who asked.

I do want these incidents to encourage readers to witness for Christ. Always have a suitable tract and word for every opportunity.

THE FAMILY ALTAR (*continued*)

image were here. This god was highly honoured by the Philistines. God vindicated His own glory by defending His ark and breaking Dagon in pieces. Terror and destruction followed the ark and God caused confusion in the Philistines' ranks until they were forced to let the ark return to Israel (v. 11).

The mighty fall before the Lord of hosts, but He is our victory and strength.

Sunday, April 30th 1 Samuel 6 : 1-16

" They . . . saw the ark, and rejoiced " (v. 13).

After consultation the priests and the diviners —men who professed to tell the future—stressed the need for a trespass offering to be made to atone for the wrong that had been done. To bear the ark, a new cart was ordered to be made and to be pulled by two untrained, unyoked cattle (v. 7), a sign of reverence (compare 2 Samuel 6 : 3 ; Numbers 19 : 2). Untrained cattle would normally jump about and break the cart and would not leave their calves. They went straight along the highway to Beth-shemesh, an Israelite priestly city, turning neither to the right nor to the left, thus revealing the hand of God, because the Philistines followed and did not lead them. Reaping was always a time of rejoicing. The joy of the men of Beth-shemesh was intensified by the return of the ark (v. 13). Immediately, the Levites offered up sacrifices to the Lord.

Our greatest joy is knowing God is with us and that we are doing His will.

THE ELIM EVANGEL

Vol. LIII. No. 18 April 29th, 1972 5p



Photograph: *Blackpool Gazette and Herald*

Only a section of the great crowd of children who gathered for the recent children's crusade at Elim Pentecostal Church, Jubilee Temple, Blackpool, conducted by the pastor, Laurence E. Lambert, who can be seen in the photograph.

Proclaiming the Truths of Pentecost

From the President's pen

In journeyings oft . . .



ANOTHER chapter in the book of my life will be concluded in a week or so. This Presidential chapter records how another opportunity to serve the Lord has been filled with much travel, an ever-enlarging experience of the work, and a greater enjoyment of the fellowship of a large circle of the Elim family. Now the time has come for me to lay down this office and to make way for my esteemed colleague, Tom Walker. I am sure that he will serve you well, for he is a beloved brother who will find his own place in all your hearts. It would be good if we all prayed for him as we wish him Godspeed in his year of office.

It would be ungrateful of me if I did not express thanks to the ministers and laymen who have made me feel so much at home in their churches, with a special thanks to all who opened their homes and made things so comfortable for me.

I have managed to visit 150 churches. Everywhere I am asked this question, "What is the condition of the Elim work as a whole?" I have no reserve in stating that something is in the air—a fairly widespread consciousness of another outpouring. Wherever I have gone something is happening: an outreach for youth, a crusade already planned, a building expansion being considered; all over there is preparation for a move forward. An expectancy is among us and there are some definite signs of revival, praise the Lord! Elim is on the march and consequently the citadels of sin are about to be overcome. Victory is certain as long as we follow and obey the Captain of our salvation.

It was a great privilege to visit the missionary work in Guyana. It was such a marvellous experience that it still lives with me as I write this column. Thanks a million to John and Gladys MacInnes, Ian and Valerie MacInnes, Brothers Ramon, Ali, Trottman and Ramdeen, not forgetting that great woman, Sister Ten-Pow.

It is not an easy thing to be the pastor of a large church like Portsmouth and be a touring President at the same time. I am sure that it would have been almost impossible but for the continual support of the diaconate and members. To my people in Portsmouth I express my deepest gratitude.

Then, too, I want to thank my brethren on the Executive Council for the fellowship, kindness and encouragement they have given me during the past year.

Finally, unto Him, my Saviour and Lord, be all praise and glory.

ARCHIE A. BIDDLE.

(*We take this opportunity to thank our President for his typically forthright, heartfelt contributions to the* ELIM EVANGEL *during his year of office. We trust that he will NOT lay down his pen!*—EDITOR.)

A little member ?

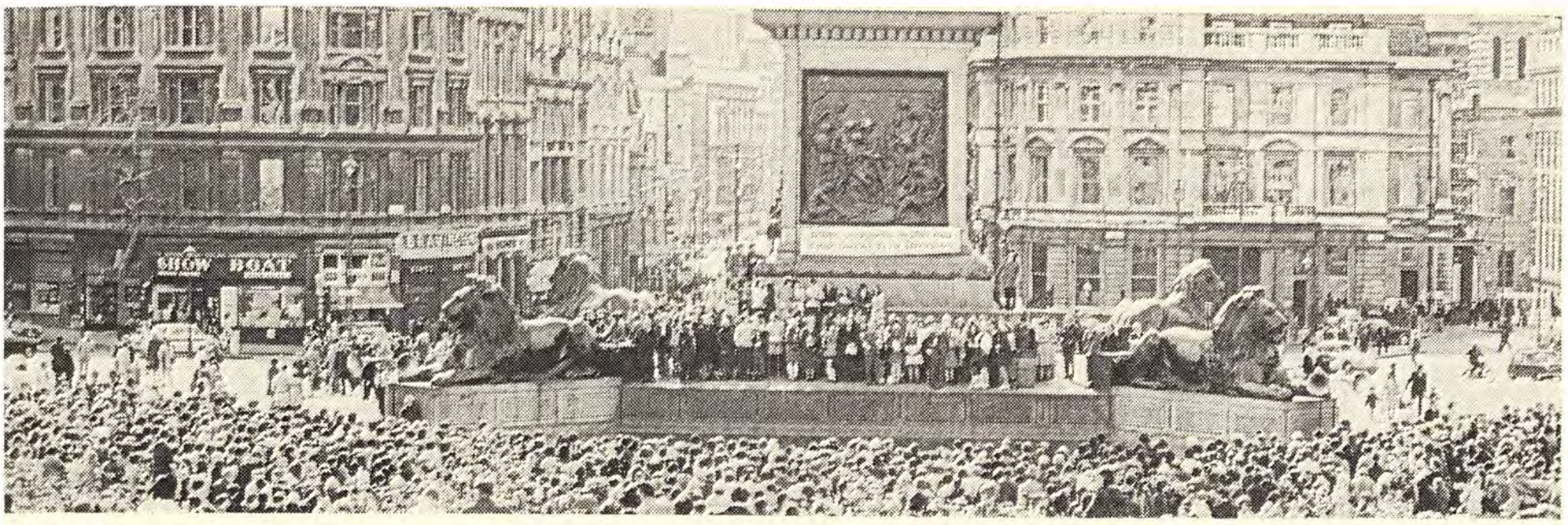
My typxwritxr has fifty-two kxys, xach of which is working pxrfxctly, xxcxpt onx; nxvxrthxlxss, I hopx to bx ablx to communicatx this mxssagx to you. Onx lxttxr is missing. Thx soonxr it is rxstorxd thx bxttxr. Its contribution, though sxxmingly insignificant, is invaluablx.

Similarly, xach mxmbxr of xvxry congrxgation is invaluablx . . .

INCLUDING YOU!

"Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Corinthians 12 : 22).

B. GRIST,
Elim Bible College student.



The open-air meeting in Trafalgar Square on Easter Monday

Report by P. Daw MINISTER OF ELIM PENTECOSTAL CHURCH, RYE PARK

AS I set off in my car it was thrilling to realise that I was just one of many from all parts of the country converging on Trafalgar Square to take part in a great witness to the truth that Christ is risen! Joining the crowd gathered around the plinth, my attention was caught by a banner with "Peterborough" on it. It was good to see a fine representation from Elim's newest church.

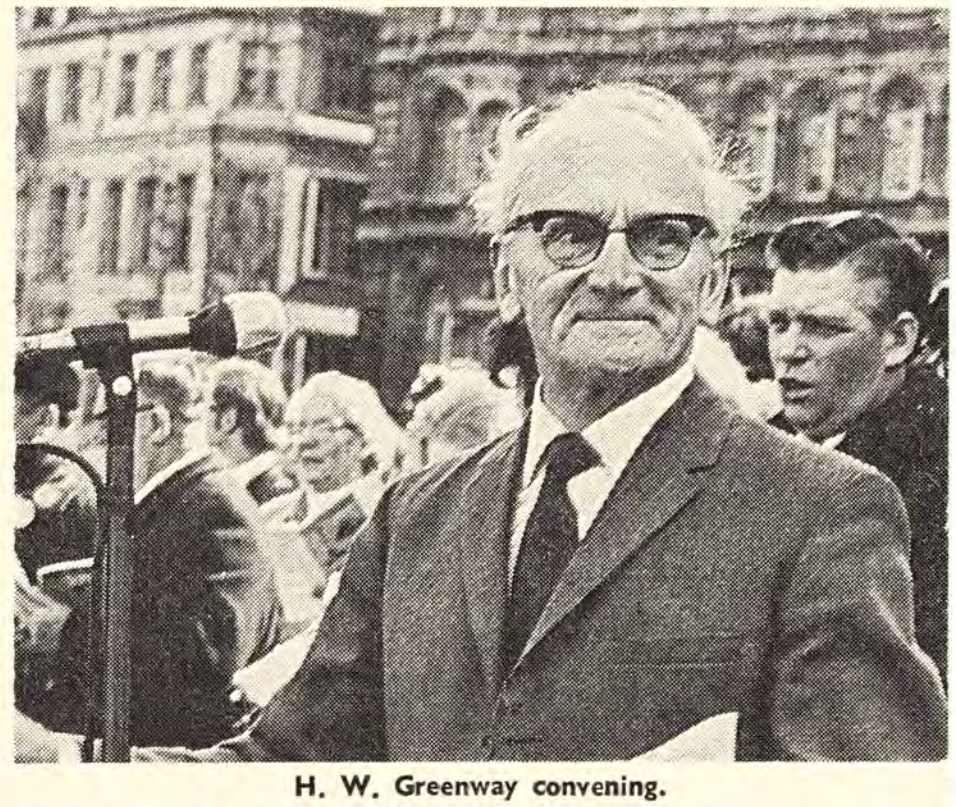
The sun shone on us and the fire of God's love burned in our hearts, so it was fitting that we should sing "Heavenly sunshine" under the able leadership of Pastor H. W. Greenway. We had already listened to the Coventry choir proclaim "He lives! All glory to His name!" How nice it was to hear our friends from Hanover, Germany, taking part in song so well.

Casting my eye around the large crowd, I tried to form an impression of the atmosphere. An old tramp at the front of the crowd stood, mouth gaping, as he seemed to drink in everything that was being said. Some people indifferently continued their pleasurable pastimes. Tourists stopped in their tracks and, out of curiosity, listened to the Gospel message. In adjoining buildings people gathered on the balconies to witness what was happening.

Mrs. Wall from Wells thrilled us with her anointed ministry in song as she sang "This love is mine" and "Something He cannot see."

The Gospel was forcibly and plainly preached by Pastor Frank Lavender (Gloucester) as he gave a challenging message on "Four reasons why you should receive Christ."

The German choir sang again and we all sang the choruses "The need of the world is Jesus" and "He's alive, He's alive." Pastor Bryan C. Vidamour (Jersey) brought the closing message, powerfully proclaiming the truth of the resurrection of Christ. We trust that those who heard were challenged and that many discovered in their own experience that the living Christ was indeed present to save.



H. W. Greenway convening.

The meeting was brought to a close as the Coventry choir sang "And can it be that I should gain an interest in the Saviour's blood." Then we all joined in singing "Jesus shall reign where'er

(*continued overleaf*)

the sun." We were reminded again that that day cannot be far away when the kingdoms of this world will become the kingdoms of our God and of His Christ, and He shall reign for ever and ever. We know that, for those who have received Christ as our Saviour, He reigns now on the throne of our hearts.



B. C. Vidamour proclaims the gospel.



F. Lavender preaching in the Square.

Leaving Trafalgar Square, I felt pleased to have taken part in this witness on Easter Monday to the fact of the resurrection. We had sung about it, preachers had proclaimed it, the sinner had heard the message—and there on the lapels of many coats and jackets was the truth again : "JESUS LIVES TODAY," "JESUS SAVES TODAY." Indeed HE DOES !



" Glory, glory be to Jesus "

A report of the afternoon meeting on Easter Monday in the Royal Albert Hall, London

By John A. Hamilton PASTOR OF ELIM PENTECOSTAL CHURCH, GUILDFORD, SURREY



Mrs. Margaret Wall testifies.

EASTER MONDAY once again found the Elim family gathering from far and near in the Royal Albert Hall. For some, like myself, it was the first visit, while others were there for the forty-seventh time, but everyone came with hearts full of rejoicing in the glorious truth that Jesus is alive.

The massed choirs under the leadership of Douglas B. Gray provided an excellent musical introduction, then the chairman, Pastor Eldin R. Corsie, invited the congregation to join in the opening hymn, " I will praise Him." This set the tone for the meeting throughout. The Principal of Elim Bible College, Pastor G. W. Gilpin, led in prayer.

Chorus time followed ; what rally of Elim folk would be complete without it ? Pastor Alexander Tee, our evangelist and National Youth Director, conducted the choruses with infectious enthusiasm. Following the reading of Matthew 26 : 47-57 by our Field Superintendent, Pastor R. B. Chapman, the Gospelaires, three charming ladies from Plymouth, sang " This little light of mine " and " When I survey." The anointing on their singing was truly wonderful. The congregation exulted in " O happy day."

Mrs. Wall, the wife of our minister at Wells, testified to the healing power of the Lord Jesus. She had suffered for a number of years, finally being told that no effective treatment could be given. Mrs. Wall sought the Lord with fervency. After further tests at the hospital, the specialist was puzzled by the results and personally supervised a second series of tests, which served only to prove that our sister had been healed. Appropriately, the choir followed with " What a lovely name, the name of Jesus ! " and Pastor W. R. Jones briefly told of an Easter wedding at Bristol two days previously when twenty-four people including the best man found Christ as Saviour.

The Coventry choir sang two pieces reminding us of the Man of Sorrows and, after another rousing congregational hymn, Mr. Gray led the London Crusader Choir in " Bound for the promised land."

Our President, Pastor A. A. Biddle, turned our attention to the last miracle of Christ during His earthly ministry, viz. the healing of Malchus. You will have read the notes of this address in an earlier EVANGEL. Many people of all ages re-



The Gospelaires singing.

sponded to the invitation to give their hearts to the Lord. It was most moving to know that hands went up all over the great hall.

After a spirited rendering of the hymn " Glory, glory be to Jesus ! " by a happy congregation, veteran evangelist Pastor John Woodhead brought a tremendous meeting to a close with a typical fervent prayer.

Church reports

ABERYSTWYTH **Pastor : S. D. Huntly**

" I will pour water on him that is thirsty " was our experience as we celebrated the sixth anniversary of our Ladies' Fellowship. With great enthusiasm, Mrs. Huw Jones, our President, led the opening hymn on the Saturday afternoon. Several ladies thanked the Lord in testimony and in song



for His faithfulness through the past year. We sang our Sisterhood theme chorus : " Surely goodness and mercy."

Mrs. Ellsworthy, from Emmaus Fellowship, Lampeter, exhorted us to look back, forward and up. We all looked forward to that wonderful day when we will see the Lord Jesus face to face. We then sang from the depths of our hearts " Praise the King of Glory, He is God alone."

On the Saturday evening Mr. David Oram, of Back to the Bible Broadcast, challenged



our hearts as he pointed out the costliness, the timelessness and the pure motives of devotion to our precious Lord. A singing item was given by students who have recently found Jesus as Saviour and who are bubbling over with joy in Him. Mr. Huw Jones, the convener and our church secretary, drew the meeting to a close, but no one seemed to want to leave the house of God where we had truly met with Him.

After we had gathered around the Table of the Lord on the Sunday morning, Mr. Oram left us in no doubt as to what should be the extent of our loyalty to the Master whom we serve.

On the Sunday evening our own quartet brought the message in song and once again we felt the presence of the Holy Spirit challenging us and thrilling us as we listened to God's Word from Mr. Oram.

(MRS.) M. HUNTLY.

LANE END

A congregation of sixty people attended the farewell service of Pastor and Mrs. E. T. Carter before they departed to take up their new appointment at Grimsby. The service was followed by a fellowship tea.

They will be much missed in the Lane End area for their work in the church and for their youth work in the village.

BRIGHTON, The Lanes **Pastor : F. A. Hodge**

The induction service of our new minister was a great time of blessing. It was grand to see over 280 present from nearby Presbytery churches and from the locality. Pastor T. W. Thomson was the convener. Pastor J. M. Reeve-Baker gave a stirring address. The Dagenham Crusader Choir gave us the Gospel in song, ably led at the piano by Ken Oldfield Hodge. The church secretary, Mr. John Beardsley, welcomed the new minister. Pastor John Lancaster preached the Word. Pastor F. A. Hodge gave his testimony as to how God had brought him back from death's door to come to minister to us.

We have a great and wonderful Saviour who has done great things and who is going to do great things.

J. PAGE.

PETERBOROUGH **Pastor : K. J. Cave**

" The Midland Road Chapel has come to life again " was the comment by one person in Peter-

borough and we praise God that this is true, although in a much greater way than the commentator realised.

It is only six months since the opening of our church, but that has been sufficient to establish an assembly where the bonds of Christian love and fellowship are very apparent. We are thankful to the Lord for all His blessing. We have witnessed our first baptismal service, when nine candidates were baptised on confession of their faith, and two meetings when new members were received into fellowship. After much hard work the minor hall was redecorated, enabling a Sunday school work to be started. On the first Sunday seventeen children were present inside the hall, though outside there were several inches of snow. We are encouraged as week by week new children are brought in.

We were privileged to have the London Crusader Choir with us, when the church was filled to capacity for the afternoon service. Their ministry was much appreciated and will be talked about for a long time. Their visit was the start of a week's film crusade, which was an effective way of bringing the gospel message to many people both in the church and in one of the local schools.

People throughout the country have prayed for the work in Peterborough and God has answered prayer. Many now testify of the change in their lives and of the peace and joy they now enjoy. In an expanding city we look for an expansion on the work of the Lord as others come to experience this new life in Jesus.

JOHN STEWARD.

BURTON-ON-TRENT **Pastor: R. Morrell**

Our Sisterhood rally was a time of blessing. There was a real anointing of the Holy Spirit upon the whole weekend. Our speaker was Mrs. Margaret Ladlow from Salisbury and her ministry was greatly enjoyed by all and was greatly blessed to our hearts, as was the anointed ministry in song by Mrs. Jean Broomhall from Cheltenham. Various items were given by the members of the Sisterhood. The timbrel group gave a demonstration. These young people deserve great praise for their hard work.

At an after-church rally on the Sunday night Mrs. Ladlow showed us a film of Ghana, which we all enjoyed immensely. We give God all the glory for a blessed and wonderful weekend.

Our church is still in blessing under the sacrificial ministry of our beloved pastor and his dear wife.

(MRS.) V. SHIPLEY.

SWINDON **Pastor: W. R. McKibbin**

Graham Bowd feels people just do not talk to each other enough, and he is helping with this problem as the organiser of the Elim Crusaders, who have just opened their coffee bar, called "Top Deck."

"It is just one way of trying to make people talk to each other, and perhaps come here and discuss any problems they may have."

But the aim of the club is not only for young people to come with their troubles—it is also a social place.

"We have built the coffee bar where we can also serve soft drinks. There is taped music, and we hope to have live performers or speakers in for the evenings."

Graham, with friends Chris Coombes, Ken West and others, spent eighteen months converting the long narrow upstairs room at the Elim church into a club. Graham really sees the coffee bar as an evangelical way of presenting Jesus Christ to the young people.

"For instance, if we had a church service advertised I don't think we would get the same kind of response as we do with the club. We want people who come here to feel there is always a warm atmosphere where they're welcome."

In an effort to see that the Elim church club's doors are always open, the young people use their club's minibus to go and look for people in Swindon and ask them to come along for a coffee and a chat.

The pastor of the church, William McKibbin, said the young people would also use the bus to take old folk from their homes to church on Sundays.

The club is for people in the 14-to-25-year age group and will be open every Friday and Sunday, possibly more when the club has been established a little longer.

The club is a reminder of the work which the pastor's late wife, Hazel, who died recently, did for the church.

"In fact," explained Pastor McKibbin, "the last thing she did for the church was to ring the *Evening Advertiser* and say the club was opening.

"But the club is for any young person who wants to enjoy an evening out, and where there is help if they need any."

Swindon Evening Advertiser.

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.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
A. A. Biddle	2
B. Grist	2
W. R. Jones	12
Sheila Price	13
Mrs. M. M. Ladlow	15
Hazel Pannell	18
J. Osman	20
Easter reports	3, 5, 9
Church reports	6
Editorial	8
Book reviews	12, 13
Family altar	19

EDITORIAL

ESCALATING costs are all too well known to us. We have passed through a period when the price spiral has caused real worry to very many. Despite official hand-outs showing that wages and salaries have also increased in general, the average person remains convinced that we are on to a bad thing, that prices are galloping away with us. Housewives are preoccupied with the everlasting challenge of making ends meet and we wonder whether some of the earnest ideas reported in newspapers and in magazines are really of much use since they seem to be written by people who have large private incomes !

We have to say that Christian people give splendidly and Pentecostal folk set a wonderful example. It is only fair, however, that we should take stock of the situation. Our experience is that when our fellow labourers are appraised of the position that actually obtains they are ready to make their giving a matter of even greater concern and to take the whole position before the Lord in prayer.

The fact is that the Christian Church as a whole is confronted with many painful choices because of the inflationary trend. The proportion of the income of churches which has to go on stipends and manses is on the increase even though the salaries of the majority of Free Church ministers tend to fall below the national average, and in many instances well below ; indeed it is not unusual to find younger ministers qualifying for family income supplement.

Then the costs of printing and postage have increased at what seems to be an alarming rate. In some cases charges have doubled and more than doubled regarding postage and carriage in not much over a year.

Those who were in the Royal Albert Hall on Easter Monday will have heard that the fees are being increased again. Evangelists will soon tell of the almost daunting figures they are expected to pay for halls, advertising, printing, everything. Ask the missionary department and they will be quick to point to their financial challenges.

We declare these things not simply to bemoan facts but to raise for your prayer and thinking the great challenge of Scripture. We know what it is, for we can read it in Malachi 3 : 10. Special appeals have to be made, but there is no real substitute for the regular, systematic, proportionate giving of the Lord's own people. After all, if we do not support God's work who will ?

Royal Albert Hall, 1972



. . . and so to the Conference–May 6–13–Blackpool

Among those taking part :



Denis G. Clark (South Africa)



J. M. Cuthbert



Dr. R. W. Taitinger (Canada)



T. W. Walker

See advertisement on page 13

Anointed

Royal Albert Hall Ea

Report

PASTOR OF ELI
WOO



THIS was a wonderful meeting. From the start we were conscious of God's presence. Pastor W. M. E. Plowright, in his opening remarks, quoting from Philippians 2 : 9-11, set the tone for this great evangelistic rally, then led the vast congregation in the opening hymn, " All hail the power of Jesu's name."

Prayer time was taken by Pastor John Lancaster, of Eastbourne, when we prayed in particular for God's blessing upon the meeting and upon our fellow believers in Northern Ireland. The congregation were again on their feet for the hymn " I serve a risen Saviour." With great voice and certainty we declared that Christ is alive and lives in our hearts.

Our attention was brought to the Word of God by Pastor W. R. Jones, reading from Acts 10 : 34-44. With what joy we listened to a fine body of men from Selly Oak, Birmingham, singing " Jesus is coming again " and " I want to be there when they crown Him King of kings."

Our faith was quickened as we heard two young doctors, Christopher Woods and Derek Sadler, of The City Temple, Cardiff, speak of their personal Pentecost. Following these testimonies it was announced that over forty believers had been baptised with the Holy Spirit in the receiving meeting that afternoon. Praise His name !

It was now the turn of the massed choir led by our esteemed brother, Pastor D. B. Gray. What a thrill it was to see so many young people singing for Christ. The congregation were delighted as they sang " Let me touch Him."

Shall we ever forget the three young ladies from Plymouth called " The Gospelaires " who thrilled our souls with their anointed singing of " I'll go to Calvary."

We came now to the family spot. When our missionaries were given the opportunity to speak, Pastor and Mrs. P. Griffiths from Rhodesia introduced a dear young sister, Miss Rosemary Mawutsa, from our mission station at Inyanga North, Rhodesia, who is training to be a midwife at Woolwich and to whom a very warm welcome was given. Pastor and Mrs. A. D. Bull from Tanzania also thrilled us with reports of great blessing and of answers to prayer among the Masai tribe. Greetings were received from Pastor L. Wigglesworth, Pastor and Mrs. D. L. Mills and the churches in Ghana, and from the national pastors and church members in Tanzania. A special welcome was given to the contingent from the recently opened church in Peterborough.

We returned to the choir, who sang " What a lovely name "—and what a lovely blessing it was to our hearts ! This was followed by a Gospel



R. B. Chapman introduces Arthur and Dorothy Bull.

) preach!

nday evening meeting

n Jones

)STAL CHURCH,
NDON



solo sung by Mrs. J. Chapman, "Give Him your heart," which was greatly appreciated.

One of the moving highlights of the meeting was the presentation of an album of L.P. records of music by J. S. Bach to Mr. Ronald Cooper by Pastor D. B. Gray in recognition of our brother's services as organist at the Easter meetings from 1926 until his retirement in 1970. We praise God for such dedicated talent. May God's blessing be the portion of our brother and his wife for many years to come. What a joy it must be to Mr. Cooper to see his son, Geoff, taking his place at the organ.

Mr. Gray conducted the London Crusader Choir in the final singing item, "O Lord, how excellent is Thy name in all the earth," creating a blessed atmosphere for the final message of the day, which was brought by our much-loved and highly-esteemed brother, Pastor P. S. Brewster, who spoke forthrightly from Luke 4 : 18, 19 on the ministry of Christ to the poor, the broken-hearted, the bruised, those bound in sin and those oppressed by the Devil. At the close many decisions for Christ were made.

Pastor H. W. Greenway brought a wonderful day to a close with prayer. We thank the Lord for souls saved, for His healing touch and for Pentecostal blessing. We made our way home with the words of the last chorus ringing in our hearts : "Christ is the answer to my every need."



D.B.G. *says* **THANK YOU** *to all choirs and those participating in the ministry of music at the Royal Albert Hall on Easter Monday. Your sense of vocation and enthusiastic co-ordination under the anointing of the Holy Spirit resulted in finesse, spiritual wealth and musical artistry to the blessing of thousands.*

Douglas D Gray.

A GREAT LIFE

Do not try to do a great thing ; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and ultimate recompense of Christ. To fulfil faithfully the duties of your station ; to use to the uttermost the gifts of your ministry ; to bear chaffing and trivial irritations as martyrs bore the pillory and stake ; to find the one noble trait in people who try to molest you ; to put the kindest construction on unkind acts and words ; to love with the love of God even the unthankful and evil ; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep ; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

F. B. MEYER.

. . . Where Jesus walked

No. 3 of a series of Holy Week broadcasts on B.B.C. Radio Bristol given by Ron Jones.

WAS Terence Hanratty guilty of murder or not? I confess that I do not know, but there are many who are convinced that there was a mistake made in his particular case. I suppose that the fear of a miscarriage of justice is one of the main planks in the platform of all who have constantly campaigned against capital punishment. Sitting where I am I cannot but recall what must have been the greatest miscarriage of justice of all time, for I am right inside the palace of Caiaphas the high priest, actually in the dungeon where Jesus probably spent many hours during his last night before going to the cross. Caiaphas was one of the main persons who set in progress the so-called trial of Jesus. If any trial anywhere was rigged, it was this one. There were so many who managed to get their fingers in the pie. Cruel Pilate, sly Herod, the traitor Judas, the religious leaders—they all combined to condemn Jesus Christ to the judgment meted out to the very worst of criminals. The Bible says that Pilate gave Jesus to them to be crucified. They made Him pick up the cross bars as they shouted at Him the most dreadful of all things, "Take up Your cross!" That meant just one thing: He was to die. A cross was only for dying on.

I feel as I sit here at the very spot where that awful crime was perpetrated that I would like to conduct my own inquiry into the case. Let us recall some of the folk who were heavily involved.

Now, Pilate's wife, what do you think about Jesus? "Haven't you heard? I sent a note to my husband, pleading with him not to have anything to do with condemning that just Man."

How about you, King Herod? You mobbed Him, you had your bit of fun out of Jesus Christ: what was your real opinion of Him? "Why, haven't you read that when I sent Him back to Pilate I made it clear that I could find no fault in Him?"

What about you, Judas Iscariot? You sold Him for a miserable thirty pieces of silver. You must have concluded that He was a deceiver before you would do such a thing. What guilt did you find in Him that made you feel compelled to turn Him over to the authorities? "Don't mock me! When it was all over I could not find any peace because of my own guilt. I took back that blood money and told them that I, Judas, had betrayed the innocent."

What about the judge himself? Pilate, how do you feel about the verdict? "Everybody knows that I felt He was not guilty, I said so plainly many times, I even went to the trouble of taking water and washing my hands before the people—sure He was not guilty."

In the face of all this I am bound to ask myself, why then did Jesus Christ die? The people who mattered most declared Him not guilty, but my sin and my greed and my selfishness have made me terribly guilty. Ah yes, that is it, **Jesus took my place and yours, and that is the reason why He died.**

Book review

Prophecy's Last Word, by Frederick A. Tatford. Published by Prophetic Witness Publishing House. Price 50p, postage and packing 7p extra.

This is a useful book for those who are interested in and thrilled by the subject of eschatology. From chapter four to the end the author aptly unfolds the abundant symbols of the Apocalypse to the reader's mind on "the things which are about to be after these," prophecy's last word on the impending time of God's wrath and judgments upon the nations of the earth.

It is significant that one-third of the book is taken up with the Church age from the date of the vision until the rapture and it is characteristic of the author to give pre-eminence to that majestic Figure, the living Head of the Church, in chapter one before elucidating the instructions given to the seven churches in chapters two and three.

The lion-like Lamb who opens the book of Seven Seals is the qualified Executor of the designs of God, with legal and legislative power to put into execution the counsels of God concerning the earth.

WILLIAM J. PATTERSON.

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

Children's corner



MORTIMER

Words and drawing by

Sheila Price

MORTIMER was a very lazy leopard. It was ten o'clock and he was still fast asleep under a tree. "Come along, Spotty," called a little bird from a nearby branch. "It is high time you were up.' Mortimer opened his eyes, yawned and stretched. "Oh dear," he said. "I suppose I had better get up and look for some food. I am feeling quite hungry. Now where did I put that bone I found yesterday ?"

"You left it by the rock, Spotty," said the little bird.

"Stop calling me 'Spotty,'" said Mortimer.

"Oh, we are grumpy this morning, aren't we ?" said the bird.

"I will teach that bird a lesson," thought Mortimer. "I shall get rid of my spots and then he will not be able to call me names."

Mortimer walked down to the stream and jumped into the water. "I will soon wash these spots off," he thought to himself.

Well, Mortimer splished and splashed about in the water, but the spots stayed firmly on his body. "This is doing no good," he said, getting out of the water. "I will try and rub the spots off on that rock over there."

He rubbed himself backwards and forwards on the rock, and the only thing he succeeded in doing was to get his back bruised and sore. Mortimer rolled over and over in the dust, he shook himself, and he even tried licking the spots off, but they were still stuck to his back.

Mortimer has a lesson for us all, boys and girls. We too have spots—spots of sin in our hearts. Like Mortimer, however hard we try, we cannot get rid of these spots by ourselves. We cannot wash them off and we cannot scratch them off ; but when we love Jesus and know Him as our Saviour, He cleanses our hearts from sin. Mortimer and all his leopard friends must remain spotty, but there is no need for us to be spotty, is there ?

BOOK REVIEW

Paulossie, by Carole Briggs. Published by Scripture Union. Price 35p, postage and packing 5p extra.

This book gives a simple, interesting outline of the life of an eight-year-old Eskimo boy. The unusual setting and sequence of events have an appeal of their own. It is not easy to anticipate what comes next, as in so many adventure books. Each chapter is an individual story and an object lesson both moral and spiritual. I like the way the lesson is carried through and personally applied in a simple, clear way. In the closing chapter Paulossie gives his heart to the Lord. The map and frequent illustrations catch the eye, and clear print makes easy reading. This is an ideal Sunday school prize and useful for children's meetings, etc.

MAUREEN EDMONDS.

REMEMBER

May 6th to 13th

Your ANNUAL CONFERENCE

in

ST. ANNES-ON-SEA, BLACKPOOL

BOOKING FORMS STILL AVAILABLE

Write to :

The Conference Secretary,
P.O. Box 38, Cheltenham, Glos.,
or telephone 0242 59904

D.2523

Sidik finds his faith

An urgent request was received at Bible House, Wellington, New Zealand, for a small supply of Indonesian Scriptures to be sent to Noumea, New Caledonia. Sidik, a young Muslim of Indonesian parents, was in hospital being treated for tuberculosis. The missionary, who had written to New Zealand for the Scriptures in Indonesian, was able to give Sidik a Bible in his own language.

The following letter just received from Sidik speaks for itself: "Each day I find fresh joy in reading the Bible. 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.' I thank the Lord for having given me this desire to follow and understand His words of truth. We are now having three meetings a week for prayer and Bible reading. There are ten of us around the table at each meeting, praying and reading the Word of God. May God bless us and help us to understand His Word, and open the hearts of those who have not sincerely accepted the Lord. It is our prayer and hope that the One who said 'I am the Way, the Truth and the Life' might be glorified."

To this the missionary adds: "Praise God for the assurance of full salvation which God has imparted, not by constant fellowship with others who have found Christ, *but by the Word of God.*"

—U.B.S.

MARGARET M. LADLOW (*continued*)

But he who makes a sacrifice, so another may succeed,
Is indeed a true disciple of our blessed Saviour's creed;
For when we "give ourselves away" in sacrifice and love,
We are "laying up rich treasures" in God's kingdom up above.
And hidden in gnarled, toilworn hands is the truest art of living,
Achieved alone by those who've learned the victory of giving;
For any sacrifice on earth made in the dear Lord's name
Assures the giver of a place in heaven's hall of fame.
And who can say with certainty where the greatest talent lies,
Or who will be the greatest in our heavenly Father's eyes?

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.2546



Margaret M. Ladlow's page

One pair of hands

I WAS given a book for my birthday and have enjoyed reading it immensely. *Take My Hands* is the remarkable story of Dr. Mary Verghese. of Vellore Christian Medical College, India. After years of intensive study and practice this dedicated young surgeon was terribly injured in a car accident. Her spine was so damaged that she has been confined to a wheelchair ever since, yet, after two years of suffering anguish of mind and body and after several operations, she was able to resume her work and to specialise in restoring the damaged tendons in the hands of her leper patients and correcting their foot-drop deformities.

I was deeply moved by all I read and particularly by the chapter telling how God revealed to her that, with a trained brain and a strong pair of hands, He had work for her to do. Thus she prayed, using the words of F. R. Havergal's hymn of consecration: "Take my life and let it be," especially "*Take my hands* and let them move at the impulse of Thy love." One pair of skilful, consecrated hands used by God, a source of blessing and healing, reveal the love of God, preach unspoken sermons, the compassion of Christ flowing through sensitive, trained fingers.

What amazing instruments are our hands! Slow of speech though he was, God used Moses' hands on many occasions. We remember his grasping the rod and, instructed by God, using it to perform mighty wonders, culminating in his hand outstretched over the Red Sea to divide it. His willing hands were held high on the day of battle against the Amalekites. Moses' hands fashioned and carried the sacred tablets of stone to Mount Sinai on the second occasion and wrote on them the ten commandments of the Lord. Those laws have been a guide and an untold blessing to many nations and civilisations down the years. At the end of his life he laid his hands on Joshua and God used His servant to impart supernatural wisdom and power to his successor. Wonderful actions were done by Moses' hands, because they were willing, consecrated ones.

How often a harassed mother, a shop assistant or a workman at his bench cries "Steady on! I've only *one* pair of hands!" But the cry should be uttered in triumph and thankfulness, for if we have given our lives to God we can use our hands in so many ways in His service. Are your hands strong, skilful, capable and willing? Then God will instruct you how to use them, for practical Christians are such a blessing and are often in short supply.

The "Praying Hands"

BY HELEN STEINER RICE

The "Praying Hands" are much, much more
than just a work of art,
They are the soul's creation of a deeply thankful
heart;
They are a priceless masterpiece that love alone
could paint,
And they reveal the selflessness of an unheralded
saint.
These hands, so scarred and toilworn, tell the
story of a man
Who sacrificed his talent in accordance with God's
plan;
For in God's plan are many things man cannot
understand,
But we must trust God's judgment and be guided
by His hand.
Sometimes He asks us to give up our dreams of
happiness,
Sometimes we must forgo our hopes of fortune
and success;
Not all of us can triumph or rise to heights of
fame,
And many times what should be ours goes to
another name.

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special cheaper tariff from April 29th till middle May. Coach parties welcomed. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

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.2538

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.2539

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2626

SMALL HOTEL requires keen Christian female staff from mid-May to mid-September. Apply Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel. Newquay 2182. C.2622

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTH

ANDERSON. On March 7th, to Mr. and Mrs. Victor Anderson, Elim Pentecostal Church, Ealing, God's gift of a son, Christopher.

MARRIAGES

DORMAN—REEVES. On April 1st, at Winson Green Elim Pentecostal Church, Michael Dorman to Gillian Reeves (both Elim Crusaders). Officiating minister : S. J. Brown.

FORSTER—BURT. On March 25th, at Elim Pentecostal Church, Ealing, Roy Edward Forster to Sally Burt. Officiating minister : A. S. F. Horne.

MAYBIN—WINROW. On April 8th, at Elim Pentecostal Church, Croydon, Robert Alexander Maybin to Margaret Ann Winrow. Officiating minister : W. J. Maybin.

PRICE—FRY. On April 3rd, at Kingstanding Elim Pentecostal Church, David Price (Winson Green Church) to Morag Fry (Kingstanding Church), both Elim Crusaders. Officiating ministers : R. J. Morrison and S. J. Brown.

TATTERSALL—CRADDOCK. On April 1st, at Elim Pentecostal Church, Woolwich, Keith Tattersall to Linda Susan Craddock, both Elim Crusaders. Officiating minister : L. Jones.

WITH CHRIST

BIGGS. On March 4th, Edward Biggs, aged 82, for many years a faithful member of Elim Pentecostal Church, Graham Street, Birmingham.

BURGESS. On March 20th, Ivy Nellie Burgess passed into the presence of the Lord, a dear, faithful member for many years of Westcliff Elim Pentecostal Church. Officiating ministers at funeral : Swinburne Smith and J. J. B. Hounsome.

MOORE. On March 14th, Eva Ellen Moore, aged 81 years, wife of Caleb Moore, late of Camel, Somerset, mother and mother-in-law of Pastor and Mrs. J. C. Mulvagh and aunt of Pastor Ian Moore, in Auckland, New Zealand. A stalwart of the faith in the early days of Elim in Somerset. Officiating minister at funeral : G. T. S. Dunk.

PORTBURY. On March 26th, Mrs. O. M. Portbury, founder member of Elim Pentecostal Church, Exeter. Officiating minister at funeral : J. H. Sainsbury.

SNELL. On March 28th, Arthur Snell, aged 84, for many years a faithful member of Elim Pentecostal Church, Graham Street, Birmingham. Officiating minister at funeral : E. F. Cole.

STEVENS. On March 29th, Edith Hannah Stevens, a member of Elim Pentecostal Church, Westcliff, passed peacefully away. Officiating minister at funeral : J. J. B. Hounsome.

ITINERARIES

The President (A. A. Biddle):
April 29, Blackpool, Jubilee Temple; 30, Marton (a.m.), Liverpool (p.m.); May 1, Ellesmere Port; 2, Salford; 3, Accrington; 4, Southport; 5, St. Helens.

London Crusader Choir with Douglas B. Gray:
April 30, Brixton; May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

Mrs. Dorothy Bull:
April 30, Dagenham (a.m.), Islington (p.m.).

Joseph Smith:
April 29, 30, Halifax; May 1, 2, Sowerby Bridge; 3, 4, Huddersfield; 6-8, Dewsbury; 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

BLACKPOOL CRUSADE

We had 220 at the first meeting and just over thirty made decisions — thirty-seven actually took decision cards. Folk from all over the country have been praying for us and many have telephoned to ask how we fared. Thank you very much ! Rejoice with us and pray on !

L. E. LAMBERT.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

COMING EVENTS

BIRMINGHAM, Langley. April 29, 30. Elim Pentecostal Church, Mount Pleasant. Church anniversary. Preacher: J. W. Newman. Saturday at 7: Coventry choir. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. May 13. Elim Pentecostal Church. Billy Graham film: "The Second Coming of Christ and the End of the World." In Friends' Meeting House, Hazelwell Street. Convener: J. B. Coleman. At 7.30.

BLACKPOOL. May 7. Jubilee Temple, Waterloo Road. Conference special. Preachers: D. J. Ayling at 10.45, W. R. Jones at 6.30. Elim Bible College students and other singers. May 13-18. Bible teaching crusade conducted by C. Gornold Smith, featuring colour slides, customs and costumes of the Holy Land. Sunday at 10.45 and 6.30. Weeknights at 7.30.

BOLTON. April 29, 30. The Town Hall. Crusade conducted by John Cooper and team. Saturday at 7.45. Sunday at 8.

CONLIG, Co. Down. April 29, 30. Orange Hall. "This is life" crusade conducted by W. H. Holohan and A. Wilson, assisted by Ards male testimony choir and local youth groups. Special youth night Sunday at 8.30. Saturday at 7.30.

EASTLEIGH. April 29—May 2. Elim Pentecostal Church, Nutbeem Road. New Life campaign. Evangelist: D. E. Edmonds. Weeknights at 7.30. Sunday at 6.30.

EVESHAM. May 13. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Visit of G. W. Chamberlain and party from Upper Gornal. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GREAT YARMOUTH. April 29, 30. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade conducted by J. M. Cuthbert and team. Saturday at 7. Sunday at 11 and 6.30.

PONTYPRIDD. April 29, 30. Elim Pentecostal Church, Thurston Road. Sunday school staff dedication service and prizegiving. Preacher: J. Bailey. Saturday at 7.30. Sunday at 11 and 6.

TREHARRIS. April 29, 30. Elim Pentecostal Church, John Street. Preacher: J. H. Vaughan. Convener: O. Morgan. Saturday at 7. Sunday at 11 and 6.

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to
(BLOCK CAPITALS, please)

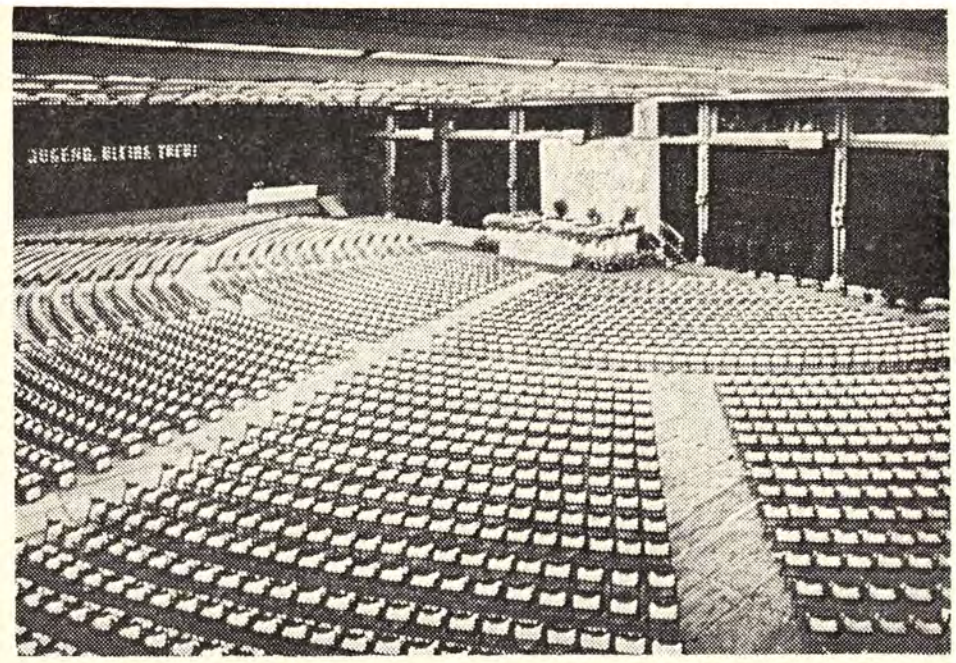
Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....



The Festival Hall, Berne, in which the public meetings are to be held.

YOU CAN FILL ONE OF THESE SEATS AT THE

PENTECOSTAL EUROPEAN CONFERENCE

in

BERNE, SWITZERLAND

June 27th to July 2nd

PEK

Write for particulars at once to

ELIM PENTECOSTAL CHURCH HEADQUARTERS,
P.O. BOX 38, CHELTENHAM, GLOS.

Announcing introduction of

FREE POST!

by Derek Gardiner & Co.

Christian Insurance Brokers

For *your* convenience—

FREE POST

It costs you nothing to ask advice on the following—indicate your interest

- ✱ *MAXIMUM GROWTH BONDS*
- ✱ *GUARANTEED SECURITY BONDS*
- ✱ *UNIT TRUSTS*
- ✱ *ENDOWMENT ASSURANCE*
- ✱ *CHURCH POLICIES*
- ✱ *HOUSEHOLD CONTENTS*
- ✱ *PROPERTY BONDS*
- ✱ *HIGH INCOME BONDS*
- ✱ *LIFE ASSURANCE*
- ✱ *MOTOR INSURANCE**
- ✱ *ACCIDENT AND SICKNESS*
- ✱ *BUSINESSMEN OR SHOPKEEPERS*

* Special discount for ministers and total abstainers

Address your envelope as follows:

REMEMBER!—MAIL IT WITHOUT A STAMP—it's FREE POST to you!

DEREK GARDINER & CO.
FREE POST
HORNCHURCH, ESSEX, RM11 1BR

D.2627

A crusader in Israel

by Hazel Pannell

I SPENT nearly six months on a kibbutz in Israel and, having come home to England for last summer, I was very much looking forward to my return in the autumn. The journey was a long, interesting one. I flew to Ostend and went from there by train to Munich, where I spent a few days while waiting for the coach to Istanbul.

The first day in the coach was spent travelling through Austria amid really beautiful scenery. The first night we stopped at a small town just inside the Yugoslavian border. Next day we were off to a very early start, reaching Belgrade in time for lunch. Now, in contrast to the mountains and lakes of Austria, we began to see the very poor living conditions in the small villages and farms. We crossed the border into Bulgaria, arriving at our hotel in Sofia for the second night. The next morning, when we woke up, it was snowing heavily, although it was still only October. As we drove east through the Bulgarian hills the Communist influence became increasingly obvious. In all the small towns and villages we could see huge billboards and pictures of Communist leaders, all with the letters "CCCP" on them. Here, too, I saw extreme poverty and women working on building sites and doing digging and labouring jobs. After a very thorough search at the Turkish border—I was told this was mainly for drugs—we finally arrived in Istanbul. Its thousands of mosques and minarets give it an unmistakably eastern atmosphere.

The next day I boarded the boat that was to take me to Haifa. It was a Turkish boat and the conditions were very bad, but we all decided to grin and bear it, even though there were bugs in some of the beds!

We were in New Testament country. We stopped briefly at Izmir (Smyrna), at Rhodes and at Cyprus, and on the fourth day we came to Haifa. From there I went straight to Jerusalem, as I had been invited to stay for a few days with Pastor and Mrs. L. V. D. Tiller, after which I had planned to go to a kibbutz for a few months to improve my knowledge of Hebrew.

On the boat, however, I met some Israelis who advised me, if possible, to get a job in one of the towns and study Hebrew at evening classes. Mr. and Mrs. Tiller suggested a few places where I might be able to get a job. I decided that, unless everything was arranged within a week. I would forget the whole thing and go to the kibbutz.

Instead I found myself, within three days of being in Israel, with not only a job but also a flat! The day after I arrived I was offered a job in the college library of St. George's Cathedral. I knew that it would be very difficult to find accommodation in Jerusalem, but here again Mr. and Mrs. Tiller were able to help me. They took me to see a Canadian girl they knew. She had been living on her own for a couple of months, having shared her flat with another girl before this; now they thought that perhaps she would be wanting somebody else to share with her. When we saw her she told us that only the night before she had been praying that God would either send someone to share the flat or else open the way for her to live with an Israeli family. So, in this way, both our prayers were answered.

It is a great thrill and privilege to be living in Jerusalem surrounded by the places where Jesus walked, yet this is modern Israel and I am beginning to realise how difficult and often discouraging the work is for Christians in this country which is not only anti-Christian but anti-Christ. There is also a very real threat of another war before too long.

Please pray for this land, that the Jewish people will accept Jesus as their Messiah and that the Christians here will be even more united in their witness for Him.

ONLY 1p

YOUNG FOLK

Elim's monthly paper for boys and girls

PUZZLES : COMPETITIONS : SERIAL : CARTOONS

Write E.Y.M., P.O. BOX 38, CHELTENHAM

D.2417

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, May 1st 1 Samuel 6 : 17-21 ; 7 : 1, 2

" Israel lamented after the Lord " (7 : 2).

Having joined in a sacrifice with the Levites over the ark's return to Israel, the men of Beth-shemesh were so overjoyed that caution and reverence for godly vessels and God's Word were thrown aside. They looked (literally " looked with profane curiosity ") into the ark (6 : 19). This was forbidden on pain of death (Numbers 4 : 19, 20), and so God smote them. God showed the Israelites as well as the Philistines that He would vindicate His honour. The ark was sacred and not to be touched (Numbers 1 : 50, 51).

We need to come into the presence of God with reverence, for He is holy.

Tuesday, May 2nd 1 Samuel 7 : 3-17

" Israel . . . served the Lord only " (v. 4).

A great national reformation was effected through Samuel's influence. Convinced of their errors, Israel renounced idolatry and the re-establishment of the faith of their fathers was inaugurated at a great public meeting at Mizpeh (v. 6). When the Philistines attacked, Samuel offered up a lamb, burnt wholly as a symbol of Israel's dedication to God ; no part was reserved, all was for God. God answered swiftly, and on the very battlefield where Israel had been defeated twenty years before He wrought a victory that secured peace and independence for Israel for twenty years.

Let us lay all on the altar today and thus see the hand of God at work.

Wednesday, May 3rd 1 Samuel 8 : 1-22

" Samuel prayed unto the Lord " (v. 6).

Samuel was old and unable to continue his circuit journeys through the country. He confined his magisterial duties to Ramah, delegating the administration of justice in the southern districts to his sons. They did not inherit their father's high qualities and, having corrupted the standards of justice, they attracted complaints against themselves and caused a request for a king to rule Israel to be made. God was displeased at this request, as was Samuel, because it sought to replace the Israelites' unseen King and Head.

It is far better to seek God and to follow Him than to be like the world—indifferent to God.

Thursday, May 4th 1 Samuel 9 : 1-14

" The asses . . . were lost " (v. 3).

Saul's physical attractions were remarkable. He had an athletic frame and was only a little under seven feet high. In the pastoral regions animals roamed at large during the grazing season and were rounded up later. Saul's ramble was not unusual, but its superior directions and the outcome turned its uncertainty into certainty. Samuel is acknowledged as being literally " an honoured man," obviously by Israel, but more importantly by God. Saul sought Samuel's guidance and honoured the position of the man of God with a gift, thus honouring the God who called him.

When problems and difficulties arise, the wise man seeks the guidance of God.

Friday, May 5th 1 Samuel 9 :15-27

" Now the Lord had told Samuel " (v. 15).

The description of Saul, the time of his arrival and the high office to which he was destined had been secretly revealed to Samuel. The toilworn, but noble, traveller, on accepting Samuel's invitation to hospitality, found himself in the parlour (v. 22), literally " the chamber "—a room used for sacrificial feasts—where the chief place was offered to him. The shoulder the cook had taken up (v. 24), literally " heaved " before the Lord, was the priest's portion. Its being set before Saul indicated a great honour. Saul's life had a new meaning, a greater vision, because he gave ear to the word of the Lord through Samuel.

So will our lives, if we give ear to the Word of God.

Saturday, May 6th 1 Samuel 10 : 1-16

" The Spirit of the Lord will come upon thee " (v. 6).

The vial of oil used for anointing the priests and in investiture to royal office was used by Samuel for Saul's anointing. He kissed him as a salutation and as an act of respectful homage to the new king. The three signs given to Saul (vv. 2-6) were to confirm his reliance on the Word of God and to encourage him. The character and stature of Saul did not transform him. The Spirit of the Lord endowed him with a capacity and a disposition to act in a manner superior to his previous habits or character, turning the rustic farmer's son into a statesman and a warrior.

The unction of the Spirit is the power for our lives.

Sunday, May 7th 1 Samuel 10 : 17-27

" He held his peace " (v. 27).

The people were reminded that, until then, God had been their King and that, although one from among them would reign as king in splendour,

(*continued overleaf*)



David—Shepherd, Singer, Sovereign

by J. OSMAN

PASTOR OF ELIM PENTECOSTAL CHURCH,
SPRINGBOURNE, BOURNEMOUTH

WHEN Saul was anointed king over Israel, God gave him all the equipment necessary to be an outstanding success as Israel's first ruler. His physique and capabilities made him an obvious choice and moreover God gave him a new heart to ensure that he lacked nothing, provided that he was willing to submit to God's leading. Then, as now, however, obedience was the essential factor required in the man of God. Never was there a more graphic illustration than the life of Saul to show that God desires obedience rather than sacrifice (1 Samuel 15 : 22). From Adam until 1972 this has been the most difficult lesson of all to learn. Saul failed the test most miserably and he knew it, for he said of himself : " I have played the fool, and have erred exceedingly " (1 Samuel 26 : 21). The record shows that he was exceedingly foolish and self-willed. He intruded into the priestly office, made stupid vows, followed his own inclinations instead of listening to and obeying the voice of God and, as a result, was rejected from the kingdom.

The mistakes of Saul are a study in themselves. May the Lord save us from similar foolishness ! Said Samuel : " The Lord hath sought Him a man after His own heart." He found such a one in David, as yet a young shepherd lad with a gift for music and an extraordinary courage in face of danger. This was an amazing testimony from God about such a young man ! Would you not like God to think about you in such a way ? God takes delight in those who live righteously (Job 1 : 8).

The ambitions of Christians are varied. Many have their sights on legitimate targets of material advancement, a lucrative career, educational qualifications, even marriage. Many, having caught a vision from some biography, will have ambitions to preach like Spurgeon, to pray like John Hyde (" Praying Hyde "), to conduct great campaigns like some of the great evangelists. Here is something that eclipses every other ambition. The praying, the preaching and the service we render to God take their rightful place if, first and foremost, we desire to be people after God's own heart, indeed God Himself could desire no more of us than this. On a practical level, it would certainly make the pastor's lot an easier one, as well as increasing our own spirituality and stimulating our zeal for God.

What made David a man after God's own heart ? Since he is so described in the Word of God and especially as so much of the historical books of the Old Testament is devoted to the events that transpired in his life, it is natural to suppose that some clue might be given in the sacred record.

It is impossible to go into every detail of David's life and actions, but it is clear that they lift him out of the rut of ordinary humanity into such an elevated place. Essentially, some things seem completely out of character, nevertheless, even in the seamier events in his life, which the Bible records faithfully, it is possible to trace certain noble traits and extraordinary reactions that do not follow the normal human pattern of behaviour. These can prove to be of help to us if we pay them heed and if we use David as an example of how God might expect us to behave in comparable situations.

If you would like to be a man (or woman) after God's own heart, follow with me the six pen pictures I have selected for perusal : songs ; strength ; sorrow ; service ; sacrifice ; sin. The first of these will be in next week's " Evangel."

THE FAMILY ALTAR *(continued)*

with bodyguards and chariots and horsemen like the kings around them (1 Samuel 8 : 11-22), the law of God and His covenant were still binding and must be observed (10 : 25). Both king and people would find no way of securing the prosperity and peace of the nation but by walking in God's ways. The children of Belial rejected Saul, yet he bore the insult with prudence and magnanimity, which were of great use in the beginning of his government.

Let God's peace rule our hearts !

THE ELIM EVANGEL

Vol. LIII. No. 19 May 6th, 1972 5p

E.M.S. feature photograph



Elim missionary Frieda Grossen at work in Tzaneen, South Africa. She is using her E.W.M.A. typewriter.

Proclaiming the Truths of Pentecost

Preparations for personal revival



by Frank Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

Jeremiah 4 : 3 ; Hosea 10 : 11, 12

FALLOW land is ground which was once cultivated, but which has been allowed to lie idle and has become covered with weeds. The Lord said that the people of Israel were like fallow land, because they once produced fruit for His glory, but they had turned from Him and were producing weeds of wickedness instead. By our frequent cry for revival we confess our similar condition. In personal, Church and national life we once sought the honour of the Lord, but, almost everywhere we look now, we can see desolation and wickedness. *If we have any real concern the Word of God shows us how we can prepare for the personal revival we need.*

To begin to prepare for revival we require **vision and violence.** We need vision so that we do not see things only as they are but, rather, how they may become. If we see our lives only as they are we might despair, but the Lord will show us how we can become fruitful for Him and be made like Jesus. Violence is necessary because fallow ground cannot be broken up except by violence. The hard land, which is so daunting, is a picture of the indifference with which we so often regard the things of God. If we are to see the fulfilling of the vision, if we would rid ourselves of our apathy, we must be violent with ourselves and attack with energy every habit which brings spiritual indifference.

Hosea 10 : 11 tells of the next step toward personal revival : the **breaking up** of the clods of earth. There are two reasons for this : to remove the roots of the weeds from the soil, and to make the ground fit to receive the seed we wish to sow. These are the reasons why the weeds of sin must be removed and the ground made ready for the seed to be sown in our lives.

A man tried to clean up a piece of ground by double-delving the weeds which marred it. When he had finished it looked good, but within weeks the weeds were coming through again more prolifically than ever ! It is no use double-delving the weeds which spoil our lives ; prayerlessness, pride, unbelief, stubbornness, worldliness and the many other evils which mar Christian lives must be removed, not hidden under the surface.

Jeremiah shows us (4 : 3) that it is useless to sow good seed when thorns are hidden in the ground ready to spring up and choke the good seed. If we want our lives to be clean and ready for the Master to use, we must bend our backs in humility and prayer in order to remove these noxious weeds. When these things are taken away our lives will be ready to receive the seed and to produce good fruit.

What is the seed which must be sown in our hearts in order to bring a good harvest ? The Lord Jesus, in the parable of the Sower, shows that the **good seed is the Word of God ;** this Word, faithfully sown, will produce the fruit of righteousness. It is supremely important that we should do the will of God, *but we can only know His will by means of His Word applied to our hearts by the Holy Spirit.* We must, therefore, have a deep hunger in our hearts for His precious Word, a passionate desire in our souls to do whatever He commands us.

One final requirement is to seek the Lord until He comes and rains righteousness on us (Hosea 10 : 12). No fruit can be produced without the showers of rain ; similarly, if we are to produce fruit to God we need the refreshing **" rain " of the Holy Spirit** upon our lives. " Seek " implies an earnest crying to God for the supply of the Holy Spirit, for only those who are conscious of thirst have the assurance of the supply of their needs. The Word of God promises that, if we seek Him with all our hearts, He will be found.

Do you really want revival in your personal life ? Are you sincerely longing to produce a harvest of good fruit for the Lord ? Then catch the vision of what God can do in your life ! Begin

(*continued on page 20*)

ELIM NEWS

SOUTH SHIELDS' CRUSADE



▲ Part of the crowd at the opening service



◀ The mayor giving his welcome

There was a great start to this soul-saving effort. Over 400 people were present for the opening service. The Bolingbroke Hall was jammed to the doors. The mayor gave a splendid welcome to Alexander Tee and the team. There was a wonderful spirit of joy and blessing. Forty-one signed decision cards at the close.

There were 225 there on the second night, Monday, and twenty signed decision cards.

Thank you for your grand prayer support.

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

The eight-day crusade by Pastor John Woodhead made a great impact on the district, the meetings growing in power and increasing in blessing. Pastor Woodhead's powerful ministry, anointed by the Holy Spirit and backed by his wealth of experience, had as its theme and centre the cross of Jesus and His resurrection. Thirteen persons found their way to Calvary. The sick were prayed for and many testified to relief from pain and from other burdens.

The Saturday evening service was relayed by live television to the church porch, when passers-by were able to see and hear the service.

Mr. Woodhead had many things to say to believers and the church was stirred to fuller consecration and service. As our pastor, who led the meetings, pointed out on the closing evening, the crusade should only be a new beginning in the history of the church. There was a variety of contributions in song, including those from Mrs. Dorothy Watson, Mr. Woodhead's daughter, but special mention must be made of Mrs. Woodhead's solos. Her beautiful voice blended with and prepared the way for her husband's ministry.

As the crusade proceeded, Ealing became a pre-gathering of the great Elim Easter Monday meetings as we welcomed friends from Carlisle, Chesterfield, Eastbourne, High Wycombe, Kensington, Leicester, Reading, Rowley Regis, Sheffield, Swindon and York.

Pastor Woodhead had made only two fleeting

ELIM NEWS *(continued)*

previous visits and it was a joy to have him with us for a whole week. We express our appreciation for his wholehearted ministry, for the uplift it gave to the church, and above all for God's kingdom being increased.

We are also indebted to Mr. Stephen Blake, from the Elim Bible College, for his talented and brilliant playing on the organ as accompanist throughout.

To God be all the glory !

H. J. SILLENCE.

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

It was a joy to welcome Pastor J. H. Hunt as the main preacher for our Easter convention, together with Pastor C. D. Stockdale from the Clapham convention on the Saturday evening.

The Word of the Lord through these brethren was greatly blessed, as was the singing of Pastor and Mrs. Hunt. The musical ministry of a group of young people from Thornton Heath was also much appreciated.

The meetings throughout were convened by our own minister and by Pastor E. Dainton.

GLOUCESTER **Pastor : F. Lavender**

So many factors contributed to the tide of blessing which surged into our hearts during a wonderful Easter convention : the clear, direct ministry of Pastor Ian Hall, which exalted the Lord Jesus, the ministry in song by the choir, male voice group and Mrs. Hall, the exhilarating singing of the congregation, but greater than every other factor was the anointing of the Holy Spirit and the consciousness of His ministry drawing out our hearts in rapturous praise to our mighty God and to our loving Saviour. As ministers and deacons laid hands on needy folk there was an almost overwhelming release of Divine power as people were instantly healed or were filled with the Holy Spirit and burst into spontaneous praise to God both in English and in other tongues and the congregation was swept with joy.

The last meeting was the climax to the convention. We met for the breaking of bread following the Sunday evening revival meeting. Instead of a worship time we had a testimony time. A dozen folk spoke of being healed in the past two weeks from sicknesses as varied as eczema, 'flu, internal disease and depression. Others told of being filled with the Holy Spirit. Deacons spoke in awed voices of their consciousness of the power of God surging through and around them as they prayed for sick and needy people. Little wonder that older Christians went out exclaiming : " This is the best convention we have had for years ! " and " It is like the old revival days all over again ! "; younger folk saying : " If this is what happens when I go out for prayer, I am going out every time ! " and " I have never heard singing in the Spirit before ! "

May the Lord continue to fulfil the work which He is doing here so that He will be continually exalted !

ILKESTON **Pastor : F. Waite**

The pioneer evangelist of the church, Pastor W. Ron Jones, returned after some ten and a half years to preach inspiring and challenging messages during our recent revival campaign. The meetings were well attended, several made decisions for Christ and some rededicated their lives to the Master. We enjoyed rich blessings as the Holy Spirit's power was in evidence.

Blessing continued as Pastor R. L. Currie ministered at the Saturday evening rally, which was well supported by local churches.

It was evident at the communion service on the Lord's Day that the church had been revived, for which we praise God.

A. E. USHER.

LETCHWORTH **Pastor : G. S. Hillman**

The blessing of the Lord rested richly on our sisterhood anniversary when 220 gathered, including five ministers and their wives, among them Pastor Stephen Huntly, a former member, who led the meeting in prayer. We were privileged to have Mrs. Richardson from Barking as our guest speaker and soloist. Our president, Mrs. Hillman, convened and our secretary, Mrs. M. Goodwin, read the Scripture and roll-call. About eighteen sisterhoods were represented.

After rendering two solos Mrs. Richardson spoke on " The glory of the presence of God." Her powerful message ended all too quickly. Pastor B. L. T. Wall closed in prayer. Truly this was our best anniversary ever.

Miss Maud Sable, our missionary secretary, is specially gifted in flower arranging and she had prepared an exquisite floral display which set off a wonderful occasion excellently.

(MISS) C. V. BRADBURY.

The significance of the ascension

by Norman G. Clark

Let the people of God praise Him for the ascension of Christ, for all that we are and have and hope for are bound up in Christ and become active and perfected only in His ascension!

THE ascension is significant for Christ since His enthronement as the King of glory is the final proof that He is indeed the Christ, the Son of God, and at the same time the Almighty God. When He lay in a manger His kingship was concealed, but now He sits on a throne on the right hand of God (Mark 16 : 19), *His kingship revealed*. Whereas on earth His name was a reproach, now He has a name which is above every name in this world and in the world to come (Ephesians 1 : 21). As a man He had no comeliness or beauty that we should desire Him, but now He is disclosed in the " brightness of the Father's glory," for " Him hath God highly exalted." The victorious completion of His redemptive work on earth demanded that He be crowned with glory and honour. In his own right He is King of kings, Lord of lords, Ruler of all, having **all** power in heaven and earth. Did He not vanquish the Adversary of God and man? Had He not overcome the " strong man " and set the captives free? When He ascended on high He led captivity—sin, death, hell—captive, having made these foes of mankind powerless to all believers. Christ now holds the keys of the grave, heaven and hell (Revelation 1 : 18). His authority is absolute and limitless. God said of Him : " Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of Thy kingdom " (Hebrews 1 : 8).

How sad it is that there are those who continue to flout His authority and to court destruction! Him hath God highly exalted to be a Prince and a Saviour and how willingly and freely He would exercise His best-loved ministry—to save. This is a jewel belonging only to His crown, for there is salvation in no other name. It is His exclusive right!

Joseph, when in prison, knowing that the butler was about to be restored, said, " Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me " (Genesis 40 : 14), " Yet did not the chief butler remember Joseph, but forgat him " (v. 23). The ascension of Christ is significant for the people of God in that when Christ was restored to the glory which He had with the Father before the world was He received " *gifts for men.*" Christ's gifts have cost Him unimaginable humiliation and suffering, *yet He bestows them on us lavishly and freely*. They are heavenly gifts, priceless, glorious, eternal : gifts of life, peace, forgiveness, a home above, a body of glory, rewards, yes, even the gift of Himself—and consider : " They are at the disposal of the Son." The chief butler forgot Joseph, but Christ in His love for His own remembers them all now and always and distributes His gifts from glory.

Christ was born of a woman. He hungered, thirsted, grew weary, bled and died, yet " this same Jesus " rose from the dead, ascended into heaven and is now glorified. The ascension of Christ is significant because *the Head of a new humanity passed from the earthly scene into heavenly glory*. The literal, physical act of Christ's departure guarantees the rapture, ascension and exaltation of " His members " which includes the redemption of the body. " How are the dead raised up? " is not known. Such things are incapable of rational explanation ; indeed, the whole realm of the things of the Spirit, even the Divine manifestation of God in Christ in time and place, was supernatural, not contrary to nature *but above it*. This body, in some mysterious way, is the " seed " of the heavenly body, even as the dull soil or material is related to the radiant jewel out of which it is taken. This mortal shall put on immortality and be freed from the limitations of time and space, for the risen body of Christ is the pattern and type of our future perfected bodies and He has promised : " where I am, there shall also

(*continued overleaf*)

THE SIGNIFICANCE OF THE ASCENSION
(*continued*)

My servant be." Can the Head leave the members of His Body and fail to draw them after Himself ? Has Christ loved His Bride and given Himself for her merely to abandon her ? Are not believers to Him as Adam said of Eve, " bone of my bone and flesh of my flesh " ?

Everything which Christ experienced is the believers' portion in the Spirit. They are crucified with Him, dead with Him, made alive with Him and sit with Him in heavenly places. Their country is now above, and through His literal, physical ascension will come the rapture and exaltation of His people.

A king must ascend the throne before he can begin to rule. The ascension of Christ is significant for the Church and for the world, for if there had been no ascent of the King *there would have been no descent of the Holy Spirit*, no animation of the Church, no rule of Christ through the Spirit. Pentecost was the outflow of His kingly office, the spiritual association of the subjects with their King, and the inspiration of the Kingly proclamation. Jesus is no longer confined to Judea and Galilee ; He is enthroned and exalted in heaven, from where He is able by His Spirit to be present with His people and to continue His ministry through them. From henceforth the Christ of the Gospels is the Christ of the past, of history ; *now* is the full New Testament picture of the living Christ, of heaven, of experience, of righteousness and love, of the present and of the future, " mighty to save." The Gospel narrative told only of what Jesus *began* to do and to teach ; now the risen Christ *continues* to save and to heal through His Church and the Gifts of the Spirit, that " greater works " might be done. Even as the middle lamp of the sanctuary gave light to all other vessels, so Christ is the light of His people. He teaches them inwardly by His Spirit (John 16 : 14). Since His person and work are for ever in them, " He that heareth you heareth Me " and through His people He proclaims " righteousness, joy and peace," confirms His Word and extends His kingdom. A prophet is one who has stood in the presence of God and who goes forth to declare His will. Christ, of whom the woman of Samaria rightly said, " I perceive Thou art a prophet," goes forth in a nation of prophets to declare His life as the righteousness of God, His teaching as the truth of God, His ministry as the power of God and His death on the cross as the love of God, for, as Austin says, " The cross was a pulpit in which Christ preached His love to the world." Those who see His cross as the ladder by which they ascend to heaven experience the power of His resurrection and find that they have joined the ranks of the redeemed who can sing : " In His glory, I shall see the King."

The ascension of Christ enabled Him to enter on a wider sphere of work as *the High Priest of His Church*. As priest on earth His work was historical and concluded, but as priest in heaven His work is without intermission.

In the Mosaic covenant the high priest had to kill the animal, enter the holy of holies with the blood, sprinkle the mercy-seat with the blood and see that a cloud of incense covered the mercy-seat. Christ our High Priest exactly answers to this type. He was offered in sacrifice, He has gone up into heaven, He spreads His blood before the Father, and He prays to His Father that for His blood's sake God will be propitious (disposed to be kind or gracious) to sinners.

Christ's offering up of Himself *once only* as a perfect sacrifice satisfies Divine justice and not only obtains a pardon for guilty man but brings him into favour with God. A traitor can be pardoned yet retain the infamy. Man is reconciled to God for the *At-one-ment* has been accomplished.

Christ as High Priest " ever lives to make intercession " in the presence of God for His chosen, His members, His own. He is our Advocate. When God's justice opens the debt-book, Christ opens the law-book ; " without shedding of blood is no remission," and His shed blood obtains a discharge. A lawyer pleads for profit, but Christ laid down His life freely and with love and sympathy pleads freely, since " we have not an High Priest which cannot be touched with the feeling of our infirmity."

Christ answers all the accusations of the Adversay ; " Who can lay anything to the charge of God's elect ? " (Romans 8 : 33). Christ never lost any cause for which He pleaded. If God could forget that Christ is a priest—which He never can—He could not forget that He is a Son, and what will a father not grant a son " in whom He is well pleased " ? " We have a great high priest, that is passed into the heavens . . . Let us therefore come boldly to the throne of grace " (Hebrews 4 : 14, 16).

Consider Psalm 110 : 1 : " The Lord said unto

my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Is Christ your Lord, or are you His enemy? *There is no in-between.* "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3 : 36).

Daniel 2 tells of a great image which illustrates the kingdoms of the world. Finally "a stone cut out without hands" smote the image and broke it in pieces so that it became dust, for which there was no place, but the stone became a great mountain and filled the earth. The stone is Christ. Enthroned and exalted in heaven, He awaits the day to come forth conquering and to conquer and to be revealed as Lord of all the earth. Cease to be His enemy and become His friend. Remember, God the Father has committed all judgment unto the Son. *If this King condemns, there is no other court on earth or in heaven to which one can appeal.*

Christ hung on a cross that we might sit on a throne. His crucifixion is our coronation. If He presents our names in heaven, should we not profess His name on earth? Should He plead our cause above and we not stand for His below? Let us determine that "never shall these things be," but that rather, since He gave His all for us, we will be "All for Jesus, all our being's ransomed powers." The effect of the ascension upon the first disciples was that "they worshipped Him . . . with great joy: and were continually . . . praising and blessing God" (Luke 24 : 52, 53). May the fact of the ascension with its attendant blessings affect us in like manner!

Another Slant



by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

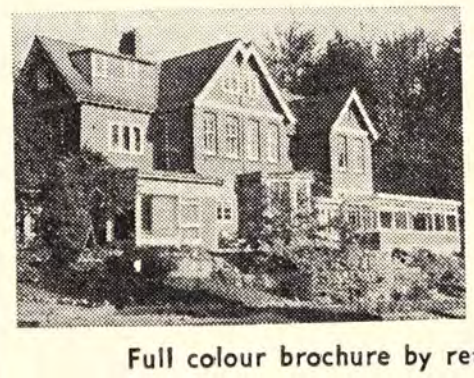
I PARKED my "vintage" A40 between two K and J registration Rovers at Lucas's in Birmingham for an appointment with one of the directors. His name had got me through the gate. Up had come the security chief with unmentionable adjectives about this wreck among the executives' cars and I had a sly chuckle when he was told that I was there at the personal invitation of one of the directors! It is not *what* you know, but whom you know that matters often, for to have friends in the right places works wonders I have found on these occasions.

I interviewed the director, then gave him a word of witness, to discover that he is chairman of the Birmingham Rotary Club, a group of top Midlands businessmen, and I have an invitation to speak at one of their weekly gatherings on my interviewing experiences in the light of my pastoral ministry. The club includes a number of Birmingham clergy, including the bishop, I believe. I was assured that they provided "a good table," so I look forward to the engagement with a measure of delight—spiritually and gastronomically!

Travelling around the Birmingham area also gives me opportunity relative to the office of evangelistic secretary for this Presbytery. One grieves at the churches now used for other purposes or in a state of dereliction.

Interviewing another executive I discovered that he had a personal friend fore-named William Carey by his ardent Baptist parents. Alas, although he became a well-known medical consultant in the Midlands, he died an agnostic and had a secular cremation, a sad end to a life that had, in some respects, an inspiring beginninng.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), A. A. Biddle, J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
F. Lavender	2
N. G. Clark	5
Ken Smith	7
P. S. Brewster	9
W. R. Jones	11
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow ...	15
J. Osman	20

Elim news	3
Editorial	8
Children's corner	12
Youth page	18
Family altar	19

EDITORIAL

OUR thoughts are very much preoccupied with our conference which takes place in Blackpool, beginning today and lasting for a week. We ask again for your prayer support. No doubt many of our churches will be able to hold special times of prayer during the week.

We would take this opportunity to thank the retiring President, our beloved brother, Pastor Archie A. Biddle, for his indefatigable year of ministry, travel and meetings. He has not spared himself and we salute him and his dear wife for all their sacrifice and for all that they have been able to do during a very busy and very fruitful year. Our fine Portsmouth church have stood behind their minister and have helped our movement very greatly in their willingness to co-operate so splendidly. They have undoubtedly shared the honour afforded to their pastor in his presidency.

The governing body of our fellowship is the annual conference. This is very important and challenging. Meeting only annually, a great responsibility rests upon every delegate. Ministers and laymen from many places in the United Kingdom and from overseas, speaking both as individuals and, in most cases, as representatives of their churches or of the missionary society, they gather for a very intensive week. Elim's policies and procedures are the vital matters which are discussed in the main. A notable feature of our conference is the really precious way in which the spirit of comradeship and Christian love act and react. Opinions differ on approach and sometimes on matters of policy, but the underlying shared experience and knowledge of God's grace as well as the mutual devotion to the movement we all love help us over what could be difficult moments. We can many times thank God for the wonderful way in which we believe that the Spirit of God rules and overrules. May we be guided aright in every decision.

The slogans used for our conferences have been challenging and apposite and this year's seems to us to be absolutely right. We print the whole verse of Scripture with the belief and the desire that God will bless us in our seeing exactly the same glorious outworking of His grace :

> "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16 : 20).

The message preached in the Royal Albert Hall, London, on Easter Monday

The manifesto of Jesus Christ

Luke 4 : 16-20

by P. S. Brewster

THE Bible says concerning Christ the Son of God that " He went about doing good and healing all who were oppressed by the Devil." Jesus had authority and domination over all demon power. Christ came into this world to destroy the work of the Devil.

This unusual anointing was to heal the oppressed. To be oppressed by the Devil is sometimes translated " to be harassed." Daniel uses another phrase : " the wearing down of the saints." Oppression can lead to depression, depression can lead to recession, this causes isolation and ultimately this leads to demon oppression, and even to possession.

The life of Jesus Christ was divided into three. As a boy He lived with His parents and learned obedience up to the age of twelve. Then there were eighteen long, silent but very important years, during which Christ knew what work and labour were. He learned to be the breadwinner of the home. He knew the jealousies and bitterness of home life with brothers and sisters. He probably learned what death meant in the home. He learned also of the deep politics and hatred of the trading life. Then there were three public years of ministry, for which Jesus was prepared by being anointed with the Holy Spirit without measure. The Son of God was so full of the Holy Spirit that it involved a sevenfold power.

Christ had the Spirit of *wisdom*. He was able to meet every situation with the correct answer.

He had the Spirit of *understanding*. There was not a situation but what Christ could enter into it and provide an adequate answer.

He had the Spirit of *counsel*. He counselled men, women and teenagers and He was able to get into the very hearts of those who came to Him for help.

He had the Spirit of *might ;* He had authority and miracles.

He had the Spirit of *knowledge*. He conversed on every subject—intimate, public, national and social—and was never lost in any situation.

He carried with Him the Spirit of *the fear of the Lord*. We do not meet too many men today who carry with them this atmosphere of God.

He had the Spirit of *a swift perception*. He was sensitive to understand. At one glance He diagnosed a whole situation.

The opening words of our Lord's public ministry declared His manifesto : " I AM ANOINTED TO PREACH." This describes the whole of our Lord's public pulpit life. Jesus said, " This day is this scripture fulfilled in your ears." For centuries this Scripture had lain silent, dormant, undiscovered. It belonged to Christ ; " I am clothed upon by the Spirit *to preach,*" He said. By these words, preaching will always have the hallmark of Divinity upon it ; everything becomes subservient to this type of preaching. It is to declare, to contend, to argue. We must never let preaching go out of the Church. The Bible does not bow to trends ; it creates them.

There is an ever-increasing freshness about anointed preaching. It carries with it the symbol of divine appointment. One can be anointed, yet remain in the centre of great conflict and controversy. This anointed preaching of the Word of God precedes and produces signs. The Gospel says " these signs shall follow them that believe." Jesus went with them confirming His words *with signs following*. When our services, preaching and worship are Christ-centred and anointed, we will surely have the promised signs. In the Early Church it was normal to expect and to see the manifestation of God's power. These signs, the healing of the sick, the domination of Satan and the salvation of sinners, are surely to be expected today. They are not playthings or to give preacher status or for charlatans to exploit. The great commission that Jesus gave includes the whole world and every creature. There is no suggestion of nationalism or parochialism ; it is as wide as we can make it. This anointing is not for personal

(*continued overleaf*)

enjoyment, but enablement to complete a task. Natural training, gifts and talents are totally insufficient. Some of the greatest churches around the world have been founded and grounded on anointed teaching and preaching.

Jesus Christ was anointed to preach the new birth (John 3 : 1-13). The three great powers at the time of Christ each had their symbols. The Romans boasted of their conquests and strength, the Greeks of their inner strength and personal culture, the Jews boasted of their religious background, blood and birth. Thus the three great claims were : strength of flesh, strength of will and strength of birth and background. With one mighty statement, Jesus completely undermined them : born not of conquest, nor of the strength of the mind, nor of the blue blood of our parents, but BORN OF GOD, FROM ABOVE.

When Jesus said that the Spirit of the Lord was upon Him, He was implying that the Trinity was setting in motion the machinery for the salvation and the redemption of man. This anointing carries with it a desire to preach and to win souls. Almost immediately after the outpouring of God's Spirit on the Day of Pentecost, Peter stood before the vast assembly and 3,000 souls were saved and cut to the heart. Later there were 5,000 and still later there were multitudes. Pentecostal people around the world are in the forefront of soul-winning today.

" The Spirit of the Lord is upon Me because He hath anointed Me to preach." The preaching of Christ was not merely a recital of Jewish history, the diluted jargon of liberalism, or the social ethics of a reformer ; it was a coming down to meet the needs of the people.

Jesus said, " I am anointed to *preach the gospel to the poor.*" In those days who bothered about the poor ? If a man had no work, money or food, he either begged or starved to death. If he had sickness and disease he died in the gutter and his body was burned on the fire heap outside the city. When God sent His Son to preach and to die after a silence of centuries, God said, " Son, let Your first words be to the poor. Tell them the good news of the Gospel ! "

The poor heard Him gladly, He was nicknamed in contempt. " The King of the outcasts, the King of hopeless cases." The way Jesus touched people showed His care and concern. He touched their hands, eyes, hair, ears. He could not get close enough to them. This is where Jesus gave to His Church a *social conscience*. His Church must not sit in remote control, but go out into the highways and byways, the hedges, the lanes and compel them to come in. Our churches must never be our prisons. The poor materially, the poor in health, talent, mentality, spirit and spiritual understanding must be reached.

Jesus said, " I am anointed to preach . . . *healing to the broken-hearted.*" He came to heal hearts that no one else could heal. Very few people seem to be concerned about broken hearts today, yet there are multitudes who, behind closed doors, are slowly dying of broken hearts. There are three types of broken hearts. There are those who are broken because of the treatment of others—wives who daily face the ill-treatment and unfaithfulness of their husbands and the lack of love and money, employees who live an earthly hell because of the ruthlessness of employers, parents who have grown old prematurely because of the treatment of selfish children. Then there are those who have broken hearts because of the poverty of hereditary frustrations—born of drunken parents, led into drugs early in life, some born out of wedlock. There are those who have broken hearts because of personal sin and human weakness. Drink, drugs, greed and lust have completely mastered them.

God said to His Son, " Son, deliver them ! " Jesus did just that. He broke the chains of sin and vice of long standing.

Jesus said, " I am anointed . . . to bring deliverance to the captives and to open prison doors." There is a spiritual war going on and many are imprisoned as captives to Satan. They are no longer their own masters. They are held by another power. Jesus said " The Spirit of the Lord is upon Me to set you free ! " Here we see specialisation in preaching. Paul said that God had made him a preacher, a teacher and an apostle, a preacher with emotion who could cry over the lost, a teacher who could logically, sanely explain the truth, and an apostle who could carry authority and decision. Jesus said " The truth shall make you free."

Jesus said, " I am anointed to open the eyes of the blind." Paul spoke of the minds of people being blinded and of his being commissioned by God to open the eyes of the Gentiles. Here we have the masterly understatement of Scripture. This is not the preaching of a few ethics, the quoting of a little history, or the telling of a few stories, but the skilful portrayal of the Holy Scriptures so that men and women can be saved and see themselves as God sees them—guilty sinners des-

tined for hell and the caverns of a lost eternity.

Jesus said, " I am anointed to heal the bruised." This is one of those great portions of holy Truth. God said, " Son, look down at the bruised, the down-trodden, the oppressed, those who started life with a handicap. I want you to heal them." This involves loving the unlovely, caring for those who have nothing to give in return, those who are nothing and never will become anything, those bruised at birth, bruised during the formative years of growing up, bruised in their teenage years, bruised in their marriage. God said, " Son, Your message must be such that You give hope even for those whom Satan has destined for the rubbish heap, those whom people pass by. If no one else cares, tell them that God cares."

I saw in North Carolina a sight I shall never forget. A Presbyterian doctor owned a private hospital where were men, women and children the like of which I have never seen before, most of them totally incurable. Many women of forty and fifty years of age had the mind of a child. They were defective, diseased, broken, limbless. Yet this doctor has devoted his life to loving, caring for and healing these people. He picked them up, cuddled them and kissed them. When he walked into the wards every eye was upon him. The obvious pleasure which they found in his company and in his words is beyond description.

" Son, heal the bruised ! "

Jesus said, " I am anointed to offer a jubilee to all." This is the offering of a new beginning to every person in the world, complete forgiveness, sin never to be produced against you again.

" They marvelled at His gracious words."

...Where Jesus walked

The fourth in a series of broadcasts given by Ron Jones over B.B.C. Radio Bristol. The recording for this broadcast was made in the area of Gordon's Calvary in Jerusalem.

MOST of us will have had a glance at some of today's sensational newspaper headlines. We say our usual little piece, " Isn't it terrible ? "

Truth to tell, we all like a touch of the sensational ; it is part of what we call the spice of life. Because of this " entertainments " like all-in wrestling and trapeze acts are popular. The music stops, there is a roll on the drums, and the very atmosphere seems to become sensational. Some folk sit on the edge of their seats, some bite their nails, some turn their gaze in another direction, but the very idea of the sensational grips them all.

Because of our liking for the sensational certain daily newspapers are called " the popular press." For the same reason the Sunday newspaper trade flourishes.

My imagination is running riot on the greatest sensation of all time, for I am standing about twenty yards from Gordon's Calvary in Jerusalem. Before me on a large board I read words that are taken from the New Testament, " Then delivered he Jesus unto them to be crucified. And they took Him and led Him away. And He bearing His cross went forth into a place called the place of a skull." This spot certainly has the appearance of a skull. Below me is one of Jerusalem's main bus stations and to the right is the road that leads through the Damascus Gate into the old city of Jerusalem. As far as I am concerned, there is a shout from human lips that drowns out the drone of twentieth-century traffic. It is the clamour of a crowd, who, as a result of the nearest thing to mob rule, have got Jesus nailed to a cross. Listen to them : " If you are who You say you are, come down from that cross ! " What a sensation if suddenly the crown of thorns had changed to gold and the cross itself had become a throne and Jesus had come down ! He would have immediately become the sensation of the world, a nine-day wonder, and there it would all have ended. What good would that have been to you and me today ? Our real need is not for more of the sensational, but for someone who can give us courage and strength to face today with its problems, tears, challenge and opportunities. Here is the crux of the Christian message : because Jesus did not come down from the cross, but went through to death and resur-

(*continued on page 14*)

Children's corner



Words and drawing by
SHEILA PRICE

CHIP the robin woke one morning and peeped over the edge of his nest. He found the ground covered with snow.

"Mother, it has been snowing," he called. "I wonder if Mrs. Brown has put some crumbs on her lawn for us."

"I expect so," said Mrs. Robin. "Mrs. Brown is a very kind lady and always remembers to put a few crumbs out for us, especially in the winter time. We will fly over as soon as I have tidied the nest."

When they got to Mrs. Brown's they saw her two children scattering some nice cake crumbs on the lawn. "Oo, look," the little boy said to his sister, "there's a robin redbreast!"

"Why do we robins have red breasts, Mother?" asked Chip.

"Well, I am not quite sure of that," replied Mrs. Robin, "but my grandmother used to say that, when Jesus was crucified, all the robins flew over to Calvary."

"Whatever for?" asked Chip.

"I expect they thought that, with all the people gathered there, they would be certain to find a few crumbs, for the people would take some bread with them in case they got hungry. Well, grandmother used to say that, when the robins flew near the cross, they got stained by the blood of Jesus and ever since then robins have had red breasts. I think that, though we robins are small birds, we can be witnesses for Jesus."

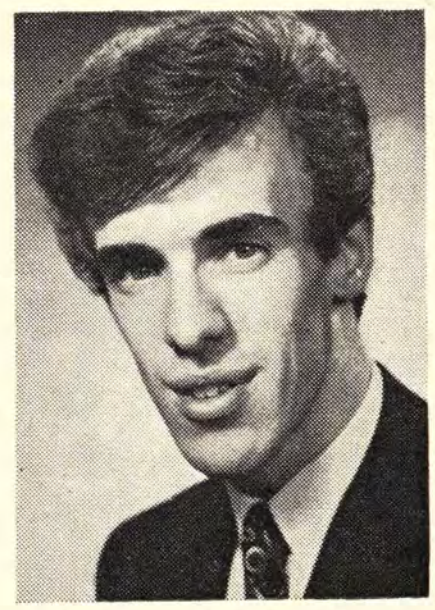
"In what way, Mother?" wondered Chip.

"Well, I like to think that our red breasts remind people that the blood of Jesus can cleanse their hearts from sin."

"What about the snow, Mother?" said Chip. "Perhaps that reminds people of how clean and pure Jesus can make them!"

"Yes, indeed!" said Mrs. Robin. "Now, let us go down and eat those nice, tasty crumbs."

...when it comes to Music
SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- Remains unaffected by changes in temperature and humidity.
- Provides extreme variety of tones with the simplest method of selection.
- Has a specification to satisfy the accomplished organist.
- Can be transported for trouble-free use on any location.
- Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS
422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2508

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

Please send me further details of the Ansvar Autoway Policy without obligation.

Name.....

Address.....

.....

..... E

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

D.2571

From T. H. Stevenson

Amazing grace, how sweet the sound
That saved a wretch like me ;
I once was lost, but now am found,
Was blind, but now I see.

THOUGH it is the lovely tune without the precious verses of this hymn that has reached the top of the pops, I expect that even this should rejoice our hearts, especially to know that not always does " the Devil have the best tunes." Many Scots will share with me in the pleasure that the " pipes " brought the hymn to the pops. I have heard Englishmen say that the bagpipes sound well at a distance, and the greater the distance the better !

I confess to having thought that this lovely melody was a new gospel hymn tune, but it is reported to be an old Gaelic hymn tune, which makes it more amazing still, for when sung by earlier Scottish congregations in the Highlands it would be without pipes, pipe organ or piano, but not without the conducting precentor ! As I write I read that orders for the record have reached 70,000 each day. " Amazing Grace " has become an amazing craze.

Such success for a hymn tune among the secular pops would excite some Christians to think that this may be another indication of increasing interest in religion. Those who " clutch at a straw " might include it with other apparent signs of revival. I would welcome such a thought, but it is mere fancy. The truth is that when first played in public by the Royal Scots Dragoon Guards it was as an " inspection waltz " last July at Holyrood Park, Edinburgh, during the Queen's review on a military occasion. That it was played as an inspection waltz may disappoint some, but it looks as if the biggest disappointment is that of the Royal Scots. The record spinner may not be a money spinner as " Jesus Christ—Superstar " and " Godspell " have become and were seemingly aimed to be. The R.C.A. American recording company who marketed the record said that the Army performers had been seen as " just another unknown group " and earnings would be on that basis. They may finally be little more than £5,000, only enough to cover the recent re-equipping of the band. Where was the Scottish business acumen ? There is not much for the pipers to blow about ! Good pipers are only such by constant practice on the "drone" (the monotonous humming sound produced by the three lower pipes of the bagpipe). So there may now be more droning than ever !

PRAYER AND PRAISE

By F. H. Coleman

SOME weeks ago I asked in this column if readers would like to send a note of answers to prayer which they had experienced. I am glad that some have taken the trouble to write.

This week I publish the first of a number of such testimonies. If you intended to write and have not done so, it is not too late. We would love to hear from you. Write as soon as you can.

The answers differ greatly and all are most interesting. I trust that they will bring blessing and encouragement to all who read them.

Here is the first :

I had a spiritual problem and I visited the local Elim pastor to talk this over. In the conversation I mentioned that, after having the responsibility of running my department at the office while my superior was away. I had an attack of migraine and the after-effects still persisted after some time. He prayed with me and laid hands on me. I had received the baptism in the Holy Spirit only a few months before this. I praise God that He heard and answered prayer and healed me over two years ago.

He also answered another prayer as, after the closure of our Assembly last year, I was able to come into fellowship with the Elim Pentecostal Church. Praise His name ! S. COLLINS.

. . . WHERE JESUS WALKED (*continued*)

rection, we have that very Someone whom we so desperately need.

In our age of labour-saving gadgets we want a religion to match, a Christianity drenched in sentimental superstition, but absolutely devoid of sacrifice. God help us to see that such a religion is a farce, for that kind of thing is just not on where the Man who refused to come down from the cross is concerned.

(This fourth contribution to the series was Pastor Jones's fiftieth broadcast over B.B.C. Radio Bristol.)



Margaret M. Ladlow's page

Oil galore!

"BRITAIN could be on the brink of an oil bonanza promising to produce three-quarters of today's needs in little over seven years. Minister for Industry Sir John Eden said that oil galore is waiting on the Continental shelf. Areas off the Isle of Man, the Bristol Channel, the North Sea and west of the Shetlands are expected to yield high quality oil almost on our very doorstep." When I read this I marvelled at the richness of the world's resources and was gladdened by this further proof of the bountiful provision of Almighty God : hidden wealth, undiscovered supplies of a vital commodity, secrets of the sea and its bed, all there around our shores waiting to be collected, to be used, and turned to good account for the prosperity of the nation.

As Whitsuntide approaches there is a similarity between the discovery of oil round our shores and the rediscovery of the mighty power of the Holy Spirit which is taking place today in the historic denominations. These are days of a world-wide outpouring of the Holy Spirit. Many believers are tapping hitherto unknown depths of power and resultant usefulness.

How foolish it would be if our industrialists ignored the oil supplies which will bring new prosperity to depressed areas and release our country from dependence on faraway Middle East producers. How foolish and failing are we as believers if we ignore or neglect to draw upon the precious anointing oil of the Holy Spirit. Some believers think that because they worship in a Pentecostal church and give mental assent to the doctrine that our Lord baptises with the Holy Spirit and fire this is enough. They enjoy the freedom and the fervour of Pentecostal worship, but they never seek a personal Pentecost. Thus their witness lacks power and their own resources are totally inadequate. It seems sad that believers are poverty stricken and unable to function in the body of Christ as effectively as they should because of reluctance or neglect.

Glorious as the initial outpouring of the Holy Spirit is in the experience of the believer, there must be a constant filling and a drawing of power from the Spirit. If Britain's economy and industry are to benefit and expand from the new source of power, it must be reliable, constant and utilised effectively. Are you Pentecostal in character and experience as well as in name ? Are you on the receiving end of the pipeline ? Is the oil flowing steadily in your life ? Are you being daily filled with the Spirit ?

In the 1972 report of the Methodist Church Home Mission Department the introduction, written by the late Rev. Leslie Davison shortly before his home-call, is very challenging. Among other things he writes of the failure of the "modern" message to win men to Christ. He states : "They want to know what Jesus can do for them ; they are not interested in our doubts and hesitations ; they want to know if there is power in the gospel or not." He tells of the triumphs of the simple gospel message proclaimed by those who have had a Pentecostal experience and concludes : "What the Church needs is more of the Holy Spirit. Of course the Spirit is already in the Church. It could not be the Church otherwise and, of course, the Spirit is in the world active at every point of space and time, the very basis of all change and renewal. But there is what the New Testament calls a 'filling,' which brings joy, peace and power. It floods the whole being with the assurance of God's love and it sets us aglow with Christ's love for every man, woman and child, and for the whole marvellous creation. Jesus baptises with the Spirit and with fire. Without the enabling Spirit we are weak, hesitant and tongue-tied. We are overwhelmed by our doubts and uncertainties. With the Spirit we cannot help but talk about the glories of Jesus, His love, His power. We want more of His Spirit, more and more of God, more of His fullness, more of His love. Still for more on Thee we call, Thou who fillest all in all."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BED and breakfast, evening meal in Christian home. Car space available. Apply F. O. Dives, 132 Gunville Road, Carisbrooke, Isle of Wight. Tel. Newport 3520. C.2575

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB, offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2561

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2626

HOUSEPARENTS required for boys' home run by Christian fellowship in busy centre of Bromley, Kent. Salary by arrangement. Replies to Mr. Cecil Lloyd, 162 High Street, Bromley, BR1 1HG. C.2632

SMALL HOTEL requires keen Christian female staff from mid-May to mid-September. Apply Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel. Newquay 2182. C.2622

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

MISCELLANEOUS

YOUNG married couple require unfurnished/semi-furnished flat, London area. 021-558 5767 (Ansaphone machine) or write Box No. 2629, Elim Evangel, P.O. Box 38, Cheltenham. C.2629

BIRTH

CADAMY. On March 30th, to Judith (née Lawrence) and Tony, members of Elim Pentecostal Church, York, God's precious gift of a son, Andrew James.

ENGAGEMENT

MARRIOTT—MURRAY. At Easter, Roy Marriott to Glenda Murray, both members of Elim Pentecostal Church, Northampton. C.2630

MARRIAGES

AYERS—STONE. On April 8th, at Elim Pentecostal Church, Yeovil, Reginald E. Ayers to Janet Rose Stone, both Elim Crusaders. Officiating minister : E. J. Thomas.

COX—BINKS. On April 8th, at Elim Pentecostal Church, Evangel Temple, Southport, Michael George Cox to Janet Binks. Officiating minister : L. N. Knipe.

KENDALL—BAKKER. On April 1st, at Elim Pentecostal Church, Evangel Temple, Southport, Thomas Wilfred Kendall to Merlyn Olive Bakker. Officiating minister : L. N. Knipe.

WITH CHRIST

COLLINS. On April 8th, Jack Collins, faithful and beloved member of Elim Pentecostal Church and choir, Gloucester, entered the presence of his Lord. Officiating minister at funeral : F. Lavender.

ELLIOTT. On April 14th, Mrs. M. Elliott, aged 90 years, faithful member of Elim Pentecostal Church, Portadown, for over forty years, went home to be with the Lord. Officiating ministers at funeral : T. McGonigal and S. Shaw.

RICHARDS. On March 23rd, Stanley Richards, aged 64 years, the beloved husband of Margaret and member of Merthyr Tydfil Elim Pentecostal Church, went to be with the Lord, which is far better. Officiating minister at funeral : R. C. Stacey.

ITINERARIES

The President (T. W. Walker):
May 14, Cheltenham; 21, Gloucester; 22, Bristol; 24, 25, Elim Bible College; 27, Hereford; 28, Swindon (a.m.), Bath (p.m.); 29, Bath; June 3, 4, Ryde; 10, Ilford; 11, Barking (a.m., Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham united youth rally.

London Crusader Choir with Douglas B. Gray:
May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

Joseph Smith:
May 6-8, Dewsbury; 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

KOREA 1973

TENTH WORLD PENTECOSTAL CONFERENCE

to be held in SEOUL, KOREA

September 18th to 23rd

Air tour with Swiss Air for the Pentecostal Churches of Great Britain

THE JOURNEY OF A LIFETIME

Geneva, Hong Kong, Seoul (conference), Japan (visiting Osaka, Nara, Kyoto, then by the famous "Bullet Train" to Tokyo).

THE EXPERIENCE OF A LIFETIME

Conference in the Orient's largest church, seating 10,000. Final rally in the People's Plaza, accommodating 500,000.

Write now for full details to

F. H. COLEMAN, 29 Lennox Road, London, N.4

D.2631

COMING EVENTS

BIRMINGHAM, Stirchley. May 13. Elim Pentecostal Church. Billy Graham film: " The Second Coming of Christ and the End of the World." In Friends' Meeting House, Hazelwell Street. Convener: J. B. Coleman. At 7.30.

BLACKPOOL. May 7. Jubilee Temple, Waterloo Road. Conference special. Preachers: D. J. Ayling at 10.45, W. R. Jones at 6.30. Elim Bible College students and other singers. May 13-18. Bible teaching crusade conducted by C. Gornold Smith, featuring colour slides, customs and costumes of the Holy Land. Sunday at 10.45 and 6.30. Weeknights at 7.30.

EVESHAM. May 13. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Visit of G. W. Chamberlain and party from Upper Gornal. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. May 21. Elim Pentecostal Church, Park End Road. Thanksgiving day for the clearing of all debts on the Gloucester church and house property. Preacher: T. W. Walker (President). Singing by Gloucester choir and New Life male voice team. At 11, 6.30 and 8.15.

GOSPORT. Saturday, May 27. Elim Pentecostal Church, Prince Alfred Street. Monthly rally. Speaker: D. E. Edmonds (Romsey). Convener: R. McDonald. At 7.30.

LONDON, Wood Green. May 6-28. Tent crusade in Woodside Park, High Road, Wood Green, conducted by J. G. Patterson and A. Chambers (World Vision for Christ). At the Hammond organ: Christine Patterson. Nightly at 8.

SWADLINCOTE. May 28. Elim Pentecostal Church, Swadlincote Road, Woodville. Sunday school anniversary. Speakers: E. H. and Mrs. Snelling. At 2.30 and 6.

YEOVIL. May 20-23. Elim Church, Southville. Annual convention. Preacher: L. Reeves. Supported by intrumentalists, vocalists and choir. Convener: E. J. Thomas. Weeknights at 7.30. Sunday at 11 and 6.30.

SPRING CONVENTIONS

EASTBOURNE. May 27-29. Elim Pentecostal Church, Hartfield Road. Preacher: C. G. Smith. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

ANONYMOUS GIFTS

		£
Home evangelism		
70.166	Happy in Jesus	5.00
70.168	A debtor	5.00
70.172	Anon. (E.M.J.)	2.00
72.2	Anon. (Newport)	10.00
7111	Anon. (South)	1.00
71/112	Anon.	1.00
71/115	Anon, Cardiff postmark	1.00
71/144	Anon, Bolton	5.00
71/173	Anon.	2.00
71/192	Anon, Cardiff	25.00
Work in general		
36	From a very old member of eighty-five years	2.00
42	Anon.	10.00
47	From a believer	10.00
54	Postmark Llandudno	2.00
56	From a believer	10.00
58	Yours in His name	20.00
61	For work in general	20.00
62	Anon, per Rev. J. T. Bradley ...	1.00

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments: January-March.

	£		£
Vazon	20.00	Larne Pathfinders ...	25.00
Worcester	10.97	Bolton	6.60
Rayleigh	5.00	Blackburn	5.34
Rochester	8.00	Southampton	3.72
Rugby	1.85	Kingstanding	6.13
Cardiff	6.00	Romford	6.94
Carshalton	8.18	Huddersfield	27.00
Sheffield	49.98	Brecon	2.69
Driffield	1.00	Ingatestone	2.30
Brecon	1.54	Blackburn	5.47
Burton-on-Trent ...	5.06	Rayleigh	5.00
Barking	2.11	Pontypridd	30.00
Ilford	3.00	Erdington	5.00
Moneyslane	5.30		
			£259.18

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH,
E.M.S. Secretary.

ANONYMOUS GIFTS

Elim Missionary Society

		£
4381	Anon (under-privileged)	10.89
4081	Anon	1.00
4095	Four sisters in the Lord	50.00
4442	Anon, Essex	475.05
4449	Anon, Halifax	3.00
4524	Anon, Leyton	10.00
4559	Anon (for mission work)	10.00
4558	Anon, Croydon	5.00
		£564.94

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX Tel. HORNCHURCH 48894
D.2510

New Bulgarian translation of New Testament and Psalms

After seven years of work, the translation of the New Testament and Psalms into Bulgarian has now been completed. The translation has been done by orthodox scholars. Roman Catholics and Protestant theologians have read and made comments on the translation.

Possibilities for the production of the new translation have recently been discussed. The United Bible Societies have offered to make available paper for the production. —U.B.S.

NEWS FLASH

Sixty recorded decisions in the first week of the crusade by W. R. Jones at Weston-super-Mare.

Tract distribution

By ALEXANDER TEE

IN Glasgow there was a man who used to give out gospel literature outside the Central station. Thousands of people received tracts from him, yet no one ever told him they had accepted Christ as their Saviour after reading one of his tracts. The man became discouraged and not only stopped giving out literature, but actually backslid.

One lovely summer afternoon he decided to go to Loch Lomond for a boat trip. Sitting on the deck of "The Maid of the Loch" he saw a man giving out gospel tracts. When the two men met face to face the former said: "Have you ever seen anybody get converted through your giving out tracts, friend?" "Not so far," was the reply. "Then why do you keep on if there are no results?" asked the backslider. "Well, sir, a man gave me a tract almost every time I walked up a certain street in Glasgow and, as a result, I gave my life to Christ," said the man. "Where in Glasgow, may I ask?" said the former. "Just outside the Central station," came the reply. Imagine the conversation which followed when the backslider added: "*I am the man who gave you that tract.*" Can you think how he must have felt?

Some tracts are poorly produced. They do no credit to the precious gospel which was made available at such a high cost. Fortunately, however, there are ample sources from which good quality tracts are available, for example: The Victory Tract Club, Croydon, and Grenehurst Press, P.O. Box 38, Cheltenham.

There are also a number of excellent gospel booklets which present the gospel in a concise, splendid way.

1,600 converts

Dr. R. A. Torrey, the great American evangelist, once testified that the leaflet "Safety, Certainty and Enjoyment" had been the means of winning at least 1,600 people to Christ.

John R. Rice, another outstanding evangelist, wrote a tract that he believes has brought almost 3,500 to Christ.

One Pentecostal church in London claims: "Over the years hundreds of millions of tracts have been sent out for distribution. In addition to the many tracts which we print ourselves, we are indebted to the generosity of Mr. P, who down through the years has supplied us with millions of gospel tracts."

William Penn wrote one tract which became the means of freeing 12,000 Quakers who were imprisoned for Christ's sake.

John Wesley organised 160 tract distributors. Their efforts reformed the Lord's Day habits of the entire city of London.

Wisdom needed

It is never wise to make a nuisance of oneself when giving out gospel tracts. To block a passage way through which people are hurrying to catch a bus, train or underground deters. Anything which could make someone suspicious is to be avoided. While young children may give special gospel literature to others of their own age, it is seldom, if ever, in the best interests to send them round the doors or into busy streets to give out tracts.

It can be most impressive to see a young person who is clean, tidy and smartly dressed giving out good gospel literature. It takes courage and it is very commendable.

A good method is to use a tract per day. Ask God to open up an opportunity for you to use a gospel tract every day. Usually a soul-winning conversation will either precede or follow.

No one will ever be able to tell all the good that has been done by distributing sound gospel literature. You may not be a preacher or an evangelist, but very few young people cannot give out the written message. This can be the means of saving a lost soul from going to a terrible eternity. When did you last give out a good gospel tract?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, May 8th — 1 Samuel 11 : 1-15

" The Spirit of God came upon Saul " (v. 6).

The Ammonites had long claimed the right of possession in Gilead and, though repressed by Jephthah (Judges 11 : 33), now, after ninety years, they renewed their pretensions. Their threatened invasion had hastened the appointment of a king (12 : 12). Barbarous mutilation was the usual punishment of usurpers in the East. The threat of this caused dismay in Israel, who reckoned without God, thus having no hope. Saul conjoined the name of Samuel with his own in a form of war-summons suited to the character and habits of agricultural people (11 : 7), but note the emphasis on the Spirit of God (v. 6). The Spirit of God brings a holy boldness which we all can experience.

Tuesday, May 9th — 1 Samuel 12 : 1-15

" If ye will fear the Lord " (v. 14).

Samuel testified to his integrity (vv. 1-5). This public address was made after the solemn reinstatement of Saul and before the convention at Gilgal dispersed. Samuel, having challenged the people with a review of his public life, received a unanimous acknowledgment of his honour and character. He had given them no cause to weary of Divine government, therefore the blame for desiring a change of government rested with them, though it seems that this was insinuated and they did not fully perceive his meaning. Samuel reproved the people for ingratitude (vv. 6-15). The yoke of the Lord is for our training, and if we follow Him with awe we will know His blessing.

Wednesday, May 10th — 1 Samuel 12 : 16-25

" Serve the Lord with all your heart " (v. 20).

God indicated his approval of Samuel (v. 18). Normally there is no rain from April to October and the wheat harvest is the height of summer—about the middle of June. There could not have been a more appropriate proof of a Divine mission than the phenomena of rain and thunder without any warning of their approach. Samuel's prediction of the storm was an attestation that his words were true. The people were awed by the miracle and requested Samuel's prayers. The conduct of Samuel showed him to be a man who sank all personal considerations in obedience to God and for his country's good.

Thursday, May 11th — Psalm 24 : 1-10

" The Lord of hosts, He is the King of glory " (v. 10).

The great occasion in David's life when he brought the ark of the Lord to the captured city of the Jebusites was joyfully celebrated by several chants and psalms (1 Chronicles 15 : 16-23). Psalm 24 was one of the first psalms to be used as the procession approached the city. The psalm was greater than the occasion, for it is generally interpreted as a prophetic expression of Christ's ascension after victory over death and sin (v. 8, compare Colossians 2 : 15 ; Hebrews 2 : 14, 15). The form of a question (Psalm 24 : 3, 4) gives vivacity. Hands, heart and tongue are organs of action, feeling and speech, which compose our character. May they be dedicated to God for His glory !

Friday, May 12th — Psalm 67 : 1-7

" Let all the people praise Thee " (v. 5).

This psalm is a prayer that, by God's blessing on His people, His salvation and praise may be extended over the earth. Some commentators consider it to be a harvest hymn of praise, but the psalm is concerned with all nations (v. 7) and the immeasurable benediction of God (v. 6). In verses 1 and 2 Israel is shown as the mirror of God wherein all nations may behold Him. In verse 4 all nations are radiantly happy because God judges (governs) them and they are fully secure in His guidance, even as He ruled and guided His chosen people through the wilderness. The psalm is for the Church an apt expression of missionary aspirations.

Saturday, May 13th — Psalm 68 : 1-16

" Sing unto God " (v. 4).

This is one of the most magnificent songs of triumph in the Old Testament. Its dramatic commentary upon a memorable event, its wide perspective of thought and speech, its spirit of invincible faith in God, and its presentation of the historic past and envisaged future, combine to make it outstanding. The entire psalm is pervaded by the joy of Israel. JAH (a contraction of Jehovah) is the name which invokes protection for the helpless, vindication of the innocent and punishment of the rebels (vv. 4-6). Let us sing praises unto our Lord today !

Sunday, May 14th — Psalm 68 : 17-35

" Thou hast ascended on high " (v. 18).

From the scene of conquest the Lord ascended to His throne, leading a multitude of captives (v. 18). This is an allusion to the triumphal procession by which a victory was celebrated, the captives taken forming part of the procession (compare Judges 5 : 12). This psalm typifies the conquests of the Church under her Divine leader, the Lord Jesus Christ. He who was with " the church in the wilderness " (Acts 7 : 38) is the Lord who is highlighted in this ascension. Paul applied this language to describe His actual ascension when, having conquered sin, death and hell, the Lord of glory triumphantly entered heaven. Instead of being dejected, vanquished slaves, roped together to form a procession of triumph for a despotic conqueror, we, having been conquered by Christ, are led by Him and share His triumph (2 Corinthians 2 : 14).

DAVID—Shepherd, Singer, Sovereign DAVID'S SONGS

By J. Osman

PASTOR OF ELIM PENTECOSTAL CHURCH, SPRINGBOURNE, BOURNEMOUTH

DAVID was the sweet singer of Israel. His writings in God's Word are confined to the Psalms. Whether these were ever intended to be sung to repetitive chants is open to considerable doubt. More likely they were sung in a manner in which the music would fit the words, rather than the words being made to fit the music. Sometimes the melody would be plaintive, even melancholy, but at other times it would be strong, loud and victorious. It would probably cause quite a stir if we tried to sing some psalms with the accompaniment and in the style that is suggested by the words and titles!

David's songs are without doubt some of the best-loved portions of the Bible. It is easy to discover the reason, for they reflect every experience to which we are subject. Whatever your mood, difficulty, problem, temptation, trial, depression, desperation, aspiration, jubilation or dedication, there is a psalm for you. Do you question in your heart why the wicked prosper? Read about it in Psalm 37 : 12 (and Psalm 73 will help, though this is one of Asaph's psalms).

All the Psalms were not written by David, but the majority were, including the best-known of all —Psalm 23.

In some of his Psalms David pours out his soul in complaint. Is your trouble a deep depression of spirit? You are not alone in your heaviness of heart! Read Psalms 42 and 43. Sometimes we are afraid of expressing sorrow of heart or of singing a hymn that touches on grief, but David was not. He set his prayers to music. He made a song out of sorrow. As our chorus puts it :

"Bring Him thy sorrows, bring Him thy tears,
Bring Him thy heartaches, bring Him thy fears.
Go tell Him plainly just how you feel.
Jesus will pardon, Jesus will heal."

You may object that David did not know Jesus, but he anticipated His coming and in what is sheer prophecy as well as poetry he spelt it out for us, e.g. in Psalm 22. How significant, too, that immediately before Gethsemane Jesus and the disciples sang a hymn.

The identifying mark of God's approval, however, is seen in that David never stayed in depression. Grumbles gave way to giving of thanks and, by affirmations of faith and confidence, we are transported in songs from gloom to glory.

David was a man after God's own heart, but he was also a man after our own experiences, who endured what we endure, but whose temporary, heart-rending cries were not a constant attitude of heart, but rather expressive of things to be cast as burdens upon the Lord, so that he emerged into a place of worship and victory where he gloried in the God of his salvation.

A man after God's own heart is essentially a man of jubilant song. Here is a pattern for the Christian—compare Ephesians 5 : 18, 19 : "Be filled with the Spirit ; speaking to yourselves in psalms and hymns and spritual songs, singing and making melody in your heart to the Lord."

PREPARATIONS FOR PERSONAL REVIVAL *(continued)*

now earnestly, violently, to break up the fallow ground, then bow your heart before the Lord so that He can show you the weeds which must be removed, sow the Word of God in your life, so that you can do and be what God desires, and open your heart to the blessed showers of the Holy Spirit. Your life will become like a watered garden in which the Lord can find perpetual pleasure and satisfaction. This, indeed, will be revival!

The first-ever

United Elim and Assemblies of God Pentecostal Youth Camp at

MUNDESLEY LUXURY HOLIDAY CAMP

JULY 1st to 8th, 1972

* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS

From £16, including four meals per day

OPEN TO ALL AGES

Special rates for parties including five or more paying adults

Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE ELIM EVANGEL

Vol. LIII. No. 20 May 13th, 1972 5p

H. C. Phillips retires



Mr. Phillips being presented with an illuminated address by his fellow directors to mark his retirement. Left to right : H. C. Phillips, Mrs. Ingrid Chawner (widow of Austin Chawner, fellow director of Emmanuel Press), R. A. Gull, R. J. Skinner and David Newington.

Proclaiming the Truths of Pentecost

Looking unto Jesus

Hebrews 12 : 2

by F. Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

WHILE thinking about some aspects of the Christian life I have reflected on a matter which has greatly troubled me, viz. that so many Christians seem to have their lives out of focus. They focus their lives on other Christians and, because of this, they are missing the mark. They blame other Christians for their own spiritual failure. Another believer did or said something which offended them so they have withdrawn from Christian service or have even left the church and have become very bitter.

Humanly speaking, we are all spiritual failures. Which of us would ever achieve spiritual success apart from the grace of our God? To blame other imperfect folk for our own failure is, therefore, clearly absurd; to expect perfection from others when we are ourselves imperfect is foolish and can be hypocritical. *If we would avoid stumbling and lead consistent Christian lives we must focus our attention upon the Lord Jesus Christ.*

There are many reasons why we should obey the exhortation of our text: "Looking unto Jesus."

He has never failed in His mission. Even as He hung in agony on the cross, He cried "Finished!"; He had accomplished His God-given task in the face of death and hell and all the principalities of evil.

He has never let down anyone who has trusted Him, so that even the weakest, most timid believer can hear Him say: "It is I; be not afraid."

He has power to enable us to stand. No matter what may be the problems of our characters or temperaments, He can hold us up.

If we love Him and concentrate our lives on the doing of His will, He has promised to cause **all things to work together for our good**—even the insults, injuries and hurts which men inflict upon us.

It is **the intention of God to make us to become like the Lord Jesus.** All that He allows to touch our lives has this supreme end in view: we shall be brought with joy into the presence of His eternal glory, bearing before all heaven the likeness of His beloved Son.

For these reasons we should look away to Jesus, who will keep us stedfast, and who will hold us up when the sins or failures of others, or of ourselves, could make us stumble.

After the resurrection of the Lord Jesus, Peter became too interested in the Lord's plans for John. The Lord responded very tersely: "What business is that of yours? You just concentrate on following Me yourself!" Peter had been shown a similar lesson previously, for when he had his eyes on Jesus he walked on the water, but when he looked round he began to sink. If we look at others and their faults and failures we will despair and sink, but if we look to Jesus we shall live triumphantly. To be obsessed with the imperfections of others will destroy our joy, but to be obsessed with the perfection of our glorious Saviour will bring peace and joy.

To put it personally, if I focus on human failure I shall become bitter and cynical, but if I focus on my wonderful Saviour I shall become more like Him.

H. C. PHILLIPS RETIRES

(*see front cover photo*)

The beautiful address, designed and drawn by Ron A. Gull, depicts Emmanuel Press, the Phillipses' home and the tall palm tree—almost a landmark now. The address reads:

In gratitude to Almighty God we, the Directors of Emmanuel Press, record our heartfelt thanks for the faithful labours of His servant, Hubert C. Phillips, *a pioneer in the cause of Christian Literature Evangelism in Africa. During thirty-four years as founder Chairman of Emmanuel Press our brother's example has always been one of humble endeavour in the cause of Christ. With warm esteem for a brother beloved we present this illuminated address on his retirement.*

(Signed) David Newington, R. J. Skinner, Ingrid Chawner, Ronald A. Gull, W. F. Mullan.

Psalm 92 : 12, 14 : "But the godly shall flourish like palm trees and grow tall . . . even in old age they will still produce fruit."

Elim news

CHRISTCHURCH, New Zealand

Pastor : M. J. Frith

An outreach of evangelism in depth was a great time of blessing. A campaign conducted by the Spirit-filled Canterbury Director of Open-air Campaigners, David Salisbury, centred round a children's effort. Five meetings were held, the highest attendance being just under 400. The closing meeting, attended by parents, was affected by heavy rain shortly before starting time, but it was still a good climax for the children. During the week a number of them were counselled for salvation and we were encouraged both by their sincerity and by their understanding of the step they had taken.

The evangelist took special training classes on evangelism in preparation for weekend visitation work. The homes of the children who came to the crusade, but who did not normally attend Sunday school, were all visited. Reception by the parents was encouraging and the gospel was freely discussed with many. A good number promised that their children would start attending Sunday school, but we are disappointed that few have done so.

Two special evangelistic services concluded the venture, when two teenage girls accepted the Lord. We are now looking to the Lord for more decisions and for results from future revisitation.

M. J. FRITH.

BIRMINGHAM, Stirchley

Pastor : J. B. Coleman

The baptismal service held at the Elim Pentecostal Church, Selly Oak, Birmingham, for the friends of the Stirchley assembly gave me great joy. After returning to Birmingham, and after training for the teaching profession, Mr. Coleman was invited to take the oversight of the work at Stirchley. Since then the work has grown and now they get more in attendance than my own assembly. One prays that the Lord will undertake concerning a building of their own, but rejoices in what He is doing. It was grand that Mr. Coleman could baptise the candidates, for one remembers his very serious illness of some time ago. The Selly Oak male voice choir sang several times and Pastor Alan Caple also sang. One regrets that we shall hear his voice only on records very shortly, a sentiment re-echoed by several at the service. Pastor D. W. Cartwright, in his home assembly, ministered on " water baptism " in a lucid yet lively manner. To me the crowning note was to know that the first candidate through the waters came out with the Pentecostal experience—baptised in water and in the Spirit. What a joyous combination, and truly Scriptural !

The weekend continued with members being brought into the Selly Oak fellowship and with Selly Oak friends going through the waters of baptism on the Sunday evening.

KEN SMITH.

KEYNSHAM **Pastor : D. W. R. Morton**

Acts 2 : 17 was the text for the Sunday evening sermon at our recent baptismal service, the third in three months. Seventy-six people crowded into the little church to witness nine young people follow the Lord through the waters of baptism. As the candidates were immersed a wonderful sense of the presence of God swept through the meeting. Young people began praising the Lord as they came up out of the water. One young man gave a spontaneous testimony, proclaiming his love for Christ as he stood in the water.

Following this, a further five teenagers stood to their feet in the congregation, indicating their desire to be baptised immediately. After changing into the wet baptismal clothes of the previous candidates they too followed the Lord through the waters—a total of fourteen young people, ten of whom were young men. God had poured out His Spirit and they caught the vision.

Three days later one of these young men spent three hours in prayer and was baptised in the Holy Ghost, speaking with other tongues as the Spirit gave him utterance.

" This is the Lord's doing and it is marvellous in our eyes."

D. W. R. MORTON.

ELIM MINISTERS' WIVES' RETREAT

By Gladys M. Gorton

THE first Elim Ministers' Wives' Retreat at Swanwick proved to be more than we anticipated. It was a great success. We plan the second one for March 26th-28th, 1973 (D.V.). Please book the date !

Mrs. Eileen Glass, in her address, quoted from the women's column which I wrote in the autumn, 1957. The title I gave to it was " An opportune tribute." It appeared in the conference number.

(continued overleaf)

Extracts from two letters of appreciation for the Ministers' Wives' Retreat read :

" I feel I must write a short note to thank you for organising the Ministers' Wives' Retreat. It was a real help and blessing and since being home I've really felt the benefit of those two days. It's most encouraging to meet others who share the same experiences and to be able to talk freely. The time spent together in His presence has made Him so much more real and precious . . . those two days away have helped me to draw closer to Him. . . ."—MRS. JACOBS.

" I'm sure I've benefited through the discussion periods and the fellowship as well as my own particular blessing. [Mrs. Baker received the baptism in the Holy Spirit.] It was helpful to realise that all the pastors' wives had experienced the same kind of situation and feelings. My husband was delighted with the news about my baptism—though it wasn't really a surprise, as he had noticed the subject for discussion that evening and decided to have a day of prayer and fasting for me."—MRS. BAKER.

Mrs. Sheila Fry writes :

The leader, Mrs. Gorton, was a spiritual help and inspiration to those present and esteemed highly by us all.

The first session commenced after introductions were made on Monday evening, the discussion being on "Matters relating to the ministry." This was followed by prayer and God wonderfully poured out His Spirit upon us. On Tuesday morning Mrs. B. Green gave a thought-provoking message on " The pastor's wife." We realised afresh the importance of our ministry. Mrs. Glass delivered a second message on " The pastor's wife in relationship to her children," which proved to be interesting, humorous and constructive. In the afternoon Mrs. Sherwood spoke on " Outreach," giving an interesting account of her work among the drug addicts in Los Angeles, Mrs. Baker gave some useful thoughts on what is involved in the ministry among women and Mrs. Glass spoke on " Visitation."

On Tuesday evening Mrs. Gorton gave a message on " The work of the Holy Spirit," emphasising the need for obedience to the moving of the Holy Spirit. In the prayer time which followed one received the baptism of the Holy Spirit and we all received a fresh anointing. On Wednesday morning, our final meeting, Mrs. Gorton spoke on " Public ministry." Everyone agreed that the " Retreat " was worth while and we all were spiritually uplifted.

BOOK REVIEW

Like as of Fire. Published by Puritan Press Ltd. Price 50p, postage and packing 5p extra.

Like as of Fire is a collection of sermons by a cross-section of Pentecostal preachers. Most of the sermons are on Pentecost and allied themes. Donald Gee has an interesting contribution on atmosphere. " The Ninth Day," by Don Mallough," is particularly encouraging to those who have been seeking the baptism in the Holy Spirit for a long time without receiving it. Among the contributors are three of our own distinguished ministers. P. S. Brewster has a challenging sermon on " Christ, the King of truth," the sermon by Douglas B. Gray entitled " None other name " was broadcast by the B.B.C., and Alexander Tee sounds a solemn warning in " The disaster of a diverted life." To quote Ian MacPherson in the preface : " Here is evangelical theology with nothing added but what Sangster called ' the plus of the Spirit.' " GORDON WRIGHT.

Coverdale House Publishers Limited inform us that, as they have already announced, the following prices are now operating :

Living Bible, paper : £1, postage and packing 6p extra ;

Living Bible, cloth : £3, postage and packing 25p extra.

This is the paraphrase by Dr. Kenneth Taylor (not Thompson as we inadvertently said in a re-recent review).

In addition, the prices of the reprints of the following titles are now :

Nine o'clock in the Morning : price 50p, postage and packing 7p extra ;

I talked with Spirits : price 35p, postage and packing 2½p extra.

Jesus People Come Alive is still available at the remarkably low price of 35p, postage and packing 5p extra.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

Mzee Bull, Tanzania

He mends bicycles and broken hearts



Pastor Ayubu and family outside our Tanga church.

PASTOR Ayubu, leader of the Elim work in Tanga town and district, tells this story.

Pita, one of our recent converts, has just had a great experience with God. His wife gave birth to twins, who died. Her relations gathered money and came to take her to the diviners so that the cause of the children's death would be known and the offended ancestral spirit or demon would be placated. Pita's wife was grieved when Pita would not let her go. Now she would never have another child. Pita came to me in great distress. "Pastor," he said, "they—my wife and her relatives—are putting great pressure on me. I shall have to seek demon aid for my wife."

I said "No, listen to the promise of God." I then read to him from the Book of Genesis. "Be fruitful and multiply!" I said. "This is God's promise to you. God will give you another child. Will not your wife listen to you if you pray with her?"

"Yes, she will," answered Pita. "But she will not come to church."

I replied, "We will pray here, and when you get home you can pray with your wife. Do you believe God?"

"Yes, Pastor," he replied.

"Did not the man in the Bible say to Yesu, 'Say the word and my child shall be healed'? I believe that if we pray God will do wonders."

We prayed and Pita went home. When he arrived he called his wife and said to her, "Pastor and I have prayed that God will heal you and give you a child at once. Now you and I will pray together." His wife knelt obediently beside him. Pita put his Bible on her head and asked for a child in the name of Yesu. Two months later Pita came to tell me the joyful news and said, "Now I know that God can do anything."

Pita's wife told the church that she certainly believed in such a God as we had, a God to love, not like the fearful spirit-gods. She gladly came to church with Pita to present their child to the Lord.

Recently I took Pita with me when evangelising with a group of men. As we were returning in the dark, Pita's bicycle sustained an unrepairable puncture. We discussed the problem and tried every means of repairing it, but we could find no way of doing so. I said to them all, "Let us pray about it."

"Yes," said Pita, "I believe that prayer can accomplish anything." We bowed our heads to pray.

"Pita," I said, "pray for your bicycle, and we will pray also."

"You, God," said Pita, "what sort of a God are you? We have come out preaching your Word and now the bicycle has a puncture. Why don't You heal it?" Pita then pumped up the tyre and we all rode home rejoicing.

Pastor Ayubu [Job] was one of the first converts at Msolwa. I soon sent him away for training. After serving in the more distant outstations among the Wakweli, he went to Tanga to help the missionaries, from whom he took over complete supervision on their departure. He is now a member of the Mission Executive.



David—Shepherd, Singer, Sovereign

by J. Osman

PASTOR OF ELIM PENTECOSTAL CHURCH,
SPRINGBOURNE, BOURNEMOUTH

His strength

(Psalms 18 : 1 ; 27 : 1)

DAVID carolled blithely in these and many other verses, revealing that the source of his strength was the Lord. One recalls his youthful exploits with the bear and the lion which he slew while tending the flock and the tremendous daring and inspired courage shown in saving Israel and slaying Goliath.

In another instance he showed physical courage and spiritual stamina at a time when everything seemed to be conspiring to depress him and knock all the fight out of him. All of us have faced experiences when it seems that God must have forgotten us. Jacob cried on one occasion : " All these things are against me." He thought that Joseph was dead, that Simeon was a captive and that Benjamin was to be taken away too. It seemed too much to bear.

David was on the run from Saul (1 Samuel 30). By the mercy of God, he had been prevented from fighting with the Philistines against his own kith and kin, for they remembered his exploits and the song that had been sung in his honour : " Saul slew his thousands and David his tens of thousands," and they were afraid that he might deal treacherously with them. David returned to his headquarters at Ziklag with his 600 men. To their dismay and consternation they found that the Amalekites had taken advantage of their absence and had invaded the city, razed it by fire and taken everyone captive. Can you imagine the feelings of David and his men when, instead of having a welcoming party, they stood in the deserted, smouldering ruins of their homes with not a soul to greet them, and they only able to guess what might have happened to their loved ones ?

They were swept by a sense of desolation that matched the desolation of the scene that met their gaze. Strong men broke down and wept aloud and unashamedly until they exhausted themselves. In their sorrow the men sought a scapegoat, someone on whom they could wreak their anger and vent their indignation, and most unfairly they blamed David and spoke of stoning him. Surely all things and all people were against him at this time ! One could hardly have blamed him if he had become thoroughly discouraged and had felt forsaken and defeated. Chappell says : " A discouraged man is in a large measure a defeated and useless man. How many folk fail in the battle of life not from lack of ability, or from lack of opportunity, or even from lack of eagerness to succeed, but from lack of courage ! " Courage demands inner resources. It is infinitely easier to faint than to pray as Jesus exhorted us to do.

How did our " man after God's own heart " react to such circumstances ? He had been dismissed by the Philistines, he was a fugitive from Saul, his headquarters was a smoking pile of rubble, his family had been captured and his imagination probably worked overtime on what they might be enduring, his own men had turned on him and he was threatened with death at their hands. He could have cried that everything and everyone was against him ! What was the use of going on ? Here is the short sentence that sums up what must surely have delighted the heart of God : "*But David encouraged himself in the Lord his God.*"

If you feel ready to throw it all up, life is a burden, your problems are mounting daily, you almost fear to open your letters in the morning because of what they might contain, unalleviated gloom seems to be your portion and there seems to be no end to it all, please take a look at David and share his experience. It will put a new spring into your step and a new song into your mouth !

How proud I felt of my wife in our early married life when the war was on and Swansea was suffering frequent air-raids ! When the sirens sounded our neighbours gathered in our house, for they felt safer there than anywhere else be-

cause my wife acted with such composure, offered a prayer to God for safe keeping and, by her example of encouraging herself in the Lord, communicated something of her ability to calm the inner qualms of fear and to depend on Him for strength. " What time I am afraid I will trust the Lord."

How does one encourage oneself in the Lord ? It is not achieved by pretending that the problem does not exist or by adopting some false philosophy, or by stooping to the escapist's way of leaving a back door open. The brand of thinking that proclaims " You'll die if you worry, you'll die if you don't, so why worry at all ? " is not for the Christian. " Casting all your care upon Him, for He careth for you " is more in line with our way of thinking. Remember God's promises, claim His provision, recount His previous help in trouble, above all offer a fervent prayer that not only contains a petition for deliverance but also asks for guidance and praises in faith for the outcome. When you have learned to encourage yourself in this way you will be able to help others who are facing problems and ordeals. Too many folk find it easy to discourage others and far too few have a ministry of encouragement.

This must be one of the functions of the " helps " mentioned in the list of ministries and gifts in 1 Corinthians 12 : 28. Our strength, like David's, must be in the Lord, and if it is so, in times of stress we too will not fail but will be able, like true people of God, to encourage ourselves in the Lord our God.

This was not a false building up of hopes or some psychological boost that David gave himself ; the end of the recorded story shows that the Amalekites were tracked down and defeated. " David recovered all that the Amalekites had carried away . . . and there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them : **David recovered all "** (1 Samuel 30 : 18). There was so much spoil that they were able to send presents to all their friends *and the list of recipients occupies six verses*— Hallelujah ! What a deliverance !

" God is able to turn the curse into a blessing."

United Convention

St. Christopher's Hall, Haslemere, Surrey, was filled on Good Friday for the first local united Elim and Assemblies of God Easter convention. The theme was " Jesus the Way, the Truth, the Life." The convener was R. D. Taylor, pastor of the Haslemere assembly.

The afternoon meeting began with chorus singing led by J. A. Hamilton, pastor of Guildford Elim Church, followed by the opening prayer by Pastor Golding (Farnham assembly).

Terry Cheeseman, director of Teen Challenge, told of his work among young people and especially of the wonderful opportunities he and his team experienced in school assembly halls and in rehabilitation centres as they witnessed to the power of Jesus Christ to change lives.

The main speaker was G. Wesley Gilpin, Principal of Elim Bible College, Capel, who preached a challenging, thought-inspiring sermon on Galatians 1 : 4.

The evening meeting began with choruses led by M. J. Tilley, pastor of Aldershot Elim Church, followed by a testimony from Mr. Gilpin.

Terry Cheeseman brought the final message on Joseph of Arimathea, a secret disciple who had to come to a personal moment of decision.

The sick were prayed for, and the anointing of the Holy Spirit was felt throughout both services.

Singing items were provided by the Woking assembly and the Haslemere young people.

R. D. TAYLOR.

Book review

My Call to the Ministry. Published by Marshall, Morgan and Scott. Price 30p, postage and packing 6p extra.

This is a collection of personal accounts of the call of God to the ministry by some well-known preachers. Some are stimulating and give sound advice to potential ministers. There is a background to some which will seem alien to Pentecostal people. The emphasis is on training and preparation, and though none claims to have had voice or vision each affirms God's call.

" If only ministers would stop giving their people their opinion, and give them God's Word, things might be better than they are," writes Rev. G. B. Duncan, M.A. Perhaps the secret of all spiritual destiny lies in the words repeated by Rev. F. Houghton as he walked a mile to his home. " Lord, I am Thine ! " This book is rather " churchy," but it is useful.

WILLIAM R. WEST.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), A. A. Biddle, J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
F. Lavender	2
Elim news	3
A. D. Bull	5
J. Osman	6
W. R. West	7
J. H. Prentice	9
J. Balachandran	9
W. McCandless	10
L. Wigglesworth	12
W. R. Jones	14
Margaret M. Ladlow ...	15
J. T. Bradley	20
Editorial	8
Children's corner	11
Crusade news	13
Youth page	18
Family Altar	19

EDITORIAL

THE multitude of words written and spoken in our day adds to the confusion of our world. Have you ever turned the knob of a radio, especially late in the evening ? Sounds pour out from places far apart in tongues of great variety.

Politicians use words as Moslem women use veils. They hide reality behind verbiage. One of the reasons why they tend to be almost despised by so many is just this : they often neither say what they mean nor mean what they say. Advertising men use words as teenage lads hang mirrors on scooters. They dress up noise and inconvenience as if they were all-demanding and all-absorbing. Words certainly play a large part in the commerce and the social life of today.

We are greatly struck by the verse in 1 Corinthians 2 : 4 : "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The words were Paul's and recalling the evocative commencement of the Corinthian church serves to confirm the accuracy of his comment.

It is a highly provocative statement, however. Speech and preaching in the demonstration of the Spirit provide a thoughtful, challenging sidelight on our contributions in these respects. There is no suggestion of "Here are a few thoughts which occurred to me . . ." ; "When I was in . . . I . . . I . . . " is nowhere to be hinted at. "That your faith should not stand in the wisdom of men, but in the power of God," added the apostle in the next verse as his reason for his powerful preaching.

Demonstration has become an unfortunate word and we read of a new breakout of it in the U.S.A. as a result of the recent escalation of the war in Vietnam. Modern demonstrations are protests, however, but Paul was speaking of a showing forth of the power of the Spirit.

As we come towards Whitsuntide we reflect on how much we need such a revelation of power now : preaching which grips, startles, changes.

Paul's sense of priority must surely have done much for his ministry, for he said : "For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (v. 2). Other preachers please copy !

With John H. Prentice in India

"The Lord working with them"

AT 6 p.m. I went to preach at a service, after which I rushed home to pray for my son Roy, who had headache and fever. I was told on my way to the meeting that these are the symptoms of chicken pox. Many had contracted it in our area. I had to say good-bye to my wife and the children as she tucked them into bed, for I was leaving again that night at 9 o'clock to travel 350 miles by bus to Theni.

I arrived at Madurai the next morning at 8 o'clock. It was a night passed in fitful dozes in dozens of awkward positions as I was sitting beside a man of rather big proportions, because of which he took up part of my seat too !

At Madurai I was met by one of our past students and we went to a hotel for a quick breakfast before we caught another bus at 8.45 a.m. that would take us through the cool of the morning into the heat of the forenoon to arrive at Theni at 11.15 a.m.

Why did I make this long journey, leaving my little lad sick ? What was so important about this place of about 30,000 people, predominantly Hindus ? One of our pastors with one of his elders and an evangelist had held a week's crusade there and God had mightily blessed. I had been called to dedicate a big house that has been rented for worship for those who had been saved, thus adding one more Maranatha Full Gospel Church to the fellowship. Praise the Lord !

REPORT OF THE CRUSADE

By Pastor Joseph Balachandran

GOD gave us a great burden for souls at Theni, an important business centre in the district of Madurai, about twenty-three miles east of our church at Ussalamputti. We started by printing 1,000 cards requesting prayer for a crusade that we were planning to have there and we sent them to all those who we thought would pray with us. Then we began to pray fervently as a church and at least once a month from last September we gathered in the church and fasted and prayed. We prepared for the publishing of the crusade by printing 1,000 wall posters, 10,000 handbills and 5,000 hymn sheets.

This was the first time that we had conducted such a big meeting, so it was a real step of faith to believe God for all the expenses that would be involved. It was wonderful how God supplied all the needed money through different sources, but mostly through the local people.

As the day drew near to start the meetings we could feel the powers of darkness closing in to try to discourage and defeat us, but God gave us the assurance that the victory was ours. So we gathered to dedicate the ground, Professor D. Chellappa, one of our elders, officiating.

On the following day the crusade started with a great air of expectation. About 3,000 people gathered in the ground. One could sense the presence of God. At the close of the service many came forward to surrender to our Lord.

By the close of the eight-day crusade hundreds had responded to the Gospel and many had been healed by the power of God from different diseases and sicknesses. Many came to the platform to testify of what God had done for them. Here are four of the many such testimonies :

Mr. Sernaran Varesansu : paralysed in one leg and one arm—able to use both again.

P. Velusamy, aged 10 : completely deaf and unable to bend two fingers ; his hearing was restored and the use of his fingers too.

Pamersehum, aged 30 : deaf and dumb—was completely healed.

Palanisamy, aged 10 : lost his sight as the result of smallpox at the age of four ; was able to see again.

Because of the many healings doctors from the nearby hospital came and examined some of those who claimed healing and were satisfied that something wonderful had happened to them.

We were able to give water baptism to a number of those who confessed Christ as their Saviour and many received the baptism in the Holy Ghost.

Pastor John H. Prentice dedicated the new Maranatha Gospel Church to the glory of God.

The Fruit of the Spirit

Galatians 5 : 16-26



by William McCandless

PASTOR OF ELIM PENTECOSTAL CHURCH, LISBURN, NORTHERN IRELAND

Part 1

IN Galatians 5 the apostle contrasts life in the flesh with life in the Spirit. They are seen to be as different as day and night and as diverse as the life of a fish from the life of a bird. The world of the flesh is ugly, noisy and violent. Every word used by Paul to describe it paints a separate picture each of which impresses on us the total selfishness and unrestrained vice of the worldly man. It is a scene that revolts us and causes us to lift our hands in horror, but Paul has not exaggerated. His picture is accurate ; *the works of the flesh* (vv. 19-21) *are just the same in our day as in his.*

Life in the Spirit is seen to be the complete opposite ; it is beautiful, quiet and undemonstrative. In the process of growing fruit makes no noise and no fuss. The man living in the Spirit produces a meek, sweet nature that has both power and potential. The words used to describe the characteristics of life in the Spirit (vv. 22, 23) have a gentle ring to them, yet they are sturdy and they demand strength of character and resolute effort to realise their application. Though he may be meek, the spiritual man is not weak. The Fruit of the Spirit grows like the spring flower which silently, but nevertheless forcefully, pushes its way through the soil.

The two realms are in constant opposition to each other (v. 17). To display the Fruit of the Spirit in one's life is to forfeit the popularity of the worldly man, who follows earthly pursuits. The spiritual Christian, whose desire is to walk in the Spirit and to serve God, can expect only enmity and scorn from a world that is completely alien to his experience. He has put the flesh to death (v. 24). His former corrupt nature has been nailed to the cross of Christ. He is a new man with a new nature whose yearning is that the things of the Spirit might come to fruition in his life.

Like the Gifts of the Spirit (1 Corinthians 12 : 8-10), the Fruit of the Spirit is a ninefold list, but there are several differences between the two.

There is the distinction between gifts and fruit. A Gift of the Spirit is given to the believer freely at the pleasure of the Spirit—" as He will." Not every man receives the same Gift, but all nine are distributed throughout the Church (1 Corinthians 12 : 11). The Fruit of the Spirit is not given—it is to be produced. With God's help, the Spirit-filled believer seeks to allow these Christlike qualities to develop in his life.

The Gifts of the Spirit are to empower and to edify the Church ; the Fruit is mainly to give character to the individual believer. Galatians 5 : 22, 23, a portrait of the truly Spirit-filled man, reflects the very image of Christ whose perfect manner of life convicted men of their own sinfulness. It radiates the loveliness of One who is " distinguished among ten thousand " (Song of Solomon 5 : 10, R.S.V.) ! It makes us cry—

O Thou Spirit Divine,
All my nature refine,
'Til the beauty of Jesus be seen in me !

For each of the Gifts of the Spirit the Devil has his counterfeit. Evil spirits can fake such blessed Gifts as speaking with tongues and healing the sick, but they would have difficulty in distorting such godly virtues as love, peace and joy. Every believer should covet the Gifts and cultivate the Fruit.

The Galatian list refers to Fruit in the singular, not to " fruits." Some translators and commentators prefer the word " harvest." Both words show the integral nature of the nine Fruits in the life and character of the believer. All nine must be present in his life, otherwise his character is not complete. The instruments of an orchestra rely on each other to give expression to a particular overture, and each Fruit of the Spirit depends on the others for expression in the believer's life. A single flower may impress, but a beautiful bouquet attracts greater attention and gains more admiration.

Jesus said, " Every good tree bringeth forth good fruit " (Matthew 7 : 17). Fruit is a sign

of health and life and the Fruit of the Spirit is an indication of our spirituality. If we are not living and walking in the Spirit (Galatians 5 : 25), these virtues will be absent and our relationship with God and man will be affected, for the Fruit of the Spirit has both a Godward and a manward aspect. Love is both Godward and manward, as is peace. Joy and faith (or faithfulness) are to do with our relationship to God. Long-suffering, gentleness, goodness, meekness and temperance refer to our dealings with man. How important it is, therefore, that we not only produce the Fruit, but daily give attention to its growth.

Paul declares that the law cannot condemn those who manifest these virtues as they are fulfilling the law in that they do nothing which it forbids (v. 23). The purpose of the law was to restrict the lawless and disobedient (1 Timothy 1 : 9), but men filled with the Spirit need no legal restraints.

God expects a high standard of those whom He fills with His Spirit. May He not be disappointed with us !

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

Children's corner



Part 1 : Big Bear's decision

Words and drawing

by Sheila Price

FOR many years the Zoto Indians had lived in the mountains. They looked to their chief, Big Bear, for help and guidance, and from him they learned the laws and ways of the land. Big Bear was a great and mighty leader of his tribe, and proudly wore the head-dress of chief—red, green and yellow eagle feathers that reached all the way down his back.

Big Bear was an old man now and he spent most of his time sitting outside his wigwam telling the Indian children of his battles and adventures of long ago. The story he most liked to tell them was how he came to know and to love the Lord Jesus.

" Many moons ago," Big Bear would say, " I was sailing down the forest river in my canoe when it struck a rock. My canoe capsized and I was thrown into the river. Captain Makepeace of the Cavalry was riding by with his men, and when he saw me he ordered his men to help me. I was grateful to Captain Makepeace for saving my life and we became good friends. From the captain I learned of how Jesus was a Friend to Indians as well as to the white man. That is why we Zoto Indians have been at peace with the white man. They have told me so much of Jesus and I love telling you all the Bible stories I have learned."

" We like to hear you tell us Bible stories ! " said one of the little Indian children.

" I will tell you another story later," Big Bear said.

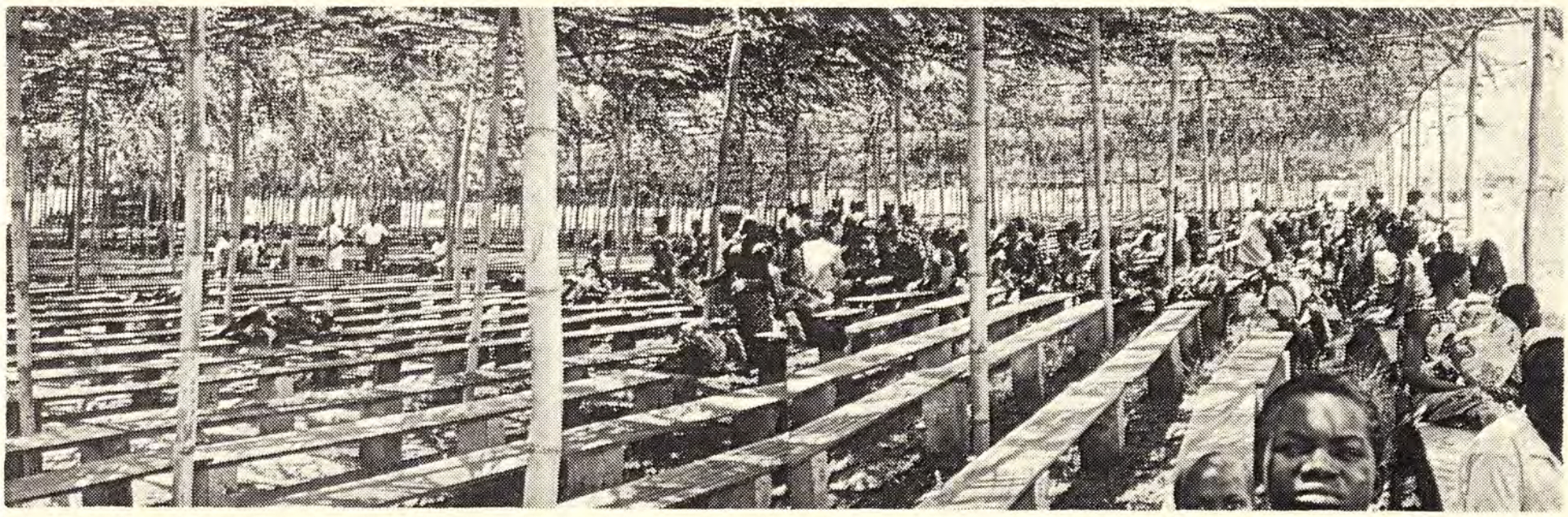
Big Bear went inside his wigwam and sat down. He knew that he would not be able to lead his tribe for much longer. He was too old and too weak to walk the mountains in search of food. He knew what he must do. He must elect a new leader for the Zoto Indians. He very much wanted to see his son, Little Bear, become chief. He decided to put Little Bear to the test to see if he was strong and brave enough to become a mighty warrior.

" Tomorrow we shall see," said Big Bear.

(continued next week)

This is the victory

A report on his visit to Ghana by Elim Missionary Society Secretary Leslie Wigglesworth



I SAW people overcome a dreadful disappointment by maintaining faith in Christ and by turning a rout into victory. It was the occasion of the great Church of Pentecost convention in Ghana, where over 30,000 people were expected for a four-day period of fellowship.

All preparations were completed. A huge canopy of palm fronds had been erected over bamboo framework and stout planks placed on concrete blocks were in position to receive the crowds. The townsfolk had stocked up with food



L. Wigglesworth, Pastor Paintsil and D. L. Mills.

and animals ready for the daily markets which would supply the visitors with food. The public address system and a co-ordinated system of interpretation into five languages was erected and planned to the last detail. The whole area was anticipating an invasion of Christians from all parts of Ghana.

Ministers and elders of the churches had met for the annual conference and this was drawing to a close prior to the convention, when the blow fell. These men were keyed up with expectancy and many of their members were already on the way from far distant corners of Ghana. Our times of ministry with them had been wonderfully blessed and the grace of God had been evident in their discussions. Then the frustrating disappointment came. *The police withdrew permission to hold the huge meetings.*

Cholera was suspected in the town and first the medical authority, then the police came in like an icy blast to insist on the immediate closure of the convention. Men who had worked in the hot sun for days could not speak their emotions. Already lorry loads of folk were being deposited in the convention grounds and thousands of people were beginning to receive the dulling news that they must turn round and go home. We tried to encourage them, passing from group to group. Our own disappointment was great, but there had already been profitable fellowship and ministry with the conference of ministers which was compensation for the long journey.

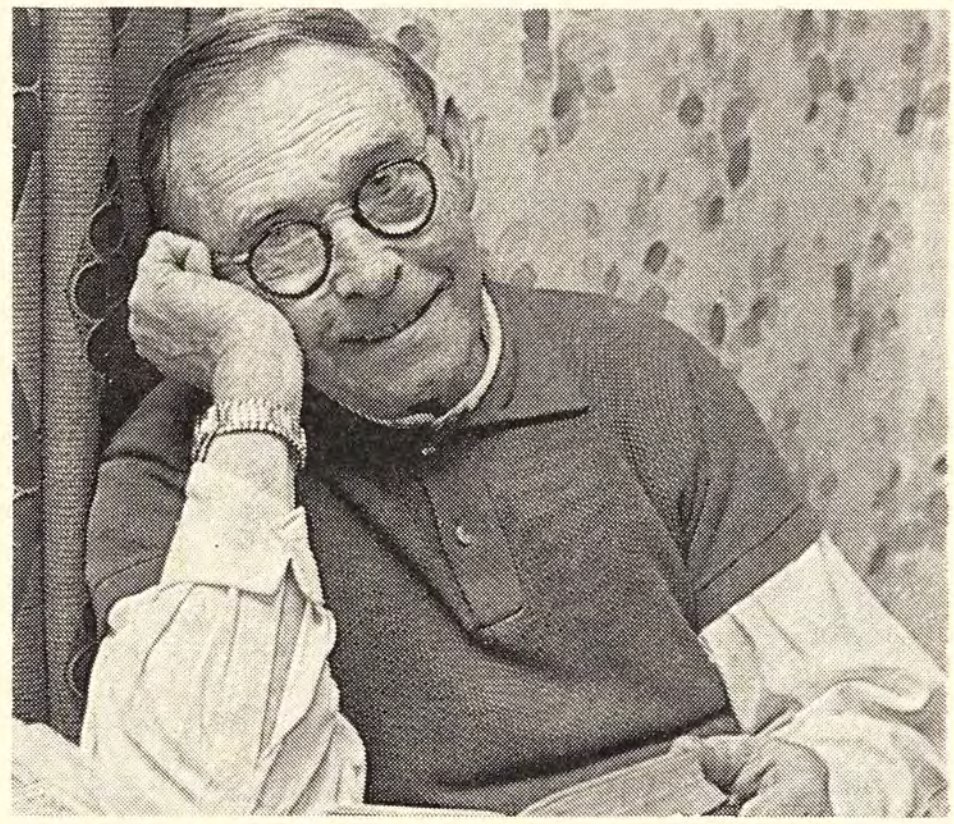
Now came the reckoning as the ministers called for a special inquiry into the need for the cancellation of such an important event. Before long the searching and probing began to turn inwards and instead of blaming the authorities outright big men of God examined their hearts and the whole work of God to find out why they had been led into this wilderness. There was no sparing in the diagnosis. Leaders and laymen alike came in for true spiritual scrutiny. Grace with humility were

exercised in the effort to reach a sure knowledge of God's will, and in the end the whole company was groaning before the Lord, unburdening the load in the Spirit. It was tremendously moving.

Then after a time of wrestling and accepting the challenge of this situation the striving turned to the release of praise as one after another voiced the joy of victory. This was a move of faith and the change which came over the ministers was exciting. They all determined to return to their charges with a note of victory and not defeat. Behind the scenes there was a bill of over £2,000 to meet, but God had spoken and the whole Spirit of overcoming swept through the ranks like a deluge. It was triumphant faith in action.

It has been my privilege to visit many churches with David Mills since our return from the convention and God has supercharged the fellowships, so that instead of the spirit of heaviness a garment of praise has enveloped the people—praise the Lord! We shall report more of the visit later.

"Crusade made me walk again," says pensioner



Photograph by courtesy of the *Shields Gazette*.

A SEVENTY-YEAR-OLD pensioner, who has suffered from arthritis for many years and has hardly been able to bend his legs, claims to have been cured by the evangelistic crusade which has come to South Shields.

He is Mr. Cecil Young, who says that a visit to the crusade in Bolingbroke Hall has done for him what over thirty years of medical treatment, including operations, therapy, injections and tablets, has failed to do.

He described what had happened to him when he visited the crusade: "As I went in I was given a healing card and asked to write on it what my complaint was. Then I was told if I wanted to be cured I had to go down to the front. The minister read my card and said prayers over me.

"Then he said 'Move your knee.' Before this I could not get it halfway up, but now I just kicked it up. Then he said 'Run,' and I ran around like a two-year-old. I ran up and down. I could hardly believe it. I was elated."

Mr. Young said that the trouble with his leg began before the last war when he broke a toe while at sea as a ship's cook. It never mended properly, and as a result he walked incorrectly and developed arthritis.

"I had three or four operations on my foot, injections in the knee and therapy, but they just could not cure it. My doctor told me I would just have to live with it and make the best of it, because there was nothing that could be done."

Mr. Young said he has been taking pain-killing tablets for many years. "In fact the last time I went to the doctor he doubled the prescription because they were not doing any good, but there is no point in taking them now."

He said that it is almost fifteen years since he was last able to kneel down, and last night he was back at Bolingbroke Hall running up and down again and showing how he had been cured.

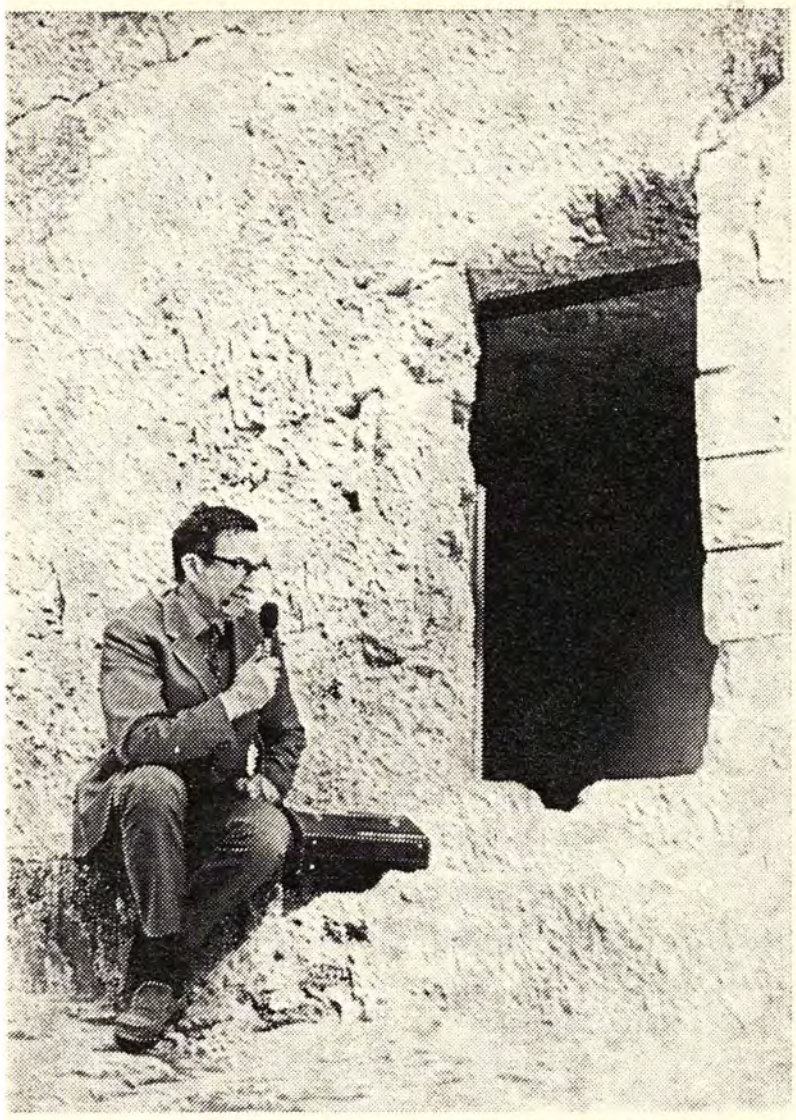
He puts his cure down to faith and said: "If you have faith and you think that God will do it, He will do it."

Rev. Alexander Tee, the leader of the crusade, described Mr. Young's cure as "really exciting."

It was Mr. Tee who prayed over Mr. Young, and he said: "He came in limping and went out running. It was exciting to see the smile of joy on his face."

The Shields Gazette.

. . . Where Jesus walked



Ron Jones recording outside the garden tomb.

Number five in a series of "Thought for the Day" broadcasts by Ron Jones over B.B.C. Radio Bristol was recorded in the garden of the Garden Tomb in Jerusalem. The recording was made at the close of a Sunday morning service. In the background the birds were singing and people were rejoicing.

I HAVE just celebrated the death and resurrection of Jesus. There's nothing unique about that ; millions of people did that at Easter.

What makes my celebration different is that I am standing at the entrance of the Garden Tomb in the heart of Jerusalem, the place where the terrible yet magnificent drama of the first Easter took place. To my right is the spot where Christ was put to death on the cross. The Bible calls it the place of a skull and it looks just like that, a veritable symbol of death. "There they crucified Him," declared John in his Gospel. He had not done anything wrong. I wonder who they were.

There were the Scribes and Pharisees, the church leaders if you like, and the Bible says that they did it because of their vicious envy. There is still a fair bit of envy that goes to church.

There were ordinary folk too. They shouted, "Crucify Him." We still crucify Him by our twentieth-century self-indulgence and the ease with which we ignore the other fellow's desperate need, by rejecting Him and His way of life.

So Jesus Christ died and was buried, here in this very garden. What a tragedy it would all seem if that were the end of it all.

Even now, there is life all around me in this garden. The birds are singing, the flowers are blooming and men and women are rejoicing, for the stone has been moved from before the sepulchre and Jesus Christ is alive. He is risen ! Nearly 2,000 years ago Mary Magdalene came to this very garden to pay her last respects to a dead Jesus, to honour the memory of a good Man Her eyes were still wet from weeping, her heart was heavy with grief. She could not see why such a good Person had to die. She tenderly placed her little wreath of remembrance and then it happened : "Mary" ! There was no mistaking that voice ; it was He all right. She had come to pay her respects to a dead Jesus, but she met a risen Saviour and just meeting Him made all the difference.

Almost twenty centuries have gone, but people still meet Him, not just in a special spot here in Jerusalem, but in Clifton, Downend, Fishponds, Southmead—all over Bristol and everywhere else, and Jesus Christ is changing their lives, for He is our contemporary Jesus.

When my eldest daughter, Glenys, was no more than four years of age she told her little friend of Jesus. "Jesus was so very good, but wicked men *deaded* Him." There was sadness in her young voice, but after a short pause she declared with delight, "But you know, He didn't stay *deaded !*" Her grammar was hopeless, but the message was dynamic. The Son of God came to earth, faced the cross, and through it conquered death, hell and the grave, and this very day He is with us, giving us the invitation to share in His victory.



Margaret M. Ladlow's page

Divine pruning

OVER the fence in the garden next door is a large bush which last summer bore lovely pink roses. It is in full leaf now, but so far has not been pruned. I look at it with dismay because it is getting leggy, has too many weak shoots and branches which criss-cross and are growing inwards. I am no expert at horticulture, but I learned in Northern Ireland that roses must be pruned by St. Patrick's Day, and remembering with nostalgic pleasure the glorious McCredy's and Dixon's rose gardens, both world-famous rose growers, I admit that Ulster folk know a thing or two about these very popular plants! Roses definitely need to be pruned every spring, but, looking at some which have been attended to, I saw with amazement that the Salisbury Council gardeners had drastically pruned the rose trees in the city gardens and plots, some to within four inches of the ground.

In most gardening manuals extensive coverage is given to the subject of pruning, whether it be of trees, bushes or flowering shrubs, and the whole exercise is designed to make the plant more beautiful, more shapely, more productive of flower or fruit and more vigorous in growth. With roses, whether easy or severe pruning is practised, it is essential that all dead, diseased and old growth be removed. When working on fruit trees and flowering shrubs the gardener must have expert knowledge of the fruiting and flowering habits of each type of tree and shrub. They vary considerably, for some produce flowers on old shoots and some on new ones.

It is a case of "spare the knife and spoil the plant." How wise and apt are the words of the Lord Jesus when teaching His disciples (John 15). In a land geared mainly to agriculture, His followers would readily grasp what the Lord was meaning in vv. 1-3: "I am the True Vine and My Father is the Vinedresser. Any branch in Me that does not bear fruit—that stops bearing—He cuts away [trims off, takes away]. And He cleanses and repeatedly prunes every branch that continues to bear fruit, to make it bear more and richer and more excellent fruit. You are cleansed and pruned already because of the Word which I have given you—the teachings I have discussed with you" (Amplified Bible).

It is very comforting to accept wholeheartedly that God the Father is the great gardener and He wields the pruning knife and carefully and wisely tends and trims the vine. Surely this indicates that I, as a believer, can safely trust my life to His control. He will shape and cut and train me to be fruitful and beautiful for His glory. We may shrink from the pruning process, for the cutting edge of the knife may hurt and penetrate deeply, but He who prunes does so in love and in order to produce ample fruit in our lives.

I have often heard fellow believers bemoan the fact that unexpected trials and undeserved difficulties dog their paths, and seem inexplicable and disastrous, yet to produce spiritual growth, total abiding in Christ and all the lovely fruit of the Spirit, God has to allow adversity in our lives. He must eliminate all that is unfruitful, dead, un-Christlike, from our characters and this is often very painful.

Are you abiding in the Vine, drawing your life from Him? Are you fully surrendered to the discipline of wise pruning by the masterly skill of God? If this is so you *will* bear fruit to the glory of God.

"You have not chosen Me, but I have chosen you—I have appointed you, I have planted you—that you might go and bear fruit and keep on bearing; that your fruit may be lasting [that it may remain, abide]" (v. 16, Amplified Bible).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PORTHCAWL, South Wales. Trecco Bay. Six- and seven-berth caravans to let. All dates. Write : Mrs. Tarling, 270 New Road, Newton, Porthcawl. Tel. Porthcawl 2679 or Ely Valley 2489. C.2637

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

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.2538

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.2539

SITUATIONS VACANT

HELPERS required for coming season. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. C.2626

GET INVOLVED

The Public Transport Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

WRITE FOR BROCHURE

D.2540

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

MARRIAGE

MAIDEN—MEEKIN. On April 1st, at Elim Pentecostal Church, Nottingham, John Maiden to Glynis Meekin, both Elim Crusaders. Officiating minister : R. J. Mackenzie.

WITH CHRIST

BARKER. On April 17th, Horace Barker, member of Elim Pentecostal Church, Northampton. Promoted to glory.

THOMAS. On April 17th, Mrs. D. Thomas, member of Elim Pentecostal Church, Nottingham, passed peacefully into the presence of her Lord. Officiating minister at funeral : R. J. Mackenzie.

ITINERARIES

The President (T. W. Walker):
May 14, Cheltenham; 21, Gloucester; 22, Bristol; 24, 25, Elim Bible College; 27, Hereford; 28, Swindon (a.m.), Bath (p.m.); 29, Bath; June 3, 4, Ryde; 10, Ilford; 11, Barking (a.m.), Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham united youth rally.

London Crusader Choir with Douglas B. Gray:
May 13, Wesley Chapel, London; 14, St. Andrew's, London, N.19; 20, 21, Exeter.

Joseph Smith:
May 13, 14, Barnsley; 15, 16, Sheffield; 17, 18, Rotherham; 20-25, Mosborough.

A. D. Bull:
June 3, 4, Sheffield; 5, Mosborough; 6, Rotherham; 7, Goldthorpe; 8, Barnsley; 9, Youth Retreat; 10, 11, Sowerby Bridge; 13, Wrenthorpe; 14, Leeds; 15, Bradford; 16, Otley; 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

PRAY FOR US !

REV. J. C. SMYTH AND PARTY
SPECIAL EVANGELISTIC CRUSADE
in the tent, Crown Meadow, Evesham
SUNDAY, JUNE 4th, to SUNDAY, JUNE 18th

D.2633

Book now !

SCOTTISH YOUTH CAMP

CRIEFF, PERTHSHIRE

July 15th–29th

GOOD FOOD, FRIENDS AND FELLOWSHIP
Full details : s.a.e. to
Rev. P. Smith, 20 Cuckoo Way, Holytown, ML1 4QA

D.2638

LATE NEWS

SOUTH SHIELDS

The Field Superintendent opened the new church building at the climax of the campaign and the leader of the crusade, Alexander Tee, reports that the building was full, over 300 being present. There have been some outstanding healings and many have been saved. Thank you for your prayers. Now please remember the new church and its minister, Pastor A. P. Johnston.

COMING EVENTS

BALLYMONEY. May 20, 21. Elim Pentecostal Church, Edward Street. Annual convention. Preachers: W. G. Mullan and J. Garrett. Soloists: Mrs. Glenys Strong and Mr. Tom Laverty. Saturday at 3.30 and 7 (tea provided). Sunday at 11.30 and 7.30.

BASILDON. May 13-21. Elim Pentecostal Church, High Road, Langdon Hills. Evangelistic crusade with Douglas Barnett. Weeknights at 7.30 (except Thursday and Friday). Sundays at 11 and 6.30. Also on May 21, special visit of Rayleigh Salvation Army group at 6.30 and for Youth Rendezvous at 8.30. Please support new town evangelism.

BIRMINGHAM, Stirchley. May 13. Elim Pentecostal Church. Billy Graham film: " The Second Coming of Christ and the End of the World." In Friends' Meeting House, Hazelwell Street. Convener: J. B. Coleman. At 7.30.

BLACKPOOL. May 13-18. Jubilee Temple, Waterloo Road. Bible teaching crusade conducted by C. Gornold Smith, featuring colour slides, customs and costumes of the Holy Land. Sunday at 10.45 and 6.30. Weeknights at 7.30.

BRIDGWATER. May 21. Elim Pentecostal Church, Charter Hall, Town Hall. Preachers: L. Livesey and C. Bourne. Convener: F. J. Livings. At 11, 3 and 6.30.

EVESHAM. May 13. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Visit of G. W. Chamberlain and party from Upper Gornal. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. May 21. Elim Pentecostal Church, Park End Road. Thanksgiving day for the clearing of all debts on the Gloucester church and house property. Preacher: T. W. Walker (President). Singing by Gloucester choir and New Life male voice team. At 11, 6.30 and 8.15.

GOSPORT. Saturday, May 27. Elim Pentecostal Church, Prince Alfred Street. Monthly rally. Speaker: D. E. Edmonds (Romsey). Convener: R. McDonald. At 7.30.

HARLOW. May 20, 21. Elim Pentecostal Church, Parndon Wood Road, Great Parndon. Opening of minor hall by J. C. Smyth. Saturday at 3 and 6.30. Preacher at Sunday services at 11 and 6.30: G. L. Taylor.

LONDON, Wood Green. May 13-28. Tent crusade in Woodside Park, High Road, Wood Green, conducted by J. G. Patterson and A. Chambers (World Vision for Christ). At the Hammond organ: Christine Patterson. Nightly at 8.

ROMSEY. May 20. Elim Pentecostal Church, Middlebridge Street. Visit of Hampshire Christian Police Team. At 7.15.

SWADLINCOTE. May 28. Elim Pentecostal Church, Swadlincote Road, Woodville. Sunday school anniversary. Speakers: E. H. and Mrs. Snelling. At 2.30 and 6.

YEOVIL. May 20-23. Elim Church, Southville. Annual convention. Preacher: L. Reeves. Supported by instrumentalists, vocalists and choir. Convener: E. J. Thomas. Weeknights at 7.30. Sunday at 11 and 6.30.

SPRING CONVENTIONS

BLACKPOOL. May 27—June 1. Jubilee Temple, Waterloo Road. Spring Holiday Pentecostal Convention. Speakers include J. H. Dick and Stanley Beresford. Singing by The Harvesters. Plan an early holiday and combine it with a great time of fellowship. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (refreshments available between services).

EASTBOURNE. May 27-29. Elim Pentecostal Church, Hartfield Road. Preacher: C. G. Smith. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

GRIMSBY. May 27-29. Elim Pentecostal Church, Tunnard Street. Preacher: R. J. Morrison. Musical items: Dave and Ruth Summerfield. Convener: E. T. Carter. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided between meetings).

Church reports

DUNDEE **Pastor: H. B. McGowan**

" On the confession of your faith I baptise you . . ."—as the thrilling words rang out the congregation of the Dundee church watched yet another dear one follow the Lord through the waters of baptism. The candidates were a girl student, a young man, a young married woman (formerly a Roman Catholic) and Paul McGowan, aged fifteen, the pastor's son.

Prior to immersion each gave a clear, definite testimony as to why they wished to follow the Lord in this fashion. It was abundantly plain that baptism was not a mere religious ritual but an event of great, joyful significance in their Christian experiences.

Pastor McGowan preached a powerful sermon on " Armageddon." The spirit of conviction fell upon the meeting and a young man and a young married woman yielded their lives to Christ. It was a night for rejoicing in the Lord.

BARBARA CANT.

BOURNEMOUTH (Winton)

Pastor: G. N. Backhouse

The Winton Sisterhood held their anniversary on March 16th. Owing to an accident the speaker, Miss Maud Backhouse, was unable to be with us and at very short notice Mrs. Kennedy, of Southampton, stepped into the gap. Members of the Sisterhood sang two items and Mrs. Bailey rendered a solo. About 200 ladies stayed to an excellent tea. In the evening we were pleased to have Pastor J. C. Kennedy as our speaker, and Pastor T. P. Mullen was the soloist, bringing to a close a very happy day.

On the following Sunday evening the Sisterhood again took the platform, the members singing two items and Mrs. Ballard being the soloist. Miss Ruth Bailey gave the closing message.

We praise God for the blessing received during these special services.

C. ROBERTS.

Worldliness and separation

By ADRIAN L. HAWKES

As used at the Elim youth camp, Fraisthorpe, Bridlington

Romans chapter 12

OUR bodies are the temples of the Holy Spirit (1 Corinthians 3:16, 17). Man is made up of three parts: the physical—the body, world-conscious; the personality—the soul, self-conscious; the spirit, God-conscious.

It is necessary to get things in the right order. Christians are not body-controlled or personality-controlled but Spirit-controlled. Then the three parts work together in perfect harmony.

God's laws are sensible (Leviticus 13:46). Old Testament laws were very strict. The Israelites had to wash in running water. We know now how sensible this was, for even in our hospitals we do just this. Those with contagious diseases had their place outside the camp, an early form of isolation.

The Bible laws are about not worrying, forgiveness of sin, giving to others, the law of love, loving our enemies, etc. These laws are just as practical to the body as to the soul and spirit.

As a young man, John D. Rockefeller sen. was strong and husky. When he entered business he drove himself hard. At thirty-three he made his first million dollars. By consecrating every waking moment to his work he controlled, at forty-three, the biggest business in the world. When he was fifty-three he was the world's only billionaire and the richest man on earth, but he had bartered his happiness and health. He developed alopecia. He looked like a mummy. His weekly income was 1,000,000 dollars, but his digestion was so bad that he could eat only crackers and milk. Ida Tarbell wrote of him: "He had an awful age in his face. He was the oldest man that I have ever seen."

It was generally agreed that he would not live for another year. Newspaper writers had his obituary written and ready in the files. Then he made a startling discovery. He would not be able to take even one of his dimes with him. John D. did some thinking. In the long sleepless nights for the first time in his life he recognised that money was not to be hoarded but to be shared. He lost no time in transforming his money into blessings to others. We can thank John D. every time our lives are saved by an injection of penicillin because his contributions aided the discovery.

Rockefeller at fifty-three started to practise one of God's eternal laws (Luke 6:38), and he reaped its promised benefits, for he lived until he was ninety-eight!

"Medical science recognises that emotions such as fear, sorrow, envy, resentment and hatred are responsible for the majority of our sicknesses. Estimates vary from sixty per cent to nearly 100 per cent. Emotional stress can cause high blood pressure, toxic goitre, migraine, arthritis, apoplexy, heart trouble, gastro-intestinal ulcers, and other serious diseases too numerous to mention. Doctors can prescribe medicine for the symptoms of these diseases, but we cannot do much for the underlying causes—emotional turmoil. It is lamentable that peace does not come in capsules" (Dr. S. I. McMillen, M.D.). How important it is that we should obey God's laws, because they have as their basis our ultimate good, the good of body, personality and Spirit!

Dedication includes the whole being: the body—energy, money habits; the soul—talents, thinking, friends; the spirit—worship, control, love.

There are some questions that as Christians we should always be asking: not "Where should I go?" but "Why am I going?"; not "What should I do?" but "How and what motives?"; not only "Is this right?" but "How much time?"

Sometimes what is right for one is wrong for another. The way in which God leads your friend may not be the way in which He will lead you.

How do we get our motives right? If we were wholeheartedly given over to God then often the questions like "What should I do?" "Should I go here?" "Should I stay away from that?" would never arise. Even "Should I buy this or that?" would often be resolved, for our money, time and talents would be involved in His service.

If you want to be a well-adjusted person, spiritually, personality-wise and in your body then "Be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2). "Whatsoever things are true, honest, just, pure, lovely, of good report . . . think on these things" (Philippians 4:8).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, May 15th — 1 Samuel 13 : 1-23

" The Lord hath sought Him a man " (v. 4).

The events recorded in chapters 11 and 12 happened in the first year of Saul's reign. Saul is called " a young man " (9 : 2) ; now Jonathan, Saul's son, is a fully fledged warrior (13 : 2, 3), hence some twenty years must have passed in silence since the events of chapter 12. Saul formed a small standing army, while the rest of the people were dismissed until needed—an important development. He made his first and greatest mistake. Success went to his head. Humility gave place to pride, rebellion replaced patience, and he offered sacrifice, which was the exclusive function of priests. This act was a sign of Saul's self-importance. *There can be no room for self in the Spirit-filled life.*

Tuesday, May 16th — 1 Samuel 14 : 1-15

" The Lord hath delivered them into our hand " (v. 10).

Unknown to others, Jonathan and his armour-bearer engaged in one of the most gallant actions that history records. The place where Jonathan crossed into the enemy camp is still recognisable from the two conical hills on each side. " Bozez " means shining, because the sun shone that side, and " Seneh " means acacia and the valley still has acacia trees. Wisely, Jonathan would not embark on such a seemingly foolish adventure unless God was with him ; accordingly he sought for a sign (v. 10). The success of the dangerous scheme was aided by the panic that struck the enemy and by the shock of the earthquake (v. 15). *One with God is a majority. If He be for us, who can be against us ?*

Wednesday, May 17th — 1 Samuel 14 : 16-30

" Saul talked unto the priest " (v. 19).

When Jonathan's absence was discovered Saul inquired of the Lord. The original indicates: " Bring hither the ephod " (R.V., margin). Saul called Ahiah to consult the Urim and Thummim (Exodus 28 : 30 ; 1 Samuel 28 : 6), but characteristically impatience caused him not to wait for the answer. Saul considered that the season for consultation with God was past and that the time for prompt action had arrived. Time spent waiting on God is never wasted. Sometimes our hurried activities for God are prompted by the work of man rather than by the moving of the Spirit. Saul made his second mistake in announcing a foolish, rash oath, a demand which weakened and hindered Israel (vv. 24-30).

Thursday, May 18th — 1 Samuel 14 : 31-52

" Sin not against the Lord " (v. 34).

When the period of the oath had expired a greater transgression was committed, because in their desperate condition the people broke the Mosaic law by eating meat with the blood (Leviticus 17 : 10-14). They were conscientious in keeping the king's order for fear of the curse (1 Samuel 14 : 24), but they had no scruple in defying God's command. Rashly, Saul was about to put his own son to death because of Jonathan's transgression, albeit in ignorance and involving no guilt (v. 44), but the more enlightened conscience of the army prevented Saul's tarnishing the glory of the day by shedding the blood of the man whom God had used in victory. *When our wisdom is from God our actions and witness will be wise.*

Friday, May 19th — 1 Samuel 15 : 1-16

" He is turned back from following me " (v. 11).

After the warning of 13 : 13, 14 had produced no repentance, Saul was given a final test. He was specially warned to heed verse 1 and to obey verse 3, but without result. This chapter is the connecting link between Saul's history and David's. Amalek, sentenced long ago for wickedness toward Israel (Numbers 24 : 20, Deuteronomy 25 : 17-19) was to be utterly destroyed without reservation or exception. By partial compliance with, but wilful violation of God's command, Saul showed his selfish, arbitrary nature, his love of despotic power and his utter unfitness to perform the duties of the king of Israel. *Only in sincerity and utter obedience can we know the blessing of God.*

Saturday, May 20th — 1 Samuel 15 : 17-35

" To obey is better than sacrifice " (v. 22).

When Saul was modest and humble (v. 17), God exalted him to the throne ; now he arrogantly set aside God's conditions (vv. 18, 19). Saul was either blinded by delusive self-love, or he was an artful hypocrite. His statement brought a stern rebuke from Samuel (vv. 22, 23). Although he confessed his sin, Saul's words do not appear to have been sincere ; he blamed the people and was too eager to stand with them instead of on his own feet before God (vv. 24, 25). The accidental rending of Samuel's garment remarkably symbolised the rending of Saul's kingdom. True religion in the heart is better than an outward show of formal ceremonies, *for God looks within.*

Sunday, May 21st — John 14 : 15-31

" We will . . . make our abode with Him " (v. 23).

Love issues in obedience to the Word and fellowship with God (v. 15), whereby we receive the indwelling power of the Spirit. This portion reveals the prayer of the Son (v. 16), the promise of the Father (v. 24), and the person and power of the Holy Spirit (v. 26). The prayer seems to have been designed to teach that the proper temple for the indwelling Spirit is a heart filled with love. " Comforter," or " Advocate " means " one called to the side of," i.e. one who strengthens, not only by consolation, but by revealing the nature and work of Jesus. The function of the Spirit is to convince

(*continued overleaf*)

THE NEW ENGLISH BIBLE ON GOD'S OFFER TO CAIN

by J. T. Bradley

SECRETARY-GENERAL

NEW translations of the Bible are always fascinating if only that they so often pull us up with a jerk at some well-known passage that may have lost its power to grip us simply because we have become so familiar with it.

Even when translations are found on investigation to be mistranslations or even wrong translations, the investigation only brings out more forcibly the true meaning of the word or text under consideration. Such is the case with the New English Bible's rendering of the story of Cain and Abel. Here the translation, or, at least, what is an attempt at a paraphrase, completely hides the facts that the way of salvation was known to the first family, and that the One who was eventually to come to save was as well known to them as was the one who had deceived them.

The Authorised Version of God's conversation with Cain after his offering had been rejected reads, "Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." The N.E.B. reads, "*If you do well you are accepted; if not, sin is a demon crouching at the door. It shall be eager for you and you will be restored by it.*" That the translators were confused by this passage is seen in their footnote which gives as an alternative to, "you will be mastered by it," "but you must master it."

There is no reference whatever to a demon in the passage as it stands in Hebrew, but the translators realised that some living entity was involved; it "crouched at the door," or, it "lay at the door," presumably of Cain's dwelling. Both versions agree and express the idea in quite strong language, particularly the N.E.B., *that the desire of this living entity would be towards Cain.*

Sin is not a living entity, though sin is closely involved here; hence, because the word for sin is used, the N.E.B. translators personified it as a demon. We are glad to have this admission by the translators of the N.E.B. that a living entity "crouching at the door" is involved here. We are also glad to have the admission by the same translators that the desire of this living entity would be towards Cain, in the words, "it shall be eager for you," or as the Authorised Version has it "his desire shall be unto you."

Then, out of the confusion of the last clause of the N.E.B.: "and you will be mastered by it" —quite clearly this is a guess to fit in with their interpretation of the passage—or their alternative translation in their footnote: "but you must master it," our Authorised Version may be given full marks for "and you will rule over him," though the word "rule," having today the connotation of governorship, may be considered too strong. The idea would seem to be: "and you may do with it as you wish."

It is hard to imagine that the translators had not taken into consideration the fact that the word translated sin here is translated scores of times elsewhere "sin offering." One wonders why so obvious a translation was not accepted.

If it was considered and was rejected, it would seem to be only on the ground that so clear a foreshadowing of redemption was not acceptable to them.

The marvel of this story is brought out as we read God saying to Cain, "Why art thou wroth . . . if thou doest well shalt thou not be accepted?" That is God saying, "Come now and let us reason together." "And if thou doest not well," on returning home there will be a sin offering, a lamb or a kid, crouching at your door: "My lamb," provided by Me, "He will follow you around wherever you go," or, as the Bible puts it "His desire shall be unto thee"; and Cain, you can do with Him as you wish; accept Him and offer Him, or you can reject Him.

The story is complete. Redemption was revealed to the first family; a foreshadowing of the revelation to the whole human family that God's Lamb has been provided and may now be accepted or rejected.

THE FAMILY ALTAR (*continued*)

(16:8), to witness (15:26) and to teach (16:13). "Abode" (v. 23) is literally "home, dwelling place." Father, Son and Spirit dwell in us, their home. *Pentecost is not just a feast, it is a daily experience of God's presence in us.*

THE ELIM EVANGEL

Vol. LIII. No. 21 May 20th, 1972 5p



"Ye shall receive power"

by A. Cecil Jarvis

PASTOR OF ELIM PENTECOSTAL CHURCH, BARNSLEY

IT is evident that the Early Church was dynamic, virile, explosive, aggressive, expanding. The solid Jericho walls of opposition fell before the Apostles. The swirling Red Sea waters of difficulties fled before the invading forces of the newly formed Church. Satan was as powerless as King Canute before the tide of Holy Ghost power. Jewish persecution, Roman indifference, Grecian scorn and even Satanic onslaught failed to prevent the ever-onward movement. Imprisonment, flogging, stocks, martyrdom could not halt the march. The very enemies of the Church had to confess: "These . . . have turned the world upside down" (though they were turning the world the right way up!). They caused trade riots, rocked the comfortable thinking of the Athenian philosophers, shocked the Jewish religionists. While many of their number were of the rank and file, doctors, philosophers, business people, government and city officials, army officers and the like were drawn into their ranks. Why? How was it that in so short a time the whole Roman empire was permeated by the influence of Christianity?

The answer is in the fulfilment of the promise of the Lord Jesus: "*Ye shall receive power, after that the Holy Ghost is come upon you.*" Thus from a small band of frightened people hiding behind barred doors in Jerusalem there emerged a force that is still shaking the world: people filled with the Holy Spirit proclaiming and demonstrating the glorious full Gospel of Jesus Christ.

Power is exciting; it can be formidable. In the dim, unrevealed ages of the past, Satan sought to grasp the place of power from the Almighty. Is not that desire inherent in fallen man? Men seek power through wealth, force, politics. They often

(*continued overleaf*)

Proclaiming the Truths of Pentecost

seek to wield authority over fellow men because of the intoxication of position and the elation of lording it over others. By contrast, the secret of the power of the Church of Christ is *the Spirit of God working in the midst,* not for political power but for the spiritual kingdom of God, the Holy Spirit filling believers with His power. The power is supernatural, as its source is in God. The dynamic of the early believers was this supernatural power which enabled them to do the impossible through the strength of the Almighty. The lame walked, blind eyes were opened, the demon-possessed were liberated, prison doors were flung open, the dead were brought back to life and thousands upon thousands were converted. Though there were no church buildings as we know them, companies of saints gathered in groups in towns and cities throughout the Roman empire.

The Acts of the Apostles is a thrilling record of the acts of the Holy Spirit. *Evidence of the miraculous abounds.* People must have gasped at what took place before their very eyes. Even so, it takes more than a physical miracle performed by the Holy Spirit to bring a man to Christ. It can be a mistake to pray only for miracles, thinking that these in themselves will bring men to salvation. There is real danger in seeking the sensational without the spiritual, as the seven sons of Sceva found to their cost when they sought to exorcise an evil spirit. They became the laughing stock of the locality when the demon declared, "Paul I know, Jesus I know, but who are you?" and then, through the possessed man, beat them up! "Ye shall receive power . . . and **be witnesses unto Me**" was the promise of the Lord. Thus miracles, wonderful as they are, are the servants of the witness to Christ, a confirmation of the Word, as expressly stated by our Lord in Mark 16.

What is so outstanding about the record of the Acts is not only the supernatural healings, but the power of the Spirit manifest in their witnessing. Youthful Stephen, apprehended because of the jealousy of the local religious Jews, was put on trial for blasphemy. The fifty-three verses recording his defence in Acts 7 are power-packed with Holy Ghost dynamic. Such power is irresistible. Prosecution and bench alike were "cut to the heart." Similarly, on the Day of Pentecost, the multitude was convicted of sin. When Paul reasoned of righteousness, temperance and judgment with Governor Felix it was not a philosophical discourse or even the declaration of Christian truth that made the ruler tremble, but the power of the Holy Spirit applying that truth. Writing to the Thessalonian believers later Paul declared: "Our gospel came not unto you in word only, but also in power, *and in the Holy Ghost*" (1 Thessalonians 1 : 5).

David Brainerd despaired of reaching the hearts of the Indians, but, as he pleaded with God, the Spirit made his words a hammer, breaking down stolid indifference with Divine conviction. Only the Spirit of God could make the tears wash grooves down the grimy faces of the Kingswood miners as Wesley preached. Only the Spirit of God could cause the members of the Church of Jonathan Edwards to try to climb the pillars of the church to escape the flames of hell that seemed to engulf them as he read his sermon by candle-light.

That such men had power with God and with men none can deny. Miracles are an essential, God-given part of Pentecostal ministry, and we need to see more of that power working, but miracles will cease when the Church has finished her work on earth. *The power manifested through the conviction and conversion of souls results in an eternally lasting work.*

Well may we seek the source of such power. It is recorded of Jacob after he spent a night in conflict with God: "As a prince hast thou power with God and with men" (Genesis 32 : 28). This crisis in the life of the Patriarch sets forth a principle. The secret of his power is revealed in the change of name from Jacob to Israel. "Jacob" denotes a cunning, scheming, selfish man. "Israel" is made up "Isra"—ruled and "El-"—God; thus the meaning of the word is: "Ruled by God." Jacob tarried all night in prayer and prayer did not just change *things*—it changed **him!** From the self-centred, self-controlled, self-contained Jacob, he became subject to God, submissive, controlled. As such, he had power with God and with men, for the one follows the other.

Dispensations change but principles remain. To know the power of God in our lives today necessitates seeking as did Jacob, tarrying as did the first disciples. It means the surrender of the old life and the acceptance of the new life which has no room for the personal ambitions of John and James, or the self-sufficiency of Peter manifested in the earlier days of their discipleship. *Would we know power with men? Then let us tarry "until we be endued with power from on high." Nothing else will penetrate the indifference of this*

plastic age. No other force will bring conviction of sin in this age oblivious of its iniquities. No other power can challenge this day when it seems that all the forces of hell are let loose to destroy men.

In speaking of the Church collectively remember that the Church consists of individuals. It follows that each member of the Early Church knew this dynamic power of God personally. They were *all* filled with the Holy Ghost and spoke with other tongues. "All" included not only the apostles, but the rank and file, the women as well as the men. In Acts 4 : 31 it is recorded again : "they were *all* filled with the Holy Ghost and spake the word of God with boldness."

There are times when we succumb to the temptation into which Gideon fell. He felt secure and clever threshing corn by the wine-press. No Moabite oppressor would expect to find him doing this there. He would have enough to eat for himself, though his country was hungry and needy. To justify himself when God challenged him, he asked "Where be all the miracles which our fathers told us of?" It is easy to ask questions like this in times of spiritual dearth, to thresh enough corn for ourselves in our hiding-places and complain that things are not what they were. In reply to Gideon came the challenge that he was to be the deliverer. The Spirit of God came upon him (Judges 6 : 34) and he wrought a mighty deliverance in Israel.

Are we questioning where the power is today? Do not blame others—accept God's challenge for you. The Spirit of God will come upon all who will surrender and then dare to act in His name. Let every believer at this Whitsuntide seek a new infilling of the Holy Spirit. With every member of Elim filled anew we would burst through the seams of our ideas and limitations and see the miracle-working God demonstrating His power with signs and wonders, and, above all, His power to change sinners to saints, bring life to the dead and turn the world the right way up in our generation.

Elim news

LONGTON **Pastor: F. J. Day**

It was a privilege to have the fellowship and ministry of the word from Pastors L. W. Green and J. Tetchner during our Easter convention and a great joy to feel the presence of the Lord.

Many gathered from far and near to remember the death and resurrection of Jesus. Pastor Green encouraged our hearts with the wonderful care of our Lord and helped three people into the experience of the baptism in the Holy Spirit, for which we praise the Lord. Pastor Tetchner spoke of the need for dedicated Christians to stand for the Lord.

On Monday we were greatly moved by the singing of our friend Peter Bakewell, of Nottingham, who in his rousing, exhilarating manner stirred the hearts of all. when he sang "I am a soldier."

Our convention reached its climax on Monday evening when our minister led the congregation in the hymn "All to Jesus I surrender." We praise God for His goodness and blessing throughout the weekend.

ANN THORLEY.

BARRY **Pastor: G. R. Knight**

Last autumn it was decided to commence regular youth meetings under the title of "Teens and Twenties." The attendance has been most encouraging and the young folk eagerly anticipate these services.

In March a special youth weekend was arranged and Pastor Keith Lannon was the guest speaker. On Saturday evening a film entitled "Flipside," high-lighting the emptiness of life without Christ, was shown, followed by a coffee bar and a brief message from the guest speaker. The R.A.F. Cadet Band, St. Athan, and musical groups from Gloucester also participated. The Sunday proved to be a day of rich blessing as the Scriptures came alive. We shall not soon forget Mr. Lannon's challenging messages. Items by local youth and by a party of young friends from Caerphilly drew this blessed weekend to a close. As the gospel appeal was made ten responded and six were counselled in the coffee bar.

The Saturday and Sunday evening services were ably convened by Mr. Graham Weston.

(MRS.) E. HIGGS.



Photo by David Davenport.

Pastors W. R. West and A. Nicolson, workers and members of the Junior Crusader Youth Club, Southend-on-Sea.

SOUTHEND-ON-SEA **Pastor : A. Nicolson**

A Junior Crusader Youth Club was started to provide a weeknight activity for young people. On the first day of the venture colourful invitation cards were distributed at local schools. The response was extremely encouraging, ninety children attending the first meeting. On the following week over 100 were present.

Pastor Nicolson, assisted by an enthusiastic team of workers, presents a fast-moving programme. The meeting, which lasts for one hour, always commences with the club chorus, "I've got joy." It is followed by Bible word-games, flannelgraphs and a variety of quizzes. Awards for attendance and refreshments once a month are further incentives.

On the evening the writer was present the Presbytery Youth Commissioner, Pastor W. R. West, gave an interesting talk. Pastor Nicolson's well-devised quiz games were obviously very popular and maintained the interest of the youngsters.

We thank God that this worth-while work has been established and pray that the boys and girls will come to know Christ as their Saviour.

DAVID DAVENPORT.

BLACKPOOL, Marton **Pastor : R. Clarke**

Recently we held our third anniversary services to commemorate the opening of our new church. These meetings were well supported. Friends from neighbouring churches along with their ministers were present. The rich blessing of the Lord rested upon these meetings.

Our speaker was Pastor John Seaman from our Wigan assembly, whose ministry we thoroughly enjoyed. Musical items were provided by our own choir, by Mrs. Morris and Mrs. Booker and by "Their Master's Voice," a young people's gospel group from Fleetwood.

At the end of each meeting Pastor Seaman conducted waiting meetings for those seeking the baptism in the Holy Ghost. Seven received and spoke in other tongues as the Spirit gave them utterance. Many others who had already received were mightily blessed.

R. CLARKE.

NORTH OF THE BORDER

Members of the London Crusader Choir formed part of a fifty-voice male voice choir from London on the occasion of their visit to Glasgow in connection with the fortieth anniversary services in that city. Pastor D. B. Gray was guest conductor throughout the weekend. On Sunday morning Mr. Gray and a section of the choir enjoyed rich fellowship and ministry at our Paisley church. Record crowds attended the Saturday festival, which included stirring testimonies and inspiring praise from a united chorus of some 200 men.

Another Slant

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, ERDINGTON, BIRMINGHAM

OPPORTUNITIES to continue the work of interviewing have given me more experiences. One is grateful for the appreciation one receives for writing of them.

This was particularly true of my visit to Chelmsford for the Easter convention, for they specifically requested that I should relate my experiences on the Saturday night, which I did, seeking to encourage the friends on personal witnessing. I was able to advise some on how to witness in their particular field of business. One witty member asked me if an undertaker would witness by dropping a tract in the coffin. I pointed out that it was too late for the one in the coffin, but he could always give a suitable tract to each mourner, as I do at every funeral I conduct. I know of one Christian undertaker who witnesses to the bereaved in this way.

It was great to be back in the Royal Albert Hall for Easter Monday and especially good to listen to our own Elim ministers. How I would have loved to have preached my Easter Sunday night's message to the crowd that had gathered! I wonder if other Elim preachers feel the same way. With a message like ours, we re-echo the words of Wesley: "Oh that the world might taste and see the riches of His grace"!

I heard after the Sunday night service at Chelmsford that one man who responded had never been to church in his life before, which I thought was incredible.

I was touched by the love and prayers for Ken Tween in that assembly. He was seriously ill with a blood complaint. He conducted the choir over Easter, until he was rushed into hospital on the Sunday afternoon. It was a joy to see the radiance of his face. His brother, a press photographer, took me round familiar scenes at the local newspaper office. When he offered to take a photograph of me, I reminded him that it was more than justice I needed—it was mercy!

I returned home to conduct a survey among executives of *The Birmingham Mail* and the B.B.C. and reminded both bodies of Elim's existence in Birmingham, with special mention of the Bingley Hall rallies in June. I find that Elim churches are much more widely known in the Birmingham area than in Lancashire. The Jeffreys's campaign between the wars is still remembered by the older generation. It must have been a mighty move and we long for something on

(*continued on page 17*)

Children's corner **By Sheila Price**



Part 2 : Little Bear is put to the test

NEXT day the braves and squaws gathered outside Big Bear's wigwam. When they saw the sun rise over the mountains they beat on their drums as a signal to their chief that it was time to begin. Big Bear came out of his wigwam leading his son by his hand. "Well, Little Bear," he said. "You are a good son and have learned well. Now it is up to you to show yourself worthy. Remember all I have taught you and you will not fail."

Little Bear's first test was to chop down a tree by himself. When he had done this he had to cut off the largest branch and sail on this down the swirling river. Chopping down the tree wasn't too hard, though it was tiring work, but when it came to sailing down the river Little Bear was very nervous. The river was flowing fast and he had difficulty in keeping his balance, but he did not fall off. The Indians were delighted. "Well done, Little Bear!" they shouted.

All through the long, hot day Little Bear did all the tasks and tests that the Indians put before him. He was glad that he had been able to pass them all, for some were very difficult. Many times he felt like giving up, but he kept going. Little Bear knew that if he failed any of the tests he had failed for all time. There would be no second chance for him.

It was getting very dark in the mountains now and there was just one more test left for Little Bear to do, the test that he feared most of all.

(*continued on page 11*)



Christ's blueprint for His Church

by E. J. LIPTON

E. John Lipton entered the teaching profession in 1947 after almost six years in the Royal Army Medical Corps. He received his personal Pentecost fifteen years ago at P. G. Parker's Guest House in Devon. Joining the local Assemblies of God church in Dover, he became the pastor three years later. During the twelve years of his pastorate a new church building has been erected free of debt.

NESTLING in the foothills of snowcapped Mount Hermon, amid surroundings of great natural beauty, Cæsarea Philippi has been immortalised as the scene of Peter's momentous declaration of the Messiahship of Jesus : " Thou art the Christ, the Son of the living God " (see Matthew 16 : 13-18). In His reply, the Master uttered the Divine charter for the true Church for all time. Obscured for centuries by the swirling mists of erroneous ecclesiastical dogma, these glorious words of Christ are acquiring new significance and relevance as the mighty winds of a new, Holy Ghost visitation are sweeping the globe.

Lofty in its spiritual grandeur as Mount Hermon itself, this Divine utterance towers above the great events transpiring both in Christendom and in the world at large : " Thou art Peter, and upon this rock I will build My church ; and the gates of hell shall not prevail against it."

Sole foundation

A clarification of the play upon two similar Greek words brings out the precise significance of Christ's words : " Peter," Greek *petros,* means a sling or a boundary stone that can be moved ; " rock," Greek *petra,* indicates a crag or mighty outcrop of the earth's rock. Professor Blaiklock paraphrases the verse thus : " Peter, you are a rock easily moved, but your words are a crag, a granite mount, and on its solidity My Church shall stand." Thirty years later, when writing his First Letter, Peter declared that the Church's foundation is Christ : that living Stone unto whom we have come in repentance, and in whom we, as lesser living stones, are built into a spiritual house, founded exclusively and eternally upon that Chief Corner Stone, Jesus Christ (1 Peter 2 : 4-7). Paul, to whom was entrusted the revelation of this mystical building, the Church, declared : " For other foundation can no man lay, than that is laid, which is Jesus Christ " (1 Corinthians 3 : 11). Nowhere in Scripture can we find any support for the misguided claims made on behalf of Peter or his supposed successors invested with alleged Papal authority.

Spiritual fusion

When He said to Peter : " I will build My church," Christ categorically affirmed that His was to be the sole prerogative of fusing together those endlessly diverse " living stones " quarried out of the masses of fallen humanity. His mystical oneness with the Father was to be the measure of the true Church's unity. In Him alone " the whole structure is joined together, and grows into a holy temple in the Lord." This vital fusion takes place only as we are members not of a carnal organisation but of a supernatural organism. As there was " neither hammer nor axe, nor any tool of iron heard " while Solomon's temple was being built, so Christ's spiritual Temple is being built silently, surely and solely by Him—built for a habitation of God through the Spirit.

Never have the words of Jesus to Peter been more apposite than now in the context of the contemporary movement to weld together a so-called world-wide ecumenical church.

Passing, as Paul does, so easily from the metaphor of the Church as a building to that of a body, the exclusive nature of Christ's Headship over the Church is even more clearly demonstrated. From the moment of conception, every stage of embryonic growth and development is miraculously predetermined. The wonders of cell mitosis and genetic control as affecting the growing organism have been revealed to us by modern medical science. " Thou hast clothed me with skin and flesh, and knit me together with bones and sinews," declared Job (Job 10 : 11, R.S.V.), while David asserts graphically : " Thou didst knit me together in my mother's womb " (Psalm 139 : 13, R.S.V.).

Any interference with, or impairment of, the wonderful pre-natal development of the foetus results only in a tragically malformed, subnormal or stunted organism. No ecclesiastical hierarchy, however exalted or powerful, will ever be allowed to abrogate to itself the exclusive function of the one Head of the Church. " The Lord added to the Church " was the supernatural activity which determined the true growth of the Early Church. We are only too happy that this should be universally recognised in our Full Gospel churches !

Special function

Memorably summarised in 1 Corinthians 12, Paul clearly viewed this mystical Body as being " tempered together by God." As with any natural organism, so with the Body of Christ : it can only function efficiently and effectively as the organic unity of the various parts is maintained. Special offices and ministries have been set in this Body by the Holy Spirit in order that it might function according to the predetermined pattern of the Head of the Church. In addition to the vital ministry gifts listed in Ephesians 4, there are the nine Gifts of the Spirit tabulated in 1 Corinthians 12. Here is no artificially created distinction between clergy and laity. The supernatural physiology of this Body is that of a mutually enriching, mightily enfolding and marvellously expanding function of Divinely-ordained, powerfully-operating ministries. Beset by cruel, Satanic foes, her pathway slippery with the blood of thousands of martyrs, nothing could impede the triumphant, onward march of the Early Church : " So mightily grew the Word of God and prevailed." As the last great double effusion of the Spirit in the early and the latter rain seems to be overspreading our tortured, travailing world, we can be assured that His Church is fulfilling His own special function for her, as she prepares for the speedy return of her absent Lord.

Sublime future

Are the forces of evil at work on an unprecedented scale ? Are we tempted to cry with the Psalmist : " Hath God forgotten to be gracious ? Hath He in anger shut up His tender mercies ? " ? Then let us hear once again these stirring words of Christ concerning His invincible Church : " THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT " ! The Church dormant is becoming the Church militant and, ere long, it will be the Church triumphant. Then John's vision of a redeemed, raptured, radiant Church will be gloriously fulfilled.

'Tis the church triumphant singing,
Worthy the Lamb.

Then, in spite of the centuries of devilish schemes and strategies implicit in our Lord's words, on that blissful day of the long-awaited consummation His Church will be presented to Him, glorious, not having spot or wrinkle or any such thing. As Paul teaches in Ephesians, this is supremely the motivating purpose underlying Christ's relationship to the Church : " that He might sanctify and cleanse it." Hence, the wondrous future of those who are, by the grace of God, part of this Church has an immediate as well as an ultimate implication. One of the cleansing agents He is using in our lives is the *laver* of the Word. In his exposition of Ephesians 5 : 26, Professor W. Barclay refers to a marriage custom prevalent among the ancient Greeks. In a stream sacred to the local goddess, the bride-to-be would ceremonially bathe her person, thereby ensuring that she was, according to their belief, free from all impurity. So in reality, we who are part of the Bride of Christ can know daily, progressively, that deep inner cleansing by the laver of the Word, as we allow the Holy Spirit to apply it to our hearts.

To those assured from the Word of God concerning the Church's glorious future, no earthly, grandiloquent schemes of man for an imposing but imposed world-wide church can have any attraction. One day, we know that these our vile bodies shall be changed : " We shall not all sleep, but we shall all be changed " ! Sing it ! Shout it ! Live in daily anticipation of that thrilling cry : " Behold, the Bridegroom cometh."

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), A. A. Biddle, J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
A. C. Jarvis	1
Ken Smith	5
E. J. Lipton	6
W. McCandless	10
J. A. Wright	11
J. Osman	12
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow ...	15
A. Tee	18
A. L. Hawkes	20
Elim news	3
Children's corner	5
Editorial	8
Book reviews	9, 13
Letter	9
Family altar	19

EDITORIAL

BOLTON, South Shields, Weston-super-Mare and Blackpool are places about which reports have appeared or will appear because of crusades conducted there by John G. Cooper, Alexander Tee, Ron Jones and Laurence E. Lambert. We are delighted to publish these accounts and we rejoice in the wonderful way in which God has undertaken and blessed. We shall all pray for the new church at South Shields and for its minister, Pastor A. P. Johnston. News is not to hand as to details, but it is intended to open a church at Weston-super-Mare and a follow-up hall has been arranged.

We would like to do all we can to press home the urgency of evangelism. These crusades consist of one to strengthen the local church conducted by a visiting evangelist, two pioneer crusades, and one in his own church by one whom we may describe as the "pastor-evangelist." Outreach at these various levels is good. It cannot be said too often that we must fight on all fronts. No one area is deserving of all our attention and "fire power." For all ages, in all places, at all times, under all conditions—these are the challenges behind Christ's call : "all the world . . . every creature."

Some have challenged the expression "Evangelism is our life blood," but whatever the niceties of the usage of language in this respect there is a deep underlying truth. The daunting and at the same time glorious fact is that we have to add considerably to our ranks to stay where we are—daunting because apparent gains can turn out to be but replacements, but glorious since fresh folk thus receive the new birth. Every church needs to have expansion as its desire and aim **even to sustain its witness at its present numerical strength** and what is true locally is right when applied in principle to the movement at large.

Our vision should be more than this, of course. **We must really advance.** Our spirit must be that of Paul when he wrote : "And I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved" (2 Corinthians 12 : 15). Our country needs Christ as never before. We need a mighty move forward in the power of the Holy Spirit. Thank you for all your prayer and financial support of our evangelistic efforts. Let us go farther. **We must. The time is short.**

Book review

The Pentecostals, by Walter J. Hollenweger. Published by S.C.M. Press Ltd., at £6.75.

" To my friends and teachers in the Pentecostal Movement who taught me to love the Bible and to my teachers and friends in the Presbyterian Church who taught me to understand it." So run the dedicatory lines of this book : they may be taken to indicate the writer's approach to his subject. His treatment of the supposed contradiction between 2 Samuel 24 : 1 and 1 Chronicles 21 : 1, for example, apparently reflects his Presbyterian understanding of the Bible (pp. 302-304). British Pentecostals will be surprised to read the following : " with the Pentecostal Movement there is a minority, small indeed, but not to be underestimated, which has become weary of these fundamentalist cries. Among them is Donald Gee, though he was once theologically a fundamentalist." As far as we who knew D. Gee to the day of his death are aware he lived and died theologically a fundamentalist.

The professor is at pains to set forth the Elim Pentecostal Church as an example, *par excellence* apparently, of the charismatic versus legalistic dichotomy theory, setting forth George Jeffreys as the charismatic leader, inhibited by constitutional legalism. To those of us in the Elim Pentecostal Church who saw the issues at stake from the inside from 1926 onwards how different is the reality.

The number of Pentecostals in the world in the 1890s would not exceed, we think, some few thousands at most. Today the Pentecostals are numbered in millions—estimated at between 20,000,000 and 30,000,000 throughout the world. Taking into account the Pentecostals who have died during this period, we realise the colossal nature of this twentieth-century move of the Holy Spirit. This vast movement is covered by Professor Hollenweger in some 240 pages. Of the remainder of the book some 230 pages are given to Pentecostal belief and practice and there are also some 120 pages of references and bibliography. In the very nature of the case the treatment of such a wide subject in so small a compass must be but sketchy.

The massive quotation of sources may give the impression of thorough research. Regarding the professor's treatment of British Pentecost—forty-two pages—we may comment that if it is any indication of his treatment of world Pentecost the book is an inadequate account of what Pentecostalism is and does.

The blurb states that Professor Hollenweger " constantly refers to their own writings and compares them with the accounts of opponents or of neutral observers." History books demonstrate that historians should know not only the writings, but also the writers and their points of view.

Professor Hollenweger concludes his first paragraph on British Pentecostals, page 176, " It should be stressed that there has been no room to provide an exhaustive account of the three examples," his reference to the " three largest . . . groups." The sketchy account that is substituted for " exhaustive accounts " presents a completely unrealistic picture of the rise and present state of British Pentecostalism. The question arises, is this true of the whole book ?

J. T. BRADLEY.

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

LETTER TO THE EDITOR

Dear Mr. Walker,

It was a great delight to me personally to see the photograph of Mr. and Mrs. S. Crawford, of the Brookeborough assembly in Northern Ireland. I would like to salute them in this brief letter and wish them God's richest blessing in the days to come.

Brookeborough was my second church in Elim, around January 1941. I was there for about a year and a half and I look back on my stay there as both enjoyable and profitable for me as a rather immature pastor. I found in brother and sister Crawford a real " father and mother in Israel " and their home was one where the presence and love of God were always in evidence. Indeed it was by their fireside that God graciously granted to me " the promise of the Father " around the midnight hour one winter's evening. I made known to brother Sam my own weakness and lack of power and, during a time of prayer together, I received the wonderful coming upon of the Spirit. Thank God for such faithful saints of God and may God bless the work at Brookeborough !

Yours very sincerely,

W. J. MAYBIN.

The Fruit of the Spirit

Galatians 5 : 22, 23



by William McCandless

PASTOR OF ELIM PENTECOSTAL CHURCH, LISBURN, NORTHERN IRELAND

Part 2

THE use of fruit as a metaphor is very common in the Bible. In John 15 it is the evidence of the believer abiding in Christ, whereas in Galatians 5 it is the evidence of the Spirit abiding in the believer.

Love. Towering above the ninefold list is love. Without love the Gifts of the Spirit are meaningless and defective (1 Corinthians 13) and the Fruit of the Spirit is non-existent, for love embraces all other virtues. Love is not just an emotion ; it is an exercise of the mind and will. It means doing to others as you would have them do to you and carries the thought of seeking the very best even for our enemies. The carnal man finds this impossible but, with personal endeavour and the help of God, the Christian is able to fulfil the law (Galatians 5 : 14). The baptism in the Holy Spirit means nothing if it is not balanced in the believer by love for God and his fellow men.

Joy. This is joy in God alone. It cannot be occasioned by the pleasures of the world or by one's own achievements ; it is the deep and unspeakable " joy of the Lord." Whatever the circumstances, the believer finds his delight in the things of God. As Paul says : " For the kingdom of God is not meat and drink ; but righteousness, and peace, and *joy in the Holy Ghost* " (Romans 14 : 17).

Peace. When our lives have been taken over by the Lord Jesus we are under new management. We are like a country that has had a change of government. Under the old regime the country had been at war, but under the new an era of tranquillity and peace has been ushered in. The new governor has the interests of the people at heart and his beneficence assures the people that their times are safe in his hands. Our hearts are assured that God is on the throne and, despite circumstances which may suggest the contrary, we have peace of mind and heart, which pertains to our relationship with man as well as with God.

Longsuffering. Although we have wronged Him, offended Him and sinned against Him repeatedly, the Lord has been longsuffering and patient with us. His patience is such that He tolerated our sinning, endured our reproaches and refused to cast us off. We must demonstrate this same forbearance and forgiveness. The opportunity to take revenge should be dismissed and the opportunity to forgive should be grasped. Think again of that Pauline eulogy of love—" love *suffereth* long " (1 Corinthians 13 : 4).

Gentleness. " Kindness " is a better rendering of this word ; it means " a helpful disposition." By kindness Paul commended himself to the Corinthians as a minister of God (2 Corinthians 6 : 6). We commend ourselves to the world not only by our preaching but by our practice. Our concern for men should reveal itself socially as well as evangelically ; Christian help extends beyond the soul to the whole man. The believer ought always to be willing to help his neighbour *purely for Christ's sake* and not for selfish reasons of reward. A helping hand is sometimes more effective than a multitude of words.

Goodness. Goodness is a virtue that can be exploited. Unscrupulous people will often take advantage of someone who is good, but this is not true of the goodness which is produced by walking in the Spirit. This quality is strong, solid and takes firm action when required. A Christian who displays this spiritual attitude knows when to be kind and when to rebuke and correct. Barnabas was " a *good man,* and full of the Holy Ghost " (Acts 11 : 24). The same should be said of all men who are full of the Holy Ghost.

Faith. Many versions translate this as " faithfulness " or " fidelity." Reliability is an asset which few possess. We can depend on God, but can He depend on us ? We should be trustworthy as far as God and men are concerned. Our word

should be our bond and our testimonies should prove that we can be trusted. The spiritual man should be "stedfast" and "unmoveable" (1 Corinthians 15 : 58), not "tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4 : 14).

Meekness. Christ was characterised by His meekness. He was humble and considerate. In inviting all to take His yoke, He said : "for I am *meek* and lowly in heart" (Matthew 11 : 29). We are to be like Christ, just like Paul when he appealed to the Corinthians "by the meekness and gentleness of Christ" (2 Corinthians 10 : 1). This virtue demonstrates obedience to God and consideration for one's neighbour. It will surely show that we are His !

Temperance. The quality spoken of here is self-control, to know how to regulate one's desires and emotions. The same word is used of the athlete in 1 Corinthians 9 : 25. Like him, the Christian must live a disciplined life in order to be fit for the race and to obtain the prize. In every department of our lives, Christ must be Master and we must yield to His influence no matter how costly that may be.

It is the responsibility of every Pentecostal Christian to cultivate the Fruit of the Spirit in his life. Pentecost provides power for service, but it also stands for holiness of character.

Holy Spirit, dwell with me !
I myself would holy be ;
Separate from sin, I would
Choose and cherish all things good,
And, whatever I can be,
Give to Him who gave me Thee.

Points for Preachers

By J. Alexander Wright

AN OUTLINE

ABIDING CERTAINTIES

1 John 5

"He that hath an experience is not at the mercy of him who hath but an argument."

Note the "we knows" of the New Testament. "Know" indicates knowledge based on experience.

1. The certainty of the new birth (1 John 3 : 14).
2. The certainty of His keeping power (1 John 5 : 18 ; N.E.B. or *Living Letters*).
3. The certainty of immortality (2 Corinthians 5 : 1).
4. The certainty of ultimate Christlikeness (1 John 3 : 2).
5. The certainty of God's care and superintendence over our lives (Romans 8 : 28).

AN INCIDENT

THE TRUE SAINTS

Two Roman Catholic nuns came to the house of Pastor H. Ironside, of the Moody Church, Chicago, soliciting alms. He invited them in and began to ask them if they had ever seen a saint. They had never seen a saint. (There are no living saints in the Roman Catholic Church, only dead ones, hence their puzzlement.) But would they like to see a saint ? Of course, they were most eager to see one. Whereupon Mr. Ironside, pointing to himself, told them that he was "Saint Harry" and opened his Bible to prove it to them !

(Told by Dr. G. Barnhouse at Keswick.)

AN ILLUSTRATION

IS THE FIRE BURNING ?

Sir Edwin Landseer once painted a fire burning in a domestic grate. The fire glowed with so strange and marvellous a radiance that, when the painting was exhibited in the Royal Academy, scores of visitors came from near and far to behold the picture. The artist sold it for a handsome price. After a few years the purchaser had to summon the artist : "Please come and relight your fire ; it has gone out." Landseer had used a very brilliant but fugitive pigment and the glow of the colour had faded.

"The fire shall ever be burning . . . it shall never go out" (Leviticus 6 : 13).

CHILDREN'S CORNER *(continued)*

The Indians blindfolded him so that he should not see where he was going and led him many miles across the mountain until they came to a small clearing. Here they removed the blindfold. They took away Little Bear's bow and arrows and left him alone, without food or protection. Here Little Bear must stay until morning. He was afraid. He wondered whether or not he was brave enough to stick it out.

(continued next week)



David—Shepherd, Singer, Sovereign

by J. Osman

PASTOR OF ELIM PENTECOSTAL CHURCH,
SPRINGBOURNE, BOURNEMOUTH

DAVID plumbed the depths of sorrow on many an occasion. It never fails to bring a lump to my throat when I read of his lament over the death of his rebellious son, Absalom: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Samuel 18 : 33).

Grief was not only his portion when Absalom had been slain, nor yet when the infant son of Bathsheba died, however, for David sorrowed when the news was brought to him that his worst enemy, Saul, was dead and the way was cleared for him to take over the throne (2 Samuel 1).

Saul and Jonathan had been slain and an Amalekite came to David's camp to tell the good(?) news. He adorned himself with the trappings of mourning, but it seems evident that there was no grief in his heart. Apparently he was expecting to receive something by way of commendation or reward. When questioned, he told how he had stood on Saul and slain him after Saul had failed in his hara-kiri attempt and, to prove the truth of his story, he had brought Saul's crown and bracelet. Having delivered his speech, he no doubt felt proud of himself and awaited the inevitable award.

The distress

He must have been astonished at the reaction of David to his words, for, instead of pleasure and delight, there was evident *distress*. His astonishment did not last long. David tore his clothes, mourned, wept and fasted all day, and, in the evening, sent for the young Amalekite and said, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" Then he ordered his immediate execution.

The difference

Why was David so angry with the Amalekite? Because he believed it was God's prerogative to deal with His own anointed! On two previous occasions he had had Saul in his power (1 Samuel 24 : 4-6; 26 : 9-11). Saul had his faults but to David he was the anointed of God and David would not take it upon himself to slay him. Some would say that these occasions were obviously appointed by God for David's benefit. He was urged: "Behold this day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand." David's replies are characteristic of a *man after God's own heart*. He rejoined, "Who can stretch his hand against the Lord's anointed and be guiltless?" David said furthermore "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed."

Here is the difference between worldliness and spirituality, between being man's man or God's man. If David's affections had been centred on things on earth, he would have rejoiced at Saul's downfall. So many who are of a different calibre would have mouthed their clichés: "God is not sleeping. I knew He would vindicate me. Saul got what was coming to him. He was not the only one who was anointed by God; I am anointed, too!" But David's heart was set on higher things.

He saw the dishonour and the damage that would be done to the testimony. Instead of rejoicing at the death of Saul he lamented: "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Samuel 1 : 19, 20). Such sentiments are to be admired.

How helpful it would be if Christians realised that some things are not for wholesale distribution. Family matters should be kept in the family. To our loss, many things have been told in Gath and the worldlings have rejoiced to the embar-

rassment of the Church and the denigration of the testimony. Christian, do not seek sympathy from the world when you feel that you have been wrongly used by a fellow Christian. Do not blab about the failings of the Church and the faults of your brothers in Christ and especially do not criticise your minister in a destructive, backbiting fashion. Many have used the carnal weapon of the tongue in unholy and often unjustified criticism of the anointed servant of God. It would be impossible to estimate how much damage has been done to the cause, how much dishonour to Christ, and how much despair to pastors' hearts because of idle talk and gossip that has ruined a church's reputation. The fiends of hell have rejoiced at the discomfiture that has been provoked.

There was nothing small or narrowminded about David. He had lost an enemy and gained a kingdom, but his heart ached at the realisation of what might have been.

The distinctions

David's deportment at this time is an example, his magnanimity beyond reproach. He could say even in his mourning "Saul and Jonathan were lovely and pleasant in their lives." He could have spoken of Saul's evil spirit, his revengefulness and murderous intentions. It takes a man after God's own heart to forget the terrible damage that Saul sought to inflict upon him and at his death to remember only the good. These distinctive marks of God's stamp the man: he sorrowed when others might have rejoiced; he was prepared to forget the bad and remember the possibilities for good.

What is your reaction when an enemy is brought low? Some may have suffered by the words or actions of God's people. In my experience this is the hardest kind of persecution to bear—the unkindest cut of all. It is true that God will vindicate, but remember His word says: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease Him, and He turn away His wrath from him" (Proverbs 24 : 17, 18).

God, in the person of great David's greater Son, measures up to His own standards and, knowing that shortly He was to be crucified by the blood-hungry Jerusalem mob, when He beheld the city He wept over it, because He saw the reproach and tribulation that would soon overtake it and the prospect of what might have been (Luke 19 : 41-44).

Life is so short. May God give us grace towards those who despitefully use us, to love our enemies and to react as Christ would have us do in any parallel circumstances.

NORWICH ELIM'S GREAT ANNUAL CONVENTION

commencing Saturday, June 10th, at 3.30 and 6.30 p.m.

at the STUART HALL, ST. ANDREWS

Preacher: **G. WESLEY GILPIN**
(Principal of Elim Bible College)

supported by a number of students

Full tea provided on Saturday. No charge providing notification is given

Continuing Sunday at 11 a.m., 6.30 p.m. and after-church rally at 8.15 p.m.; Monday at 7.30 p.m.; Tuesday, grand finale at 7 p.m. at ELIM PENTECOSTAL CHURCH, TRORY STREET (VAUXHALL STREET)

D.2639

E.E.S. YOUTH TEAMS

Why not spend your holidays reaching some of Europe's millions with the Gospel ?

TEAMS GOING TO BELGIUM AND FRANCE

Dates available from July 5th to September 11th

Team leaders include

R. JEFFS **J. P. WILDRIANNE** **J. J. ZBINDEN**

A thrilling opportunity *Reasonable cost*

Write for details to

J. P. Wildrianne, Youth Teams,
I.B.T.I., Burgess Hill, Sussex, RH15 8RF

D.2642

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

From T. H. Stevenson

THE propagation of the Scriptures throughout the world is a vital task performed by the United Bible Societies and by many missionary societies, including the important work of the Wycliffe Bible Translators as they translate Scriptures and put into written form languages hitherto expressed only orally.

Another area of particular interest is the ever-increasing number of translations in English, now the world's most universal language. I have seventeen different versions of the Bible or New Testament—only a modest number! All tastes and moods seem catered for today, but one can quickly narrow down to the most profitable and to the most popular versions, which may be two different things, when many seem more interested in simplification than inspiration.

I write when within a few days I celebrate forty-five years since my conversion and forty years of ministry, coincident with an early retirement from pastoral responsibility. I can affirm from experience that I have not found the equal of the Authorised Version, even though it was that of King James, for in practice it has carried more authority than any other.

I have beside me a serious book, *Which Bible?*, compiled and chiefly written by David Ottis Fuller, D.D., an intelligent argument for the Authorised Version as the "Received Text" against the Revised Version and its many subsequent derivatives. By striking contrast, I also have by me a report of what must be the very latest version: *Mark 71*, described as a rephrasing, which is going much farther than the many progressive paraphrases available. It is the work of two Methodist ministers, J. K. Lawton and Philip Spence. It is aimed at hippies, youth groups, and the Jesus movement. The *Daily Telegraph* instances Jesus mentioned as a revolutionary from a "notorious ghetto," "who fed the 5,000 on sandwiches, potato crisps and chocolate." The "twelve comrades" included a fish farmer, a customs official, and a member of the Communist Party. Pete, Jim, Andy, Phil, Bill, Tom, Tim are some of them. Jesus is shot and escapes from a funeral home rather than being crucified and raised from the dead. Jesus teaches: "It is easier to get a jumbo jet into a church than to get a rich man into heaven." "Do you buy an electric bulb to sit on it or put it in a biscuit tin? Surely it's to go into a lamp holder and be connected to the electric power." The publisher, Galliard, of Great Yarmouth, intimates that this has been widely welcomed by the clergy and has "a lot of laughs in it," *which says little for the translation or for the clergy.*

Prayer and Praise

by F. H. Coleman

THE following answer to prayer comes from Mrs. Dorothy Bull, one of our missionaries to Tanzania. If you prayed for Sarai you will rejoice in God's wonderful answer.

"Sarai underwent tremendous persecution from her tribe for years because of her stand for Jesus. Her husband continually beat her for going to church and for refusing to show the awful accustomed hospitality to her husband's male visitors and because she refused all witchcraft. Her son became ill and she was blamed then and later when she refused to seek witchcraft for him. He got better with the help of modern drugs. Later Sarai became very ill and was bound and dragged by women to the witch-doctor, but she refused his witchcraft. The usual beating followed then and again when her husband brought the witch-doctor, with the same negative results.

"Incensed, her husband returned her to her father, accusing her of disobedience. She was cast off and lost her children, her goats and her sheep. For weeks we all prayed, hearing that she was ill far off in the bush about 110 miles away.

"Prayer was wonderfully answered. Not only did Sarai recover, but her faith was as strong as ever. During her time of stress she led four Masai women to Christ and they are attending the meetings regularly. Her father allowed her to go to church with them—an answer to prayer. Tribal elders decided that she had a right to stand by spiritual convictions—amazing to anyone who knows this fierce, drunken tribe. Finally her husband invited her to return. She is now back with him and her children enjoying fellowship in our Msata church. Her livestock have also been returned."

Above you see six answers to prayer. Thank you for praying for this brave Christian woman!

Margaret M. Ladlow's page

"For there shall arise false Christs"

(Matthew 24 : 24)

WE stood by a cross on Good Friday last and it was a strangely moving experience. A witness to Calvary and all it means was arranged in the form of a vigil in the market square in Salisbury. Throughout the day groups from all the churches gathered round a simple wooden cross and there read the relevant Scriptures, prayed, sang and distributed tracts.

During the hour of vigil taken by Elim folk I crossed the square to hand gospel tracts to three teenage girls wearing long flowing dresses and was pleased when they asked immediately about our witness. I told them about the death and resurrection of the Lord Jesus and of salvation through His name and they said, "Yes, we believe in Jesus and He has come back to earth in the form of a fourteen-year-old Indian boy and belief in him has changed us and God is in us now." These intelligent, educated young folk were enthusiastic and very convincing. Their spokeswoman, a most attractive girl, was positively radiant. According to her, people need a tangible reminder that Jesus is alive today and the record of the Bible is not enough. "It's only a book and not everyone will or can read it," she added. They told me that they had been to an Indian temple in London and had a wonderful experience there. God was real and all the desire for luxury and self-pleasing had gone and love and peace now filled their hearts and dominated all their thinking and actions. Reincarnation was a source of comfort, hell was only in the mind, and as this "Divine manifestation of God" had been given, heaven was already here to be enjoyed. They pleaded with me to visit the London temple and see for myself the reality and fervour there.

Strangely enough while I was holding this conversation an Anglican curate, Pentecostal in experience, had joined our group around the cross and began earnestly to pray for a group of college students who were being influenced by a false religion. His concern was such that he later told the group of believers that forty students had left Salisbury and gone to London to spend the Easter weekend at the Indian temple to receive the laying on of hands and anointing to receive peace, and to spend time in meditation. He had discovered that this very same cult about which the girls were telling me was capturing the interest of many students and he pleaded for more prayer and effective Christian challenge in our colleges.

I believe that the Devil is making a desperate and determined bid for the souls of youth today. He knows that in a world filled with violence, hatred and fear they are sometimes bewildered and afraid, often cynical and even despairing. They have tried pleasure, sex, drink, drugs, personal freedom and adventure, and yet are conscious of an aching void in life. The Devil, with great cunning, seeks to deceive and to offer an enticing form of mystical religion which appeals to the longing for God, for love and for peace. Apparently the profound questions of life after death, sin, suffering and personal responsibility are dealt with satisfactorily and the whole concept of the Christian gospel is by-passed. The girls with whom I talked were strangely silent when I spoke of Jesus as the only Saviour, Jesus mighty to take our sins away, Jesus the only way to God. *The Devil ever seeks to belittle the work of redemption by our Lord's death and resurrection.* If you come across any of these mystical religions which sadly have crept into our land and seem so beguiling to those disappointed by orthodox Christianity, speak out boldly and lovingly and make sure by your own life and testimony that our Saviour is presented in all His winsomeness and love. The girls in the square said, "We are so happy; we are changed. But go to the cathedral; it's half empty and the worshippers look miserable and it's all so dreary." What an indictment! In answer we must present a joyful, positive expression of the faith which was once delivered to the saints.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PORTHCAWL, South Wales. Trecco Bay. Six- and seven-berth caravans to let. All dates. Write : Mrs. Tarling, 270 New Road, Newton, Porthcawl. Tel. Porthcawl 2679 or Ely Valley 2489. C.2637

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.2538

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.2539

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATIONS VACANT

WARDENS required for a home caring for the deprived and underprivileged families. Applications and inquiries should be made to Laurie Lowton, Chairman of Trustees, Emmanuel Lodge, 5 Leopold Street, Leeds 7. C.2640

BIRTH

TATTERSALL. On April 26th, to Carol and David, God's gift of a daughter, Rachel Carol, a sister for Andrew and James. Thanks be to God.

MARRIAGES

JOSLIN—COVENTRY. On April 15th, at Elim Pentecostal Church, Rayleigh, Stephen Joslin to Susan Coventry, both Elim Crusaders. Officiating minister : W. R. West.

WARD—HILLIARD. On April 22nd, at Melbourne, Australia, Rowland Skipsey Ward to Anna Fleming Hilliard, S.R.N., S.C.M., only daughter of Pastor and Mrs. W. J. Hilliard, of Ipswich. Officiating minister : R. W. Murray.

WITH CHRIST

McCUTCHEON. On April 22nd, George McCutcheon, aged 49, dearly loved husband of Emily. Chorus leader at Bishop Auckland Elim Pentecostal Church. Officiating minister at funeral : R. M. Kingsbury.

MOORE. On April 9th, suddenly, Pearl Moore, aged 36, dearly loved daughter of faithful member of Newtownards Elim Pentecostal Church Mrs. I. Booth, loving wife of Desmond and mother of Diane, Samuel and Neil. Officiating ministers at funeral : W. H. Holohan and J. M. Armstrong.

REGAN. On April 5th, Ella Regan, greatly beloved, highly esteemed and longstanding faithful member of Newtownards Elim Pentecostal Church. Rest after suffering, peace after pain. Officiating ministers at funeral : W. H. Holohan and A. Wilson.

ITINERARIES

The President (T. W. Walker):
May 21, Gloucester; 22, Bristol; 24, 25, Elim Bible College; 27, Hereford; 28, Swindon (a.m.), Bath (p.m.); 29, Bath; June 3, 4, Ryde; 10, Ilford; 11, Barking (a.m.), Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham youth rally.

A. D. Bull:
June 3, 4, Sheffield; 5, Mosborough; 6, Rotherham; 7, Goldthorpe; 8, Barnsley; 9, Youth Retreat; 10, 11, Sowerby Bridge; 13, Wrenthorpe; 14, Leeds; 15, Bradford; 16, Otley; 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

BLACKPOOL
SPRING HOLIDAY
PENTECOSTAL CONVENTION
MAY 27th to JUNE 1st
JUBILEE TEMPLE, WATERLOO ROAD
Speakers include
REV. JIM DICK (Cardiff)
REV. STAN BERESFORD (Blackburn)
SINGING BY THE HARVESTERS
Convener : **REV. LAURENCE LAMBERT**
Saturday at 7.30 Sunday at 10.45 and 6.30
Monday at 3 and 6.30 (refreshments between)
Tuesday to Thursday at 7.30
D.2596

ANNOUNCING
The International Camp Convention
on the grounds of
THE INTERNATIONAL BIBLE TRAINING INSTITUTE
Saturday, August 19th, until Monday, August 28th, inclusive
Speakers :
E. CORSIE (Kensington Temple, London)
J. CAIN (New Testament Church of God, Leeds)
H. PALMER (A.O.G. radio producer), **A. WEBB** (Dagenham)
and others
Wonderful fellowship, great meetings. Join us for ten days of spiritual uplift or come for a day
Write for details to
Camp Convention, I.B.T.I., Burgess Hill, Sussex, RH15 8RF
D.2641

COMING EVENTS

BALLYMONEY. May 20, 21. Elim Pentecostal Church, Edward Street. Annual convention. Preachers: W. G. Mullan and J. Garrett. Soloists: Mrs. Glenys Strong and Mr. Tom Laverty. Saturday at 3.30 and 7 (tea provided). Sunday at 11.30 and 7.30.

BASILDON. May 21. Elim Pentecostal Church, High Road, Langdon Hills. Rayleigh Salvation Army group at 6.30 and for Youth Rendezvous at 8.30.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BRIDGWATER. May 21. Elim Pentecostal Church, Charter Hall, Town Hall. Preachers: L. Livesey and C. Bourne. Convener: F. J. Livings. At 11, 3 and 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. May 21. Elim Pentecostal Church, Park End Road. Thanksgiving day for the clearing of all debts on the Gloucester church and house property. Preacher: T. W. Walker (President). Singing by Gloucester choir and New Life male voice team. At 11, 6.30 and 8.15.

GOSPORT. Saturday, May 27. Elim Pentecostal Church, Prince Alfred Street. Monthly rally. Speaker: D. E. Edmonds (Romsey). Convener: R. McDonald. At 7.30.

HARLOW. May 20, 21. Elim Pentecostal Church, Parndon Wood Road, Great Parndon. Opening of minor hall by J. C. Smyth. Saturday at 3 and 6.30. Preacher at Sunday services at 11 and 6.30: G. L. Taylor.

LONDON, Wood Green. May 20-28. Tent crusade in Woodside Park High Road, Wood Green, conducted by J. G. Patterson and A. Chambers (World Vision for Christ). At the Hammond organ: Christine Patterson. Nightly at 8.

NEWQUAY Elim Pentecostal Church, Seymour Avenue, welcomes visitors. Minister: D. A. Lambelle. Sundays at 10.45 and 6. Tuesdays and Fridays at 7.30.

OXFORD. May 20-22. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: Idris Davies. Weeknights at 7.15. Sunday at 11 and 6.30.

ROMSEY. May 20. Elim Pentecostal Church, Middlebridge Street. Visit of Hampshire Christian Police Team. At 7.15.

SWADLINCOTE. May 28. Elim Pentecostal Church, Swadlincote Road, Woodville. Sunday school anniversary. Speakers: E. H. and Mrs. Snelling. At 2.30 and 6.

TORQUAY. Elim Pentecostal Church, Princes Road. Pastor: H. Quy. Visitors welcomed. Sundays at 11 and 6.30. Thursdays at 7.30.

YEOVIL. May 20-23. Elim Church, Southville. Annual convention. Preacher: L. Reeves. Supported by instrumentalists, vocalists and choir. Convener: E. J. Thomas. Weeknights at 7.30. Sunday at 11 and 6.30. June 3. Presbytery rally at 7.30. Preacher: R. D. Bradley.

SPRING CONVENTIONS

BLACKPOOL. May 27—June 1. Jubilee Temple, Waterloo Road. Spring Holiday Pentecostal Convention. Speakers include J. H. Dick and Stanley Beresford. Singing by The Harvesters. Plan an early holiday and combine it with a great time of fellowship. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (refreshments available between services).

EASTBOURNE. May 27-29. Elim Pentecostal Church, Hartfield Road. Preacher: C. G. Smith. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

GRIMSBY. May 27-29. Elim Pentecostal Church, Tunnard Street. Preacher: R. J. Morrison. Musical items: Dave and Ruth Summerfield. Convener: E. T. Carter. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided between meetings).

HOVE. May 27-29. Elim Pentecostal Church, Portland Road. Preacher: Robin Rees. Supported by the Worthing Choir and Charisma Group. Convener: T. W. Thomson. Saturday at 7. Sunday at 11 and 6.30. Monday at 6.30.

LEIGH-ON-SEA. May 27-29. Elim Pentecostal Church, Glendale Gardens. Preachers: Pastor and Mrs. A. D. Bull (Tanzania) and J. McBurney. Saturday at 7. Sunday at 11 and 6.30. Monday at 3, missionary rally, and 6.30 (refreshments provided).

LONDON, Camberwell. May 28, 29. Elim Pentecostal Church, Benhill Road. Preachers: H. W. Greenway and G. Harpin. Special musical items. Sunday at 11 and 6.30. Monday at 3.30 and 7.

TORQUAY. May 28, 29. Elim Pentecostal Church, Princes Road, Ellacombe. Preacher: L. F. W. Woodford. Sunday at 11 and 6.30. Monday at 3 and 6 (tea provided). No. 50 bus from harbour to church (five minutes).

JOIN US IN SPECIAL SEASONS OF PRAYER FOR
THE EVANGELISTIC CRUSADE IN THE

Big Tent, Crown Meadow
EVESHAM

JUNE 4th to 18th

D.2634

ANOTHER SLANT *(continued)*

the same scale, for this city needs a real move of God once more. Though a number of inter-denominational evangelistic enterprises are being held in Birmingham this year, one cries for something greater to happen. I was invited to send a selection of my "slants" to the B.B.C. for consideration and we would like the ELIM EVANGEL to have honourable mention in that quarter.

Another survey—for the Central Office of Information on attitudes to crime prevention—was most revealing, one which any prospective burglar would have relished, for it asked concerning the safety measures people took to keep their cars and property secure. In spite of its very personal nature I had only one refusal.

THE FAMILY ALTAR *(continued)*

In Eastern countries the husband purchased a wife by gifts or services—a dowry. Saul set a seemingly impossible task for David, knowing that insufficient wealth was available to David for Michal's hand in marriage (v. 23). Once again, however, the deceitfulness of Saul was defeated by David's devotion to the Lord (vv. 28-30). How often has the Lord undertaken for us in like manner as we have trusted Him !

Crusades and Crusaders

Written from the South Shields pioneer crusade

by Alexander Tee

ELIM CRUSADERS do not merely wear badges bearing these two lovely words ; they are actively engaged in the most exhilarating " holy war " that has ever been fought ! The battle is the Lord's and the enemy is the world, the flesh and the Devil !

The founder of the Salvation Army had a motto for his early soldiers : *" All at it—always at it."* There is so much work to be done and so few are *consistently* dedicated to the task.

Training

To be at our best for God we must have more than a sincere desire. We must get to know the Bible and how best to approach the problem of winning and keeping young people. Two splendid Bible correspondence courses are available from **Elim Bible College, Capel, Surrey.** Two others, entitled *School for Youth Workers* and *School for Soul-winners*, are obtainable from **E.Y.M., P.O. Box 38, Cheltenham.**

If we want to be at our best for God, training is essential. Perhaps God wants you in our Bible college to train for the part-time or full-time ministry. God is looking for young men to dedicate themselves and their futures to Him.

What is the point of pioneer crusades which bring many to Christ if there are not sufficient pastors to feed and to lead the new converts ? Perhaps God will use this page to bring home the call to some young men. *I believe that our country is ripe for revival.*

Truth

The message proclaimed by the Elim Pentecostal Church is one to be proud of. Thousands of people in many denominations are now being awakened to the reality of the baptism in the Holy Spirit as well as to the other fundamental truths which we hold dear. Only yesterday I spoke to a member of the Christian Brethren, a lecturer at the marine college here. He is one among many who are wide open to Pentecostal truth as we know it. *It is the responsibility of every Elim Crusader to present Pentecostal truth with the noble, honourable backing of the fruit of the Holy Spirit.*

"Never let your zeal flag" is how Moffatt translates a verse in Romans 12. Let your splendid enthusiasm for evangelism shine like a polished sword. Pay more than lip service to evangelism. Get involved in winning souls in one sphere or another. *With commendable consistency be a real Crusader in the ranks of Elim !*

Talent

Perhaps God has graciously endowed you with a lovely voice. Are you a talented pianist or organist ? We are often in great need of musicians. Are you a typist ? Could you help by using your machine at home to type invitations to crusades ? We are always in need of helpers in this field. Could you give two weeks at your own expense to give out literature ? If you can help our crusades in any way write to me at **Elim Headquarters, P.O. Box 38, Cheltenham.**

Doors of opportunity are opening all over the country and on this, my last Youth Page as Elim's National Youth Director, I appeal to every Crusader to get thoroughly involved in soul-winning. May I also ask for your prayers and support as I commence full-time crusading for our Lord and Saviour ?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, May 22nd 1 Samuel 16 : 1-13

"The Spirit of the Lord came upon David" (v. 13).

The declared purpose of God to transfer the kingdom of Israel from Saul to another was not an angry threat, but an immutable decree (15 : 28). Saul was vindictive and Samuel's mission was dangerous, so it was necessary to conceal the primary object and announce the secondary one (v. 5). The anointing gave David a sense of destiny. He would receive from Samuel careful training as the coming sovereign. God's statement is remarkable and intimates a difference between David and the former king. Despite his good looks, Eliab was not chosen, nor were the other six. David was God's man and the anointing sealed God's choice.

Remember that God sees us as we are inwardly.

Tuesday, May 23rd 1 Samuel 16 : 14-23

"The Lord is with him" (v. 18).

Saul degenerated, David was regenerated. The sad statement (v. 14) intimates Saul's trouble, his gloomy reflections, the loss of his throne, jealousy and morbid melancholy, so music was suggested (v. 16). Anointed music can bring great blessing and peace; who better to play than David? God's providence was seen in that the future king thus came to be acquainted with the manners of the court and into association with Saul. The strange turn of events (v. 21) reminds us of Romans 8 : 28. David was appointed to an honourable position that would stand him in good stead.

The Lord's anointing is our appointing to His will.

Wednesday, May 24th 1 Samuel 17 : 1-18

"I defy the armies of Israel" (v. 10).

The Philistine invasion and challenge must have happened several years after their defeat at Michmash (chapter 14). The valley (Hebrew—"ravine") illustrates the spiritual separation of Israelite from Philistine—the Christian from the world. Goliath was between nine and ten feet tall, his coat of mail weighed about 157lb., his target (javelin) was so large as to be carried between the shoulders and the iron head of his spear weighed 19lb. Against this formidable opposition, Israel quaked (v. 11).

There are giants in our pathway and there will be challenges in our lives, but the outcome depends on whether we view these through the eyes of man as insurmountable, or through the eyes of God as insignificant interferences.

Thursday, May 25th 1 Samuel 17 : 19-40

"He will deliver me" (v. 37).

In these times campaigns seldom lasted for more than a few days and the soldiers, usually volunteers, were supplied with provisions by friends at home (vv. 17, 18). On hearing Goliath's challenge, David's answer was not proud boasting, but a statement of sincere faith in God (Romans 8 : 31). Undeterred, David approached Saul with such a confident witness to God's deliverance that Saul was awed. There was no point, after he had experienced God's blessing and deliverance, in attempting to battle in another's armour. David could only fight in the way that God had taught him and with tried and proved weapons, even though they seemed ridiculous.

The battle is the Lord's and our weapons are not the world's, but God's. They have proved mighty in destroying evil (2 Corinthians 10 : 4).

Friday, May 26th 1 Samuel 17 : 41-54

"I come . . . in the name of the Lord" (v. 45).

Goliath's disdain for David was understandable considering the two men and their respective armour. Compare the contempt and cursings of Goliath's abusive harangue with the simple statement of David's faith in God. Hesitation in spiritual battles can foster doubt and further defeat, so David ran to battle (v. 48). Up went the stone, down went Goliath, off came his head, for David's sling with God's blessing was more powerful than the proud Goliath and his weapons. Goliath lost his head through unbelief, David kept his head through faith in God. The victory encouraged Israel and battle commenced to their gain.

Keep on with faith in God; your triumph will encourage others.

Saturday, May 27th 1 Samuel 17 : 55-58 ; 18 : 1-16

"The Lord was with him" (v. 14).

Saul's knowledge and experience of God were waning and, though he did not recognise David, God knew this shepherd warrior and David knew God. 18 : 1-4 reveals the beginning of the noblest, purest friendship ever known among men, apart from Christ's. The giving of Jonathan's robe (Hebrew—"military dress") was a public mark of honour to David. Jonathan was heir to the throne, yet he had learned that God had ordained David to be king and his humble effacement of himself from the succession and his unselfish devotion to David form one of the most gracious stories of friendship in history.

May we manifest the Spirit of Christ through God's love in us (1 John 4 : 17).

Sunday, May 28th 1 Samuel 18 : 17-30

"Saul was . . . afraid of David" (v. 29).

As David's popularity increased, so Saul's malevolence against David increased. Saul's daughter was offered to David, but only as a snare and, though he was bound to this promise, the fickle monarch broke his pledge when the marriage was about to be celebrated, an indignity calculated to wound deeply and to provoke resentment in David.

(continued on page 17)

The Baptism in the Holy Spirit

By Adrian L. Hawkes

As used at Elim Youth Camp, Fraisthorpe, Bridlington

What is it ?

IT was promised: Joel 2:28, 29; Acts 1:5, 8; 2:38, 39; Luke 24:49.

It is called many different things: "baptised" (Acts 1:5); "filled" (Acts 2:4, 38); "the Holy Ghost fell," "the gift," "poured out" (Acts 10:44-46); "came on them" (Acts 19:2-6); "gift" (Hebrews 2:4); "promise of the Father," "endued with power from high" (Luke 24:49).

"Baptism" means "to be immersed," as with water baptism.

The baptism in the Holy Spirit bestows power to serve God. It opens the door to the nine gifts of the Holy Spirit (1 Corinthians 12), thus giving the opportunity of miracles to every believer. It enables us to go (Mark 16:15)!

It does not necessarily make us good (1 Corinthians 13:1-3) and it is possible to perform miracles and not to have or to show love (Matthew 7:22,23). The baptism is for our profit (1 Corinthians 12:4-10), for power (Acts 1:5-8), for power in action, boldness and freedom of speech (Acts 2), and for power, boldness and signs (Acts 4: 29-31).

The great necessity for every believer is to be baptised in the Holy Spirit (Acts 1:4, 5, 8; Luke 24:48, 49). R. A. Torrey wrote: "The disciples were rarely fitted for the work by experience and by association with Himself and by long training at His own hands. But the further preparation of the baptism with the Holy Spirit was so all-essential that they must not move without it. There was apparently imperative need that something be done at once. The whole world was perishing and they alone knew the truth. Nevertheless, Jesus strictly charged them 'Wait!' What a testimony to the all-importance of the baptism with the Holy Spirit as a preparation for work that shall be acceptable to Christ!"

How do I receive it ?

Does everyone receive the baptism on conversion? No, it follows conversion (Acts 19:2-6) and is a separate experience (Acts 8:12-14). In Acts 9:7-20 we see Paul's conversion, then Paul's baptism. Note Paul at Ephesus (Acts 19:1, 2).

It works like this: conversion=LIFE; the baptism in the Holy Spirit =POWER. A Christian even without this power is to be reckoned with, for he has real life. He is more dynamic than the dead people who surround him, those without life, who are not converted. The Holy Spirit baptism adds power to that abundant life, power to live the life to the fullest degree.

How are we to be filled with the Holy Spirit? We have to hear about Him (Acts 19:2-6). We must repent and be baptised (Acts 2:38). We are baptised by faith (Acts 10:44; Galatians 3:2). It needs obedience (Acts 5:32). We have to ASK (Acts 8:15, 16).

"Be filled with the Holy Spirit" implies more than a single experience; it indicates "be being filled," a daily experience.

Why are some not filled ?

Surprisingly, many are afraid that a loving heavenly Father will give them something that will frighten them! The Bible says that perfect love casts out fear and our heavenly Father loves us with perfect love! Some were not baptised because they had not heard that there was such a thing (Acts 19:2-6), like some today. Many are not baptised because they do not think that the baptism is for today (Acts 2:39). People are not baptised because the Church has greatly neglected this subject. Some are not baptised because they do not see that it is for them personally. Some say, "If God wants me to have this He will give it to me"—as if God ever forced anything on us (Acts 8:15, 16)! We are to ask in faith, believing, to knock and to seek and we shall find.

Then there is prejudice. In *Holy War*, John Bunyan pictured Mansoul as a rebellious city. To guard Eargate to prevent any message from Emmanuel entering, Diabolos, the usurper, placed Mr. Prejudice and sixty deaf men in charge. Mr. Prejudice *would* not hear and the sixty *could* not hear. We must not follow such an example!

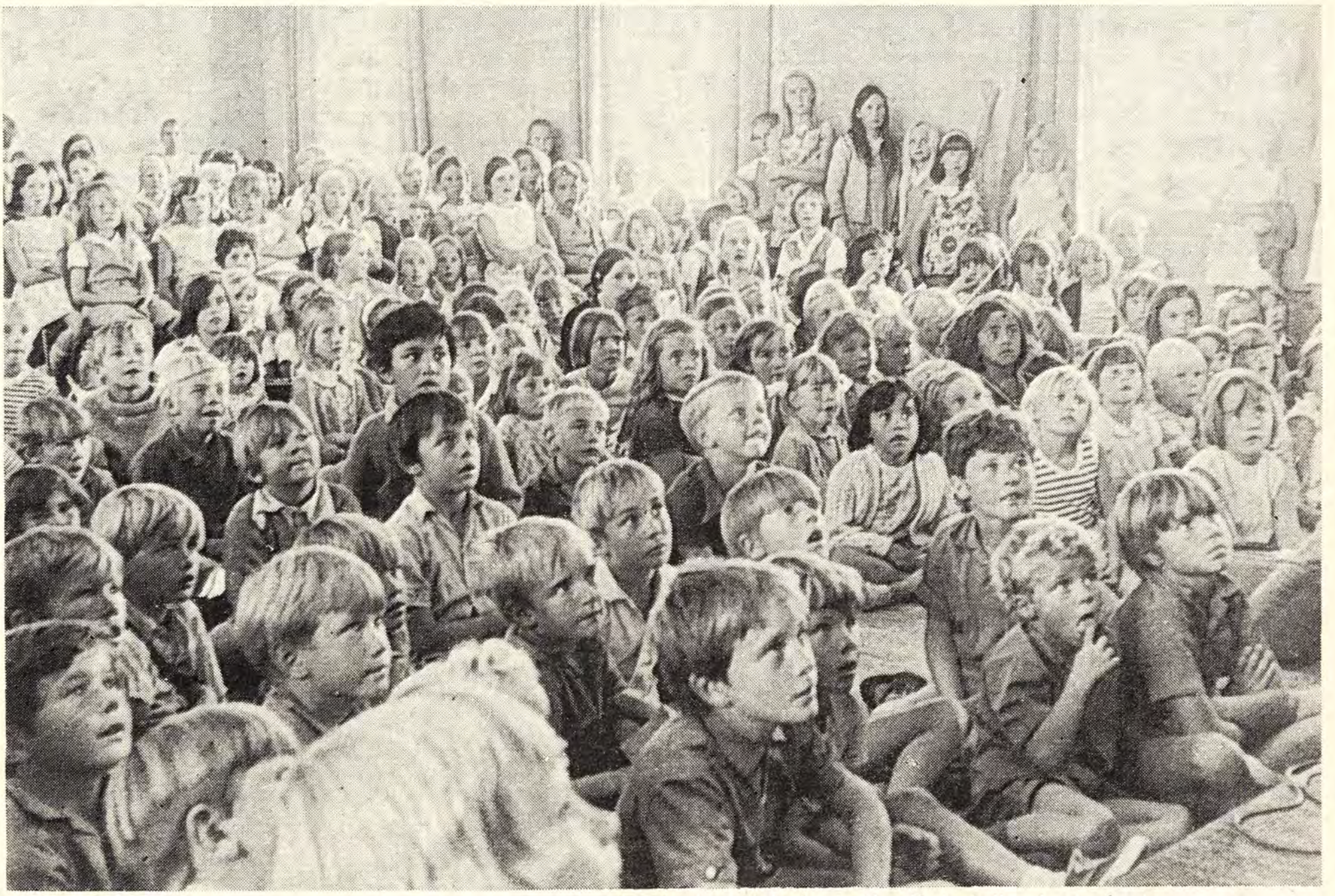
Some find speaking in tongues a problem. What are its uses? It is a sign (Mark 16:17; Acts 2:4), for the unbeliever (1 Corinthians 14:22); to speak to God (1 Corinthians 14:2, 14); to edify (1 Corinthians 14: 4); to enable us to worship God in the Spirit (compare John 4:24); and for the edification of others when used as a gift in conjunction with interpretation (1 Corinthians 14:28).

Critics declare: "The gift of tongues is surely the least gift. I'm doing what Paul says and seeking the best gift—love!" C. J. E. Kingston writes: "Even granting—and I do not—it to be the least of gifts, still it remains a gift and as such should not be despised. Supposing a wealthy friend presented on one's birthday a cheque for £1,000; on the next anniversary a parcel containing a half-crown book was the sole reminder of his esteem. Would one refuse the comparatively insignificant because it was the least of one's friend's gifts? Assuredly not: one would not offend an earthly friend. How much less the heavenly Friend?"

THE ELIM EVANGEL

Vol. LIII. No. 22 May 27th, 1972 5p

Christchurch, New Zealand



Part of the crowd of children at a campaign in the Elim church at Christchurch, New Zealand, listening to the story.

Proclaiming the Truths of Pentecost

The transformed wilderness



Isaiah 35

by F. Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

ISAIAH used two words that vividly described the wilderness of which he wrote: "parched" and "thirsty" (v. 7). These words bring a picture of barrenness and desolation.

They describe so much of our national and personal life, for, while we are certainly materially prosperous compared with many other nations, having a great deal of luxury and pleasure, yet, in the most important sphere—the spiritual, eternal realm of our relationship with God—we see a barren, desolate wilderness.

The soul of man cries out for the living God, though he may not correctly interpret the symptoms. He cannot be satisfied by "things" and many find that increasing prosperity and possessions bring only mounting dissatisfaction and disillusion.

In verses 1, 2 and 7 Isaiah wrote of the transforming of the wilderness, the physical transformation of Israel, something which is taking place to a limited degree in our own day. His words also have a spiritual application. Out of the present discontented upheavals of our prosperous nation I believe that we will witness a national transformation as many troubled souls, living now in a materialistic wilderness, are marvellously changed as they respond to the grace of God. The parched ground will become a pool, the thirsty land pools of water. Men and women who are spiritually barren will produce fruit unto the Lord!

Isaiah went even further in the exactness of his description of the coming transformation, for, in verses 5 and 6, he showed that the very place of desolation, sickness and misery will become the place of miracles, as though God will make impossibility the channel of His glory. Isaiah's miracle-working God is *our* miracle-working God and He will make the hardness of our present situation the vessel of His power. We shall not speak of the miracles He used to do, but of the wonders He is doing. By the miracles He works, our church and our nation will know that He is God. Once more the preaching of the message will be accompanied by signs and wonders. These things I verily believe.

Isaiah shows in verse 10 that the wilderness will become a place of salvation. Apart from the transforming touch of the Almighty, it would be a place of death and destruction. The desire of the Lord is that men should be saved, not destroyed, so He will cause the desert to become a place in which His ransomed ones will walk with utter satisfaction. As our barren nation experiences the reviving work of the Lord, men will find salvation by turning to Christ. I believe that even nationally we will be saved from disaster for a while, but this salvation will not come from clever politicians and economists. It will come by men and women drinking deeply from the wells of salvation in Christ and then sharing their spiritual treasure with others.

The wilderness will become a place of rejoicing (v. 10). See the words used to describe the redeemed people—"singing," "joy," "gladness"; can you think of any group of words less like a description of our nation today? It is constantly true, whatever the world may say about "killjoy" Christians, that indifference toward God destroys joy in the heart. The present so-called freedom and permissiveness have brought only frustration and bitterness, the slavery of body and mind. Revival, the quickening of desire toward God, reverses the situation and brings true freedom, joy and fulfilment. **You and I, by turning our hearts and faith towards the Lord and doing His will, can help to prepare the way for the outpouring of the Holy Spirit and for the transforming of the wilderness.**

Crusade News

SOUTH SHIELDS



A small section of the 300-strong queue waiting for the opening. Some of them waited for over an hour to be sure of getting in.

Photograph : " The Shields Gazette."

Thank you, one and all, for praying for us during this pioneer crusade. During the Sunderland crusade I went to this town and found that the St. Paul's Presbyterian Church was for sale. The church was too big for our purpose, but the minor hall comfortably seats 250 and was very suitable. There are twelve lovely classrooms at the rear. During the very week that we went to the town, a firm moved out of the section of the building we wanted. By a miracle we were granted the whole of the desired area for only one-third of the rent the previous people paid.

The public hall is only four minutes walk from the empty church and here again we were fortunate, as two clubs which have a booking all the year round on certain nights were willing for us to have two weeks for our crusade without any interruption.

Sunday night congregations varied from 350 to over 400. Some of the weeknights we had as many as 300. The smallest weeknight attendance was 170. Over 325 men and women signed decision literature, though many more than this actually raised their hands at the close of the meetings.

Cripple healed

The case of Mr. Cecil Young reached the local news reporters and soon his story was in the press. One blind eye was opened and a woman was instantly healed of deafness and has not used her hearing aid since. Many others have reported how God intervened on their behalf. A young teenager has been healed of hay fever.

The amount of work preparing the church building has been tremendous and the team deserve credit for the way they have toiled. There are two other empty churches in the north-east which would make splendid homes for new converts in large areas of population. We would value your prayers for guidance. God is moving and we too must move forward in His name !

ALEXANDER TEE.

OVERLEAF : WESTON-SUPER-MARE CRUSADE REPORT ▸

CRUSADE AT WESTON-SUPER-MARE

The response to the opening weekend of the revival and divine healing crusade at Weston-super-Mare Town Hall was described by Rev. Ron Jones, crusade leader, as "very encouraging."

Mr. Jones said that many people had attended the opening meetings and attendances throughout the week had been maintained.

The crusade began with a musical festival. This featured gospel singers Margaret Wall and George Phelps, Len Magee, a folk singer, and a young people's choir of sixty voices.

When the crusade continued on Sunday evening with a special meeting timed to start after the close of services in the town's churches, there was another large attendance, and those present were introduced to those assisting Mr. Jones in the crusade.

One of them, Mr. Magee, who was addicted to drugs until a few years ago, is now training at the Elim Bible College, and soon will be taking up a full-time appointment in the ministry.

Taking part in some of the meetings has been Jill Coombes, a Weston girl who works in the town's library and is well known throughout a wide area as a gospel singer.

The Weston Mercury.

The meetings are even more encouraging this week than last. On Saturday night the Town Hall was packed and there were twenty-one decisions. Sunday again saw excellent numbers and another seven decisions. On Monday night we were on the 200 mark—nearly as many as last Monday—and there were another twelve decisions.

W. R. JONES.

Church reports

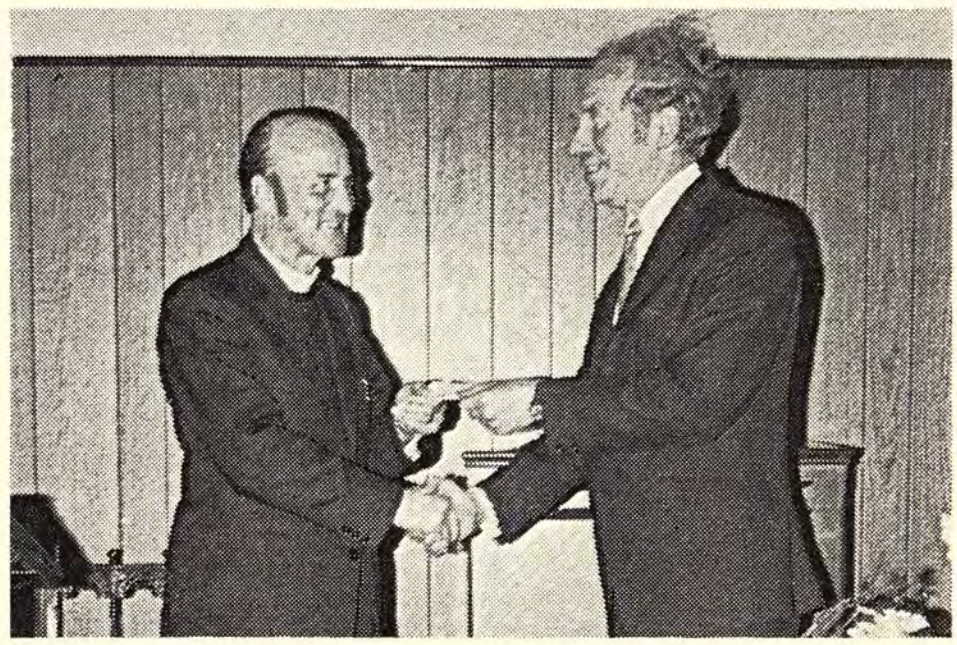
SALFORD **Pastor: A. Lambie**

The sixth anniversary of Pastor Lambie's ministry at Salford was marked by special week-end services. The visiting speaker was Pastor J. McAvoy, whose anointed ministry brought blessing and encouragement at the well-attended ser-



vices. Musical items were presented by visiting singers. One delightful item was the vocal with guitar accompaniment of Mrs. Richards by her two small daughters. Presentations to mark the occasion were made to the pastor and to his wife by the church secretary, the ladies' fellowship secretary and the Crusader secretary, along with sincere words of appreciation.

There has been marked progress during the past year or two in the fellowship here numeric-



ally, materially and spiritually, under our pastor's ministry and leadership.

Personal evangelism in the area around the church, which he has inspired, has resulted in recent months in a number of personal commitments to the Saviour being made both in the homes and in the church. New converts have recently been baptised, received into membership and experienced the infilling of the Holy Spirit.

Report and photographs by A. MOORE.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

At our Sisterhood anniversary rally over 120 ladies from a number of neighbouring churches gathered. Our special speaker was our own Sisterhood president, Mrs. Nicolson, the wife of our recently appointed minister. Our president's message was on the Second Coming of Christ, comforting, encouraging and stirring us to greater consecration and service until Jesus comes. Two

beautiful Gospel solos were sung to us by Mrs. Thomas, wife of Pastor A. P. Thomas, of Colchester. Mrs. Scott blessed us with her elocution as she reminded us of the life, death and resurrection of Jesus Christ.

Our tea-table fellowship was grand, as 116 sisters enjoyed a ham salad, jelly, fruit and cake, prepared by our own workers.

It was encouraging to see several sisters present who had been introduced to the Sisterhood by means of house-to-house visitation, encouraged to come to the Sunday evening services, where salvation entered their hearts, and who were rejoicing in the Lord.

Our president, a former missionary, greatly encourages us as we try to raise finance for the projects of E.W.M.A. to help maintain our own church's missionary in Rhodesia, Miss Catherine Picken.

We give God thanks for over forty years of blessing in the Sisterhood.

(MRS.) B. JARVIS.

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

The tremendous blessings of our Easter Convention under the anointed ministry of Pastors Dennis Robson and Ken Smith and our own choir were overshadowed by the cloud which has since broken so devastatingly upon us in the Homecall of our beloved Kenneth Tween, known to so many in the Elim and A.O.G. movements.

Although feeling extremely ill, Kenneth conducted the choir on Good Friday, but on Easter Sunday he was taken into hospital and little more than a week later he was called into the presence of the Lord.

Kenneth was appointed organist when he was fourteen years of age and was in this office until his death. He was also choirmaster, deacon, lay representative and Sunday school superintendent and his excellent ability in all these offices was dedicated to the Lord. He was the personification of Christlike humility and graciousness of spirit. During almost three years of illness, spending much time in hospital for countless tests and suffering much distress, he continued to show at all times a deep faith and trust in his Lord. He bore his sickness with the utmost patience and courage, always expressing his gratitude for our constant prayers.

We pay our tribute to Kenneth and praise God for the shining example he was to us. One of his favourite choir pieces was "Fill all my vision that all may see Thy holy image reflected in me." We truly say that this prayer was answered in his life and we anticipate with much joy when we shall be reunited with him and with the Lord whom we love. Our prayers continue for his wife and family.

LILIAN CROFT.

BISHOP AUCKLAND

Pastor: R. M. Kingsbury

Our brother George McCutcheon passed into the presence of the Lord on April 22nd. He was a real "brand from the burning." About eleven years ago I heard these words: "You will never get George saved!" One night, our pastor at that time preached a very simple sermon and George said, "Something just clicked." He did not just put up his hand; he walked out to the front boldly and knelt down. The Lord wonderfully saved him and baptised him with the Holy Ghost and power. He became our chorus leader.

On April 25th we said goodbye to George. The service was simple but very impressive as we sang his favourite hymns. The pastor said in his message that George was always cheerful. We shall never forget his good humour. He was always faithful and prayerful. Just a few weeks ago he led a chorus session despite great difficulty with his breathing. After a couple of weeks in hospital and a major operation, he recovered and came home determined to serve his Lord more than ever. After a relapse the Lord called him home. He never complained of his illness, but inquired after many others. We shall miss him, but our loss is heaven's gain. Our sympathy goes out to his wife and family, and to his loving sister and father. We pray the great Comforter, our Lord and Saviour, to give them the strength they need.

(MRS.) M. BROWN.

BURTON-ON-TRENT **Pastor: R. Morrell**

The visit of Pastor J. Woodhead for four days was a time of blessing. His inspired messages thrilled us. He still looks as young as when he pioneered here in 1950! We praise God for the preaching of the Gospel in such a forceful way that it caused a response. Some eight souls came to know Jesus as Saviour. We are grateful for this uplift and are looking for great things yet to come.

F. W. SHIPLEY.



David—Shepherd, Singer, Sovereign

by J. Osman

PASTOR OF ELIM PENTECOSTAL CHURCH,
SPRINGBOURNE, BOURNEMOUTH

SERVICE

2 Samuel 6

DAVID was a great servant of the Lord (2 Samuel 7 : 19-21 and many places in the Psalms). A man after God's own heart will of necessity be a servant of God and one of David's outstanding desires was for God to have His rightful place in his own life and in the life of the community. This is clearly seen in the account of David's adventures with the Ark.

The Ark of God had been taken by the Philistines and after several adventures it found a home in the house of Abinadab in Kirjath-jearim, where it remained for twenty years. In 2 Samuel 6 we read of David's desire to restore the Ark to Jerusalem, where he prepared a tent for it. An attempt was made to do this, but though the motive was good the method was wrong (Numbers 18 : 3 ; 4 : 15, etc.). Death was threatened to anyone who transgressed by carrying or even touching any holy thing. It was the privilege of the sons of Kohath of the tribe of Levi to attend to the Ark, which was borne upon their shoulders on special, gold-covered staves, which passed through the special rings built into the Ark.

We may similarly err by using methods that appeal to men, while being careless about the commands of God's Holy Word. Preaching is a bore to some, who like the music, the life, the worship, the attitudes that go with Pentecostalism, but it still pleases God by the foolishness of preaching to save those who believe, wherever, whenever and however that preaching is carried out. Uzzah paid with his life for his carelessness and disregard of the explicit instructions God had given.

The Ark was carried into the house of Obed-Edom, where it stayed for three months and proved to be a source of great blessing.

News of this blessing caused David's fear and uncertainty to vanish and once more the Ark, the symbol of God's presence, now borne correctly on the Kohathite shoulders, was brought up from the home of Obed-Edom. This was a great day and the Ark was carried with gladness which led to expressive emotionalism in sincere service, plus ardent adoration and whole-hearted worship. Musicians were appointed, a choir was trained, sacrifices were made ready and a feast was prepared (1 Chronicles 15 and 16). David was uplifted, thrilled and stirred, so much so that, without restraint, he danced with all his might before the Ark that day.

Certain standards of behaviour are to be expected of certain professions. Kings and others who are constantly in the public eye have to regulate their behaviour to avoid giving offence wherever possible, but this was a day of days and called for great rejoicing. I pity those poverty-stricken souls whose spirits have never been moved to tears, laughter or unspeakable joy. They have not even begun to live spiritually! God uses people who are stirred. Read the Bible if you want to prove it.

Dignity carried to an extreme can freeze, stultify and strangle worship. Some have that kind of dignity in the Lord's service where any emotional outburst is frowned upon. To go into such churches is like visiting a morgue. Inspiration is non-existent—and they call it reverence! A person visited a certain church. When asked for his opinion afterwards, he said, " Well, they have certainly got unity ; they are all frozen together ! " It is possible for a service to possess faultless dignity allied with black irreverence ; conversely it is possible to shout your ecstasy to heaven and to be completely reverent.

There are two extremes. Many a service has been ruined by noise and ill-chosen chorus singing, when the atmosphere called for tears or stillness. Have you never read " Be still and know that I am God " ? Many will have shared the experience of being jarred by the striking up of some jazzy song, when the peace of God was

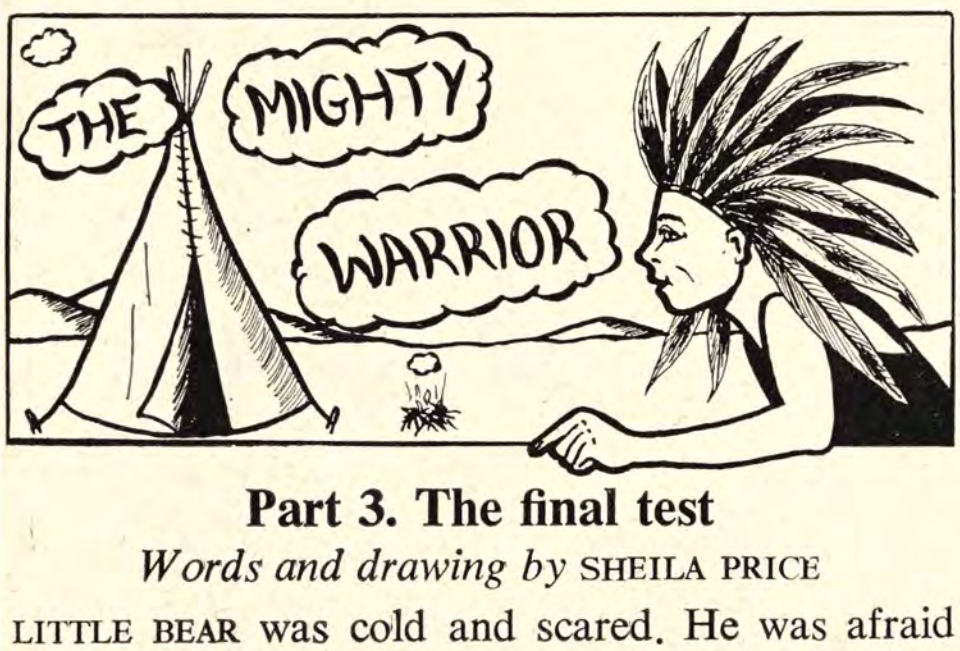
flooding your soul. Light-hearted singing when a soul is wrestling with God is nothing short of a calamity. It is equally calamitous for the pendulum to swing to the other extreme and for us to frown on anything savouring of expressive joy as fanatical. Is there not room for both? David's dancing was not an everyday occurrence; as far as we know this was a solitary occasion, **but it was an unforgettable experience!**

It did not please everybody; it never does. David returned home to bless his house, to communicate to his loved one a share of some of his own soul's spiritual blessing, but he was met with cold criticism. His wife, Michal, had seen him and had despised him in her heart. She sarcastically took him to task for his demonstrativeness. How does a man after God's own heart react in such circumstances—apologise? Make excuses? He shows no shame. He makes no apology. He does not promise never to do it again. His blunt statement reads: *"It was before the Lord."*

A man after God's own heart will serve the Lord with all his might and will never be ashamed of what he has done sincerely and honourably before the Lord.

Note that Michal, the cold critic, was barren until the day of her death. This was part of her punishment for her wrong attitude. Is this the reason why some churches are barren—no atmosphere, no converts, no warmth, no blessing? Psalm 89 : 15 says: *"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance."*

Children's corner



Part 3. The final test

Words and drawing by SHEILA PRICE

LITTLE BEAR was cold and scared. He was afraid of the wild beasts that roamed the land. What would he do if one attacked him? He had no weapons with which to protect himself. He wanted to run back to the safety and warmth of his father's wigwam, but he did not know the way. Besides, he did not want the others to laugh at him and call him a coward. He did not want to be a failure. He wanted to show them that he was brave and strong. He wanted to wear that wonderful head-dress. He wanted to be leader of the Zoto Indians!

Little Bear sat on a big rock, on the lookout for any wild animal that might come near him. He started singing a chorus to himself, one that his father had taught all the Indian children.

Daniel on the mountain, praying unto God,
Israel in the valley, fighting very hard;
When his eyes were downward, Satan's men prevailed,
When his eyes were upward, Israel never failed.
So, keep on looking upward—to victory!

Little Bear sang the chorus over and over, wishing that he was brave like Daniel. He tried his best to keep his eyes open, but he was so tired after his long, busy day that he finally curled up on the rock and went to sleep.

All night long he slept in the mountains. In the morning he yawned, stretched, and looked around him. For a moment he thought that he was still in his father's wigwam, but then he realised that he was all alone. He rubbed his eyes, sat up, and realised that he was unharmed! There was not a scratch on him. Not one wild animal was in sight. He had slept in safety all through the long, dark night.

Little Bear was hungry. He knew that he had to find his own way back to the settlement, where the others would be waiting for him. As he was looking around, wondering which direction he should take, he saw a movement in the ferns. Whatever could it be?

(To be continued)

ELIM BIBLE COLLEGE
Open Day and Graduation Service
SATURDAY, JUNE 17th
Chairman: **REV. J. LANCASTER** (Eastbourne)
3 p.m. **PRINCIPAL'S REPORT**
Distribution of diplomas and certificates by Mrs. T. W. Walker
6 p.m. Guest preacher: **REV. T. W. WALKER (President)**
CHORAL AND INSTRUMENTAL ITEMS BY STUDENTS
HOUSE AND GROUNDS OPEN 1 P.M.
D.2625

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
F. Lavender	2
J. Osman	6
H. Jeffery	9
J. Harris	10
J. H. MacInnes	12
F. J. Day	14
Margaret M. Ladlow ...	15
Constance Butler	20
John Seaman	20
Crusade news	3
Church reports ...	4, 13
Children's corner	7
Editorial	8
Youth page	18
Family Altar	19

EDITORIAL

WE are indebted to the Lord's Day Observance Society for drawing attention to the passing of the Sunday Theatre (No. 2) Bill by the House of Commons towards the end of last month. The Speaker described the methods taken as "unusual and inconvenient as hon. Members have had no warning." The Lord's Day Observance Society points out that the Bill was passed when there was a minimum attendance at the House of Commons and right at the very end of business.

It is not surprising that agnostics and the like have publicly welcomed the passing of this Bill. It is in common with the pressure which is being exerted by a vociferous minority. They will press on for the abolition of what they call obsolete Sunday regulations governing sport, trade and licensing laws.

All this is part and parcel of the avowed and energetic attempts by humanists, agnostics and non-believers of all kinds to undermine the Christian stand on so many things. It is high time that the Church as a whole rose in strength to rebut the anti-God propaganda which is circulating all too freely. It is our opinion that the mass media, especially radio and television, appear to do all they can to support these people with avant garde views.

Many of the standards which we have tended to take for granted have already been eroded. We may well have to lay again the foundations of good Christian conduct and principles. Now is the time, as has not been the case perhaps for several generations, that our Sunday schools and youth departments must not only be provided with Christian fellowship and various activities of a somewhat light nature ; they must be taught Christian ethics and Bible standards must be proclaimed by precept and example.

We thank God for many fine Christian young people who are taking a definite stand. It is encouraging to observe that there is something of a reversion to fundamentalist belief among many young people. For this we rejoice, but we deem it necessary to point out that those who are against Christian truth and standards are ever busily active. We need to take our stand and to pray and to proclaim positive Christian truth.

EIGHTH BRAZILIAN ELIM CONFERENCE

Report by HENRY JEFFERY

The eighth annual conference of Elim churches in Brazil was held in the city of Londrina (" Little London ") in the interior of the state of Paraná. Twenty-seven delegates, representatives of the cross-section of Brazilian churches, attended. Men from different backgrounds and cultures were joined by a common faith in Christ and a knowledge that important business had to be done. Together they determined to find an answer to the need for an efficient organisational structure that would be governed by the moving of the Holy Spirit.

The first thing that impressed me was the determination of the delegates. We were meeting friends and enjoying social fellowship, but the majority were intent on the task before them. Certain structural changes had to be recommended representing reorganisation at leadership level and their desire was to be in harmony with God. This reorganisation could only be accomplished by the Holy Spirit in giving guidance and wisdom. Prayer was made every morning at seven before any business was enacted. In each session the moving of God's Spirit was evident. Wisdom flowed from one delegate after another and this carried the whole body of men along the course directed by God.

The second strong impression received was the maturity of the delegates. There were divergent views, but in the full, free discussion there was a wonderful freedom from bitterness. The effects of the voting will be seen in the future and hopefully the result will be a more efficient, effective operation of the various departments. We were strengthened and inspired as we saw God moving among His people.

STUDENTS' PENTECOTSAL FELLOWSHIP DAY CONFERENCE

" Educated for whom ? " was the theme of the Students' Pentecostal Fellowship day conference held in Sheffield. It was repeatedly emphasised that the Christian's prime loyalty to Christ can be maintained in today's academic and professional worlds. Dr. Stephen Crisp, a senior scientific officer at the Department of Trade and Industry, suggested ways in which Genesis 1 can be interpreted in the light of scientific evidence. Clifford Baxendale, a teacher and artist, explained how he related his Pentecostal experience to art. The afternoon session was devoted to Christian vocation. Muriel Shelbourne, teacher, pastor's wife and former missionary, gave practical advice based on her own experience of finding God's will. Jack Hibbert, also a teacher, emphasised the great influence that a Pentecostal teacher can have. The chairman was Andrew Parfitt, general secretary of the S.P.F. Each talk was followed by profitable, lively discussion.

Over forty young people, mainly students and teachers, attended the conference.

Letter to the Editor

Dear Editor,

After reading the letter about the resignation of four Bristol University students as union officers I thought I would share with you the outcome of their resignation.

As was said, a very large number of students condemned the giving of union funds to the I.R.A., and so the four officers concerned (including the vice-president) resigned. But this is not where it ends, for in the re-election for their posts a Christian was voted into the office of vice-president, and I can but quote the scripture, Romans 8 : 28.

I would also like to encourage the writer of the letter by saying that we at Bristol have a thriving Christian fellowship, and have been richly blessed by the Lord over the past few months with many students making professions of faith.

Here's hoping that many students will turn to our Lord in these latter days.

Yours in our Lord,

KEITH GARDNER,
Missionary secretary,
Bristol University Christian Union.

1. " All my springs are in Thee "

Mark 16 : 9-20



The

IT was Jesus who started all the furore about speaking with tongues. We must emphasise this, because many are treating tongues as something new : a modern miracle ; a twentieth-century phenomenon. Speaking with tongues is taking place today on a wider scale than perhaps ever before, but this is only a revival of interest, not the beginning of it.

Experimentally, the springs of this matter are found in the New Testament Church. Doctrinally, the original spring is found in the teaching of Jesus. The river which sprang from these two sources has continued through all this age and is now reaching flood level. In many places this river has broken banks raised by religious tradition and theological prejudice and tongues are being heard in new places, but they did not originate in these new areas ; they have just reached them.

We turn to the initial statement about tongues given some nineteen centuries ago by Jesus (Mark 16 : 9-20).

Authentic

Doubts have been raised concerning its authenticity as original Scripture, based mainly on external considerations. This portion is not found in some ancient New Testament manuscripts ; in others it is. Internal evidence, however, is conclusive for the retention of this passage as genuine and original. The Mary Magdalene episode of vv. 9-11 is paralleled in John 20 : 14-18. The country journey of two disciples (vv. 12, 13) is detailed in the Emmaus road story of Luke 24. The great commission of vv. 14-16 agrees in principle with Matthew 28 : 19, 20. Acts 2 : 4 ; 9 : 17 ; 10 : 46 ; 16 : 18 ; 28 : 3 confirm vv. 17, 18 as a true prediction. Luke 24 and Acts 1 agree with the Ascension record of v. 19, while v. 20 is but a summary of the whole book of Acts.

In the light of this overwhelming evidence—if we allow the Bible to speak in its own defence—it is sad and strange to find evangelicals aligning themselves with liberals in questioning the veracity of these verses. We can only wonder if they find some of the portion an embarrassment to honest exposition and thus they simply try to explain it all away on purely technical, external grounds.

It is a basic rule that true exposition always interprets a statement in its own context. Therefore, before coming to the specific statement about tongues, we must build the true background of vv. 15-18.

The Person who speaks

It cannot be stressed too strongly that the risen Lord is the Speaker of the words recorded here. He is clearly identified as such as v. 15 opens, while the remainder is set forth as His actual words. This imparts the highest possible authority and should make us approach with humility. Moreover, the words are given in the same type of language as the rest of His teaching ; if we cannot understand Jesus here it is unlikely that we will be able to follow His teaching elsewhere. God is speaking in the Person of His resurrected Son, who is invested with all authority and who speaks with His usual clarity. The reason for any lack of understanding must be due to closed minds which are unwilling to admit these words of truth.

The period in view

There is no direct reference to time, nor is any termination explicitly stated. By implication, the permanency of all in this passage may be validated by the accepted continuance of some. The preaching of the Gospel, believing unto salvation, baptism of those who believe, and the right to use Christ's name in prayer, are all accepted by the vast majority of evangelical Christians as co-existent with this present age. As no division is made by Jesus between these four things and the other five, it is logical to accept the abiding nature of all until the end of this Gospel age. *Indeed it would seem that Jesus made this very clear in the assertion that the signs were to follow those who believe. If we may still believe on Christ then these verses in their entirety are relevant to us.*

The people concerned

The identification is clear-cut : " them that be-

# of Tongues

by JOHN HARRIS

PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

lieve." The context shows that this is not an intellectual acceptance of the historicity of Christ and His Gospel, but a saving faith in Christ which will lead to obedience in baptism and to using Christ's name in prayer. The promise is addressed to those of faith and is universal in the context of believing people. There is no ecclesiastical exclusivism, for no group is mentioned either in terms of spiritual achievement or ecclesiastical office. Nor is there any national exclusivism ; to allege that this is for the Jews only is without warrant and imposes a restriction not made by Christ. Faith is a common denominator of all true Christians and these signs belong to all such. It must be said, however, that speaking in tongues as meant by Jesus belongs *only to those who believe, i.e. to those who confess to be justified through faith in Christ alone, and to no others.*

The purpose involved

Some things are expressly categorised as signs ; they have a value in themselves, but they signify something greater, beyond themselves. It would seem that the signs are to point to a living Christ, indeed the association of the name of Jesus with the signs draws attention to this very fact. *Therefore these miracles should not be sought for their beneficial value to men alone, but also for their evidential worth as a witness to Jesus Christ.*

The specific sign of tongues

What new tongues are not. They are not " new tongues " in a moral sense. Some interpret these as equivalent of the Psalmist's " new song, even praise unto our God," and apply it to the change of conversation as when a blasphemer becomes a worshipper or the mocker a defender of the Gospel. We accept that such a change follows regeneration ; we reject it as the meaning here. Jesus is teaching about miracles not manner of life, supernatural signs not sanctification.

They are not " new tongues " in an educational sense either. Some allege that they point to a necessary corollary of the great commission, that of learning foreign languages in order to preach the Gospel in all the world. Again we agree with the necessity of such procedure in missionary outreach, but we reject it as the meaning of " new tongues." Jesus at this point has advanced beyond the preaching of the Gospel *to signs which follow those who believe that Gospel.* Tongues here is not an educational subject, but a supernatural sign. In both cases the context will not admit the alleged meanings.

The meaning of the words. " Tongues " puzzles some, but this can be easily explained by the change in usage of words since the Authorised Version was published in A.D. 1611. " Tongues " was the common word then where we now use " languages." Strong's Concordance bears out this meaning of the Greek word by stating : *" The tongue, by implication a language, especially one naturally unacquired."* Some modern translations say the same, e.g. Amplified, Weymouth and Moffatt use " languages." " New " is translated by Moffatt as " foreign." That this is a valid adjective can be confirmed by reference to Acts 2 : 4-11. The words mean " foreign languages " and in this light the latter part of Strong's definition above is very illuminating—*a language not acquired by natural means.*

The miracle of new tongues. The miracle is not in the activity of speaking, but in the mode and content of the utterance. The sign means a person speaking in a language which they have never learned and which their mind does not understand, yet their utterance is a definite language, coherent and intelligible to anyone who knows it. The mind involved in the utterance is that of the omniscient God ; the mouth which gives the utterance is that of the believer. In a supernatural way there is a link-up between the mind of God and the believer, so that the latter's intellect is not contravened, but superseded : they speak in a language in relation to which their intellect is non-operative. The language, unknown to the believer, is known and understood by God who enables him to speak it. Such an interpretation of a genuine utterance in new tongues raises it to a very high level, but no other interpretation does justice to this initial statement by our Lord Himself.

(To be continued)

Easter in Guyana

by J. H. MacINNES



IF you were to ask any of the children in Guyana what Easter means to them, they would immediately answer "Kites!" Easter Monday is national kite flying day and it is not confined to children, for young, old, rich, poor, educated, illiterate, all take part. What a sight along the coast outside Georgetown—thousands of kites of all sizes, shapes and colours, from little ones of twelve inches proudly held by toddlers to large ones of ten feet proudly held by big, strapping men.

About a week or so before Easter children and adults purchase kite paper, coloured tissue and cellophane paper, get thin strips of wood and paste, which is usually thick starch made from rice, and set to work in earnest. They purchase rolls of kite string. Tails are made from anything —big brother's shirt, big sister's old dress, or mum's cast-off bedspread. Perhaps daddy's tie would do for the end of the tail!

I remember when one boy's kite got entangled in a neighbour's tree. The boy told the neighbour that his kite was up in the tree. He did not want the kite, which was broken, but he did want his father's tie at the end of the tail.

They do not resurrect last year's kite; it must be completely new. Kites can be bought at street corners. There is a gay variety to choose from and the enterprising vendors do a roaring trade.

On Easter Monday there is an exodus, at dawn or even earlier, from Georgetown and its environs up to the sea wall (a kind of dyke built by the Dutch to keep out the Altantic waters). As the sun rises seemingly out of the muddy ocean, so the kites rise up into the sky. Preachers in the United Kingdom use the illustration of the buds on the trees as a picture of the resurrection; we in Guyana use the kites rising on the dawn of an Easter Monday.

Many take with them snacks, including hot cross buns and hard-boiled Easter eggs (no chocolate eggs are allowed into the country), and remain until the afternoon. By then, with the running about and the scorching tropical sun, they return home tired and weary, with torn kites, many with no kites at all. The remains are in trees or lodged in some irretrievable height. All say: "A wonderful day!"

To many Guyanese Easter spells P-I-C-N-I-C-S. Good Friday and Easter Monday are two of the three national holidays allocated to the Christians, Christmas being the third. Each of the three main religious groups, Hindus and Moslems being the others, has been allocated three national holidays. The government also has three days of national holidays, making twelve national holidays in Guyana annually.

Guyanese are early risers, so they are up before dawn to cook special meals to take with them. The favourite is curried chicken, beef, mutton, or pork along with some rhoti or dhol pourri. It is useless taking sandwiches with the outdoor temperature as high as 135° F. and more; they would soon be unfit for human consumption. A good dinner has to be prepared. A picnic means hard work in preparation for the mums, but somehow they think only of the enjoyment of the day. Dancing is popular at night when juke boxes blaze away their music (how can it be called music?). It goes on through the night until 2 or 4 a.m., making it very hard on folk who want to enjoy a good hard-earned night's rest.

What does Easter mean to the nominal Church member or nominal Christian? Years ago a new black frock or white dress for the ladies on Good Friday was a must, but this custom is not so rigidly adhered to now, although many still keep it up. Some sincere born-again Christians still come to church in mourning—both sexes.

Throughout the week known as "Holy Week," in Elim we have a wonderful week of services. At the same time this year, convention services were held in all our Elim assemblies—Agricla, Bourda, Dennis Street, Ithaca, La Penitence and Success—with special topics and speakers in each place. At our main assembly in Bourda we had

a short film each night on the same topic as the preached Word, the film lasting between ten and fifteen minutes. This year, in all our convention services, only two expatriates—my son, Ian, and myself—took part. We had record attendances.

On Good Friday we also had a special service with the lepers in Mahaica, when all gathered around the Lord's Table. This year our Good Friday offerings went to the work in Ithaca. The people marched out and placed their gifts on the open Bible.

In Bourda the special offering was $273.47 (£55 approximately); even the lepers in Mahaica gave $15 (£3) towards the building at Ithaca. There is a wonderful family feeling here in Elim, with the stronger assemblies helping the weaker. Over Easter they gave $587.89 (£120 approximately) for Ithaca. Six of the young converted Hindus from Success along with brother Trotman from Dennis Street church have been doing manual labour at Ithaca, Elim's farthest outstation, during the day and preaching at night. It was wonderful to see our Sunday school children with buckets, tins, anything that could hold them, removing the loads of sand and stone from the road and carrying them into Elim's compound.

The Easter Sunday night service is always conducted by the Sunday school children. Again we had a full house, and the young folk did well.

At Easter there were also one house to bless and two weddings, one on Easter Saturday at 6 p.m. and the other on Easter Monday at 6 a.m.

On Thursday night the Women's Bible Class had their Easter programme, entitled "Christ is risen, the tomb is empty." Much practice had been put into this and it was a tremendous success. Our sister Agnes, the Sisterhood president, is to be congratulated with the other sisters on the Bible class committee. Sister De Roy, who acted as Barabbas, got up from a sick bed. She stepped on some rusty tin and tetanus set in. The leg was twice the size of normal, but she was determined to do her part—and she did well.

Youth progress at Newquay



We are rejoicing at the blessing of God on our youth work. During the past seven months we have seen growth in Sunshine Corner, Cadets, and especially in Junior Crusaders. Approximately 90-100 children have been reached midweeks and the double-deck bus hired for the purpose has regularly been filled to capacity. The children have also collected a record number of Green Shield stamps for the "Mini-buses for missionaries" scheme. To round off the winter's work we held a sausage sizzle on the beach, and strains of choruses sung to guitar accompaniment filled the air.

Then came Holiday Bible Club, for which sixty children enrolled. Attendance averaged forty-five per day. Members gladly co-operated in every way to form a team of helpers who ably supported the teaching staff. We were thankful to see the Holy Spirit working in the deepening grasp and experience of spiritual truths developing in the children's lives.

For the Gospel service designated "Parents' and guest night" on the Sunday following the club, we produced a filmstrip of the club activities. So many parents and relatives came that extra seating had to be brought into the church to accommodate them all.

Following this service refreshments were served and parents and friends viewed the display of handcrafts and other work done by the children. Many parents expressed appreciation of our efforts with their children and new links were forged. God blessed from beginning to end and one teenager received Christ as Saviour on this happy occasion.

J. H. SMART.

Britain awake!

by F. J. DAY

A NEWSPAPER reporter present at the evening service in the Elim Pentecostal Church, Longton, Stoke-on-Trent, reported the following in the *Sentinel* :

" ' Britain is sliding into Communism faster than is generally realised.' Those words of warning came from Mr. Noel Doubleday, general secretary of Gateway Fellowship, an evangelistic organisation, when he briefly introduced the main speaker of the evening—Siberian-born evangelist Earl Poysti—at Elim Pentecostal Church, Dresden. Mr. Doubleday recalled a confession made by a Scottish converted Communist, who declared that when he worked for the party in Scotland his task was to keep a black book of keen Christians who could be marked out for persecution if ever Communists gained authority. ' Many Christians may have their names in the Lamb's Book of Life, but they are also in their Book of Death,' he asserted. ' Who is to say that Christians active in their churches are not marked men and women all over the country ? For Communists are out to rule the world with their pernicious tyranny.'

" Father-of-ten Mr. Poysti gave a long but interesting account of how Christians had to live in the Soviet Union amid intolerance and persecution. Mr. Poysti, now an American citizen, is engaged in a regular Christian radio ministry to Russia's 235,000,000 people.

" ' Despite all attempts to ridicule and denounce the Christian faith, there is a hunger for the loving, liberating Word of God,' Mr. Poysti told a packed congregation. They are hungry for Bibles and one man offered the equivalent of 200 dollars for just one page of the gospel.'

" He told of the miraculous power of the Holy Spirit in aiding those in dire trouble and said that conversions and revivals were reported in areas where the gospel of love had never before been heard or witnessed.

" When Russian customs men opened cases which contained Bibles that were hidden, prayers were offered to the ' God who gave sight to the blind that he would make the eyes of those who saw not to notice, and little miracles were ten a penny.'

" ' Those who by their indifference and hostility to the Christian faith are doing what they can to put out the light of the gospel in this country would do well to take heed. There may come a time when it will be too late and they will be bound in the chains of tyranny and no longer free.' "

Awake

So much for the report. Did Paul foresee the danger when he wrote to the Ephesian church, " Wherefore He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light " ? Was a deep sleep already coming over the Church ?

Some years ago a young lady caught up with the world of lustful pleasures was often found stupefied with alcohol, lying among the gravestones of the parish church, wet with dew. I have often wondered how such a lovely, brilliant young lady could fall into such a terrible condition, yet she had fallen a victim to the snares of evil. Paul's words present the same picture. He goes on to say, " Be not drunk with wine, wherein is excess ; but be filled with the Spirit." Christians can be so stupefied with the wine of material things that they become insensitive to spiritual things.

Arise

Sleepers cannot save people in peril. We need to be alive to the need, to have the light of the glorious Gospel of Jesus Christ which is " the power of God unto salvation."

Sleepers cannot save a nation. They must be alive to be defenders of the faith. Jesus said to Peter concerning the Church, " and the gates of hell shall not prevail against it." We have nothing to fear from Communism, but we must lift up the standard of the cross, of holiness, of love.

Sleepers cannot uphold the banner or help the needy brethren who are persecuted and imprisoned. Men everywhere are required to " pray and not to faint."

The need of the world is Jesus,
To satisfy its longing soul !

Jesus said, " I, if I be lifted up, will draw all men unto Me."



Margaret M. Ladlow's page

Amazing Grace

I HAD a trip to Birmingham this spring and spent a pleasant morning looking round the shops with a friend. Rather surprisingly we heard the sound of bagpipes issuing from a music shop. Pushing through the crowds, we saw a gay display of tartan in the window and pictures of the military band of the Royal Scots and its pipers together with all the usual advertising inducements to buy the record of " Amazing grace." It was certainly selling like the proverbial hot cakes. The shop was full of eager buyers and people just standing and listening as the strains of the old hymn came over the air played almost plaintively by the pipes.

There is no doubt that one either likes or loathes the music of the bagpipes and as I am one of the former, being conditioned by my many years in Scotland, I bought a record.

Strangely enough I have only one hymn book which contains this hymn set to this lovely old Scottish tune, the song book of the American Assemblies of God, which my husband brought back with him in 1949. The glorious words were penned long ago by John Newton. It was popular in evangelical circles in 1949 and now the first record made by Judy Collins proved a " top of the pops," to be followed by the fantastic success of this latest disc. It seems an all-time favourite. Already at the time of writing 130,000 people have purchased this record.

I am glad that a simple, noble hymn tune with such tender words of Christian faith is so popular, but I have a question mark in my mind and heart. Do the words have any real meaning for the average teenager and for all those who slavishly follow the pop scene ? There is a very significant passage of Scripture in Ezekiel 33 : 30-33. God was speaking to His prophet Ezekiel and warning him of the careless attitude of the people of his day to the message of the Almighty. How penetrating is God's perception ! He saw through the apparent willingness to hear the teaching of the prophet. It was all an empty charade, a sad deception, and the unbelieving, disobedient people regarded Ezekiel as a source of pleasing entertainment. His burning words of warning and coming judgment had as much effect as a popular love song. The words translated in the Authorised Version, " Thou art unto them as a very lovely song," in the original Hebrew mean " You are to them like a passionate love lyric." God concluded, " They hear thy words, but they do them not."

There never has been such a craze for music as there is today—music in factories, in supermarkets, in long-distance coaches, in the home as a background to housework and leisure. Young people carry their transistors everywhere they go. Very often the music is just a soothing sound, an opiate ; the words mean very little. Is this how the Christian message, the gospel, the amazing grace of God is regarded—just a love song, a change from the usual catchy tunes, the folk music and the westerns ? God forbid ! We who firmly believe in the truth of the Gospel message must witness, pray and sing with renewed earnestness and, like Ezekiel, declare the Word of the Lord.

The prophet spoke to a captive people and God made him a watchman to Israel. He knew the bitterness of discouragement, but the hand of the Lord was strong on him and so he persevered. We face a captive people, too, bound by sin, unbelief, sorrow and even despair. Though they may not heed God's message, we must continue to speak and to warn and to pray that this amazing grace may yet reach them that in truthfulness they may yet sing :

I once was lost, but now I'm found,
Was blind, but now I see.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

BOURNEMOUTH—POOLE (midway between). Near sea and chines. Excellent catering, highly recommended. Own car park. For brochure and terms s.a.e. : Mr. and Mrs. W. F. Tolliss, Crescent Cottage Private Hotel, 1 Haydon Road, Branksome Chine, Poole. Tel. Bournemouth 64823. C.2560

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

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.2538

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.2539

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

ITINERARIES

The President (T. W. Walker):

May 27, Hereford; 28, Swindon (a.m.), Bath (p.m.); 29, Bath; June 3, 4, Ryde; 10, Ilford; 11, Barking (a.m.), Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham youth rally.

A. D. Bull:

June 3, 4, Sheffield; 5, Mosborough; 6, Rotherham; 7, Goldthorpe; 8, Barnsley; 9, Youth Retreat; 10, 11, Sowerby Bridge; 13, Wrenthorpe; 14, Leeds; 15, Bradford; 16, Otley; 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

ENGAGEMENT

SMITH—EASTERBROOK. Mr. and Mrs. L. Smith have pleasure in announcing the engagement of their son, Alan, to Hazel, both Gosport Elim Crusaders, on May 13th. C.2643

MARRIAGE

HAYCOX—RAYSON. On May 27th, in Elim Pentecostal Church, Nottingham, Alan Haycox to Glenis Rayson. Officiating minister : R. J. Mackenzie.

PRAY FOR GOD TO SHOW HIS POWER IN HEALING AND SALVATION DURING THE SPECIAL CRUSADE BEING CONDUCTED BY J. C. SMYTH AND PARTY IN THE BIG TENT, CROWN MEADOW, EVESHAM, JUNE 4th—18th.

Opening night Sunday at 8.15 p.m.

Come over and support us !

Join the team in prayer and fasting this Wednesday.

D.2635

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

E.E.S. YOUTH TEAMS

Why not spend your holidays reaching some of Europe's millions with the Gospel ?

TEAMS GOING TO BELGIUM AND FRANCE

Dates available from July 5th to September 11th

Team leaders include

R. JEFFS **J. P. WILDRIANNE** **J. J. ZBINDEN**

A thrilling opportunity *Reasonable cost*

Write for details to

J. P. Wildrianne, Youth Teams,
I.B.T.I., Burgess Hill, Sussex, RH15 8RF

D.2642

ANNOUNCING

The International Camp Convention

on the grounds of

THE INTERNATIONAL BIBLE TRAINING INSTITUTE

Saturday, August 19th, until Monday, August 28th, inclusive

Speakers :

E. CORSIE (Kensington Temple, London)
J. CAIN (New Testament Church of God, Leeds)
H. PALMER (A.O.G. radio producer), **A. WEBB** (Dagenham)
and others

Wonderful fellowship, great meetings. Join us for ten days of spiritual uplift or come for a day

Write for details to

Camp Convention, I.B.T.I., Burgess Hill, Sussex, RH15 8RF

D.2641

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

EVESHAM. June 4-18. The Big Tent, Crown Meadow. Evangelistic and Divine Healing Crusade conducted by J. C. Smyth and party.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GOSPORT. Saturday, May 27. Elim Pentecostal Church, Prince Alfred Street. Monthly rally. Speaker: D. E. Edmonds (Romsey). Convener: R. McDonald. At 7.30.

LONDON, Wood Green. May 27, 28. Tent crusade in Woodside Park, High Road, Wood Green, conducted by J. G. Patterson and A. Chambers (World Vision for Christ). At the Hammond organ: Christine Patterson. Nightly at 8.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

SWADLINCOTE. May 28. Elim Pentecostal Church, Swadlincote Road, Woodville. Sunday school anniversary. Speakers: E. H. and Mrs. Snelling. At 2.30 and 6.

TORQUAY. Elim Pentecostal Church, Princes Road. Pastor: H. Quy. Visitors welcomed. Sundays at 11 and 6.30. Thursdays at 7.30.

YEOVIL. June 3. Elim Church, Southville. Presbytery rally at 7.30. Preacher: R. D. Bradley.

SPRING CONVENTIONS

BLACKPOOL. May 27—June 1. Jubilee Temple, Waterloo Road. Spring Holiday Pentecostal Convention. Speakers include J. H. Dick and Stanley Beresford. Singing by The Harvesters. Plan an early holiday and combine it with a great time of fellowship. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (refreshments available between services).

CLACTON-ON-SEA. May 27-29. Elim Pentecostal Church, Hayes Road. Preacher: A. K. Chamberlain. Convener: H. Burton-Haynes. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

EASTBOURNE. May 27-29. Elim Pentecostal Church, Hartfield Road. Preacher: C. G. Smith. Convener: J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30.

GRIMSBY. May 27-29. Elim Pentecostal Church, Tunnard Street. Preacher: R. J. Morrison. Musical items: Dave and Ruth Summerfield. Convener: E. T. Carter. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided between meetings).

HOVE. May 27-29. Elim Pentecostal Church, Portland Road. Preacher: Robin Rees. Supported by the Worthing Choir and Charisma Group. Convener: T. W. Thomson. Saturday at 7. Sunday at 11 and 6.30. Monday at 6.30.

LEIGH-ON-SEA. May 27-29. Elim Pentecostal Church, Glendale Gardens. Preachers: Pastor and Mrs. A. D. Bull (Tanzania) and J. McBurney. Saturday at 7. Sunday at 11 and 6.30. Monday at 3, missionary rally, and 6.30 (refreshments provided).

LONDON, Camberwell. May 28, 29. Elim Pentecostal Church, Benhill Road. Preachers: H. W. Greenway and G. Harpin. Special musical items. Sunday at 11 and 6.30. Monday at 3.30 and 7.

SOUTHAMPTON. May 27-31. Elim Pentecostal Church, Park Road, Freemantle. Preachers: E. R. Corsie and J. H. Sainsbury. Convener: J. C. Kennedy. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. (refreshments provided). Tuesday and Wednesday at 7.30.

TORQUAY. May 28, 29. Elim Pentecostal Church, Princes Road, Ellacombe. Preacher: L. F. W. Woodford. Sunday at 11 and 6.30. Monday at 3 and 6 (tea provided). No. 50 bus from harbour to church (five minutes).

YOUTH PAGE *(continued)*

Pastor Alexander Tee

I believe I write on behalf of the whole Elim Youth Movement when I express to Pastor Alexander Tee the deep appreciation of us all for his faithful, fearless leadership as National Youth Director. His ministry in this office spans ten years. The spirit of evangelism has permeated the ranks of our youth departments through the example of Mr. Tee. He has spent himself in the task of building up Sunday schools, Sunshine Corners and Crusaders in the only way the Bible prescribes—by evangelistic outreach. He has held tenaciously to what he believes to be the truth of holiness and has left a distinctive witness to the importance of the baptism of the Holy Ghost. During his term as National Youth Director he was elected to the honoured position of President of the Elim Pentecostal Church—a token of the respect and regard in which he is held. Mr. Tee is now taking up a ministry of full-time evangelism.

PEK

EUROPEAN PENTECOSTAL CONFERENCE

CONFERENCE HALL, BERNE, SWITZERLAND

June 24th to July 2nd

Special studies include :

- **The Baptism in the Holy Spirit**
- **The Holy Spirit and the Preparation of His Church**
- **The Church—the Place of Revelation of the Holy Spirit**
- **The Gifts of the Holy Spirit practically used**
- **The Holy Spirit and Evangelism**
- **The Fruit of the Holy Spirit**
- **The Holy Spirit glorifies Jesus**

Speakers include : David Wilkerson, U.S.A. ; W. Sawe, Sweden ; Yonggi Cho, Korea ; André Nicolle, France ; Francis Toppi, Italy ; Lewi Pethrus, Sweden ; H. W. Greenway, England. Also others from many parts of Europe.

Exhibition stands. Musical items. Afternoon excursion to Lake Thun and steamer trip.

Requests for accommodation to be in by end of May !

Send for application form to Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, or ring Cheltenham 59904/5.

Join the Revolution !

by Eldin R. Corsie

NATIONAL YOUTH DIRECTOR



Eldin R. Corsie.

REVOLUTION—this word has dark, sinister overtones ! Nevertheless, it describes what I believe to be the answer to a sex-saturated, violence-orientated, drug-peddling society. There must be a change ; we cannot sit in our comfortable pews and merely soak in the weekly sermons. Our business is to spill out into the streets and highways and win the lost for Christ. *We must witness to win !*

No method of communication is as effective as the God-created one of speaking. The world is now prepared to listen. Young people are ready to demonstrate their faith by dynamic, spiritual revolution. There is an upsurge in religion among the young which has probably not been paralleled for centuries. The spotlight has been on rock operas such as *Jesus Christ Superstar* and *Godspell*. The saintly John Newton would turn over in his grave if he knew that his hymn " Amazing Grace " appeared at the top of the charts—or would he ? The name of Jesus has hit the headlines.

In America the Jesus movement is escalating. Top rock bands have been converted and are now singing for Christ. Jesus People centres have sprung up everywhere in every State of the Union, including many in Hawaii, and even in Utah in Salt Lake City, in houses, halls, inns, churches—anywhere where they can meet for Bible study, prayers and fellowship, and from which they go out to witness. Tens of thousands of young people are being converted. Now this movement is in Britain. Young folk have flocked to the meetings of Arthur Blessitt—a leader in the Jesus Movement. It is bound to make an impact here. Can Elim youth capture the zeal and revolutionary spirit of this movement ?

Then there is the emergence of the Festival of Light. I have had the privilege of serving on the council of this movement and have observed the dedication and sense of mission that this group has generated. The crowds who turned out in Trafalgar Square and Hyde Park on September 25th last bore testimony to the concern that exists in the hearts of Christian people for a return to Biblical standards. The national newspapers seemed impressed that the majority were young people prepared to be militant in the demonstration of their faith. The occasion provided a fillip to those who felt that the world was against them and that the Church was on the losing side because it was a minority which did not, in the main, care about the state of society.

One of the great dangers in the Church is that we are afraid to express our views unless we are first sure that everybody agrees. On that basis slavery would never have been abolished by Christians. We are thankful that Wilberforce and others fought the campaign, which was very long and very bitter and divided Christians deeply.

The revolution of which I write includes the removal of both moral and environmental pollution. One of the most significant marks of this spiritual revolution is the penetration of the Pentecostal message into all the major historic denominations. The blessing has appeared in many unusual places. The programmes of college Christian unions are not now complete without prominence being given to the subject of the baptism in the Holy Ghost.

Young people are hungry for the fulness of the Spirit. This is our moment of opportunity. God is on the march in this spiritual revolution. Are we prepared to move with God, away from our interesting, entertaining youth programmes to the cold, cruel streets of our town or city, fearlessly witnessing to the glory of the gospel ? If we are Crusaders we must *crusade,* and this will inevitably include spiritual revolution. Will you join the revolution NOW ?

(*continued on page 17*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, May 29th — 1 Samuel 19 : 1-24

" Is Saul also among the prophets ? " (v. 24).

Saul now openly declared his intention to kill David. Before speaking to his father Jonathan waited until the morning when Saul's temper would have cooled. Jonathan's remonstrations revealed his fidelity to his father and to David. Temporary reconciliation was the result. David fled for his life once again (v. 10). Michal's love for David was proved by word and deed (vv. 11-17). Samuel was in retirement in Ramah superintending the school of the prophets. Hearing that David was with Samuel, Saul decided to go after David himself determined to kill him, but the Spirit of Him who can change hearts came upon Saul and he prophesied. In making the wrath of man to praise Him, God preserved the lives of the prophets, frustrated the purpose of Saul and saved David's life.

Tuesday, May 30th — 1 Samuel 20 : 1-23

" What have I done? " (v. 1).

This ageless question was wrung from David as it has been from multitudes down through the years. Evil seeks to persecute and to cause suffering by trial to the godly (2 Timothy 3 : 12 ; John 16 : 33). Despite the danger Samuel probably advised David to return to the court while there was hope of reconciliation with Saul. Jonathan thought that his father would not hide his intentions from him, but David comprehended Saul's malevolence and so openly revealed all (vv. 2, 3). There was no jealousy or rivalry in Jonathan's heart as he renewed the covenant with David (vv. 16, 17). The words in verse 23 reveal the solemn nature of the covenant, for God sees and knows all things (Genesis 31 : 49, 53).

Wednesday, May 31st — 1 Samuel 20 : 24-42

" The Lord be between thee and me " (v. 42).

Jonathan proved Saul's intentions towards David. Saul even turned on his own son (v. 30—literally " brandished his spear "). After the agreed signal had been given (vv. 21, 22) Jonathan sought a farewell meeting with David by the stone Ezel (" stone of departure "), where David, respecting the king's son and heir, fell on his face to the ground. Jonathan nobly assured David of his friendship and of his desire for God's peace. Now commenced the long period of trial and persecution of David as Jonathan returned to the city to fulfil his very difficult filial duties in the crisis precipitated by his father.

Thursday, June 1st — 1 Samuel 21 : 1-15

" Why art thou alone? " (v. 1).

David fled for comfort, counsel and the supply of necessities to Nob in the neighbourhood of Jerusalem, a city of the priests (22 : 19 ; Isaiah 10 : 32). Ahimelech, the high priest, a good man, was a great-grandson of Eli (14 : 3 ; 22 : 11, 20). Through fear David lied to Ahimelech, possibly excusing himself on the ground of saving his life, though in the sight of God, circumstances do not change the character of sin. The act of partaking of the bread (vv. 3-6) was referred to by Jesus (Matthew 12 : 3). David's peril was revealed by the desperate flight to Achish and the feigned madness, but in his hour of need David learned that whoever trusts God will never be alone and will be strengthened.

Friday, June 2nd — 1 Samuel 22 : 1-19

" Get thee into . . . Judah " (v. 5).

A few miles south-west of Bethlehem is the valley of Elah, where rows of enormous caves are still to be seen. To the cave Adullam came a motley crowd, poor material for an army. It is a tribute to David's personality and genius that he forged them into a force of 400 men, later increased to 600 (23 : 13). Because the king of Moab was an enemy of Saul (14 : 47) and David was the great-grandson of Ruth, a Moabitess, he had less anxiety in seeking asylum in Moab, but he was warned to return to Judah. It was sound advice for David to appear publicly among his own tribe as one conscious of innocence and trusting in God. David's earlier deceit (21 : 2) had disastrous consequences (vv. 16-19).

Saturday, June 3rd — 1 Samuel 22 : 20-23 ; 23 : 1-14

" David inquired of the Lord " (23 : 2).

Though he had caused disaster, David confessed his fears and because he firmly trusted in the accomplishment of the Divine promise guaranteed protection to Abiathar. God delights to honour faith and fulfil His word. Though he had a band of men with him David was not presumptuous, but sought the mind of God relating to battle with the Philistines (vv. 2, 4). Reckoning without God's knowledge, Saul was convinced that David was now his victim, unwilling to be convinced that the special protection of Divine providence shielded David from him. Saul's foolish statement (23 : 7) highlighted his blindness to God's rejection of the king himself.

Sunday, June 4th — 1 Samuel 23 : 15-29

" Thou shalt be king over Israel " (v. 17).

David fled to the wild, rocky tract between the mountains of Judah and the Dead Sea. Here occurred the last meeting between Jonathan and David. It brightened their lives during a very dark time. To the end Jonathan was full of faith and reconciled to the Divine will that David should be king. What a victory over natural feelings and lower considerations must Jonathan's faith have won (v. 17)! Renewing their covenant, David and Jonathan parted, never to meet again on earth. Saul pursued David, false hopes filling his heart, but in the providence of God he was called away to another more pressing campaign (v. 27, 28).

A Christian's prayer

Lord, let me feel Thy touch on my soul
Though in Thy hand it lies crushed and still;
Thus shall I know Thy powerful control,
Broken and bleeding shall I know Thy will.

BREAK me, O Lord, and let me not resist the crushing of Thy hand, for if I am in Thine hand then am I crushed by the power of love, which crushes only to make anew, to melt, to mould, that it might fill with love itself and power so great that unless the vessel were moulded by Thy love it could not contain the power that would be poured into its depths that it might know the fulfilment of life.

So, break me, Lord, and melt me in the Refiner's fire that the darts of hell may not deter Thy purpose in the vessel that has been refined in the hot glow of love. Then mould me, Lord, and in Thy hands even I shall be a vessel full of love, power, purity, twice made, but made the second time a purpose to fulfil—to have the Christ-life poured within and so to give out not one drop misted by impurity, but shining clear and radiant, that it may be refreshing to the souls around.

O Lord, keep always before my eyes the vision of Thy purpose in my life that, when I feel the crushing of Thy hand, I may be rested in my soul, knowing that only Love Himself can crush with hand so gentle and with that same hand pour in the oil of healing, making strong that which it hath crushed.

"He woundeth, and His hands make whole" (Job 5 : 18).

CONSTANCE BUTLER.

BEFORE DECIDING ON ANY INSURANCE OR INVESTMENT MATTER
consult a Christian broker
Write or telephone
DEREK GARDINER & CO., 21 ROCKINGHAM AVENUE, HORNCHURCH, ESSEX. Tel. HORNCHURCH 48894
D.2510

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 103 LINK UP

Can you link the persons with their possessions ?

1. Aaron.	1. Wisdom.
2. Job.	2. Ladder.
3. Abraham.	3. Ass.
4. The Widow.	4. A coat of many colours.
5. Balaam.	5. Rod.
6. Noah.	6. Patience.
7. Solomon.	7. Mite.
8. Joseph.	8. Vineyard.
9. Naboth.	9. Ark.
10. Jacob.	10. Faith.

ANSWERS

1. Aaron : Rod.
2. Job : Patience.
3. Abraham : Faith.
4. The Widow : Mite.
5. Balaam : Ass.
6. Noah : Ark.
7. Solomon : Wisdom.
8. Joseph : A coat of many colours.
9. Naboth : Vineyard.
10. Jacob : Ladder.

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

THE ELIM EVANGEL

Vol. LIII. No. 23 June 3rd, 1972 5p



David—Shepherd, Singer, Sovereign

5. Sacrifice

by J. Osman

PASTOR OF ELIM PENTECOSTAL CHURCH, SPRINGBOURNE, BOURNEMOUTH

IN 2 Samuel 24 : 10-25 ; 1 Chronicles 21 is the account of David numbering the people, the punishment he received and the sequel as to how David sacrificed when the hand of the Lord was stayed.

Numbering the people may seem of small account to us, but the outcome shows that it was no light thing in the sight of God. A surface reading of the context does not make clear why David erred, but it was wrong and sinful. The numbering was never completed because Joab refused to number Levi and Benjamin and because God intervened.

Gad the prophet came to David with a choice of three things by way of punishment : seven years of famine ; three months of defeat and retreat before their enemies ; three days of pestilence in the land. He was presented with a terrible choice! What would you have done ? Would you want it long drawn out or short and sharp ? David said : " I am in a great strait : let us now fall into the hand of the Lord " (2 Samuel 24 : 14).

" It is a fearful thing to fall into the hands of the living God " (Hebrews 10 : 31). I read of one Christian who was plagued by this verse, for the Devil can use isolated Scriptures to destroy the peace of mind of God's people. He even had the audacity to quote Scripture to Christ. Ultimately this Christian brother resisted the Devil by saying : *" I would prefer to fall into His hand rather than yours."*

David followed his choice with these words, which are beyond dispute : " For His mercies are great : and let me not fall into the hand of man " (2 Samuel 24 : 14).

God sent a pestilence and in three days 70,000 men of war died. The numbering of the people was for the purpose of assessing the number who could take up arms, hence it was an attempt to discover the strength of the nation (1 Chronicles 21 : 5). This was pride, presumption, an insult to God. Hitherto the strength of Israel had not been measured by numbers, but by the strength of the Lord their God. God had put to flight the hosts of Midian, who were like grasshoppers for

multitude. He whittled down Gideon's men from 32,000 to 300 and they won the battle with the queerest array of armaments that any army has ever used.

We can be guilty of gauging our strength in numerical terms. We number our congregations and assess our strength thereby. God forgive us! It is good to see crowds and we are aware of the psychological effect that numbers have upon both preacher and congregation. I am delighted when the numbers are up and we strive to this end, for the more who come so the more hear the gospel. I would to God that we were all crowded to capacity, but the Psalmist said, "*Blessed is the man whose strength is in Thee*" (Psalm 84 : 5). Take heart, little flock, for you are as strong as the Rock that shelters you! Be dauntless and encourage yourselves in the Lord, for the Lord can give the increase. Be on your guard against discouragement and the temptation to blame the pastor or some problem for your lack of success. James Salter used to say that the shepherd does not produce the lambs; it is the flock that increases itself. *Any good ewe will present the shepherd with at least one lamb a year.*

The pestilence stopped and the Angel of the Lord stayed his hand at the threshing floor of Ornan the Jebusite. God ordered David to offer sacrifice at this place. Ornan and his sons were busily engaged in threshing wheat and it seemed unlikely that Ornan would part with his threshing-floor at harvest-time, when he needed it the most, but, when David and his retinue presented themselves at Ornan's house, they found him ready to co-operate to an unexpected extent. He offered the threshing floor as a gift and he invited David to help himself to the oxen for sacrifices, to chop up as many of the threshing instruments as necessary for firewood, and to use the wheat for the meat offering. He was so anxious to help that he entirely disregarded his own need : "Take it . . . I give it all" (1 Chronicles 21 : 23).

Many of us would afterwards have given a testimony something like this : "When I arrived at Ornan's threshing-floor I found that God had undertaken in a remarkable way and moved upon Ornan's heart to a degree that I never anticipated. He offered me everything that I needed without charge. I snapped up his offer immediately and praised God for paving the way for me. This was surely the Lord's doing and it was marvellous in my eyes."

You would be quite wrong to imagine that this was David's reaction. He graciously declined the offer and, with sublime principle, this man after God's own heart declared : "*Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.*" Can such a principle be bettered ?

David was not prepared to take the easy way, to have a religion that cost him nothing. Had he accepted, he would have been offering Ornan's sacrifice and not his own.

Our Christianty should cost us something. Indeed there is a price to pay for everything. Our salvation was costly (Philippians 2 : 5-8). Is the spirit of sacrificial giving a thing of the past ? One leading evangelist said recently that he was disturbed by the lack of willingness of Christians to become involved in efforts to reach the lost. Few will give up time after the meetings to act as counsellors or advisers. Involvement means sacrifice.

I believe it was Mrs. Booth who was once challenged when she overheard her children playing at Noah's ark. After the ark had come to rest upon Mount Ararat they decided to offer sacrifice as Noah had done. Much rummaging among the toy animals was rewarded at last. "Here's the very thing!" exclaimed one child, holding up a lamb with a leg missing. "It isn't much good so God can have it." "*Is this what you do?*" asked a still small voice in the mother's heart.

In Malachi's day the spirit of sacrifice had vanished from Israel. Folk were withholding their best from God. They brought sick, blind and lame animals for sacrifice. Not only this, they found it a boring procedure that wearied them. The response was : "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing : for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen" (Malachi 1 : 14).

God wants and deserves the best. Do you give to God what costs you the least ? If so, may God stir your heart to give sacrificially of time, talent and tithe. We are put to shame so often by those whom we call heathen. In her devotion to her idols an Indian woman was compelled to sacrifice one of her twin boys by throwing him into the river. One twin was thin and sickly, the other robust and healthy. She sacrificed the healthy boy, saying, "Nothing but the best is good enough for my god."

The man after God's own heart is prepared to make sacrifices that are sacrificial.

Church reports

BRADFORD **Pastor : D. J. Green**



After a brief Communion service, about 150 people said goodbye to Southend Hall, Bradford, and forty years of evangelism in the old building had come to an end. Over forty cars lined up to take the people on a procession through the crowded city to the beautiful new building standing on the main road which leads to the M1. Hundreds more had gathered to share in the great event and extra seats were used. The extension hall had to be opened to accommodate the crowd.

The door was opened by Secretary-General J. T. Bradley, who spoke in the service. Administrative Secretary J. C. Smyth spoke in the evening rally.

The building has been purpose-built to enable the all-age Christian education programme to function every Sunday and a full-time day nursery for thirty children to run each weekday. The design is attractive and the layout efficient. The church dominates a prominent corner on the busy road.

In the opening service tribute was paid to all who had worked so hard to keep the cost to a minimum. Greetings were read from many old friends of the church. Congratulations were given by many, including the Lord Mayor and the Right Honourable Ben Ford, M.P.

During the first week the local minister conducted a crusade and over twenty people decided for the Lord.

BLACKPOOL (Jubilee Temple)

Pastor : L. E. Lambert

The crusade commenced with over 200 in attendance and thirty recorded decisions for Christ. Since then over 200 have intimated their need of a Saviour and scores have praised God for touches of healing upon their bodies, including one lady who claims that God has healed her of cancer of the stomach.

The Saturday night rallies have been heavenly. Over 400 attended the first and were thrilled at the singing of the Liverpool Christian Chorale, comprising sixty voices. An even greater number —approximately 450—came to the second, when the Selly Oak Male Voice Choir ministered in song. A group of over thirty Anglicans from Warrington also assisted the meeting in which over forty souls came to Christ.

The midweek meetings have been averaging just above the 100 mark, great interest being shown in the Wednesday afternoon Divine healing services.

Towards the end of the crusade two meetings were held on the Sunday at 6.30 and 8. Numbers were approximately eighty-five and 100 respectively.

Thanks are recorded to the Presbytery and to the local Assembly of God for support. The

musical team have served the crusade well : Pastor P. G. Parsons on the instruments and Kelvin Thomas and Pastor W. Hunter with their anointed voices. The crusade leader, Pastor L. E. Lambert, has thrilled the congregation with the presentation of Jesus. To Him be the glory !

B. C. VIDAMOUR.

CLACTON-ON-SEA Pastor : H. Burton-Haynes

" Happiness " was the theme of our services when we were celebrating the fortieth year of ministry by our pastor. A special service was called by the deacons on the Saturday afternoon, when all the Clacton Elim family gathered together to share in lovely fellowship with our pastor and his wife. Many surprises awaited them.

The service started with that lovely hymn, " O happy day." Each deacon paid tribute to the pastor. As a quintet sang " Come, Thou Fount of every blessing," two of our children, Lois and Eunice Nation, presented to Mrs. Burton-Haynes a lovely bouquet. Our treasurer presented a cheque to Pastor Burton-Haynes. The secretary, after giving his tribute, presented to Pastor and Mrs. Burton-Haynes a leather-bound book suitably inscribed in gold lettering, " Down Memory Lane." The book contained hundreds of signatures of people from all parts of the British Isles. These included ministers and members from many churches where Pastor Burton-Haynes had served as pastor, and many names of old friends from before and at the beginning of his ministry for God. Dozens of letters of congratulations, some from overseas, were described by one of our deacons. After this service guests and our Clacton people were asked to go into the hall next door, where a beautiful horseshoe-style tea table was all set out. There was a splendid anniversary cake, a gift by two of our members. Pastor and Mrs. Burton-Haynes gave profuse thanks and were delighted with all the arrangements.

On Saturday evening we had a thanksgiving service, when visitors from the Eastern Presbytery churches and from as far away as Croydon, Letchworth and Bournemouth and friends and ministers of local churches were present. Our guest speaker, who shared in all our services during the weekend, was Pastor G. W. Gilpin, Principal of Elim Bible College. On Saturday evening he was supported by the Chelmsford choir. Sunday's services were well supported and the messages from Pastor Gilpin were enjoyed by all. Testimonies were given by converts of Pastor Burton-Haynes, and our church choir and the deacons' quintet supported in song. So once again we can say " Hitherto has the Lord helped us."

C. G. ARMSTONG.

CREWE Pastor : M. C. Epton

One of the first tasks of a manual nature which our pastor set himself and the brethren of our assembly in the new year was the completion of our baptistry, which had been in different stages of construction for over four years. After tests to prove that the baptistry was watertight, a group of our young folk helped in painting the interior and the brethren purchased, connected and tested a heater. We praise God because there were no hitches in our preparations for our first baptismal service.

During the meeting the Lord richly honoured us with His blessing as five candidates—two Sunday school teachers and three pupils—followed the Lord through the waters.

J. D. TALBOT.

SOUTHPORT Pastor : L. N. Knipe

" The Prize-winners " may sound like the title of a new television series, but for sixty to seventy children in Southport it was the theme for a week of activity and excitement. They met night after night to take part in quizzes and sing-songs, watch filmstrips, and make items ranging from small toy frogs to more mundane dishcloths. Our church was the centre of a mission led by Peter Lee, a full-time worker among children, who, winning the respect and admiration of the children, showed in a light-hearted and interesting way how they could be prize-winners, and live life fully by becoming followers of Jesus Christ. Throughout, the children were encouraged to participate in and to enjoy the programme. From 6.30 to 7.15 there were quizzes, songs and a filmstrip in serial form giving an up-to-date version of *Pilgrim's Progress*.

After refreshments the children followed up what they had learned by drawing, decoding messages, and sticking papers into their own scrap books. The final part of each evening was devoted to making wastepaper bins, oven gloves, letter racks and mobiles which were given to a missionary home in Halsall and to a local children's hospital.

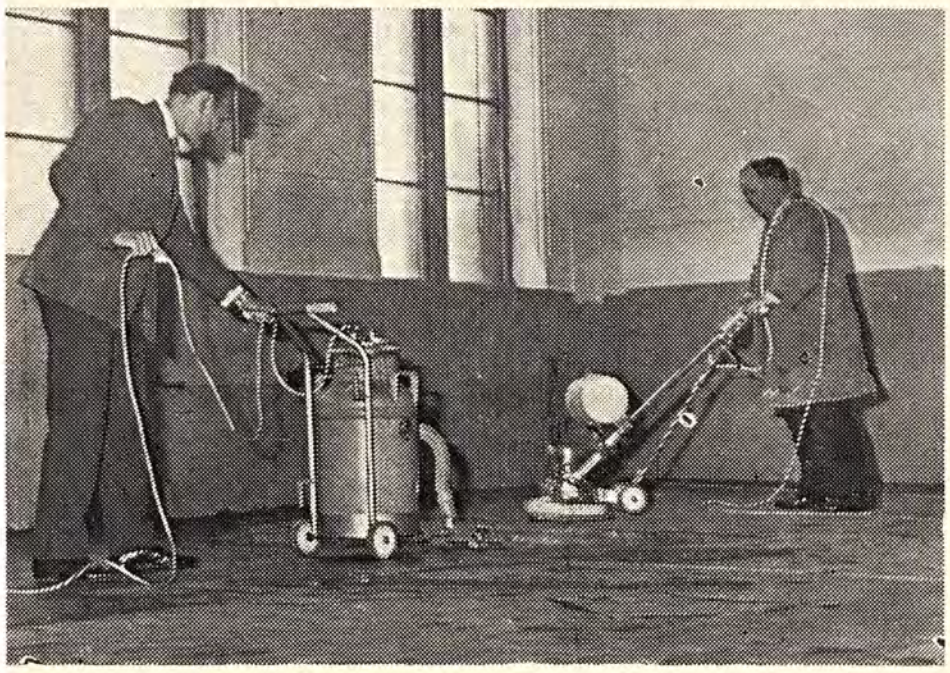
On the last evening many of the parents came to see what their children had been doing and to enjoy a hot supper while the children displayed their handiwork.

B. WARD.

SOUTH SHIELDS **Pastor: A. P. Johnston**

From a seventy-year-old man who "went in limping and left running" to a woman who claimed that her blind eye had opened—such are the divine healings recorded in a fortnight's evangelistic crusade, that the sponsor, Elim Pentecostal Church, is to set up a permanent home in South Shields.

Alexander Tee, leader of the crusade which has packed the Bolingbroke Hall each night,



Preparing the new church.

confirmed that his church had taken a lease on St. Paul's church hall and adjoining classrooms in Westoe Road, with a view to becoming permanently established in the town.

Delighted by the large attendances and the enthusiasm of his South Shields congregations,



Alexander Tee, A. P. Johnston, Daryl Richardson, D. G. Woodfield and local helpers move the pulpit into the new church.

Mr. Alexander Tee said: "Success has far exceeded our expectations.

"On Sunday we had to bring nearly 100 extra chairs over from Sunderland to meet the needs. There is no doubt that a warm and friendly spirit exists among the people of this area."

He said that there had been a number of remarkable healing cases within the last few nights —from one specifically mentioned in the Gazette, to "a number of arthritis cases and a woman who claimed that her blind eye had been opened."

A sixty-five-year-old South Shields woman has been cured of deafness after a visit to the evangelistic crusade—fifteen years after a visit to a similar campaign in Newcastle enabled her to walk.

Mrs. Isabella Raine, of West Way, is sure that



Mrs. Isabella Raine.

a heart ailment, which is threatening her with a complex operation, will also clear up.

At her home yesterday she described that visit. "I went into the service and I was wearing the hearing aid. I was asked to fill in a card, but there is so much wrong with me I did not know where to start. Mr. Tee asked me 'What is your illness?' and I told him I am a very sick woman."

Mrs. Raine has worn a powerful hearing aid for the past eleven years, but after a visit to the crusade she has been been able to discard it, and now hears as well as anybody of her age.

"I said 'I can hear you perfectly' and he walked back and back and I could still hear him. It was so exciting," she said.

Mrs. Raine returned to the crusade to show her medical card, and found that one of the ministers with Mr. Tee was the man whom she had met fifteen years ago when she was enabled to walk freely again.

Reports and photographs, *Shields Gazette*.



The Gift of Tongues

by JOHN HARRIS

PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

2. At the beginning

Acts 2

THE statement by Jesus about tongues (Mark 16) was prophetic. In Acts 2 we have the first historical record of other tongues. Between the prediction and its first fulfilment there elapsed a period of some seven weeks. In the Old Testament feasts there was the Passover, followed by the first-fruits, which marked the beginning of a week of weeks, i.e. seven sevens of days. On the fiftieth day came the feast of weeks (Leviticus 23 : 4-21). These are fulfilled in Christ " our Passover "; His resurrection is " the firstfruits of them that slept "; and the outpouring of the Spirit came on the day of Pentecost ("pente" = fifty, i.e. the fiftieth day). This particular day always fell on the *first* day of the week (Leviticus 23 : 15), so on this Pentecost Sunday, at about 9 a.m., the disciples were waiting upon God.

Chapter and verse divisions in the Bible were made by men for the sake of convenience. Some of them are very artificial and break a sequence of thought. Acts 2 : 1-4 belong closely to chapter 1 and must be taken in its light.

The geographical location. The " place " and " house " have often been taken to mean the " upper room " of 1 : 13. The terms used are inconclusive and other evidence favours a more public place, probably somewhere in the temple area (Luke 24 : 53). The hearing of the voices, a large crowd gathering, the visibility of the speakers to the hearers, seem to indicate a much more public place than an upper room in a private house. The upper room is mentioned as the lodging place of the eleven in Jerusalem where others probably gathered too, but so far as public worship was concerned the disciples still seemed to resort to the temple (2 : 46 ; 3 : 1).

The Divine manifestation. Two things came " from heaven," i.e. from God : one was audible to the ear—a sound like " a rushing mighty wind "; the other was visible to the eye—" cloven tongues like as of fire." The presence of God was demonstrated in a way both heard and seen and, in describing such indescribable things, Luke could only use natural phenomena to give us some idea of what it was like.

The participants' identification. This is one point where chapter 1 is indispensable, for 2 : 1-4 contains only indefinite pronouns. Some maintain that " they " and " them " refers to " the eleven apostles " of 1 : 26. This overlooks that 1 : 26 is only a record of an action taken by about 120 disciples (1 : 15). " They " of 1 : 26 clearly means the whole company of disciples, therefore *the pronouns of 2 : 1-4 point back to the whole group and not only the apostolic section within it.*

The speaking with tongues

(vv. 4-13)

" Tongues " in verse 4 is the same word as used by Jesus in Mark 16. They are being spoken by " them that believe." Thus the situation is exactly as predicted by Christ.

The cause stated. " As the Spirit gave them utterance " clearly establishes the supernatural nature and Divine origin of the tongues. Indeed it would be difficult to be more explicit than : " they began to speak . . . as the Spirit gave them utterance." There is a direct link between the Spirit of God and the sounds being uttered by the disciples. The organs used are human ; the sounds uttered have been given by the Spirit. Thus the yielded disciples became vehicles for a miracle wrought by the Holy Spirit in the oral realm.

The languages identified. Tongues were not being used here as a crowd-drawing gimmick, yet a crowd was drawn. It was very cosmopolitan in character, composed of Jews of every nation. It is noteworthy that mention of " Jews " is made only with reference to this gathering crowd ; *there is no such identification mark used of the saints.* Most of these Jews were probably in Jerusalem for the Jewish feast of Pentecost, a " feast of weeks " as it is sometimes called. They recognised some of the languages spoken as their

native tongues. "Tongues" (v. 11) is the same as in v. 4. "Language" (v. 6) and "tongue" (v. 8) are translations of a different word: *dialektos*, from which we get "dialect," which refers to native, local peculiarities of language. The meaning is that the disciples were speaking in foreign languages as fluently as if they were their native tongues, a very difficult thing to do. This fluency of utterance must have been very impressive as the Jews drew special attention to it. How many languages were represented in the crowd is uncertain. Neither does it state that these were the only languages being spoken. The disciples were speaking in languages which their hearers did not think they could know (vv. 7, 8). The utterances were fluent and the languages clearly recognisable by foreigners.

The content declared. What were the disciples saying when they spoke in tongues? The answer was given by those not prejudiced in favour of the speakers, for the crowd were still unbelieving Jews, yet they testified of having heard "the wonderful works of God." From Jews this could only mean the mighty acts of God recorded in the Old Testament. *They would have recognised no other as such.*

The form used. The testimony of the Jews raises a further question. In what way did the disciples present "the wonderful works of God"? Some affirm that it was in evangelistic fashion to the unbelieving Jews. We reject this for several reasons.

There is no suggestion anywhere in the New Testament that "tongues" were given as a means of preaching the gospel. "Tongues" are declared to be a "sign to them that believe not" (1 Corinthians 14 : 22), *but are never said to be an evangelistic message to such.* The disciples were speaking in tongues *before any crowd gathered at all.* **It is clear that the message which brought many to Christ was contained in the sermon by Peter.** The preaching of Peter obviously did not regard the crowd as having already heard an evangelistic message via other tongues. Of the sermon "there is no suggestion that Peter's address was spoken in a tongue unknown to himself" (F. F. Bruce, *New London Commentary* on Acts, p. 67). Some argue that Peter's reference to "prophesy" (vv. 17, 18) favours the "preaching" interpretation. In answer we point out that while the utterances were unknown to the speakers they were known to many hearers. Thus to the latter they were prophetic, having a Divine origin and Scriptural content, but prophetic utterances were often more of worship than of preaching (Luke 1 : 41-45, 67-79). In the absence of any evidence of preaching to men we must conclude that the utterances were Godward and in the form of worship. Support for this view is found in a later reference where those who spoke in tongues were said to "magnify God" (10 : 46). This was the view held by Dr. Campbell Morgan. "That phrase ('the wonderful works of God') is a very arresting one; and is found in only one other place in the New Testament, the Magnificat of Mary. They were not preaching the Gospel in our sense of that great phrase. But in the full consciousness created by the fulness of the Spirit, with all their being stirred to its depths by the inrush of this life of God through Christ, they were uttering words of ecstatic joy as they celebrated the mighty works of God. Such was the phenomenon in itself" (*Great Chapters of the Bible*, p. 226).

(*To be continued*)

Conference, 1972



The retiring President, A. A. Biddle, presents a Bible to the incoming President, T. W. Walker, at the 1972 conference.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
J. Osman	1
J. Harris	6
T. W. Walker	9
F. H. Coleman	12
T. H. Stevenson	14
Margaret M. Ladlow ...	15
H. Burton-Haynes	20
Church reports	3
Editorial	8
Children's corner	12
Youth page	18
Family altar	19

EDITORIAL

"THE best ever" was the comment freely heard at the end of our 1972 conference. The weather was indifferent, but somehow it did not seem to matter. Ministry was of a high standard. Meetings were packed and enthusiastic. Souls were saved, bodies were healed and there were those who were filled with the Holy Spirit. The Lord's presence and blessing were wonderful to experience. I met two members from one church who were radiant because both had received their personal Pentecost. Another lady demonstrated how God had granted her a touch of healing in that she could move her limbs freely whereas she had found increasing stiffness present before prayer.

A feature was the large attendances at the morning ministry commencing at 7.45 a.m. You just felt you did not want to miss anything.

The preaching and teaching of Denis G Clark and R. W. Taitinger were deeply appreciated. Our own ministers also served us and the Lord in splendid fashion by their powerful ministry.

The Thursday morning Communion service was graced by the presence of four well-known brethren representing the Evangelical Alliance : Dr. J. M. Laird (their President), Rev. John Stott (President-elect), Rev. John Bird and Mr. Gordon Landreth (Secretary). They visited us from the conference on evangelism being held at the same time at Morecambe.

As readers will know, the pastor of Kensington Temple, London, Eldin R. Corsie, was elected as National Youth Director in succession to Alexander Tee, who is launching out on full-time evangelism. Both brethren are well known and loved. Your prayers are requested that God will mightily use them in their new opportunities of service.

John Lancaster, who has been pastor of our Eastbourne church for nearly fifteen years, was elected President-elect. It was a happy coincidence that he was the preacher at the Thursday morning Communion service. May God richly bless his ministry. He was one of the guest preachers last week at the Assemblies of God conference at Minehead.

Many went home from the conference feeling that there was most definitely a spirit of great expectancy abroad. God is moving in power in many places. **May we soon be singing "Coming this way . . . a mighty revival" !**

The Presidential Address given at the Conference at Blackpool by T. W. Walker

We—and the Holy Ghost

" And we are His witnesses of these things ; and so is also the Holy Ghost " (Acts 5 : 32).



THE Bible shows that numerical strength is little related to eventual blessing. Zechariah 4 shows that it is not by might, nor by power, but by the Spirit of the Lord. This brings us to that mystical thing we call " atmosphere." We can hardly define it, no more than we can " blessing " or " glory," but, like the others, we know when it is there—and when it is not ! **It is of supreme importance that the whole atmosphere of our meetings, ministry and movement shall be one of faith, hope, expectancy.**

Church history shows that revival often comes as a result of many " unknowns " seeking God. Seldom is the commencement of revival as spontaneous as it appears. Revival is of God, but it often seems to arrive when there have been a steady, devoted, sacrificial series of events on the part of many unseen, unsung believers. " Start the work in me " is more wonderfully real than we sometimes expect.

The present situation in our land is all too terribly well known to us. The general moral decline, the often degrading influence of the mass media, the rapid changes, the restlessness, the spread of false cults, black magic and spiritism, the militance of humanism and the revolt against government and authority are too plain for comfort. *We are dealing with the old enemies—Satan and sin.* In these last of the last days the adversary appears to be rampantly active. We are seeing the exceeding sinfulness of sin and we weep at its effects, not least on children and youth.

In the religious realm we see the rapid advance of the " unity at any price " brigade. Irrespective of doctrine, forgetful of the blood of the martyrs, they paper over the cracks with the august findings of their interminable conferences. We assert that the trend and the terminus can be found in Rome. **True unity can only be Bible-based, dependent on the one atonement of the blood of Christ, proclaiming the risen Lord in the power of the Holy Spirit.**

Among sections of young people may be observed strange polarisations. Some turn to false Christs, others to a genuine old-time Bible faith. Some adopt semi-evangelical labels and jargon with no heart experience. Many, thank God, are looking to Jesus as their Leader, and, we trust, as their Saviour.

The sometimes disturbing charismatic outpouring is also very much with us. You can hardly turn to any Christian magazine without finding references either pro or anti, either naïve or deeply learned. The experience of speaking with tongues may be being given undue emphasis. This experience with too many has apparently made no difference to liberal and heretical doctrines. Some believe that we must wait with patience for God to bring light to those who have been steeped in traditional darkness. We would feel happier, however, if the present phenomena resulted in more stress on outreach and less on personal happenings.

As we take stock of the situation **what has the Bible to say ?** We affirm that we regard the Book as God-breathed, our Alpha and Omega of faith and practice. Its commands still apply, for the Church now as well as in the Acts of the Apostles.

What was really behind the work of the Church ? By joining Matthew 28 : 19, 20 ; Mark 16 : 15-20 ; Luke 24 : 46-49 ; Acts 1 :8 we discover our first principles. A global view is demanded ; it is " all nations," " all the world,"

" every creature." Making disciples is the task, by teaching, baptising those who respond in faith, a task which has the glorious encouragement of " the Lord working with them, and confirming His Word with signs following." It is a going forth to preach, a witness to the risen Christ, to personal Bible knowledge and experience and to the Bible, in the power of the Holy Spirit.

How did it work in the beginning ? It was a pagan, antagonistic, unknowing world then, so if the Church spread in those conditions there is surely much for us to learn.

Take the Day of Pentecost. There was the cataclysmic charismatic event. There were ordinary men filled with the Holy Ghost. There was a revolutionised Peter declaring the Word and witnessing to the risen Christ. Conviction of the Spirit ensued, 3,000 were saved and continued in the faith and the Word adds : *" And the Lord added to the church daily such as should be saved.'*

Recall the events when the man was healed at the beautiful gate (Acts 3, 4). Peter preached the risen Christ and the Scripture and declared salvation. Despite the arrest of the apostles, the number of the men saved was about 5,000. The return to the company, the prayer, the renewed outpouring, the boldness, the fellowship, the sacrifice, the witness to the resurrection, all followed.

The dread caused by the deaths of Ananias and Sapphira seemed to add fuel to the revival flames (Acts 8). Mighty signs and wonders were multiplied. People feared to join the elect as to the natural, but multitudes were none the less saved. Even the passing of Peter's shadow brought healing. The whole area was moved as many were brought and were healed. The imprisonment of the apostles only served to produce miraculous release from prison and there went Peter again witnessing to the resurrection, declaring the Word, challenging.

They appointed administrators, deacons, only to see more revival still, resulting in the conversion of a great company of the priests and Deacon Stephen doing a good job as an anointed evangelist. His martyrdom only succeeded in bringing a persecution which, far from destroying the Church, caused it to multiply and to spread as mighty miracles were done and hundreds were saved in the outpouring at Samaria. To keep things in proportion the potential behind one convert was highlighted as the human instrument, Philip, was whisked away to win one important man from Africa. Philip's ministry thereafter continued unabated.

The new birth of the arch enemy, Saul, caused a new, erudite voice to be added to the ever-growing group preaching the risen Christ (Acts 9). He had to leave Jerusalem because of threats, but in all Judæa, Galilee and Samaria, the churches were multiplied. Peter was used to bring healing to Æneas and to Dorcas and once more many were saved. He took the Gospel, howbeit with some reluctance, to Cornelius (Acts 10) and made the first breach in the walls of the Gentile world. The resultant conference in Jerusalem opened wide the door and before long first Barnabas, then he and Paul, were trekking here and there and nearly everywhere. The Bible gives such comments as " almost the whole city," for example, at Antioch in Pisidia, when some Jews and many Gentiles were saved. A multitude believed at Iconium. Lystra, Pisidia, Perga, Attalia saw and

ELIM CONF



More pictures and detailed

heard the wonderful works of God. Paul, now joined by Silas, on a mission intended to confirm the churches, found them " increasing in number daily." Indecision was solved by a Divine visitation and the Gospel was brought to Europe. Thessalonica, Berea, Athens, Corinth, Ephesus felt the impact of Holy Ghost preaching, some in but days, others, like Ephesus, over months, even years. With some, like Athens, response seemed small. With others, like Ephesus, results seemed few at first, for only twelve were baptised in the Holy Spirit in the beginning, but the eventual awakening was one of the most moving recorded in Scripture.

Note *the sublime simplicity of it all.* They simply did what they had been told to do—to go everywhere, to everybody, to witness in the power of the Holy Spirit on the authority of the Word that Jesus was alive. Their evangelistic drive, their sense of urgency stemmed from these simple sublimities. The power of the Holy Spirit, the miracles, the conversions, their plain, direct Scripture teaching, their repeated testifying can all be traced to God confirming His Word, for Christ had said, " These signs shall follow them that believe." Is God able to meet the need of this hour ? Do you really believe that Jesus is the same today ?

Our experience, our heritage must bring a positive response. **What then are to be our attitudes ?** We need a renewed sense of vocation, privilege and authority. " We are His witnesses . . . and so also is the Holy Ghost."

We must maintain first principles, like prayer, tithing, the baptism in the Holy Spirit and fervent, pointed Gospel and Bible teaching.

We must watch modern trends, adopt and adapt those that are prayerfully useful, discard what is merely the gadfly of a passing moment and be slow to discard the old and well-tried until the new is tested and proved.

We must awake to the untapped resources of so-called " lay " ministry. More of our brethren must accept the sacrifice and challenge of what we call " honorary pastorates." Why do we find that people move to new places and settle in non-Pentecostal churches ? Why do not they feel that almost overburdening compulsion like Paul, " Woe is unto me if I preach not the Gospel " ?

Our every enterprise—local church, presbyteries, headquarters, college, music, literature, sisterhoods, youth, Sunday school, overseas work —must be God-glorifying and soul-saving in object and objective.

We must recognise that some things will seem to fail, some altogether, some for a time, but true evangelism is everything, everybody, all the time.

We must give the risen Lord, the inspired Word and the preaching of both in the power of the Holy Spirit over-riding pre-eminence and we must be prepared to give more time for the Holy Spirit to work.

We must evangelise for the glory of God and for its own sake. Did we never open another church, *we must still preach the full Gospel.*

Our past and our inheritance cause us to rejoice and to give thanks, but if the Lord tarry there is a great future for us in the moving of the power of God. These are the days of the latter rain. " Ask ye of the Lord rain in the time of the latter rain " (Zechariah 10 : 1) **" We—and Holy Ghost " is the slogan !**

ENCE, 1972



n next week's " Evangel."



Part 4—Little Bear is made chief

Words and drawing by Sheila Price

LITTLE BEAR blinked his eyes. He could not believe what he saw, for walking towards him was *his father*! All through the long, dark night Big Bear had been close by, hidden from sight. While Little Bear slept his father remained awake on the lookout for any wild animal that might have harmed his son. Big Bear had stayed behind the rocks all night, armed with a bow and arrow and a supply of food, ready to give comfort and protection if Little Bear had been unable to face the night alone.

Big Bear ran to his son and hugged him. "Well done, my son!" he said. "You have been very brave. You have passed the hardest test of all. Come, we must return to the settlement to make you chief!"

When they reached the settlement a great cheer went up for Little Bear. The Indians ran to him, welcoming their brave new leader.

They all sat in a circle outside Big Bear's wigwam and ate the food that had been prepared by the squaws. When they had all eaten, Big Bear removed his head-dress and placed it on his son's head. How happy Little Bear was at that moment. What an honour it was to be made chief and to wear the long eagle feathers. Big Bear gave his son a new bow and arrows that he had made specially for him. Then Big Bear led his son over to a new wigwam that had been made by the other Indians. This was Little Bear's very own wigwam, a new wigwam for a new chief!

At last Little Bear was leader of a fine tribe of Indians, mighty warriors like himself. He called his braves and squaws together around his new wigwam. "I have something very important to tell you all," he said.

"I wonder what Little Bear has to say to us," whispered the Indians.

(*To be continued*)



PRAYER and PRAISE

By F. H. COLEMAN

THIS week it is our pleasure to quote another answer to prayer, kindly sent from the Midlands.

"In late January 1959, I was going to a hospital about four miles from my home every night to visit my wife who was seriously ill. The weather was very bad. The roads were covered with snow and ice and I had great difficulty in getting there night after night. To make matters worse we had fog, which lasted for three whole days, though it cleared a little in the daytime. On the third afternoon, at about four o'clock, down it came again. Visibility was only about four yards. I felt fearful about making my journey after finishing my work.

"I was working in my workshop at the time using a circular saw. As I worked I said to myself, 'It only needs a wind to come and it will blow it all away.' So I prayed, 'Lord, send a wind.' A few seconds afterwards I had to go outside to my timber shed and as I went into the yard it was as though someone said 'Stand still and I will show you something.' I stood still and there came a very slight wind as though someone had passed by me. The longer I stood the stronger the wind became. Within a few minutes visibility was a good mile. I went back into my workshop and one of my employees said that he had never seen a fog clear so quickly in all his life. I felt too full to answer him. God had been very close to me and the words of the hymn came to me:

God moves in a mysterious way
His wonders to perform.

"It was an experience that I shall never forget and one of the many that come before me when doubts and fears arise."

Thank you, dear brother, for sharing that wonderful answer to prayer with us.

If you wish to send us your answer to prayer we will gladly consider it for publication. Send it to: The Editor, P.O. Box 38, Cheltenham.

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

Name .....

Address: .....

.....

..... E5

D.2571



FROM T. H. STEVENSON

"LIKE the national habit of not going to church on Sundays"—the phrase has remained with me though I cannot recollect the secular article in which I read the words some days ago. Forgetting the subject but remembering the illustration is not, however, unique. Many sermons have been put in this category!

We long to see a national *desire* to attend church services rather than merely a national habit, though even the habit as such is good even for the committed Christian. Our Lord "as His custom was, went into the synagogue on the sabbath day." The day after I read the quoted phrase was Sunday, my first Sunday free from ministerial duties. I found myself attending church three times and being in three strikingly contrasting churches added to the interest. In the small village where I was staying I attended the 9.30 a.m. service, and as there had been an earlier Communion service, the attendance of sixty or more, besides the children's choir, would seem better than the national average, not least of the Anglican Church. Incidentally, the vicar in his address, referring to the Anglican as being the Established Church, regretted that it seemed more concerned about its status than its responsibility. There was no invitation for visiting Christians to partake of the Communion, though I had had an earlier conversation with the vicar. Having been confirmed at twelve years of age in the Scottish Episcopal Church I would still have the right to have this privilege if I had wished to assert it. The new or alternative form of service was used and, without even the Magnificat, there remained only the Creed that I was familiar with, but as this was sung I was lost even there. I confess I did, as always, appreciate the large part of the service in which the congregation unitedly participate in audible responses and this was enriched for me by a gentleman behind me with his distinct responses and excellent singing.

From there I went several miles to a "young" Elim Pentecostal Church for the Communion service. The attendance was at least equal to the Anglican Church. I was immediately at home in this new church in a new town—Crawley. New towns, whose populations have been uprooted from traditional backgrounds, are not the easiest places in which to pioneer, but here were numerous young men and women—almost the major part of the congregation—freely taking part in the time of open worship. With a minister who also follows a full-time secular occupation, here was a most encouraging witness for Elim.

In the evening I went to the only other meeting place in the village, the Evangelical Church. With seventeen present, the congregation was above average. The preacher was sincere and capable. The service certainly lacked life, though the faithful congregation were evidently sound. Many sound believers must remember Paul's full exhortation: "Be ye steadfast, unmovable, always abounding in the work of the Lord." I admired the definite testimony in black and white above the pulpit and on the six window pelmets, the affirmations of Christ in John's Gospel: "I am the way, the truth and the life," "I am the resurrection and the life," "I am the light of the world," "I am the good shepherd," "I am the door," "I am the bread of life," "I am the true vine." Locally known as the "tin chapel," the little church contrasted greatly with the twelfth-century historic Anglican church and both contrasted with the new, attractive Elim church with its ample, modern facilities. If one thought only of the buildings rather than seemingly judging the respective merits of the services, I would consider that an attractive modern building would more likely do something to revive even the habit of going to church on Sundays.

More photographs and detailed reports of

THE 1972 CONFERENCE

in next week's

ELIM EVANGEL



Margaret M. Ladlow's page

The Spiritual Railway

ON a memorial stone at Ely erected to the memory of "Messrs. Pickering and Edger who died December 24th, 1845" appear the following lines.

The Line to heaven by Christ was made.
With heavenly truth the rails are laid.
From earth to heaven the Line extends
To life eternal where it ends.
Repentance is the station then
Where passengers are taken in.
No fee for them is there to pay,
For Jesus is Himself the Way.
God's Word is the first engineer ;
It points the way to heaven so dear.
Through tunnels dark and dreary here.
It does the way to glory steer.
God's love the fire, His truth the steam,
Which drives the engine and the train.
All you who would to glory ride
Must come to Christ, in Him abide
In First and Second and Third Class,
Repentance, Faith and Holiness.
You must the way to glory gain
Or you with Christ will not remain.
Come then poor sinners, now's the time
At any station on the Line.
If you'll repent and turn from sin
The train will stop and take you in.

I have done quite a lot of travelling by British Rail in the last few months and I confess quite freely that the delight I knew as a child when taking a train journey is still with me. I find rail travel on the whole pleasurable, comfortable and entertaining. Thus the poem I have shared with you caught my fancy. Though it is not great poetry, it expresses the way of salvation clearly and must have been a silent witness thereto for over 100 years. I wonder if the Sunday school choruses "Join the gospel express" and "We're travelling to the mansion on the Happy Day express" owe their inspiration to the verses on the memorial stone.

In its heyday the railway was a great, exciting enterprise. We all learned at school of the success of George Stephenson in producing and putting a locomotive on the Stockton to Darlington line in 1825. It must have been an amazing spectacle—an engine actually drawing a train of thirty-eight carriages laden with goods and passengers at a speed of twelve miles per hour! Stephenson's invention and engineering achievements cost him hard work, study and perseverance. There was serious opposition and the subsequent construction of railways in Britain and throughout the world meant hardship, toil and loss of life in opening a new, quick form of transport. Can we ever forget the design and execution of God's great plan to convey us from earth to heaven and the toil and the supreme sacrifice of the Lord Jesus in forging the way?

In this century the car and the 'plane have superseded the train. We sometimes despise the humble railway, though the British Rail work to rule protest showed thousands of commuters how necessary their daily train service is. How typical of life this is! "We never miss the water until the well runs dry." We never recognise the worth of old established amenities until they are withdrawn. Isn't it the same with the Gospel Train? Most of us have a church on our doorstep and a Bible on the shelf. We know someone with a living faith in the Lord Jesus. Yet some of us take all these things for granted. There is coming a day when they will all be withdrawn far more drastically than the railwaymen withdrew their services—and what then? Jesus is coming again and, at His coming, the day of grace will end, the Gospel witness will cease, the line to heaven will exist no more and it will be too late to consider catching the next "Glory Train." in the words of the old negro spiritual, be in time and "get on board"!

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

HALDON COURT



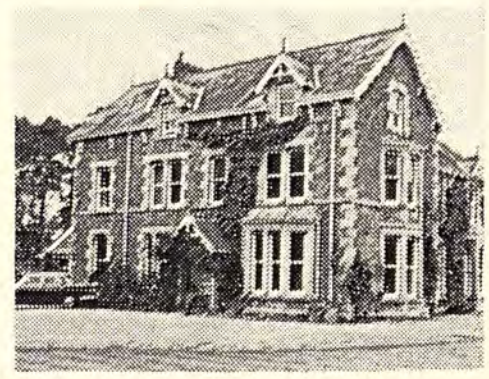
An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

Pressland House



This house is now open for Christian holidays. It is surrounded by its own farm. We cater for parties of all ages, as well as for individuals.
We invite you to spend a happy holiday in this wonderful county. Write for our brochure and our very favourable terms. Please write immediately to avoid disappointment.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH,
near OKEHAMPTON, DEVON
Telephone Hatherleigh 381

D.2647

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.2619

FOR the Christian book or gospel record which you require send 3p stamp for catalogue to the Christian Bookshop, Railway Street, Banbridge, Co. Down, N. Ireland. C.2646

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SMALL selection "Elim Evangels" between 1934 and 1946 and early Elim 78r.p.m. records. Offers invited. For full details write Box 2649, Elim Evangel, P.O. Box 38, Cheltenham. C.2649

ITINERARIES

The President (T. W. Walker):

June 3, 4, Ryde; 10, Ilford; 11, Barking (a.m.), Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham youth rally.

A. D. Bull:

June 3, 4, Sheffield; 5, Mosborough; 6, Rotherham; 7, Goldthorpe; 8, Barnsley; 9, Youth Retreat; 10, 11, Sowerby Bridge; 13, Wrenthorpe; 14, Leeds; 15, Bradford; 16, Otley; 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

BIRTHS

DUTTON. On May 1st, to Betty and Trevor Dutton, of Sunderland, God's gracious gift of a daughter, Karen Angela.

POVEY. On May 8th, to Shirley and Malcolm Povey, of Springbourne, Bournemouth, God's precious gift of a daughter, Michelle Tiffany.

RICKARD. On May 1st, to Pastor and Mrs. I. S. Rickard, of Elim Pentecostal Church, Camborne, God's very precious gift of a daughter, Melanie Ruth, a sister for Timothy.

WITH CHRIST

ADAMS. On May 1st, Lucy Gladys Adams, aged 71 years, of Rotherham. Officiating minister at funeral : C. J. Watkins.

DAVIES. On April 15th, Lena Davies, aged 75 years, was called home to be with the Lord. Member of Sparkbrook, Birmingham, Elim Pentecostal Church and former member of Swansea church. Officiating minister at funeral : E. F. Cole.

DINHAM. On May 1st, after much suffering patiently borne, Eric G. Dinham, aged 61 years, beloved husband of Ethel and father of Erica and John, revered and loved by all at Springbourne Elim Pentecostal Church, of which he was a member since its inception, also deacon, Sunday school superintendent for twenty years and latterly a church elder. He will be sadly missed, but for him the "trumpets are sounding on the other side." Officiating ministers at funeral : J. Osman and R. B. Chapman.

VIDLER. On April 24th, Dorothy May Vidler, faithful member for many years of Elim Pentecostal Church, Hastings, went to be with her Lord, which is far better. Officiating minister at funeral : G. Harpin.

COMING EVENTS

BIRMINGHAM, Stirchley. June 10. Elim Pentecostal Church. Festival of male voice praise (conductor: Chris H. Pearson) in Friends' Meeting House, Hazelwell Street (next to Stirchley baths). At 7.30

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Thursdays at 7.30. Visitors welcome.

DARLINGTON. June 10, 11. Elim Pentecostal Church, Bowman Street, Horrowgate Hill. Preacher: J. Woodhead. Convener: G. Fearn. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11 and 6.30.

EVESHAM. June 4-18. The Big Tent, Crown Meadow. Evangelistic and Divine Healing Crusade conducted by J. C. Smyth and party. Sundays at 8.15. Weeknights at 7.45. Youth nights on Fridays.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

MACCLESFIELD. June 3, 4. Elim Pentecostal Church, Mill Lane. West Midlands Presbytery rally and ladies' week-end. Preacher: Mrs. Gladys Gorton. Saturday at 2.30 and 7 (buffet tea provided). Sunday at 11 and 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

ROMSEY. June 17, 18. Elim Pentecostal Church, Middlebridge Street. Church's forty-fifth anniversary. Preacher: L. W. Tranter. Saturday at 7.15. Sunday at 11 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Pastor: H. Quy. Visitors welcomed. Sundays at 11 and 6.30. Thursdays at 7.30.

YEOVIL. June 3. Elim Church, Southville. Presbytery rally at 7.30. Preacher: R. D. Bradley.

NORWICH ELIM'S GREAT ANNUAL CONVENTION

commencing Saturday, June 10th, at 3.30 and 6.30 p.m.

at the STUART HALL, ST. ANDREWS

Preacher: **G. WESLEY GILPIN**
(Principal of Elim Bible College)

supported by a number of students

Full tea provided on Saturday. No charge providing notification is given

Continuing Sunday at 11 a.m., 6.30 p.m. and after-church rally at 8.15 p.m.; Monday at 7.30 p.m.; Tuesday, grand finale at 7 p.m. at ELIM PENTECOSTAL CHURCH, TRORY STREET (VAUXHALL STREET)

D.2639

Plan to bring a party to one of our crusade services in the

BIG TENT, CROWN MEADOW, EVESHAM

Weeknights at 7.45 (Friday, special youth night)

Sundays at 8.15

D.2636

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

EUROPEAN PENTECOSTAL CONFERENCE

CONFERENCE HALL, BERNE, SWITZERLAND

June 24th to July 2nd

Special studies include:

- **The Baptism in the Holy Spirit**
- **The Holy Spirit and the Preparation of His Church**
- **The Church—the Place of Revelation of the Holy Spirit**
- **The Gifts of the Holy Spirit practically used**
- **The Holy Spirit and Evangelism**
- **The Fruit of the Holy Spirit**
- **The Holy Spirit glorifies Jesus**

Speakers include: David Wilkerson, U.S.A.; W. Sawe, Sweden; Yonggi Cho, Korea; André Nicolle, France; Francis Toppi, Italy; Lewi Pethrus, Sweden; H. W. Greenway, England. Also others from many parts of Europe.

Exhibition stands. Musical items. Afternoon excursion to Lake Thun and steamer trip.

Requests for accommodation to be in by end of May!

Send for application form to Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, or ring Cheltenham 59904/5.

WANTED—TENT OFFICERS

ISLE OF WIGHT JUNIOR CAMP

August 11th to 25th

We have enlarged our camp to cater for the increased demand for places and we need additional tent officers to care for the children (ages 10 to 14).

WHY NOT COMBINE A SPLENDID AND INEXPENSIVE HOLIDAY WITH A WORTHWHILE MINISTRY?

For details write to

Len Rammell, 9 Allan Way, London, W.3

D.2650

I took Assembly at School

by Stephen Clarke

ELIM CRUSADER, ERDINGTON, BIRMINGHAM



Eldin R. Corsie.
The National Youth Director,

ONE of the things that I have learned in my Christian life is that every Christian should take every opportunity to witness for Christ.

A few weeks ago in morning assembly for the upper school the teacher in charge read a passage from the Bible and gave the worldly interpretation (if one can say that) of it. After the French lesson I went to him and told him the meaning of the passage. At that, he said that I should get up and give it to the class. He also asked me to take an assembly, so I agreed. I was to go up to his room on the following Monday, which I did. He asked me what I was going to do and I explained that I wanted to talk about Jesus and my own personal experience. He asked me to what denomination I belonged. I explained that I belonged to the Pentecostal movement, but, more important, that I belonged to Christ, and for a few minutes I personally witnessed to the teacher.

The date was fixed when I was to take the assembly — the following Wednesday. The assembly began at 9.15 a.m. and I spoke about Jesus and about my own personal experience. I said that I had tried the best education system in Britain and that I had a very good home, but in neither of them could I find real satisfaction. When I turned to Christ I found the ANSWER and now I had "joy unspeakable." For a minute of two it was as if I was utterly under the control of the Holy Spirit and I gave the Gospel to them. I witnessed to about 150 boys in the upper school and ten masters. I do not want any glory or praise at all, for all I want is to see lives won for the Lord Jesus Christ and His name to be glorified for ever.

Stephen is fifteen, and recently received the baptism in the Holy Spirit in the prayer meeting. He regularly seeks to witness at school, from door-to-door, and in the church.

KENNETH SMITH,
Minister.

WE'RE GLAD WE'RE SAVED

by Yvonne Sawley, aged twelve years, scholar at the Court Farm branch Sunday school and Girls' Guild of Elim Pentecostal Church, Erdington, Birmingham.

We're glad we're some of those who're saved
And love the Lord Jesus,
You know we're not regretting it,
So come and join with us.
You'd like the life, we're sure you would,
So let the Saviour in.
Come, join our church, have fellowship
With those who're saved from sin.
You'll come here every Sunday night,
On Monday to Girls' Guild,
Wednesday, Crusaders, praise the Lord,
Your heart with joy is filled.
Tuesday and Thursday others meet
To read God's Word and pray.
Let JESUS in, He'll save from sin.
Give Him your life today !

Tune : *I'd like to teach the world to sing.*

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, June 5th — 1 Samuel 24 : 1-22

" I have not sinned against thee " (v. 11).

If Saul had had 30,000 men instead of 3,000 he still would not have been able to accomplish the defeat of the Divine purpose for David. The remarkable coincidence (v. 3) caused David's men to claim Divine providence for killing Saul, but David wisely left that judgment to Him who reigns supreme. " Touch not the Lord's anointed " was David's maxim. Much harm can be done to the cause of Christ by speaking or judging unwisely. David showed Saul the tokens which demonstrated that he had no evil design against him, thus heaping coals of fire upon the king's head and rendering good for evil.

Tuesday, June 6th — 1 Samuel 25 : 1-13

" Give, I pray thee " (v. 8).

Samuel left behind him a reputation that ranks him among the greatest of Scripture personages. No greater man had died since Moses and the nation mourned equally for both (v. 1; Deuteronomy 34:8). David's request (v. 8) was only what any Arab sheikh might make even today, for protecting another's flocks. Shearing time was an occasion for hospitality and good will among owners of flocks. Nabal ("fool ") was true to his name. He insulted David's messengers and heaped contempt on David, therefore violating established practice. David prepared to chastise Nabal in a manner that even a fool would recognise. Men look on the good we accomplish rather than listening to the words we speak.

Wednesday, June 7th — 1 Samuel 25 : 14-31

" Hear the words of Thine handmaid " (v. 24).

Abigail was as tactful and attractive as her husband was foolish and repulsive. The prudent address (v. 23-31) of Nabal's wife saved him and his family from utter destruction. Her action of dismounting in the presence of a superior was the highest token of respect that could be given and her language made the fullest amends for the disrespect shown by her husband, as well as paying respect to David's claims and character. The contrast is so marked between the evil of Nabal and Abigail's graciousness that one is reminded of Proverbs 15:1.

If we are filled with Christ our lives will be full of grace (Romans 5:15).

Thursday, June 8th — 1 Samuel 25 : 32-44

" A feast in his house " (v. 36).

Nabal, though of a most niggardly disposition, prepared festivities on a scale of sumptuous liberality and proceeded to get paralytically drunk. Somewhat sobered in the morning, Nabal was told of his danger and, in keeping with his character " exploded," causing such a shock to his system that, after lingering for ten days, he died, surely a judgment upon him. David's conduct shows that the customs of the Eastern nations were imitated by the great men of Israel (vv. 39-43). Saul, continuing his campaign against David, sought to degrade him further by giving his wife to another. Though having been warned by God and by circumstances, he blindly rushed on against God. We should glorify God not only in spirit, but in the consecration of our bodies to Him.

Friday, June 9th — 1 Samuel 26 : 1-25

" Destroy him not " (v. 9).

The Ziphites seemed to think that it was impossible for David to escape, so Saul was informed. Oh the blindness of those who do not want to see! With great boldness David sought Saul's camp, the night stratagem showing the activity and heroic enterprises of his mind. David's maganimity soared above the notions of Abishai, whose vehemence was apparent from his request (vv. 8, 9). Though Saul had sunk to a low pitch of degradation, this was no reason for David to imitate him in wrong-doing. God and God alone would deal with Saul in retributive providence. Moses was another who took the law into his own hands and suffered much (Exodus 2:11-15). God always knows best and will direct our paths in His will.

Saturday, June 10th — 1 Samuel 27 : 1-12

" So shall I escape " (v. 1).

Somewhere along life's journey many saints have experienced times of doubt or lapses of faith. David was no exception. He commenced a journey of unbelief that was wrong in every aspect. It removed him from the place at which the Divine oracle intimated that he should remain (22:5), it imperilled him by his rushing into an idolatrous land, and it withdrew his counsel and aid to God's people. David's indiscriminate slaughter and deceit (vv. 8-10) give an unfavourable view of his history at this time, though we cannot judge him by New Testament standards of morality. Achish accepted David's word for his own nefarious purposes. The reasoning of man's intelligence is not necessarily at the level of Divine directives.

Sunday, June 11th — 1 Samuel 28 : 1-14

" Saul . . . was afraid " (v. 5).

Saul's heart filled with dread at the sight of the powerful Philistine army (v. 5), a contrast to the brave warrior of previous days. God had departed from him and, in desperation, he turned to witchcraft and dabbling in evil spirits, things God expressly forbids (Leviticus 19:31; 26:6; Deuteronomy 18:10, 11; Acts 16:16-18). God, who alone keeps the soul of the departed, intervened and sent Samuel to confound the necromancer and to pronounce sentence on Saul, who had for so long disregarded the prophet's warnings.

Let us keep close to God and follow in His ways.



Nuggets of gold

Not of works

" By grace are ye saved through faith "
(Ephesians 2 : 8)

by H. Burton-Haynes
Pastor of Elim Pentecostal Church, Clacton-on-Sea

IN talking things over with my fellow man, I am often confronted with the view that to try your best to keep the Ten Commandments is all that God requires of any man and that if you do this you will be saved. What are the Ten Commandments ? That they represent the Divine standard for man is only too true, but man in his fallen state, a sinner by nature and by choice, cannot fulfil this perfect standard of righteousness. God says that the sinner is " without strength." We can no more approximate to that Divine standard by our own unaided efforts than we can hoist ourselves from the ground by means of our shoe-laces.

When our Lord was crucified He hung for six long hours beneath the scorching blaze of the midday sun. On either side of Him were thieves writhing in agony on their crosses. One turned to Him and asked to be remembered in the Saviour's kingdom. This malefactor knew that he was suffering the just reward of his deeds, but he had perceived the grace and the glory of the Man upon the central cross. How did the Saviour answer him ? Did He offer him salvation by works ? Did He say : " Work with your hands and try to merit salvation ! " ? Such an answer would have been a mockery, for those guilty hands were nailed to the cross and were therefore powerless to effect salvation. Did He instruct him to try to walk in the ways of righteousness ? Crucified feet cannot walk anywhere !

If Jesus had preached a Gospel of " do " to that dying malefactor, He would have filled his heart with dark despair. Instead, our loving Lord recognised the cry of true faith and, in response, gave him the blessed words of assurance : **" Today shalt thou be with Me in paradise."**

Horatius Bonar has written : " It is to the cross that God is pointing man's eye . . . this is the foundation-stone of God's religion. He Himself has laid it and who shall try to shake, or slight, or supersede it ? **Religion is true only in proportion as it bases itself on this."**

Nothing in my hand I bring,
Simply to Thy cross I cling.

The glorious message of the gospel of the grace of God is that our Lord Jesus Christ was " delivered for our offences, and was raised again for our justification." When we face the issues of life and death, our own efforts to fulfil the Divine standard of righteousness as revealed in the Ten Commandments bring us little consolation—they have been fitful, occasional, spasmodic. Our acceptance with God and our comfort in life lie in that solitary cross of Christ where He died for our sins according to the Scriptures. Ask the Lord Jesus Christ to save you and He will respond immediately to your cry of faith and repentance.

A lesson from a critic

The critic stood with scornful eye
Before a picture on the wall ;
" You call this art ? Now see that fly,
It is not natural at all,
It has too many legs ; its head is far too large.
Whoever saw a fly like that, so limp and dead
And wings that look as if they—pshaw ! "
And with a gesture of disgust
He waved his hand, when lo, the fly
Flew from the picture. " Oh ! some dust,"
The critic said, " was on my eye."

THE ELIM EVANGEL

Vol. LIII. No. 24 June 10th, 1972 5p

Ballymena, Northern Ireland



The children of our Ballymena Sunday school at their anniversary.

Proclaiming the Truths of Pentecost

David—Shepherd, Singer, Sovereign

by J. Osman
PASTOR OF ELIM PENTECOSTAL CHURCH,
SPRINGBOURNE, BOURNEMOUTH

Sin

2 Samuel 11 ; 12 : 1-13 ; Psalm 51

THE Bible is realistic. In its pages we read of men of like passions as ourselves, men subject to temptation, who sometimes succumbed to Satan's snares, men who, like us, were prone to wander, who were subjected to stress, strain and pressures. The biographies of many Christians highlight the good traits of their characters and gloss over or omit entirely the uncomplimentary side. One is left so often with the impression that they were just too good to live. Such accounts can discourage young believers by the perfection of portrayal. In the Bible the real men are shown, however ; whether Abraham, Isaac, Jacob, David or Solomon, their faults, sins, backslidings are baldly stated. There is no glossing over the sins even of a man after God's own heart. Even the best of men are at best only men, but we make petty idols of them, only to discover that they often have feet of clay.

Descent into sin

Many remember David for his sin when other incidents are forgotten. It started so innocently in the cool of the evening. There was no thought of sin, only peace and leisure. It is surely a time to beware when all is well. We are so vulnerable when our guard is down.

Suddenly the deceiver struck, and in three verses (2 Samuel 11 : 2, 3, 4) we have clearly stated the steps into sin : David saw ; David sent and inquired ; David took.

Step one was unavoidable initially. We are not always entirely responsible for what we see, but we are responsible if we keep looking. We may be condemned by the things which we allow ourselves to see. What we allow on television, for example, can be the first step towards sin.

Step two was where the poison really began to work. To toy in the mind with the sweet pictures that are conjured up in the imagination by the senses is asking for trouble, for it is here that sin is really created. Jesus said that to look on a woman lustfully is tantamount to committing adultery.

Step three was the inevitable outcome, but sin did not end there. It is not always possible to forecast the results of one act of sin, as David discovered. The forbidden sweetness turned sour. Bathsheba informed David as to her condition. He was now faced with a problem. Uriah, her husband, was at the battlefront and could not possibly be the father of the child. With great cunning he sent for Uriah to report on the progress of the battle and then sent him home for the night, but Uriah, one of David's mighty men, refused the comforts of home while his comrades were slogging it out at the front, so he slept in the comparative discomfort of the servants' quarters. In his quandary David got Uriah drunk, hoping that he would forget his noble ideas, but still Uriah would not go home or be moved from his high ideals. One sin so often leads to another. The death of Uriah was the only solution to the problem.

It now needed Joab's co-operation and David planned the death of Uriah with him. This explains in part the hold that Joab had over David for the rest of his life. When news was finally brought to David from the battlefield this was added : " Thy servant Uriah the Hittite is dead also." It seemed now the conclusion of the whole matter, and David must have sighed with relief, but he was now branded as an adulterer and a murderer.

Discovery of sin

" But the thing that David had done displeased the Lord." No one, but *no one*, gets away with it like that. Christians who sin beware ! God, for their own sakes, will not allow an easy passage for sinners : consider Exodus 34 : 6, 7 : " The Lord God, merciful and gracious . . . forgiving iniquity and transgression and sin, and *that will by no means clear the guilty.*"

So God sent Nathan the prophet to David. I

have the utmost admiration for Nathan, who, like John the Baptist before Herod, put the will of God before personal safety. Nathan's God-given parable was masterly in its exposure of David's sin. He told of two men in David's city, one poor, the other rich. The rich man had flocks and herds in abundance, but the poor man had only one little ewe lamb, the household pet. When a visit was expected at the home of the rich man, instead of taking from his abundance he swooped on the poor man's lamb, killed it and prepared a sumptuous meal for his guest, leaving the poor man bereft of his pet and in tears for his loss.

David's anger mounted as the story was told. His face became suffused with rage and, rising to his feet, he declared stormily that the man responsible would die, because he showed no pity. Nathan said to David : **" Thou art the man."** All David's indignation and pent-up anger had to turn to his own heart as the stabbing forefinger of Nathan condemned him. Perhaps the interpretation that followed was unnecessary, but David had to hear it through, every word condemning him as his sin and its consequences were laid bare. Truly " He that covereth his sin shall not prosper," and David was told that he would not escape. Prophecies uttered by Nathan were literally fulfilled in Amnon, Absalom, Ahithophel (Bathsheba's grandfather) and Adonijah.

Can you imagine David's feelings at this moment ? We need to look to our hearts when waxing indignant about the misdemeanours of others, lest traces of the same be found in us.

What would a man after God's own heart do in these circumstances ?

Deliverance from sin

" And David said unto Nathan, I have sinned against the Lord." This was no easygoing repentance. Read Psalm 51. David's confession of sin did not trip lightly off his lips and then that was over and done with. " The way of transgressors is hard." Do not imagine that one day David decided to write a psalm and with a facile pen composed the words of Psalm 51 ; it was the product of the tears of David's soul. Anguished prayers rose to his lips from the inner torture of his heart during the sleepless hours of night. The regrets for a past that could not be altered, the sense of guilt that could scarcely be purged, the remorse for the consquences of his sin that could not be avoided although the sin could be forgiven, the fears, groans and heartache of a wretched conscience were all there. Here was repentance that was better than sacrifices of lambs and bullocks, " The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise."

It is remarkable that David could have gone so long, i.e. approximately a whole year, with this barrier between him and God. No wonder his joy had gone ! The heavens were as brass and he had lost out completely with God. How is it with your soul ? What has brought you to this barren place in your experience ? It could be some sin, not as blatant and awful as David's but that *something* that you know about that is a hindrance, a wrong friendship, a private sin, a critical spirit, a lie, an unforgiving heart. You are not speaking to someone ? How then can you speak to God ? Come clean, friend ! This is what a man after God's own heart does : *no excuses, no apologies for himself, no attempt at self-justification,* but—" I have sinned." There are many Christians who need to get right with God.

I know a fount where sins are washed away,
I know a place where night is turned to day ;
Burdens are lifted, blind eyes made to see.
There is wonder-working power in the blood of
Calvary.

Church report

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

At a recent Pentecostal rally we welcomed Pastor C. J. E. Kingston as the speaker. Our premises were full to capacity and all present were challenged by his ministry. The new pastor of our neighbour church at Guildford, J. A. Hamilton, testified to God's guidance in his life. Other pastors took part and our youth group sang.

Thanks to some car-owning brethren, it has been possible to bring some ladies from an old people's home to some of our Gospel services. They have appreciated this fellowship, especially one who was converted in a Pentecostal church many years ago.

We have been encouraged by visiting Christian friends from different parts of the Elim family. God has honoured the faithful witness of some of our folk by bringing in unsaved men.

During a second visit by Pastor and Mrs. Kingston the Gospel was preached very plainly, and we were overjoyed to have a number of inquirers after the service.

R. A. ELSEGOOD.

Conference, 1972

THE OPENING WEEKEND

Reporter: R. GRIFFITHS
PASTOR OF HEREFORD ELIM PENTECOSTAL CHURCH

THE conference opened on the Saturday evening with the induction of the President, T. W. Walker. A great crowd assembled in the Princes Theatre. As the retiring President, A. A. Biddle, led us in the opening hymn his obvious spirit of expectancy was injected into the hearts of those gathered. The Secretary-General, J. T. Bradley, pleaded with God to "send the fire" upon our conference and the congregation sang "Still stir up Thy gift in me."

After reviewing his year of office, A. A. Biddle inducted T. W. Walker to the Presidency of our Elim movement and presented him with a Bible. Mr. Biddle spoke of the loyalty and faithfulness of Mr. Walker. Mrs. Walker and two of their daughters shared in his honour. The wife of our President read a portion of Scripture with conviction.

Singing items were beautifully rendered by The Bradford Folk Four, Pastor and Mrs. J. Osman and W. Ll. Bell.

The Presidential address was timely and brought a challenge for us to be co-operative with the Holy Spirit: "We . . . and the Holy Ghost" (Acts 5:32). "We must know this," said our President, "literally, actually and factually." You will have read notes of the address in last week's EVANGEL.

The message in song, "Let me burn out for Thee, dear Lord," gripped us, enabling us to respond to the Word of God. Pastor H. W. Greenway concluded this great service in prayer.

At 9.30 p.m. in the Embassy Ballroom, Pastor A. A. Biddle conducted an informal meeting entitled "Introductions." It was an inspiring time. The chorus, "He took the chains from my heart and set me free" resulted in great blessing.

In the pre-breakfast ministry meeting on Sunday morning, Pastor B. R. J. Garrard reminded us of the mercies of the Lord which are new every morning. He told us that every day is a fresh start, a new opportunity for service, for obedience, for doing something for God.

Later we gathered in a wonderful atmosphere of worship around the Lord's Table. The President prayed that we might know the Lord specially, newly, wonderfully. The message preached by Dr. R. W. Taitinger, from Canada, was entitled "This hour has seven days." It was packed with valuable lessons reminding us that times of crisis can be opportunities for the Lord to perfect His will and plan in our lives. The service concluded with the hymn "We shall see His lovely face."

The boys and girls assembled for a happy and instructive Sunday school under the leadership of Pastor R. Hughes.

Owing to the inclement weather an indoor "open-air" meeting was held in the Embassy Ballroom,



Mr. S. Kelly, former professional footballer, testifies. He is a member of the Beersbridge Road, Belfast, church.

convened by Pastor R. B. Chapman. This proved to be most profitable. Special prayer was made for



T. Partington addressing the indoor "open-air meeting."

Ireland; the President asked the Lord for Divine intervention, help and guidance.

The Sunday evening evangelistic service was convened by the President. Ministry in song by Christine Walker, Len Magee and the newly-formed conference choir brought much blessing to the meeting. The testimony of Mrs. D. Ayling concerning her miraculous deliverance in Belfast moved us deeply, thus provoking further prayer for Ireland.

The Gospel message was preached by Pastor J. M. Cuthbert. He showed us that Christ died for us according to the Scriptures. At least one decision for the Lord was registered.

A great day concluded with the singing of the hymn "My faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine."

MONDAY

Reporter: F. J. DAY

PASTOR OF LONGTON ELIM PENTECOSTAL CHURCH

THE chill air of the morning vibrates with the chorus "He touched me" over the tannoy system. Delegates and friends are making their way to the Princes Theatre for devotions. The theme of the conference is already evident in conversation and smiling faces. The theatre once more becomes the sanctuary where the Lord meets with His people. Under the leadership of our Administrative Secretary, J. C. Smyth, and with the song, "Day by day and with each passing moment," sung by Pastor and Mrs. E. R. Corsie, our hearts are in tune with heaven. The Word of God is brought forcefully to us by the Holy Spirit as Pastor E. F. Cole preaches from John 7:37. This was chosen of God to challenge hungry and thirsty hearts. "Do you believe God?" he asks. "Do you believe Jesus can fill us with the living water He promised if we come to Him?" Then, in the pleading words of the Saviour, he challenges "Do you believe Me?" Our faith is challenged. We most certainly need a prayer and faith focus if we want the blessing of God upon us!

At the youth viewpoint and embraced in the theme of our conference is the casting out of devils. Pastor A. R. T. Whittall takes up the Scriptures. Speaking of his own experiences he points out the dangers: "It is needful to have a word from the Lord before attempting to cast out evil spirits." One feels that this is a specialised ministry. He shows that evil spirits can be found in both religious and non-religious communities. He cites the Jews and the Syrophenician woman whom Jesus met. Questions and fears are expressed. God is still delivering! It is a profitable discussion

At the Bible study Denis G. Clark announces that he is to speak from Isaiah 5:1,2. He wastes no time in carrying the thoughts of the people into the garden of the Lord of which they are part. Forthrightness and wit sanctified by the Spirit make the Word live, challenge and give hope. Everyone is provoked to self-examination. The need for digging and pruning makes us think over our experiences.

The ministerial session, like all the business sessions, commences with prayer, praise and song. In a relaxed atmosphere the business for the day is quickly passed into the minutes of the journal. It is good to record that nine young men are accepted into the ministry but there is a need for many more in view of the campaigns envisaged.

At the evening rally the Princes Theatre is quickly full with people and praise. H. W. Greenway soon has the folk giving praise to the Lord. Prayer time reveals a concern for our nation and prayer is made for revival. "O Holy Ghost revival comes from Thee" we sing—and mean. A trio from Edmonton, Canada, are a feature. These talented young ladies are using their vacation to serve the Lord in the United Kingdom. The conference choir sings under the baton of D. B. Gray. George Canty—and there



G. Canty giving his fiery message.

is only one George Canty—takes up the subject: The Manifesto of Pentecost. Our brother is anointed to declare the fulness of his heart. History and humour are here, but the potential of the Pentecostal experience is made clear to all.

The healing service is conducted by F. A. Hodge, himself recently delivered from a serious illness. He soon inspires faith in our risen Lord. One lady walks in front of the platform. She declares that she has not walked alone for six years. Many testify of receiving healing. The day ends with people returning to their chalets rejoicing in its blessings.

TUESDAY

Reporter: KEN SMITH

PASTOR OF ERDINGTON, BIRMINGHAM, ELIM PENTECOSTAL CHURCH

THE day commenced with devotions led by Pastor J. Lancaster. Dr. R. W. Taitinger spoke on fasting.

The devotions opening the business session were conducted by the Superintendent of the Irish churches, Pastor A. Wilson. Mention was made by the President that this was the first conference that Pastor P. S. Brewster had missed. He was travelling to New Zealand with Mrs. Brewster for the fiftieth anniversary of the establishing of the Pentecostal witness in that land through the visit of Smith Wigglesworth. Revs. R. W. Taitinger, A. Birchall, Denis Clark and Charles Yates, a former Elim minister, were given opportunity to attend the business sessions, as were the male students of our Bible college.

(*continued overleaf*)

Conference, 1972
Tuesday (*continued*)

Brian Vidamour was appointed to superintend the scrutineers, who included, as the President wittily remarked, two Browns, and two named Stuart and Stewart! Greetings from the Assemblies of God Executive Conference were read. Their General Secretary, A. F. Missen, missed the Sunday services because of car trouble. It was good to receive into our fellowship churches at Evesham, Otley, Maghera, Peterborough, Stirchley (Birmingham) and Sunderland. I noted an exact balance between those opened through individual initiative and those through pioneer evangelistic campaigns. "It is going to be a big church, for we are all young families!" exclaimed the minister of one of the churches.

We were all touched when the President asked Pastor F. A. Hodge, who himself was recently seriously ill, to pray for the son of Pastor John Cave, of Peterborough. We commend him to your prayers. My wife enjoyed the get-together of the ministers' wives that Mrs. Walker had arranged.

The young people are very well catered for. Glyn L. Taylor dealt with speaking in tongues in the youth forum. My own boy enjoyed "Uncle" Francis Lamming in the morning and the games organised by Mike Sherwood in the afternoon. There is something for all at an Elim conference! There was a touch of the romantic in the venue of the sisters' meeting—"The Smugglers' Bar"!

David G. Holmes, in the light of his experiences



Two of the conference speakers: Denis G. Clark and R. W. Taitinger.

at Sunderland, had much to say concerning the follow-up of pioneer campaigns. Much will come up at the evangelistic conference in the autumn at Birmingham. Pastor R. B. Chapman gave details of the evangelistic efforts during the past year, some producing a good nucleus for a church, others not so. A special acclamation for Pastor L. E. Lambert for his work at Blackpool Jubilee Temple showed our appreciation. Alexander Tee spoke for us all when he claimed: "We want Elim to go forward." He had much to say about evangelism. I liked the frank way Wynne Lewis spoke of his campaign at Maesteg and the difficulties there. I liked the way that Mr. C. J. Pendrill, a prominent layman, expressed his appreciation and ours to the Executive Council, the Evangelistic Committee and the evangelists for their unceasing service for the Lord through Elim. Ron Jones spoke of the "very evident moving of the Spirit of God."

The results of the vote for the Executive Council brought no change.

Alexander Tee, obviously not well, gave the youth report, his final report as National Youth Director. The manner in which we were able to join in prayer for him with Pastors Ray Hunston and F. G. Evans showed the spiritual tone of the business sessions. He was glad to report the highest number of Sunday school children in our ranks. The youth camp at Mundesley and the Bingley Hall, Birmingham, rally, both united efforts with the Assemblies of God, were outlined.

Pastor L. Wigglesworth presented the missionary report, mentioning The Church of Pentecost in West Africa, the success of the Green Shield stamp collections, and the offer of air seats from time to time for our missionaries. Special mention was made of the forty-six years' service of Pastor and Mrs. H. C. Phillips in Africa, a fine record indeed. The opportunities among the immigrants in the United Kingdom were discussed.

Pastor G. W. Gilpin gave the Elim Bible College report. Someone said of a lecturer at another college "He lectures in Greek"; the President quipped, "That would make him hard to understand!"

The Elim Eventide Home report by Pastor J. T. Bradley, the Grenehurst Press report by Pastor Gordon Wright, and the radio and music report by Pastor D. B. Gray followed. Pastor T. W. Walker gave the Publications Board report. I found that comments about his editorial referring to the miners' strike proved that his articles are read. I trust that he continues to be intelligible and provocative, for controversy of the right sort in the EVANGEL gives it more life!

Voting for Headquarters officers concluded the day's business. The results were announced on the following day.

The evening rally was convened by Pastor G. W. Gilpin and students from Elim Bible College ministered in song and testified acceptably. The need for compassion in Christian service was very eloquently presented by the preacher, Dr. R. W. Taitinger. The day closed with an informal service conducted by the students and with a film. Indeed there was something for everybody, including you. Why not come next year?

WEDNESDAY

Reporter: G. N. BACKHOUSE
PASTOR OF WINTON ELIM PENTECOSTAL CHURCH

"I WILL praise Him" was the opening hymn at the 7.45 a.m. devotion service, at which A. D. Bull from Tanzania was the speaker. The convener, R. B. Chapman, called for praise and worship from the many who gathered. The Holy Spirit's power was evident and many lifted up heart and voice in thanks and praise. A solo from C. J. Pendrill reminded us of individual consecration: "Only one life to offer." A. D. Bull now told of the mighty power of God over the power of Satan. Africa is a country where many are demon-possessed. He quoted Ephesians 2:12. Africa needs Jesus. His name and His blood are able to bring deliverance to those who are possessed by demons.

The representative session commenced at 10.15. After a hymn, F. H. Coleman read God's Word, prayed for blessing and remembered those who needed a touch of healing.

The first business of the day was the announcement of the voting for Headquarters officers. There was only one change. E. R. Corsie was elected as our National Youth Director in place of A. Tee who is to be a full-time evangelist. E. R. Corsie thanked the conference for the confidence they had placed in him and told us that he would remain at Kensington Temple, London, and conduct activities from the office there. Thanks were expressed to A. Tee for his wonderful work as National Youth Director. May God use him mightily in the evangelistic work he now is going to undertake.

After lunch came the conference photograph, a very happy occasion of getting together for a record of the visit.

Frank Tyers (Cardiff) led in prayer as we began the afternoon session, remembering the women's rally also being held. Voting on the conference committees took place. While the ballot papers were being collected our President reported that a waitress had found the Saviour and a waiter had returned to the Lord through the witness of folk in the dining hall. A loud "Hallelujah" was heard. Our Missionary Secretary reported a recent visit to Ghana where much blessing is being experienced. G. L. W. Ladlow, a member of the Missionary Council, is to visit Ghana in the near future. We wish him every blessing.

The accounts were presented by J. C. Smyth. What a terrific amount of work is accomplished by our Administrative Secretary and how well he knows and does his job.

Next year's conference is to be held at the same venue in May. Watch for the date and book early. This year's attendance eclipsed other years. A report concerning an Elim Pentecostal school was given



J. Osman preaching the Gospel.

and a discussion on the Elim Ministers' Retirement Fund brought our afternoon session to a close.

The evening evangelistic rally was chaired by David Ayling. "I stand amazed in the presence of Jesus" was sung with fervour. Wynne Lewis led in prayer and read God's Word. We were delighted to see W. Ll. Bell at the piano accompanying the singing. Douglas Gray introduced him and told how they first met at Barking nearly fifty years ago at a campaign being held by Stephen Jeffreys. Brother Bell sang a great favourite "Prophets, priests and martyrs" which captivated the great congregation. At testimony time a young man of Catholic background declared how he was saved at the recent Peterborough crusade.

Two former Elim students now in charge of churches received awards for theses recently written: Maldwyn Jones and Bernard Wall. The Principal of the college introduced them, and the book awards were presented by the President.

The mixed conference choir sang two pieces about that lovely name, Jesus, under the leadership of D. B. Gray.

It was fitting at this time to learn from our Field Superintendent, R. B. Chapman, of the launching out of Alexander Tee as Elim's full-time evangelist.

Mr. Bell sang a message to the backslider: "You are a million miles from the gates of peace when you're one little step from God."

Pastor J. Osman preached on "Ye must be born again." The great sign following the preaching of the Word is a changed life. A fearless gospel message was presented with pleading passion and power. Many were born again. The thrill of seeing souls come to Jesus is unexplainable. Truly signs followed the preaching of the Word. David Ayling announced the closing hymn, "Amazing Grace." The offering for evangelism was over £304.

More signs followed for in the prayer service over twenty received the baptism in the Holy Ghost in Bible fashion.

The youth coffee bar service saw a packed company listening to youth satisfied with Jesus and many young people decided for Christ.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
J. Osman	2
R. Griffiths	4
F. J. Day	5
Ken Smith	5
G. N. Backhouse	7
M. Jones	9
D. A. Lambelle	10
Sheila Price	11
John Harris	12
Margaret M. Ladlow ...	15
A. D. Bull	20
Church report	3
Editorial	8
Book reviews	11
Family Altar	19

EDITORIAL

YOU will find detailed reports of our conference in this issue. We are pleased to tell you that some of our ministers report that they are already being asked about the 1973 conference ! This is encouraging indeed and we take it to be yet another indication of the feeling among many of us that God is moving among us in power and blessing.

There is something very wonderful about spending a whole week in the company of fellow-believers. Our task is to witness to God's dying, undying love to a dying world, but it is good to come " apart and rest awhile." The congenial fellowship, the schedule of meetings and spiritual activities, the inspiring music and song, the frequent opportunities for prayer, the testimonies, the challenging preaching, all these and more contribute to a marvellous privilege for the Lord's people.

As you read the reports you may well be wandering happily down Memory Lane. On the other hand, you may not have been to an Elim Conference yet. Some of our churches have found it highly convenient to arrange coach parties and some are already planning and saving weekly for the next conference. If we can help you in any way please write to : The Conference Secretary, Elim Headquarters, P.O. Box 38, Cheltenham. We would like to hear of your plans.

* * *

" Bingley "—the BIG one ! " proclaims the notice on page 18. The very mention of Bingley Hall, Birmingham, provokes memories for the older generation. Principal George Jeffreys's campaign there was an epoch-making event. We are told that many in Britain's second largest city who have no obvious church connection remember the sensational news carried by the press during the crusade. Now the youth movements of Elim and Assemblies of God are to use the same hall on June 24th. Please read the details on page 18 and kindly observe that admission is by inexpensively-priced ticket **only.** It would be marvellous if a great revival broke out in that same hall. We pray that it will be so.

Conference photographs by B. R. J. Garrard.

Conference, 1972

THURSDAY

Reporter: MALDWYN JONES

PASTOR OF EASTLEIGH ELIM PENTECOSTAL CHURCH

WE make no apology for preaching the old story of the Gospel of Christ. This was made clear by the singing of the first hymn of the morning devotions, "Grace is free."

Pastor J. T. Bradley had just read the phrase from Psalm 27: "The Lord is my light" when the lights in the theatre went out. Thank God, the light of His glorious Gospel remains constant. The President and the Missionary Secretary reminded us of this when they sang the duet, "He loves, He saves, He keeps, He satisfies."

Denis G. Clark gave a fine exposition of the glorified Christ as described by the Apostle John in Revelation 1. We noted the anointing of the Holy Spirit upon our brother as he ministered. I list a number of the choice phrases: "We must go beyond the cross"; "We must see not only the crucified Christ and the risen Christ, but the ascended Christ as well"; "To see the ascended Lord is to recognise His authority as the Head of the Church."

The Princes Theatre was filled to capacity for the great Communion service at 11 a.m. This followed the Elim Church Incorporated Conference which was chaired by the President. During the Communion service we remembered with deep affection those ministers who have gone to be with the Lord during this past year: Pastors F. D. Byatt, H. Toft, W. G. Turney, S. H. Rawlings and Miss G. M. Garton. We then paid tribute to those ministers who have recently retired: Pastors R. D. Bradley, J. C. N. Eaton, our revered brother Samuel Gorman, H. C. Phillips, F. J. Slemming, T. H. Stevenson and J. A. Wright. We were honoured by the visit of distinguished visitors from the Strategy for Evangelism Conference being held at Morecambe: Dr. J. M. Laird, Revs. J. R. W. Stott and J. Bird, and Mr. Gordon Landreth.

The Vice-President, Pastor John Lancaster, gave an inspired message on the transcendent glory of Christ. He reminded us of the awe-inspiring holiness and purity of our Saviour contrasted with the terrible sin of man. Thank God "There's a way back to God from the dark paths of sin." We were told: "There is an immediacy about God when He is approached by a penitent heart." With a sense of extreme gratitude to God for His undying love, we remembered again the great sacrifice of His Son.

"O Church of God" was an appropriate hymn with which to commence the missionary rally. Despite its many faults, the great Church universal is still the most wonderful, glorious body in the world. Harold Womersley from the Congo Evangelistic Mission led us to the Lord in prayer. Pastor and Mrs. David Kilpatrick from Markethill, Northern Ireland, are soon to go to serve the Lord in Africa. His request "Brethren pray for us" is sure to draw an affirmative answer from the Elim family. We will also remember Margaret Kilpatrick's resolution: "Thy blessed will Divine, with joy I make it mine."



W. Ll. Bell, whose solos brought great blessing.

Pastor Henry Jeffery brought us greetings from the eighth Elim Conference in Brazil. The statistics quoted reminded us of the awful power of Satan. Of a population of 95,000,000, 35,000,000 of the Brazilian people are black magic Catholics. Miss Mary Fisher, from our Caerphilly church, now studying at London Bible College, is to go to Rhodesia next year. Her phrase: "I just want to work for God" sums up the desire of every true Christian.

After we were introduced to Pastor and Mrs. A. D. Bull, Mrs. G. M. Gorton, President of E.W.M.A., reminded us of the work done by the women of Elim for the missionary society. In six years £23,000 has been collected. £5,400 was collected last year. We thank God for the untiring efforts of our sisters. Brenda Griffiths, whose husband is studying at London University, thanked the ladies of Elim for providing equipment. Pastor A. D. Bull then gave a passionate appeal for dedicated workers to go out into the mission field. This great rally came to a close as Pastor Leslie Wigglesworth commended the work to God in prayer.

The whole world is our mission field, but where better to begin than at home? This Scriptural principle was put into action in the coffee bar held in the Smugglers' Cove conducted by Pastor David G. Woodfield from Newcastle. Musical items were given by Elim Bible College students and the Bradford Folk Four. We rejoiced as young people eagerly came to find the way of salvation. We pray that the work which has been commenced in their hearts will bring forth much fruit for the glory of God.

Conference, 1972

FRIDAY AND SATURDAY

Reporter: D. A. LAMBELLE
PASTOR OF NEWQUAY ELIM PENTECOSTAL CHURCH

THE stalls were being cleared and dismantled. The conference really was coming to an end, but there was still a full day's programme, beginning with the morning ministry of Pastor W. G. Mullan (Belfast) on the lost sheep. He spoke of the shepherd's concern and compulsion, plus the comfort of the saved and the cheerfulness of heaven. Helen Penney sang "There's a name above all others."

Youth Viewpoint, after breakfast, was conducted by Pastor D. W. Cartwright (Rowley Regis), who spoke on the laying of hands on the sick. He stressed the need to believe God's Word and what it says, rather than building up our own ideas or pictures about it. The spoken ministry, i.e. preaching, is incomplete; it needs the service ministry also, the laying on of hands. Questions were asked and answers given which showed appreciation and interest.

The Bible study, given by Denis Clark, was fully attended. As people listened, they drank in the Word—all one and three-quarter hours of it! Before launching into the main study he gave five main things in our handling of the Bible: our need to hear; we must read the whole in context; we must study to show ourselves approved of God; we must memorise it; we must meditate on it. Then came the final study on Isaiah 5:1, 2, dealing with the Tower and the Winepress.

The conference session dealt with a variety of subjects, including financial matters. Mr. Spurling urged ministers to preach tithing, otherwise people lost an experiential blessing. Mr. Pendrill added that tithing made good common sense and good spiritual sense, plus the blessing which attended it. Other items dealt with our constitution and with divorce. The business was just fitted in before we made our way for evening dinner.

The convention service featured the Elim Youth Movement and was jointly conducted by Pastors Alexander Tee, retiring National Youth Director, and Eldin R. Corsie, newly elected in succession. A quartet from our Graham Street, Birmingham, church sang. The boys and girls went to the platform with Francis Lamming and workers, who led them in singing the choruses they had learned so well. The children then went off to their own meeting, while we enjoyed the Carlisle tambourinists. Testimonies followed from Sharon Ward and Timothy Smith, before the Graham Street young people, who had specially travelled up for this service, sang.

Dr. R. W. Taitinger spoke on the Jesus people and the Jesus revolution, giving us the background



E. R. Corsie and A. B. Tee.

of the despair and hopelessness brought about by the causes young people espouse. He explained the generation gap, often experienced in the Church, too, but challenged us that, in Pentecostal people, the Holy Spirit should create concern and an ability to communicate even to our teenagers. At the end of the service all the young people—a quarter of the congregation—gathered at the front to be commended to God in dedication. How we felt the presence of God—a tremendous climax to the week!

In the late night special an informal time of fellowship was led by Pastor W. R. Jones (Bristol). W. Ll. Bell sang "They call it being saved" and "My, didn't it rain" as only he can. Three of Pastor L. E. Lambert's daughters sang. There were a trio from Elim Bible College and a testimony from



A happy conference group—Denis G. Clark, J. Osman, J. Lancaster and H. W. Greenway.

Brian, also from the college. Sheila from Newcastle sang before our Vice-President, Pastor J. Lancaster, gave the epilogue.

At the morning ministry service on Saturday Pastor A. C. Jarvis brought a most suitable message. Pastor G. A. Wright was in the chair. The President closed the conference with prayer.



Part 5. The greatest leader

Words and drawing by SHEILA PRICE

"I AM proud to be your new chief," Little Bear said. "I will help you and guide you in all the laws and ways of the land, just as my father did before me, but I want you all to know that, though I have proved myself to be a mighty warrior, there is Another who is mightier than I."

"What does he mean?" the Indians asked each other. "Who can be greater than Little Bear? Tell us who he is!" they asked their new chief.

"His name is Jesus," answered Little Bear. "He is the greatest Leader of all. Before I became your chief you gave me certain tests so that I might prove myself true and worthy. Well, Jesus tests us, too, so that we may prove ourselves worthy of His love. Sometimes we do not want to do these tests, perhaps because we are afraid of being laughed at. I was afraid out there on the mountains, too, but I stuck it out. I thought I was alone, but my father was there all the time, protecting me. Our heavenly Father is here all the time protecting us. Just like my father, He is out of sight, but near all the time, helping us, guiding us and shielding us from harm and danger. I wanted so much to become a mighty warrior, but better still I want to become a mighty warrior for Jesus."

"We would like to be mighty warriors for Jesus, too," said the Indians. "But tell us, chief, how can we get to such a place?"

"If we love Jesus, serve Him and tell others about Him, if we try in His strength not to be selfish and unkind, then we will be true Christian warriors. We Zoto Indians know that we must obey the laws and ways of the land, but, more importantly, we must obey the laws of Jesus and follow His ways. Let us learn of Jesus together!" the chief concluded.

THE END

BOOK REVIEWS

Simon and Sarah Colouring Book, published by Scripture Union. Price 10p, postage and packing 3p extra.

The "Simon and Sarah" series is like a breath of fresh air when it comes to children's colouring books. They are a sensible size and would properly fit into a child's bookshelf. The sketches are excellent. For a child with artistic imagination this series could be very useful. I suspect that a few parents may want to turn their hand to the old pencils again!

This series is informative in a practical way; the child has an opportunity to learn Scripturally as well as educationally.

I wondered how I might get the best idea of the appeal this book would have, so I showed it to my two eldest children. They started to fight for it, so I thought that I had better keep it for myself. I must finish here as I am extremely busy. Now where did I put those colouring pencils?

RON WILLIAMS.

The Christian Family, by Larry Christenson. Published by Fountain Trust. Price: paperback 50p, postage and packing 8p extra; hardback £1.10, postage and packing 10p extra.

David Wilkerson in his foreword declares "*Here is a book that I have been waiting for.*" This excellent volume should certainly be read by every Christian, whether married or unmarried. In outspoken manner and with full Scripture backing, the author faces all aspects of the domestic scene and makes clear what is the Divine order in the sacred realm of the home.

Marital breakdown has become a sad feature of our day and much of the cause lies in the evident deviation from the pattern of relationship that God has laid down in His Word. This book can help to restore the correct order.

Much is said today about juvenile delinquency, but, when faced with the clear statements of domestic responsibility as portrayed by Christenson, one is forced to wonder if the root of the trouble is parental delinquency.

Be sure to add this book to your library; it is the book *you* have been waiting for, too. It can act as a corrective for the past, a guide for the present and an inspiration for the future.

R. B. CHAPMAN.

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

The Gift of Tongues

by JOHN HARRIS
PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

3. As at the beginning

Acts 10 and 19

OUR main purpose in these two further portions in which tongues are recorded as historical facts is to show their harmony with what has gone before: the original statement by Christ and the initial event of Acts 2.

Acts 10 : Some general considerations

The people concerned were definitely Gentiles. This refutes the allegation that the sign-gifts, which included tongues, were just the temporary provision of a gracious God to sign-seeking Jews. It has been argued that these Gentiles were ignorant of the Gospel. Peter preached it, they believed, then God gave them the Holy Spirit and the gift of tongues to prove their salvation to the Jews. Such an argument would not invalidate our basic premise laid down by Jesus—that tongues is a gift from God for believers—but it overlooks some pertinent facts.

The apostle's sermon. According to 11 : 15 Peter had just begun to speak when the Spirit came upon the hearers and they commenced to speak with tongues, therefore the impartation of knowledge by his preaching was very limited. God intervened and Peter got no further than his introduction! Whatever standing these people had, it cannot be claimed that they reached it through Peter's preaching.

The Gentiles' knowledge. Peter states that his congregation already knew some truth concerning Christ (v. 36). They were not in total ignorance of the Gospel. The extent of their knowledge cannot be defined precisely, but we must not consider them as if all Christians of that time necessarily possessed full New Testament knowledge. To do so would impose a framework which had not yet come into existence. The New Testament contains a progressive revelation and its development was still in progress at that time.

The centurion's status. Cornelius is the only one of this Gentile group of whom we have any detailed information. He assumed the role of spokesman and thus we may take him as representative, typical of the group for whom he spoke. Was he a regenerate person, a true believer? First we must remember that true faith may exist in spite of limited knowledge (Luke 7 : 2-10; Matthew 15 : 21-28). In addition, certain facts are recorded of him which are conclusive as to his regenerate condition. He was "devout" (v. 2, translated "godly" in 2 Peter 2 : 9). This word is different from "devout" in Acts 2 : 5, where it is used of unbelieving Jews and denotes worshipful devotion. He "feared God" (vv. 2, 22), the absence of which is a hallmark of the ungodly. He was liberal, giving "much alms" (v. 2) and he "prayed to God alway" (v. 2). It is significant that the latter two were accepted and remembered before God (v. 4), which could not be said of the works of unregenerate men. His immediate obedience is also remarkable (vv. 7, 33). Moreover, the message to Peter ("What God hath cleansed, that call thou not common," v. 15) surely indicated that he was to meet those whom God had cleansed and who were no longer "common or unclean," though Gentiles. Peter's first words in vv. 34, 35 also showed his acknowledgment of Cornelius as one accepted of God and truly righteous *before the Holy Spirit fell on the congregation*. Mention of "saved" in Peter's account (11 : 14) must be interpreted in the light of the foregoing, and also that "saved" and its cognates have a variety of meanings in the New Testament, e.g. Matthew 16 : 25; 1 Timothy 4 : 16; Romans 8 : 24; 1 Peter 4 : 18. In view of his limited knowledge, Cornelius was a believer of such calibre as to put many Christians to shame today.

The Gift of Tongues

It is obvious that the believing Jews were not astonished at the outpouring of the Spirit or its

accompaniment—speaking with tongues. Their surprise was related solely to the fact that such things were granted by God to Gentiles just as to Jews (10 : 45, 46 ; 11 : 15, 17).

The concept of the believing Jews as to what was taking place in the speaking with tongues is clearly stated : God was being magnified (v. 46). Irrespective of their prejudice against Gentiles, they knew that believing people, speaking in tongues under the anointing of the Holy Spirit, could only be magnifying God. The importance of this approach to tongues is increased by the fact that no suggestion was made of the Jews understanding the languages being uttered, as had happened in Acts 2. Ignorant, therefore, though they were of the precise content of the tongues, they had no doubt as to the form of worship. Their hitherto biased minds now accepted Gentiles as equal fellow believers, the experience as genuinely of the Spirit, and the tongues as authentic and God-glorifying. *Pentecostals would say to many evangelicals today : " Go thou and do likewise."*

Acts 19 : Some general considerations

The beginnings. Paul paid a brief visit to Ephesus and left Priscilla and Aquila there. Apollos, an Egyptian Jew, came also. He not only expounded the Old Testament up to the baptism of John, but, after instruction, he was able also to prove the messiahship of Jesus (Acts 18 : 19-28).

The disciples. When Paul returned to Ephesus he made contact with a group of " disciples " (v. 1). Some argue that they were only disciples of John. The Bible places no such qualification on their discipleship, moreover the private ministry of Aquila and Priscilla, and the public ministry of Apollos, had advanced to a Christ-centred message. John's ministry had also pointed forward to Christ and a person could not be a true disciple of John without knowing something of Christ and believing on Him.

The questions. Much disputing has revolved around the tense of the first question in v. 2 : " since " or " when " (R.V.). This has obscured a more important and indisputable fact, namely *that Paul accepted that these persons had already believed, that they were men of faith and therefore justified.* As the tense factor does not affect the tongues-gift, we will not discuss it. The vital fact is that these persons were believers. Their ignorance about the Spirit would seem to be complete if we take only the Authorised Version form of v. 2, but this degree of ignorance is doubtful. The Old Testament, of which they would probably know something, taught about the Spirit of God. John's message also had truth in it about the Holy Spirit. The Revised Version rendering : " Whether the Holy Spirit was given," would seem much better. Thus the point of ignorance was whether the Spirit was given in the way John foretold in relation to the Messiah, but there was no question as to the existence of the Spirit. Consideration of John 7 : 39 will show a similar situation and meaning there also.

The question of their baptism. Were they baptised twice ? I believe not. First, they were believers and had been baptised as such though " unto John's baptism." Paul (v. 4) declared that their faith was " on Christ Jesus " though under John's ministry. If we read v. 5 without " this," which is italicised and has no corresponding Greek word, and omit the comma which follows, it shows that their baptism under John was " in the name of the Lord Jesus," therefore John's true disciples were believers and their baptism was valid as in the name of Christ. To make John's baptism invalid through inferiority would cast doubts on the baptism of Jesus and some of His disciples, who were baptised only once and that under John.

Whether these men were Jews or Gentiles is an open question, though the former is most likely. That Paul made no difference between such is clear from v. 10.

The Gift of Tongues

When Paul was satisfied that he was dealing with genuine believers he laid his hands on them and " the Holy Ghost came on them ; and they spake with tongues " (v. 6).

" Tongues " is the same word as in Mark 16 : 17 ; Acts 2 : 4 ; 10 : 46, therefore this scene is an exact fulfilment of the prediction by Christ. It is also in perfect harmony with the other Acts records of speaking with tongues. The people are believers. They speak in languages unknown to their own intellect. The miracle involved is due to the direct operation of the Holy Spirit.

Some will argue that Acts was a transitional period, but most will agree that we live in the same era. Therefore we should expect God to grant the same gifts today as then, *unless God clearly reveals otherwise in His Word.* In the absence of any such directive, we would assert that God's will for the same Church today is unchanged. If a change has taken place we must

(*continued on page 17*)

"I am with thee and will keep thee in all places whither thou goest."

(Genesis 28 : 15)

Pressland House



Just opening for Christian conferences and groups, also individual holidays, in a lovely setting with its own farm and Dartmoor nearby. We invite Christians to come and have fellowship with us. We can accommodate up to thirty-five people. There are special terms for senior citizens and for youth groups. A minibus is available if required. We are delighted to welcome you to the glorious county of Devon. We praise God for the way He is using the house for spiritual blessing to the local inhabitants. It would be wonderful if you shared some of these experiences and blessings with us.

As the house is just opening, there are many vacancies. There is a field available for recreation next to the house. We also provide some indoor games.

Please send for brochure and further details to **John and Doris Wright, Pressland House, Hatherleigh, Okehampton, Devon.** Tel. Hatherleigh 381.

"And being let go, they went to their own company."

(Acts 4 : 23)

D.2648



Margaret M. Ladlow's page

Singing from the heart

ON my page last week I wrote about the sadness I felt that popular sacred songs and hymns are sung and played by non-Christians who pay little heed to the meaning of the words, yet who am I to condemn this practice ? Human nature being so frail, I discover that we who call ourselves " born-again " believers are guilty of a similar misdemeanour.

Sometimes in our corporate worship we are carried away by a catchy tune, the pleasing rhythm and the sheer joy of singing. When singing a well-known hymn we sing almost mechanically and can be thinking of all and everything while we sing. There is a danger, too, that the lighter type of hymns can fill our repertoire and the great doctrinal hymns of our faith be neglected. I am always grateful that, being raised a Methodist, I learned to love the magnificent hymns of Charles Wesley. To this day I find blessing and strength from reading them.

I do not know what to say about the newly produced hymn book for schools as I have not examined it, but judging by some of its songs sung on television, though the sentiments may be admirable from ethical and humanitarian points of view, they are hardly conducive to worship. They are too " way out " for me. I turn happily to the simpler songs which are a direct product of the world-wide outpouring of the Holy Spirit and are mainly words of Scripture allied to tunes given under the inspiration of God's Spirit.

My main contention is that whatever type of hymn or chorus we sing we must mean the words and sing them with sincerity. Otherwise we are no better than the non-worshipper who lightheartedly listens to sacred song in the pop idiom.

A rather extreme example of such insensitivity occurred while I was in Ghana. Opposite the Elim mission house was a large African compound with eight or nine families living there, including a generous sprinkling of children. Their games, songs and household activities were a source of constant interest to me. One little group of adorable four-to-six-year-olds danced and sang in a most delightful and comical way and especially if they noticed that I was watching from our balcony. They all attended our Sunday school and though none of them was able to speak English they had learned some of our choruses. They would have a little service, as many children do, just a make-believe affair, then jump up, march out of the compound across the roadway outside the mission still singing and clapping and then, emulating the womenfolk, they would form a circle and dance, shuffle or jig around. What did they sing ? " I surrender all, I surrender all, all to Thee, my blessed Saviour, I surrender all " over and over again, laughing, singing, skipping, one little bow-legged fellow, a born comedian, leading the rest.

One could not condemn these children ; they were entirely innocent in their play and cheerful singing. They had heard the adults singing the chorus in our services in the little chapel across the road. It appealed to them and the English words were easy to remember, but they conveyed no meaning at all, as none of them could understand what was being sung. Regrettably we are sometimes guilty of singing our hymns and choruses insincerely and carelessly, understanding the words, familiar with the sentiment, yet never really earnest in our worship. Familiarity makes a hymn commonplace and we sing all too glibly at times. Remembering the children, dare we who know and understand the full import of the words sing " I surrender all " unless we really mean it ? What of Frances Ridley Havergal's hymn of consecration? Surely it is a hollow sham unless we are deeply in earnest when singing " Take my life

(*continued on page 17*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

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.2538

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.2539

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.2619

FOR the Christian book or gospel record which you require send 3p stamp for catalogue to the Christian Bookshop, Railway Street, Banbridge, Co. Down, N. Ireland. C.2646

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

ITINERARIES

The President (T. W. Walker):

June 10, Ilford; 11, Barking (a.m.), Dagenham (p.m.); 12, Ilford; 17, 18 (a.m.), Elim Bible College; 24, Birmingham youth rally; July 1, Nottingham; 2, Burton-on-Trent (a.m.), Loughborough (p.m.); 9, Bournemouth (Springbourne); 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey.

London Crusader Choir with Douglas B. Gray:

June 18, Wormwood Scrubs; 25, Shoeburyness; July 23, Broadmoor; August 6, Eastbourne.

A. D. Bull:

June 10, 11, Sowerby Bridge; 13, Wrenthorpe; 14, Leeds; 15, Bradford; 16, Otley; 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

Joseph Smith:

June 17-22, Ellesmere Port; 24-26, Southport; 27-29, St. Helens; July 1-3, Blackburn; 4-6, Accrington; 8-13, Glossop.

BIRTHS

LAVENDER. On May 3rd, to Faith and Keith Lavender, of Gloucester, the precious gift of a son, Jamie Keith. Dedication conducted by Frank Lavender.

LUCAS. On April 10th, to Barbara and Tony Lucas, a daughter, Helen, a sister for Mark.

ENGAGEMENT

BLAKE—McCLOSKEY. Mr. and Mrs. B. McCloskey, Assemblies of God, Luton, are happy to announce the engagement of their daughter, Lois, to David J. Blake, pastor of Elim Pentecostal Church, Harrogate. C.2652

MARRIAGE

STANTON—GREEN. On May 20th, at Elim Pentecostal Church, Providence Chapel, Exeter, Michael Raymond Stanton to Marion Anne Green. Officiating minister : J. H. Sainsbury.

WITH CHRIST

COOKE. On May 13th, Bertha Cooke, aged 74 years, beloved wife of George, both founder members of Sheffield Elim Pentecostal Church, later members of Mosborough church. Absent from the body, present with the Lord. Officiating minister at funeral : John Woodhead.

DOWELL. On April 26th, James John Dowell, aged 76 years, of Gloucester, entered the presence of the Lord. Officiating minister at funeral : Frank Lavender.

THERE ARE STILL SOME PLACES LEFT AT

FRAISTHORPE YOUTH CAMP

July 28th to August 11th

BUT ONLY IF YOU HURRY !

Booking forms and brochures from :

Mrs. P. Woodfield, 50 St. Julien Gardens, Cochrane Park, Newcastle upon Tyne 7. D.2651

ELIM BIBLE COLLEGE

Open Day and Graduation Service

SATURDAY, JUNE 17th

Chairman : **REV. J. LANCASTER** (Eastbourne)

3 p.m. **PRINCIPAL'S REPORT**

Distribution of diplomas and certificates by Mrs. T. W. Walker

6 p.m. Guest preacher : **REV. T. W. WALKER (President)**

CHORAL AND INSTRUMENTAL ITEMS BY STUDENTS

HOUSE AND GROUNDS OPEN 1 P.M.

D.2625

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Preacher: G. Harpin, a former minister. Gospel music by local and presbytery churches. Weeknights at 7.30. Sunday at 11 and 6.

BIRMINGHAM, Erdington. June 25. Elim Pentecostal Church, South Road. Sunday school anniversary. Speaker: W. J. Patterson. At 6.30.

BIRMINGHAM, Stirchley. June 10. Elim Pentecostal Church. Festival of male voice praise (conductor: Chris H. Pearson) in Friends' Meeting House, Hazelwell Street (next to Stirchley baths). At 7.30

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Thursdays at 7.30. Visitors welcome.

CAERPHILLY. June 26—July 1. The Big Marquee, Caerphilly Castle grounds (Southern Platform). July 2-8. Elim Pentecostal Church, St. Fagan's Street. Crusade conducted by Melvin Banks. Weeknights at 7.30. Sundays at 11, 6.30 and 8.15. June 28 (marquee), July 5 (church), divine healing services at 2.30. July 4 (church), crusade coffee morning at 10.45.

CARLISLE. June 17. Elim Pentecostal Church, West Walls. Convention. Preacher: J. A. Wright. Soloist: Mrs. Myra Anderson. Convener: Frank F. Frost. Items: Motherwell choir. At 3.30 and 6.30. Tea will be served between meetings.

DARLINGTON. June 10, 11. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Preacher: J. Woodhead. Convener: G. Fearn. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11 and 6.30.

EVESHAM. June 10-18. The Big Tent, Crown Meadow. Evangelistic and Divine Healing Crusade conducted by J. C. Smyth and party. Sundays at 8.15. Weeknights at 7.45. Youth nights on Fridays.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GUILDFORD. June 11. Elim Pentecostal Church, Martyr Road. Sunday school anniversary and prizegiving. Guest speaker: I. R. Moore. At 6.30.

LLANTRISANT. June 24—July 2. Elim Pentecostal Church, High Street. Evangelistic and Divine healing campaign. Evangelist: William Hartley. Convener: John Glass. Weeknights at 7.30. Sundays at 11 and 6.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

ROMSEY. June 17, 18. Elim Pentecostal Church, Middlebridge Street. Church's forty-fifth anniversary. Preacher: L. W. Tranter. Saturday at 7.15. Sunday at 11 and 6.30.

SOUTHPORT. June 17. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor Hughes and thirty Chinese Christians will sing and testify. June 24-26. Preacher: Joseph Smith. Convener: L. N. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Pastor: H. Quy. Visitors welcomed. Sundays at 11 and 6.30. Thursdays at 7.30.

TREALAW. June 17-19. Elim Temple, Miskin Road. Sisterhood anniversary. Speaker: Mrs. Eileen Glass. Convener: Mrs. J. Lannon. Weeknights at 7.30. Sunday at 11 and 6.

WORTHING. June 11-15. Elim Pentecostal Church, Grosvenor Road. Preacher: S. Beresford. Convener: L. W. Tranter. Sunday at 11 and 6.30. Weeknights at 7.30.



EUROPEAN PENTECOSTAL CONFERENCE

CONFERENCE HALL, BERNE, SWITZERLAND

June 24th to July 2nd

Special studies include :

- **The Baptism in the Holy Spirit**
- **The Holy Spirit and the Preparation of His Church**
- **The Church—the Place of Revelation of the Holy Spirit**
- **The Gifts of the Holy Spirit practically used**
- **The Holy Spirit and Evangelism**
- **The Fruit of the Holy Spirit**
- **The Holy Spirit glorifies Jesus**

Speakers include : David Wilkerson, U.S.A. ; W. Sawe, Sweden ; Yonggi Cho, Korea ; André Nicolle, France ; Francis Toppi, Italy ; Lewi Pethrus, Sweden ; H. W. Greenway, England. Also others from many parts of Europe.

Exhibition stands. Musical items. Afternoon excursion to Lake Thun and steamer trip.

Send for application form to Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, or ring Cheltenham 59904/5.

PONTYPRIDD—LADIES' WEEKEND

June 10th and 11th

Speaker : Mrs. Eileen Glass (Manchester)

Elim Pentecostal Church, Thurston Road

Saturday at 7.30 p.m. Sunday at 11 a.m. and 6 p.m.

D.2659

EAST LONDON PRESBYTERY RALLY

Saturday, June 10th, at 7 p.m.

Special speaker : T. W. WALKER, President, Elim Churches

Many supporting items

ELIM PENTECOSTAL CHURCH, CLEMENTS ROAD, ILFORD

D.2658

MARGARET M. LADLOW (*continued*)

and let it be consecrated, Lord, to Thee." One result of being filled with the Holy Spirit is " singing and making melody in your heart." Perhaps if we sought always to have a Spirit-filled experience we would fully appreciate the words we sing, for our songs would come from the heart.

THE GIFT OF TONGUES (*continued*)

look for reasons among Christians in terms of their failure to believe God's Word, to be open-minded for the supernatural operations of the Spirit, and to be hungry for the things of God. The limited intellectual knowledge of those in Acts 10 and 19 is obvious, but *Divine blessing is more closely related to heart-hunger than to head-knowledge.*

(*To be continued*)

BINGLEY—THE BIG ONE!

THE FIRST EVER!

UNITED PENTECOSTAL YOUTH RALLY

(Sponsored by the Elim and Assemblies of God Youth Councils) in the historic

BINGLEY HALL, BIRMINGHAM

JUNE 24th, 3.30 and 7 p.m.



Gerald Chamberlain

Afternoon speaker: GERALD CHAMBERLAIN

Chairman: **Ron Jones**

Evening speaker: ALEXANDER TEE

Chairman: **Colin Whittaker**



Alexander Tee

WITH MASSED YOUTH CHOIR Leader: ELDIN CORSIE

Musical and singing items by Harvesters, Lifeliners, etc.

Preceded at 1.30 p.m. by a MASSIVE WITNESS OF PENTECOSTAL YOUTH IN THE BIRMINGHAM CATHEDRAL GROUNDS AND A GREAT MARCH OF WITNESS TO THE BINGLEY HALL

Book your coaches now! Five thousand reserved seats at 10p (includes both sessions). Write now (enclosing s.a.e.) to E.Y.M., P.O. BOX 38, CHELTENHAM

ADMISSION BY TICKET ONLY

CUT ACROSS HERE

MUNDESLEY LUXURY HOLIDAY CAMP

(on the seafront and near the Norfolk broads)

JULY 1st to 8th **STANDARD CHALETS: £16**

PLEASE BOOK ..... PLACES, **for which I enclose £2 per person**

NAME .....

ADDRESS .....

.....

.....

SEND TO: **E.Y.M., P.O. BOX 38, CHELTENHAM**

CUT HERE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, June 12th — 1 Samuel 28 : 15-25

" Because thou obeyedst not " (v. 18).

There is intense pathos in Saul's utter dejection, for Samuel's words were the knell of doom. The tidings that Israel was delivered into the Philistines' hands and that Saul and his sons would be slain the next day were too much for Saul. Exhausted by long abstinence from food, overwhelmed by mental distress and driven to despair, cold sweat broke on his anxious brow and he sank helpless to the ground (v. 20). There was a touching kindness in the scene that followed and physically, at least, Saul was revived, only to depart to await the awful doom that nothing could prevent from overtaking him.

Our faithfulness to God is proved by our deeds, not by our words only (John 14:15).

Tuesday, June 13th — 1 Samuel 29 : 1-11

" Wherefore now return . . . in peace " (v. 7).

The objection of the Philistine lords to David's presence in their battle with the Israelites was understandable, yet it was a happy circumstance in the overruling providence of God to rescue David from a dangerous dilemma. David, in his gratefulness to Achish for protection and hospitality, was prepared to back the Philistines against Israel, his desire being precipitated by the attitude of Saul. Two wrongs do not make a right, however, and the command given to Achish for David's return (v. 9) was both wise and providential for Israel's monarch-elect.

It is far better to be guided by the Spirit of God than to be swayed by circumstances.

Wednesday, June 14th — 1 Samuel 30 : 1-15

" David inquired at the Lord " (v. 8).

While the strength of the Philistine forces was being poured out of the country, Amalekite marauders seized the opportunity to invade the southern region, David's town and possessions suffering their ravages (vv. 1, 2). Distressed, and the object of the men's fury, David sought the Lord. Under the pressure of so unexpected a calamity, the spirits of any other leader guided by ordinary motives would have sunk, but David encouraged (literally " strengthened ") himself in the Lord. David's faith supplied him with inward resources of comfort and energy that allowed him to see beyond the destruction around him and to pursue the destroyers in the will of God.

We draw upon the strength of the Lord when we seek Him in faith.

Thursday, June 15th — 1 Samuel 30 : 16-31

" And David recovered all " (v. 18).

Despite the weariness of the long march from Ziklag, David's men pursued and slew the Amalekites (v. 17). David's possessions were now greater than before, due to the spoil that was gained and divided among them. This unexpected accession of spoil nearly caused a quarrel through the cupidity of some. Serious consequences could have ensued, but were prevented by the prudence of the leader in establishing a rule regarding spoil (vv. 22-25; Numbers 31:27; Joshua 22:8). Out of a grateful heart, David sent liberally to the leaders of Judah (v. 26).

Freely we have received from God; let us give likewise.

Friday, June 16th — 1 Samuel 31 : 1-13

" So Saul died " (v. 6).

The closing chapter of this Book is a picture of a disastrous failure. Saul died on the battlefield by his own hand. Later, his mutilated body was displayed for all to see and to mock. Advantages and opportunities in youth never guarantee success in manhood; one must always be true to God. Saul's undoing was a combination of half-hearted obedience and total disobedience. He was a victim of pride and jealousy. The ruins of Bethshan, the temple of Ashtaroth and a temple of Dagon whence Saul's body was taken (v. 10) were uncovered in the stratum of 1,000 B.C. by the University Museum of Pennsylvania in 1921-30.

Unbelief brings bondage and misery; trust in God lifts us into victory.

Saturday, June 17th — Hebrews 1 :1-14

" He hath . . . a more excellent name " (v. 4).

The grand opening statement (vv. 1-4) indicates the theme of Hebrews, viz. the absolute supremacy and sufficiency of Christ. Christians have what is better in every way. " Better," the keyword, occurs thirteen times. Note the continuity between Old Testament revelation and the new revelation in Christ (vv. 1, 2); the first prepares, the second consummates (10:8, 9). This Book has been called " The fifth Gospel "; the four describe Christ's ministry on earth, Hebrews tells of His ministry in heaven. There are eight successive statements about Christ (vv. 2-4). This final revelation of God is not only in the incarnation of the Son, but in the Son as the fulfiller of the work of atonement for sin (1 John 4:9, 10). We are left in no doubt as to Christ's deity. Here are revelation (Hebrews 1:2), salvation (v. 3) and aspiration (v. 6).

Sunday, June 18th — Hebrews 2 : 1-9

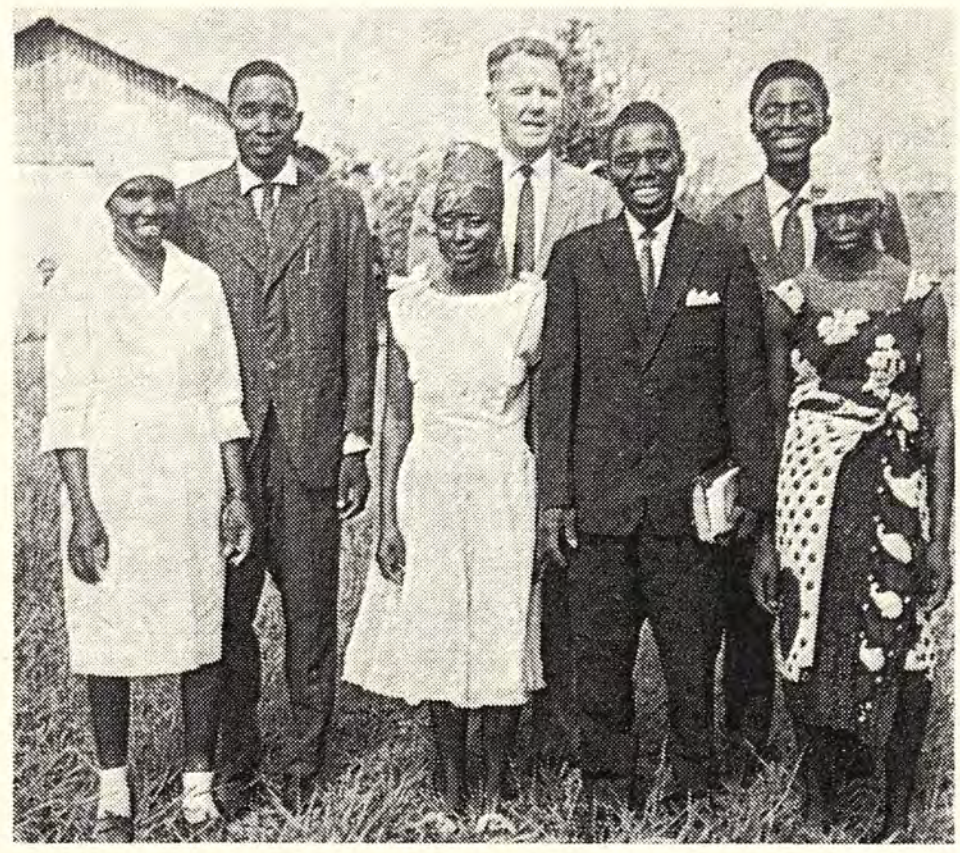
" Therefore . . . give . . . heed " (v. 1).

The writer introduces the first of his characteristic solemn warnings. " Let them slip " means " drift past out of reach." The revelation places on all who hear a supreme obligation to give heed and to obey. To Jewish minds, angels are of great im-

(continued overleaf)

Mzee Bull, Tanzania

Three Brides for three 'Grooms



From left to right : Pastors Eliya, A. D. Bull, Joseph and Emanueli.

HOW long did you wait to get married ? The three couples before me in the Msolwa church had fourteen children between them. " If any person knows of any just cause or impediment why these two should not be joined together in holy matrimony, I charge you to declare it now or for ever be silent," I said. There was complete silence. " Praise God ! I said. " Amen " chorused the congregation. For fifteen years we had waited for holy matrimony (ndoa takatifu) among the Wakweli people. Every attempt of the young converts to marry before God had been prevented by the elders. Now some of those elders were seated in the church ; they had ceased their threats and curses, their spell-making and vetoes.

" Who has ndoa takatifu ? " I asked. " The Jews had it, but lost it because of the hardness of their hearts. Islam never had it, Mohammed, their prophet, had many wives. In your tribe it is impossible because of tribal customs and the power of the elders. Europeans had it because the European tribal customs were founded in Christianity, but now as the Europeans turn away from Christianity they become as the heathen and as the Moslem. Who then can have ndoa takatifu ? *Those of every tribe and tongue who are in Yesu Kristo,* He who makes all things new ! "

Without Yesu the 'grooms had no claim to anything holy. All three had been involved in witchcraft. Joseph, son of a lion man (ability to turn into a lion), was well versed in exorcism. Eliya, who had a familiar spirit, was powerful in cursing. Emanueli, a specialist in love philtres, was expert in obtaining spells from the spirit world of darkness. The brides, bought some years before, costing £10-£15 each, had a wholly heathen background. I well remembered one such being brought before the church. She had assented to being the wife of a fellow tribesman, but she was fearful of being taken into the presence of a European. I said to her, " You do not understand anything of your husband's faith, but like Ruth [here I told her the story of Ruth the Moabite] you can say that your God shall be my God." " Yes, Bwana," she fearfully replied, hiding her face.

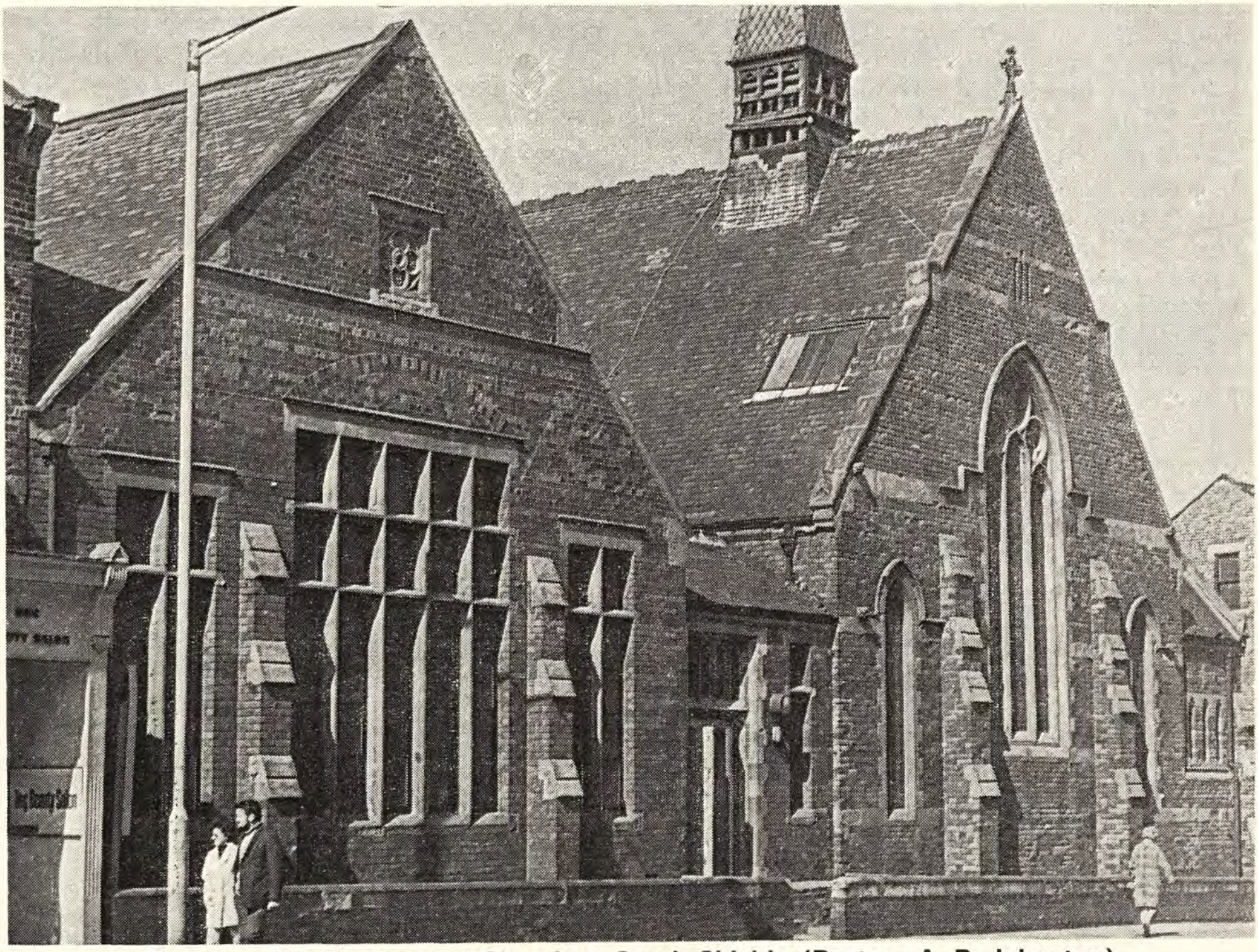
As the three couples stood smiling before me I remembered much of their history, the battles that they had fought for the faith. To each one in turn I said, " Will you take this one to be your partner until death do you part ? " " I will " they said. Finally I presented each couple to the congregation as man and wife. Ndoa takatifu had come to the Wakweli, a prize that had been earnestly sought. *Whom God hath joined together let no man put asunder* !

THE FAMILY ALTAR (*continued*)

portance and are superior to men, but the writer indicates that man, though " for a little while " (R.V. margin) lower than angels, will have dominion over angels in God's ultimate purpose (Psalm 8 ; 1 Corinthians 6:3). We see the significance of Christ's exaltation as man: " we see Jesus [His unqualified human name] . . . crowned " (Hebrews 2:9). The consummation of salvation at the coming of Christ is the glorious hope of every Christian (1 John 3:2).

THE ELIM EVANGEL

Vol. LIII. No. 25 June 17th, 1972 5p



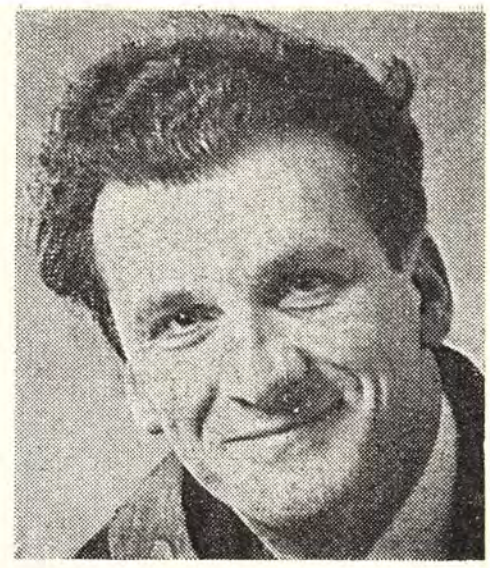
The new Elim Pentecostal Church at South Shields (Pastor : A. P. Johnston).

The church hall and twelve classrooms have been taken over ; the church is used for commercial purposes.
Photograph, " Shields Gazette."

Proclaiming the Truths of Pentecost

Life's Chorus

by Michael W. Carr



Psalm 1

THE Psalms are not merely word melodies, but sparks from the anvil of life. Sledgehammer trials had moulded David, the author of so many, into a vessel meet for God's treasure. A richness of personal experience emerges that answers the unspoken questions in our lives. The unsettled issues of eternity and the meaningful matters of time unfold in these catalogues of praise. Should Satan depress, the flesh discourage and friends disown, then David faced them all, had slain, conquered and ridden in triumph over his foes. See, then, how he opens up and displays his own testimony, to our encouragement and victory.

The godly man does not walk, stand or sit, but lays himself within the heartbeat of a loving God and finds this better than 10,000 laughs with wicked men, for these are they who turn their worthless scorn upon the priceless law of heaven and undercost the value of a rugged cross, exchanging life's full span of thankful praise for hollow jests that mock Golgotha's crimson stream. This " sounding brass " from godless men is but the swelling of an empty cloud that runs before the sifting breeze of truth. The ransomed heart in prostrate trust discards the shallowness of earthly praise and covets not the friendship of unthankful men. The fear of God has touched his heart with wisdom's reverential care, has taught his seeking soul to dwell inside a fissured rock and view the scene of prattling men like slowly shifting sand. Their vain advice dissuades pursuing souls, but faith secures above all earthly ties a fellowship with Christ which abhors the contagion of worldly-minded men and does not listen to pretentious speech that taunts the smitten Lord. Faith turns an upward ear to catch the whisper wrapped in a loving smile and sees that the golden prospect of an earthly pilgrimage is spread with Divine delight as God Himself steps out to tread a coupled path that leads to perfect peace.

Amid the technological turmoil and mournful mechanism of this industrial age laughter is rare, but the musical ring of this happy man is a symphony of praise to God, for his " delight is in the law." Even within the Church black morbidity from sanctimonious men blights the brightest day, but who can stay the cheerful chuckle of a holy life? To live according to the " law and the testimony " can bring some men into bondage—they try too hard! The harpist describes this blissful man as like unto a tree, and when did you last see a tree work? It quietly puts down and grows up a sturdy multiplication of strength over numerous seasons. It stands tall with towering toughness above the adverse currents of life, king of the plant realm. Sad sinners are like brittle reeds soon snapped before the driving wind, but a tree simply shakes its emerald crown and rustles a song through the heavens. Similarly, there is nothing to compare with the rippling joy of a ransomed soul when the gusts of God are blowing through the life. By rooting deep at the water's edge a tree blooms with fruitful freshness, for it is not only " planted," but fixed by " rivers of water." If " his delight is in the law," then the believer's dependence must be on the Spirit.

This glowing growing shall " never wither." The man who rests in God and rejoices in His testimonies takes on conformity to the " tree of life," whereas the rootless man will tumble like " rolling thistledown upon the mountains of the Lord " when He comes with His judgment. " The way of the ungodly shall perish," but the righteous man will see the salvation of the Lord in the morning of eternity. All shall crumble and crash, but through the dissolution of time a new era will dawn that will outlast the confines of man's measure. Limitless association with a God of love will be nothing less than prosperity, the central promise of the psalm.

The man who lays himself on God laughs—and lasts!

Church reports

BOURNEMOUTH, Winton

Pastor : G. N. Backhouse

At Easter the great truths of Christ's life, death and resurrection were emphasised by Pastor T. H. Stevenson, the special speaker for the week-end. He brought before us the glorious hope of Christ's coming again. His ministry at all the services upheld and glorified our risen Lord and was a means of blessing.

At a recent Sunday evening meeting Pastor A. D. Bull, who is home on furlough from Tanzania, told of the great work that is going on there. It was very encouraging to hear of Africans whose lives have been transformed by the grace of God and who are preaching the gospel to their own people and taking responsibility for the church in Tanzania.

(MRS.) D. F. KEMP.

BIRMINGHAM, Selly Oak

It was a momentous day when the Selly Oak church said farewell to their minister, his wife and family, who had accepted a call to a church in Canada. Tribute must be paid to the members who put on a wonderful tea for nearly 300 people.

R. J. Morrison, the District Superintendent, convening the service, set the tone for the evening with the chorus, " Surely goodness and mercy shall follow me." God's blessing rested on the musical items by the Second Advent Group and by Mrs. Sue Williams. Prayer was led by S. J. Brown, the Winson Green pastor. Mr. Morrison reviewed the work at Selly Oak from the presbytery point of view. It was grand to hear tributes by letter from Ron Jones, with whom Mr. Caple had worked on campaigns, from the secretary of the Hadley church (Mr. Caple's first church), and from Barnsley read by a brother from there who had been converted through Mr. Caple's ministry. Mr. Bullivant, the church treasurer, declared that he felt that the church was in revival blessing. He presented a cheque to Mr. Caple, who told how God had blessed at Selly Oak. Three and a half years ago two communion trays were in use for eighty communicants at the most. Now five trays are needed as over 200 break bread. The offerings were averaging £50, they are now £150-£170. The house next to the church was purchased for future extensions. The branch church at Stirchley was put into the charge of the writer. The church building itself had been extended to accommodate the increasing numbers attending the services.

It was a joy to see and hear Paul Epton and the people from the Cannock church, which was founded through a campaign conducted by Mr. Caple.

Mrs. Caple was presented with a beautiful watch by the ladies of the E.W.M.A., while Philip and Andrew received Bibles from Mr. J. Stroud, the Sunday school superintendent.

Basing his thoughts on " living epistles," Pastor H. W. Greenway showed how we were sending letters to Canada. " Epistole " means " something sent on a mission."

J. B. COLEMAN.

PONTARDULAIS **Pastor : G. J. Feasey**

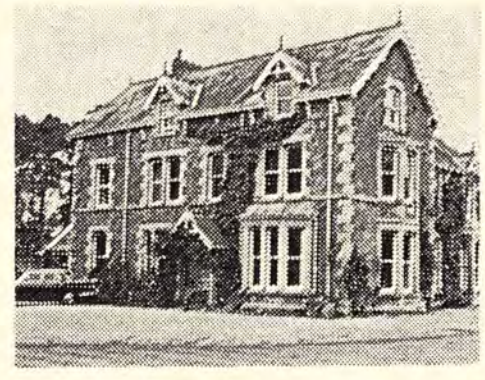
Having launched out on a year of evangelism, we have already seen the hand of God in progress in every department of our church. We recently had the joy of witnessing four converts going through the waters of baptism. The church was full. An impressive message was preached by the pastor.

We were pleased to see a large congregation in this Sunday gospel service.

We are looking forward to greater things from a great God as our summer crusade draws near.

(MRS.) E. M. PARRY.

Pressland House



This house is now open for Christian holidays. It is surrounded by its own farm. We cater for parties of all ages, as well as for individuals.
We invite you to spend a happy holiday in this wonderful county. Write for our brochure and our very favourable terms. Please write immediately to avoid disappointment.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH,
near OKEHAMPTON, DEVON
Telephone Hatherleigh 381

D.2647

RYDE **Pastor: I. R. Hall**

At our annual Easter Convention we enjoyed the blessing of the Lord under the excellent ministry of Eldin R. Corsie, of Kensington Temple, London. The convention opened with a Communion service on the Thursday. Singing was provided by a group from the Newport, Isle of Wight, Salvation Army corps. Our pastor convened this meeting. The conveners of the other meetings were Mr. P. Rowe and Mr. H. Feasey, the church treasurer and secretary respectively. Mr. Corsie's ample talents were fully utilised in that as well as accompanying the congregational singing at the piano he ministered in song. God's presence was very evident in each meeting.

At the Tuesday prayer meeting following the convention numerous testimonies to blessing received were given and much appreciation was expressed for Mr. Corsie's inspiring ministry.

SHEILA C. HALL.

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

Amid feverish excitement the photographer arrived. After he completed his task the children settled down to tea. This was the beginning of the annual Sunday school social. The feast over, the time came for the children to share their talents with parents and friends, who by now had packed the church. The subject for demonstration was: "The treasure hunt." With much imagination we were taken on board the good ship "Discovery" to Treasure Island, where ultimately the treasure was found. We realised that treasures of the kingdom are not hidden in man-made chests, but are found in God's precious Word. On the following Sunday awards were presented to every child by Mrs. Sandford.

We continue to return thanks to God for His blessing upon the youth activities and for the joy of seeing many of the senior scholars attending the regular Sunday services. Many of them have received their personal Pentecost.

WOOLWICH **Pastor: L. Jones**

The celebration of the twenty-seventh anniversary of our Sunday school was an enthusiastic, if a little incoherent, presentation of "Coins in Bible days." "Uncle Mick" and "Uncle Bob" visited us for the day on loan from the Elim Bible College and fifty to sixty children were enthralled by the testimonies and stories interspersed with graphic visual aids. Even when the pictures disappeared in a blaze of glorious colour and application time arrived, the children sat quietly and attentively. Several responded to the appeal.

MAUREEN WOODWARD.

What a thrilling day we had when Mrs. M. M. Ladlow spoke at our sisterhood anniversary. The anointing of the Holy Spirit was upon the meeting from the start. The meeting was convened by Mrs. Lyndon Jones.

In the afternoon we had a testimony from the Bexleyheath Women's Meeting, and a duet from Joyce and Barbara. Our choir sang, then Mrs. Ladlow spoke simply and sincerely on Hannah.

In the evening, after we had enjoyed the tea and fellowship with other sisters, the choir sang. A sister from Bexleyheath gave a stirring testimony. Mrs. Ladlow, dressed in the beautiful Ghanaian dress which the sisters in Ghana had presented to her, brought greetings to us from Ghana and told how the sisters had given beads from their wedding necklaces and bracelets so as to make one necklace for her to keep in remembrance of them. She showed how E.W.M.A. helps the missionaries. Mrs. Ladlow gave us a little insight of the work they did in the Crobo tribe while David and Margaret Mills were on furlough.

We had a testimony from Rosemary Mawutsa from Inyanga North, Rhodesia, who explained that she did not think that she needed to give her heart to Christ until she heard a young African pastor speaking at a meeting. She felt that he was speaking just to her, so she went to the front and gave her heart and life to Christ.

The final blessing came when David Tattersall came to tell us that his wife for whom we had been praying had just had a baby daughter, Rachel.

(MRS.) A. SMITH.

WORCESTER **Pastor: B. R. J. Garrard**

A large congregation gathered for the final service of Pastor and Mrs. T. H. Stevenson. After forty years in the Elim ministry, the last six and a half years at Worcester, Pastor Stevenson has given up pastoral work on medical advice.

Representing Elim headquarters, Pastor J. T. Bradley spoke in appreciation of the faithful work of Pastor Stevenson in building up the movement in his various pastorates. He recalled Pastor Stevenson's ministry began with an association

with the late Principal George Jeffreys and that in 1961 he served the movement as its president. There is no retirement in the service of the Lord and it is expected that the pen of our brother will be even more active now than in the past.

Our elder, Mr. Lewis, presented Pastor Stevenson with a car radio and a cheque on behalf of the church members. Mrs. Stevenson was presented with a bouquet.

We trust that the Lord will grant them both a happy and rewarding retirement.

A congregation of 200 welcomed Pastor Brian Garrard to the pastorate of the Worcester church. The induction service was conducted by Pastor R. J. Morrison, Superintendent of the Birmingham Presbytery, and the address was given by Pastor S. J. Brown.

Pastor Garrard is no stranger to the church as fourteen years ago he was with us for a few months as assistant minister. The church members welcomed him back with great pleasure, this time as pastor. A warm welcome was also given to Mrs. Garrard and baby Jonathan. Mrs. Garrard was presented with a bouquet and a teddy bear for Jonathan.

Members from Winson Green and High Wycombe churches attended the service, after which a time of fellowship was enjoyed during the partaking of refreshments.

The church is looking forward to a time of great blessing under the ministry of our new pastor.

T. E. RADBURN.

New Zealand Pentecostal Jubilee

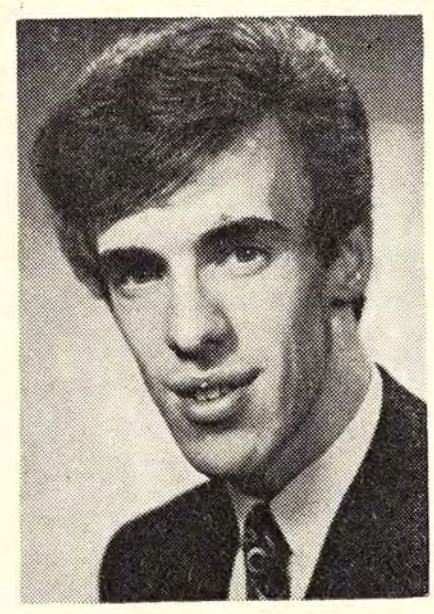
by P. S. BREWSTER

EN ROUTE for New Zealand I met some ministers in South Africa and had a splendid time discussing world Pentecostal news and the magazine. On board the ship *Ocean Monarch,* formerly *The Empress of Britain,* I conducted Bible classes on evangelism and had 180 in attendance. They were wonderful experiences. There were many inquiries and a hunger for the Holy Spirit as I told them of Joel's prophecy and that God was now pouring out His Holy Spirit upon all flesh.

Fifty years ago Smith Wigglesworth pioneered the Pentecostal message in New Zealand and all the Pentecostal movements are joining together to celebrate their jubilee. I have been invited to be the guest speaker. When I arrive in New Zealand I shall be given a civic welcome and the Prime Minister and members of the local council will be present. We shall have our first evangelistic rally in a concert hall seating 2,000 people. From then on I have three meetings per day: a seminar for ecumenical ministers in the morning, a forum in the university in the afternoon and a public rally at night. We are continuing through the main cities and towns of New Zealand and Australia. I shall also conduct meetings in our own Elim churches for Pastor G. T. S. Dunk.

...when it comes to Music

SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588

The Gift of Tongues

4. " Now concerning Spiritual Gifts "
(1 Corinthians 12)

by JOHN HARRIS
PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

PAUL'S first Letter to the Corinthians was mainly corrective. Corinth, a problem church, yet provided an opportunity which called forth this lengthy, valuable letter dealing with local church difficulties which are with us still. Divisions, discipline, doctrinal error (for example, on the resurrection of the body) and a proper approach to the Lord's Table complement a large section on Spiritual Gifts.

He deals especially with three of those Gifts—tongues, interpretation of tongues, and prophecy. We are concentrating on tongues and its companion Gift, interpretation of tongues, but we recognise that these are some Gifts among many and must be kept in a proper perspective.

Doctrinal teaching added to historical records

When any matter is included in both the historical books and the doctrinal books of the New Testament, this is a strong indication of the permanence of that particular thing. The Gift of tongues is one such. The sound " as of a rushing mighty wind " and the " cloven tongues like as of fire " (Acts 2 : 2, 3) are not mentioned in any Epistle. Such silence indicates the temporary, unique nature of those manifestations, amazing though they were, and definitely of God. When Paul takes up the question of tongues and deals with it in a doctrinal treatise, he clearly envisages this Gift as an abiding feature of church life. The experience of believers in Acts may not only be taken in general as providing the norm for us still ; it becomes indisputably so when reinforced by epistolary teaching.

The question of identity

Some will admit the above principle, but challenge its application to tongues. They question or deny the assumption that Paul is writing about the same thing as Mark and Luke mainly on two grounds. They describe tongues in Acts as known languages (for example, 2 : 4-8), while those in 1 Corinthians are clearly stated by Paul to be " unknown " (for example, 14 : 4). They add that in Acts no interpreter is needed or even envisaged at any point whereas in 1 Corinthians such a person is absolutely necessary or else the tongues-speaker is to remain silent (14 : 28).

Apart from one place (1 Corinthians 14 : 21), Paul uses the same word as Mark and Luke, translated as " tongues." This is suggestive though not conclusive of similarity. Speaking with tongues is found in the context predicted in Mark 16 and recorded by Luke in Acts 2, 10, 19, that is among " them that believe," for the Corinthian church was composed of saints in Christ (1 : 2) who had been justified by faith (6 : 11). So harmony is found on this point. The seeming discrepancy between known and " unknown " tongues may also be resolved even when we allow " unknown " to stand in 1 Corinthians 14. The italics used indicate that there is no corresponding word in the Greek text in each of the five places where it is used in the Authorised Version, viz. vv. 2, 4, 14, 19, 27. The value of " unknown " is thus greatly reduced.

To the argument that " unknown " represents an obvious fact if not a Greek word we further reply. There is no suggestion in Acts 10 and 19 that the tongues were known by anyone present, therefore the translators could have inserted " unknown " there also. The tongues in Acts 2 were known only by one section of the cosmopolitan crowd which gathered, who clearly did not expect the tongues to be known by the speakers (vv. 7-13), therefore the tongues in Acts 2 were known to the foreign hearers, but were " unknown " to the native disciples speaking them. In 1 Corinthians 14 the emphasis is upon the speaker, for example vv. 2, 13, and thus it harmonises with the Acts record to describe them as " unknown."

The absence of an interpreter in Acts 2 and the necessity for one in 1 Corinthians arises from the two types of congregation involved. In Acts 2 it was cosmopolitan in character with a wide variety of languages naturally represented. When the disciples spoke in other tongues their utterances were understood without a third party being needed to interpret. The congregation could thus learn directly what was being said and realise the " sign " nature of the miracle as followers of Christ declared " the wonderful works of God " in languages unknown to them. The

Corinthian congregation was a local church gathering with no such cosmopolitan elements and where linguistic understanding would be limited, as in any local church. For the church to be edified they needed to understand. As they could not understand naturally, there arose the necessity of a further supernatural gift—interpretation of tongues. By this the understanding of the church was made fruitful and the church as a whole edified.

Provision was made even in the Corinthian situation for tongues without an interpreter, the only restriction imposed being that the person should speak to himself and to God. He was not to participate in the public worship of the church (1 Corinthians 14 : 28). The interpreter is thus only necessary in a local church congregational context and not in personal devotions within the church.

The vital test of all utterances

1 Corinthians 12 : 1-3

Paul's stated purpose is to dispel ignorance about Spiritual Gifts. He reminds them of their former state when they worshipped dumb idols, but they have been brought to the God who speaks by His Spirit. To test any utterance claimed to be "by the Spirit of God" he lays down two fundamental criteria : Jesus of Nazareth will never be accursed, but will always be acknowledged as Lord—that is, Deity. When any utterance does not meet these two requirements it must be rejected as spurious, proceeding not from the Spirit of God but from either a carnal, human source or a Satanic origin. This principle can be applied to tongues as understood by a foreign hearer or interpreted in the church. Where no interpretation obtains, other criteria may be used, for example the spiritual calibre and moral character of the speaker together with normal doctrinal confession concerning Christ.

The single source of all the Gifts

vv. 4-7

There is a diversity of Gifts available to members of the Body of Christ, but there is only one Bestower : the Holy Spirit. When received and used, Gifts will bring varying ministries into operation, yet they are all exercised under the authority of the same Lord. The true exercise of those Gifts in ministry will be energised by the same God. Thus the Godhead, in each of its three persons, is the one source for bestowal, exercise and energising of all Gifts. Any such manifestation has in view the profit of those who perceive it.

The practical diversity of Spiritual Gifts

In vv. 8-10 we have a list of what Paul had in mind when he wrote about Spiritual Gifts. They cover a wide field and must be classified as supernatural Gifts, not natural gifts possessed normally by men. Spiritual Gifts are bestowed directly by the Holy Spirit, whose will is sovereign in determining the Gift bestowed on the individual (v. 11). The usefulness and necessity of such a variety of Gifts is illustrated from the physical body (vv. 12-26). There is a great diversity of function in bodily organs and members, but this was ordained by God, who made the members interdependent for the well-being of the body as a whole. The specific application of this principle is made in vv. 27, 28. Christians, viewed in a community sense as a church, are the body of Christ, with individuals corresponding to the members of the body. The Spirit grants Gifts to individuals in order that they may minister in co-operation with others to edify the whole church. In distributing Gifts God caters for the full growth of the whole body. Thus no one Gift will be bestowed upon all, nor will any one person possess all gifts (vv. 29, 30). Individuals will receive Gifts from God, who will thus set them to function within the church.

Coveting the best Gifts

v. 31

To covet means to set one's heart upon. Which Gifts are best for us and on which we should set our hearts will be determined by many factors, such as the will of God for our personal lives, the office we hold in the church, or the sphere of service in which we work for God. The Gifts in themselves are not of equal value. Interpretation of tongues is not as valuable as the Gift of tongues, but is dependent upon it for exercise in the church. Paul makes it clear that, in the church, tongues is not as important as the Gift of prophecy (14 : 5). Any evaluation of the Gifts must take many factors into consideration.

The Gift of tongues belongs inseparably to the foregoing survey of the chapter. It is mentioned specifically three times and the principles stated, with the illustration used, belong to this Gift just as to any other. Our next step will be to consider tongues in the context of what is stated in chapter 12 relative to all Spiritual Gifts.

(To be continued)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
M. W. Carr	2
P. S. Brewster	5
J. Harris	6
R. B. Chapman	9
W. E. Dearnley	10
J. A. Wright	12
T. H. Stevenson	14
Margaret M. Ladlow ...	15
Susan Grady	20
J. C. Kennedy	20
Church reports	3
Editorial	8
Children's corner	13
Prayer partnership ...	13
Youth page	18
Family altar	19

EDITORIAL

THE Christian life should be one of progress and development. The Bible abounds with exhortations like " Run with patience," " Grow in grace," " Press toward the mark," and a host of others. We have been brought up, many of us, on the wise maxim that there is no standing still spiritually—it is either forwards or backwards.

There is a balancing aspect of this, however. John, the beloved apostle, expressed it in demanding terms in 1 John 2 : 24 : " Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye also shall continue in the Son, and in the Father."

Paul was very careful in his tremendous chapter on pressing toward the mark to include the adjunct : " Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing " (Philippians 3 : 16).

These sage commands do not smack of nostalgia, but of the wonder that the knowledge, experience, challenge, revelation —the whole sheer glory of the knowledge of God in Christ gained over the full period of one's testimony—is a living, present reality.

If you are, as they say, middle-aged (which really ought to be thirty-five !), you may have been asked how old you would like to be. You may well have answered " I would like to be twenty-one again, **provided I still knew all that I know now."**

In the spiritual realm, what we are is compounded of all the ingredients which have gone to make up all our experience. Said John, **" Let that therefore abide in you,"** in other words it should be " a living bright reality."

As John went on to write of eternal life and of the anointing, we soon see that we are receiving from him encouragement as well as the means of overcoming false teachers, especially those who would deny the vital truth of the Deity of the Lord Jesus Christ.

All that God has done for us and has been to us should glow brightly in our lives now and spur us on to the new knowledge, revelation, usefulness and experience that God certainly has for us.



FIELD SUPERINTENDENT'S NOTES

An appreciation. It would seem appropriate that a word of appreciation should be expressed to our retired President, A. A. Biddle. He has given of his best over the past year in itineraries, on many committees and wherever his presence has been required, even to the mission field. Thanks, too, are due to the Portsmouth church, which has backed him in every way possible. Now our expressions of good will are extended to our new President, T. W. Walker. May God bless him richly in his year of office which commenced so splendidly at our recent conference.

* * *

Family affairs. Since writing my last notes our fellowship has suffered severe loss by the sudden home-call of Pastor H. Toft, whose splendid character will be sorely missed from our ranks. Babies have arrived at the homes of Pastor and Mrs. I. S. Rickard, Pastor and Mrs. P. T. Niblett, and Pastor and Mrs. A. W. Leavesley.

* * *

New churches. Great joy came to me when I was privileged recently to open the new church in South Shields following the campaign held by A. B. Tee and party. The well-renovated hall was previously attached to the Presbyterian Church, which is now closed. It was packed to capacity for the occasion. Pastor A. P. Johnston is now in charge and finding encouragement as he works hard to establish the congregation. Weston-super-Mare also has an Elim Pentecostal Church now, following a campaign by W. R. Jones and team. The congregation is worshipping in temporary hired accommodation and J. B. D. Ritchie, a young man newly graduated from Elim Bible College, has been appointed to the pastorate. Pray for these new works.

* * *

Fresh appointments. F. A. Hodge has moved to Brighton (The Lanes), J. J. B. Hounsome to Westcliff, J. McBurney to Dagenham, B. R. J. Garrard to Worcester, E. T. Carter to Grimsby, B. H. Tween to Finchley, W. G. Blackler to Thornton Heath, P. J. Thompsett to Merriott, M. A. Drew to Stowmarket and G. Fearn to Darlington.

Please continue to pray for our friends in Ulster. Constant danger surrounds them. At conference we heard of the gracious undertaking hand of God towards some of our ministers' wives.

* * *

Dates for your diary. College open day, June 17th; missionary conference at Capel, September 2nd to 8th; evangelistic conference at Graham Street, Birmingham, October 2nd to 5th; ordination service at Clapham, October 28th.

R. B. CHAPMAN.



A happy wedding day picture of Pastor and Mrs. G. H. Neale (Brecon).

GET INVOLVED

The Public Transport
Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

WRITE FOR BROCHURE

D.2540

Individual initiative

The Wre



The first hall.

NO individual can take credit for what has transpired over the years. " My glory will I not give to another " (Isaiah 42 : 8). " This is the Lord's doing ; it is marvellous in our eyes " (Psalm 118 : 23). We humbly give thanks for all His leading, guidance, power and blessing. In His providence and love He preserved us, piloted us through the rough seas and held us together when Satan would have separated us. When we have failed Him, he has pardoned and restored us and caused His face to shine upon us. The most we can claim is : " We are unprofitable servants : we have done that which was our duty " (Luke 17 : 10).

It all began in 1928, when a group of young people who had found Christ were denied evangelical preachers in the local village chapel. We virtually found ourselves on the street. Times were hard, pocket money for those well on in their 'teens was between 6d. and 1/-. What could we do ? It was suggested that we went into the town, but there was no real evangelical activity there that we knew of. I said : " Do not let us do anything rash ! Let us pray. God has a way ; He can make a way for us." While I was praying, a disused mill at the bottom of the village came forcibly to mind. God spoke and I knew that was it.

A little while previous to this I had started up a little business. My entire stock barely made a show in the window ; by this time I had never made more than 28/- profit in a week. They were days of slump and depression. I inquired the terms for the old mill and was offered it at a weekly rental of 7/-. It was a lot of money, but I well remember kneeling in my small one-roomed shop and asking the Lord to give me 7/- extra profit that week. I said that if He did I would take it as a seal and would trust Him to continue to provide the money through my business. I promised that as long as I lived in the village I would see that there was a place where the Gospel was faithfully preached. I got my 7/- that week and rented the building in faith, but when I took my best friend to view the property he flatly refused to have anything to do with it and counselled me "Never start here." My friend said " no," but God had said " yes," and we pressed on.

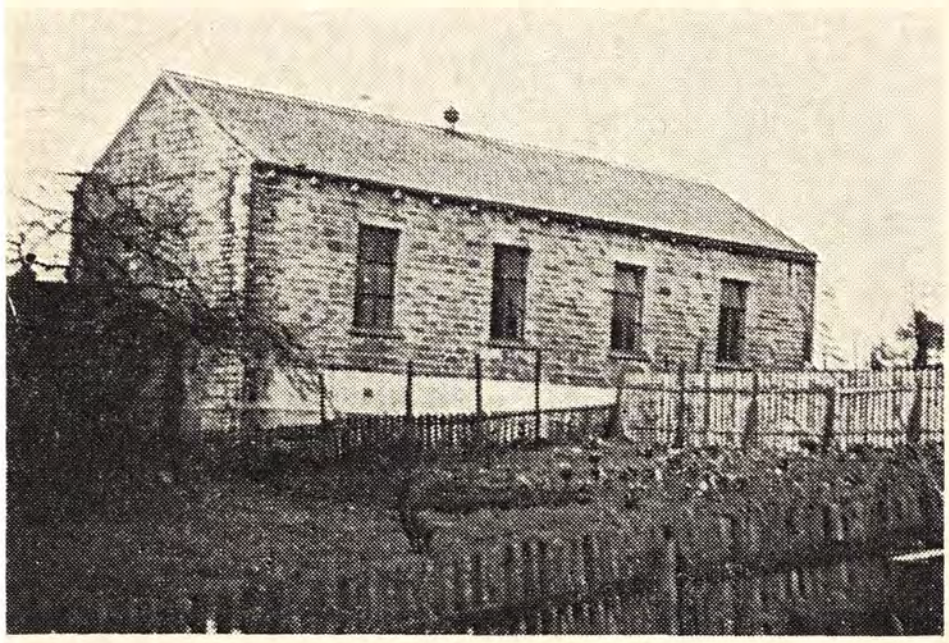
We started by cleaning up one end of the building, which had been partitioned off by some squatters. I begged some soap boxes from the local grocer, pulled down some planks of wood from another part of the building and wrapped them in brown paper. Our seating problem was solved ! A sixpenny roll of wallpaper pinned on to the wall kept the grime from our Sunday best. The *Christian Herald* supplied a free hymnal and we opened in late August with no lighting or heating. We were a farce to the village, who openly made fun of us as we passed down the road. We mustered about thirty to our first service and God honoured our faith. We had fourteen decisions on the first night. When daylight faded out, candles were brought in from nearby houses.

Numbers grew and we moved into the larger section of the building. Our pulpit was made of orange boxes. We had almost every conceivable contraption for seating, but the Lord blessed. All this time we had squatters on the ground floor beneath. Often smoke would rise through the floorboards with a strong smell of cooking kippers while we were breaking bread.

About that time electricity came to the village. A public school was the first to have it. I approached the headmaster when I was told that they were taking out their gas fittings. After he had questioned me about our doctrines he allowed us to purchase six big arc lamps for 10/-. Then there was the problem of fitting them. Not a single plumber could be found who would take on the work, such was the stigma, but eventually a

rpe Story

Wilfred E. Dearnley



The present church.

young man came over from Halifax to help us. Tip-up chairs came next. I made an offer of £10 to a cinema manager for all his chairs and got them for my cheek. We beat out the dust and installed them on our uneven, creaking floor. We were feeling smart and much more comfortable.

After the first flush of blessing there followed a quiet period. Then we began to pray, " Lord, do a new thing ! "—and He did ! A man with a broken back received in a pit accident was instantaneously healed in his house and he walked, to the amazement of the people, who queued up from 9.30 p.m. until after 2 a.m. to see him. The next day he headed a little procession down the village to the meeting and people lined the roadsides to watch him. As a result crowds flocked to our meetings.

I was only twenty-one years of age at this time. When we began to have Pentecostal manifestations a little extravagance crept in, and through inexperience and ignorance of these things the whole work almost collapsed and many left us, but the Lord helped us. We survived, but found it much harder to build up this time.

It was then that my late colleague George Truswell came to help and gradually he was persuaded to stay with us. It became a co-pastorate. His strong lead and sound Bible teaching, backed by his previous experience in campaign work, brought strength to the cause and he remained with us until his passing. He was a tower of strength.

After about four years in the old mill, which was to some of us the very gate of heaven to our souls, we were approached by the local vicar. The old Church of England Sunday school and parochial hall was for sale. This building was the first day school and church combined, where pupils brought one penny per week with their own slate for tuition. We procured it for the tremendous sum of £250. Some thought this was such an overwhelming sum that a stipulation was made that unless we could raise in loans and gifts the whole sum interest-free from our own members we were to take it as not being God's will. When the promise forms were returned to me gifts and loans amounted to £230. This was very good, seeing that all our members were very poor, but it was not good enough for the timid. It did not give us God's sanction. I went to the meeting with a very heavy heart. We were sunk for £20.

As we opened the meeting brother Cook, a grand, godly senior member, raised his hand and said, " Before we start can I alter my paper ? I feel that I have done wrong. I still have £20 more which I have kept back. Will you add that on ? " He did not know the situation, but God did and He moved him to act just in time.

We got the building, converted it to meet our needs, and moved in. It was officially opened by Pastor Jowitt, of Leeds, who had always shown a great interest in the work and gave much helpful advice to this inexperienced young man.

The old plush seats were re-covered in rexine and fixed in the new building. We did the painting and decorating ourselves to keep expenses to a minimum and by so doing we managed to clear all our debts in approximately three years.

The work pressed on and for many years kept at a steady congregation of about forty to fifty. Then about ten years ago the Lord began to move and numbers were added until now they are about double that number. Souls have been saved and bodies healed and believers baptised in the Holy Spirit. There has been expansion in all departments. The Sunday school was bursting at the seams and began to cry out for more space, and in 1966 we launched a scheme to build a minor hall adjacent to the old building. When we gave out the contract in the March we had less than

(continued overleaf)

Points for Preachers

By J. Alexander Wright

AN OUTLINE

JESUS IN THE MIDST

1. Of human learning (Luke 2 : 46). Still He listens and questions.
2. Of devotion and discipline (Matthew 18 : 20). Whenever God's people meet in His name, He is there.
3. Of human misery (John 19 : 18)—and what a difference His presence made !
4. Of His followers' bewilderment (John 20 : 19, 26). " What if Thy form we cannot see . . ."
5. Of the Church's praise (Hebrews 2 : 12). He shares our worship and praise !
6. Of the Church's witness (Revelation 1 : 13). " Go ye . . . and teach . . . and, lo, I am with you."
7. Of the great white throne (Revelation 7 : 17). The centre and heart of universal dominion.

AN ILLUSTRATION

THE NEGLECTED JEWEL

Gustaf Gilman, a Chicago lapidary, was at work in his shop when John Mihok, a labourer, entered. Drawing out of his packet a rough red stone, he handed it to Gilman, saying, " I want you to cut and polish this." " Wherever did you get it ? " gasped the lapidary, his eyes almost popping out of his head. " My father picked it up in Hungary fifty years ago," replied Mihok. " He thought it was a pretty pebble. When I landed in this country I found it in my trunk. It has been lying around the house ever since. One night I dreamed it was a diamond and worth a lot of money, but it's not a diamond—it's red." " No, it's a pigeon's blood ruby," said Gilman. " What might it be worth ? " asked Mihok. " I'd say anything from 100,000 to 250,000 dollars," Giiman replied. Mihok leaned against the counter ! This flawless ruby cut to a lovely stone of twenty-three and nine-tenths carats and it is believed to be the largest in the world. " Lying around the house," he said—**just like some Bibles !**

A POEM

THAT BLESSED HOPE

(Titus 2 : 13 ; 1 Thessalonians 4 : 13-18)

A shout,
A trumpet note,
A glorious presence in the azure sky !
A gasp,
A thrill of joy,
And we are with Him in the twinkling of an eye !

A glance,
An upward look,
Caught up to be with Christ for evermore !
The dead alive,
The living glorified,
Fulfilled are all His promises that came before !

His face !
His joy supreme !
Our soul's fond rapture only at His feet !
Blameless !
Without a spot !
So shall we enter into heaven's joy complete !

ANNE CATHERINE WHITE.

THE WRENTHORPE STORY (*continued*)

£900 in hand. The people refused to have a building fund, saying that the money would come in through the ordinary offerings. Our target was £4,000 and I was worried as to how I should meet the builders on completion if the money was not there. I saw my bank manager and he promised me a private loan if it should be needed, but on October 29th, 1966, when the building was opened, praise the Lord, the money was there !

In 1969 God gave us a most remarkable miracle in a crusade conducted by Alexander Tee. That testimony has appeared in the EVANGEL.

It would take a very interesting book to tell the full story of storm and sunshine over nearly forty-four years, but these are some of the experiences and happenings which might encourage some to launch out on God. He will not repeat the Wrenthorpe story, but He can give a greater and more thrilling story for you to tell in some future day should He tarry.

This story is His story and is written for His glory alone. We give thanks for the privilege of living these forty-four years to witness all His wondrous doings.



Billy's good deed

Words and drawing by **Sheila Price**

" It's very boring being an owl," sighed Billy.

" Are you bored then ? " asked Mrs. Owl.

" Yes, I am, mother," said Billy. " Every night I sit here in the tree. I have no one to talk to and no one to play with. Everyone else is asleep. Why can't owls sleep at night like everyone else ? "

" Well," said Mrs. Owl, " I expect God wants us to watch over the forest. God has given us better eyes than other creatures so that we can see in the dark. It makes the other animals feel safer, knowing that while they sleep we are watching over them. Stay here while I go and look for something to eat."

Billy sighed. " This is going to be another long, boring night. Nothing much goes on in this forest."

He heard a noise. *Someone was crying !* Billy looked over and saw a little bird on the ground below. He flew down and asked " Whatever is the matter, little bird ? " " Oh," sobbed the bird, " I've fallen from my nest and hurt my wing and I can't get back up to my nest and I'm so afraid of the dark ! "

" Now don't you worry," said Billy. " We'll soon get you up to your nest. Just climb on my back."

The little bird climbed on to Billy's back and, with his one good wing, he held tightly to Billy's scarf. Billy fluttered his wings and in a few seconds the little bird was back in the tree once more. " Thank you so much for helping me, Billy," he said.

" Now," said Billy " you just go to sleep and have a nice long rest. In the morning your wing will be much better and another thing, little bird —never be afraid of the dark."

" Oh, but I am, Billy."

" There is no need to be," said Billy. " We owls keep awake while you are sleeping and we see that no harm comes to you."

" But who watches over you when you are asleep, Billy ? "

" Jesus," said Billy. " He watches over us all, birds, animals, boys, girls, men and women. Jesus never sleeps. He watches over us every minute and keeps us safe from harm."

" Goodnight," said the little bird.

" Sleep tight," said Billy.



ELIM DIVINE HEALING PRAYER PARTNERSHIP

My mother, with whom I live, has suffered a severe stroke. She loves the Lord dearly and has great faith. Please pray for her.

A man in Warley, Worcestershire, has a severe heart condition. Given up by the doctors, he is now much better. Please pray for his full recovery. His wife's brother has been wonderfully healed of leukemia. Your prayer fellowship took part in this, I believe.

(from Birmingham)

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



FROM T. H. STEVENSON

IN a very early part of my ministry, when I was assistant minister of a very large Elim congregation, a prominent minister of the Church of the Nazarene was invited to preach in our church. He preached quite purposely on the subject of the baptism of the Holy Spirit, strongly interpreting their view of the second blessing of entire sanctification. I was rather surprised, not at his views, of which I was well aware, but that he took advantage of our pulpit to propound a doctrine on which we held a marked difference of conviction.

A little later I mentioned the incident to a leading Pentecostalist, who surprised me more by expressing agreement with the visiting preacher's taking his opportunity.

That was long ago, but I still consider that courtesy in the pulpit is more purposeful than collision. We were a young church and many were left in confusion.

This came back to me because when I was invited to preach at an evangelical church on a Sunday night I had no thought of purposely preaching an emphatic doctrine of Pentecost. To be truthful, someone requested me to give a sermon that they had heard me preach some weeks before. When the day came I realised that it was Whit Sunday. Though I had no notes, I felt that I must preach from Acts 2. I remember preaching this message on only one occasion : at an Elim Conference Communion service eleven years ago. I trust that I delivered the sermon with blessing.

Pentecost is wide in dimension. I preached directly and, I believe, with direction from the Lord, not by discretion or diplomacy, but without dwelling upon the phenomenon of tongues. I introduced the message with the first words of the crowd, " What meaneth this ? " and with their words, " What shall we do ? " when Peter had briefly explained the meaning of the outpouring of the Holy Spirit, and more fully applied the message. Peter's address literally fulfilled Christ's words in Acts 1 : 8. His message began : " Ye men of Israel, hear these words ; Jesus of Nazareth." Jesus, " a man approved of God among you " ; " delivered by the determinate counsel and foreknowledge of God " ; " whom God hath raised up " ; " by the right hand of God

(*continued on page 17*)



PRAYER and PRAISE

by F. H. Coleman

" And when he had opened the seventh seal, there was silence in heaven about the space of half an hour " (Revelation 8 : 1).

SILENCE in heaven for half an hour is difficult to imagine. We are surrounded by noise. Some sounds, like the singing of the birds, are a joy. Other noises, like those emitted by aeroplanes and lorries, offend the nerves. Silence is almost impossible to imagine.

Silence in heaven baffles thought even more. Angels cease to praise. The living creatures and the twenty-four elders become totally quiet. In a silence like the foreboding of a coming storm or the warm stillness before an earthquake, heaven is still, waiting for what ? *Waiting for the prayers of the saints !*

Prayer is important to the inhabitants of heaven. In times of great persecution and distress they wait for the cries of the saints upon earth. You can read all this in Revelation 8. Angels take incense and mingle it with the prayers of the saints which ascend from the earth. This speaks to me of prayer in the Holy Ghost, something of which we need more in these days. This is prayer which brings the sense of the presence of the Holy Spirit, who directs us to pray in a way we perhaps did not intend and who brings to our minds people and needs we did not dream of when we started to pray.

It was a joy to get a letter from an Elim missionary who was awakened at 5 a.m. one day with an urge to pray for me. He did so and God answered his prayer in a wonderful way.



Margaret M. Ladlow's page

The Christian Home

TODAY I have written three cards, one to congratulate a mother on the birth of her little daughter, another containing good wishes to a twenty-one-year-old Elim Crusader and a third to a dear sister who has been bereaved by the home-call of a beloved husband. Despite the sadness felt by the loss of a faithful Christian worker I was happy to dispatch those cards, because in each instance the people concerned are surrounded by or belong to a loving, happy Christian family. What a difference this makes to life! How blessed it is to be born into the godly atmosphere of a Christian home! What better preparation for manhood or embarking on one's career than the support of praying, devoted parents? When death enters the family there is a solace in God and the comfort of those nearest and dearest to the bereaved. I write with conviction and personal experience. I have yet to discover any superior set-up to that of a truly Christian home.

The Home Secretary, Mr. Reginald Maudling, concerned at the growing crime rate among the young, gave his recipe for a law-abiding Britain: **family happiness.** "I do not think the ultimate basis for law and order rests with the Government, the law or the courts," he said. "It rests on the family tradition and system. If the moral authority of parents is weakened, as in many ways it has been, the guidance they give their children diminishes." So I read in the *Daily Express* and when I consider the growth of crime, the soaring rate of divorce, of abortions and of the incidence of battered babies, for up to 600 children a year die because they have been beaten and ill-treated by their parents, I am bound to advocate Christian homes as absolutely essential.

The family is the basic unit of society and good, happy homes are a must, for then we shall breed happy, contented, law-abiding citizens and our streets, our communities, our cities and our country will benefit enormously. I am not suggesting that Utopia or a perfect society will emerge, but in view of today's disastrous trends I know that a return to Bible standards cannot fail to bring an improvement.

The Scriptures give us an overall picture of God's wise guide-lines for family life:

1. Parents who pray for and welcome their children as gifts from God.
2. Parents who train their children in Christian ways of belief and conduct.
3. Parents who create a loving, dependable basis for life and by example display a living faith in God and His Word.
4. Parents who rate contentment higher than wealth, godliness superior to success and fame, and character building more important than indulgence.

I am old-fashioned enough to deplore the silly, sloppy attitude of today—parents who allow free expression and let it run riot, lazy parents who say weakly, "I let my child choose his own way; I don't force him to do anything." These ridiculous people should read Proverbs 29 : 15 : "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." We correct our children and warn them when danger threatens and physical injury may result, but how many parents protect their children from moral danger, how many mothers pray with their little children and the teenagers who face such temptations today?

The perfect development of the Lord Jesus should be the example to inspire all parents. His was a threefold growth of body, soul and spirit (Luke 2 : 52).

O happy home whose little ones are given
Early to Thee, in humble faith and prayer,
To Thee, their Friend, who from the heights of heaven
Guides them and guards with more than mother's care!

CARL JOHANN P. SPITTA.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

DEVON, Torquay. Christian guest house. Good food, fellowship. Close Elim church. Near Abbey sands. S.a.e. brochure : Mr. and Mrs. F. J. Chamberlain, Elm Bank, Old Mill Road, Torquay, Devon, TQ2 6HJ. C.2534

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

THERE ARE STILL SOME PLACES LEFT AT

FRAISTHORPE YOUTH CAMP

July 28th to August 11th

BUT ONLY IF YOU HURRY !

Booking forms and brochures from :

Mrs. P. Woodfield, 50 St. Julien Gardens, Cochrane Park, Newcastle upon Tyne 7. D.2651

MISCELLANEOUS

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

500 FREE GOSPEL TRACTS. This special offer is made to help you with your summer witness. Some are by Dr. Oswald Smith. Some are illustrated. Write to Mr. W. E. Allen, Every Home Crusade, 43 Oakland Avenue, Belfast 4, Northern Ireland. C.2662

ON HOLIDAY IN WESTON-SUPER-MARE ?

This is your opportunity to visit Elim's newest church

SERVICES HELD IN THE ST. JOHN AMBULANCE HALL (opposite Town Hall, Oxford Street)

Sunday : 11 a.m., Pentecostal Communion Service ; 6.30 p.m., Revival Rally.

Wednesday : 7.30 p.m., Bible Hour. D.2660

ITINERARIES

The President (T. W. Walker):
June 17, 18 (a.m.), Elim Bible College; 24, Birmingham youth rally; July 1, Nottingham; 2, Burton-on-Trent (a.m.), Loughborough (p.m.); 9 Bournemouth (Springbourne); 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey.

London Crusader Choir with Douglas B. Gray:
June 18, Wormwood Scrubs; 25, Shoeburyness; July 23, Broadmoor; August 6, Eastbourne.

A. D. Bull:
June 17, Halifax; 18, Knottingley; 19, Dewsbury; 20, Huddersfield.

Joseph Smith:
June 17-22, Ellesmere Port; 24-26, Southport; 27-29, St. Helens; July 1-3, Blackburn; 4-6, Accrington; 8-13, Glossop.

BIRTHS

BROGAN. On May 19th, to James and Rosemary (née Ladlow), of Elim Pentecostal Church, Motherwell, God's gift of a son, David Nelson, a brother for Ruth Marion.

CLARKE. On May 16th, to Ruth and Tony, of Elim Pentecostal Church, Rotherham, God's precious gift of a son, Andrew Paul.

KERWOOD. On April 22nd, to David and Christine, of Southampton Elim Pentecostal Church, God's precious gift of a son, Matthew Jonathan, a brother for Julian, Joanne and Lucie.

LINN. On May 16th, to Malcolm and Jeanne, of Southampton Elim Pentecostal Church, God's precious gift of a daughter, Erika Marie.

MORRIS. On May 20th, to Pauline and David, of Elim Pentecostal Church, Rotherham, God's precious gift of a daughter, Helen Pauline.

THOMAS. On May 13th, in Nairobi, Kenya, to Sheila and Mervyn Thomas, missionaries, God's precious gift of a son, Wayne Jonathan, a brother for Sharon and Adrian.

MARRIAGES

BRADLEY—HOLLINGWORTH. On May 20th, at Elim Pentecostal Church, Smethwick, Robert Douglas Bradley to Elizabeth Ann Hollingworth. Officiating ministers : R. D. and J. T. Bradley.

EVANS—RICHARDS. On May 20th, at A.O.G. Church, Upper Gornal, Dudley, Frederick Alan Evans to Christine Hilary Richards, both Elim Crusaders. Officiating minister : D. Fenton.

MAYBIN—CASTLE. On May 27th, at the parish church of St. John the Evangelist, Caterham, Aubrey Brian Davidson Maybin to Jennifer Wendy Castle. Officiating ministers : Reginald Box (uncle of the bride) and W. J. Maybin.

WITH CHRIST

COOK. On May 19th, William Cook, aged 61 years, dearly loved husband of Gladys, member of Elim Pentecostal Church, Dudley. Officiating minister at funeral : D. Fenton.

COWDERY. On May 2nd, Sydney Frank Cowdery, aged 73 years, beloved father of Pastor L. P. Cowdery, passed into the presence of his Lord. Officiating ministers at funeral : L. P. Cowdery and C. Day.

STRINGER. On May 19th, Mrs. Beatrice Florence Stringer, aged 82 years, beloved member of Elim Pentecostal Church, Croydon. "Gone to be with the Lord." Officiating ministers at funeral : C. J. E. Kingston and W. J. Maybin.

WALKER. On May 23rd, George Railton Walker, aged 68, was suddenly promoted to glory. Member of Elim Pentecostal Church, Evesham. Officiating ministers at funeral : J. R. Brown and R. Russell (F.I.E.C.).

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Preacher: G. Harpin, a former minister. Gospel music by local and presbytery churches. Weeknights at 7.30. Sunday at 11 and 6.

BIRMINGHAM, Erdington. June 25. Elim Pentecostal Church, South Road. Sunday school anniversary. Speaker: W. J. Patterson. At 6.30.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Thursdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Ken Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30.

CAERPHILLY. June 26—July 1. The Big Marquee, Caerphilly Castle grounds (Southern Platform). July 2-8. Elim Pentecostal Church, St. Fagan's Street. Crusade conducted by Melvin Banks. Weeknights at 7.30. Sundays at 11, 6.30 and 8.15. June 28 (marquee), July 5 (church), divine healing services at 2.30. July 4 (church), crusade coffee morning at 10.45.

CARLISLE. June 17. Elim Pentecostal Church, West Walls. Convention. Preacher: J. A. Wright. Soloist: Mrs. Myra Anderson. Convener: Frank F. Frost. Items: Motherwell choir. At 3.30 and 6.30. Tea will be served between meetings.

EVESHAM. June 17, 18, The Big Tent, Crown Meadow. Evangelistic and Divine Healing Crusade conducted by J. C. Smyth and party. Saturday at 7.45. Sunday at 8.15.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

LLANTRISANT. June 24—July 2. Elim Pentecostal Church, High Street. Evangelistic and Divine healing campaign. Evangelist: William Hartley. Convener: John Glass. Weeknights at 7.30. Sundays at 11 and 6.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

PONTARDULAIS, June 25—July 2. Elim Pentecostal Church, Twyniago Road. Crusade conducted by R. C. Stacey and A. W. Leavesley. July 8-10. Church anniversary. Preacher: F. H. Coleman. Convener: G. J. Feasey. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. June 17, 18. Elim Pentecostal Church, Middlebridge Street. Church's forty-fifth anniversary. Preacher: L. W. Tranter. Saturday at 7.15. Sunday at 11 and 6.30.

SOUTHPORT. June 17. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor Hughes and thirty Chinese Christians will sing and testify. June 24-26. Preacher: Joseph Smith. Convener: L. N. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Pastor: H. Quy. Visitors welcomed. Sundays at 11 and 6.30. Thursdays at 7.30.

TREALAW. June 17-19. Elim Temple, Miskin Road. Sisterhood anniversary. Speaker: Mrs. Eileen Glass. Convener: Mrs. J. Lannon. Weeknights at 7.30. Sunday at 11 and 6.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 1-6. Elim Pentecostal Church, Grosvenor Road. Preacher: J. M. Cuthbert. Convener: L. W. Tranter. Sundays at 11 and 6.30. Weeknights at 7.30.

ELIM MISSIONARY SOCIETY
ANNUAL MISSIONARY CONFERENCE
at ELIM BIBLE COLLEGE, CAPEL, SURREY
SEPTEMBER 2nd to 9th

TARIFF—BED AND BREAKFAST

	per day		per day
Dormitory	80p	Double rooms ...	£1.20
Shared rooms	90p	Single rooms	£1.45

Extra meals 35p each

Children under two years, half rate

Children 2-11 years, three-quarter rate

Apply :
THE PRINCIPAL, ELIM BIBLE COLLEGE, CAPEL, SURREY
Telephone 030-674 3238

D.2661

FULL GOSPEL BUSINESSMEN'S FELLOWSHIP
(Belfast Chapter)

Join the

IRISH PRAYER AND BIBLE WEEK
September 3rd to 10th
BALLYHOLME HOTEL BANGOR, CO. DOWN NORTHERN IRELAND

Led by

DENIS CLARK and CAMPBELL McALPINE

Write or telephone HARRY FERGUSON, 61 BALLYREGAN ROAD, DUNDONALD, BELFAST (63632), for booking form with details.

D.2663

FROM T. H. STEVENSON (*continued*)

exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye see and hear" ; "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" — Peter certainly preached Christ. Jesus said of the Holy Spirit : "He shall glorify Me."

It is a good criticism of Pentecostal preaching that it is Christ-centred. I strongly believe in tongues as the described initial evidence of the Holy Spirit baptism, but to exalt the Lord Jesus Christ is the inevitable evidence.

Adolescence is not a disease

by Eldin R. Corsie, NATIONAL YOUTH DIRECTOR

FOR some diseases there is a cure; for others there is none. Between these extremes there are those, like the common cold, for which some relief is available, but for the most part they must be allowed to run their course.

Too often this is the attitude toward adolescence; it is considered to be a period to be endured in order to get on to something better. We think we can apply a spiritual "Band-Aid" or hand out a "social aspirin" and then just wait to ride out the storm.

Such an attitude is common among adults and some teens, but it is absolutely wrong. **Adolescence is not a disease.** It is not a period of life to be endured or to be wished away in order to get on to better times. It is exciting, challenging, created by God. He designed it to be the final step in the process of bringing a person from childhood to adulthood. If this is so, why all the consternation? Everyone has a theory about young people and how to handle their adolescent problems, including teenagers themselves. This period is closely examined, but most difficult to understand; indeed, this is the very heart of the problem—understanding of and by teenagers.

There are several important things a teenager must consider in understanding himself. He is going through years of fantastic change; one enters them a child and leaves them an adult. This means that desire for adult independence will develop, but there may be no freedom in which to exercise it. Problems develop with parents, school and church. Lack of experience compounds the difficulties.

Modern British society and technology are forcing teenagers to face another frustrating situation. Medical and nutritional sciences have developed to the place where young people mature physically at an earlier age; some experts say as much as two years earlier. Educational systems today are designed to teach advanced subjects earlier than ever before. The result is intellectual maturing at a younger age.

Compare this with the demand of the business and professional world for more and more education and you begin to see the "big picture." In a few years the necessity of a university degree may be as universally demanded as a school certificate was for your parents. Because of this, development is advanced, while expression is delayed. It is no wonder that frustrations develop.

What is the answer? It is to understand the nature and source of the conflict. There must be a willingness to work out appropriate solutions in the best interests of all involved, seasoned by the experience and counsel of others. King Solomon was right in saying: "Plans go wrong with too few counsellors; many counsellors bring success" (Proverbs 15 : 22), *Living Psalms and Proverbs*).

Here is a danger point. A recent survey showed that nearly fifty per cent of the teens interviewed never went to someone older for advice; they consulted only their peers. There are reasons for this and some may be valid, but there is a great loss in such a practice. The reason most frequently given for not consulting adults is: "*They do not understand.*" Be careful; **do not confuse understanding with agreement.** Someone may understand you and your situation perfectly and still disagree.

There is Someone who understands us and our circumstances better than we ourselves—Jesus Christ. Commitment of the issues to Him will result in a change in the situation or a change in you, *perhaps both.*

This latter experience led Paul to write, "I have learned to be content in whatever circumstances I am" (Philippians 4 : 11). He learned to be content in *or in spite of* the circumstances. The Lord gave him victory whether or not the situation changed.

Many of the issues you face are larger than you can solve. Ask the Lord to give you the wisdom to change what can be changed and His inner peace to live above whatever cannot be changed.

The result will be an exit from the adolescent years with the full benefit God intended them to provide—a preparation for an abundant adult life in His service.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. R. Brown**

Monday, June 19th Hebrews 2 : 10-18

" I will put my trust in Him " (v. 13).

Through the incarnation, suffering and death of Christ we see God's purpose for man fulfilled by the one man, Jesus (v. 14; Galatians 3:13-16). By entering into His own glory through suffering, Christ opened the way by which " many " (Isaiah 53:12; Mark 10:45) can share His glory as sons of God and joint-heirs with Christ (Romans 3:23; 5:2; 8:17, 29, 30). To accomplish salvation for man Satan's stranglehold must be broken, so the cross and the tomb were not defeat, but the measure of glorious victory—" might destroy him " (v. 14): literally " make of no effect." Satan is not yet finally destroyed, but he and his work are subject to Christ (v. 18; Revelation 1:18; Ephesians 1:20-22).

Tuesday, June 20th Hebrews 3 : 1-19

" Partakers of the heavenly calling " (v. 1).

Moses was the human mediator of the Old Testament and, in a unique way, was called to be God's servant (Numbers 12:5-8). Through him Israelites traced their calling as the consecrated of God. The Christian is called and consecrated through Jesus, the Mediator of the better covenant (vv. 1-6). Note the contrast between the " heavenly calling " (v. 1) and the earthly inheritance (vv. 3-6), for Christ the Son is better than Moses the servant. " Consider " (v. 1) means " to perceive thoroughly," i.e. to fix all our gaze, our steadfast mental attention, on Jesus. By doing this we shall be " stedfast "—firm, sure (v. 14), a reference to the beginning and end (12:2). Note the warning regarding unbelief (v. 19).

Wednesday, June 21st Hebrews 4 : 1-13

" Let us labour therefore " (v. 11).

There is urgent reason to heed the warning, because, though the Divine promise of entering into God's rest is still open, failure to embrace it may result in loss and permanently missing God's best (v. 1). Stress is laid on the danger of the individual dropping out, so all must be on their guard (3:12, 13; 12:15). Hearing alone is not sufficient; the Word must be appropriated, digested, to become part of our lives (v. 2). Faith believes that God means what He says, leading to active association with the Word and with those who obey it. It is a weapon that requires careful handling under the authority of the Holy Spirit (v. 12; Ephesians 6:7).

Thursday, June 22nd Hebrews 4 : 4-16 ; 5 : 1-10

" Let us hold fast " (v. 14).

" We have "—the words are emphatic in the Greek—a *great* High Priest, great in essential nature, for He is truly man and God, who, in the fulfilment of His work, sits enthroned in the presence of the Father (4:14, 16; 1:3, 13; 8:1; 10:12). Because of His humanity and His earthly experience (4:15), He appreciates our limitations and provides benefits through His priestly work (4:16). We do not enter an earthly shrine, but the very presence of God. Our Lord's qualifications and work as High Priest are described in 5:1-10. Though He was God the Son, He submitted to the will of God in the face of extreme suffering and the power of death (5:8, 9), thus achieving His right to be High Priest after a new order (v. 10).

Friday, June 23rd Hebrews 5 : 11-14 ; 6 : 1-8

" Ye have need that one teach you " (v. 12).

The rebuke and exhortation are prompted by the writer's awareness of his readers' backward condition (5:12) and by his recognition of God's purpose for his children (6:1-3). Those who share in a God-given opportunity to receive His Word, but who deliberately reject it, will be judged. The truths concerning Christ's Melchisedec priesthood require much thought (5:11) as they are " strong meat " (" solid food ") (5:12) and can only be digested by the spiritually mature (5:14). The writer is concerned that those who have begun to experience the grace of Christ should prove their genuiness by going on to the end of the true spiritual life (2 Peter 1:5-11).

Saturday, June 24th Hebrews 6 : 9-20

" Which hope we have " (v. 19).

After warning them against apostasy, the writer assures his readers that he is convinced that they are in no such hopeless state (v. 9). For those who remain faithful to Christ the hope of eternal salvation is absolutely sure, for it is based on the immutability of God's promises to those who trust Him (vv. 18-20). We are reminded of three aspects of the Christian life: " labour of love " (v. 10); the expectation that promises will be fulfilled (v. 11); persistent, patient faith (v. 12). The soul is the ship, the world is the sea, hope rests on faith—the anchor (v. 19) symbolising steadfast hope, which prevents the vessel being carried away, for it is secure within the veil of God (Ephesians 4:14).

Sunday, June 25th Hebrews 7 : 1-10

" Now consider how great this man was " (v. 4).

Genesis indicates two things about Melchisedec (Genesis 14:8): his continual abiding and his greatness, the first by its silence, the second by its statements. Melchisedec is presented as a priest in his own right, not by reason of physical descent. His birth and death are not mentioned. He typifies Christ's priestly work in resurrection, hence the memorials of sacrifice, bread and wine, and the statement " after the order of " (6:20), referring to the royal authority and unending duration of Christ's High Priesthood (7:21; Psalm 110:4). The dual office of Priest and King (Hebrews 7:1) is characteristic of the Messiah (8:1; Zechariah 6:13).

college column

by Susan Grady

DURING a three-day crusade in the Pentecostal church in Horsham, G. W. Gilpin, Principal of Elim Bible College, was the preacher. Two teenage girls indicated that they wanted salvation. I had the joy and privilege of leading one of them to the Lord. As she sat, shaking under the conviction of the Holy Spirit, I told her what Christ had done for her. With tears in her eyes and a lump in her throat, she confessed that she knew something had happened in her life for she felt a different person. That was only the beginning!

A few weeks later I received an "epistle" from her telling me of the steps that led to her salvation. The maturity of her language was astounding. She had been saved for only a few weeks and yet there was such a growth in her spiritual life that it was almost unbelievable. She said that she was seeking the baptism in the Spirit. I had hardly said anything to her about this, but she had read about it in the Word and so she wanted it. After much thought and prayer, I sent her a book entitled *Pray in the Spirit*, by Arthur Wallis.

During the Easter vacation I received another letter telling me that she felt as if she was on the brink of something. She found the book a great help and encouragement.

Here is an extract from her letter: "Every night I seem to get closer to God. I feel the day cannot be very far off when I shall receive the Holy Spirit. Just as the Bible has become a living book to me, I now find I look forward to prayer. I have begun to thank God constantly through the day. Last night I prayed for two hours asking God to give me the strength to witness to others. I can feel something inside trying to get out. It is like a lump in my throat, but somehow the bubble just does not burst. The best thing is that, even in depression, I am tremendously happy. I feel God as much as the air I breathe and the water I drink. I long to receive the Holy Spirit often more than life itself. I will keep on praying and believing. No words could express my 'journey into life.'"

Just one day later I received another letter, and the first two words were: "It's happened!" She added: "At first I felt terrified. I felt I was not there any longer. I could not even feel the floor I was kneeling on. A terrific power rushed through my whole body, seemingly draining every vein and artery. I felt as if I was washed anew; every worry, frustration and inward sin left me. I also felt a deep sense of release, as if I did not care about other people's opinions any longer and I was free. It seemed as if a terrific light was illuminating every part of my body and there was no darkness, no doubt, nothing carnal left. How can I thank Him enough! If I thanked Him every second it would not be adequate. I think your prayers have worked."

What a testimony—she has been saved for only a month and she has grown more than some do in ten years! I hope and pray that more similar genuine conversions will take place. Her life has been a challenge to me. I hope it has to you as well.

BOOK REVIEW

In My Father's House, by George Canty. Published by Marshall, Morgan and Scott Ltd. Paperback price 40p, postage and packing 6p extra.

This book is written in George Canty's inimitable way. His treatment of the eleven subjects is thought-provoking and challenging. He writes in everyday language that is often witty and humorous.

It is evident that Mr. Canty has read a wide range of books that challenge the fundamentals of our faith. He meets the challenge in a way that uncovers their weakness or their stupidity and that reveals the truth in a clear, unmistakable fashion.

I like how he shows that Pentecostals are not freaks, but people who know their God, who have a definite experience of the Holy Spirit, who have an unshakable faith in the authority of the Bible.

This is a book that pleads for a return to the authority of the Bible and to the power of the Holy Spirit.

J. CRAIG KENNEDY.

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

THE ELIM EVANGEL

Vol. LIII. No. 26 June 24th, 1972 5p

The Seabird

By Philip E. Streeter

Galatians 5 : 16 : " Walk in the Spirit "; 5 : 18 : " Led of the Spirit "; 5 : 25 : " Live in the Spirit."

Redemption Hymnal No. 217 : *" As happy as a bird and just as free ; for the Spirit has control."*

I watched him, Lord,
A solitary seabird yawing and adrift,
A wild, wandering creature
Lurching effortlessly around
The powder-blue canopy of space,
Sunlight splashing over him like
Rills of golden dust.

With sudden slant of tapered wing
He dips,
Banks and veers off,
Plummeting down glistening lanes of limitless space,
Screaming with delight.
High again,
Spiralling into chill chasms of blue,
Soaring, circling,
Dodging the shooting streaks of sunlight to
Slide crazily down crystal currents of air and
Tumble after cloud sheep that straggle
Across overlapping skies.

Up and down silent slopes of emptiness he curves,
Tacking the bending bands of breeze,
Sobbing, whimpering,
Wheeling in wonderment,
Twisting in abandonment—
The epitome of freedom,
Then tilting toward the bristling sun
Becomes a forgotten speck.

Lord, You speak of a similar dimension—" in the Spirit,"
A realm that defies the downward tug of carnal law,
A realm where men wheel disencumbered through
Highest halls of hallowedness and
Curve across skies of sanctified imagination.
And, Lord, You would have me realise that this
Freedom in flight
Is not spasmodic occurrence,
But spanning continuity,
Like fish swimming in limitless seas,
Birds looping in the endless air.
In You I live, move and have my being,
An infinity of Holy Spirit,
Beneath, above and round about me,
Not isolated experiences, but
Immeasurable expanses to lose myself
With wild excess of joy
In Thee.

Proclaiming the Truths of Pentecost

Demas the backslider



Colossians 4 : 14

by H. L. Dawson

PASTOR OF ELIM PENTECOSTAL CHURCH,
EAST HAM, LONDON

DEMAS seems to have been the weak link in the long chain of Paul's acquaintances. It is not certain in which order the Epistles in which Demas is mentioned were written. We cannot be dogmatic about the sequence of these three texts, but we will take them in the most likely order.

Partner

(Philemon v. 24)

Paul links Mark, Luke and Demas in this verse (compare Colossians 4 : 14 ; 2 Timothy 4 : 10, 11). The three are in striking contrast : Mark, who left Paul and then returned to win his affection ; Luke, who clung to Paul to the end ; and Demas, the man who ran well for a while and then failed Paul.

Here Demas is seen in partnership with Paul, his companion. He is called a fellow labourer. One translation calls him " Comrade," a name which speaks of intimacy in a common cause.

Demas was then in the thick of the battle for truth ; the gospel was his delight. He joined in the forays carried out by the band of faithful servants of Christ. He was a keen witness, a loyal prayer warrior, a fellow worker in all the activities and evangelical enterprises of the apostle Paul. Demas shared the privations and hardships of those days with Paul in Rome. He also shared the friendship of that gallant company of men who loved Christ and were close to Paul.

First love burned in his heart in those days. He had a passion for souls, his heart was fired by an enthusiasm for the things of God. Jesus meant more to Demas then than anything else in the world, the Word of God was his meat and drink, prayer was his delight, Christian fellowship his craving.

Passenger

(Colossians 4 : 14)

Paul loves to put labels on the names of his acquaintances ; he calls them " beloved brother," " fellow worker," " servant of Christ," but as we read through the list of Paul's acquaintances in Colossians 4 it is noticeable that Paul adds no label to the name of Demas. It is as if he was afraid of giving him a commendation, as if he was a little uncertain about this man.

Had Paul, a keen student of humanity and an observer of men's spirituality, already detected something lacking in the character of Demas ? What had happened to Demas to give Paul cause for doubt ? Paul and his companions lived closely together and you cannot do this and not notice a change in a man's spiritual temperature. Backsliding starts in the heart, but soon reveals itself if only in little things.

Too many Christians are neither hot nor cold. The fires had burned low, the zeal had been blunted, the love had ebbed away and coldness had entered into his heart. Demas was not the man he used to be. Does this describe you ? Have you lost your first love ?

Pathetic

(2 Timothy 4 : 10)

There is a sadness about this verse : " Demas hath forsaken me, having loved this present world."

Paul had seen this coming. He must have prayed for Demas and have tried to rekindle the fire in his heart, but when the love of the world enters the heart it is like trying to stop an avalanche. Preaching and praying seem to have little effect. There seem to be no brakes to stop that downward slide of the prodigal. Any stopping has to come from within his own life and the hope of this is remote.

What gripped the heart of Demas ? The love of this present world. It was not greed for silver or gold. It was not the material advantages he might gain, though these have been the cause of many going back from Christ, nor was it love of pleasure — the theatre, the stage, the games,

though some have found these to be a snare. It was simply that Demas saw that the Christian way of life was fraught with danger. He could see the day approaching when Paul would be executed and, fearing for his own head, he forsook Paul. He loved this life and this world so much that he was not prepared to sacrifice them for Christ. Paul looked to the future, but Demas lived for the present. Paul was willing to die for Christ and gain heavenly reward, but Demas had no eye for eternal reward. He was earthly minded and he fled in the hour of crisis.

The God of this world blinded his eyes. He lost his vision of heaven, and in that moment of crisis he deserted his friend Paul. He had surely already deserted Christ in his heart before this, but now he showed himself in his true light, Demas the pathetic, who seemingly allowed the world to rob him of an inheritance in heaven.

We are not certain what happened to Demas after this; perhaps, like the prodigal, he came back in repentance. What really concerns us now is our own position. What do we love most of all? What place does Christ have in our own hearts? If it comes to a choice which will we choose—Christ or the world?

Church reports

BOLTON **Pastor: J. K. Gardiner**

On arrival at Bolton Pastor J. E. G. Cooper and his team were welcomed to the church by the pastor and the counsellors and, over tea, last minute details were discussed, after which we made our way to the Town Hall to take stock of the situation. On seeing the hall which had been booked our faith was put on trial by its size, but we worship and serve a God of the impossible and that night we saw a crowd of 300 in that hall.

Throughout the crusade we proved over and over again that our God is a great God. Sixty-three people of all ages gave their lives to Christ and many Christians rededicated their lives.

On the Monday of the third week we moved into the Elim church with forty in attendance. Numbers continued to grow until, on the Thursday night, the church was full. I believe that God is going to do a great work in Bolton.

May I thank Pastor and Mrs. John Seaman for the way they opened their home to Pastor and Mrs. John Cooper and myself and my wife.

GRAHAM REES.

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

Despite a dull day, bright singing could be heard as women from many churches gathered together for our Sisterhood rally.

Mrs. B. Burford welcomed friends to the service, which was convened by Mrs. Teague. The roll call was led by Mrs. White. Mrs. Barber gave a moving recitation and a solo was rendered by Mrs. Nind. Our pianist for the joyful occasion was Mrs. Bletstoe. All were blessed and encouraged as the guest speaker, Mrs. Crowther, gave the message. Over 100 stayed for tea.

To round the day off a prayer meeting was held when thanks was given to God for answered prayer in everything. May God bless all who helped to make this a day rich in blessing.

(MRS.) B. BURFORD.

TREALAW **Pastor: K. Lannon**

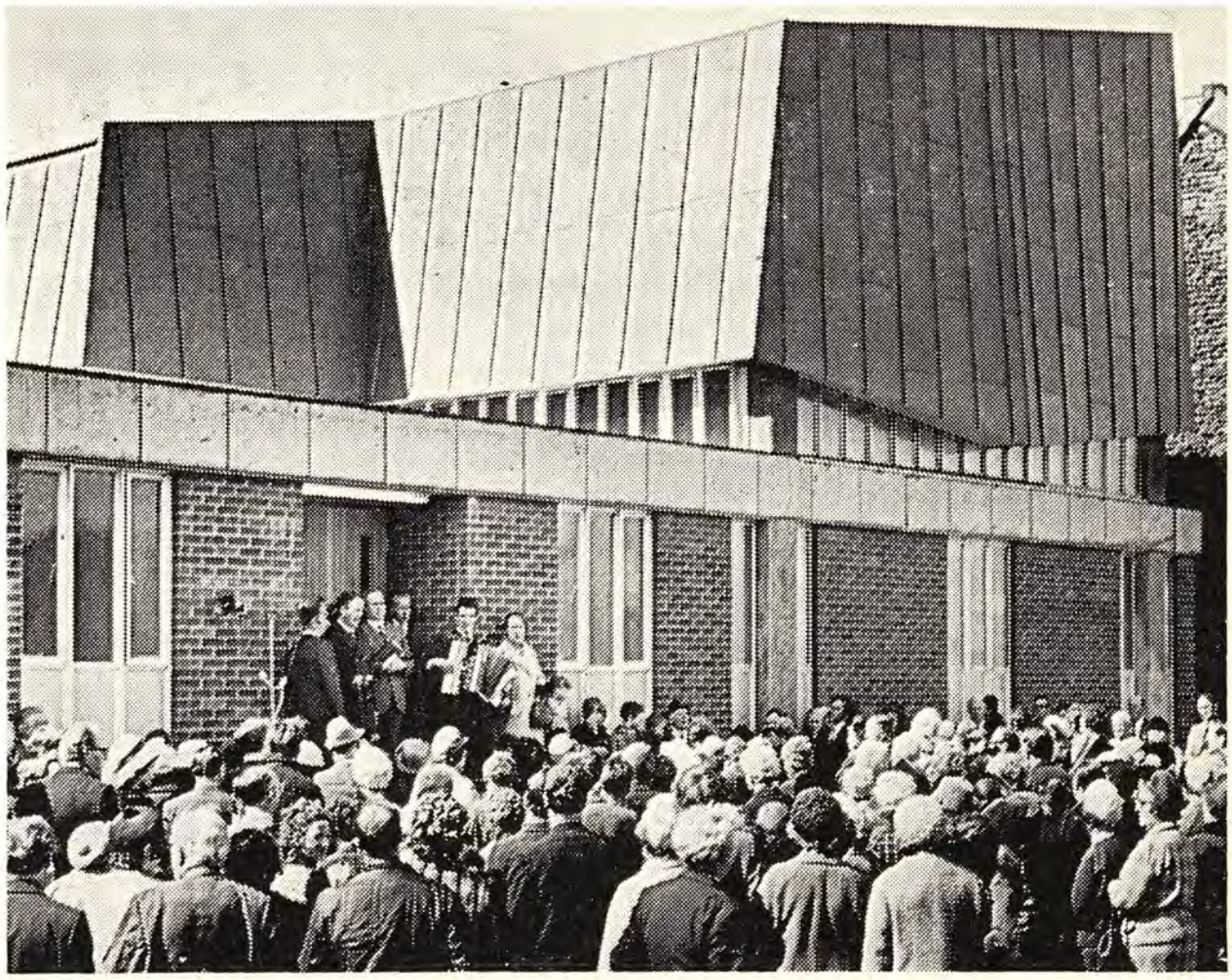
"Dear Uncle Ric, last night I did pray to the Lord and I asked Him will He take all the sin



out of my heart and put instead the white like you told me." This letter, written by a nine-year-old boy, was typical of many forwarded to Pastor Eric T. Carter in the guise of Uncle Ric. Our minor hall was for most of the crusade filled to capacity. The gospel was faithfully, simply declared. As a sign of their acceptance of the Saviour, Uncle Ric asked the children to write a letter explaining what they had done. We are praying and working that the eighty children who were present at the crusade will be brought into regular attendance at our Sunday school and weeknight children's meeting.

The photograph shows Pastor and Mrs. Carter distributing prizes in reward of Bible knowledge.

K. LANNON.



BELFAST—MELBOURNE STREET—TOWNSEND STREET

Report by W. G. Mullan

Elim's Mother Church—Elim's first church building proper—in Melbourne Street, Belfast, was officially closed on Saturday with a short service of thanksgiving. A capacity crowd of members and friends met for the last time in the sturdy, austere, brick building which, for nearly 100 years, had resounded to the gospel message proclaimed first by the Primitive Methodists and for fifty-three years by Elim.

It was most appropriate that Mr. George K. Gillespie, son of the late Mr. George Gillespie, who, with his brother William, invited the late Pastor George Jeffreys to Ireland in 1915 and was a founding member of the first Elim congregation, should be present and speak of those early days. Pastor W. J. Martin, an early member and later minister of the church, also recalled the early blessings.

For many it was a sad farewell, but traffic must roll on and the Belfast urban motorway must be built, necessitating the demolition of our building.

A walk of 150 yards brought the members and friends outside the lovely, contemporary church in Townsend Street, paid for by the city's estates department. The opening ceremony was performed by Mrs. Graham, the oldest active member of the congregation, who received a floral tribute from Judith Mullan, daughter of Pastor and Mrs. W. G. Mullan.

The service of dedication which followed was as simple as the earlier farewell. A dedicatory prayer by Pastor A. Wilson, Irish Superintendent, acknowledgment of gifts to the new church by the church secretary and everyone settled down in the new comfort and the smell of fresh paint to listen to Pastor John Lancaster preach from



Leaving the Melbourne Street church.

Genesis 28 : 16 — " Surely the Lord is in this place."

Between the afternoon and evening services tea was served in the old church ; the new church was open for inspection and the architect, Charles Moore, A.R.I.B.A., was warmly congratulated on his fine achievement.

Pastor Lancaster and local ministers followed up the event with a short series of ministry meetings to the encouragement and edification of all.

HASTINGS **Pastor : G. Harpin**

At the Halton Baptist Church (kindly loaned) we witnessed five of our young people following the Lord through the waters of baptism. We realised afresh as we listened to their testimonies how wonderfully the Lord has been working in their lives.

There is much for which to praise the Lord. Some time ago, through the Gifts of the Spirit, He promised to add to the church and to meet our financial needs. This we have seen happen in an abundant way by people moving into the district and joining us in worship.

This encourages us to press on, and to believe for still greater things. L. CRIPPS.

CHELTENHAM **Pastor : A. J. Downes**

On Sunday, May 14th, the President, T. W. Walker, ministered here for the day—his first presidential engagement after the conference. At the conclusion of our morning service Pastor and Mrs. Walker presented to Pastor and Mrs. A. J. K. Magee a cheque for £50 and a flower display. There were about 110 in the congregation and there was a frequent chorus of " amens " as Pastor and Mrs. Walker put our thoughts and wishes into words.

Although officially Pastor Magee came to us as semi-retired, he could just not half do the work. Very soon our numbers grew as young people in particular professed salvation ; before long we had to put in extra chairs on Sunday evenings and sometimes on Sunday mornings as well. Pastor Magee did not use a specially planned technique ; it was just his infectious love of our Lord and his burning desire to communicate this to all whom he met. Using his moped, he toured the town, calling on members and all sorts of folk. If there is one lesson above all others that we have learned from Pastor and Mrs. Magee it is that we should let the love of God be shed abroad in our hearts.

How good that on this day of Mr. Magee's retirement, when Pastor Walker gave the Gospel appeal, seven young people quickly yielded ; it reminded us of the response at a typical Gospel service with Pastor Magee before illness earlier this year forced him to withdraw from active pastoral work. We all trust and pray that God will bless Pastor and Mrs. Magee with many happy days of retirement. RAY FAIERS.

GLOUCESTER **Pastor : F. Lavender**

On Whit Sunday a special thanksgiving day was held to give thanks to God that the debt on the church and the church house had been cleared. We met in a spirit of praise and expectancy and God truly met with us.

It was a joy and privilege to have our President, Pastor T. W. Walker, as our speaker. In the morning he spoke of the promise given by John the Baptist in Matthew 3 : 11 and the fulfilment in Acts 2. The evening message will long be remembered as he spoke on the day of Pentecost being a day of beginnings. The anointing of the Spirit was upon the services and upon the musical items rendered.

In the afternoon Pastor Walker graciously presented the Sunday school prizes. A good number of parents attended and a word in season was spoken.

Another item for gladness was the dedication of our own pastor's first grandchild in the presence of his great-grandparents. We pray that the Lord will bless little Jamie Keith and that he will grow up to be a shining light for Him.

Our day of thanksgiving closed with an after-meeting when many testimonies were given to the saving, keeping and healing power of the One whom we love and serve.

(MRS.) DOROTHY NILES.

Pastor M. J. Frith, of Christchurch, New Zealand, writes :

Pastor P. S. Brewster has arrived in New Zealand. Last evening he was in Nelson with Pastor L. Covic visiting a united meeting of the Pentecostal churches. He arrives in Christchurch soon. The Lord is already moving down here, with many coming into the Pentecostal experience. He is in Christchurch for six days and will be taking two Sunday services in our church.

I was interested to hear that at the annual I.V.F. conference in Auckland most of the students attending who were not filled with the Spirit on arrival were by departure time.

The Gift of Tongues

by JOHN HARRIS
PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

4. " Divers kinds of tongues "

1 Corinthians 12

OUR purpose now is to consider some of the facts true of all spiritual Gifts and therefore true of the Gift of tongues in particular, singling this Gift out because it is our special interest.

Tongues is a Gift from God

This point is emphasised in verses 4-11 where all the Gifts are mentioned. Where there is a genuine utterance in tongues, a Gift is in operation which has been created and bestowed by God. This does not mean that an alleged possesion of the Gift places the person or the Gift beyond question, nor is an examination of the person or Gift any reflection on God, the person, or the Gift. The possibility of a counterfeit gift must be recognised and tests applied concerning the belief, character, and utterances of the person concerned (John 14 : 26 ; 16 : 14 ; 1 John 4 : 2, 3). Such a possibility should not make us destructive of all tongues utterances, but discreet in acceptance of of any. A sound evangelical faith backed by a holy life and a Christ-exalting Gift, when found together, give satisfactory grounds for assuming that the Gift of tongues is truly from God. Where the first two things mentioned are absent, then the alleged Gift is open to suspicion and should be rejected as spurious, but to reject tongues which meet the requirements is to be guilty of quenching the Spirit of God who gave it. We refute the slander that a Christian who has sought God sincerely may have had a spurious Gift given him by Satanic agency. Such an idea is contrary to the concept of ideal Fatherhood as shown by God to His children (Matthew 7 : 11).

Tongues is a grace Gift

The italicised " gifts " of 12 : 1 is an anticipation of the actual use of the word in vv. 4, 9, 28, 30, 31. In each case it translates the word " charisma," literally " free gift," so translated, for example, in Romans 5 : 15, 16, 18. " Charismatic " is often used today as if it referred exclusively to tongues-speaking. This is much too restricted, for in Scripture the word is used of a wide variety of Gifts, including salvation Gifts as well as spiritual ones. That the Gifts are free impresses the fact that all such Gifts are not bestowed on the basis of human merit. To have received the Gift of tongues affords no ground for selfish pride or self-centred boasting, or for the adoption of a " holier-than thou " attitude. Tongues is a Gift to saints from the undeserved favour of God and no more proves them to be " better " saints than to have eternal life proves them to have been " better " sinners. Recognition of the true nature of the Gift simply makes us more appreciative of the manifold grace of God and saves us from giving tongues an evidential value which they do not possess.

Tongues is for our Profit

It is unthinkable that God would create and give any Gift which would not profit and this is clearly affirmed of tongues as of other manifestations of the Spirit (1 Corinthians 12 : 7). The benefits emanating from tongues are detailed in chapter 14. They profit either unbelieving people, the individual believer, or the local church. Thus to deny tongues a place robs people of a ministry by which they may gain. It may be argued that a great portion of the Christian Church has existed, continued, and grown without tongues, but this does not prove tongues to be unprofitable. A body may exist and grow without some of its organs or members, but it could develop even better with them ! Tongues do not make a vital contribution to spiritual life in that their non-acceptance or non-exercise would mean cessation of all life and growth, yet there is profit for all in the use of this Gift under God.

Tongues is one Gift among many

The Corinthians seemingly set too high a value on tongues, seeking and exercising this Gift to the point of extremism in that other Gifts were dis-

counted or ignored. This over-interest may have been due to the spectacular nature of the Gift, which would appeal to people recently saved from heathenism, or it may have sprung from the honour associated with tongues—that God was speaking through them in a supernatural manner. Paul's approach to this obsessionary attitude was not to rule out tongues, but relate them to other Gifts as being interdependent ministries for the good of the whole body. It may be asked how tongues could occupy such prominence when God bestows Gifts according to His will. The answer is that there is a human aspect to all Gifts given by God. Men must covet and seek, and God will respond even when there is a narrowness of mind on the human level which fails to realise the full scope of Divine activity, which means some degree of impoverishment through imbalance. Preoccupation with tongues alone will never bring about a mature, full-orbed development of spiritual life and experience, whether in personal or corporate life. Other Gifts have their contribution to make along with tongues to overall growth.

Tongues is an abiding Gift

If permanency is admitted of any Gifts mentioned in chapter 12, then there is a strong case for the continuance of all. If there was a fundamental difference among the Gifts as to their time-character, we are compelled to inquire whether Paul was ignorant of it or, if not, why he failed to make the distinction. An honest appraisal of chapter 12 concludes that there is no suggestion of tongues being a temporary Gift soon to be withdrawn from the Church.

We are surprised that Paul should deal at length with tongues if this Gift was soon to be withdrawn, when the passage of time would solve any problems relative thereto by the disappearance of the Gift itself. Tongues was set in the Church by God and no indication was given of a future divorce when the Church would continue without the Gift. Tongues was to be an abiding feature of Church life, hence the need for instruction regarding its use. It smacks of spiritual snobbery for present-day churches and Christians to look on a Gift thought necessary by God and say : " I have no need of thee." God initiated tongues as a new thing in the New Testament, unsought by men. Nowhere does God say why He bestowed this Gift reserved for New Testament times. How then can we say the need for tongues is no longer with us? The true Church of believing people is an institution which cannot be overthrown while time shall last. Paul declared that tongues was set in that Church by God. Jesus declared that tongues would follow them that believe. Both are in harmony in that no cessation of tongues at an early point in Church history is even hinted at. Therefore the only conclusion possible regarding tongues as to their duration, when considered in chapter 12, is that they will be found in the Church while it remains on earth.

Tongues is therefore a supernatural Gift from God by His Spirit to be a ministry under Christ the Head of the Church. Tongues is not the only Gift, but one of many and all together are for our profit. Tongues should still be found in the Church today as an abiding Gift set in the Church by God Himself.

Conference memories



Missionary Secretary Leslie Wigglesworth giving his report.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
P. E. Streeter	1
H. L. Dawson	2
J. Harris	6
Olive Garbutt	9
Basil Laws	10
Ken Smith	13
Margaret M. Ladlow ...	15
Church reports	3
Editorial	8
Children's corner	12
Youth page	18
Family altar	19
Book reviews	20

EDITORIAL

THERE was quite a furore recently when a man severely damaged a well-known and greatly prized piece of ecclesiastical sculpture. It was later reported that one of the officials responsible for preventing the unfortunate fellow from doing further damage was rewarded with a knighthood by the Pope.

It is sad that such a splendid work of art should be defaced, particularly if the vandalism proves to be irreparable. We understand that the effigy was of special importance and value in connection with the work of the sculptor.

We feel there is a more important point to be made, however. It is undeniable that religious foundations of various sorts throughout the world hoard vast accumulations of various kinds of wealth. These are mainly in the possession of the Roman Catholic and similar apostate churches, it is true, but the point remains that this state exists in what might loosely be called Christendom.

One's sense of values can be warped. Thousands regard some of these various objets d'art as " sacred," whatever that might mean. Of very many of them we heartily agree with the ancient king's assessment of the prized serpent of brass that had been preserved as a " sacred " relic since Moses' day. He consigned it to virtual oblivion by calling it " Nehushtan," which has been translated as " a piece of brass." How right he was ! As if there was any remedial virtue at all in an object ! The " excellency of the power " belongs to God.

There is more in this, though, for even in spiritual observations we have to be careful. Those familiar words from Malachi seem to take on fresh import in this context : " Will a man rob God ? " The very question seemed guaranteed to produce the response he recorded, for the people said, " Wherein have we robbed Thee ? " In trenchant words the Divine reply was, " In tithes and offerings. Ye are cursed with a curse : for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith " (Malachi 3 : 8-10).

There is not only locked-up wealth in ornate edifices which re-echo to the sonorous chants of choirboys and monks. It has to be said that those who know Christ as Saviour must take great care that they do not thoughtlessly denude God's work by withholding their dues.

If only everybody tithed . . .

Elim Missionary Society feature

The story of a yellow cardigan



by Olive Garbutt

ELIM MISSIONARY, PENHALONGA, RHODESIA

LAST year when I was on furlough I met a number of E.W.M.A. groups who were making knitted and other garments to be given to those in need on the various mission fields. In these days of rising transport and postal charges, their difficulty often was how to dispatch the things they made. For the same reason I was unfortunately unable to accept all that was offered to me.

In Woolwich, London, I was shown a lovely selection and told that I could choose some of the most suitable for use here at Penhalonga and take as many as I could carry.

Two little green jerseys were just made for twins, and Dorka has been very grateful for them through the long wet season when her babies suffered so much from coughs. Other woollies were distributed almost immediately, but there was one bright yellow cardigan trimmed with red that seemed to be kept back waiting for just the right person.

I was inspecting our primary school at Imbeza. Susan in grade five had written a very good English composition about her home. In it she wrote : "*We are a poor family, we don't have enough clothes, but we do have enough food so we are a happy family.*" Susan could not possibly have guessed that I would visit her school that week or that I would pick up her book and read it. I had no knowledge of her need, nor could I have singled her out in any other way.

I thought of the winter season just beginning and a little girl shivering in class next term, and I wondered if I might have anything suitable to give her. "Where is Susan ?" I asked. Susan stood and I noticed that she did not have a school uniform. I complimented her on the neat work she had done. The head teacher confirmed her story and said that she had always been a good industrious child.

At home I took out the yellow cardigan. It would be just the right size. A few days later I took it to the school as a special prize for Susan, who had done the best, neatest work in the class. It was taken out of the wrapping, held up, admired, and then tried on by the delighted child while the rest of the class clapped and cheered. Nobody was jealous, though there were others who were probably almost as much in need. Susan thanked me, her teachers who had helped her to do good work and the friends who made it. Most of all, she said that she thanked God.

A few days later a party of our Penhalonga schoolchildren had to get up early to get the 6 a.m. bus into town for a sports event. Near Imbeza some adults got on and were surprised to see so many children on the bus at that hour of the morning. A teacher in charge of the party overheard their conversation. "They are from Elim mission ; it is a kind mission ," she heard—and the story of the yellow cardigan was told all over again. Everyone in the bus could hear.

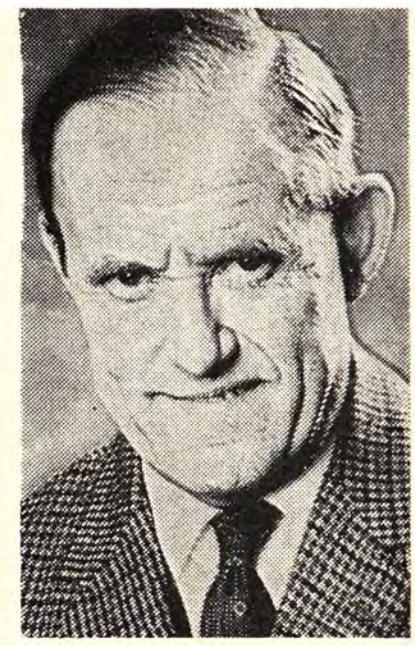
Who knows, it may be the means of bringing some of those folk into the house of God to hear and to believe the message of salvation through faith in Christ Jesus !

THERE ARE STILL SOME PLACES LEFT AT
FRAISTHORPE YOUTH CAMP
July 28th to August 11th
BUT ONLY IF YOU HURRY !
Booking forms and brochures from :
Mrs. P. Woodfield, 50 St. Julien Gardens, Cochrane Park, Newcastle upon Tyne 7. D.2651

Another in our series by Assemblies of God writers

Golden Touchstone

by Basil Laws



POPE INNOCENT IV and Thomas Aquinas stood together as bags of gold were being carried into the Lateran. "You see," observed the Pope with a smile, "The day is past when the Church could say 'Silver and gold have I none!'" "Yes, Holy Father," replied Aquinas, "and the day is past when the Church could say to the lame man 'Rise and walk!'"

It is a matter for no small rejoicing that we live in a day when the pristine glories and the primitive graces of the Early Church are being revived and restored in Pentecostal power.

Though enjoying the advantage of a Christian home, Basil Laws made no clear-cut decision for Christ until he came into contact with a dedicated Christian with whom he worked in 1938. With the outbreak of hostilities, he entered the Royal Navy as a member of the sick berth staff and served in this capacity until the end of the war. He met his wife who was in nursing training in Liverpool. They prepared for missionary service in India. Mr. Law's parents had lived in India and his brothers were born there. The last year of the war was spent in Royal Navy sick quarters, Isle of Man. There had been an Assemblies of God work in the town for some years, but the meeting had broken up. Together with another serviceman he visited believers and commenced meetings which still continue.

After the war he attended the Hampstead Bible School for one year, being joined for part of this year by his wife. They proceeded to western India, where they served for ten years and found wide opportunities for service.

Returning home from a second term of service in India, they felt led to engage in caring for the aged and infirm. In June 1959 they assumed responsibility of a home for the aged and infirm in Llandaff, Cardiff, under the auspices of the City of Cardiff Corporation. Mr. and Mrs. Laws will be grateful for prayer support as they continue in this sphere of service.

Thomas Fuller, the seventeenth-century divine and historian, observed: "Men have a touchstone whereby to try gold, but gold is the touchstone whereby to try men." From time immemorial men have vainly sought the elusive pot of gold at the end of the rainbow. Virgil inquired: "To what dost thou not compel the minds of mortals, accursed greed for gold?" In pursuit of this precious metal, principles have been prostituted for power, position and prestige. Our attitude to gold is ambivalent: we are attracted by its potential power, but repelled by the perverted practices which so often accompany its use. Modern disciples of the golden goddess are hardly less devoted to their avowed deity than were the ancient devotees of Diana. Dr. Billy Graham has said: "We point our fingers at the heathen and idol worshippers of old, but the only difference is that our graven images are made of gleaming chromium and steel instead of gold . . . but we worship them just the same, and feel that our lives would be impossible without them."

In the sophisticated society of this twentieth century many seek a spiritual solution to their perplexities and problems. To all such souls the Word of God is a golden touchstone of life, light and love. Job, so sorely tried, exclaimed: "*When He hath tried me,* I shall come forth as gold" (Job 23 : 10). The psalmist said: "*Thy promise is well tried,* and thy servant loves it" (Psalm 119 : 140). The Word that sifts and searches our innermost beings has been tested and tried to the uttermost bounds of man's experience on earth. By any fair criteria it has been found worthy of our complete confidence in and compliant cooperation with its precepts and promises.

Life

In the declaration of his doctrine, John designates the character of Christ in three golden

words : life, light and love. These features portray fascinating facets of a pure, peerless life. Collectively they convey a faultless facsimile of the God-man who is God's golden Touchstone of truth ! With the entry of Christ into the habitat of man in human form, an entirely new order of life was exhibited—*eternal life*. John affirms : " It was the very life of all the ages . . . which actually became visible " (1 John 1 : 2, Phillips). As the Son expressed the Father in every exquisite detail of His life the enigma of the ages was expounded in a manner that the minds of mere mortals can comprise and comprehend. This life, despite all the restraints and restrictions inherent in the human frame, was resident in *a man*, " the man Christ Jesus " (1 Timothy 2 : 5). This life, which was with the Father, is now with us as a vitalising force. In John Wesley's well-known words : " Best of all, God is with us ! "

Light

The light generated by the Gospel has opened the door to a new world of excelling beauty and exquisite harmony. In the precise phrase " God is light " (1 John 1 : 15), God is revealed as the benevolent Author of all the blessings that light brings to men. In this expression, unique in the New Testament but ubiquitous in nature, John emphasises another essential feature of the Divine character of the Godhead. John's proximity to Christ afforded him profound, penetrating insights into the inner life of our Lord. He succinctly states : " In Him was life ; and the life was the light of men." Dr. Plummer comments : " Not light, but ' *the* Light,' the one true Light ; absolute Truth both intellectual and moral, free from all ignorance and stain. The Source of life is the Source of light." Life ever precedes light. Only in personal communion with Christ can the privileged communication of Divine light be experienced and enjoyed. Luther's logic is instructive : " No man can understand God or God's Word unless he has it revealed to him by the Holy Spirit. But nobody can receive anything from the Holy Spirit unless he experiences it."

Love

Paul's lyric to love is set in the very centre of his discourse on Spiritual Gifts. Paul, peerless as an apostle and teacher, here reaches the climax of his classical instruction on Christian ethics. He writes : " If I speak with the eloquence of men and angels, but have no love, I become no more than blaring brass or crashing cymbal " (1 Corinthians 13 : 1, Phillips). In compelling terms, Paul commends to his Corinthian converts a way of life in which love is both central and supreme. In the final verse of this chapter Paul not only singles out love as superior to the Gifts he has been considering but sets it forth as supreme among the graces. Alford says : " Hope will remain as anticipation certain to be fulfilled. Faith will remain as trust, entire and undoubting." We may well add love will endure for love is eternal !

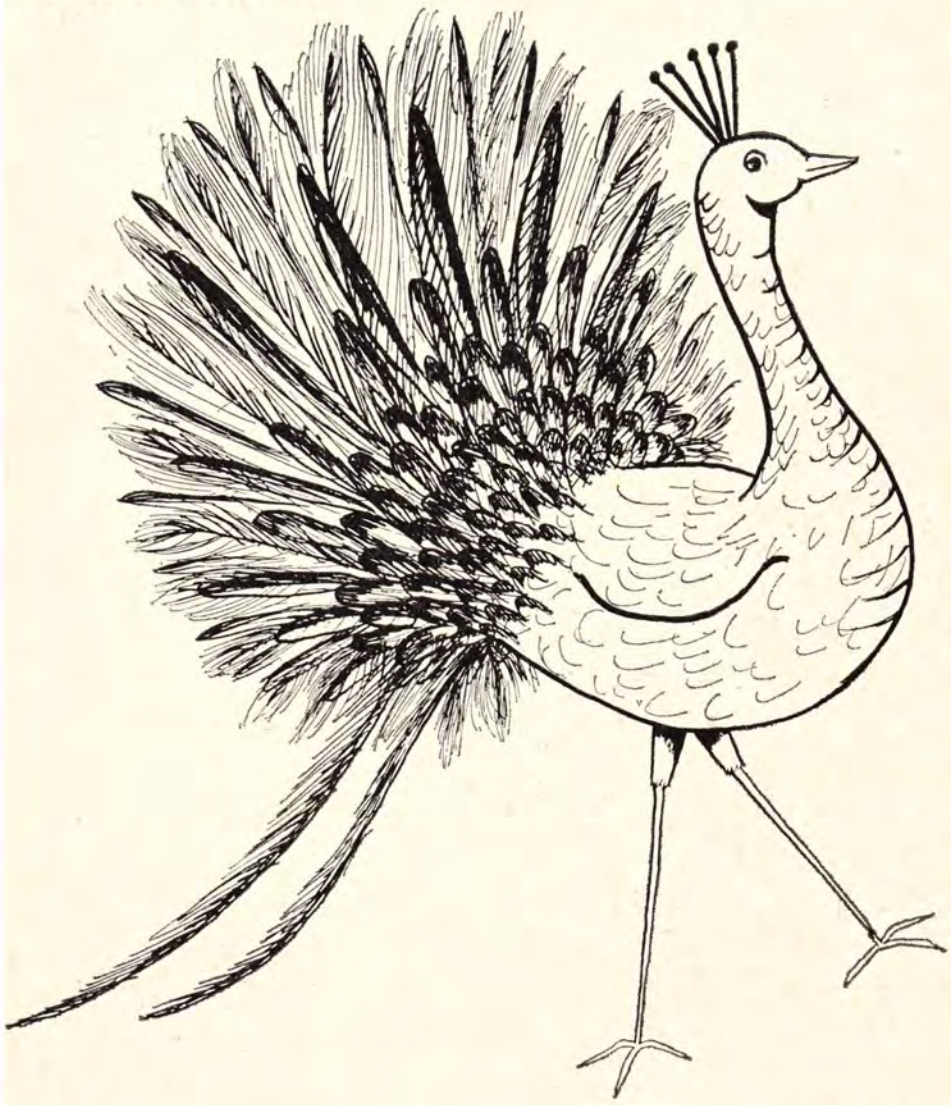
Sir William Ramsay feels that these wonderful words defy final definition. He writes : " These words cannot be explained because they are so simple and so final. They stand there once and for ever, interpreting themselves, to be read and understood by all, but not to be weakened by the feeble attempts of a commentator." The *New English Bible* translation of this verse is helpful : " In a word, there are three things that last for ever : faith, hope, and love ; but the greatest of them all is love."

Love has been described as " the characteristic word of Christianity." In non-Biblical Greek *agapan* merely meant " to be content with, to esteem, to prefer." The New Testament writers invested it with an entirely new meaning and message for mankind. John selects it to signify the love of God for men—" God loved the world so much " (John 3 : 16, N.E.B.). In using " so " to underline the depths of the Divine love, John's choice of adverb is fitting. In Greek and English its meaning is basically the same. Only such a word of indefinite measurement can define the import and denote the impact of infinite love. Implicit in Christ, this love is impartial in character and imperative in its claims. With this love as his rule John reasons : " Beloved, if God has shown such love to us, we too must love one another " (1 John 4 : 11, Knox).

An eminent critic said of the effigy of the Black Prince : " It is the most magnificent tomb and statue in England." For centuries this figure has adorned Canterbury Cathedral, but only in recent times was it found to be made of pure gold. Devoted to the memory of Edward, the effigy was coated with a protective enamel and covered with the grime of the centuries. This being removed, the Black Prince, so called because he wore black armour, stood forth in all his glory, arrayed in armour of gleaming gold !

Throughout Church history the fair image of Christ has been tarnished by un-Scriptural traditions and un-Christlike traits of character.

(*continued overleaf*)



THE PROUD PEACOCK

Words and drawing by **Sheila Price**

PERCY the peacock was very happy living in the zoo. He had plenty of room in which to walk around and the staff at the zoo were always kind to him, but, like all peacocks, Percy was very proud and loved to show off in front of the visitors.

At nine o'clock the keeper opened the gates to the zoo. After the visitors had paid their admission fees they began walking around, admiring the bears, elephants, lions and giraffes. When some arrived at the peacock enclosure Percy began his routine.

He got up *ever* so slowly and gracefully and fluffed out all his beautiful tail feathers into a big circle. He held his head as high as he could and began strutting backwards and forwards in front of the visitors. With his feathers billowing out behind him and with the crown of feathers on top of his head, Percy felt like a king! He knew that everyone watching him thought him to be the most beautiful bird they had ever seen.

Percy was proud and boastful and thought only of himself, but that won't do for us, boys and girls. Jesus tells of a proud man who went to the temple at Jerusalem. This man was a Pharisee. He, too, held his head high in the air and, with his magnificent robes billowing behind him, he strutted into the temple, but, instead of being humble and repentant before God, he boasted about himself. He told God about all the wonderful things he did, about the life he led, about how good and kind he was, thinking that God would favour him. He was much too proud to ask God to forgive his sins. He was so proud that he did not think that he had any sins to be forgiven.

A publican, who had gone to the temple also, knew that the way to find favour with God was to be humble, so he prayed "God be merciful to me, a sinner!"

Who do you think pleased God most—the Pharisee who was a show-off, or the publican who sought God's forgiveness?

Bible acrostics

By ARTHUR CAMPBELL
("Uncle Arthur")

Leviticus

Leaven out (2 : 11);
Eat no blood (3 : 17);
Voice heard (5 : 1);
Ignorance (5 : 15);
Trespass by theft (6 : 2);
Iniquity of priests (10 : 1);
Consecration (chapter 8);
Unclean leprosy (13 : 45);
Scapegoat (16 : 7-10).

GOLDEN TOUCHSTONE (*continued*)

Through the inspiration of the Scriptures and the illumination of the Spirit the inherent glory of Christ is effectively evidenced in the life of the believer. Close and constant contact with Christ transmutes the base metal of our fallen nature into the fine gold of the Divine nature. Every participant in this process of transforming grace and triumphant goodness may experience enrichment from the wise words of Thomas Boston: "Learn that heavenly chemistry of extracting some spiritual thing out of earthly things. To this end endeavour after a heavenly frame, which will, as recorded of the philosopher's stone, turn every metal into gold. When the soul is heavenly, it will even scrape jewels out of a dunghill."

Another Slant



by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

" GIVE me one good reason why I should give you an interview ! " snapped the head of a nationalised industry based in the Midlands. " Give me one good reason why you should not ! " I snapped in reply over the telephone, pointing out that their concern used this form of interviewing, that what was good for them was good for others and that if they expected co-operation they must co-operate also. I got the interview and found him most charming. He received my witness and tract courteously. Persistence pays. As with the ministry of the Gospel, in interviewing one has to be " all things to all men," and in this case paying him with his own coin proved best.

Interviewing the senior talks producer at the B.B.C. proved interesting and an opportunity not only to witness, but also to mention Elim, especially the Bingley Hall rally in June.

One executive I interviewed had an enormous calendar with a suggestive photograph on the wall. I wondered what he thought after I had witnessed to him and given him a tract. I must admit that this is very, very rare among top executives, who seem to maintain a good standard. This is certainly not true on the shop floor and with middle management.

I parked my car in the car park at Graham Street as I went to interview a couple of executives in the centre of the city. On my return I found a happy gathering of Graham Street sisters enjoy-

(*continued overleaf*)

FOR THE FIRST TIME IN AN ELIM PENTECOSTAL CHURCH

HEAR



MELVIN BANKS

FOR TWO WEEKS ONLY IN CAERPHILLY

From MONDAY, JUNE 26th, to SATURDAY, JULY 1st, in the BIG MARQUEE, CAERPHILLY CASTLE (the southern platform)
And from Sunday, July 2nd, through to Saturday, July 8th, in the ELIM PENTECOSTAL CHURCH, St. Fagan's Street, CAERPHILLY

Convener : JOHN COOPER (minister)

Meetings every night at 7.30, Sunday at 11 a.m., 6.30 and 8.15 p.m. Special afternoon Divine Healing Services on Wednesdays at 2.30 p.m., June 28th in the Marquee, and July 5th in the Elim Church. On Tuesday, July 4th, at 10.45 a.m., Crusade Co ffee Morning—informal. Ask any questions. Free coffee and refreshments. Meet MELVIN BANKS personally in the Elim Church.

BRING THE SICK AND SUFFERING FOR PRAYER *PRAYER FOR THE SICK IN EVERY MEETING*
PLAN TO ATTEND—BRING A CAR- OR COACH-LOAD
EVERYONE WELCOME—EVERY NIGHT *CHOIRS—SINGING ITEMS NIGHTLY*
SEATING FOR HUNDREDS *AMPLE PARKING* *FOLLOW THE A.A. SIGNS TO THE CRUSADE*

PLEASE NOTE. You do not need a ticket to gain admission, but free reserved-seat tickets are obtainable. Just write to Caerphilly Crusade, c/o Rev. John Cooper, 32 Court Road, Caerphilly, or telephone Caerphilly 3007. **Please pray for this crusade**

D.2628

ANOTHER SLANT (*continued*)

ing a break and a cup of tea. I joined them and they later serenaded me with one of the pieces for the sisterhood weekend. I found that they were regular " Slant " readers.

I find that some top executives appear to have more time for interviews than middle-lower management. I suppose they have delegated all the work and it is the crossword in *The Times*, interviews, and coffee, or so it seems to me!

Replying to a member from Elim Pentecostal Church, Derby, I repeat that I consider the tract *Seven reasons why you need Christ*, by Y.N.C. Crusade, 50 Grays Inn Road, London, W.C.1, to be the best, though Victory Tract Club and E.T.S. also publish acceptable material. Do not use cheap-looking tracts, even if they are free! I would encourage the Derby lady to use her door-to-door work for witnessing, but to be sure to get her work done first and then a word of witness, for this gives time to sum up the one to whom one is speaking and to gain his or her friendship. I never mention my vocation until *after* an interview, for I feel that I must get the interview and conduct it on my merits in that field. The knowledge that I am a minister would often inhibit the one whom I am interviewing.

I think that insurance agents, salesmen, in fact anyone meeting the public, have a ready-made opportunity for witnessing, providing it is prayerfully and carefully undertaken. You represent your company, agency or firm and you are an ambassador for the Lord Jesus Christ. I always like to feel that I am tidily dressed, so that I am at ease with the one whom I interview. I have a few clean, appropriate tracts, so that I can bring them out discreetly at the right moment. I assure you that there is a right moment; only experience and the leading of the Holy Spirit will tell you when that is in each case. We are witnessing to individuals, so our approach must be tailor-made to suit each one. Witnessing to a dustman or to a doctor involves the same message, but I have found my approach may well be entirely different. I cannot emphasise this point too much, for so often I have found that well-meaning enthusiasts have " queered the pitch " by their lack of understanding and one has had a most difficult job to witness when this has happened.

Another opportunity we are seeking to exploit is the annual spring fair at the school which my son attends, in which we have had a good branch Sunday school for well over twenty years. I approached the headmaster, requesting opportunity to have a stall at the fair. Be sure that it will have tracts, invitations to send children to the Sunday school, and a witness for our church. Opportunities are there if we have eyes to see them and the initiative to grasp them. Why not try the school near your church for a similar opening?

ROWLEY REGIS **Pastor: D. W. Cartwright**

We experienced a rich time of blessing at our ladies' anniversary weekend. Our visiting speaker was Mrs. Margaret Sadler from Cardiff. On the Saturday evening two solos were rendered by Mrs. Gouldingay (the daughter of the late Pastor F. D. Byatt). Mrs. C. Moore recited.

At the Communion service on Sunday morning Mrs. C. Moore sang a lovely solo and Mrs. Sadler spoke.

Our Sisterhood performed a service of song: " The places where Jesus walked " during the Gospel service. A united women's rally was held on the Monday evening and the church was almost full. Mrs. Sadler spoke and we were favoured with two duets by Mrs. Lily Moody and Miss Irene Giles, of Selly Oak.

Our pastor's wife, Mrs. Lilian Cartwright, was the convener of the weekend's meetings.

J. SMITH.

Operation Portion

" Operation Portion " was the name given to a special Scripture distribution scheme in Montevideo at vacation time. 100,000 Gospels were distributed by a team of some 150 volunteers who were recruited for the purpose. 50,000 of the Gospels were distributed in parks and squares and the other 50,000 on the beaches. The beach was divided into sectors and the different denominations involved—some eleven in all—were each responsible for a particular section. The cost of the operation was met from funds specially given in Uruguay.

U.B.S.

MARGARET M. LADLOW (*continued*)

invitation to the heavenly banquet is of *supreme* importance. God has declared this. Come to Christ, let Him take your sins away, become a child of God, fully committed to Him, live for His glory, be upright and holy, show by your deeds that you belong to Jesus—and one day you will be summoned to partake in the banquet of all banquets.



Margaret M. Ladlow's page

"By invitation only"

MY husband and I attended the mayoral banquet at the City Hall, Salisbury, he being invited in his capacity as President of the local Free Church Federal Council. It was an interesting, informative occasion. I was delighted with the magnificent display of flowers in the foyer and on the dining tables. The food which graced the tables left nothing to be desired, for we were plied with delicious fare for almost two hours. There were some 200 guests present including several very distinguished people as well as representatives from the city council, the cathedral, the army, the chamber of commerce and the press. The chief guest and speaker of the evening was the Right Honourable Sir Keith Joseph, M.P., Secretary for Health and Social Services. He was followed by the Hon. Mary Morrison, lady-in-waiting to the Queen and a keen worker in the field of mental health. General Sir Basil Eugster, Commander - in - chief United Kingdom Land Forces, also addressed the company. Finally the Bishop of Salisbury made a very amusing speech.

The climax of my evening, however, was rather unpleasant for, during the speeches and toasts, incense was offered to the god of tobacco—the cigar fumes were so acrid and heavy that I developed the unpleasant symptoms of hay fever and bronchial asthma. I was so distressed in my breathing that I had to spend the next thirty-six hours in bed. I paid dearly for my introduction into polite society !

How different this was from my visit to the Elim conference where, in spite of cold weather, rain, wind and also being very tired on arrival, as the week progressed I felt stronger in body and soul. The food was good, but the spiritual food was even better. The fellowship was satisfying and the joy and victory experienced in the services was a real tonic. I did not meet any titled or famous people, but I talked with some choice saints of God who shared their experiences with me. I listened eagerly to teachers of the Word, preachers of the gospel, gifted and inspired by the Holy Spirit. It was a very precious interlude for me and I felt perfectly at ease in the environment of fellow-believers and, like my dear mother, I wished I could have remained at the camp for another week.

Another occasion that will far supersede any earthly banquet or gathering of believers in fellowship and worship will be the great marriage supper of the Lamb and His bride, the Church. The Lamb refers to the Lord Jesus, the Lamb of God who takes away our sins, and the bride consists of all the one-time sinners who have been redeemed by the sacrifice of the Saviour. I must quote from *The Living Bible* for its paraphrase is so glorious : " Let us be glad and rejoice and honour him ; for the time has come for the wedding banquet of the Lamb, and His bride has prepared herself. She is permitted to wear the cleanest and whitest and finest of linens. And the Angel dictated this sentence to me : ' Blessed are those who are invited to the wedding feast of the Lamb.' And he added, ' God Himself has stated this.' "

What a banquet, what a company and what a triumphant occasion this will be—presided over by the Lord God Almighty ! I had no glamorous evening gown for the mayoral banquet as others had. My husband had no orders or decorations. We are humble folk, common five-eighths, but at that great banquet we shall be arrayed in dazzling white and shall mingle with the mighty men and women of faith, beloved of God and on display before all heaven. What a gathering that will be !

We received a personal invitation to the mayoral banquet in the form of an embossed card complete with the Salisbury crest ; it was genuine and warranted a speedy reply. To any reader who is vague about the things of God, let me state firmly that to be eligible for an

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure ; Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

COLWYN BAY. A warm welcome awaits you at Lyndhurst. Ideally situated near town centre, sea, Eirias Park. All home comforts and happy Christian fellowship. S.a.e. Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. C.2574

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure : Mr. and Mrs. L. Clemence. Telephone 3929. C.2517

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

SCARBOROUGH. "Carmel," 13 Scholes Park Drive. Christian family. Bed, breakfast and evening meal if required. Near sea and country. Mr. and Mrs. C. L. Smith. Tel. 3496. C.2584

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.2538

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.2539

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.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes —in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

ITINERARIES

The President (T. W. Walker):
June 24, Birmingham youth rally; July 1, Nottingham; 2, Burton-on-Trent (a.m.), Loughborough (p.m.); 9, Bournemouth (Springbourne); 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey.

London Crusader Choir with Douglas B. Gray:
June 25, Shoeburyness; July 23, Broadmoor; August 6, Eastbourne.

Joseph Smith:
June 24-26, Southport; 27-29, St. Helens; July 1-3, Blackburn; 4-6, Accrington; 8-13, Glossop.

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879
D.2644

BIRTHS

BENNETT. On May 29th, to Carol and Kenneth, Elim Pentecostal Church, Neath, God's precious gift of a daughter, Sarah Elizabeth, a sister for Andrew.

LE PAGE. On May 22nd, in Taipei, Taiwan, to Pastor and Mrs. Derek Le Page, God's precious gift of a son, Matthew Derek.

WRAGG. On April 28th, to Neill and Barbara, Sheffield Elim Crusaders, God's gift of a son, Timothy James, a brother for Ruth.

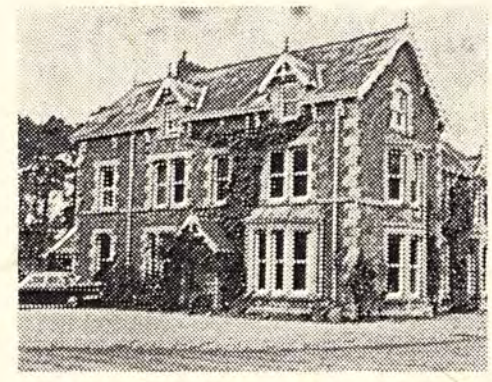
WITH CHRIST

KEMP. On May 24th, Miss Ethel Kemp, aged 82, faithful member of the Elim Pentecostal Church, Scarborough, for many years, passed into the presence of her Lord. Officiating minister at funeral : J. Hyde.

RICHARDSON. On May 21st, Mrs. Clara Richardson, aged 84 years, founder trustee and member of the Elim Pentecostal Church, Halifax. Officiating ministers at funeral : H. Womersley, J. Gardiner and A. S. Thorne.

ROBBERTS. On May 26th, Walter Charles Robberts, faithful member of Winton Elim Pentecostal Church. "We shall see Him in the morning." Officiating ministers at funeral : G. N. Backhouse and D. S. House.

Pressland House



This house is now open for Christian holidays. It is surrounded by its own farm. We cater for parties of all ages, as well as for individuals.
We invite you to spend a happy holiday in this wonderful county. Write for our brochure and our very favourable terms. Please write immediately to avoid disappointment.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH,
near OKEHAMPTON, DEVON
Telephone Hatherleigh 381
D.2647



SEPTEMBER 18–23, 1973

PENTECOSTAL WORLD CONFERENCE SEOUL

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Preacher: G. Harpin, a former minister. Gospel music by local and presbytery churches. Weeknights at 7.30. Sunday at 11 and 6.

BIRMINGHAM, Erdington. June 25. Elim Pentecostal Church, South Road. Sunday school anniversary. Speaker: W. J. Patterson. At 6.30.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Thursdays at 7.30. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holidaymakers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman. July 9. Visit of the President, T. W. Walker. At 11 and 6.30.

BRIGHTON. July 6. Elim Pentecostal Church, The Lanes. Oregon, U.S.A., Youth Choir. At 7. July 8-13. Campaign conducted by Eduard Franz and Artur Kampfner (Germany). Nightly at 7.30.

CAERPHILLY. June 26—July 1. The Big Marquee, Caerphilly Castle grounds (Southern Platform). July 2-8. Elim Pentecostal Church, St. Fagan's Street. Crusade conducted by Melvin Banks. Weeknights at 7.30. Sundays at 11, 6.30 and 8.15. June 28 (marquee), July 5 (church), divine healing services at 2.30. July 4 (church), crusade coffee morning at 10.45.

EVESHAM. July 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Visit of J. B. Coleman and party from Stirchley at 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

LLANTRISANT. June 24—July 2. Elim Pentecostal Church, High Street. Evangelistic and Divine healing campaign. Evangelist: William Hartley. Convener: John Glass. Weeknights at 7.30. Sundays at 11 and 6.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

PONTARDULAIS, June 25—July 2. Elim Pentecostal Church, Twyniago Road. Crusade conducted by R. C. Stacey and A. W. Leavesley. July 8-10. Church anniversary. Preacher: F. H. Coleman. Convener: G. J. Feasey. Weeknights at 7. Sundays at 11 and 6.

RYE PARK, Hoddesdon. July 8-11. Elim Pentecostal Church, Rye Road. Convention. Preacher: Eddie Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTHPORT. June 24-26. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: Joseph Smith. Convener: L. N. Knipe. Weeknights at 7.30. Sunday at 10.45 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 1-6. Elim Pentecostal Church, Grosvenor Road. Preacher: J. M. Cuthbert. Convener: L. W. Tranter. Sundays at 11 and 6.30. Weeknights at 7.30.

Jesus is coming again

Over the hills and the valleys and softly down the plain
Can you not hear the murmur "Jesus is coming again!"?
All nature seems to praise Him in joyous, glad refrain,
Soon every eye will see Him—for Jesus is coming again.
Yet mankind in their folly hear the warning note in vain,
Indifferent to the knowledge that Jesus is coming again.
The nations all are planning over each other to reign,
But their armies will be confounded—for Jesus is coming again.
O reader, how He loves you—for you He once was slain!
His purpose towards you is blessing before He comes again.
Will you then not trust Him, believe upon His name?
Salvation's offered only until He comes again.
Do not slight His kind offer—His gracious promise claim,
And join the blood-washed millions who wait for His coming again!

IVY FREEMAN.

To help Kikuyu expositors

The first-ever pulpit Bible to be published in an East African language was the Kikuyu Bible. Within a few weeks 316 copies had been sold and they are continuing to sell regularly.

In one village a sub-chief, on hearing that a Bible had arrived which could be read without the help of glasses, hurried to be the first person to contribute towards the purchase of a copy for the local church. A recent graduate from the University of Nairobi spent part of his first salary to buy a Bible to present to his church.

—U.B.S.

PENTECOSTAL YOUTH CAMPS

by Eldin R. Corsie
NATIONAL YOUTH DIRECTOR

KIPLING wrote: "Who hath smelled the woodsmoke at twilight? . . . let him follow with the others, for the young man's feet are turning to the lands of known desire and proven delight."

It is not usual to smell woodsmoke at twilight at an Elim youth camp, but it is quite usual to see how the young men and young women trace the worn path to the church tent and to hear their voices as they sing praises to Him whom they know and love.

This is what makes a Pentecostal camp unique—the easy way in which the spiritual is accepted and becomes the norm. On every hand there are fellow-believers who think the same things as you and long for the same things as you. The whole atmosphere is Christian, a complete reversal from the commonplace.

It is no wonder, when one considers these facts, that it is at camp that so many people enter into that glorious state of being filled with the Holy Spirit. As a former camp commandant, I have often wondered why it is that even one's own young members find it easier to seek the Lord at camp. It may well be that the conclusions I have come to will not be appreciated by some of my readers, but nevertheless I put them forward. I trust that they will be of some help in assisting other young people into this experience.

I believe that young people find it easier to seek God at camp rather than at home because **the atmosphere is naturally Christian.** There is no artificial break at five o'clock from one type of life to another, no change of atmosphere from that which dominates the office, school or factory to that which pervades the Crusader meeting. The naturalness of seeking God surely must be a strong incentive to do so.

Because the atmosphere is Christian **it is apparent that God is near.** We all realise that God is always near and with His children, but it is one thing to know it and quite another to feel it; to feel God's presence is surely to long for more of Him.

The activity of camps seems to impress upon one **the necessity of the experience of the fulness of the Spirit.** So much personal work and evangelistic endeavour go on in the camp and on the beach that the need for a dynamic encounter becomes obvious. Observing other young people working for the Lord with such abandon and dedication, one begins to "catch the flame."

The ideal would be to transfer all the advantages of camp to our home environment. This is perhaps impossible, *but surely it should be relatively easy to ensure a normal Christian atmosphere among ourselves, so that it is easy to talk about the things of God and thus by this very natural approach to emphasise the nearness of God.* The younger generation must take upon itself the responsibility of reaching the younger generation with the gospel; how vitally necessary it is for them, therefore, to know the fulness of power.

The thrill of camp life is beyond description. If you have never attended a Pentecostal camp you have missed the most wonderful experience it is possible to know. Having been a camper you will then be a better Christian. Write NOW for details of Elim camps: National Youth Director, Kensington Temple, Kensington Park Road, Notting Hill Gate, London, W.11.

The first-ever
United Elim and Assemblies of God Pentecostal Youth Camp at
MUNDESLEY LUXURY HOLIDAY CAMP
JULY 1st to 8th, 1972
* LUXURY CHALETS * HEATED SWIMMING POOL
* PRIVATE BEACH * OUTING TO NORFOLK BROADS
From £16, including four meals per day
OPEN TO ALL AGES
Special rates for parties including five or more paying adults
Booking form from E.Y.M., P.O. BOX 38, CHELTENHAM

THE FAMILY ALTAR

Scripture Union Portions

Notes by J. R. Brown

Monday, June 26th — Hebrews 7 : 11-19

"For the law made nothing perfect" (v. 19).

The Scriptural indication of the need for a new order (Psalm 110:4) clearly implies that the existing Levitical order could not attain true perfection (Hebrews 7:11). The striking description of Jesus—"our Lord"—corresponds to David's thoughts (Psalm 110:1). There is no doubt about the Deity of Christ. Christ's qualifications to be Priest and successfully to complete His priestly work are essential, spiritual and internal, depending on the personal possession of life which cannot be destroyed and on His ability to perfect His work of saving men, for He can bring men to God (Hebrews 7:19) and save them utterly (v. 25).

Tuesday, June 27th — Hebrews 7 : 20-28

"Thou art a priest for ever" (v. 21).

Being Divinely instituted, this priesthood is "for ever." Jesus Himself is the guarantor of the new, better covenant, ensuring our permanent relationship with God. Death cannot encroach on this priesthood (v. 24). The present tense of the verbs "save" and "come unto" (literally "draw near") indicates sustained experience from continuous practice, i.e. we must make it a regular practice and habit to draw near to God. Our High Priest is towards God "holy," towards man "harmless" (R.V.—"guileless") and in Himself "undefiled." Both Priest and Offering (v. 27), His office is for evermore (v. 28).

Wednesday, June 28th — Hebrews 8 : 1-13

"For all shall know Me" (v. 11).

The writer comes to the crowning truth of all that he has to say. In contrast to the Jews of the Old Testament, Christians have an outstanding High Priest who is Himself the reality, fulfilling the God-given pattern of priesthood, and whose ministry is heavenly, not earthly (vv. 1-6). It was necessary that Christ should die, for as high priests offered sacrifices to God, Christ offered Himself (7:27; 9:14; 10:10). He is permanently enthroned in the place of all power. Note the distinction between the heavenly realities and their earthly representations (vv. 2, 4, 5). Christian worship, like Christ's priestly work, is not "on earth."

Thursday, June 29th — Hebrews 9 : 1-10

"The first covenant had . . . a worldly sanctuary" (v. 1).

The first covenant, with its Divinely appointed regulations of ministry and sanctuary, is described. Though the writer speaks of God's presence, His past dealings with His people and His revealed will for their lives, by symbols, he directs attention to the order of Divine service to enable men to draw near to God (vv. 6, 7). Contrast the Divinely ordained splendour of the old order of worship with its disappointing spiritual ineffectiveness; it made nothing perfect. The limitations are further demonstrated in that the gifts and sacrifices had no moral power to purge the defilement of sin, to make men fit to enjoy God's presence.

Friday, June 30th — Hebrews 9 : 11-22

"But Christ being come an high priest" (v. 11).

The far-reaching consequences of Christ's sacrifice are now summarised. By the offering of Himself, Christ made a decisive "once for all" entrance into God's presence for us all, obtaining "eternal redemption" (v. 12, R.V.) and by His blood purged the conscience from the paralysing power of guilt, thus setting men free. Christ's achievements mean that He alone is Mediator of the new covenant and to those who trust in Him He guaranteed possession of the eternal inheritance (v. 15). Outstanding issues between God and His people are cleared, for the efficacy of Christ's sacrifice covers old and new covenants (Romans 3:25).

Saturday, July 1st — Hebrews 9 : 23-28

"Christ was once offered" (v. 28).

Christ accomplished what was absolutely impossible for the Levitical sacrifices—He "put away sin" (v. 26). He took the burden upon Himself and removed it. Consequently the old covenant was disannulled (7:18). In contrast to this substantial reality, the old covenant sacrifices had to be continually offered and the place of their ministration was earth, but the offering of Christ was made once for all and His ministration is in a superior, heavenly sanctuary. Aaron, the Levitical high priest, stood before the ark and only saw the cloud, the symbol of God's glory (Exodus 40:34; Leviticus 16:13-15); Jesus, our High Priest, stands in the very presence of God for us (Hebrews 9:24).

Sunday, July 2nd — Hebrews 10 : 1-10

"We are sanctified" (v. 10).

All that the old law could offer was but a shadow, a representation of good things yet to come. It in no way obtained for man real deliverance from the sense of guilt. Previously we have seen the oneness of Christ's sacrifice, now we see its perfection in contrast to the law sacrifices (vv. 6, 9, 14). Some Jewish Christians thought that they had lost everything—altar, priests, sacrifices—but the writer proves that they had lost only the shadow to be given the substance, Christ. They were undervaluing their privileges in Christ and the writer leads them from an elementary knowledge to a mature grasp of God's truths. Christ is Sacrifice, Saviour, Sovereign, and we are secure in Him (v. 10).

Book review

What About Horoscopes ? by Joseph Bayly. Published by Coverdale House. Price 30p, postage and packing 5p extra.

The all too topical subjects of witchcraft, extra-sensory perception, cheap horoscopes, etc., are given fair but all too brief consideration. The warning given on page 45 is invaluable to readers who may be "giving place to Satan" in their pursuit of "kicks" derived from the above practices.

While all the chapters have a basic ingredient of mysticism, it is a somewhat arduous task to find a coherent whole on the given subject of horoscopes in the twentieth century, the author concentrating at length on happenings in the sixteenth and seventeenth centuries and devoting a whole chapter to exhuming the witch of Endor—was it around 1056 B.C. when she was buried ?

Errors include attributing the sign of Aries to a ram, when the Hebrew taleh is singularly interpreted lamb. The sign Leo must ever be interpreted as the lion, not, as stated, as Virgo the virgin (p. 14).

Regret must be expressed that in the whole eighty-one pages there is a complete absence of any reference to correct Biblical astronomy, which illustrates the Divine plan for the redemption of the whole of creation. Josephus made the assertion that correct "reading" of the heavens commenced with the family of Seth. David records "the stars, He calleth them all by name" (Psalm 147 : 4), and "There is no speech or language where their voice is not heard" (Psalm 19 : 3). Christ likens Himself to the "Bright and Morning Star" (Revelation 22 : 16).

The glossary of the occult is most informative.

A. T. HARRIES.

My Hand in His, by Lilian A. Walsh. Published by Henry E. Walter Ltd. Price 30p, postage and packing 3p extra.

Here is a book that can take away many uncertainties which may be in your mind. If there are doubts about God still speaking to an ordinary individual through His Holy Spirit, they will be dispelled as you read how God dealt with this young woman. If there are questions about the effectiveness of Scripture upon a life, then here is a stirring story which shows how heart and life were completely revolutionised by the reading of the Bible. If the position of a Catholic seems hopeless, here will be found an answer. The darkness and bondage of that religion were removed absolutely by the light and liberty of the glorious gospel. This book certainly proves that where there is a heart to search there is a hand to save.

The story of Lilian Walsh could be invaluable to many personal workers, especially those who witness among Roman Catholics.

(MRS.) J. R. CHAPMAN.

My Call to Preach, edited by C. A. Joyce. Published by Marshall, Morgan and Scott Ltd. Price 30p, postage and packing 6p extra.

The purpose of such a book must be to fire the vision and stimulate spiritual hearing. Judged by this criterion, this book is interesting and helpful, but hardly more. It reminds me of the need to heed the Master's word, "Pray ye therefore the Lord of the harvest." The varied backgrounds of the contributors only highlight the intensely personal nature of the call from the Lord to preach.

Two things stand out: the call of God and concern for people are essential to preaching the Gospel; the continued relevance of preaching as the primary means of communicating the gospel.

Definitely interesting and helpful, this book is not exactly an indispensable one. It will be read by those who gain access to it.

F. G. EVANS.

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

Catholic comment

A Bible Society promoter working in the city of Buenos Aires recently met a Roman Catholic priest who said, "You Evangelical Christians carry out a great job in Bible distribution. I was ten years in Córdoba and there your people have practically filled the city with Bibles. The bishop and all the Catholic priests of the city met to consider it. We could not prohibit the reading of the Bible, for it would not be Christian so to do, and so we adopted the positive attitude and initiated a campaign. Through broadcasting and appropriate literature we tried to guide people in the reading and understanding of the Bible."

—U.B.S.

THE ELIM EVANGEL

Vol. LIII. No. 27 July 1st, 1972 5p

The astonishing Saviour



By Samuel Gorman

ISAIAH predicted that many people would be astonished by Jesus (52 : 14). It is generally conceded that 52 : 13-15 and chapter 53 refer to the Lord Jesus. They are a miniature portrait of Him. Attempts to explain the meaning of them apart from Jesus are futile and unconvincing, for He alone is capable of fulfilling the great truths set forth in the predictions contained in them. In the strictest sense the astonishment referred to by Isaiah related to the marred visage of Jesus and to some extent in a propitious sense : " As many were astonied at Thee ; His visage was so marred more than any man, and His form more than the sons of men." The prophet knew something of the marring of the human form by leprosy, yet he declared that the Saviour's visage would be marred more than that of any individual. In chapter 53 He detailed the propitious aspect : " He is despised and rejected of men ; a man of sorrows, and acquainted with grief, and we hid as it were our faces from Him . . . Surely He hath borne our griefs, and carried our sorrows : yet we did esteeem Him stricken, smitten of God, and afflicted. But 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. All we like sheep have gone astray . . . and the Lord hath laid on Him the iniquity of us all " (vv. 3-6).

In the days of Isaiah the human conception concerning suffering was that it was penal, the just reward for wrongdoing. Such was the verdict the people were disposed to pass upon the awful, unique sufferings of Jesus : " We did esteem Him stricken, smitten of God, and afflicted." There is this tremendous difference, however : Jesus was bearing the penalty not because of His sins but for those of mankind. He was making atonement for sinful humanity. This was God's conception of the Saviour's death.

The New Testament gives a wider, fuller pic-

Proclaiming the Truths of Pentecost

ture of the astonishing Saviour. Three aspects are now considered.

Astonished by His doctrine

" To astonish " means to strike with sudden surprise, to amaze, to cause to wonder. Jesus did this by what and how He taught the people during His ministry on earth. Matthew records : " When Jesus had ended these sayings, the people were astonished at His doctrine : for He taught them as one having authority, and not as the scribes " (7 : 28, 29). " And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ? " (13 : 54). For many years (some commentators declare since Ezra's time) the Jewish people considered the Scribes to be men divinely appointed to teach and instruct them. After listening to Jesus authoritatively expound truth they were so amazed and impressed by Him that they preferred Him to the Scribes, so much so that the Scribes decided to have Him put to death and finally succeeded in doing so.

To His disciples Jesus said : " Neither be ye called masters : for one is your Master, even Christ " (Matthew 23 : 10, R.V.). The Greek word for " master " means teacher, in fact, *the* teacher. The Saviour claimed absolute authority and supremacy in the realm of their thinking. He does this in the Church by the Holy Spirit and through the Word of God. This is given pre-eminence and predominance in the New Testament.

It is a cause for great concern when people, religious leaders in particular, cast doubt upon the authenticity, inspiration and doctrine of any part of the Bible. Their so-called elucidation of certain parts of the Word is in reality mutilation of it. The tragic use of Jehoiakim's penknife by the higher critics is very evident today. The king cut out the parts of the roll of prophecy not convenient for him to accept (Jeremiah 36) and, figuratively speaking, so do the critics of the Bible. They piously put the revelation of God's Word at the bar and reason, mere intellectualism, on the bench as judge. They treat revelation as if it were only an expressed opinion and not given by the inspiration and authority of God. If the truths revealed commend themselves to the reason of the critics they are accepted as authentic and reliable. If, however, any part of the Bible does not appeal to their reason they dissent from it or only receive it with certain modifications and mental reservations. In this way, whether the higher critics are aware of it or not, they make their judgment the criterion of the truth of the Bible and set themselves up as the reliable propagators of doctrine instead of submitting their opinions to the authoritative judgment of the inspired Word of God.

How unlike the Lord Jesus these religious critics are and how evident it is that He is not in control of their thinking, for unhesitatingly He accepted and testified to the veracity of the prophecies concerning Himself as the Son of God and the Saviour of men. He permitted Himself to be tested by them, for He claimed that their predictions concerning Him were literally fulfilled in Himself, that they were the incontestable proof that He was the Son of God. In this way He witnessed to their Divine authority and reliability.

There are, thank God, numerous Christians who never cease to be astonished by the stupendous revelation of the Word of God and who are so mastered by Jesus in their thinking that they believe unreservedly in the supernatural character of its contents, its phenomenal unity, the literal fulfilment of its prophecies with such amazing accuracy to the minutest detail, and its Divine authority. They never fail to be moved by contemplating the magnitude of the accomplishments of the astonishing Saviour in the lives of countless men and women.

(*continued next week*)

Poll of American youth

The outcome of the Louis Harris poll of American youth, fifteen to twenty-one, done for *Life* magazine, was :

1. Only ten per cent feel their parents had been too strict.
2. Ninety-three per cent expect a " good " future.
3. Sixty-three per cent believe that society stresses sex too much.
4. Ninety-six per cent believe in marriage fidelity.
5. Ninety-five per cent believe that young people should earn some of their own money.
6. Sixty-six per cent do not think that marijuana should be legalised.
7. Forty-nine per cent believe needed changes can be accomplished through the existing political parties.
8. Seventy-seven per cent of all youth (fifty-six per cent college students) believe that religion is important to them.

CHURCH REPORTS

GREAT YARMOUTH **Pastor : J. Flowers**

A crusade conducted by Pastor J. M. Cuthbert and team provoked our heartfelt gratitude for God's good measure of blessing. A fortnight of much prayer and effort started with a day of prayer and fasting in the church when God came among us in a wonderful way. On the Wednesday Pastor John Harrison commenced a children's campaign. About 120 children attended each night. Their attention was keen as they saw filmstrips with stories that led them to the Saviour. The Sunday morning Sunday school has shown a marked increase. A number of parents attended the prize-giving on the first Sunday of the adult campaign. Numbers increased as the week went by and there were inquirers about the way of salvation at each meeting. Five believers were filled with the Holy Spirit. A number testified to receiving healing.

The campaign is continuing under the ministry of our pastor. May God continue to work with us and to cause signs to follow the preaching of the Word !

BOGNOR REGIS **Pastor : P. T. Niblett**

Elim Pentecostal Church held a special service at Victoria Drive Baptist Church. The first part of the service was the dedication of Gareth Philip, the two-month-old son of Pastor and Mrs. Niblett, and this ceremony was conducted by Rev. Alan Braybrooks (minister of the Baptist church).

The emphasis of the meeting then changed to adult baptism. Following his testimony Arthur Hawkins was baptised by total immersion. The youth group from the Elim church sang two songs. The sermon was given by Mr. E. C. Davey.

Elim Pentecostal Church was packed to the doors for the farewell service for Mr. and Mrs. E. C. Davey and family. They are moving to Worthing, where Mr. Davey works in the area offices of the National Westminster Bank.

The service was a complete surprise to them. Many friends representing many denominations turned out to wish them God's richest blessing in the future. Those who had known the family since they moved to Bognor gave special words of thanks for their faithful labour here.

Mr. Davey was a faithful deacon and treasurer at the church. When the church was without a minister for a number of years he valiantly continued in the role of honorary pastor.

A letter from the secretary of the Bognor Regis Evangelical Fellowship was read. It expressed thanks for the work he had done for the fellowship.

The Daveys were presented with a clock by the members of the church. It turned out a nice coincidence that it was also the birthday of Mrs. Davey.

Two of their four children were present, the missing ones being at college in Southampton and teaching in Guildford. Ann, who was present, was given a gift from the youth fellowship at the church. She began nurse's training at St. Richard's, Chichester, last week. The youngest girl, Cathy, has changed schools to Worthing High.

Reports from *The Bognor Post*.

How grateful we have been for the faithful labour of our members over the years. It is one of the great points of our movement that the members are so involved in God's work and that everything is not left to the minister.

P. T. NIBLETT.

BELFAST, Apsley Street **Pastor : D. M. Provan**

Three men worked so hard for three years under the severest difficulties far into the early hours of the morning. One can imagine their going homeward through the city of Belfast at the present time. Pastor David Provan and Messrs. Fred English and Samuel Seeds are the men who have been mainly responsible for the transformation of our church from a mission hall into a fine church. Towards the completion many church members gave of their assistance, thus saving tremendous expense.

Recently we had the joy of having Pastor G. Jeffreys Williamson, the Principal of Assemblies of God Bible College, Kenley, to reopen our church. Pastor A. Wilson, the Irish Superintendent, also preached. A full church was thrilled as these two gifted men spoke under the anointing of the Holy Spirit. We rejoice that God abundantly blessed.

As we go forth, we are not unmindful of the dire need in the area where our church is situated. We feel that God will honour us by souls being won for His Kingdom as we seek His face in earnest prayer.

DAVID ANDERSON.

BLACKPOOL, Marton **Pastor : R. Clarke**

At the commencement of our four-day crusade no one expected that it would be extended by one

day so that four young people could be baptised. Work on extensions to our building gave way for our short campaign.

We commenced on the Saturday with a meeting that proved to be most timely. The series of meetings were such that the needs of the church were met. The evangelist, Pastor Tony Williams, ministered each night in the power of the Spirit. On the Monday night the Spirit of the Lord bathed the meeting with His presence. What a thrill it was when a number of youths from a nearby remand home gave their hearts to Christ.

It was a great pleasure to have with us a former minister, Pastor A. J. Downes, who led the choruses. Musical items were provided by the church choir and by Ruth Downes.

Towards the end of the crusade four young people expressed their desire to be baptised. It was decided to extend the crusade for one night as further work on the building would have made it impracticable in future weeks. Facilities for conducting the service were far from adequate, but the candidates were so keen to be baptised that they refused to be discouraged. Pastor A. Newton gave a helpful word on water baptism and each candidate a personal testimony.

R. CLARKE.

BURTON-ON-TRENT **Pastor : R. Morrell**

Our youth weekend was a great success. The visiting speaker, Pastor J. J. Glass, of Llantrisant, is lively, a very suitable person for young folk's work. The visit of the Leicester Elim instrumentalists added greatly to the Saturday evening meeting. Their singing of Gospel pieces and their accompaniment were all that could be desired. The Sunday evening service included the giving out of the Sunday school prizes. Our timbrel band rendered two pieces before the message. Pastor Glass spoke on Elijah and the prophets of Baal. Two teenagers were baptised in the Holy Spirit on Sunday night.

B. GREENING.

THORNTON HEATH **Pastor : W. G. Blackler**

Pastor and Mrs. A. P. Johnston, Elizabeth and Roy bade farewell to us after a period of progress and challenge. Tribute was paid to them in the valedictory meeting. A cheque was presented to them on behalf of the church as well as gifts from the young people and the sisterhood. We were exhorted to be much in prayer for the campaign in South Shields, where Pastor and Mrs. Johnston have gone.

On the following Tuesday the Induction Service was held for Pastor W. G. Blackler, who, with his wife, Simon and Christopher, have taken up the ministry here. The District Superintendent, Pastor W. J. Maybin, convened the meeting and welcomes to the Presbytery by Pastor I. R. Moore and to the church by the Secretary, Mr. R. F. Hill, were expressed. Our speaker was Pastor G. W. Gilpin, who based his thoughts on Deuteronomy 1 : 6. A large group of our young people rendered a number of items in song, which brought blessing.

We thank God for the past ministry of God's servant. We look forward to the coming days of opportunity to serve the Lord together with our new minister and his wife and family.

L. J. TODD.

BATH **Pastor : D. O. Ward**

The theme chorus for our spring convention was : " Let the dew of heaven fall upon my thirsty soul "—and how God answered this prayer !

Prior to the convention our pastor conducted two baptismal services for six candidates. About twenty young people were brought to the second service through the testimony of their school teacher, Miss M. Templeton. Many of these returned to her home for fellowship and prayer and one received the baptism in the Holy Spirit. One called on our pastor next day for prayer and at 11 o'clock the same night this sister received the blessing and continued in prayer and praise until 5 a.m.

Expectation was high therefore as our pastor opened the first service of our convention, Pastor J. R. Brown being the speaker. Taking as his subject " The Challenge of Elijah " he preached with fervour. Prior to the message Pastor Ward sang " Lord, it is I who need Thy love."

On Sunday morning as we gathered around the Lord's Table our pastor spoke on " Preserved in Christ."

One outstanding feature of our convention was the ministry of God's Word recently presented by the pastor being confirmed by our visiting speakers—unknown, of course, to them.

On Sunday evening a warm welcome was given to Elim's President, T. W. Walker, and to the singing group from Newton Park College who sang four items with two guitar accompaniment. Our hearts were thrilled as Pastor Walker, with

his wonderful command of the English language plus the wonderful anointing of the Holy Spirit, ministered to us. Preaching from Acts 1 : 1-8, he introduced a six-part outline and time passed so quickly that he had to continue on Monday night. When that great gathering arrived, it closed with the message still not finished—perhaps we shall have to wait until next year ! Pastor Walker's closing appeal to churches and to individuals was that the need of Pentecost was the same in A.D. 1972 as it was in A.D. 72. He challenged young people to a modern witness even " to the uttermost parts of the earth."

On the Monday we had one of the largest congregations for years, supported by Pastors F. Lavender and B. L. T. Wall and friends from the West of England Presbytery.

Musical items were by Mrs. M. Wall, Swindon Elim Choir (conductor : Mr. D. Butler), and Mr. James McRoberts and Mr. J. Felstead. Miss Joan Garraway was at the Hammond organ. After a testimony by Mr. McRoberts, Pastor Ward led special prayer for revival in Ireland. Refreshments provided (as usual) by Mr. and Mrs. A. Day combined with sweet fellowship, as the blessings of the day were recalled.

F. C. SMITH.

HARLOW **Pastor : R. Mussared**

The weather was kind and a good company of friends gathered for the opening of the new Harlow church building.

The well-appointed building seats over 100 persons. It stands in its own grounds and is the first phase of what will eventually become a combined larger church and minor hall.

Pastor John C. Smyth received the key from the builder, Mr. Howard Ward, and offered the dedicatory prayer.

The opening service was convened by the District Superintendent, Pastor F. H. Coleman. The minister of St. Paul's Church, Canon D. M. Knight, brought greetings from local churches. Mr. C. J. Pendrill, on behalf of the presbytery, paid tribute to the pastor, deacons and members whose enthusiasm and sacrificial giving had made the building possible. For six years they worshipped in a small British Legion hut under the leadership of Mr. Ron Mussared. Their patience and loyalty are now rewarded.

Mr. Ron Mussared gave an account of the work at Harlow from its humble beginnings with the meeting of two families and its growth through Sunday school activities. He paid tribute to the architect and to the high standard of workmanship in the building.

Pastor Smyth challenged the congregation from Matthew 5 : 13, 14 : " Ye are the salt of the earth " and " Ye are the light of the world."

The evening service was convened by Pastor J. F. Hardman and Pastor John Smyth in his message clearly defined the preparation, participation and prize in the Christian race (1 Corinthians 9 : 24-26). Appropriate musical items were rendered by Mr. F. W. Harris and by a student trio from All Nations Christian College. Pastor Glyn Taylor conducted the services for the first Sunday in the new church.

To God be the glory !

C. J. PENDRILL.

(Photograph will appear on front cover of July 15th " Evangel ")

HALIFAX **Pastor : G. H. Wallace**

The Halifax church will miss the fellowship of Mrs. Clara Richardson, a founder trustee, who was a member of the Emmaus Mission under the ministry of Mrs. Walshaw before the work was passed over to Elim in 1931.

She opened our new church building in Hall Street on October 17th, 1970, and, though ill at the time, she stayed through the service. The trustees have met in her home several times during her long illness as for some time she had been confined to her bed. Looking to the Lord to take her home, she had the desire that this would be on a Sunday. The call came just before 10.30 a.m., the time when she usually entered the church for the Sunday morning service. Pastor H. Womersley reminded us in his address at the funeral service that it was on Whit-Sunday, the day we celebrate the birthday of the Church at Pentecost.

We all feel her loss, but her life of gentleness and patience will always be an inspiration to us and a challenge to our members. She was a lovely example of a disciple of Christ in these troublous times.

She leaves a son, three daughters, grandchildren and great-grandchildren. She was faithfully nursed through her long illness by her daughter, Mrs. Ruth Cloke. The writer has lost a very dear lifelong friend. The fragrance of her life will linger long in the lives of those of us who knew and loved her.

HERMANN NAYLOR.

Dr. Billy Graham's visit to Ireland

by W. J. Maybin

IT was my privilege to represent the Editor at a press conference held at London airport on Billy Graham's return from Ireland. It was good to see him looking so well and to hear him deliberate with such caution and concern about his visit.

Among the Christian leaders in attendance were Bishop Goodwin Hudson, the Bishop of Norwich (Rev. Maurice Wood), Canon Livermore, Dr. Eric Hutchings, Sir Eric Richardson and representatives from the Evangelical Alliance and the World Council of Churches.

Dr. Graham said that he visited Ireland at the end of an extended visit by some of his colleagues in response to pressing invitations from both sides of the border, including Protestants and Roman Catholics. He conferred with religious leaders and leaders of nearly every faction, both in private and in semi-private meetings. His most significant confrontations were with working-class people in the streets of Belfast, following tragic explosions. He knelt with people and prayed. He talked with British soldiers and knelt and prayed with some of them while on sentry duty. Whatever public opinion may be about this visit, efforts of this nature bring untold good.

He had not gone to Ireland with any political solution, but to share his love and concern with the people. The distress in Ireland and elsewhere in the world is but symptomatic of the universal distress of nations preceding the Lord's return. I was glad to hear him declare his belief in the coming of Christ to earth to reign.

Dr. Graham stressed that what is happening in Ireland is not a religious war ; political aims and objects predominate. He stressed that it would take time to heal wounds and that this could only come in a spiritual dimension. Past history had shown that God works in answer to prayer. He recalled that in 1858 Ireland was in turmoil and God granted a revival, and in the early 'twenties the same things happened under the late W. P. Nicholson. We could claim God's ancient promise to Israel in 2 Chronicles 7 : 14 that, in answer to the cries of His people, the land could be healed. As an Ulsterman I felt myself calling upon God that He would do it again.

Dr. Graham said that he left Belfast with a very urgent invitation to return for an immediate campaign and he was going back to America to put this on his priority list. His final evening in Dublin saw some 3,000 people in attendance and they, too, invited him to go back and hold meetings. When asked by a newspaper reporter if this invitation included the clergy of the Roman Catholic Church, he said that it would be giving a false impression to put it like that. He said that he left Ireland somewhat optimistic and hopeful.

I came away from this press conference glad to have heard what Dr. Graham thought of the situation and knowing that, while on both sides of the political divide there must be a variety of opinions concerning his visit, among true Christians there must be a growing desire for a great spiritual awakening that would win Ireland for Christ.

WITH P. S. BREWSTER IN NEW ZEALAND

In the first few services in New Zealand over 100 men and women found Christ as Saviour. They have kept me busy ; all I do is preach and sleep. There are meetings, conferences and seminars, four times per day.

On arrival I met all the officials of the City of Wellington including the mayor, all the M.P.s and the governing officials. It was a very impressive service. I made a short speech and then I gave my testimony of salvation and how I received the Baptism of the Holy Spirit. The Catholic bishop, Anglican ministers and the dean of the cathedral asked questions. It was tremendous. Asked about our attitude to the World Council of Churches, I simply told them that we would not give up our doctrines and principles to link with groups who were denying so much that we regarded as sacred.

There is great expectancy over here and much inquiry about the Holy Spirit. I was interviewed on radio for half-an-hour about Pentecost and the World Pentecostal Conference. I have been invited to preach in the famous Presbyterian church in Dunedin. No Pentecostal man has ever been allowed to preach there. I think the present minister is a liberal.

I preached ten times in the first week, conducted three seminars for ministers, had two press conferences, spoke on the radio, lectured for two and a half hours in a Bible college, and spoke to students in the university.

Book reviews

Incredible, by John Nelson Parr. Published by the author. Price 40p, postage and packing 5p extra.

The autobiography of the man called John Nelson Parr could have no other title but **Incredible.** It is an amazing story of God's power and grace in the life of a newsboy who rose to be the Pastor of a large Pentecostal Church in Manchester and the founder of the Assemblies of God in Great Britain. This important book records a vital part of the history of the Pentecostal Movement in Great Britain. It also contains valuable information about methods of evangelism both here and on the Continent as well as about a splendid ministry in broadcasting. You can see Nelson Parr on every page. The book is forthright, challenging, even pugnacious in places, but the man has a heart, too, as seen when he refers to the girl he married in 1914 and who was his wife for forty-five years: "In every way she proved to be one of the most wonderful partners any evangelist or pastor ever had." There is no doubt that this great man gives all the glory to his Lord for what took place in his life. Read this book—it really is incredible.

A. A. BIDDLE.

Ring 31265, by F. M. Gravatt. Published by Victory Press. Price 35p, postage and packing 5p extra.

Ring 31265 unfolds a story of an introvert named Ross, who, with the help of a school friend name Jeff and an immigrant ornithologist named Mr. Wilson, becomes the hero of an adventure.

Its purpose is to show any would-be predator that the well-worn adages are still relevant: "Crime does not pay" and the Scriptural expression: "Be sure your sin will find you out." It also teaches the Christian that, no matter how young in age or lacking in faith he may be, believing prayer can remedy the most difficult circumstances. It also demonstrates the total inadequacy and danger of attempting to assist the Almighty by illegitimate methods to achieve the same ends.

It is a noble effort to introduce Christian concepts with the bait of a secular story. In 119 pages, the first mention of church is on page 39, of God on page 41 and of prayer on page 69. I found it a splendid hour's reading; I just had to read it through at once.

A. T. HARRIES.

Selected Christian Songs, Album 12, by W. G. Hathaway and F. W. Birkenshaw. Published by The Gospel Music Publishers Ltd. Price 20p, postage and packing 3p extra.

The Gospel Music Publishers now provide us with Album 12 of their Christian Songs series. It contains a sprinkling of familiar songs plus a selection of lesser-known items. The range covered in this production will make it a useful addition to the libraries of soloists and choir leaders. It is excellent value at 20p.

T. J. BROOMHALL.

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

1972 conference memories



The President, T. W. Walker, presenting prizes to Maldwyn Jones and B. L. T. Wall for the best theses in their years.



THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
S. Gorman	1
W. J. Maybin	6
P. S. Brewster	6
Gladys M. Gorton ...	9
John Harris	10
Olive Garbutt	12
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow ...	15
A. S. F. Horne	20
Church reports	3
Book reviews	7
Editorial	8
Children's corner	12
Youth page	18
Family altar	19

EDITORIAL

FELLOWSHIP is expressed in many ways, but none is more wonderful than when a Christian is undergoing a time of trial and the support of fellow believers makes itself gloriously felt. Not a few have been enabled to triumph by the power and grace of God because that special sense that others cared and were praying has got through.

The lovely thing is that this awareness of the concern of others can be expressed in such apparently insignificant ways. Sometimes it is the grasp of a hand. It can be even a look of sympathy. An expression in public prayer can indicate it. A sentence in a letter otherwise preoccupied with lesser matters can unveil a depth of compassion.

We must look beyond the apparent, for at times the external looks can belie the true feeling of the heart. This works both ways. The sufferer can put on a cheerful countenance. A smile can hide a breaking heart. The helper can be a " hail-fellow-well-met " type whose hearty laugh rings out all the time, but deep down, waiting opportunity for expression, is a loving heart. An almost taciturn individual can be shown to be truly a companion in sorrow, a friend in need, when the problems arise.

Perhaps this is one aspect of Hebrews 12 which we miss. The earlier verses are in such glowing terms, using exciting illustrations. When we get to verse 11, however, a careful look is needed to get the full import. The glory of " nevertheless afterward " has to be experienced to be appreciated. The next verses are both introspective and prospective. They deal with the self and with others. Their very reality can only come to pass in the context of fellowship. " Wherefore lift up the hands which hang down, and the feeble knees ; and make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord : looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you " (vv. 12-15).

In the time of testing we need the family.

Elim Missionary Society feature

E.W.M.A. REPORT



by Gladys M. Gorton

(E.W.M.A. secretary)

THE Elim Women's Missionary Auxiliary was formed at the 1966 Conference after much prayer and a wonderful confirmation of God's will. In the succeeding six years E.W.M.A. has miraculously progressed, proving to be a true auxiliary of the Elim Missionary Society by ably assisting our missionary enterprise.

E.W.M.A. would like to see :

1. Every church with an active E.W.M.A. branch ;
2. Every member an intercessor ;
3. Every member a soul-winner ;
4. Every missionary or missionary family cared for ;
5. Every missionary and missionary family receive Christmas and birthday gifts ;
6. Every project and target from the Missionary Council receive whole-hearted support.

Each year Elim women unite in a financial project which should not affect existing commitments such as tithing, missionary box giving, etc. Members of E.W.M.A. have sacrificed beyond regular offerings. Church offerings and missionary box giving have actually increased where an E.W.M.A. branch has been established.

E.W.M.A. projects have made possible the purchasing of new church roofs, church buildings, a generator for the secondary school in Inyanga, adding machines, typewriters, air-conditioners, refrigerators, a jeep, vehicles, motor-cycles, furniture, projectors, literature, printing presses and equipment and seating for a marquee for evangelism—a remarkable achievement !

The **LIGHT THROUGH LITERATURE** project is the means by which a printing press is being purchased for Pastor J. H. Prentice in Madras, India. Thousands of tracts for the Indian people will be printed. The special evangelistic number of the EVANGEL was sent in bulk to Guyana and Ghana. At the Emmanuel Press in Transvaal, South Africa, Pastor Ron Gull is preparing a four-page newspaper entitled " T.E.L.L."

TRANSMITTING THE TRUTH project realised £5,400 this year—absolutely marvellous ! We propose to purchase time to broadcast from the Seychelles, Brazil and Ghana. We will send cassettes, tapes and recordings to our missionaries, teachers and evangelists and we will continue to send literature.

Our missionaries testify that E.W.M.A. has been of great help. This is being accomplished by women who have a burden for the lost, who meet for prayer and intercession for revival daily at twelve noon. God is moving upon and among us. What opportunities He has placed in our hands ! What potential there is in our ranks ! We long for the time when every Elim church has an E.W.M.A. branch.

Just three E.W.M.A. branches gave over £1,000. This past year we surpassed by over £600 the gifts of the year before. An average of nearly £4,000 annually has been given over the last six years.

If you are an EVANGEL reader with no Elim church in your vicinity, we invite you to start a branch in your home. Write to me and I will send you particulars.

Ministers' wives are urged to commence branches in their churches.

The prayer of Samuel Chadwick could be adopted for E.W.M.A. : " Lord keep me intensely spiritual, perfectly natural and thoroughly practical."

The Gift of Tongues

6. 1 Corinthians 13 : " A more excellent way "

by JOHN HARRIS
PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

THE same verse (12 : 31) introduces " a more excellent way " and commands " covet earnestly the best gifts." Paul was unconscious of any division between the two. It is not either love or Gifts, but the union of both, together with service motivated by love, which constitutes " a more excellent way." Love alone provides the correct motivation for everything and gives value and quality to all gifts and service. Paul is not exalting love and excluding spiritual Gifts ; his purpose is to balance one with the other. Love exhibits itself primarily in virtues like humility, longsuffering, and self-control ; Paul is concerned about the presence of such graces along with spiritual Gifts. The " more excellent way " of Christian living is the combination of spiritual qualities, moral character, practical service, and spiritual Gifts. To remove any of these elements robs this way of its excellency. Those who eliminate spiritual Gifts, such as tongues, from Christian life are guilty of detracting from the " more excellent way," just as those who decry the necessity of holiness take away from it also.

Tongues of men and angels

It will not do to reduce " tongues " to human oratory or eloquence. Chapter 13 is obviously a continuation of chapter 12, so " tongues " must be taken as the charismatic Gift mentioned in 12 : 10, 28, 30.

Paul appears to suggest the possibility of men speaking in the language of angels, when speaking in tongues by the Spirit. It would be speculation to write about such languages, though it is reasonable to assume communication between angelic creatures in which language forms exist. Such a language spoken in tongues would preclude identification by men.

Languages used by men were clearly identified among the tongues spoken in Acts 2. There are some 2,500 languages. If dialects are taken into account the *Encyclopaedia Britannica* estimates that some 5,000 exist. Such multiplicity refutes the foolish idea that if tongues are a genuine language then a linguist will be able to identify them. To know six languages requires great proficiency ; in relation to 2,000 or 3,000 the likelihood of recognition is very small indeed. Identification may take place, but absence of it does not rule out the use of an actual human language.

The cessation of tongues

The three things mentioned in v. 8 are charismatic Gifts brought forward from 12 : 8-10. No other interpretation is permissible ; Paul's main theme is still spiritual Gifts, viewed here in relation to love. The three mentioned are probably representative of the whole and the comparatively temporary nature of spiritual Gifts in relation to the abiding nature of love is the point in question. The prophecies given by a pneumatic gift will cease, for it is not the written prophecies of Scripture which are meant here, for they can never fail. Knowledge imparted by " the word of knowledge," like tongues, will cease, but love abides for ever. The crux of the matter is the time factor. When does the cessation take effect and why ?

The reason for the cessation

Spiritual Gifts do not possess perfection or completeness in themselves, nor do they imply it in their possessors—rather the opposite (vv. 9, 10). This incompleteness will give way to a perfection which will make idle the using of incomplete Gifts. Paul uses two illustrations (vv. 11, 12) to clarify the reason for the cessation. The things of childhood are put away when a person reaches a more complete state in maturity. Such things served a purpose for a time, but they are replaced by what is more suited to a developed personality. The difference between " seeing " things, even with the help of spiritual Gifts, compared with " that which is perfect," is likened to the difference between seeing through obscure glass and seeing face to face. Gifts will cease because they will not be suited to the state of perfection and be-

cause they will be replaced by something far better. This means that tongues will be as unsuited to perfection as the things of childhood to an adult. Tongues will cease, to be replaced by something better.

The time of cessation of tongues

On this crucial question the most common argument is the completion of the New Testament canon theory, i.e. that such Gifts were necessary while the New Testament was incomplete, but when the canon was completed a state of perfect revelation existed which made unnecessary the continuance of Gifts like prophecy and tongues, which were withdrawn. There are facts which completely overthrow this view.

There is no contextual reference to the Scriptures. A text must always be interpreted in the light of its context. This demolishes the argument with one blow. To introduce the written Word at this point is to add an element which the Spirit of inspiration has not authorised. The context deals with saints and the balance of love and Gifts in their lives. Paul even places himself in the two illustrations used to show the " in part " and " perfect " comparison he has in mind. He also states directly of himself : " Now I know in part, *but then shall I know even as also I am known.*" The perfection and " in part " stages are of saints and not of Scripture and of the usage or cessation of tongues related to the state of the saint. Individual Christians, as to their soul, leave the imperfect and reach perfection when they join " the spirits of just men made perfect " at death. The Church as a whole will achieve perfection at the coming of Christ.

Paul writes in the first person, for example, " I know in part." Will anyone, even with the whole Bible in their possession, claim that their knowledge is now " perfect " and that by comparison Paul's was " in part " ? To state the question is sufficient to show its utter foolishness. The evidence of the context sustains the continuance of tongues until Jesus comes ; it has nothing to say about the written Word of God.

There is historical evidence of tongues continuing after the New Testament canon closed. The extent and strength of this evidence may be variously assessed, but some foundation in fact can hardly be denied. S. H. Frodsham's *With Signs Following* and George Jeffreys's *Pentecostal Rays* refer to tongues at different times in Church history. Within this century there has arisen what is commonly called " The Pentecostal Movement " within which millions of people claim to have spoken in tongues by the Spirit. During this generation many in other denominations claim to have received the same Gift. Irrespective of questions which might be raised as to the validity of some claims, it would be a very naïve historian who would deny any evidential value to such a volume of evidence. The weight of evidence now available is more than enough to disprove the claim that God withdrew tongues some 1,900 years ago. Yet even the absence of such evidence would prove nothing, for the non-manifestation of Divine power in a miraculous way may be due to human failure rather than to Divine purpose, see for example Judges 6 : 1-13 ; Matthew 13 : 58.

A further theory advanced is that tongues and such like Gifts were given by God to authenticate His servants in their foundation work of the Church. No support for this view can be gleaned from 1 Corinthians 13. It also overlooks the problem of modern pioneer evangelism. If the New Testament Church needed tongues and other Gifts to authenticate them in a pioneering situation should such Gifts not still be needed in similar work ?

We conclude that as to spiritual Gifts in general and tongues in particular there are neither Scriptural grounds nor supporting historical evidence to uphold the contention of a long-past cessation. Instead there is every support for their continuance until perfection comes to the Church of Christ at Christ's coming. In the more direct communion between God and His people of the eternal state, the gift of Tongues will not be needed. Until such perfectness is reached the twofold command of 1 Corinthians 14 : 1 still applies to all Christians : " Follow after charity and desire spiritual Gifts."

HALDON COURT

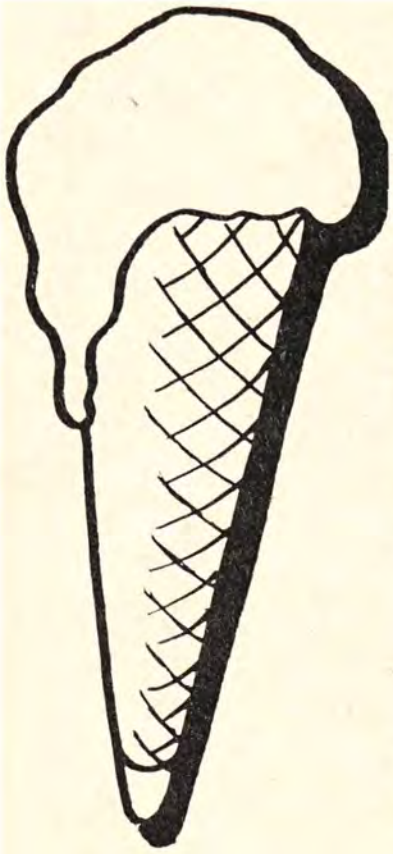


An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



"Hurry, or you'll miss it!"

Words and drawing by

Sheila Price

MRS. SMITH called down the garden to her two children: "Susan! David! Come here, please!"

"What can mummy want?" said Susan.

"I don't know," said David. "She would call us now, just when I wanted to ride my scooter."

"And I am busy playing with my dolls," said Susan.

"I know what we can do," said David. "Let's pretend we did not hear mummy call. I expect she wants us to go on an errand for her or something."

"Let's carry on playing," said Susan. "We can see what mummy wants later."

All through the afternoon the children played in the garden and each time their mother called them they pretended not to hear her. By now Susan was tired of playing with the dolls. She called to her brother: "I think I'll go in now, David. I don't want to play out here any longer."

"Neither do I," said David. "My legs are aching after riding on my scooter. We might as well see what mummy wants."

"Where have you been?" asked Mrs. Smith, when the two children went into the kitchen. "I have been calling you for ages. You are very naughty not to come when I call."

"We didn't hear you, mummy," Susan said. "What did you want us for?"

"On my way back from the shops I bought an ice cream for you, but you have come too late. The ice cream has melted," explained their mother. "Now, go and wash your hands while I prepare your tea."

"Oh dear," sighed Susan. "I wish I had answered when mummy called. I would have liked that ice cream!"

"So would I," said David. "Next time I won't be late. We might miss another treat."

☆ ☆ ☆

Jesus calls us every minute of every day. He loves us very much. Even if we do not answer Him for a long time He will still welcome us and bless us, but it would make Jesus so much happier if we gave our hearts to Him early, when we are young. We miss so much if we come to Him later.

"I knew that I was healed!"

by Olive Garbutt

ELIM MISSIONARY, RHODESIA

ASCENSION DAY drew near and I thought of the annual convention at Eldorado. I had a great longing to be present, but I did not think it would be possible. I prayed that the Lord would pour out His blessing upon the folk who would be gathered there. As I did so, joy and blessing flooded my soul. Then suddenly the Lord opened the way for me to go.

Thursday was a great day of joy and the ministry of God's Word brought deliverance to many. As Dr. Len Jones spoke about holding fast the confession of our faith, especially with regard to healing, I realised that, during recent months, I had been talking the wrong language—the language of unbelief. I trusted God for healing for spinal trouble. Since 1967 at least I have suffered from prolapsed discs (which the chiropractor said were now almost non-existent!) and the resulting nerve pressure often caused great pain and a variety of other symptoms.

On the Saturday, when brother C. Powell was ministering and telling of miracles of healing that he had witnessed and experienced, he asked if there was anyone present who had recently been suffering from spinal trouble. I raised my hand and he invited me to go forward for prayer. As I approached, he said: "Here is a lady whose right leg is shorter than the other. We are going to ask Jesus to lengthen it; if Jesus does not do

(*continued on page 17*)

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

Please send me further details of the Ansvar Autoway Policy without obligation.

Name .....

Address .....

.....

..... E6

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

D.2571



FROM T. H. STEVENSON

READERS may recollect my comments on the L.P. record *Jesus Christ—Superstar*. The chairman of the company, Mr. Stigwood, stated that it would make a fortune—and it has. For some months under the same title a rock musical has been running in New York. Soon it will be on the stage in London. As a recording and a show it has broken all records. There is no spoken word ; it is all in lyrics and music. According to the twinkling sign perpetually running round the Broadway theatre it is "A triumph—reverent." Wisely, Peter Hall, the director-designate of the British National Theatre, remarks : "Thus are religious sensibilities placated and titillated."

How easily the religious people can been caught in a trap ! One wonders whether Dr. Billy Graham has been as discerning when writing on this show in "My answer" in the *Christian Herald*. He has not seen the show, but has heard the lyrics (73p in Woolworth's, I have noticed !) and read reviews. Dr. Graham describes some scenes as almost blasphemous, but, taking the line that while He was on earth, and always since, Christ has caused controversy and when He is presented He still attracts millions, adds : "In this sense *Superstar* may have done good. It has helped to arouse a new interest in Jesus—especially among youth."

The two young English authors do not confess Christ. There is no evidence that any performer does. With the director of the infamous *Hair* directing this show, one thinks of Paul's directions concerning "any other gospel." Peter Hall referring to *Jesus Christ—Superstar, Godspell* and Pasolini's screen *Gospels,* asks : "Is there a vogue ? " and quotes a leading showman as saying : "All the old names are coming back." We know that the name of Jesus is an everlasting name.

I write about this as Christians in London and our country may soon face this allurement. Save your sanctification, your time, your money ! Mr. Peter Hall, in his thorough, professional review, also reveals about this show : "The sound comes from a vast array of loudspeakers—the effect is startling. I did not hear one word from start to finish of the evening. The noise was too great. It was impossible to tell if the audience was 'held' or not. We were insulated from each other by noise. Noise is an addiction in our time. And perhaps the sound of *Jesus Christ—Superstar* had to be created to grab the deafened generation. Unless the lyrics and the music are very well known from the records, it is impossible to understand what is going on. Coming out on to the roar of Broadway late at night, my ears were grateful. *It seemed like the peace of the country.*"

PRAYER AND PRAISE

By F. H. COLEMAN

I WAS handed a church magazine recently and was interested to read a letter addressed to the minister from an old man for whom we had prayed. He was returning thanks to those who had prayed during a serious operation which he had undergone.

This letter contained two points : the writer thanked God for bringing him safely through the operation, and stated that he had heard that God answers prayer, now he had proved it for himself.

We should be grateful to God when He answers prayer and also thank those who prayed for us. This dear old man did the right thing in writing his letter of thanks. So often we take everything for granted. When we are in need we tell others, who kindly pray for us and then, when we become well again, we forget all about their kindness.

We live in an age when kindness, courtesy and gratitude seem to have fallen in the street. Christians should show these knightly characteristics.

This dear man, after many years of attendance at an evangelical church, had only then truly discovered that God answers prayer. We have seen this truth for many years, all because of the goodness of God to us. We have so much for which to be grateful. God has revealed truth to us by His Spirit. We rejoice in the knowledge of Jesus as Healer, as well as Saviour, the One who fills with the Spirit and is soon coming again. We have experienced by His grace and are enjoying so many things. Pentecostal people ought to be thankful !



Margaret M. Ladlow's page

Good or evil?

I READ in the daily newspaper that Malcolm Muggeridge is sponsoring support for Mother Teresa, of India, as a candidate for the Nobel Peace Prize. This saintly Albanian nun is tireless in her work for the poor and, in the widest concept of the award, can claim to have contributed towards the ideals of peace and of the welfare of nations and individuals.

Who was Alfred Nobel ? Why are there prizes for which he donated 33,000,000 Swedish Kroner in his will ? This remarkable Swedish financier was the inventor of dynamite. He spent his life amassing a fortune from the manufacture and sale of explosives. One morning in 1888 when he was fifty-five years old, Alfred Nobel awoke and was shocked to read his own obituary. As a result of a reporter's error Nobel's death was announced instead of that of his brother. He saw himself described as the "Dynamite King," the great industrialist who had made a fortune out of the weapons of destruction. He found that he was to be remembered only as a merchant of death. None of his true intentions—to break down the barriers that separate men—was recognised. As he read his obituary with horror he resolved to make clear to the world the true meaning and purpose of his life.

Alfred Nobel came of a family of inventors who were specially interested in the development of explosives for use in mining. These were days of pioneering in the building of railways and the opening of new waterways and canals throughout the world. The production of dynamite to replace costly, cumbersome gunpowder was a real boon.

Nobel felt that his momentous invention, which had cost much hard work, sacrifice and even loss of life, including that of his younger brother, must be used to benefit mankind, to assist industry and to improve communications by removing geographical barriers. Nobel was a lonely man, but he had one friend, a writer, Baroness Bertha von Suttner, who wrote an impassioned novel, *Lay Down Your Arms*, which was a plea to the world to abolish war. This noble lady invited Alfred to attend the International Peace Congress in Switzerland four years before his death and he was deeply moved by all he heard in the discussions. Moreover, Bertha von Suttner's friendship and influence were largely responsible for the establishment of the Nobel Peace Prize. They had many discussions on the need for peace and the longing that Alfred Nobel had to work for world peace. In a moment of sadness he said to her, " There is nothing in this world that evil cannot turn to its own purpose." Nitro-glycerine offered products for peaceful uses, but the military powers were greedy to use his inventions for waging war.

Man's propensity for evil is so evident in these days ; we are almost overwhelmed by it. Love is taken by evil and turned into lust. Freedom of expression is replaced by complete lack of discipline. Helpful drugs and medicines become addictive and a snare to our youth. Music, which can give such joy and inspiraton, becomes a vehicle for arousing the passions and exciting hysteria. Pride of race and love of country have been taken by evil and hatred ; prejudice and violence have resulted. Genuine scientific endeavour has been sidetracked with disastrous effects. From earliest times, as Paul writes in Romans 1, man has changed the glory of almighty God into an image of a man or animal. The truth of God is changed into a lie and the Devil exploits man's desire for worship and turns him to idolatry. We are not ignorant of the Devil's devices. We should be continually on our guard against the subtle methods used by our enemy.

Looking at the problem from a positive angle,

(*continued on page 17*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CLEETHORPES. Bed and breakfast, £1. Write to Mrs. Marshall, 48 Grimsby Road, Cleethorpes, Lincs. C.2664

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure : Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

LLWYNGWRIL, Merionethshire. "Tawelfan" Christian Guest House. Near beach and mountains ; convenient Snowdonia. Reduced rates for parties of young people. Brochure from Mr. and Mrs. Hughes. Telephone Fairbourne 486. C.2601

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

BIRTHS

HAWKES. On May 17th, to Pastor and Mrs. A. L. Hawkes, Grangetown, Teesside, God's gift of a daughter, Carla Suzanne.

WHITEHEAD. On June 1st, in Northampton, to Jean and Donald, a daughter, Lisa Dawn.

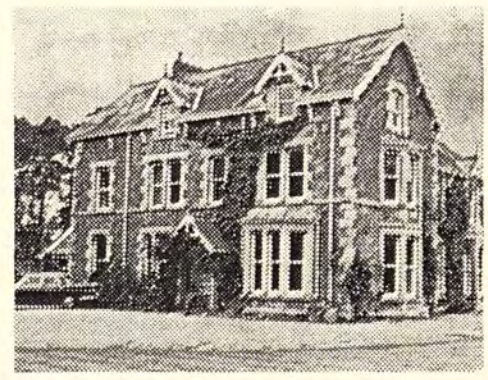
MARRIAGE

WEEKS—HAENEY. On June 3rd, at the Pentecostal Church, Bedford, David J. Weeks (son of Mr. and Mrs. George Weeks, of Springbourne, Bournemouth) to Judith Haeney. Officiating minister : Douglas Quy.

WITH CHRIST

CORBIN. On May 29th, Lilian Mary Corbin, in her 69th year, beloved member of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. For ever with the Lord. Officiating minister at funeral : S. Penney.

Pressland House



This house is now open for Christian holidays. It is surrounded by its own farm. We cater for parties of all ages, as well as for individuals.
We invite you to spend a happy holiday in this wonderful county. Write for our brochure and our very favourable terms. Please write immediately to avoid disappointment.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH,
near OKEHAMPTON, DEVON
Telephone Hatherleigh 381

D.2647

ITINERARIES

The President (T. W. Walker):
July 1, Nottingham; 2, Burton-on-Trent (a.m.), Loughborough (p.m.); 9, Bournemouth (Springbourne); 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey.

London Crusader Choir with Douglas B. Gray:
July 9, Thornton Heath; 23, Broadmoor; August 6, Eastbourne; 20, Brighton.

A. D. Bull:
July 15, Loughborough; 16, Swadlincote; 17, Burton-on-Trent; 18, Ashbourne; 19, Derby; 20, Ilkeston; 22, Long Eaton; 23, Sandiacre; 24, Beeston; 25, Nottingham; 26, Giltbrook; 27, Burton Joyce; 29, Mansfield; 30, Lincoln.

Joseph Smith:
July 1-3, Blackburn; 4-6, Accrington; 8-13, Glossop.

TEEN CHALLENGE TRAINING COURSE

for ministers, youth leaders and young people

KENLEY BIBLE COLLEGE

August 5th to 12th

Tuition by Teen Challenge directors from Britain and the Continent

Details from TEEN CHALLENGE, 4 YORK ROAD, TUNBRIDGE WELLS, KENT

D.2665

The grave is now empty,
The stone is rolled away
And Christ is alive in my heart.
And death which is vanquished
For me has no part,
For Christ is alive in my heart.

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Preacher: G. Harpin, a former minister. Gospel music by local and presbytery churches. Weeknights at 7.30. Sunday at 11 and 6.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman. July 9. Visit of the President, T. W. Walker. At 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. July 6. Elim Pentecostal Church, The Lanes. Oregon, U.S.A., Youth Choir. At 7. July 8-13. Campaign conducted by Eduard Franz and Artur Kampfner (Germany). Nightly at 7.30. Sunday at 6.30.

CAERPHILLY. June 26—July 1. The Big Marquee, Caerphilly Castle grounds (Southern Platform). July 2-8. Elim Pentecostal Church, St. Fagan's Street. Crusade conducted by Melvin Banks. Weeknights at 7.30. Sundays at 11, 6.30 and 8.15. June 28 (marquee), July 5 (church), divine healing services at 2.30. July 4 (church), crusade coffee morning at 10.45.

EVESHAM. July 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Visit of J. B. Coleman and party from Stirchley at 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

LLANTRISANT. July 1, 2. Elim Pentecostal Church, High Street. Evangelistic and Divine healing campaign. Evangelist: William Hartley. Convener: John Glass. Saturday at 7.30. Sunday at 11 and 6.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

OXFORD. July 1, 2. Elim Pentecostal Church, The City Temple, Botley Road. Pastor and Mrs. F. J. Slemming's farewell services. Saturday at 7.30. Sunday at 11 and 6.30.

PONTARDULAIS. July 1, 2. Elim Pentecostal Church, Twyniago Road. Crusade conducted by R. C. Stacey and A. W. Leavesley. July 8-10. Church anniversary. Preacher: F. H. Coleman. Convener: G. J. Feasey. Weeknights at 7. Sunday at 11 and 6.

ROMSEY. July 15. Elim Pentecostal Church, Middlebridge Street. Preacher: David Petts (Basingstoke). At 7.15.

RYDE. Elim Pentecostal Church, Albert Street. Pastor: I. R. Hall. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. All visitors welcomed. July 9. Preacher: F. Lavender. At 11 and 6.30.

RYE PARK, Hoddesdon. July 8-11. Elim Pentecostal Church, Rye Road. Convention. Preacher: Eddie Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 1-6. Elim Pentecostal Church, Grosvenor Road. Preacher: J. M. Cuthbert. Convener: L. W. Tranter. Sundays at 11 and 6.30. Weeknights at 7.30.

Celestial tribute

(*from Psalm 19*)

The heavens declare the glory of the Lord
  In shining letters of celestial light,
Across their boundless spaces they record
  The wonders of His wisdom and His might,
The radiant splendour of the rising sun
  Awakes the mountain peak to ecstasy,
And on the new page of the day begun
  Inscribes, with golden pen, God's majesty.
His greatness is with eloquence expressed
  By all the grandeur of the sunset rays
And then the moon's pure silver beams invest
  The night with beauty and reflect His praise,
While countless stars show forth His
    wondrous skill
  And move in perfect rhythm to His will.

F. D. WALKER.

MARGARET M. LADLOW (*continued*)

don't you think it is time we beat the Devil at his own game? As Christians we should determine to use the inventions of this technological age for God's service. Instead of bemoaning the evil purposes at work, we must make radio, television, the printed word, modern transport, the tape recorder, the film and music reproduction work more than ever before to extend the kingdom of God.

OLIVE GARBUTT (*continued*)

it, it won't be done, but we believe that He will manifest His power here today."

I had never realised that the leg was shorter, but, as he prayed, I felt it lengthening under the power of God. I stood up and I realised just how much shorter it had been. What a difference in posture—all the strain and pain had vanished and I felt the power of God like a deep, warm glow of radiant heat spreading over my back, so gentle, yet penetrating right through the vertebrae. I knew that I was healed. I give all the praise and glory to Jesus who has done such wonderful things for me. It was a joy to return to my mission station with a testimony to give which has encouraged the faith of others.



The responsibilities of a husband

by Eldin R. Corsie, National Youth Director

YOUNG husbands take note—you really have responsibilities! It is not all honey and cream cake. Marriage demands the *man* in you. The Bible is the best textbook on marriage; there are clear guidelines which make for a happy union. Let us consider them in detail.

The first duty of a husband is **to love his wife.** This love is *sacrificial*. The Scripture says in Ephesians 5 : 25 : "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." The cross of Christ is the standard of the love that a man should extend to his wife.

It is also a love that is *selfless* : "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (v. 28). When one considers the time, thought and money that a man spends on himself, one will understand the significance of the apostle's statement. Such a love manifests itself in courtesy, politeness, a loving gentleness and concern toward her who walks by your side.

Secondly, the responsibility of a husband is **to provide.** Among many savage tribes the woman does the hard, manual labour while the man lives in comparative idleness. Christianity does not allow the woman to live in idleness, but it lays upon the man the task of providing for the support of the family. The Bible says: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an atheist if you do not properly provide for your family."

The third responsibility of a husband is **to be faithful to his wife.** A man who is unfaithful to his wife in thought, word, or deed has committed one of the greatest crimes known to God and man. It was one of the few sins for which God demanded the death penalty in the Old Testament. You may not be what you think you are, but what you think—*you are*. God says that no adulterer will be in the kingdom of heaven. The wrath of God is waiting at the judgment day for any man who is unfaithful to his wife and guilty of this terrible, awful sin.

The fourth responsibility that a husband has to his wife is **to give her his confidence.** She is not a plaything, a mere ornament to your home. She is a helpmeet in all the affairs of life. There should be no permanent secret between you and her. Tell her your plans and talk them over together.

The fifth responsibility that a husband has is **to lead the religious instruction in the home.** The husband is to be a living example of all the things that are true, honest, just, pure, lovely, and of good report, according to the teaching of the Bible. The oldest, most important church in the world is the church of the household. The husband is the divinely ordained minister of that church. Let the husband take his ordination seriously. Ideal homes start with ideal husbands . . . and ideal wives for that matter!

So, if you are getting married, are just married or well on the way in married life, *be a responsible husband*!

* * *

Parents of difficult children
May, if sufficiently vexed,
Apply to the seat of the problem
The book as well as the text!

* * *

"Before I got married I had theories about bringing up children; now I have six children, and no theories." LORD ROCHESTER.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, July 3rd — Hebrews 10 : 11-25

" Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus " (v. 19).

" A new and living way "—how complete is our confidence to enter in, to draw near (v. 22), to hold fast (v. 23). All these privileges were made possible by the shedding of the precious blood of Jesus. May we today appreciate more than ever His precious blood and all it secures for us : forgiveness, fellowship, pardon and peace. There is power in the precious blood, power to prevail and power to proclaim.

Tuesday, July 4th — Hebrews 10 : 26-39

" Ye have in heaven a better and an enduring substance " (v. 34).

We are reminded of the transitory nature of our most desired earthly possessions. They are easily spoiled. They so quickly deteriorate and pass away. May we be willing joyfully to dispose of as many as possible of the things of lesser value so as to focus our vision on things of eternal worth, the things that abide. " Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life " (John 6 : 27).

Wednesday, July 5th — Hebrews 11 : 1-7

" The elders obtained a good report " (v. 2).

Here is presented the roll call of the heroes of faith. " Faith is the assurance of things hoped for, the proving of things not seen " (v. 1, R.V.). The nature of their faith is shown in verse 3—God as Creator. " Of old hast Thou laid the foundations of the earth ; the heavens are the work of Thy hands " (Psalm 102 : 25). With this confidence, co-operating with Him and having implicit confidence in His ability, they were enabled to walk in harmony with Him—like Enoch (v. 5), to exercise a constant trust in Him and to prove Him at every level. This is the life well pleasing to God (v. 5).

Thursday, July 6th — Hebrews 11 : 8-22

" By faith Abraham . . . was called . . . obeyed " (v. 8).

Here is presented for our encouragement and response the conduct of faith. God is calling today ; He asks for a ready and willing response. He will not tolerate our reservations and refusals. Are we willing to obey, to go forward, to go out and to be engaged in enterprises for Him ? The need of the world is Jesus. Are we willing to forsake all, to obey His command : " Go ye into all the world, and preach the Gospel to every creature " (Mark 16 : 15) ?

Friday, July 7th — Hebrews 11 : 23-31

" Choosing rather to suffer . . . than to enjoy the pleasures of sin for a season " (v. 25).

The choice made by Moses was wise and deliberate. He refused the comfort of the palace, the prestige and all it involved, to go out and to be closely identified with the sufferings of his people. May the Lord forgive us because we cling so tenaciously to the treasures of Egypt and for our reluctance to suffer for His sake. If we are to reign with Him we must be prepared to suffer (2 Timothy 2 : 12).

Saturday, July 8th — Hebrews 11 : 32-40

" Through faith subdued kingdoms " (v. 33).

Faith's victory (vv. 33, 34) enabled them to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, out of weakness to be made strong. Here then for us is the victory also—strength to subdue, to tread Satan under our feet, to live righteously, to prove the exceeding great and precious promises of our God (2 Peter 1 : 4), to overcome every opposition. " Be strong in the Lord, and in the power of His might " (Ephesians 6 : 10). " Thanks be to God which giveth us the victory through our Lord Jesus Christ " (1 Corinthians 15 : 57).

Sunday, July 9th — Hebrews 12 : 1-11

" Looking unto Jesus the author and finisher of our faith " (v. 2).

Faith's triumphant Leader, our Lord Jesus, beckons us on. Success is assured and continuance along the heavenly road is provided for as we keep Him constantly in view—" Looking unto Jesus." How exacting the course, how strict the discipline, how many the trials, how numerous the obstacles, but we shall complete the course as we keep Him in view.

We express our gratitude to Pastor J. R. Brown, who wrote the notes for the Family Altar for the last quarter. We welcome this week our writer for the new quarter, ex-missionary Pastor D. C. Lewis, pastor of our Rugby church.—EDITOR.



Health, Wealth and Beauty

By A. S. F. Horne PASTOR OF ELIM PENTECOSTAL CHURCH, EALING, LONDON

MANY inherit health, but do not take care of it. Health is more contagious than disease because the principle of life in the body is stronger than disease. Doctors die of diseases which they profess to cure because they do not know how to operate the life principle.

The body is exceedingly flexible in youth. The circulation of the blood, stimulated by proper exercise, brings life-giving nourishment to every part of the body, improving every feature and strengthening voice and digestion. Life is lengthened and happiness is ensured. We hear much about healing ; let us do all we can to keep God's great gift of health.

Those who are born into wealth do not, as a rule, know either how to retain it or to enjoy it. No man knows the value of a pound who has not suffered from the lack of it. The person born with a silver spoon in his mouth loses both spoon and appetite, for wealth and happiness are not gold-dust twins. The tragedy of inherited wealth is the possession of money with no idea of its value. Even the working man outspends his income, despite every wage increase.

Those who are born beautiful usually lose it at about fifty. Health is uncertain because of our ignorance. Beauty is vain and results in vanity because of our mental limitations. Riches are deceitful because of their effect on us and our unskilful handling of them. God is absolutely universal in all His great gifts, however. One of His greatest is thought power, something we share with and for all humanity. God help us to learn to think. Some think in narrow circles, others think backwards.

Mr. A and Mr. B were sentenced on the same day to ten years' imprisonment. Mr. A said to himself, "I am in for ten years. Good night!" Mr. B said, consciously and with determination, "I shall be out of prison in six months. Good morning!" He set his mind on every possible means of escape and one day he was out! We need progressive and positive thinking in the Church today. We can gain the victory, God helping us.

Florence Nightingale, the lady of the lamp, the sweet heroine of the Crimea, was an invalid for fifty years, but she had happy memories of services rich and rare for friend and foe. Those thrilling scenes revived her. The strains of martial music floating through the corridors of her soul glorified pain, enthroned suffering and spiritualised agony. She died victoriously.

George Matheson's youthful ambitions, his coveted love, his dream of usefulness were blighted by blindness, but not by despair. This singer of Scotland sang :

O Joy that seekest me through pain,
I cannot close my heart to Thee ;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

William Cowper, that man of doubt, fear, gloom, sadness, the emotions of a diseased brain, was lost in a London fog and wondered why he could not find the bridge from which to fling himself into the dark waters of the Thames. Finding himself back in his humble lodgings, he wrote a hymn for the storm-tossed of all ages :

God moves in a mysterious way
His wonders to perform ;
He plants His footsteps in the sea
And rides upon the storm.

John Bunyan had a blind daughter. For the sake of truth, he chose to spend twelve long years in Bedford jail rather than make "a slaughter-house of his conscience." "By granite wall shut in," he dreamed of the shining ways of *Pilgrim's Progress* from the dark corridors of earth to the bright portals of the Eternal City.

Health, wealth and beauty are zealously sought, but they belong only to time. The great gifts last for eternity. Read James 5 : 10, 11 ; Psalm 103 : 8. To experience these realities is of far greater value than health, wealth and beauty. This is victory!

THE ELIM EVANGEL

Vol. LIII. No. 28 July 8th, 1972 5p



The opening service of the new Elim Pentecostal Church, Townsend Street, Belfast. The pastor, W. G. Mullan, is addressing the crowded congregation.

Proclaiming the Truths of Pentecost

The astonishing Saviour



2. Astonished by His demonstrations

by Samuel Gorman

In Christ's life and ministry there were numerous evidences of this; for instance, the mighty miracles wrought by Him, only one of which is considered here by way of illustrating the astonishment He caused on certain occasions.

Jesus caused tremendous astonishment when He raised from the dead the young daughter of Jairus. Matthew records: "While He was thus speaking to them, behold, a ruler came in before Him, saying 'My daughter has just died; but come lay your hand on her, and she will live.' And Jesus rose and followed him with His disciples . . . and when Jesus came to the ruler's house, and saw the flute players, and the crowd making a tumult, He said, 'Depart; for the girl is not dead but sleeping,' and they laughed at Him. But when the crowd had been put outside, He went in and took her by the hand, and the girl arose" (9 : 18, 19, 23-25, R.S.V.). Mark highlighted the significant effect and impact upon the people by the raising of the little girl from the dead. He said they "were astonished with a great astonishment" (5 : 42). "Astonished" and "great astonishment" suggest that they were startled (meaning "to start with surprise, to alarm") by this mighty demonstration of the authority and power of Jesus over death. Isaiah prophesied that Jesus would startle. He declared that "He shall sprinkle the nations" (52 : 15); the Revised Version (marginal rendering) and the Revised Standard Version of "sprinkle" is "startle."

His mighty demonstration of strength as He died on the cross brought about a situation that startled: "Jesus, when He had cried with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent . . . Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matthew 27 : 50, 51, 54). The Revised Standard Version says of the centurion and those with him that "they were filled with awe." They were astonished, startled, struck by a reverential fear or wonder concerning Jesus. The startling revelation to the hardened, well-disciplined soldier—the centurion—and those with him was that Jesus was the Son of God.

There was also the astonishing revelation of the Saviour's resurrection and its amazing impact upon the people. Matthew clearly shows the precautions taken by Pilate, as a result of being approached by the Pharisees, regarding the place where the Lord's body lay: "Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch . . . And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matthew 27 : 65, 66; 28 : 2-4). The blinding glory of the presence of the angel and the message he gave that Jesus was alive from the dead had a startling effect upon them. When they conveyed this news to the authorities, they too were alarmed and, in panic, instituted hasty, ill-conceived plans to try to hush the matter up lest the general public should feel the impact of it. The Saviour's resurrection verified in a way that they could not dispute His claim that He had power to lay down His life and take it again, for, without the aid of His disciples or angels, He had risen from the dead. The angel had not come to roll away the stone so that Jesus could come out of the grave; he did it in order to show that the tomb was empty, that Jesus was alive again.

Even some of the Master's followers were startled, for, on finding the stone removed and the tomb empty and being told by the angels of the Lord's resurrection, they were frightened and "fled from the sepulchre, for they trembled and were amazed [astonished]" (Mark 16 : 1-8).

What astonishment there will be, and how startled and concerned people will become, when the Saviour gives that mighty shout that will summon the Church to meet Him in the air (1 Thessalionians 4: 16, 17 ; 1 Corinthians 15: 51, 52). How sad and tragic that the unconverted will persist in their indifference to and rejection of Jesus and find themselves startled into reality too late to do anything about accepting Him as Saviour !

Jesus referred to the Church as belonging to Him (Matthew 16 : 18), consisting of people governed by Himself as the Head, a people under His control carrying out a programme master-minded by Him, and demonstrating a character, power and authority that even the gates of hell could not withstand. The Church is not merely owned by Him, but indwelt and wholly possessed by Him—the ever-present Landlord of His property. May the Church be so yielded to His authority that it will, by its mighty ministry and miraculous manifestations, astonish and startle masses of people into acceptance of Jesus as Saviour and Lord !

(To be continued)

Elim News



Pastor J. B. D. Ritchie is in the centre with Mr. and Mrs. R. Mainstone on his left, violinist Christine Roberts, Pastor W. R. Jones and his daughter, guitarist Glenys Jones.

Photograph: *Weston Mercury.*

INDUCTION SERVICE AT WESTON-SUPER-MARE

It was a great day for the new Elim Pentecostal Church when we welcomed J. B. D. Ritchie as our new pastor. There is an air of expectancy and an obvious sense of God's presence in the meetings and a number of friends have expressed a desire to come into membership, including several families.

We have a pressing need for a building of our own and would ask all the Elim family to pray that God will meet our need.

R. MAINSTONE.

MOUNTAIN ASH **Pastor: S. C. Squire**

Our Sunday school staff has felt the need for outreach work among the girls and boys of our town who have no contact with any church or Sunday school. We invited Pastor Leon Quest to hold a children's crusade. Arrangements were made by our pastor and Sunday school superintendent. Invitations were given out at four schools in the district.

On the first day about 200 children turned up, despite the high winds and torrential rain which continued all week. Good numbers were maintained. We were thrilled with the wonderful opportunities to minister at three schools. Pastor Quest was given complete charge of morning assembly at two schools, one of which invited him to return the next day, and at the other school he was invited to take a religious instruction lesson. On the following Sunday, a bank holiday, at least twenty new children were enrolled in our Sunday school. We thank God for our brother's ministry and pray that it will not only be new names on our Sunday school register, but new names in the Lamb's Book of Life.

G. J. HAWKINS.

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

We are glad to report continued blessing. At our Easter convention under the ministry of B. J. Hayes, A. Lambie and L. E. Lambert, the air of expectation of the past months increased as the convention progressed and blessing mounted. For the first time in many years a mixed choir took part; it was trained and conducted by the pastor.

The Sisterhood weekend was outstanding with the delightful ministry of Mrs. Joan Morrison and the singing of the Sisterhood choir, conducted by the pastor's wife. The sum for the year of £445 for E.W.M.A. was presented to Mrs. Gorton by the treasurer, Miss Lidster.

The spring Bible week with Felix Lloyd-Smith brought a further quickening. His challenging ministry must have definite results.

At a baptismal service seven were immersed.

The central Sunday school anniversary had a thirteen-foot model of a factory, with chimneys, smoke, lights and taped machinery in action. The theme was "Pollution." Arthur D. Bull, our missionary from Tanzania, was the special speaker. The minor hall extension to the church was opened and well filled.

(MISS) C. I. LADLOW.

"GLORIOUS IS THY NAME"

A report on recent activities of the London Crusader Choir

In a delightful country church on the cliffs between Dover and Folkestone giving a distant view of the coastline of France, the choir attracted a company of local members and friends on a Sunday afternoon.

At Reading prison the choir received a moving welcome and intense interest throughout. At the close of the service a prisoner expressed thanks on behalf of the residents. He told of his conversion as a result of the choir's previous visit. An evening meeting in the Elim Pentecostal Church concluded a great day of worship and service.

Down in the West Country for a glorious weekend of fellowship at Exeter, excellent congregations gathered on both Saturday and Sunday in the attractive, newly decorated church.

At Maidstone prison the new chaplain welcomed the choir on their 137th visit. The lovely chapel resounded as the Gospel was heralded in simple musical settings. Pastor D. B. Gray in his usual relaxed manner held the attention of the men in the closing epilogue.

A number of other centres were visited including the annual meetings of The Christian Community, in the famous Wesley Chapel, London, D. B. Gray being a Vice-President of this fellowship. At an Anglican mission in North London the choir played a major part in the closing service. Canon Harry Sutton, known to many Elim friends, was the missioner. He and local clergy counselled many young and old.

To minister in one of the Cheshire Homes can be depressing, nevertheless the choir welcomes such opportunities. A return visit to such a home situated in the beautiful Mote Park, Maidstone, will long be remembered. Following the service members of the choir enjoyed great fellowship mingling with patients, staff and visiting friends.

BISHOP AUCKLAND **Pastor: R. M. Kingsbury**

God blessed our spring convention in a very special way. The ministries of Pastors Leslie W. Green and John Crimp encouraged and challenged us. Their contrasting ministries were blended by the Holy Spirit, whose presence dominated every meeting. We were thrilled by the articulate, anointed ministry of Pastor Green and the challenging, forthright preaching of Pastor Crimp. The Bradford Folk Four enriched our

Monday meetings with their dedicated talents. We shall remember in particular their final piece which reminded us so vividly of Calvary.

It was encouraging to see how well we were supported both by our own members and by other denominations in the area.

R. M. KINGSBURY.

RYDE **Pastor: I. R. Hall**

Elim Pentecostal Church, Albert Street, celebrated its forty-first anniversary at the weekend and welcomed the new President of the Elim Pentecostal Churches, Rev. T. W. Walker, of Cheltenham, as its guest preacher. The services were preceded by an anniversary tea, when the President was guest of honour and fifty-seven members and friends of the church were present. Tea was prepared by Mrs. S. Hall, the minister's wife, Misses F. Guy, P. Ashley, C. Gerring and Mrs. J. Rowe. Afterwards there was a united rally, when friends from Sandown and Northwood joined the congregation. The local minister, Rev. Ian Hall, was the chairman and the President gave an address. Mrs. M. Dean, who was the first church pianist, returned to play for the evening services, and her husband, Mr. R. Dean, gave his testimony, as did Mrs. O. Towers. Mrs. S. Hall sang "The Holy City." At Sunday morning Communion, the President spoke on "Remembrance" and at the evening revival meeting on "Triumph," when a congregation of over seventy gathered. Also taking part in the evening were Mr. B. Parkman and Mrs. Hall, who sang solos, Messrs. Mason and Weston, who gave their testimonies, and Mr. Wells, who conducted the choruses.

Isle of Wight Times.

SOUTHAMPTON **Pastor: J. C. Kennedy**

It was the opinion of many that the spring holiday convention was the best for many years. The atmosphere betokened Divine blessing; it was free and charged with inspiration and power. "I have not felt so much freedom and power and blessing for years," was the testimony of a mature, experienced Christian. The fellowship was good, for the congregation was made up of those who were hungry for God's Word. It is easy to lead and to preach in such an atmosphere, as the preachers, Pastors Eldin R. Corsie and John H. Sainsbury, evidenced. Their messages were challenging, ranging from the outpouring of the Spirit on the Day of Pentecost to its practical application in holy living, passionate service and fruit-bearing in soul-winning.

The meetings were blessed by testimony and song from Pastor and Mrs. Corsie and a group of young people from Kensington Temple, London. The testimonies were from a London "Bobby," a social worker, a converted drug addict, and someone who had been miraculously healed. Sandra Corsie delighted the congregation by accompanying the singers on her tambourine.

The ladies of the church worked willingly and hard to see that all who gathered were well refreshed at tea-time.

J. CRAIG KENNEDY.

DEWSBURY **Pastor: N. G. N. Miller**

A tea and fellowship meeting took place to celebrate our pastor's first anniversary. The visiting speaker was Pastor C. E. Lamb. Mrs. Lamb was the soloist.

A tribute was paid to Pastor Miller's faithful service by Mr. H. Codd (church treasurer) and Miss M. Thomason presented Pastor and Mrs. Miller with a gift from the church.

We were encouraged at the end of the meeting when four children accepted salvation.

During Pastor Miller's ministry we have received seven new members into fellowship, four people have been baptised in water and six people have been baptised in the Holy Spirit.

We rejoice to see the way God has blessed during the past year and we trust Him for His continued blessing in the future.

D. BIGGIN.

BOURNEMOUTH, Winton
Pastor: G. N. Backhouse

At the Sunday school anniversary and prize-giving the church was filled with parents and friends, who much enjoyed the singing items presented by the children. The most important part as far as the scholars were concerned was the presentation of prizes for attendance. The high level of attendances recorded reflected the keenness of the children and the hard work put in by the superintendent and teachers.

Another important part of the service was the dedication by our pastor of a baby, a toddler and two older children. Mr. R. Ballard, the Sunday school superintendent, used the opportunity to present the gospel clearly and effectively.

(MRS.) D. F. KEMP.



The Gift of Tongues

by JOHN HARRIS
PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

7. " Not unto men, but unto God "

1 Corinthians 14 : 1-5

LOVE should be pursued and Spiritual Gifts desired (v. 1). Love is the chief spiritual grace from which all others flow. The Gifts are those under consideration in chapter 12, including the Gift of tongues. The union of graces and Gifts in a twofold command sustains our contention that the " excellent way " must embrace both. To desire Spiritual Gifts means to have an interest in them that will draw one toward them with a seeking heart.

The direction of tongues

Paul is writing about utterances in tongues *by themselves,* i.e. unaccompanied by any interpretation (vv. 2-4). *Failure to observe this will lead to confusion and misinterpretation.* In such cases, tongues are " not unto men, but unto God." The plain negation of the human objective and the positive identification of the upward direction of tongues are beyond dispute. In view of such a categorical statement it is surprising that some allege that " tongues were given to preach the gospel to the heathen." When a person preaches, he speaks not to God but to men—the opposite of the affirmation here concerning tongues, therefore preaching as a use for tongues is ruled out completely. This accords with our interpretation of Acts 2 and 10 where the disciples spoke of " the wonderful works of God " and magnified God. Men heard the tongues and, in one case, understood them, *but they were not being addressed in tongues any more than preaching is addressed to God,* though the preacher must never forget that he speaks before God.

The reason for this decisive statement is given : " for no man understandeth him." This did not apply in Acts 2, but recall the differing congregations referred to in Acts 2 and 1 Corinthians. In the latter context such a statement must obviously hold good, because of the linguistic contrast between a local church and the type of audience alluded to in Acts 2. Within the linguistic understanding of a local congregation it is reasonable and normal to state that " no man understandeth " the languages spoken in tongues. This agrees with the expressions of Peter and the accompanying disciples in Acts 10, who judged the tongues to " magnify God," *though there is no suggestion of their understanding the tongues spoken.*

The sphere of tongues

" In the Spirit " (v. 2) lifts tongues to the highest level of spirituality in things rendered to God, to that level of which " the Father seeketh such." We must use a capital " S," for " Spirit is not the higher spiritual powers of our nature, but the Holy Spirit " (C. Hodge *Commentary on 1 Corinthians,* p. 279). Tongues here, as in Acts 2, originate in the third Person of the Godhead and not in the human spirit. The importance of this is usually ignored by the adversaries of tongues and not sufficiently appreciated by its advocates. **Tongues are a supernatural manifestation of the highest order and must not be belittled into a commonplace thing of human dimensions.** The Holy Spirit is the environment in which the exercise of the Gift is located.

The carnality in the Corinthian church, though present, has been greatly exaggerated. The church was very young. Most members were Gentiles lately saved from heathenism. There would be few, if any, mature Christian leaders. Probably no New Testament writings, as we know them, were in existence. We must not therefore compare the Corinthian church with one, say, in the British Isles today. Any comparison made should be to a pioneer missionary situation. Any missionary will agree that Corinth would be typical as to the problems found in such circumstances. Church life in civilization, with a long history behind it, possessing a complete New Testament and mature leaders, often contends with carnality.

This puts the Corinthian carnality in perspective, while not condoning it in any way.

Such a situation emphasises the " grace-Gift " character of tongues and other Spiritual Gifts, which harmonises with Acts, where sometimes very immature and ignorant believers were yet endowed with tongues and prophecy, e.g. Acts 10 and 19. Tongues are not stated in the New Testament to be an infallible guide as to the measure of knowledge possessed or the degree of sanctification achieved. For friend or foe to use them in this way reveals ignorance of New Testament teaching. Paul condemned the Corinthian carnality and immaturity, but recognised their tongues as being " in the Spirit."

The content of tongues

" He speaketh mysteries " (v. 2) does not mean that there is something ghostly or unearthly about the utterances, nor does it authorise any weird form of utterance. " Mysteries " is the common New Testament word which means " secrets," i.e. things previously hidden now being revealed. Thus tongues, though not understood by men, contain things revealed by God. It is striking that Paul ascribes such significance to tongues *in the absence of human understanding*. This does not detract from its genuineness or rob it of truly Scriptural content. This agrees with Acts 2 where the tongues spoke of " the wonderful works of God," and Paul agrees with Peter, who believed that tongues, though not understood, magnified God (Acts 10).

The value of tongues

People often inquire as to the practical value of speaking in tongues when the words spoken are not understood. In general, tongues are beneficial as a means of edification. Any exercise " in the Spirit " could not be otherwise. This edification may be at a personal level, for " he that speaketh in an unknown tongue edifieth himself." This refers to tongues without any interpretation ; they edify the soul though the " understanding is unfruitful " (v. 14). The working of the Spirit, which gives rise to the tongues, brings blessing to the soul though the intellect is passive. This is a specific example of the principle that the presence and power of the Spirit make a *direct* contribution to the upbuilding of spiritual life, whereas truth makes its contribution *via the understanding*.

Due to the personal benefit derived from speaking in tongues Paul desired that they " all spake with tongues," a remarkable wish, as some in Corinth overvalued tongues. His desire is relevant to all believers today, inasmuch as this Letter, primarily written to Corinth, is also to " all that in every place call upon the name of Jesus Christ our Lord " (1 : 2).

For edification the Gift of prophecy is superior to tongues in that it edifies the congregation and not just the individual. *It is in this sense that he who prophesies is " greater " than the speaker in tongues*. No moral or spiritual superiority is implied. For the upbuilding value of tongues to be extended from the personal to the congregational level it is necessary for another Gift to become operative : interpretation of tongues. This makes known to the understanding of the congregation the revelation contained in the tongues and through their understanding they too are edified. It is normally only by the exercise of this companion supernatural Gift that the content of the tongues becomes relevant to men and understood in the local church. Without interpretation tongues are " not unto men but unto God." In other settings, e.g. Acts 2, tongues may be understood directly, but this is not the norm for a local church, hence the further Gift that the church may be edified.

To deny tongues any place in Christian experience today is to deny God a means of grace which He has ordained for Christians personally and the church congregationally. Who can tell how much the Church of Christ has been weakened throughout most of its history and is being weakened today by a traditional prejudice without theological basis, which rejects this Gift and consequently a means of grace from God to His people, specifically designed for their edification ?



A Masai cattle market in Tanzania. The gospel is preached here whenever possible. Masai warriors are in the background.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
S. Gorman	2
J. Harris	6
A. D. Bull	9
L. V. D. Tiller	10
Ken Smith	10
F. Sexton	11
Margaret Mills	12
F. H. Coleman	13
Margaret M. Ladlow ...	15
Roger Copin	20
Elim news	3
Editorial	8
Children's corner	11
Book reviews	14, 20
Youth page	18
Family altar	19

EDITORIAL

A NEWSPAPER recently featured on its front page a large photograph of a pop star on his wedding day. His bride is a model. Openly the caption pointed out that completing the picture was their three-year-old daughter. They were all shown outside a London register office where the ceremony had just taken place.

Why will they do this kind of thing ? It is absolutely useless to bemoan the decline in moral standards, as this particular newspaper often does, if at the same time publicity is given to non-events of this nature. Apart from the weird, garish dress of bride and 'groom, a silly enough example in itself, there is the fundamental point that if such things are highlighted and headlined young people and children are surely going to be affected in their thinking. Whatever folk may say to the contrary such behaviour is wrong and it is not normal. We protest against this subtle propaganda in the guise of so-called news.

We could wish that there was some display of good and happy marriages in our news media. Why must all the so-called " society " gossip be so often retailed to us in our papers ? Are there not many ordinary folk doing a good job of work and very happily married ?

The amazing thing was that the same paper the same day carried another non-event in that a Herefordshire village was rejoicing in that, after saving for twenty-three years, they had actually managed to raise £30,000 so that a plastic (sic !) steeple could be imposed on their church. Really, the mind boggles at this whole ridiculous enterprise. The church building is centuries old and the addition of a twentieth-century plastic horror seems incongruous against many backgrounds, not least that the biggest problem facing our so-called civilisation is the disposal of plastic substances. It may be recalled that Thor Heyerdahl found plastic cartons and washing-up liquid containers bobbing about in the middle of the Atlantic.

We could think of a thousand better ways for the money to be spent. Your editor finds no joy at all in those dreary notices outside so many old-fashioned churches proclaiming things like " We only need £25,000 to get rid of the death-watch beetle. Help us." Does not there come a place where old buildings which have really outlived their usefulness ought to be pulled down and new ones built ?

Mind you, we cannot take too much pride in some of our nonconformist barns. It is a good thing that the Church is the people and not the building !

Mzee Bull, Tanzania

Casting out demons

Pastor Joseph tells the story



"MY father is a sorcerer with a great reputation for casting out demons. When I was about fifteen years old he told me that I would be associated with him in his next case. A man came from a distant village. Help was needed for a young man who was possessed by a spirit of our tribal god. I rejoiced as we set out, because I knew that, as the witch-doctor's assistant, I would get plenty to eat. I carried the mfuko [plaited bag containing charms, herbs, stones, magical writings, etc.] and my manyaga [rattles]. All night we rattled and drummed until my father was informed by his familiar spirit as to all the details of the patient. He told me that it was a Mzungu [a European demon], some of which are very un-co-operative and need much persuasion before they will leave the victim. This one agreed to leave at a certain place at 12 noon after it had eaten. We took the patient to a broad path through the bush. There beside the road we began to prepare the food and build a table and chair from the branches of trees. I killed a cockerel and cooked it and maize and millet. We then began to drum and rattle, calling the spirits to our aid. When the spirit mounted to the patient's head, all was ready. The patient was seated by my father. The demon was thus honoured and a conversation with the demon began. At the commencement of our final drumming session, the patient had been in great distress, crying aloud tearfully, but now he was fairly quiet. My father said to the demon: 'It is now time as we agreed. It is twelve o'clock. The food is ready--meat and two kinds of corn flour. The servant is here. Will you eat? What will you eat?' The patient replied 'I will eat meat.' My father put a piece of meat on the table at which the patient was sitting. 'What else will you eat?' said my father. 'Millet,' said the patient. Father put a dumpling of millet on the table. The patient said 'I want maize.' A lump of maize was put on the table by my father. The patient said 'He is going out.' Then the demon said 'I am going out. I am going out.' 'You are going out?' my father asked. 'Yes,' replied the demon. 'He is going,' said the patient. 'Right,' said my father, 'Goodbye.' 'He is going to his own place,' said the patient.

"My father then took the patient by both hands and lifted him up and off the seat. When we returned to the village my father spent some time in discussion with his spirits as to the form of protection the patient needed. Finally, charms were made and tied on the patient; they would prevent the demon from returning. We went home very happy at having persuaded a mzungu to co-operate.

"Not very long after, when I was sent to Bulu's school, I heard him speak of Yesu. My heart was hot. Then Yesu came into my life because I asked him to.

"Now I am really casting out demons, not defrauding the people for profit. Before I respected the demons and we agreed with them and co-operated to deceive our patients. Now I cast them out in the name of Yesu, such a mighty name. I address them as 'foul spirits'! If they refuse to come out I invoke the precious blood. Some are very obstinate, but as long as the patient is seeking Yesu they come out finally."

Footnote. Pastor Joseph, a member of the *Wakweli* tribe of 40,000 to 50,000 people, Chairman of the E.M.S. in Tanzania, has been much used in casting out demons and praying for the sick.

Never so proud

by L. V. D. Tiller

JERUSALEM

IT is sad but honest to confess that in Jerusalem an exhibition of Pentecost has often made one ashamed to own a relationship, for Jerusalem seems magnetically attractive to spiritual cranks and religious " off-beats."

I recently had an experience which made me proud to be a Pentecostal and openly to declare it and associate myself with it.

This was when I met the survivors of the Tel Aviv massacre. There is no need for me to repeat the details of the terrorist machine-gunning of innocent tourists at Lod airport. The survivors came to Jerusalem. When it was learned that they were mostly an Evangelical Protestant group some local ministers arranged a service in the hotel where they were staying as an act of fellowship, prayer and encouragement from others in the household of faith. I was invited to take part. I discovered that the majority there were Pentecostal believers from Puerto Rico.

That service will live in my memory as a revelation of what Pentecostal Christianity really means. How they sang, prayed, praised and testified ! With sixteen of their friends unexpectedly and brutally murdered, with more than twenty others still in hospital, these survivors—many of them bandaged and still suffering the after-effects, with broken hearts and tear-swollen eyes—showed the reality of their faith in Jesus and the power of the Holy Spirit in their lives to sustain in all circumstances. People from the West Indies and the Caribbean are by nature and temperament excitable, but what they showed was not emotionalism, tongues and noise. It was something that revealed a depth of character and life that gave joy, victory and triumph in circumstances that would normally depress and destroy. This was no light emotionalism or exhibitionist behaviour ; this was the wealth of Christian reality in the face of terror, death, bereavement, sorrow and injury. It lifted them above circumstances to become a shining and living example to Jew, Arab and fellow Christians in a land that needs the example most.

This is the type of Pentecostal experience that transcends criticism, creates soul-hunger in others and brings true glory to Jesus the Messiah, Pentecost in precept and practice of which we can be proud.

Another Slant

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, ERDINGTON, BIRMINGHAM

I INTERVIEW executives, consultants and the like at one end of the social scale, but a recent survey in the Winson Green area gave me an opportunity in a very different field. I met young men, unemployed and with no obvious intention of looking for work ; it seemed such a waste of human life. As someone said, " A useless life is a living death." Thank God, for the Christian life means Christ.

At one house the person held an Alsatian dog firmly. In recording their answers to a number of questions I added the footnote that I had done so rather than become a victim !

The impact of the Gospel among extreme social levels seems to be negligible. Passing the prison at Winson Green reminded me that my church treasurer, a representative for a tools wholesaler, once called there with a view to selling files and hacksaw blades ! He was politely told that there was no business, even in the prison workroom. I felt that he was an example of persistence !

In another far different area I was amazed at the superstition of prosperous pagans. I puzzled at number 12a and looked for number 13, which was missing. It is pathetic to see this in such sophisticated society.

One woman explained that she always read anything put through her door, except " religious stuff " ; she would have none of mine either ! People seem to become conditioned to door-to-door visitation and Gospel literature.

The number of houses where young children are left alone because their parents are both at work to keep up a high standard of living is surprising. Even children of pre-school age answered the doors, which to me is scandalous. I went to one house doing a crime prevention survey and the people were out. A note was displayed explaining where the key was left, which made nonsense of crime prevention publicity.

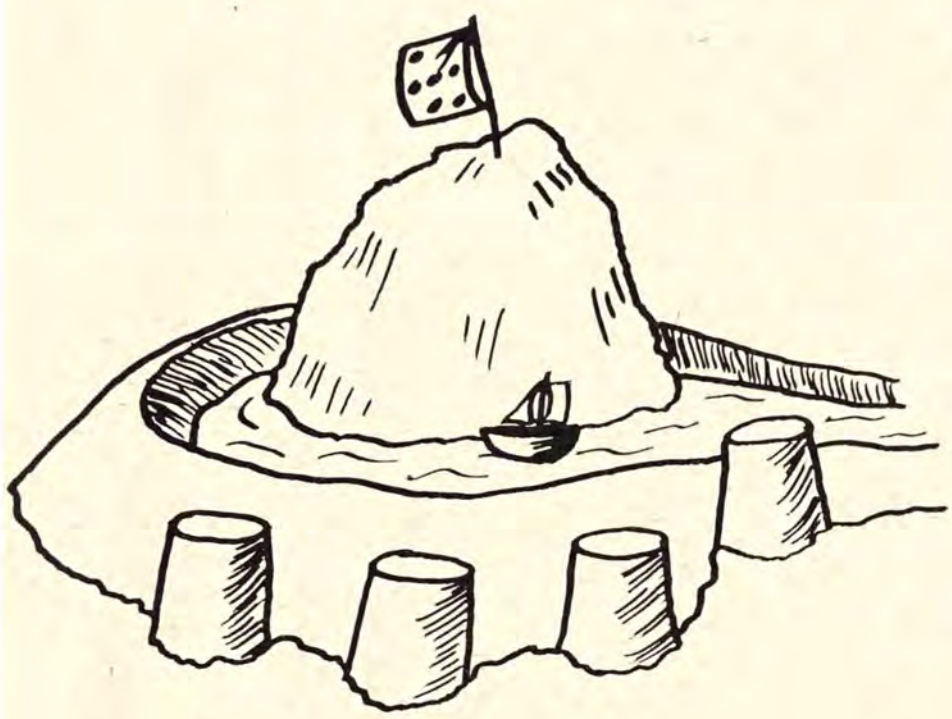
One's ministry is enriched by an understanding of human existence that is so vital in seeking to point sinners to Christ.

Children's corner

SUMMER HOLIDAY

Words and drawing by

Sheila Price



1. The right way

SCHOOL had finished for the summer and Brian and Carol were helping their parents to prepare for their holiday. The two children were very excited. They were going camping ; the first time that they would spend a holiday in a tent. Carol was busy helping her mother to pack clothes and Brian was helping his father to load the camping equipment into the car. They had an early dinner. As soon as Mrs. Brown had washed the dishes, they were ready.

The two children got into the car and waited while their father checked that all the windows and doors of their house were locked. " Did you remember to cancel the milk ? " he asked Mrs. Brown. " Yes, dear," said his wife. " Right, now we can be on our way," said Mr. Brown. He started the car.

After they had been travelling for an hour or so Mr. Brown stopped the car. " Why are you stopping, daddy ? " asked Carol. " Well, I'm not sure which road we take now," said Mr. Brown. " I'd better have a look at the map."

Mrs. Brown handed him the map and he opened it out. " Now, let me see. Ah," said Mr. Brown, pointing to a road marked on the map. " This is the way we go. It won't take us long now."

" It is a good thing that we remembered to bring the map with us, isn't it, daddy ? " said Brian. " We might have taken the wrong road and got lost."

" Quite true," replied Mr. Brown. " But we will not get lost as long as we follow the map."

" Do you know," asked Mrs. Brown, " that God has a map for us to follow, too. It is the Bible. God's perfect plan. It tells us how we should begin our journey—by giving our hearts to Him. It shows us which paths to take and gives us all the information we need for our journey through life. If we follow this map that God has prepared for us and ask Him to help and guide us on our way, we will never get lost."

(*continued next week*)

Testimony time

I WAS in the Royal Albert Hall on Easter Monday. In the afternoon meeting I had a severe pain in my side which caused me to perspire. When the people went down for Divine healing I went with them. Hands were laid on me by Pastor A. Tee, who said " Look away to Jesus," which I did and my side was instantly healed.

On the Tuesday following I had to go for an X-ray for my chest, as my doctor was very concerned. The result was negative, but God's work was positive ! So my healing on Easter Monday was twofold. My doctor looked at me as if some strange thing had happened to me. Well, of course, it had ! I had already told him about prayer. To God be all the glory.

F. SEXTON.
Horsham.

Transvaal, South Africa



Pastor H. C. Phillips leads the congregation into their new building just after he conducted the opening service.



Pastor and Mrs. D. L. Mills
and family with Elim Missionary Secretary
Leslie Wigglesworth

Under the shadow of the Otumfuo

by Margaret Mills

GHANA

IN August 1971 we moved to the garden city of Kumasi, the capital of the Ashanti region, approximately 175 miles north of Accra. In this lovely city it is easy to forget that you are living in Africa, for "Africa" is presented to the western world as dense forests, mud houses and half-clad people. Kumasi is called "the garden city" because much time and money have been spent in cultivating tree-lined streets, parks and gardens in the centre of the shopping area. We can buy European foodstuffs more plentifully than in Koforidua and, because of the gold mines and modern factories in the surrounding area, quite a few expatriates live here, too. We feel very privileged to be here.

It was a delight to learn that our near-neighbour would be the Asantehene himself. The Otumfuo Opoku Ware II is the "king" of the most powerful of the tribes of Ghana—the Ashanti people. As I write he has come on to the veranda of his house to speak to some of his subjects. He is a very impressive man in appearance. The pageantry which surrounds him reflects the high position he holds.

Living next to the Asantehene has definite advantages. He has armed guards outside his house —one during the daytime and two through the night. The watchman who guards the church and mission house has a police whistle, so we feel pretty safe knowing that within "whistling distance" there is an armed guard to come to our rescue.

A few weeks ago when the sun was extremely hot at noon, the king's guard came and stood in the shade of our garage. He still stood to attention and looked as if he was guarding our property!

We have mains electricity in our home which we appreciate very much, but because this is a developing part of town and because the electricity board are installing street lighting, which means major operations on the existing plant, we often suffer blackouts. We duly light our bush light and candles, but we know that the inconvenience will be short-lived because, within minutes, a driver in a small blue car leaves the king's house to report the failure to the electricity authorities. Twenty minutes later the car returns and five minutes afterwards the lights blaze on.

In May 1970, the old Asantehene died and the people of Ashanti have just finished two weeks of customary funeral activities to mark the end of mourning. Kumasi was deluged with oranges, reds and blacks—the traditional funeral colours. The comings and goings at the house across the road were endless. Many important people came to pay their respects and to bring their traditional gifts (usually sheep) to the Asantehene. We were captivated by the splendour of the dress of the chiefs, who were shaded by enormous embroidered umbrellas, followed by a retinue of servants.

How powerful and revered the Asantehene is! A few weeks ago a car with a police escort drew up outside the house and we had the privilege of getting a glimpse of Dr. Busia, the former Prime Minister, and his wife. The people tell us that shortly the Asantehene will take up residence

in the palace, now that the funeral rites are finished for the old king. We shall be sorry. We shall miss him very much.

Otomfuo Opoku Ware II gives us *protection ;* his presence in our district means we share the *privileges* given to him as king ; we are *eye-witnesses* of many splendid scenes and much pageantry which we would otherwise miss. As children of God through the precious blood of the Lord Jesus Christ, we have been " brought nigh." We have His protection (Psalm 121 : 5). We share the privileges which are His by sovereign right (Ephesians 2 : 6, 7), and we are " eye-witnesses of His majesty " (2 Peter 1 : 16).

The Christians in Ashanti often sing of Jesus as " Otumfuo Ohene," the all-powerful King. Knowing the greatness of the Asantehene in the lives of his subjects and in his kingdom they dance for joy when they realise the greatness of the all-powerful Jesus in the lives of *His* subjects and in *His* kingdom !

We have had the privilege of being received by the Asantehene. He said that he knows that we are near neighbours and that we should make his home our home. It reminded me of John 14 : 2, 3 !

Bangladesh today

Our reporter : F. H. COLEMAN

THE Evangelical Alliance, of which Elim is a member, has a relief organisation called " TEAR Fund." Its director, George Hoffman, recently visited Bangladesh and reported to a press conference on his return.

He told of the appalling conditions. In an area the size of Scotland there are 75,000,000 people. With more than 3,000 miles of navigable rivers occupying one-sixth of the country's 55,000 square miles, this newly born nation is the most densely populated area in the world. There are 1,300 persons for each square mile.

Prior to the recent war this area was one of the most under-developed in the world. Except for coal, there were almost no minerals. Apart from the jute industry and textile mills there was little more industry. The national income was about £25 per person—one of the lowest in the world—and nearly eighty per cent of the population could not read or write.

Since the war this area is the most devastated country in the world. Millions have returned from West Bengal to find their villages razed to the ground, their crops and fields ruined. They have no ploughs, no bullocks, no seed rice, no milk cows. They start from scratch and eighty per cent of the nation earn their living from working on the land. Bangladesh has lost very nearly her entire transportation and communication systems. Five hundred road and rail bridges were blown up during the fighting and 7,000 of the country's 8,000 trucks have been destroyed. Some 1,600,000 dwelling places, each housing, on average, a family of seven, have been wiped out. In village after village Mr. Hoffman found whole communities living on the stumps of their old houses. There are the pockets and camps of refugees herded together in a common struggle for survival, like the 160,000 Biharis he visited in their ruined village outside Dacca and the pathetic group of 1,000 Bengali refugees huddled together under the shadow of the sports stadium in the centre of Dacca in an area no bigger than half a football field, with no food, no shelter and no sanitation.

Very few communities in the country areas have not suffered loss. Bangladesh leaders claim that some 3,000,000 Bengalis were killed during the war and that 200,000 women were raped by soldiers. Because of their religious code, which regards them now as " defiled persons," many of these victims are outcasts.

The medical situation is the most horrifying. The country has no more than 5,200 Bengali doctors and only 696 trained registered nurses. Most of the doctors and 600 of these nurses work in urban centres. Forty per cent of the country's proposed rural health centres never started through lack of staff. Before the war, of the rural health centres that had been built, only twenty per cent were functioning and 205 of these centres were

(*continued overleaf*)

BANGLADESH TODAY (*continued*)

destroyed during the fighting. Only two per cent of the population are receiving regular medical care.

The director of the United Nations relief operations has stated : " There are no yardsticks for measuring this disaster. Previous relief operations around the world faced nothing so immense." As one government official put it : " We must hope that the world understands our need."

TEAR Fund are prepared to finance nurses who will go to Bangladesh for periods of six months or more. They have raised £50,000 and are well on the way to the next £50,000. Most of this has come from British young people. Undergraduates at Oxford, for example, raised £800 by fasting.

Bangladesh is wide open to the Gospel. Formerly a Moslem country, the people have turned away from this religion because the atrocities in the recent war were done in the name of Mohammed. The population now trust the word of Christian missionaries. They use the word " renewal " as a motto and the missionaries are able to tell them that true renewal is found only in Jesus Christ. The Bible is read every day from radio stations as part of the ordinary programmes. The government has given a hospital to missionaries and it is known to all as a Christian hospital.

The need is desperate. As many as six families live in one room as large as a small hall and some families have twelve children.

Pray for this land. Bangladesh is the eighth largest nation in the world. This is a day of great opportunity for Christian missionaries. May God send labourers into this great harvest field to reap while there is time.

Book review

Turned on to Jesus, by Arthur Blessitt with Walter Wagner. Published by Word Books. Price 50p, postage and packing 8p extra.

This autobiography deals with much of the life of Arthur Blessitt, but it centres mainly around how the gospel of Christ is brought to Sunset Strip and how the meeting-place known as " His Place " is established. This is described as " halfway between a church and a nightclub." It is a moving, gripping story of a man who is prepared to do, go, or be anything in order to win others for Christ—in his own words : " To cleave a soul to Christ I would go anywhere, do anything."

The methods used to reach young people who have been rejected by the main stream of society may seem unconventional, perhaps because we are not used to them, but one cannot deny the impact of the testimony and witness of " His Place " and those committed to it. Written in down-to-earth language with very vivid, true-to-life descriptions of the American scene, the book leaves many questions, which perhaps will be dealt with in another book by Mr. Blessitt. The gospel comes through clearly, however, and the challenge to spread the message of Christ through personal witnessing is very forceful.

There would be tremendous danger if anyone tried to copy the ministry of Arthur Blessitt *without having received a similar call,* but if this book causes its readers to witness more fervently and brings unsaved to Christ it will have accomplished its purpose and for this reason it should be read.

B. J. HAYES.

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

To the sick

I write these lines, beloved,
To assure you of my love,
Sealed by the blood of Jesus
At God's right hand above.
HIS LOVE, not ours, unites us
In poverty or wealth,
In joy as well as sorrow,
In sickness as in health,
Bound with those who love Him
Whate'er their bondage be,
And, when deliverance frees them,
We share their liberty.
I pray that the Holy Spirit
Will quicken your mortal frame,
See Romans eight verse eleven
A promise for you to claim,
Stand upon God's promises
Which are for ever true,
Made and confirmed in Jesus
And every one for you !

IVY FREEMAN.



Margaret M. Ladlow's page

"According to thy faith"

From Street Arab to Evangelist is the title of the life story of Albert Shakesby, one-time athlete and weight-lifter who was gloriously converted and became a gospel preacher, leading 25,000 people to Christ during his busy years of soul-winning. I must confess that I had not heard about this notable Yorkshire evangelist. I have enjoyed reading his story set mainly in the city of Hull, of which he was a native. At the end of the book I discovered a remarkable testimony to the healing power of God. Mr. Shakesby was conducting a mission in Beverley and, while resting, was called to a great fire at the Crathorne Flour Mill. While helping to fight the terrible blaze and waiting at the foot of a ladder to take a turn at the hose, he saw a man at the top of the ladder fall headlong towards the cobble-stones. Albert Shakesby rushed to break the fall and took the full thirteen stones weight of the man. He was knocked unconscious and sustained severe internal injuries. The man whom he caught was not detained in hospital, but his rescuer had to endure long weeks of illness.

Eventually, when convalescent, the evangelist discovered that he could get about only by using crutches and that he had no feeling or strength in the lower part of his body. He persevered, recommenced his mission and had the joy of seeing Wilson, the man whom he had saved from certain death, in the crowded chapel night after night. All this took place in early January 1907 and, in the town of Sileby, near Leicester, during the month of May, Mr. Shakesby was able to take an evening off to travel to the famous Primitive Methodist Camp Meeting at Mow Cop. He went with the intention of enjoying the great meetings, but he was prevailed upon to speak, even though he had to be lifted to the platform in a bath-chair. Imagine his joy and his surprise when the Rev. Stephenson led the thousands of people there in a mighty prayer for his instantaneous healing. Shame overwhelmed the crippled preacher and he began to sob because of his lack of faith, for he had believed God only for a gradual deliverance. When called upon to speak, he broke off into prayer and cried, "Thou art going to heal me now." Faith took possession of him and he recorded later that a strange sensation passed all through his body, just as though he were inhaling ether. He lifted his arms and exclaimed, "Thou hast done it, Lord, yes, Thou hast healed me!" He stood erect and let the crutches fall. A great volley of "amens" and "hallelujahs" went up to God from the crowd and the evangelist took off his collar, tie and coat and walked up and down throughout his address, which lasted for an hour and was crowned with the salvation of twenty souls. At the end of the service Shakesby closed his eyes and asked God to help him leave the platform. He took a mighty leap to the ground by faith, thus confounding the doubters who had said, "Oh! It's all a farce! He'll want the crutches when he gets off the dray!"

This glorious account of the power of God to heal thrilled me and quickened my own faith. It reads like those recorded in the New Testament and is Scriptural in its very essence.

I leave with you words from the handbook *The Heart of Healing*, by George Bennett, a fitting commentary on all I have shared with you: *"Faith is a far more powerful quality than we shall ever know. But we can see that in the context of healing it is not simply the continuing faith of a Christian believer, however helpful that might be. It is a quality evoked for a specific occasion to meet a specific need. This quality, when present, provides the necessary environment for an incoming of creative energy. All life is the outward manifestation of God's creative energies continuously flowing into and sustaining our created order. Where expectant faith is present the creative energies of God have free flow."*

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L. J. Withams invite you to their friendly hotel for your holidays. Close sea and chine ; own car parks. S.a.e. brochure : Pinetops Private Hotel, Earle Road, Alum Chine. Tel. 61192. C.2536

CLEETHORPES. Bed and breakfast, £1. Write to Mrs. Marshall, 48 Grimsby Road, Cleethorpes, Lincs. C.2664

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE " HOLIDAY WITH A PURPOSE " BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

TO LET, two unfurnished upstairs rooms in Christian home, sharing kitchen, bathroom and toilet. Suit lady at work or student. Details : Miss R. Scott, 13 Turpins Lane, Woodford Bridge, Essex. C.2668

MARRIAGE

SCOTT—SMITH. On June 10th, at Elim Pentecostal Church, Rotherham, John Henry Scott to Lottie Smith. Officiating minister : C. J. Watkins.

ITINERARIES

The President (T. W. Walker):

July 9, Bournemouth (Springbourne); 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey; 30, Evesham; August 6, Weston-super-Mare; 10, Cheltenham; 11-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol.

London Crusader Choir with Douglas B. Gray:

July 9, Thornton Heath; 23, Broadmoor; August 6, Eastbourne; 20, Brighton.

A. D. Bull:

July 15, Loughborough; 16, Swadlincote; 17, Burton-on-Trent; 18, Ashbourne; 19, Derby; 20, Ilkeston; 22, Long Eaton; 23, Sandiacre; 24, Beeston; 25, Nottingham; 26 Giltbrook; 27, Burton Joyce; 29, Mansfield; 30, Lincoln.

Joseph Smith:

July 8-13, Glossop.

WHY ?

THIS is the question asked by children and you are surprised by their ability to keep it up ! When you have answered one " Why ? "—as you think—to everybody's satisfaction, out it comes again, " Yes, but why ? " !

They are not alone in this, however, and to help you answer some of the questions which arise during personal witnessing, door-to-door work, etc., we have prepared a series of pamphlets under the very title, " Why ? "

Current titles are : " The Baptism in the Holy Spirit," " Church Membership," " Divine Healing," " Salvation," " Prayer," " Baptism," " The Second Advent," " Heaven," " Hell," " Infant Dedication " and " Marry in Church."

Order from **Grenehurst Press, P.O. Box 38, Cheltenham,** please, sending cash with order. Prices are : 100 for 50p (postage and packing 10p extra), 250 for £1.25 (p. and p. 25p). 500 for £2.25 (p. and p. 30p), and 1,000 for £4 (p. and p. 35p extra). You can order assorted titles in multiples of twenty-five.

SITUATION VACANT

HAIR STYLIST, part-time. Ward End, Birmingham. Telephone 021-747 0395 after 7 p.m. Mr. Kent, " Bethesda," Hargrave Close, Water Orton, Warwickshire. C.2672

TENTH PENTECOSTAL

SEOUL KOREA



WORLD CONFERENCE

SEPTEMBER 18th to 23rd, 1973

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman. July 9. Visit of the President, T. W. Walker. At 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. July 8-13. Elim Pentecostal Church, The Lanes. Campaign conducted by Eduard Franz and Artur Kampfner (Germany). Nightly at 7.30. Sunday at 6.30.

EVESHAM. July 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Visit of J. B. Coleman and party from Stirchley at 7.30.

EDINBURGH. July 19-30. Elim Pentecostal Church, Henderson Terrace. Swedish Christian Youth Team of twenty, increasing to forty for final four days. Guest speaker: Captain Stephen Anderson. Saturdays at 7. Weeknights (except Monday) at 7.30. Sundays at 11, 6.30 and 8.15. Meetings from 26-30 will be transferred to the Conference Hall, Springwell House, Ardmillan Terrace.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

PONTARDULAIS. July 8-10. Elim Pentecostal Church, Twyniago Road. Church anniversary. Preacher: F. H. Coleman. Convener: G. J. Feasey. Weeknights at 7. Sunday at 11 and 6.

ROMSEY. July 15. Elim Pentecostal Church, Middlebridge Street. Preacher: David Petts (Basingstoke). At 7.15.

RYDE. Elim Pentecostal Church, Albert Street. Pastor: I. R. Hall. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. All visitors welcomed. July 9. Preacher: F. Lavender. At 11 and 6.30.

RYE PARK, Hoddesdon. July 8-11. Elim Pentecostal Church, Rye Road. Convention. Preacher: Eddie Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 18-23. Elim Pentecostal Church, Grosvenor Road. Preacher: Felix Lloyd-Smith. Convener: L. W. Tranter. Weeknights at 7.30. Sundays at 11 and 6.30.

When in north Birmingham visit
ELIM PENTECOSTAL CHURCH, SOUTH ROAD, ERDINGTON
Sunday services : 11 and 6.30
Write to your friends, or drop a line to Pastor K. Smith, 94 Sycamore Road, Erdington, Birmingham 23, for a friendly visit.
Active youth work. Happy fellowship.
" The little church with the BIG welcome."
D.2667

Church report

BRIGHTON, The Lanes **Pastor : F. A. Hodge**

God is really moving among us here, increasing our numbers especially at the Sunday evening revival services. We have seen several souls drawn into the kingdom over the past few weeks.

The new Hammond organ is now installed and fully operative, adding great depth to the singing in our services. It also acts as a witness to all those who walk through The Lanes on Sundays, as the organ is plainly audible throughout the surrounding area.

On May 19th, the newly elected Mayor of Brighton, Mr. Packham, attended the church on his first day of office for a civic service, when he was presented with a *Living Bible* by our minister. The mayor gave a short speech and assured us that he and his wife would search into the Scriptures. Mrs. Packham was presented with a bouquet by a young church member on behalf of the Sunday schools.

Among recent events is the visit of the Swedish band and choir, " Team England '72," a party of sixty young people who are really on fire for God.

L. STONE.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836
Douglas Avenue, Exmouth, Devon, EX8 2HB
D.2530

O heart of God, Thy grace and tenderness
Now wrap this ravished soul around :
No human mind could e'er conceive the joy
In fellowship with Thee here found.

E. C. W. BOULTON.



Shall I or shall I not?

by Eldin R. Corsie
NATIONAL YOUTH DIRECTOR

GOD will never leave us in any doubt regarding what is right and what is wrong in the Christian life. We ask the questions: "What may I do?"; "Where may I go?"; "What is right?"; "What is wrong?" The majority of Christians have asked these questions many times.

Perhaps the following will help you to decide for yourself what is fitting conduct for a child of God.

Is the activity in question definitely forbidden by the Lord for believers? Many things are stated in God's Word as wrong in no uncertain terms, so seek to know what the Scripture says. "Abstain from all appearance of evil" (1 Thessalonians 5 : 22).

☆ ☆ ☆

Is there any glory for God in it? God's command is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10 : 31). Never forget that we are not our own any more; we belong to the One who saved us from eternal death, therefore we are able to live only for His glory (Colossians 1 : 10).

☆ ☆ ☆

Does it mar my fellowship with God? The price we must pay if we compromise with the world is the loss of fellowship with God. It is not possible to have fellowship with both at the one time (1 John 2 : 15-17).

☆ ☆ ☆

Would the Lord have done it? "Christ . . . suffered for us, leaving us an example, that ye should follow His steps" (1 Peter 2 : 21). How different our lives would be if we walked in His steps in everything. Let us make it the rule of our lives always to ask the question, "What would Jesus do?" before we make a decision concerning our conduct.

☆ ☆ ☆

Would I like to be found doing it when the Lord returns? "Abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2 : 28). Someone has said, "Don't do anything, say anything or go anywhere that would cause you shame if the Lord should come."

☆ ☆ ☆

Can I feel free to do it when I remember that the Holy Spirit dwells within? "What? know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Corinthians 6 : 19). Read Ephesians 4 : 30. Remember that Christ is not only watching our actions from the heavenlies but we are actually taking Him—in the person of the Holy Spirit—everywhere we go. The body in which He dwells is being used for either evil or good at all times.

☆ ☆ ☆

What effect will my conduct have upon others? "None of us liveth to himself" (Romans 14 : 7). Though we may not realise it, perhaps other, weaker, Christians are watching our lives. Will our actions cause fellow Christians to stumble or to be built up? See Romans 14 : 13; Philippians 1 : 10.

☆ ☆ ☆

Is there the least bit of doubt in my mind about it? If, after you have asked yourself the preceding questions, you still cannot make up your mind as to whether the activity is right or wrong, **don't do it,** "for whatsoever is not of faith is sin" (Romans 14 : 23).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, July 10th — Hebrews 12 : 12-29

" See that ye refuse not Him that speaketh " (v. 25).

God has spoken to us by His Son ; the call is clear and the revelation is complete. How can we refuse the challenge ? His appeal is surely to prove the effectiveness of faith and its boundless possibilities. " Faith, mighty faith, the promise sees and looks to God alone, laughs at impossibilities and cries, ' It shall be done ' " (Wesley). To serve God acceptably (v. 28), faith must always be foremost.

Tuesday, July 11th — Hebrews 13 : 1-6

" I will never leave thee, nor forsake thee " (v. 5).

This is surely one of the most precious of His wonderful promises ; it pledges His presence and His provision for His people. Be content ! What more can we desire than the assurance of His presence ? Fullness of joy is guaranteed (Psalm 16 : 11) and pleasures for evermore. There is provision for our every need for each and every day.

Wednesday, July 12th — Hebrews 13 : 7-25

" Jesus Christ the same yesterday, and today, and for ever " (v. 8).

The unchanging Lord and Saviour is ever present to meet our every need. Let us acclaim Him. Realise anew His willingness to presence Himself with us, to provide, to empower, to comfort, to guide, to sustain, to keep us firm in the faith so that we shall not be influenced or carried about with the doctrines that deny His all-sufficiency to save to the uttermost (v. 9).

Thursday, July 13th — Nahum 1 : 1-15

" The Lord is good, a stronghold in the day of trouble ; and He knoweth them that put their trust in Him " (v. 7).

God is good and God is great (v. 3). This was the testimony of Nahum ; may we praise Him today. " The Lord hath His way " (v. 3). His power and authority are beyond dispute. He will over-rule in every situation. No opposition or power is too great for Him to overcome. " Who can stand before His indignation ? " (v. 6). His knowledge is as great as His power : " He knoweth them that trust in Him." A mighty fortress is our God, a never-failing source of strength.

Friday, July 14th — Nahum 2 : 1-13

" Keep the munition, watch the way, make thy loins strong " (v. 1).

Fortify mightily, for the enemy is ever present. Here is the strategy with which we should oppose him. **The Word** should be, today as always, our strong weapon, kept in readiness for effective use in the conflict. " They overcame him . . . by the word " (Revelation 12 : 11). Like a roaring lion Satan seeks to devour ; let us be alert, **watching** unto prayer. We can be **fortified,** for " the name of the Lord is a strong tower " (Proverbs 18 : 10 ; Psalm 61 : 3).

Saturday, July 15th — Nahum 3 : 1-19

" Behold, I am against thee, saith the Lord of hosts " (v. 5).

The indictment was weighty. The judgment was against the moral pollution that prevailed : lies, robbery (v. 1), depravity, deceit, violence and witchcraft (v. 4). The child of God must always oppose these sins that are so apparent in the life of our nation today. Judgment will surely fall on those who continue in opposition to God's way. Nineveh was laid waste (v. 7). " Righteousness exalteth a nation."

Sunday, July 16th — Jeremiah 1 : 1-8

" To whom the word of the Lord came " (v. 2). " It came also " (v. 3).

The coming of the word of the Lord to Jeremiah was progressive and revealing : " I formed thee " (v. 5) ; " I knew thee " ; " I sanctified thee " ; " I ordained thee." This prophet was created and called of God at an express time, ordained for a special task.

What of my response ? Do I say " I cannot speak " ? The Lord will never be tolerant of our excuses. " Whatsoever I command thee thou shalt speak. Be not afraid . . . I am with thee " is our confidence too.

Bible acrostics

By ARTHUR CAMPBELL
(" Uncle Arthur ")

Numbers

Names and **N**umbers (chapter 1) ; Levites excluded then (2 : 33, see 3 : 12 ; 4 : 1-7).
United for service (chapter 4) ;
Make camp clean (5 : 2) ;
Blessing (6 : 23-27) ;
Enemy oppression—salvation (10 : 9) ;
Raguel (10 : 29) ;
Serpent lifted up (26 : 6-9).

The French point of view

1972—International Book Year

WHY should it not be for us evangelical Christians the year of THE Book : the Bible ?

Have we not more or less neglected, forgotten it ? How many children of God content themselves with simply reading the Bible verses quoted daily on the tear-off slips of evangelical calendars ?

Could not we, during this year, repent with the psalmist (Psalm 119 : 20) ? Let us get back to the Bible, to the Book of books. Read it. Believe its message. Obey it without reserve and make it known. We often plead lack of time or fatigue for not reading it. Are we sincere ? Do we not need to awake (Nehemiah 8 : 1-3) ?

It is good, expedient, indispensable that we read the Word of God. Let us be pliable, full of good will, that the Book of God will not be a stranger to us (Colossians 3 : 16). Luther said : *" May it dwell in you, not as a passing guest for a day or two, but as a member of the family who never departs."*

In the domain of reading the world makes a considerable effort. In 1970 world production of books was in the order of 500,000 titles and of 7-8,000,000,000 copies a year. Between 1950 and 1970 world production of titles doubled and the number of copies tripled. At the same time, taking into account literate adults and school children, the reading population of the world doubled. The population of the U.S.S.R. represents 6.8 per cent of the word population and claims 15.6 per cent of the total production, i.e. *more* than 1,000,000,000 copies. In Cuba the production of books increased by 25 per cent between 1966 and 1968 (Unesco).

What are we going to do—retreat or progress ?

Let us read the Word of God (Psalm 1 : 1, 2).

Let us maintain or re-establish the family altar (Deuteronomy 6 : 6-9).

Let us believe the Word of God and obey its message (Romans 10 : 17 ; James 1 : 23).

Let us make the Bible known (2 Timothy 4 : 3).

Do not let the spirit of the world penetrate either our lives or our churches. Rather let us be true soul-winners by our example and by our love for the truth.

ROGER COPIN,
Editor *Viens et Vois*,
official organ of the
Assemblies of God, France.

Translated by B. C. Vidamour.

Book review

Bible Characters and Doctrines, published by Scripture Union. Price 10p, postage and packpacking 4p each extra.

Nadab to Boaz—the character of God

This book is one of a series of Scripture Union Bible study aids ; they are published quarterly. It is a volume of Bible characters and doctrines with appropriate Bible readings intended for daily use. The sections on Bible characters and the doctrinal sections dealing with the character of God alternate throughout the book. There are ninety-one sections, providing material for three months.

The character studies are well drawn and intensely interesting, bringing out details which throw fresh light on many well-known Old Testament incidents and the characters involved, e.g. Balaam, Joshua, Jephthah, and on many obscure characters like Nun, the father of Joshua, and the king of Jericho.

The doctrinal expositions on the character of God are excellent. He is holy, righteous, merciful and compassionate, as disclosed in Old Testament history, displayed in the Gospels and the Epistles and exhibited in Christ.

There are selected questions for further study at the end of each section.

This is volume 3 in a scheme to be completed over four years.

A. O. JOHNSON.

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

THE ELIM EVANGEL

Vol. LIII. No. 29 July 15th, 1972 5p

New church building at Harlow, Essex



Our Administrative Secretary, J. C. Smyth, performs the opening ceremony. Mr. C. J. Pendrill, Pastor J. F. Hardman, the builder, R. Mussared and his wife (in charge at Harlow), Mr. George Wilson (Loughborough) and Pastors F. H. Coleman and G. L. Taylor are also in the picture.

Photograph: *Harlow Citizen*

Proclaiming the Truths of Pentecost

The astonishing Saviour

by Samuel Gorman

Astonished by His deity

There was the case of a man (Acts 9) who was astonished, attracted and converted consequent upon a revelation of the Lord's deity: "And he trembling and astonished said, Lord, what wilt Thou have me to do?" (v. 6). This scholar and religious zealot, Saul of Tarsus, became known as Paul the great apostle to the Gentiles. Deeply, dogmatically committed to Hebraism, he had set out with determination and with letters of authority to stamp out the Christian witness in Damascus (Acts 9 : 1, 2). When Ananias was commissioned by the Lord to minister to Saul he said, "Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy name" (vv. 13, 14). Saul's reputation as a persecutor of the Church was well known and had preceded him to Damascus.

To Saul, Jesus was a Man disgraced and so hated by the people that they had Him put to death thinking that they had dispensed with Him for ever. Suddenly he was confronted with a stupendous revelation that challenged, revolutionised and altered the whole course of his life: "As he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus"! Jesus was alive from the dead! No wonder Saul was so astonished and startled that he fell to the earth! As a result of this overwhelming revelation of the deity and Lordship of the risen Saviour, he was drawn to Him and became His devoted follower for life, preaching that Jesus was indeed the Son of God (v. 20).

It is the responsibility of the Church to confront men and women with the power and authority of the risen, exalted Son of God in an endeavour to bring them to realise their need of Jesus as Saviour and Lord of their lives (Romans 10 : 9, 13).

There were people who were astonished, taken aback and repelled by a demonstration of the deity of Jesus. Judas had betrayed the Saviour to the rulers for thirty pieces of silver and was on his way with a band of officers and men (some commentators estimate hundreds of them) fully armed and determinedly intent on arresting Jesus. Courageously and calmly Jesus confronted them and inquired "Whom are you looking for?" and they answered "Jesus of Nazareth," to which He replied "I am He." Then an astonishing, startling thing happened, for, as they converged upon Him, He, figuratively speaking, drew aside the curtain of His flesh, giving them such a revelation and demonstration of His deity and Lordship that they fell back immobilised, unable to arrest Him (John 18 : 6). Afterwards He went with them voluntarily, with the proviso that no harm came to the disciples who had accompanied Him into Gethsemane (vv. 7-13).

If necessary, Jesus could still give such repelling demonstrations of Himself, but the emphasis of His message to mankind, which the Church must implement and propagate, is, "When ye have lifted up the Son of Man, then shall ye know that I am He . . . And I, if I be lifted up from the earth, will draw all men unto Me" (John 8 : 28 ; 12 : 32).

People will be filled with fear and dread by the awe-inspiring revelation of His deity at the Great White Throne judgment. The universal fear at the end time is revealed in the Revelation when people of different nationalities and varied social status will call upon the rocks and mountains to fall on them to hide them from the "face of Him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6 : 15-17). Even this will pale into insignificance on that solemn day when all Christ-rejectors stand before Jesus at the Great White Throne judgment. His presence will be so expressive of Divine majesty, power and authority that even the earth and heaven will flee away (Revelation 20 : 11), in-

dicating that they will be suspended in space before Him. When Adam and Eve sinned, they tried to hide themselves from God, so will the people who called for the rocks and the mountains to fall upon them, but at the Great White Throne there will be no hiding place. What an astonishing and startling time it will be!

How vitally necessary it is in these days for the Church to go all out in an endeavour to impress upon people that it is imperative that they accept Jesus now, rather than be rejected by Him on that great day and be lost for ever.

ELIM NEWS

BALLYMONEY **Pastor: R. G. Weare**



The Ballymoney Sunday school at their anniversary. Photo: *The Coleraine Chronicle*

CARDIFF

Pastors: P. S. Brewster, R. Hunston and J. H. Dick

The view from the top of the Wenallt is breath-taking, but the most inspiring sight was well over 300 young people gathered around a camp fire for a barbecue outreach. Many were with us for the first time. Over forty cars and four mini-buses transported them to the site.

The music and testimonies were good and Pastor Ray Hughes gave a short, straight-to-the-point gospel message. Eight people responded, among them a young husband and wife, there for the first time.

J. H. DICK.

COVENTRY **Pastor: J. H. Newman**

A modern musical rendering of "Jonah and the Whale" was the theme of the Sunday school anniversary. It was a pleasure to see the parents and friends of the children gathering with us and extra seating was brought in. The church was packed to capacity.

The children began by singing some choruses to the accompaniment of the tambourine band. Some of the children then sang the story of Jonah, while others acted the various parts. The setting was complete with scenery and a boat out of which a very small "Jonah" was cast, only to be devoured by a big, black whale. All were happy to see Jonah back on the shore and making his way to Nineveh—"according to the Word of the Lord."

The speaker was Peter Wager, a London Assemblies of God pastor, who spoke to the children first on "Be sure your sin will find you out." He then gave a gospel address to the adults. Several children responded to the appeal. We thank God for His blessing on the meeting.

ANDREA WILLIAMS.

SOUTH SHIELDS **Pastor: A. P. Johnston**

When I travelled north on Easter Monday, South Shields was little more than a name to me, but eleven weeks, 3,000 miles, hundreds of visits and nearly 100 services have changed all that! I feel as if I have been here for years!

It has been wonderful to see our Lord Jesus

Christ confirming His Word with signs following —saving souls, healing bodies and leading many to the place of willingness to be baptised in water.

We had a blessed spring bank holiday week-end, when Mr. Kenneth Harrison, of Scarborough, presented the church with a lovely electronic organ. He, his wife and some friends ministered in song. Mr. Harrison was healed of diabetes in the Scarborough church some years ago.

We were particularly thrilled to welcome our Secretary-General recently. Pastor J. T. Bradley came to receive into fellowship the first members of the Elim family in South Shields. On the Saturday we had our first fellowship tea, one of the best I have ever been to, with about eighty people present. On Sunday, Mr. Bradley gave the right hand of fellowship to nearly forty people and ministered the Word in such a way that he left people in no doubt that they were joining a Pentecostal church.

One cannot be too grateful for the tremendous enthusiasm of the members and friends of the church here. Most of the rooms at the rear of the church have been transformed by the hard work of a faithful congregation.

Our great need at the moment is for young people with musical talent to assist in establishing youth departments in the church. We would appreciate the prayers of God's people in this matter.

A. P. JOHNSTON.

Ladies' day at Llantrisant

Each year in a different place is held the annual gathering of the ladies of the Welsh Presbytery. This year all roads led to Llantrisant. It was a great joy to see so many filling a church hired for the occasion. Although the weather was far from perfect, there was an atmosphere of great spiritual joy and blessing. The afternoon and evening programmes were filled with varied, talented items, various ministers' wives taking part, together with singing items from the churches in Swansea and Caerphilly. The services were ably convened by Mrs. Jean Hunston, the district superintendent's wife, and the congregation of several hundred ladies was thrilled with the glowing testimonies to Jesus Christ as Lord and Saviour.

The guest speaker for the day was Mrs. Mary Ward, of Bath, whose ministry enriched the lives of all who were present. The singing of Mrs. Grace Wood (Cardiff) during the evening service added so much.

Mention should be made of the great effort of Pastor J. J. Glass and the church members at Llantrisant who so ably made arrangements for food.

THIRTY-NINE YEARS IN AND OUT!

A report of recent ministry by the London Crusader Choir (Director : Douglas B. Gray).

HUNDREDS of men gathered in the spacious, attractive chapel of Wormwood Scrubs prison on Sunday, June 11th, 1972. On Sunday, June 11th, 1933, the London Crusader Choir with their founder-conductor Douglas B. Gray commenced their national prison ministry in this very chapel. For thirty-nine years the London Crusader Choir have maintained an unbroken ministry of evangelistic outreach in areas almost prohibited to all with the exception of those of the Establishment. A senior chaplain, Rev. Meridith Davies, M.Th., B.Sc., M.B.E., welcomed the choir and in most glowing terms expressed on behalf of the authorities deep appreciation for a ministry pioneered by the choir and highly esteemed by the Home Office and Prison Commissioners. The high security precautions were in full view, but the choir are much experienced in these fields and were in their usual relaxed and confident mode.

D. B. Gray directed the service throughout and received a moving ovation. He was presented by an inmate on behalf of residents of the prison with an attractive piece of carpentry made within the walls. A great sense of the Spirit of God was apparent throughout the afternoon. Soloists were Marie Hamilton, Elizabeth Harland, Muriel Wright, John Crawley, Alfred Winnett and John Phillips. Accompanists were Colin Godfrey and Alan Amoss. Choral numbers included "What a lovely name," "Be still, my soul" and "Lord God, have mercy." A stirring instrumental item by Victor Johnson completed an afternoon of music with a message.

BURTON-ON-TRENT **Pastor : R. Morrell**

Our Pastor's sixth anniversary was celebrated recently. Norman Walker of Coventry, an old friend and an able speaker, took as his text on the Saturday evening: "Cast thy burden upon

the Lord and He shall sustain thee." We were much blessed and refreshed the following day at both services. His talk taken from Psalm 22 : 6 at the Breaking of Bread was really a new viewpoint on this text. A powerful Gospel message on Paul and Silas in jail brought the day to a close.

On the Monday evening a baptismal service was held in conjunction with the Town Mission. Seventeen passed through the waters, fifteen of them from our church. The speaker was Pastor S. J. Reid. A duet was sung. Six guitars accompanied one piece. The timbrel group also played. Among those baptised were two mothers and their daughters and one grandmother and her granddaughter.

F. W. SHIPLEY.

LIVERPOOL **Pastor : B. J. Epton**

A time of great blessing was experienced over the bank holiday weekend when we enjoyed the visit of Pastor T. J. Broomhall. Outstanding signs followed the preaching of the Word. Souls were blessed, believers were baptised with the Holy Spirit and miracles of healing took place.

In March, we had a Crusade conducted by our Pastor. The Lord greatly blessed the venture. More than twenty made decisions and some of these were added to the church. Mrs. Lester was brought in a wheel-chair, completely paralysed, the result of a spinal operation three and a half years ago in America. After prayer, no immediate change was noticeable, but on the following Sunday this lady walked into the church unaided and gave the following testimony to one of the stewards to be read to the church : " I would like to thank the Pastor and his wife for their sincere kindness and understanding when I came to the church for prayer. I was a stranger in this country, having emigrated to America some twenty-six years ago. About three and a half years ago I underwent major surgery on my spine, which left me paralysed down the left side of my body. I spent over a year in a wheel-chair and had to undergo more surgery just before my arrival in England four months ago. On being brought to the church, I was prayed over by the minister and his wife and during this time I felt as though something was passing through my whole body. Later the miracle became a reality. Life has taken on a whole new meaning. I give God all the glory."

A women's fellowship has been inaugurated by the Pastor's wife. Visiting speakers comment on the glorious anointing upon these meetings. The Pastor ministers the gospel over Radio Merseyside, reaching over 1,000,000 people at peak listening periods. Plans for evangelising Merseyside are before the Lord. God is honouring the expectancy of faith.

J. F. ILLINGWORTH.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

P. S. Brewster in New Zealand

(see over ▸)



Members of the welcoming committee (front row, left to right) : J. E. Worsfold, Mrs. A. E. Birch, A. E. Birch and Mrs. and P. S. Brewster ; (back row, left to right) : M. Goulton, L. Asserill, Mrs. B. Uren and Mrs. F. Houston. The others sitting and standing were present at the 1922 Smith Wigglesworth meetings in New Zealand.

P. S. Brewster in New Zealand



Mr. Brewster addresses the welcoming gathering.

by Gilbert T. S. Dunk

AT last came the long-awaited and planned-for arrival of Pastor and Mrs. P. S. Brewster in New Zealand to be guests at our Pentecostal jubilee celebrations. Our friends had their first sight of Wellington out on the ocean as their ship the *Ocean Monarch* heaved on stormy waters whipped up by a sudden storm and strong gale. By the time they stepped ashore the storm had abated and the sun broke through in welcome to these distant shores.

It was a special joy to my wife and myself to greet our dear friends from home and Elim. With



G. T. S. Dunk, Elim Superintendent in New Zealand.

us were Pastor and Mrs. J. E. Worsfold of the Apostolic Church, chairman of the co-ordinating committee planning the visit. This was the beginning of a great occasion, a nation-wide jubilee celebration of the great outpouring of the Holy Spirit under the ministry of Smith Wigglesworth in 1922.

The Brewsters arrived six days earlier than originally planned, so a united service in a local Pentecostal church was hurriedly arranged and Mr. and Mrs. Brewster ministered to a welcoming congregation in a matter of hours after their arrival, a great beginning to a nation-wide ministry to last almost five weeks, touching all the main centres.

The official welcome in Wellington was an historic event. Attending were a number of Pentecostal believers who attended the Smith Wigglesworth meetings, together with dignitaries from the civic authorities, parliament and the historic churches, among them the M.P. for Wellington, who brought personal good wishes from the Prime Minister, who was away from the city, the Mayor, who spoke of the need in the city for an active church, and the chairman of the national council of churches. This occasion presented a splendid opportunity for Mr. Brewster to speak of what God was doing within the Pentecostal movements of the world to people who would have heard very little of this.

In the evening the first public rally was held in the Wellington Concert Chamber, which was full, a grand public witness to the message of the Full Gospel as the four Pentecostal groups joined in a united stand.

The ministry of Mr. Brewster has made a powerful impact on the Pentecostal work in Wellington. He packed twelve preaching engagements into five days, including rallies, a seminar for ministers, visits to the university and a Bible college and united church services. Tremendous interest has been shown in what has been said about World Pentecost, which has resulted in stimulated faith and quickened expectations for a revival in New Zealand. A highlight for Elim folk was a meeting in the Elim Church in Wellington, when some of the other Pentecostal friends joined us to hear the Word of God.

During the week over 100 raised their hands for Christ in response to the message of God's Word, and this has stirred our hearts. Thank you all in Elim at home for helping us in these celebrations by your prayers.

It has been an added pleasure to have Mrs. Brewster with her husband and ministering in



Mrs. P. S. Brewster and Mrs. J. E. Worsfold.

delightful words of encouragement in many of the gatherings. We returns thanks to God for sending these two servants of the Lord to our shores.

A further report from Malcolm J. Frith

The first centre the Brewsters visited was Nelson, an unscheduled meeting as they arrived early in New Zealand. Seventeen decisions were made from a congregation of some 200. This meeting set the pattern for those ahead.

After ten days' ministry in Nelson, Wellington and Palmerston North, where about 100 decisions were registered, the Brewsters arrived in Christchurch. The warm weather that day hid the fact that May was the coldest for sixty years. Soon it was bitterly cold again, nevertheless enthusiasm was high and attendance excellent throughout.

For us the Sunday was a day long looked forward to. What a joy to welcome our beloved visitors to the Elim church. Pastor Brewster ministered wonderfully at the communion service. In the afternoon the church was overflowing for a Divine healing service where several responded to the appeal. When the sick were prayed for the power of God fell, and various ones were instantly healed. The four Pentecostal churches in the city joined together for a great Sunday evening service attended by over 1,000. Thiry-five made their decision for Christ. It is a long time since I have seen such a response from one meeting.

The anointing of the Spirit was upon every meeting and it was a great thrill to see numbers baptised in the spirit as well, a young Jewish man whom I had baptised in water a few weeks previously and a lady from Elim who was once an Adventist among them.

Pastor Brewster spoke most acceptably at a ministers' luncheon attended by all denominations, at a gathering of university students, at the teachers' college and at each Pentecostal church, and attended a mayoral reception.

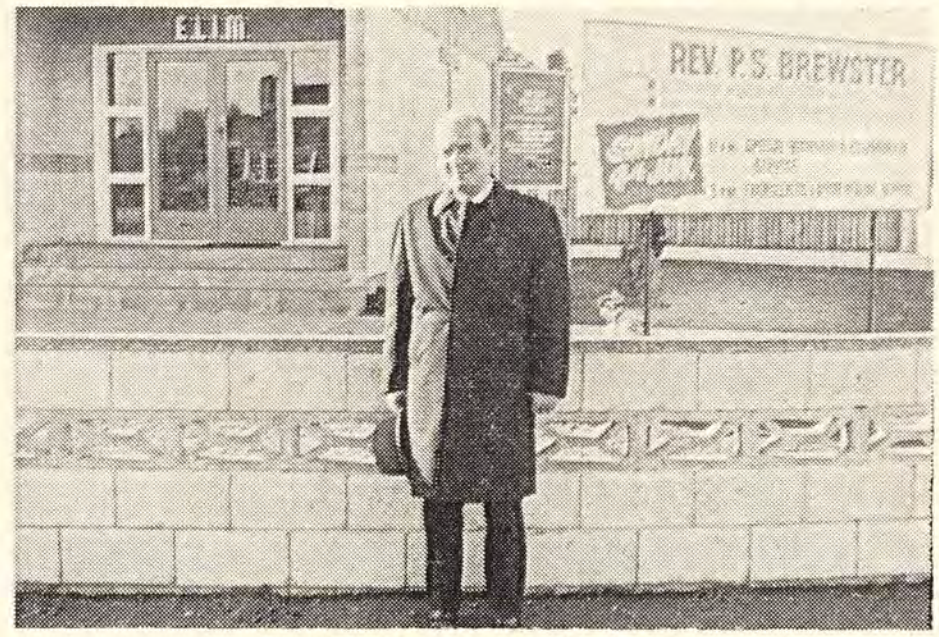
From Christchurch, the Brewsters went south to Dunedin and then north to the Auckland province and thence to Australia.

Thank you, Cardiff, for releasing them for this visit ! Thank you, Elim friends everywhere, for praying for it. Rest assured that it did a tremendous good to the Pentecostal testimony here to have a visitor of such world status and of such power in the Holy Spirit. It was also wonderful to be so closely linked with the whole Elim movement, if only for a few days.

Mr. Brewster writes :

My area of service has been totally different from that I experienced in Korea. I am having the opportunity of introducing Pentecost to officials, M.P.s and ministers of many denominations as well as preaching in our Elim churches and in united Pentecostal gatherings. So far there have been over 250 decisions for Christ.

Up to now I have conducted seven seminars for ministers, explained Pentecost in four universities,



Outside the Christchurch church.

answered telephone questions on Pentecost for half an hour on the radio, preached in the famous Burns First Presbyterian Church in Dunedin, the first Pentecostal minister ever to do so, had four civic receptions with mayors, M.P.s., ambassadors and the like, giving them my personal testimony to salvation and the Baptism, held four press conferences on the charismatic renewal, lectured in two colleges for two-hour sessions, conducted a forum in an Anglican church, preached in St. John's church to 1,000 people on Pentecost and then prayed for the sick—there have been five and six meetings per day!

The weather is freezing and the winds are icy !

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
S. Gorman	2
P. S. Brewster	5
J. Harris	10
J. A. Wright	12
A. Nicolson	13
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow ...	15
Maureen Edmonds ...	20
Elim News	3
Editorial	8
Children's corner	9
Book review	9
Youth page	18
Family Altar	19

EDITORIAL

YET another sterling crisis has overtaken us and we have become acquainted with the strange phenomenon of the floating pound.

Do you get the feeling nowadays that it is all getting to be too much for world leaders ? Without making any party political point of any kind at all, do you think that statesmanship and oratory are not what they were ? Novelists claim that they write what is, that is that their writings reflect the contemporary scene. Newsmen affirm that they, too, simply retail the situation as it exists—we will leave out the vexed question of bias for the moment and admit that there is at least some truth in what they assert. It may be supposed that world leaders are also products of their age. Strangely, at a time when communications are easier and more efficient than they have ever been, pronouncements from those in authority seem less true, less telling than ever they were.

Declarations by the Churchills, the Gladstones, the Roosevelts, the Asquiths, the De Gaulles of this world now appear to be part of history. Posturing before the cameras, the operators of which seem to be seeking ever new angles on the profile, the silhouette, the off-guard moment, the eyes of modern leaders seem to be on opinion polls rather than on people.

What should really cause us concern, however, is that world events are patently too much for our leaders. They do their best, but so many factors are against them. The rapidly increasing urbanisation has much to do with our problems. The world-wide knowledge of conditions almost everywhere spread by books, pamphlets, newspapers, radio and television has led to multiplied millions feeling deprived by comparison with others, at least as far as material things are concerned. Demands arise on an ever-increasing scale and people are not prepared either to wait or to be fobbed off.

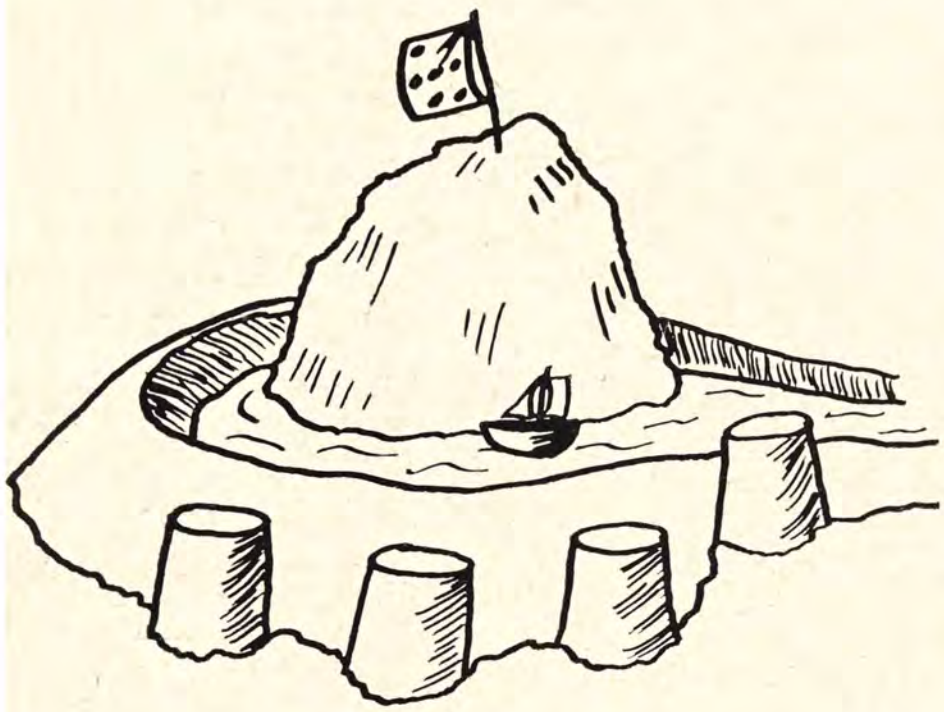
Many of us see the signs of the times being very quickly fulfilled. There are clear, unmistakable evidences that the coming of our Lord cannot be far away. We believe that the day will come when He shall reign whose right it is. He who suffered, bled and died, rose again, ascended, lives to intercede and He will come. The world needs Him !

Children's corner

SUMMER HOLIDAY

Words and drawing by

Sheila Price



2. The happy tent-maker

THE children were very excited when they reached the field on which they were to pitch their tent. "This is going to be a wonderful holiday," said Carol. "We are quite near the sea and I expect mummy and daddy will take us to the beach."

"I hope so," said Brian, "for I would like to build sand-castles."

"Come along, children!" called Mr. Brown. "I want you to help us to put up the tent."

"Where are we going to pitch it, daddy?" asked Brian.

"I think we will camp by that stream over there," said Mr. Brown, pointing to a nice spot near some trees.

Soon the tent was in place. While Mrs. Brown cooked some sausages on the little camping stove, Brian and Carol helped their father to carry the camping stools and sleeping bags from the car into the tent. When the meal was ready they all tucked into the sausages before going to bed. They curled up inside their sleeping bags. Mr. Brown lighted a little oil lamp that he had hung from one of the tent poles. The tent looked very cosy inside.

"Will you tell us a story before we go to sleep?" Carol asked her father.

"Very well," said Mr. Brown. "As we are in a tent I will tell you about Saul, a very famous tent-maker. Saul loved his work very much, and each morning as soon as he had eaten his breakfast he would run to work to make his tents. He spent hours and hours with needle and thread, sewing millions of stitches. He would sit on the floor cutting cloth, skin and hide into various shapes and sizes and then sew the pieces together. His hands would ache and he got very tired, but he was so happy in his work that he was always smiling and singing. Everyone, from shepherds to kings, came from miles around to buy his tents. Saul's tents were the best tents in all the land."

"Saul must have been very pleased when the kings came to buy his tents," said Brian.

(*continued next week*)

Book review

Bible Characters and Doctrines, published by Scripture Union. Price 10p, postage and packing 4p each extra.

Elkanah to David—"The Holy Trinity"

Volume 4 is set out in identical manner to Volume 3. The doctrine of the Holy Trinity is dealt with ably. The writer makes clear that it is not the creation of theologians imposed upon the Scriptures, but it is derived from the Scriptures. Biblical evidence demands that we believe in one God eternally existent in three Persons. In the Old Testament, whether it be history, prophecy or poetry, its truth is stamped across its pages. In the New Testament it is pressed into the Gospels, the Epistles and the Book of Revelation. It is a mystery that baffles the intellect, but should we be surprised by this? As the closing paragraph of Lesson 55 states: "*It would be a very great surprise if we could fully comprehend the Being of God! Could a Being without mystery really be God? Great is the mystery of Godliness!*"

The lessons to be learned from the studies of Bible characters are many and varied: warning, encouragement, trust. For example, Lesson 58 well declares: "The Christian does well not to trust the world. He does well who insulates himself from the control of secular society. There are entanglements which turn to snares."

These volumes will be a great asset to systematic Bible reading.

A. O. JOHNSON.



The Gift of Tongues

by JOHN HARRIS

PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

8. Paul : " I speak with tongues "

1 Corinthians 14 : 6-19

IN vv. 2-5 Paul pointed out the comparative value of tongues and prophecy, giving priority to the latter, unless the tongues are accompanied by interpretation. He developed this theme in the succeeding verses, presenting it mainly in personal terms in relation to tongues, speaking with the understanding, and the church.

The limited value of tongues

The ignorance of men as to the meaning of tongues, unless accompanied by an interpretation, lies behind Paul's question, " If I come unto you speaking with tongues, what shall I profit you ? " He did not say " What shall it profit *me* ? " for he had already noted personal edification from tongues (v. 4). He made no mention either of interpretation, so the question of profit to " you," i.e. to the Corinthian church, was just an application of the principle stated in v. 2. The church would not be edified by his speaking in tongues *alone ;* that would require a prophetic message or doctrinal instruction. Paul illustrated what speaking in tongues alone would be like in the church, if it was not accompanied by interpretation or understandable instruction. It would be like musical sounds without a melody, a trumpet whose sounds were so unclear that no command was conveyed to the soldier, or a foreigner who could neither understand nor make himself understood.

The Corinthian zeal for spiritual Gifts was recognised, but such gifts should not be sought as an end in themselves, but as a means to a greater end : building up the local assembly. Gifts can make a contribution to this end, but for tongues to do so they must be linked with the Gift of interpretation of tongues. Thus the one endowed with tongues should pray for the Gift whereby tongues may be interpreted to the church for its edification. Interpretation is also a Gift of the Spirit (12 : 10) as implied in 14 : 13, which urges prayer for it. One does not pray for an academic ability to interpret. This Gift is bestowed by the Spirit in answer to prayer, for prayer for spiritual Gifts is both Scriptural and essential.

Speaking in tongues alone should therefore never become a dominating feature of a church's life. It should be linked with, or yield place to, other Gifts and ministries which build up the whole church. This needs to be recognised widely outside the Pentecostal movement and by some within it. Many outside are under the impression that " tongues people " major on this subject in every service and that tongues are exalted above all else. This is not so. The vast majority of Pentecostal churches give tongues its place, but recognise its limitations. Some need to learn that tongues *alone* will not help their church much and, even when linked with interpretation, tongues are not meant to displace the preaching of the Word of God. We must give all things their rightful places, giving practical recognition to the Scriptural order of things, thus producing a balanced ministry and a maturing church. Such an approach neither exalts tongues to a place of priority nor excludes tongues altogether : both these extreme views are unscriptural.

Specific uses of tongues

It is clear in vv. 14-16 that " with the spirit " is equivalent to " an unknown tongue." The general trend shows this as does the contrasting of both with " the understanding." When speaking in tongues the understanding is not being used and is therefore not increased in knowledge. To my mind we should interpret " spirit " in this passage in the sense of " spiritual Gift," i.e. " using my spiritual Gift." This is more in keeping with the context than if it is taken as the human spirit or the Holy Spirit. It is difficult to see how one's own spirit could pray without the understanding being involved. The person of the Holy Spirit could hardly be called " my Spirit," but His Gifts could be spoken of in this way as He has given them to individuals. To the objection that " Gift " is not found in the text we would reply that the same applies in 12 : 1 and

14 : 1, where it was added by the translators. We are simply advocating the same here. Paul wrote therefore about the use of the Gift of tongues in various exercises toward God. It is interesting to note that the first person was used ; Paul wrote about his personal experience.

Praying in tongues may seem strange to many, but Paul affirms it as part of his spiritual life. He would " pray with the understanding," using his reasoning powers to formulate the expression of his desires, but he would also pray in tongues. His praying had not ceased when he spoke in tongues, but had assumed a new form. He and other men might not understand it, but God did. " I will sing with the spirit " is to " bless " and give " thanks " (v. 16), so a place was envisaged for tongues in the ministry of worship. Praise which others could understand and add their " amen " was not the only form recognised. There was praise in which others could not participate, but it was " well "—thanksgiving in other tongues which might even take the form of singing.

Therefore in devotional life, in communion with God through prayer and worship, the Scripture gives a place to unknown tongues as well as to understandable forms.

Thanksgiving for tongues

" I speak with tongues " was Paul's unashamed confession. This would make him unacceptable to some churches today and unwelcome on many convention platforms. Some seek to distort Pauline teaching on tongues as if he were opposed to this subject, when in fact he identified himself as a tongues-speaker and he identified himself with the tongues-speaking Corinthians, for the Gift to which he testified is clearly the same as the one they had. If he spoke of his own linguistic ability, as an educated person, there would be no point in making a comparison between himself and them regarding speaking in tongues. The specific point of comparison is regarding the degree of exercise of the Gift of tongues : " more than ye all." Irrespective of how we interpret " all," whether collectively, i.e. all of them together, or distributively, i.e. any one from among them all, which is most likely, the result is the same. Speaking in tongues was a familiar experience to Paul ; no other conclusion is possible from the comparison made with the profuse tongues-speaking Corinthian Christians. Such abundance of tongues on Paul's part raises the question as to the location of all these tongues utterances, especially in view of the limited operation of this Gift in public life in the church. His prolific use of tongues must have included private as well as public devotions. In all his devotional life there was a definite place for, and extensive use of, the Gift of tongues. If the individuals in Corinth were extremists then Paul made himself even more so ! The great difference lay in that he balanced his " extremism " in tongues with " extremism " in other directions, whereas theirs was in one direction only. They were in danger of degenerating into tongues fanatics instead of out-and-out Christians in every sense. There can be no doubt as to whom we should follow. For the bestowal of the Gift of tongues and the benefit derived from its often use Paul gives thanks to God. He was grateful to God for such a Gift as this. How strange that many who are far lesser members should not only be ungrateful for tongues, but even scornful, indifferent, or antagonistic.

The limitations of tongues

In v. 19 Paul applied a principle already made clear in vv. 2-13. He thanked God for his own abundant tongues-speaking experience, yet *in the church* a few words which could be understood and would instruct the hearers would be better than many in an unknown tongue which no one understood. We must emphasise that here again, as in vv. 2, 3, he meant tongues *alone*, without any interpretation, which have little edificatory value for the church body. It is abundantly clear from his testimony which precedes v. 19, and from the plea for maturity in understanding which follows it, that it was not a question of eliminating tongues, but of putting them in perspective : knowing them in experience, appreciating their value, and recognising their limitations. To interpret v. 19 as discrediting tongues entirely is to reveal a childishness in understanding which is not only lamentable in those who ought to be mature, but unjustifiable in any intelligent person who reads this chapter with a submissive mind. The church is built up by what is addressed to the mind as a means to strengthen the soul. Tongues do not do this unless they are accompanied by interpretation, hence in the church five understood words are better than ten thousand in an unknown tongue. This is simple reasoning. It is unreasoning childish caprice and prejudice which imposes any other meaning.

(*continued next week*)

Points for Preachers

By J. Alexander Wright

AN OUTLINE

THE ANTHEM OF HEAVEN

Revelation 5 : 9

1. **A new song.** Compare the " new " songs of today.
2. **A Christ-centred song.** A song must have a theme.
3. **A commemorative song :** of past deliverances.
4. **An accompanied song :** " harps " (v. 8). Some are against accompaniments !
5. **A continuous song.** " They sing "—present tense.
6. **A unanimous song :** " every creature " (v. 13).
7. **An unending song.** " O the new, new song . . . I can sing it now with the ransomed throng."

There are no songs in hell.

AN INCIDENT

A FOUNTAIN OF TEARS

Jeremiah 9 : 1

There he stood at the street corner, pleading with his hearers to turn to God. " I stood at the outside of the crowd," said David Garrick, the great Shakespearian actor, " but found I was imperceptibly working my way to where I eventually found myself, right under where he preached, and where I saw the hot tears flow down his cheeks as he spoke. A woman pointed a shaking finger at him and said, ' Sir, I have followed you since you preached this morning at seven o'clock. I have heard you preach five times in the streets of this city and five times I have been wet with your tears. Why do you weep ? ' "

The man who wept and preached was George Whitefield. Severely cross-eyed, he was burlesqued on the English stage, accused of immorality (though he was pure in heart and life), and denounced in almost every pulpit of the land, yet five times that day he preached in the streets and five times the woman beheld his eyes wet with tears of compassion for the lost ones.

David Garrick said, " I listened to George Whitefield and, as I listened, I saw his passion and his earnestness. I knew he meant that without Christ men would die. When he came to the place where he could say nothing more, he reached up those mighty arms, and his voice seemed almost like a thunderstorm as he yearned over that people and said, ' Oh ! ' Why, he would break an audience with that word ! When George Whitefield said ' Oh ! ' men bowed before the Holy Ghost like corn bows before the wind. I would give my hand full of golden sovereigns if I could say ' Oh ! ' like George Whitefield ! "

A QUOTATION

A MAYOR'S TESTIMONY

Lee Baxton, American businessman and civic leader, said, " While I served my city as mayor for two years it was my duty to preside over the mayor's court, during which time 2,400 cases came before me. I started asking those charged with violations of a criminal nature if they had been regular attendants at church or Sunday school and I made a standing offer that if any person with such a record were convicted I would pay the court costs and their fine for them out of my own pocket. Many of those I asked would say with some embarrassment and shame, ' Well, a long time ago I used to go,' or, ' I plan to go when I am released,' but NOT ONCE IN THE 2,400 CASES DID I HAVE TO PAY ANYONE'S FINE ! "

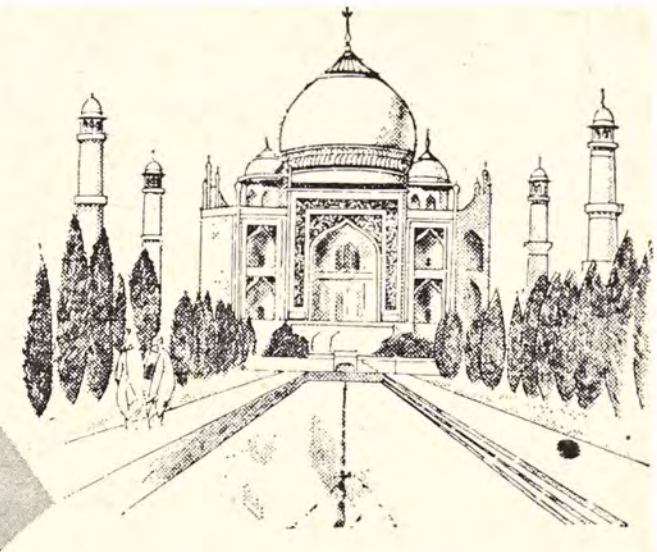
Let Jesus walk beside you

Two sad perplexed disciples
Once trod the Emmaus road,
But Jesus came and joined them
And lifted sorrow's load ;
He changed their disappointment
To glad expectancy
As He revealed through Scripture
God's plan at Calvary.

Are you perplexed and troubled
As you walk along life's way ?
Let Jesus walk beside you
And lift your load today.
The glory of His presence
Will o'er your pathway shine,
And sweet will be communion
With the risen Lord Divine.

F. D. WALKER.

India



Behind the closing door

by Archie Nicolson

THE news that India had refused entry permits to new missionaries sent a shiver of regret through my body in anticipation of further restrictions.

The potential of present personnel. We have missionaries in India, a small but excellent group. There are others who are doing a good work for the Master. Church history is resplendent in her array of glittering triumphs wrought by individual men and women who, under the mighty hand of God, spread the glorious message of the Gospel in our own and other lands. *Let us pray that a fresh, mighty anointing may come upon our missionaries who are inside the closing door.*

The permanence of national workers. When I read the news that India had officially closed the door to new missionaries my mind turned to our Bible school in Madras. I thanked God for this vital work. Already we have heard of Indian Christians who have been trained there and have gone out to work in different areas as pastors and evangelists. If in the end all the missionaries have to go then there is a fighting force of men and women who belong to India and who by citizenship have the right to remain in the land of their birth. *Let us pray for the increase of our Bible school and for those who have the responsibility of running it.*

The power of the printing press. Literature is a powerful weapon in the hands of any force which is involved in the conquest of men's minds and hearts. India is no exception. The thousands of Gospels, New Testaments and Bibles sold in the huge fairs and markets present tremendous opportunities to missionaries and national workers. The Bible school in Madras has its own printing press which will be improved by our E.W.M.A. Light Through Literature Project. *Pray about this too.*

Penetrating the closed door. In the last war members of the Resistance Movement listened every night for . . . —, the V-sign which sent hope and courage surging through their veins as they plotted the overthrow of the common enemy. Today radio is playing an ever-increasing part in our spiritual warfare. Lands closed to the Gospel are penetrated by the powerful beams sent out by large transmitters situated in strategic places. India is on target and hungry souls among India's millions will be reached by radio messages proclaiming the glorious Gospel of our Lord and Saviour Christ Jesus. *Your prayers are urgently needed.*

GET INVOLVED

The Public Transport
Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

WRITE FOR BROCHURE

D.2540

From T. H. Stevenson

IN a Church Missionary Society news letter, the General Secretary, Canon John N. Taylor, writes about Pentecostalists. One is reminded of the curate's egg : good in parts.

Canon Taylor writes : " The whole weight of the New Testament evidence endorses the central affirmation of the Pentecostalists that the gift of the Holy Spirit transforms and intensifies life and that this is a fact of experience in the lives of Christians. The longing of thousands of Christians to recover what they feel instinctively their FAITH promises them is what underlies the whole movement. Students of the N.T. differ in their exegesis ; so far my own explanation of it convinces me that the Pentecostalist is justified in calling the bestowal of this gift ' Baptism in the Holy Spirit,' but I think he is twisting the scriptures when he teaches that this is something subsequent to and distinct from becoming a Christian. It is the transforming power of the Holy Spirit that makes a man a Christian. For anyone in Christ there is no further gift to be sought, though he may need to ' stir up the flame again,' the gift he has already received."

A hearty " Amen " say I to the Canon's words that the power of the Holy Spirit makes a man a Christian. Indeed the Holy Spirit convinces the sinner, converts him and gives the witness to his spirit that he is born of God. Canon Taylor is surely confused and inconsistent, however, in asserting that we are wrong in teaching that the Baptism of the Holy Spirit is subsequent to and distinct from becoming a Christian and that his view is right that " there is no further gift to be sought." How frequently during his ministry has the Canon held an infant in his arms and, baptising the babe with water, has in faith declared the babe " a member of the family of God and an inheritor of the Kingdom of God " and in subsequent years has prepared the same child, now adolescent or adult, for Confirmation (to be performed by the superior Bishop, the professed historical successor to the Apostles), that, by the imposition of the Bishop's hands, the candidate might receive the Holy Spirit ? These ceremonies with the interval of years express a theology of two separate experiences, even if, in his heart, to the Canon they are chiefly ceremonies. Later, Canon Taylor, declaring that Pentecostalists' doctrine strains the evidence when it insists that " speaking in tongues is the necessary evidence or normal sign of baptism in the Spirit," adds " This is its most divisive tenet." Many of us would concur with that final phrase, though even healing, with which he later deals, is, like almost every other doctrine we accept, widely accepted by many others. Perhaps none has been more surprised than Pentecostalists themselves that what has been described as the most divisive has on a world scale caused the greatest addition, even the multiplying, of millions professing a Pentecostal experience. *This is not really surprising : it is the way the Church of Christ began.*

Prayer and Praise

by F. H. COLEMAN

WE are always happy to print answers to prayer sent in to us from our readers. This week's is one which concerns receiving the baptism of the Spirit.

" For many years I sought the baptism in the Spirit—and the waiting period seemed long at times. I wondered if God intended to fulfil His promise to me. I had attended a Pentecostal church for at least five years. As I sought this initial infilling, others were praying for me.

" At the dedication of our new church building, the challenge of the surrendered life was emphasised. It was suggested that the prayer which God answers is, ' Lord, I am willing to be made willing.' I was exhorted to yield my will to Him as I prayed that prayer.

" The following weekend I had already planned to be in a meeting for receiving the baptism in the Spirit. Many received and the power of God fell upon me. I then went to stay with Christian friends who had received this baptism a few months earlier. We prayed together for some hours. The Lord brought to light hidden sins in my life. As I openly confessed and wept before the cross, the burden rolled away. This brought freedom within. Again I experienced the Spirit upon me, praise His wonderful name."

I trust that this letter may be of encouragement to all who have been seeking the baptism of the Spirit. Continue to seek, for God will bless you when *your* day of Pentecost fully comes. Two men who waited five years for their Pentecost were mightily used in the earlier days of the Pentecostal movement. One became a powerful evangelist and the other a great Bible teacher.



Margaret M. Ladlow's page

A farmer's boy

HE was lying snugly in the hospital bed, a tiny scrap of a man, thin and wiry with a cheerful smile on his face and bright, intelligent eyes. At the age of ninety-one years one can surely be permitted the luxury of reminiscing, so he began to tell of his boyhood in a Wiltshire village. His father was a farm labourer and his sons automatically went on the farm as they left school and each earned sixpence per week. Our friend sat his final school examination in the morning and, to the surprise of the farmer, he reported for work in the afternoon. He was just eleven years old! With a chuckle he told me how he was put to work with the big farm horses. He was so small that he could actually walk upright underneath the bellies of the great animals. "Hosses" became his life and his first and remaining love. Life on the farm was hard in those far-off days. Learning to plough with both horses and oxen newly broken in, he remembers getting stuck in the mud and shedding tears of frustration and fear. On an average day's work in the fields a ploughman walked sixteen miles, so he recalled. I asked about living conditions on the farm and if, as is popularly supposed, in lieu of small wages the family had other concessions. "Just free vegetables," he said, "but no free milk or eggs." He can never remember his father being able to afford milk in his tea. They received a gift of beef at Christmas, otherwise the only meat in their diet was salt pork. When our farmer's boy grew up and got married he was allowed to take only the morning off and had to return to work on the afternoon of his wedding day. Pitifully small wages for long hours of toil, facing all the rigours of the weather, yet there were compensations—the peace and beauty of the rolling countryside, the love of animals and a quiet way of life with a simple, contented outlook.

In his forties he was led to Jesus and together with his wife joined the Elim church, becoming an eager and enthusiastic worker from the beginning of his Christian life. He still laughs when he recounts how when working late on the farm he had time only for a quick wash and an even quicker bite of food and then away to church, his wife scolding him for daring to enter church or to stand in the open-air meeting in his shabby working clothes, but undaunted he sang and testified. He always used to say "I wor a wicked lad until Jesus saved me." The open-air meeting was an essential part of his life, no matter what the weather may have been or how busy he was at his work; he just had to be at the meeting even if it meant going without his evening meal in order to be there on time. His favourite hymn of witness was:

I am not skilled to understand
What God hath willed, what God hath planned;
I only know at His right hand
Stands one who is my Saviour.

If he did not get the opportunity to sing it he would certainly quote it when called upon to testify. He had a strong tenor voice in those days and even at the age of ninety on the Sunday following his birthday he came to the pulpit and sang two hymns, led in prayer and read the Scriptures as well. The other great love in the life of Mr. Ernest Keel, the farmer's boy, the oldest member of the Elim Pentecostal Church, Salisbury, is the prayer meeting. Until his recent illness had you visited the church on a Friday night you would have found him there to greet you and you would have heard him pray. That prayer would lift the whole company to the gates of heaven. He is very intimate with the Lord and is often heard to say in his prayer "Ain't you lovely, Lord!" *When I arrive in heaven I shall not be surprised to see our dear little brother with an even more radiant face and with hands uplifted crying those very words with adoring wonder before the Lamb on the throne of God.*

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

CLEETHORPES. Bed and breakfast, £1. Write to Mrs. Marshall, 48 Grimsby Road, Cleethorpes, Lincs. C.2664

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,

Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

TO LET, two unfurnished upstairs rooms in Christian home, sharing kitchen, bathroom and toilet. Suit lady at work or student. Details: Miss R. Scott, 13 Turpins Lane, Woodford Bridge, Essex. C.2668

SITUATIONS VACANT

HAIR STYLIST, Ward End, Birmingham. Telephone 021-747 0395 after 7 p.m. Mr. Kent, "Bethesda," Hargrave Close, Water Orton, Warwickshire. C.2672

ITINERARIES

The President (T. W. Walker):
July 16, Bridgwater (a.m.), Wells (p.m.); 22-28, Guernsey; 30, Evesham; August 6, Weston-super-Mare; 10, Cheltenham; 11-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol.

London Crusader Choir with Douglas B. Gray:
July 23, Broadmoor; August 6, Eastbourne; 20, Brighton.

A. D. Bull:
July 15, Loughborough; 16, Swadlincote; 17, Burton-on-Trent; 18, Ashbourne; 19, Derby; 20, Ilkeston; 22, Long Eaton; 23, Sandiacre; 24, Beeston; 25, Nottingham; 26, Giltbrook; 27, Burton Joyce; 29, Mansfield; 30, Lincoln.

BIRTH

KIRKLAND. On June 16th, to David and Grace Kirkland, of Elim Pentecostal Church, Rugby, formerly of Motherwell, God's precious gift of a son, David Andrew.

MARRIAGE

CROKER—VAUGHAN. On June 10th, at St. Peter's Church, South Weald, Essex, Alan Edward Croker to Pauline Sylvia Vaughan. Officiating minister: A. Swallow.

WITH CHRIST

HOPKIN. On June 8th, Reg Hopkin, aged 75 years, beloved husband of Jessie, passed into the presence of the Eternal. Officiating minister at funeral: L. N. Knipe.

MARKHAM. On June 12th, Hannah Markham, aged 87 years, dearly loved mother of Arthur and Doris, passed peacefully into the presence of the Lord. Officiating minister at funeral: L. N. Knipe.

SIMCOX. On June 6th, a few hours after birth, Jason William Joseph, son of Bill and Evelyn Simcox, of Stirchley Elim Pentecostal Church, was called to be with Christ. Memorial service conducted by J. B. Coleman. "With Christ, which is far better."

To the committed Christian

Psalm 138 : 8 ; Psalm 57 : 2

Philippians 1 : 6

That which concerneth thee thy God will perfect,
This is the promise given in His Word ;
And what He says He will perform. Then doubt not,
For is not He who speaketh God the Lord ?
And so He guideth thee in all things daily
If to His care all things committed be.
So trust Him, even if thou canst not trace Him,
For it is God who worketh now for thee.
Devoted is thy life to His blest service
And, as thou livest heart and soul for Him,
He will repay thee in the fullest measure
And fill thy offered vessel to the brim.
Yea, more than fill—for He will overflow it,
Until the fragrance of His mighty power
Is spread like perfume to the souls around thee,
And thou shalt live in Him each day, each hour.
Then in His name—for is His name not mighty?—
Thou shalt step forward, clothed upon with grace,
And when thy service has been fully rendered
With joy thou shalt look up into His face.

CONSTANCE BUTLER.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

CHELTENHAM. July 22. Elim Pentecostal Church, St. George's Road. Induction of Pastor and Mrs. A. J. Downes. At 7.30.

CLAPHAM. July 30—August 1. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Farewell services of Peter and Brenda Griffiths (missionaries to Rhodesia). Sunday at 11 and 6.30. Tuesday at 7.30.

EDINBURGH. July 19-30. Elim Pentecostal Church, Henderson Terrace. Swedish Christian Youth Team of twenty, increasing to forty for final four days. Guest speaker: Captain Stephen Anderson. Saturdays at 7. Weeknights (except Monday) at 7.30. Sundays at 11, 6.30 and 8.15. Meetings from 26-30 will be transferred to the Conference Hall, Springwell House, Ardmillan Terrace.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

ROMSEY. July 15. Elim Pentecostal Church, Middlebridge Street. Preacher: David Petts (Basingstoke). At 7.15.

RYDE. Elim Pentecostal Church, Albert Street. Pastor: J. R. Hall. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. All visitors welcomed.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

SWANSEA. July 23. Elim Pentecostal Church, New Orchard Street. Farewell services of Peter and Brenda Griffiths (missionaries to Rhodesia). At 11 and 6.30.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 18-23. Elim Pentecostal Church, Grosvenor Road. Preacher: Felix Lloyd-Smith. Convener: L. W. Tranter. Weeknights at 7.30. Sundays at 11 and 6.30.

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to
(BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(*" Uncle Arthur "*)

DEUTERONOMY

Discouragement (1 : 28) ;
Encourage Joshua (1 : 38) ;
Understanding for other people (chapter 2) ;
Tables of stone (4 : 13 ; 5 : 6-22) ;
Education from above (5 : 27 ; 6 : 1-9) ;
Remember (8 : 2 ; 16 : 3 ; 24 : 9 ; 25 : 17 ;
Over Jordan (9 : 1) ;
Neighbourly action (15 : 2) ;
Observance regarding slaves (15 : 12-18) ;
Ministry for God (18 : 5) ;
Yoke prohibited (22 : 10) ; unequal (2 Corinthians 6 : 14).

YOUTH PAGE *(continued)*

law of parsimony, which states that, where evidence is contradictory, it is good science to accept the simplest and most direct. Evolutionary " evidence " is in too many small pieces to be convincing. There are too many leaps and gaps that have not been bridged. There is no real evidence in recorded history of the evolutionary theory.

Two of the great questions that evolutionists have never been able to answer are : When came the substance that formed the first cell ? and What forces ordered the rearrangement of the molecule ? Until they answer these there can be only one reply—evolution is highly impossible and is theory, not fact. From these and other scientific tests, we have come to believe that animals have always been animals and humans have always been human.

Evolution—fact or theory?

by Louise Brown—a Pentecostal schoolgirl aged twelve

JANE SCOTT wrote the following poem :

Who taught the bee the way to build
An air-conditioned hive
With temperature at ninety-four,
To keep its brood alive ?

Who gave the bat a radar set
To guide it through the night
And miss the flying objects
And catch its food at night ?

Who placed computers in our heads,
With thermometer cells,
That far surpass the late designs
That I.B.M. now sells ?

What is evolution ?

All creatures are members of one great family ; this idea is called " the theory of evolution." The lion, the giraffe, the worm, the eagle, the sparrow and the wasp are all cousins. One cell was supposed to have been floating around in space. Different gases went into it and it split and split and split again until there was not one, but many. These cells came together and formed some type of creature.

Who made the first cell, however ? If we developed from apes, who made the first ape ? Why are there apes today which are not turning into humans ? If it was a different species, why have not bones been found ?

Take three boys in a room. Two say that the world appeared by dust and cells. One sets a globe on the table and says, " The globe appeared there through dust and cells." The other two would say that he had flipped—someone had to design it. If we take a close look at a globe and see how it is put together we marvel. Take a look at the world and all the wonders of it. We marvel even more. If such a little thing as a globe had to have a designer, there must be Someone great who designed the world.

Creation has been proved

People often get a bad impression of scientists. They say that they are strong promoters of evolution, *but not any more*. A group of nuclear scientists agreed at a meeting that God was the Creator of the universe. A great scientist wrote a book on evolution in which he stated that it was not a scientific theory and cannot be tested in scientific ways. Ashley Monagu, a very important scientist, in his book *Man Observed* disagrees with the concept that man is brutish. Scientifically observed facts have said that evolution is highly impossible. Scientists say that only amateurs believe in the theory of evolution. Besides these evolution is a theory ; it has not been proven. Charles Darwin wrote a book on evolution, for he was the one who established the thought of evolution. At the close of his life he deeply regretted he had caused such confusion among men.

Evolutionists have found fossils which they think prove the theory of evolution. The first was the Neanderthal man. The back of the head was flat, suggesting a sub-human race. However, the Chocktaws of Oklahoma and Mississipi are known to be and are called " flat heads." They brought about the condition by mechanical device. It would seem this is as valid as any other for this skull condition.

Another was the Java man. His bones were found very far apart, so there is doubt among paleontologists. The skull seems to be that of an ape, whereas the bones are those of a human. It is too mixed up to be convincing.

Of the Heidelburg man, all that has been found is the lower jaw-bone. How can men frame from a bit of bone the whole creature of a man ? Intelligent people cannot accept something that is just a guess.

Results

The evolutionary theory is immature and in some places ignores the law of science and the

(*continued on page 17*)

THE FAMILY ALTAR

Scripture Union Portions

Notes by D. C. Lewis

Monday July 17th Jeremiah 1 : 9-19

" The Lord . . . touched my mouth " (v. 9).

The touch came from the Lord's hand. The mouth of God's servant was no longer a medium for trembling inability and weak excuse : " I have put My words in thy mouth " (v. 9). The word of the Lord is the word of authority and power. Our response surely must be to gird up our loins, arise and speak all that He has commanded us (v. 17). Speak the Word ; it is all-sufficient at all times.

Tuesday, July 18th Jeremiah 2 : 1-19

" Hath a nation changed their gods, which are yet no gods ? " (v. 11).

Israel had changed her gods and the Lord's voice called to them to recognise their foolishness and to return to Him. In forsaking Him, the Fountain of living waters, what a poor choice they had made, how disappointing, how unrewarding ! Hewing out cisterns, *broken* cisterns, speaks of fruitless labour and vain endeavour. Our God is great. Our God is able. Let us always cleave to Him.

Wednesday, July 19th Jeremiah 2 : 20-37

" Where are thy gods that thou hast made thee ? " (v. 28).

" If they can save thee in the time of thy trouble " was the Divine challenge. Salvation is of the Lord ; there is no satisfaction, safety or security in the gods that men create. " Arise and save us ! " is man's cry to these gods in the time of extremity, but there is no response. " The Lord is my light and my salvation " is the confident cry of the believer. " In the time of trouble He shall hide me " (Psalm 27 : 5) is his assurance.

Thursday, July 20th Jeremiah 3 : 1-18

" Thou hast polluted the land " (v. 2).

Here is revealed the moral pollution of Israel—a land greatly polluted (v. 1). In our land cannot we see a similar situation in these last days ? Wedlock is no longer holy. Chastity is no longer a virtue. Murders are of almost daily occurrence. A sex-mad society tolerates drugs which destroy and blight many young lives. To our wayward nation God's voice still calls to repent, to return, to acknowledge our iniquity, for God is merciful (v. 12).

Friday, July 21st Jeremiah 3 : 19-25 ; 4 : 1-4

" A voice was heard . . . weeping " (v. 21).

They had forgotten the Lord their God. The penitential cry was heard. New hope is born when men realise their folly and resolve to return to God : " Father, I have sinned, I am no more worthy." God's response is always the same : " I will heal " (v. 22). He will abundantly pardon.

Truth, judgment and righteousness, the true standards, are then restored, pollution gives place to purity and the nation blesses itself in Him.

Saturday, July 22nd Jeremiah 5 : 1-5, 20-31

" Are not Thine eyes upon the truth ? " (v. 3).

Jeremiah was instructed to search for a man who would conform to God's standards and requirements. Justice and truth were the qualities that were sought for. " Lord, do I qualify ? Does my life come up to the standards that you require ? Does my life reflect these qualities ? Does my life have upon it Your approval in every part ? " are our questions. False profession was the sin of many (v. 2). They said " The Lord liveth," but they refused to receive correction. Let us beware of mere lip service. May our lives *in every part* be subject to Him, for upon rebellion and revolt (v. 23) God will surely visit His wrath and be avenged against those who continue to defy Him.

Sunday, July 23rd Jeremiah 6 : 1-21

" Stand ye in the ways, and see, and ask for the old path . . . the good way " (v. 16).

God's call is concise and clear : " Thus saith the Lord." Divine direction often comes. We need to survey our lives, to see exactly where we stand, to retrace our steps from the paths of sin and sorrow to those of righteousness and peace. These are the old, proved paths, the good way, the way of rest. Failure to pursue these pathways will cause us to perish (v. 21). How terrible are the consequences !

Heart-keeping

by Maureen Edmonds

" Keep your heart with all vigilance and above all that you guard, for out of it flow the springs of life " (Proverbs 4 : 23, Amplified Bible).

IT is of infinite importance that we be deeply convinced of our utter inability to do this ourselves without our unreserved dependence on the effectual aids of the Holy Spirit. Because we have not the sufficiency in ourselves to do the will of God, it does not mean that we have an excuse not to do our part in this matter. To keep our hearts in fellowship with God it is up to us to assist Him.

Here are four suggestions as to how we can do this.

Fortify our hearts with good principles

An unfortified city is open to assault on every side ; so are our hearts if they are not fortified by the principles of true Christianity. As sinners redeemed by the precious blood of Christ and sanctified by His Spirit, we are the Lord's peculiar property. We live *by* Him and we must live *for* Him ; having been " bought with a price," we are not our own, but His. When anything attempts to gain possession of our hearts, we must keep them for Him. Christians are furnished by God with armour for this very purpose (Ephesians 6 : 11-16).

Watch their most secret notions

However strong a city, if it is filled with traitors it is bound to fall. So it is with our hearts. Things allowed to reign there along with Christ which are not dealt with will soon rear their ugly heads and the Devil will see to it that we fall.

Combine all their energies in the service of God

This is what the psalmist said on the matter : " Unite my heart, O Lord, to fear Thy name." If our minds are occupied with heavenly, spiritual things, but our wills and affections are running after carnal things, it is little wonder that the enemy gains entrance. " A house divided against a house falleth " (Luke 11 : 17).

Call in the most effective Aid

What a hopeless plight ours would be if the previous three suggestions were all that we could do. Thank God, we are assisted by the " Captain of our salvation." We must look to Him to strengthen us " with might by His Spirit in the inner man," as David triumphed over Goliath—not in dependence on the arm of flesh, but in the name of the Lord. The Goliaths of sin may try to capture our hearts, but we can be " strong in the Lord and the power of His might."

We must keep our hearts with all diligence and our attention must be **earnest,** not superficial. A race is not won without straining every nerve. This contest is not with flesh and blood, but with the principalities and powers of hell. Christians today as never before are confronted by the powers of darkness.

It must be **constant and persevering,** not just at 11 a.m. and 6.30 p.m. on Sundays ! God requires us to serve Him every moment of our lives. " Watch and pray, lest ye enter into temptation."

Why this emphasis on heart-keeping ?

Grace is planted in the heart. Repentance flows from the heart. David was broken and contrite in heart. Here love combines and concentrates all its powers—we are to love God with all our hearts. Christ Himself dwells in our hearts by faith. The good man out of the good treasure of his heart brings forth that which is good.

" The heart is a lamp, which the Holy One has entrusted to your care. Keep it well trimmed. The heart is a ship. Look to the hull and the rudder, the masts, sails and rigging. Have an eye to the crew and take great care what merchandise you have on board. The heart is a temple—keep it pure and undefiled. The heart is a besieged city and liable to attacks on all sides. While you defend one part, keep a good ' lookout ' on the other " (author unknown).

Ask the Lord to help you to keep your heart today !

THE ELIM EVANGEL

Vol. LIII. No. 30 July 22nd, 1972 5p

Pontardulais Sunday School Anniversary



Some of the children, the teachers, the adult Bible class, and Pastor and Mrs. G. J. Feasey.

Proclaiming the Truths of Pentecost



Who is He?

by R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH, ROCHESTER

" Whom do men say that I the Son of Man am ? " (Matthew 16 : 13)

HAVE you ever been asked a penetrating question and wondered what sort of answer you should give ?

This interview must have been one of the first-ever recorded opinion polls. I wonder how many people have not made up their minds on this vital question, " Whom do men say that I the Son of Man am ? " Regardless of our *feelings* towards Christ, every person must form some **opinion** about Him.

The controversies which built up around Jesus were not of His making. The most provocative question was that of His origin.

Jesus was interested in what men thought of each other ; He also wanted to know what they thought about Him.

There appears to have been no immediate reason for His inquiry about the disciples' conviction, but His response to their statement tells us much about ourselves. Some thought that He was John the Baptist. There might have been similarities, but such a suggestion did more for John than it did for Christ. Others suggested that He might be Elijah or even Jeremiah, or for that matter any one of the prophets. There was nothing profound in these statements ; they showed how little they really knew the Lord. In their hearts they were not really convinced, as a comparison of the Old Testament records with Christ's life would soon have shown.

Turning the attention from the anonymous crowds who attended His preaching, Christ asked a direct question which required a personal answer : **" But whom say ye that I am ? "** It was of no use trying to convince the pressing throng if those who were closest to Him and most involved with Him were undecided.

The spontaneous reply of Simon Peter must have rejoiced his Master's heart. His followers really did understand and accept Him for what He really was. " Thou art the Christ, the Son of the living God "—there was a ring about Peter's positive answer. How could Peter be so sure ? Far more learned men had heard Christ preach. People who had a wider experience of life refused to be as emphatic, yet with an undisputed boldness Peter seemed almost to blurt out his answer : " Thou art the Christ."

Were there a few red faces and an embarrassed shuffling of feet ? I would not suggest for one moment that the other disciples were undecided concerning Christ ; I merely point out that, like us, they were hesitant in making known their faith in Christ.

What we discover about Christ depends largely on the source of our information. Christ said of Peter's answer " Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." It is impossible to understand Christ without a Christian faith. Many people have sought an understanding of God and, sad to say, they have failed, probably because they looked in the wrong place.

Jesus Christ, through His death on the cross, provided an opportunity for people to get to know God. Christ came to offer a purposeful existence, but the fulfilment of it depends on our believing and receiving Him.

Scripture tells us much about the amazing life He lived and the influence He exercised over people. Those who sorrowed in bereavement sought comfort in Christ. The sick, if they were unable to make their own way, were brought to Him by burdened friends and loved ones. One man just stayed where he was and called until he was heard. They were all seeking the Christ.

Jesus Christ still asks the same question : " But whom say ye that I am ? " What is your reply ? Christ wants you to answer this question. He came to this world to be its Saviour, to take away from people the guilt of their wrong-doing and to provide them with a new life through a simple

(*continued on page 20*)

United Pentecostal Youth Rally

Birmingham besieged

Report : Ivor Pepper



The open-air rally.

SATURDAY, June 24th, witnessed a siege of Birmingham for the first ever united Pentecostal youth rally sponsored by the Elim and Assemblies of God youth councils.

The siege began when a crowd of 3,000 gathered at 1.30 p.m. in the cathedral precincts for a united open-air witness. Over seventy banners clearly revealed what we stood for. " We are thrilled with Jesus " and " Fight truth decay " were samples of the slogans displayed. The banners also revealed distances travelled—Dundee, Barnstaple, Bishop Auckland, Luton, Liverpool, Manchester—to name a few.

Warwick Shenton led the witness, with Andrew Vaughan and Paul Newberry giving clear testimonies. Len Magee, Lifeline, and the Tonyrefail quartet sang before Wynne Lewis challenged bystanders with a clear message pointing out that complete satisfaction is in Jesus. A number responded to the appeal.

In the march of witness which followed, the column of marchers, four abreast and a mile long, caused shoppers in Birmingham's busiest streets to stand, to listen to the songs and to read the gospel placards. This orderly, happy, vibrant army bore positive witness that they had something worth having. They sang " I've got something the world can't give and the world can't take away." They revealed Jesus.

The march ended at the Bingley Hall in time for the afternoon rally. The meeting of almost 5,000-strong was convened by Ron Jones and included testimonies from Elaine Foster and Philip MacInnes. Singing was by The Harvesters and Ruth Couts. Gerald Chamberlain challenged us by speaking from Daniel of " The ten times better teenagers." He testified that, forty-two years ago, he accepted Christ in this same hall under the ministry of George Jeffreys. He called for a personal encounter with Christ for salvation and power. Many publicly responded and a large group came forward seeking the baptism with the Holy Spirit. Several were gloriously filled.

In the evening rally, the choir, under the leadership of Eldin Corsie, brought blessing as did the singing of Lifeline, the Tonyrefail quartet and Eleanor Rhillman. Colin Whittaker led this tremendous meeting. " The tick-tack man who had gone to the dogs " was Andrew Colthart's self-description—but Jesus set him free ! Alex Tee brought the final message and, like the afternoon speaker, centred his thoughts on Daniel 3. He called for us to " earnestly contend for the faith." Almost all the 5,500 congregation joined the speaker as he raised his right index finger to show his loyalty to Christ and his right hand

(continued overleaf)



The march of witness.

to emphasise that he meant it as he publicly confessed "I choose Christ." The crowning moments saw over 100 answer the call to accept Christ as Saviour.

This was an historic day for Birmingham, a truly Pentecostal united witness for Christ, a great event when young people demonstrated that life with Jesus is great.

Personal impressions

"One's mind is packed with memories of thousands of Pentecostal youth massed into Bingley Hall, of outstanding ministry in music and word, of inspired congregational singing and worship, of the challenge in the evening message to young folk not to bend to the standards of this world, but particularly outstanding was the oneness of fellowship which made us proud to be part of this great united Pentecostal witness."

BARBARA JACOBS (Cradley Heath, Elim).

"The leaflets announced: 'We are the happiest people in Birmingham today,' and indeed we were. Taking part in this great witness gave one a wonderful feeling in sharing our joy that Jesus Christ is alive. Tremendous crowds of youth at the open-air, march and meetings built up a fabulous enthusiasm. Praise the Lord for a very tiring, but so happy day!"

DAVID SMALL (Chase Terrace, A.O.G.).

"I was thrilled to see the crowds of young people in the cathedral precinct. I thought the presentation of the gospel was rather cheapened by the shouting of "Give me a J-E-S-U-S," etc. I felt that the march of witness was something that could be repeated. I liked the way both brother Chamberlain and brother Tee spoke on characters from Daniel as examples to modern Pentecostal youth. It was a great day because we had witnessed to a great Saviour."

KEN SMITH (Erdington, Elim).

"The great event had finally arrived and what a tremendous occasion it was! How wonderful to see thousands of smiling, singing, Pentecostal young people marching as one. 'With one accord' best describes Assemblies of God and Elim folk walking side by side, banner to banner. Then came the great united rallies. The power of God was felt throughout. This event will not be remembered as A.O.G. or Elim, but as Pentecostal through and through."

ANDREW FISHER (Lichfield, A.O.G.).

Quotable quotes

"Better die in the sunshine than live in the shadows."

"We do not pray that God will change our circumstances, but that He will change us to face our circumstances."

GERALD CHAMBERLAIN.

"Never take promotion to go to a place where there is no Pentecostal church, unless you mean to start one!"

"Do not bend to the environment."

ALEX TEE.

Church reports

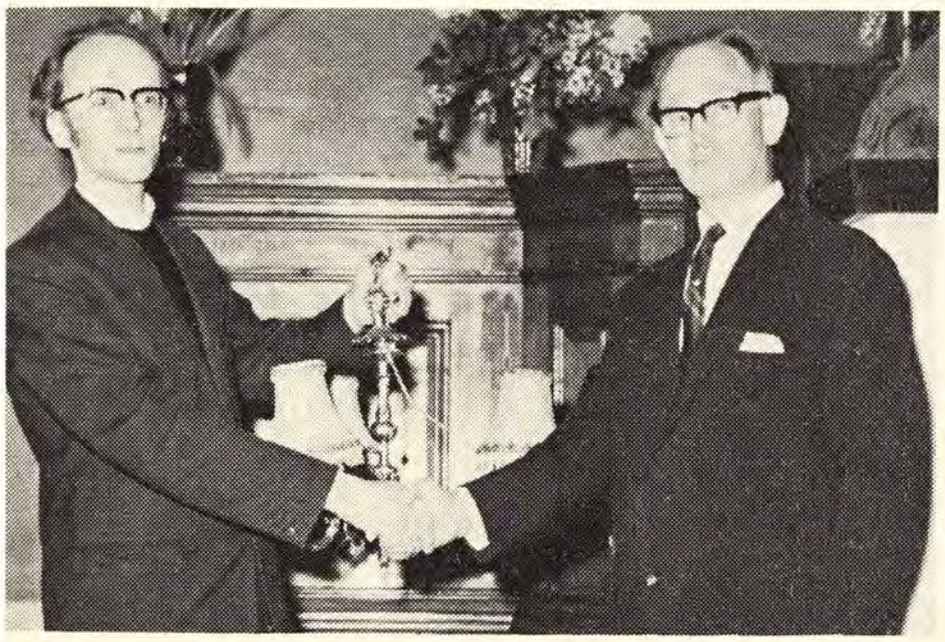
ROWLEY REGIS **Pastor : D. W. Cartwright**

Members and friends experienced a rich time of blessing at the Sunday school anniversary. The children gave a demonstration entitled "Life's



Olympics" and a service of song in the evening called "Stories of Jesus," concluding with the stirring anthem "Peace, be still." Pastor D. W. Cartwright and Pastor K. G. Smith gave inspired messages to children and parents.

Mr. A. Mason, Sunday school superintendent, convened on both Sundays. He was presented



with a retirement gift from the Sunday school to mark twenty-five years' work.

The models used in the demonstration were made by one of the Crusaders. The efforts of Mr. Potter and the Sunday school staff were well rewarded.

BELFAST, Beersbridge Road

Pastor : W. S. Dempster

Our winter term of Sisterhood rallies was brought to a conclusion with a coach tour to the seaside resort of Portrush.

The average attendance during the year was fifty and we are thankful that as a result of our labours in Christ souls were saved.

Under the leadership of Mrs. S. Dempster we are now looking forward to yet another term of winter rallies.

(MRS.) S. TWESDALE.

BRIGHTON (The Lanes) **Pastor : F. A. Hodge**



Pastor F. A. Hodge presenting a copy of the Scriptures to the Mayor of Brighton.



Ken Oldfield Hodge at the Hammond organ.

WATCHMAN NEE

We have now had authentic confirmation that Watchman Nee (Nee To-sheng, of Foochow) passed into the presence of his Lord on June 1st.

We have no details of his death, but we know that when it occurred he was in An-hwei province. It is thought that he had been released from detention within the previous three months.

Victory Press.



The Gift of Tongues

by JOHN HARRIS

PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

9. "Forbid not"

1 Corinthians 14 : 26-28, 39, 40

PAUL now comes to practical matters relative to the exercise of the Gift of tongues when the saints come together in church services. Such gatherings were very different from the rigid, stereotyped, and unaltering order many know as church services today. Professor B. B. Warfield has said : "There were probably few churches in the apostolic age whose condition in knowledge and practice, or whose usages in church government and Christian worship would attract any modern denomination to seek to include them in its fellowship" (article on "True Church Unity" in *Selected Shorter Writings*). If allowed to substitute "many" for "any" we would agree, because there are some denominations which would have accepted the New Testament churches gladly, tongues and all. Verse 26 makes clear that the form of worship found in the Corinthian church was very flexible and provided opportunity for widespread participation, though this may have been due to the primitive state of the church rather than to a fixed policy regarding worship. "Everyone" must obviously be taken in the distributive sense, that there was freedom for individuals to participate in relation to the ability they possessed to contribute to public worship. The determining factor as to the individual's contribution would be what ability or Gift they possessed. Each one would not be able to propound a doctrine, or sing a psalm, probably as a solo. Capability must be considered before involvement was entered upon.

Tongues in church services

Among the contributions made by individuals to the worship of the church Paul leaves a place for tongues and interpretation **in gatherings of a local church.** An increasing number of modern Christians confess to having received the Gift of tongues and to exercising it in their spiritual lives, but often such exercise is confined to personal devotions or to gatherings which are identified as "having no connection with any church." Their non-use of the Gift of tongues in their local church may be due to opposition, indifference, or ignorance. Irrespective of the reason, such persons need to realise the unbalanced, unscriptural nature of their approach and to face up to church responsibilities regarding the Gift of tongues with which God has endowed them. In the use of this Gift, as with all others, we are to seek to excel to the edification of the church. Their silence in the church is highly reprehensible.

The number of utterances

The linking of interpretation with tongues (v. 27) indicates that it is **public** utterances in the congregation which is in view. They may be given by "any man," "by two, or at the most by three," i.e. there may be one, two, or three such utterances, but no more. To go beyond even to four utterances is direct disobedience. To argue that there is no limitation on the number of persons, but only on the number of utterances by any one person, is to trifle with the plain meaning of the words used. Regarding utterances when in the plural, they must be "by course," i.e. in a regular order or rotation, without any competitiveness in concurrent utterances, which would be confusion. Following each utterance there should be opportunity for one to interpret. I take the "one" here as a pronoun and not as a numeral, i.e. "someone," in view of v. 26, which would seem to prohibit the idea of just one person to interpret. The limitation on utterances is surely practical wisdom in order to prevent tongues from monopolising church services. The insistence upon order is to check any carnal inclination to project self unnecessarily to the forefront, with the resultant competition and confusion.

A time for silence

Verse 28 envisages a situation in which no one with the supernatural Gift of interpretation

is present in the church service. In this event the tongues speaker is to be silent "in the church," but may yet "speak to himself and to God." The silence is clearly comparative and not absolute. It is with reference to the congregation; he must not speak in such a way as would involve the church, though individual tongues speaking may be continued in a quiet way between the person and God, without intruding upon the worship of the church. This verse shows clearly that there is no difference between tongues with or without an interpreter. It is the same Gift, but it is used in relation to church or individual as determined by the absence or presence of an interpreter. Those who make a distinction between tongues in Acts and 1 Corinthians, on the grounds of no interpreter in the former but insisted on in the latter, ignore completely the implications of this verse. Interpretation is desirable but not essential to tongues speaking as dealt with in 1 Corinthians.

The control of tongues

As the true Gift of tongues originates with and is energised in its exercise by the Spirit of God, some may wonder why there is any necessity for rules to govern its use. *It is a Biblical principle that God has made man responsible for his actions.* The possession of a spiritual Gift does not negative that responsibility. God not only bestows the Gift, He also indicates how the gifted one may responsibly exercise their Gift. The Gift is Divine in its origin and energisation, but the instrumentality used is human, and man has a control over the organs used. Therefore in the use of the Gift of tongues there is a responsibility to use it as God has directed. It is unscriptural to try to justify an undisciplined utterance with the excuse, "I could not help it." Control over the Gift of tongues as to usage is implied in the commands about it and is directly stated about prophecy. The "spirits" which are subject to the prophets (v. 32) are not the human spirits of the individual person, but literally the "spirituals," i.e. the "spiritual gifts" as the same word is translated in v. 12. It is therefore a question of recognising both aspects of the Gift: the Divine and the human. Properly balanced, there will be nothing to detract from the sovereign God, the supernatural Gift, or the responsible believer. The wisdom of clear-cut directions is obvious to anyone who is conscious of the difficulty in discerning the leading of the Spirit, especially in a situation, such as a church service, where there is no time for reflection. Where tongues are concerned God has given explicit directions on practical matters; all that must be done, therefore, is to obey. Some sincere people would save themselves concern and the church confusion if they would recognise their responsibility to use the Gift of tongues in the ordered way. This does not dictate to God in any way; it simply acknowledges that God has given them a Gift, but it is largely up to them as to how that ability is used under God.

Forbid not tongues

It is strange that Paul's last direct word on tongues should simply prohibit the negation of this Gift. In view of church history and of present-day attitudes in many quarters, we should probably see this as another case of Divine foresight. Foreknowing that the mind of fallen man, even when renewed in regeneration, is reluctant to allow what it cannot explain or understand, was not God seeking plainly to direct His church against a prohibition of speaking in tongues? The fact is strange, but indisputable, that speaking in tongues has been and still is, a forbidden exercise in many Christian circles. Such an attitude is utterly indefensible, especially in view of this plain direction, "forbid not to speak with tongues," which makes the prohibition plain disobedience to the Word of God. Neither will it do to take up a compromise position: "I do not forbid, neither do I encourage." The commands of Scripture make it obligatory to desire spiritual Gifts *of which tongues is one.*

All things decently and in order

This closing statement belongs to the realm of things "done," to the behaviour of Christians in the house of God. "Decently" simply means "with decorum." "In order" means in an orderly or dignified fashion. This places liberty in Christian worship in the context of cultural standards. Whatever is done must agree with the principles of decency and dignity as recognised in the society within which the church is located. This is not lowering Christian standards to worldly levels, but taking the noblest things of human culture and using them as the lowest limits for Christian behaviour in the church. Nothing done should violate the sense of decency and dignity

(*continued on page 17*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
R. Williams	2
Ivor Pepper	3
John Harris	6
Hilda Johnston	9
D. L. Mills	10
Dr. V. Cunningham ...	12
D. A. Lambelle	14
Margaret M. Ladlow ...	15
Frank Bickerton	20
Church reports	5
Editorial	8
Children's corner	13
Youth page	18
Family altar	19

EDITORIAL

IT was said of the early Christians that they turned the world upside down. We could do with similar activity now—the world might then be the right way up !

We have often complained at news treatment and we have had another example of the disproportion of so-called news items recently. We would not doubt Sir Francis Chichester's bravery. He is no doubt an intrepid individual of the first order, but are we alone in becoming fed up with the continual references to him in his recent Atlantic adventure ? Why did the news media become quite so hysterical ? It seemed sheer lunacy for him to set out in the first place, but, having made his choice, why was it then thought necessary to spend an unrevealed sum on wouldbe rescuers chasing after him in naval vessels and Nimrod aircraft—and why did it seem all important that alleged news about him should take priority over everything else ?

We recently published a news conference report on Bangladesh where hundreds, thousands, perhaps possibly millions are in danger of starvation. Have you read or seen anything about heroic efforts made to bring rescue ? No one would have wanted to learn of Sir Francis Chichester losing his life in lonely, sea-girt sorrow, but where is the sense of proportion ?

We see this in other ways, too. Those who were privileged to be at Birmingham for the Bingley Hall and open-air youth witness will surely agree that it was a noble, worthy effort. Was that considered newsworthy ? As far as we know radio and television at least remained silent. If it had been a certain doctor in the area with his nauseating alleged sex " education " films they might have taken notice, but get over 5,000 Christians, many of them young people, demonstrating their love for the Lord Jesus Christ and no notice is taken at all.

One of the troubles is that so-called news is thrown at us in great piles every day. We are suffering too much of it. Our view of the world becomes jaundiced, unbalanced, if we are not careful.

Our job is to go on, to keep on, proclaiming the good news, the best news. By all sanctified means we must reach out with the gospel. We feel encouraged that there are hundreds of young people who are turning away from the much-publicised worldly attractions. There is hope in that many are turning to Christ. May there by many, many more and may we be privileged by all means to save some !

COPPERBELT CALLING

by Hilda Johnston

WELL over a century has passed since the British missionary, Dr. David Livingstone, heard and answered God's call to serve Him in central Africa. He discovered the Victoria Falls in 1855, being the first white man to set foot in the area, though, long before that time, the ancestors of the local natives knew the place as Mosi-oa-Tunya (the smoke that thunders), the name that best describes this magnificent spectacle of nature.

The falls are one mile wide and 60,000,000 gallons of water pour over the rock face every minute. The spray can be seen twenty miles away. This is the greatest curtain of falling water in the world.

We visited the falls last year when the Zambezi River was in full flood, and this vast sight served to remind us of the ever-flowing love of Jesus.

A few years ago during our furlough we went to Westminster Abbey and stood beside the resting place of Dr. Livingstone. With bowed heads we renewed our dedication to God's call to us to serve Him in Africa in the work of winning the people of this land to Christ.

Zambia, where we are now working for the Lord, is a land-locked country. The climate is hot. There are two seasons in the year, the rainy season and the dry season.



Pastor and Mrs. Tom Johnston work for Elim Missionary Society in Zambia

We are situated in Ndola, 200 miles from the capital, Lusaka, and eight miles from the Congo border. Ndola is one of a number of small towns in the copperbelt mining area ; it is commonly known as "The Gateway to the Copperbelt." There is plenty of opportunity for mission work and we are glad to have an open door through which the thousands in the Copperbelt may be reached and saved for God's glory.

After only a few weeks in Ndola I was asked to teach Scripture in an African government secondary school, about five miles from here. I readily accepted. Each week I do three teaching periods. The work is entirely voluntary. Chifubu Secondary School is a mixed school, with about 600 students attending.

This is a tremendous opportunity to reach them with the Gospel. Many of them hear some of the Bible stories for the first time, and yet these are students between the ages of fourteen and eighteen years. Their knowledge of Scripture is extremely limited. Very few of them have a Bible, a Testament or even a Gospel portion. These are very difficult to obtain in Zambia and supplies take a long time to reach here. To help overcome this problem I make my own Bible posters and in this way they learn the Scripture texts. They apparently enjoy their lessons and some of them have accepted the Lord Jesus. I enjoy this work ; it is difficult and challenging, but it is very rewarding.

Please remember these students in your prayers. The need is as great today as it was when Dr. Livingstone and his helpers trekked through the swamps of central Africa.

1972 Conference memories



L. E. Lambert makes a telling point.



Leslie Wigglesworth (" Muloko ") and David L. Mills in Ghana.

"Muloko" pays a flying visit to Ghana

Reported by DAVID L. MILLS

THE big DC8 jet taxied to the end of the runway and, its crescendo of reverberating thunder filling the tropical night air, lifted into that same air in the direction of Abidjan. The Elim Missionary Secretary's flying visit to Ghana had ended.

About three weeks before we had waited at the same airport for Pastor Leslie Wigglesworth to arrive. To the excitement of a visit of someone from home we had the added pleasure that " Muloko " (" the young chief ") was returning to African soil. Soon after his arrival we were driving at night in " Ermintrude " (our Green Shield stamps mini-bus) to Winneba.

The statue of Kwame Nkrumah, engraved with the words " Seek ye first the political kingdom and all these things shall be added unto you " used to stand in the grounds of the Ideological College, Winneba (Communist ideology, of course). The college is now the advanced teacher training college. We were to stay there for a week of Council meetings. Pastors and laymen of the Church of Pentecost from all over Ghana, Ivory Coast, Upper Volta, Togo, Dahomey and Liberia were to attend sessions. There was glorious irony in that the ministerial group photograph was taken on the steps of the plinth where Nkrumah's statue had once boastfully stood!

It was wonderful to hear this great college resound with the praises of God's people. The ministry of God's Word thoroughout was inspiring. Among the many encouraging reports it became clear that the number of assemblies had increased from 1,230 to 1,248, praise the Lord !

The Council meetings were to be followed by a great Easter convention. Preparations had been made for about 40-45,000 people. Then tragedy —cholera had broken out in the surrounding district, thirty-five cases suspected, five deaths. The convention was cancelled by the health authorities. Literally thousands were turned back, some after travelling more than 500 miles. The great convention was not to be !

On Good Friday we returned to Kumasi. It did not seem like Easter at all. Alternative plans were made. On Easter morning Pastor Wigglesworth ministered to a packed congregation at Asokwa, Kumasi. In spite of the great disappointment over the cancelled convention a deficit of about £3,000 incurred in preparations at Winneba, over £500 lost on non-returnable fares to Winneba from Kumasi alone, and the setbacks, frustrations and disappointments, the great congregation rose as one to praise the living Lord. It was a never-to-be forgotten meeting. A different venue for the evening meeting was also packed with people and with the presence of God.

The following days we were " in journeyings oft "—visiting assemblies, members and various centres. Everywhere we were welcomed with West African hospitality, surely among the best in the world. Large congregations and smaller ones gathered to hear the Word of God. Travelling was not without incidents. We were returning from Obuasi, a gold-mining town, at about 9.30 p.m. Incessant rain from 4 p.m. had decreased the number, but not the ardour, of the people. Now it was causing a real problem. Rain falling on roads in the tropics immediately becomes steam and a layer of mist perhaps six feet deep gathered in varying density obscuring the road. We were in the leading car—our spot-lights penetrating the mist. Suddenly the outline of a tree brought down

in a storm was dimly visible halfway across the road. We manoeuvred round it and continued for some way before noticing that there were no lights from the following car. We stopped. Deciding to return to investigate we found that in trying to negotiate the fallen tree the other car, driven by the regional superintendent, had gone out of control. It had missed the tree, but had plunged off the embankment down some 15 feet into a bamboo grove. The bamboos had broken the fall of the car. The driver and passenger got out unharmed. On the following day the car, slightly dented and scratched, was retrieved.

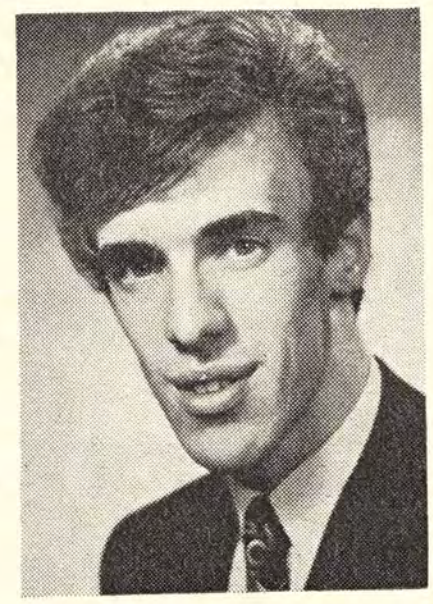
Visas and other travel documents were obtained for a quick visit to Lome, the capital of Togo. Here Pastor Wigglesworth brushed up his French and preached in that language. Our visit to Togo revealed a great need for workers in the French-speaking West African countries, which have something like three times the population of Ghana.

Night after night the Word was preached. Rarely was a direct appeal made, but even more rarely were there no souls seeking the Saviour. There are no mass conversions in Ghana, no outstanding demonstrations of conviction as in the Welsh revival, but we are in the midst of a revival of spiritual life, for the church here is patiently, prayerfully and persistently sowing the good seed —and just as persistently reaping a harvest. The members are striving against great odds to keep the Church completely Scriptural and this generates a great hunger for the Word of God.

It was fascinating for a modern missionary to listen to the exploits of one who had been much more of a pioneer. Pastor Wigglesworth used to cycle forty miles a day through the bush. This week I flew to Accra from Kumasi for a Bible Society meeting—160 miles in twenty minutes. It was even more fascinating to watch my Ghanaian brethren listening with rapt attention to stories from the Congo that illustrated Bible truths. I could see them entering into the trials, temptations and triumphs of their brethren in Congo. The groans, sighs or hallelujahs of the congregations reinforced the message to each of our hearts.

Ron and Patricia Owens
present by request
A SERMON IN SONG
A complete sacred concert including Scripture and testimony
The album consists of **TWO** LP records
Terms : **EACH** £3.50 post free
BOOKSTALL—from 3 to 9 copies, 20% discount ; 10 copies plus, 25% discount
Available in the U.K. from
PASTOR B. C. VIDAMOUR, 116 MILADI PARK, LONGUEVILLE, ST. SAVIOUR, JERSEY, C.I.
Cash with order please D.2673

...when it comes to Music
SHARON has the answer


Roland Friday

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS
422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649
D.2588

Another in our series by Assemblies of God writers

Sociology and Pentecost



By Valentine Cunningham, M.A., D.Phil.

Dr. Cunningham lives in Oxford and researches and teaches in the University, where he is Research Fellow in English Literature at St. John's College. His father is Pastor of the Rugby Assembly of God church. He is a deacon at the Oxford assembly. He previously spent three happy years, when he was an undergraduate at Keble College, in fellowship with the Oxford Elim Pentecostal Church. He was an early member of the Students' Pentecostal Fellowship and edited its Newsletter for several years. For several terms he attended Bryan Wilson's seminar on the sociology of religion.

THE sociologists have been interested in Pentecostals—they call us Pentecostalists—for a longish while and I think that we can expect more and more books like M. J. C. Calley's *God's People : West Indian Pentecostal Sects in England*. No sociologist, notebook and tape recorder in hand, has arrived at any of the Pentecostal churches of which I have been a member (at least, he kept his equipment hidden if he did !), but I'm expecting one any day now.

Sociologists are sometimes just wrong, like this, in their generalisations. " Pentecostalists are not primarily interested in doctrine . . . In general only the ministers of the Pentecostal movements know much about doctrine . . . the laity are doctrinally uninformed." Well, the author of *Religious Sects* should hear some of the laymen I've heard preach and pray. Often too little account is taken of the differences between Britain and America. The theory that the promise of Pentecostal power offered " compensation " to the otherwise " poor, neglected, uneducated and powerless " immigrant from Europe, or from rural areas to the towns, readily applies only to America. Attempts to discern this pattern in Britain rarely get anywhere, even in the case of West Indians—who usually bring their Pentecostal allegiance with them.

Sometimes sociological speculation (usually, though, offered confidently as fact) is interesting enough, even when misleading. The notion that the gift of tongues was attractive to European immigrants to America having language problems, or to tongue-tied country boys just arrived in town—it was " the supernatural acquisition of verbal facility "—is fascinating, but it misreads the nature of tongues, which are likely to make the new immigrant seem even more of a " barbarian " (to use Paul's word) and it sidesteps the issue of all those non-immigrants who speak in tongues.

On the other hand, the sociologist is occasionally extremely illuminating. Bryant Wilson's essay, " The Pentecostalist Minister : Role Conflicts and Contradiction of Status " (in *Patterns of Sectarianism*, edited by him) cast, for me, startlingly clear light on the recurrent dilemma of the Pentecostal pastor, who must foster in his church the life of the Spirit who gives spiritual authority to the congregation as prophets and so on and at the same time maintain his pastoral authority without many, or even without any, of the superficial grounds of authority, like education or social status, that ministers in other denominations might have.

Even when there is manifest truth in the sociologist of religion's propositions, however—for we can agree that the poor, the working classes, have heeded the Gospel more readily than other groups and that Pentecost is strong among immigrants in U.S. cities—he can only take us so far, for the informing spirit of all sociology is positivism. The legitimate range of sociological inquiry was effec-

tively laid down by one of the founding fathers of this so-called science, Auguste Comte. And positivist inquiry limits itself only to those relations of social phenomena that can be rationally established and observed. Sociologists thus have no tools for measuring ultimate causes; they never take God or grace into account. This is the most crucial kind of handicap when you are discussing religious phenomena. The Gospel *does* have its appeal to the poor, there *can* be spiritual status in a democratic assembly, in a sect, for many who have no expectation of worldly honour, and so on, but that there is more to Christianity and to Pentecost than the simple correlations of the sociologist is shown by the fact that not all the poor, the working class, the immigrants, the underprivileged, come to our churches. There are at least *some* Pentecostals who do not fall into any of those categories, so there must be something that the sociologist's analysis is missing. What the sociologist leaves out of the account is even more important than what he includes: issues like grace and free will, the Divine sovereignty, the mystery of the faith. The sociologist's legitimate sphere of operation and inquiry stops far short of where theological knowledge and inquiry extend. We would locate the ultimate, the really primary, cause of a man's conversion, and his Baptism in the Spirit, where the New Testament locates it: in the Divine will. Any discussion of Christianity, of Pentecostals, that excludes the Divine aspect of things is obviously ignoring the central issue.

Many Christians shy away from the sociology of religion and evangelical sociology students, I have noticed, are often deeply troubled by what they feel to be the implications of their study for their faith. Many Pentecostals dismiss sociological investigations out of hand. They can occasionally be helpful, as far as they go, which, given the positivist, rationalist limitations, is by no means far enough for the Christian, let alone the Pentecostal Christian.

Children's corner

SUMMER HOLIDAY

By Sheila Price

3. The cave

" WHAT shall we do today, daddy ? " asked Brian.

" I think we will go for a walk along the cliffs while your mother goes to the shops," said Mr. Brown.

Mrs. Brown packed some sandwiches and lemonade for them and off they went. They walked along the clifftops for a while and then Mr. Brown spotted a cave a little way below them.

" Hold my hands tightly, children," said Mr. Brown. " We will go down this path and have a look around the cave." They walked carefully down the path and soon got to the cave.

" It looks very dark inside," said Carol. " Isn't this exciting ! "

" It is," said her brother. " Look how slippery it is; and look at those big rocks above us ! This cave must be hundreds of years old ! "

Mr. Brown saw a little ledge along one wall of the cave. " Let us sit here, children," he said. " We can eat our sandwiches while we have a rest."

" This would make a good hiding-place, wouldn't it, daddy ? " said Brian.

" Yes," said Mr. Brown. " But you must never play hide-and-seek down here unless your mother or I are here with you; it is far too dangerous. Did you know that there are many caves mentioned in the Bible ? One of them was used as a hiding-place."

" Do tell us about it, daddy," the children asked.

" Well," said Mr. Brown, " you know the story of David and Goliath, don't you ? "

" Oh, yes," said Carol. " Our Sunday school teacher has told us."

" Well, when David had slain Goliath, King Saul grew very jealous of David and tried to kill him. To get out of King Saul's way David ran to the hills of Judea with his friends and followers and sought refuge in a cave. This cave was called the cave of Adullam. Other men got to hear of David's whereabouts and went in search of him. They were poor, clumsy people, not much to look at, but when they found David and offered to serve him, David at once accepted them as his friends and became their leader. Soon David turned these poor, clumsy men into fine soldiers who remained faithful and loyal to David their leader. Jesus, too, can take the poorest sinners and turn them into fine Christians. He is our heavenly Leader and we are His soldiers. I will tell you another story about caves later," said Mr. Brown. " It is time we were getting back now."

Letter to the Editor

DEAR MR. WALKER,

I believe that we ought to take a more positive stand against our entry into the Common Market. As believers, we should pray that our entry will be thwarted. I have a number of reasons for saying this.

The whole message of the prophets was to dissuade Israel and Judah from making alliances with or leaning for support upon other nations. The Common Market implies full economic, military and political union of all its member states. When Israel and Judah disobeyed God and joined other nations, they found themselves impoverished economically and militarily. This led them to disaster. Our nation was made what it was by our relationship with God. We will not be a voice to be reckoned with in the world by joining Europe, but by our nation returning to God (Isaiah 31 : 1).

Amos writes (3 : 3) : " Can two walk together, except they be agreed ? " I am not ashamed of being British, with all that this entails, for our Protestant heritage has brought us benefits in abundance. Now we are being asked to join a Europe in which all present member countries have a hatred for, or a hostility toward, this Protestant heritage, because the majority of their peoples are either Roman Catholics or Communists. Although not now in question, the very fact that Common Market law will override our Parliament could mean our losing our Protestant liberty, for we are not joining like-minded people.

There would be a further breaking down of our Sunday. I believe it was Voltaire who said, " Whether Englishmen know it or not, it is the English Sunday that has made and kept England great." The Continental Sunday is well known and, through the free movement of workers, it would soon arrive here, so that Sunday as a day of rest and worship would become non-existent, with the further decline that this would entail.

A prominent member of the Lords has stated that membership of the Common Market is a stepping-stone to world government. Are we believers to encourage this when we know that only Jesus, our Saviour, is truly Lord and King ?

Many argue that membership will enhance our opportunities for and will bring wide open doors for evangelism in Europe. " This is an uncertain, superficial conclusion which it would be difficult to substantiate. Such an attitude can only be regarded as irresponsible. For one thing, there is by no means any certainty that greater liberty or opportunity for evangelism would be the outcome ; indeed, the very opposite effect might well be the result. Such a thoughtless attitude is mainly due to lack of consideration of the facts politically " (*Into Europe—keep out !* Lord's Day Observance Society).

With these reasons in mind, let us urge the necessity for prayer for Britain to remain outside Europe and that our nation will be visited by a God-given revival.

Yours sincerely,

D. A. LAMBELLE.

NO OTHER WAY

One night my Lord out from the Holy City
Across the brook and up the hillside went,
And in the Garden, sorrowful and lonely,
A time in prayer He with His Father spent.
He knew the cross was waiting on the morrow,
He knew the awful price He had to pay,
But, as He prayed, He found the strength He needed
To face the cross—there was no other way ;
No other way to purchase our salvation,
No other way to bring men back to God,
No other way to smash the Tempter's power,
No other way—except the way He trod.
Lord, we would ask that we may enter dark Gethsemane and with Thee learn to pray
The Father's will may be our only guidance
So that, like Thee, we walk the Father's way,
No other way, whatever paths may tempt us,
Whatever roads may dazzle day by day.
Teach us, oh Lord, to follow in Thy footsteps,
No other way for us—except Thy way.

RENE.



Margaret M. Ladlow's page

With Him

THE Lord Jesus was never a hermit; to use a modern expression He was not a "loner." From the commencement of His ministry He deliberately chose His disciples to become His constant companions and friends. On three occasions at least the Bible shows that He longed for human fellowship and did all He could to foster it. In Mark 3 : 14 we learn : "He ordained twelve, that they should be *with Him*, and that He might send them forth to preach." We read that when He faced His greatest trial in Gethsemane He went there *with His disciples* (Matthew 26 : 36). At the end of Mark's gospel the risen, ascended Lord is described as working *with* the eleven and Matthew records that one of the last promises that the Lord Jesus made to His disciples was: "Lo, I am with you alway, even unto the end of the world" (Matthew 28 : 20), thus assuring them of His constant fellowship throughout the whole of their lives.

So we have very precious evidence that Jesus our Master sought fellowship with His followers. They were with Him in His earthly life, in His sufferings and in His work. Fellowship, sharing life's experiences, togetherness are integral parts of the life of the Church and can be an encouragement and a comfort to all of us.

On the Sunday of the spring holiday I was delighted to meet at our church many dear Christians from various places. An Australian Baptist brought us greetings. A Portsmouth sister, whose life has been saddened by the serious illness of her husband, told of how wonderful Jesus is to her. A deacon from Exeter shared with us his joy at being called to tell of the Pentecostal experience to a Methodist fellowship which many students attended. A young lady doctor, an Anglican from London, caused our hearts to rejoice as she recounted how the Lord Jesus was leading her in the path of service and of her visit to Nepal to work in a mission hospital there. A teacher, also from London, glorified God when telling of the outpouring of the Holy Spirit on the parish church of which she is a member and of the exercise of Spiritual Gifts in the regular services of this church. All this and so much more indicate that Jesus our Lord is working with His followers and that He is unifying His people, preparing His Bride, the Church, for the rapture. He desires us to have close fellowship with one another, but, more glorious still, He has willed that we who belong to Him shall be *with Him* for ever.

Doesn't your heart leap for joy when you read His prayer for us in John 17 : 24 : "Father, I will that they also, whom Thou hast given Me, be *with Me* where I am; that they may behold My glory, which Thou hast given Me"? Surely the apostle of love, who enjoyed such wondrous fellowship with His Lord, summed up the completeness of this precious fellowship and revealed every facet of its beauty when he wrote "That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ."

☆ ☆ ☆

A longing for Divine fellowship

"I saw a group of lovely ferns the other day in a grotto from the roof of which continually distilled a cool, clear, crystal rain : these ferns were perpetually fresh and beautiful, because their leaves were continually bathed in the refreshing drops. Although it was a season when verdure was scant, these lovely ferns were as verdant as possible. I observed to my friend that I would wish to live in the everlasting drip of grace, perpetually laved, and bathed, and baptised in the overflowing of Divine fellowship."

C. H. SPURGEON.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL. Homely Christian accommodation. Bed and breakfast, or bed, breakfast and evening meal. All meals on Sunday. Mrs. Cain, 1 Sharow Grove, Blackpool. Tel. 66838. C.2675

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

CLEETHORPES. Bed and breakfast, £1. Write to Mrs. Marshall, 48 Grimsby Road, Cleethorpes, Lincs. C.2664

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

MARANATHA Christian Guest House, 69 Part Street, Southport, PR8 1JB (telephone 42812), offers Christian fellowship, comfort and family atmosphere with personal attention from Vic and Anne Binks. C.2645

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

ITINERARIES

The President (T. W. Walker):
July 22-28, Guernsey; 30, Evesham; August 6, Weston-super-Mare; 10, Cheltenham; 11-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol.

London Crusader Choir with Douglas B. Gray:
July 23, Broadmoor; August 6, Eastbourne; 20, Brighton.

A. D. Bull:
July 22, Long Eaton; 23, Sandiacre; 24, Beeston; 25, Nottingham; 26, Giltbrook; 27, Burton Joyce; 29, Mansfield; 30, Lincoln.

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

PERSONAL SECRETARY needed for the General Secretary of the E.A. Interesting assignment in office which helps to co-ordinate many evangelical activities. Initiative needed, also good shorthand or audio typing.

Apply: General Secretary, E.A.,
19 Draycott Place, London, S.W.3. (01-584 9333)

D.2674

BIRTHS

BOWEN. On May 27th, to Jennifer and Rod Bowen, of Camborne Elim Pentecostal Church, God's precious gift of a daughter, Isabel Katherine, a sister for Louise.

BROWN. On June 12th, to Dennis and Linda Brown, of Rotherham, a son, Stephen Andrew, a brother for Caroline.

MARRIAGES

JARVIS—BROTTON. On June 20th, at Elim Pentecostal Church, Bradford, Alan Jarvis to Andrea Brotton. E. J. Jarvis officiated at the marriage of his son to the daughter of the Bradford church treasurer. Other ministers taking part: D. J. Green, A. C. Jarvis and K. Brotton.

MAYLAM—TIPLADY. On June 24th, at Hastings Temple, Brian John Maylam to Jane Tiplady, both of Elim Pentecostal Church, Hastings. Officiating ministers: G. Harpin and A. Knight.

WITH CHRIST

CAMPBELL. On June 29th, Helen Campbell, beloved member of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. "At home with the Lord." Officiating minister at funeral: S. Penney.

SHAFTOE. On June 21st, Ada Edith Shaftoe, of Elim Pentecostal Church, Sunderland. Officiating minister at funeral: David G. Holmes.

Compassion

Dear Lord, I am longing to comfort
The weary, the sick and the sad,
The souls who have stumbled and fallen
And lost any hope that they had.
There are those who are groping in darkness,
In anguish of utter despair,
Fill me, precious Lord, with compassion,
And help me to show them You care.

RUTH WILSON.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30.

CHELTENHAM. July 22. Elim Pentecostal Church, St. George's Road. Induction of Pastor and Mrs. A. J. Downes. At 7.30.

CLAPHAM. July 30—August 1. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Farewell services of Peter and Brenda Griffiths (missionaries to Rhodesia). Sunday at 11 and 6.30. Tuesday at 7.30.

EDINBURGH. July 22-30. Elim Pentecostal Church, Henderson Terrace. Swedish Christian Youth Team of twenty, increasing to forty for final four days. Guest speaker: Captain Stephen Anderson. Saturdays at 7. Weeknights (except Mondays) at 7.30. Sundays at 11, 6.30 and 8.15. Meetings from 26-30 will be transferred to the Conference Hall, Springwell House, Ardmillan Terrace.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

RYDE. August 5, 6. Elim Pentecostal Church, Albert Street. Isle of Wight Camp Weekend, conducted by campers from Whitecliff Bay Youth Camp. Saturday at 7: United Pentecostal rally. Sunday at 6.30. August 19, 20. Pastor's third anniversary. Preacher: H. W. Greenway. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. August 6-13. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's week conducted by Bob Howell and team. Weekdays from 10 to 12 and 2 to 4. Sundays at 2.30 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

SWANSEA. July 23. Elim Pentecostal Church, New Orchard Street. Farewell services of Peter and Brenda Griffiths (missionaries to Rhodesia). At 11 and 6.30.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

WORTHING. July 22, 23. Elim Pentecostal Church, Grosvenor Road. Preacher: Felix Lloyd-Smith. Convener: L. W. Tranter. Saturday at 7.30. Sunday at 11 and 6.30.

Common Market prospects

Shirley Williams, speaking at a Roman Catholic Socialist Guild meeting in London, said : " We will be joined to a Europe in which the Catholic religion will be the dominant faith and in which the application of Catholic social doctrine will be the major factor in every-day political and economic life."

The Reformer.

Church report

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

At the Melvin Banks crusade in the 1,000-seater marquee in the famous Caerphilly Castle grounds large crowds were in attendance. On one night it was nearly full.

The church was packed on the first Sunday. The minor hall had to be used as well to contain one of the largest congregations in its history.

In the first week over 500 decisions were made and all have been given spiritual counsel.

Large numbers of unconverted folk have been attending and there have been some outstanding healings. Nearly 800 children attended one youth service alone.

THE GIFT OF TONGUES *(continued)*

held by society outside the church. This would exclude what is unbecoming and offensive from that section of society which should have the highest standards of all: the Church of Christ. The application of this principle may mean a variation between one culture and another, but it will always place the Church above its surrounding society. To relate this factor to speaking in tongues must mean that nothing unseemly or vulgar should be associated with it. Where such deviations appear, they are the work of the flesh and not the Fruit of the Spirit. **The Gift of tongues must never be isolated from its proper, fitting context either in Scriptural exposition or practical experience. The life of the Church or the Christian which surrounds it should be of the highest order and commendable by human standards and by Divine law.**

"The big one" all right!



Part of the over-5,000 crowd in Bingley Hall, Birmingham.

See Ivor Pepper's report on page 3.



Alexander Tee addressing the evening rally. ▲



▲ Gerald W. Chamberlain speaking in the afternoon rally.

I. Wynne Lewis preaching at the open-air demonstration. ▶



THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, July 24th Jeremiah 7 : 1-20

" Proclaim . . . this word " (v. 2).

" Hear the word of the Lord "—may we never fail to obey this command ! " Go ye into all the world, *and preach* " (Mark 16 : 15) was Christ's command.

" Amend your ways and your doings " (v. 3) was a call to repentance, to turn from formalism and empty profession.

The call to proclaim the Gospel is clear. Have we failed to do it ? " Go ye " was Christ's order. We must obey.

Tuesday, July 25th Jeremiah 7 : 21-34 ; 8 : 1-3

" Obey My voice . . . that it may be well " (v. 23).

Implicit obedience to the voice of God was the demand and how rewarding were the promised consequences, " but they hearkened not." Disobedience always results in backsliding (v. 24). Backward, not forward, was the direction. " Death shall be chosen rather than life " (8 : 3) was the sad prophecy.

Wednesday, July 26th Jeremiah 8 : 4-22 ; 9 : 1-3

" I will surely consume them, saith the Lord " (v. 13).

Perpetual backsliding will surely result in the judgment of the Lord coming upon those who persist in this way. Despising God's word of correction and refusing to return will result in destitution and disappointment. " We looked for peace, but no good came ; and for a time of health, and behold trouble ! " (v. 15). The condition of these backsliding people moved the man of God. His was an abiding concern ; he wept day and night for his nation, his people. Should our concern for our nation be any less than this ? Our nation still proceeds on the downward path, " from evil to evil " (9 : 3). As Christ wept over Jerusalem, so must we weep over the condition of the world today.

Thursday, July 27th Jeremiah 9 : 23-26 ; 10 : 1-16

" Glory in this, that he . . . knoweth me, that I am the Lord " (v. 24).

Worldly wisdom, power, riches—how confident is the boast of those who put their trust in such and glory in their possessions, yet without the Lord how impoverished is their condition ! The " more excellent wisdom " is to know Him, to understand His will, to be the continual recipient of His lovingkindness.

" There is none like unto thee, O Lord ; Thou art great, and Thy name is great " (10 : 6). He is beyond compare—" the true God, He is the living God, and an everlasting King " (v. 10). " The Lord of hosts is His name " (v. 16).

Friday, July 28th Jeremiah 11 : 1-17

" I commanded them to do ; but they did not " (v. 8).

" So be it, O Lord," is the ready response of the obedient heart (v. 5). " Faith shall cry a loud ' Amen ' to every dear command of Thine." They were commanded to obey God in everything. Failure to obey His command brought the penalty that prayer would not be answered (v. 14).

Saturday, July 29th Jeremiah 11 : 18-23 ; 12 : 1-6

" The Lord hath given me knowledge . . . and I know " (v. 18).

Knowledge imparted by God is perfect. He is the Divine Teacher. May we always remain attentive students at His feet. The knowledge that He imparts by far exceeds and excels that from any other source ; it is not worldly wisdom but the perfect wisdom that is from above, pure in its content (James 3 : 17) and profound, for in Him are hid all the treasures of wisdom (Colossians 2 : 3).

" Thou, O Lord, knowest me : Thou hast seen me, and tried my heart toward Thee " (12 : 3). His Divine searchlight penetrates into the deepest recesses of the heart ; there is nothing hidden from Him.

Sunday, July 30th Jeremiah 13 : 1-17

" Good for nothing " (v. 10).

In God's estimation Israel were marred and profitable for nothing. The causes of their deterioration were their refusal to hear God's word and to walk in His ways and their serving and worshipping other gods. Israel were called to be a people to His praise and glory (v. 11), but how miserably they failed Him. They were unprofitable at every level—a strong but justifiable indictment.

May we always endeavour to be profitable servants, as Onesimus became : " In time past . . . unprofitable, but now profitable " (Philemon v. 11).

An interesting comment from FRANK BICKERTON quoted in Elim News *of New Zealand. Pastor Bickerton is supported in his work in Japan by our churches in New Zealand.*

The beautiful taste

" THERE is a saying in Japanese, although we are not aware of its origin, which reads *Bimi Kyushin*. It can literally be translated as ' to seek the beautiful taste is to seek the truth.' While the exact definition escapes us, we have the feeling that we know what is meant. To eat something which is satisfying—that is the simplest and most lovable image of man and the realisation of the truth . . . or words to that effect.

" We have the feeling of the meaning, but then the question may be raised : ' What is the beautiful taste ? ' In our so-called affluent society we can have anything we desire to eat if we pay for it. But are we really satisfied ? The high-class Japanese and Western-style restaurants offer dishes at prices which make our eyes pop out. But do they really have the satisfying taste, the beautiful taste ?

" Against these the taste of dried sardines or wild mountain vegetables may offer a much more satisfying taste. There is a popular trend at present among people of the younger ages to form groups which are bent on tasting ' the real thing.' It can be considered a fad for natural foods. This means, of course, good old country food. For city people the taste of natural food without all those additives which are now being used probably constitutes something different.

" Economic growth has led to the appearance of many fancy foods which are injurious to health. This in turn has resulted in a trek back to nature. This is also the *Kyushin* (seeking of the truth) contained in the old saying.

" The formation of groups seeking good food is not a bad idea, but we have to remember that such movements can lead only to temporary satisfaction. The beautiful taste must be developed in home kitchens to be really effective. The trend toward the popularisation of instant noodles and other foods has degenerated home cooking to a lamentable degree. It is important therefore to resurrect the skill of making good food at home."

☆ ☆ ☆

The above article, in its entirety, appeared in a recent issue of the *Mainichi Daily News*, Tokyo.

If, as the writer suggests, " To find the beautiful taste is to find the truth," this places the search in the realm of the spiritual, far above the satisfying of natural cravings.

The Christian answer is to switch the direction of the search to God. The psalmist says : " O taste and see that the Lord is good ; blessed is the man who trusteth in Him . . . they who seek Him with all their heart shall find Him."

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

WHO IS HE ? *(continued)*

faith in His cross, believing that it was endured on our behalf.

All kinds of people came to Christ—the wicked, the self-righteous, the destitute, the prosperous, the learned and the illiterate—in other words, ordinary people with problems, people just like ourselves. Now, as in the time of Christ, people find Him to be the answer to their need.

Perhaps you are unaccustomed to praying, but why not, just where you are, ask Christ in your own words to help you to understand how you can share the same emphasis as Simon Peter and say, *" Thou art the Christ, the Son of the living God "* ?

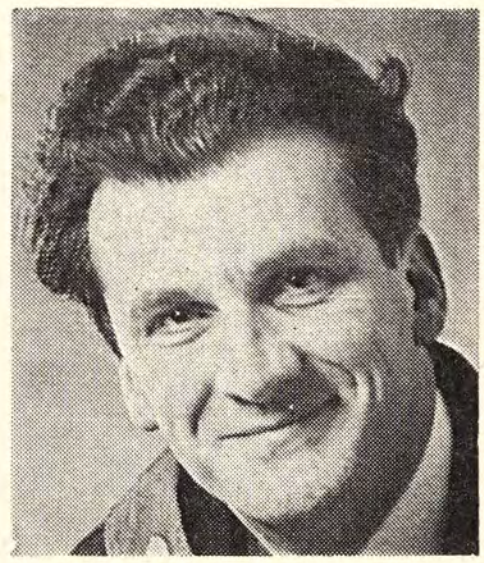
(Script of a broadcast over B.B.C. Radio Medway.)

THE ELIM EVANGEL

Vol. LIII. No. 31 July 29th, 1972 5p

Reaching for the depths

"That I may know Him . . . and the fellowship of His sufferings" (Philippians 3 : 10)



by Michael W. Carr, B.Sc.

I CAN know Him in the bloodwashed worth of a ransomed soul and the new-found joy of an endless life, in the victor's cry and the battle shout, in the radiant rays from the throne of grace, through the tears and pain of an hourless night when sorrows of life overwhelm within, when the panting heart seeks satiation and the fainting soul wants consolation, in the smarting rod from a loving hand and the living words of a written soul, by the grace that conquers every sigh and a peace that makes our passions die. In all these, and more, I know Him, yet do I know Him in the "FELLOWSHIP OF HIS SUFFERINGS"?

The pains that pester our pathway are surely an Adamic legacy bequeathed to fallen souls. "Yet man is born to trouble as the sparks fly upward" said Job, and he should know! We grimace and grumble over the happenings of providence and think that we are thus fulfilling the Lord's will to bear our cross. When sickness lays us aside or a catastrophe rocks our faith, the temptation is to feel that we are entering into the "fellowship of His sufferings," but what does the Word say?—"So far you have faced no trial beyond what man can bear. God keeps faith, and He will not allow you to be tested above your powers." To a committed soul these ordered events are but the prickings of God's goat-stick, sharp pointers to a rich spiritual maturity. It is an adding of virtue to our faith through trial. It is not, however, the "fellowship of His sufferings." Paul says that "Our troubles are slight and short-lived, and their outcome an eternal glory which outweighs them." They come and go like mayflies and serve to nudge us nearer God.

Christ's suffering was a CROSS *and a cross which was chosen.* Our Lord did not just die;

Proclaiming the Truths of Pentecost

He laid down His life that He might take it again. The agonies that faced Christ did not march across His path in an indiscriminate way ; they were the result of a bleeding heart that carried a stricken world. The New Testament writer echoed this, saying : " Whereof I am made a minister who rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." It was a *vicarious* suffering, a bearing forth of the anguish of the Body : Paul need not have gone this far with God, for he had a free choice, but, like Jesus Christ in Gethsemane, " he went a little further." This was not a feeling that aligned itself with human kindness, but a deep likeness to our Saviour : being brought into the sorrows of others' afflictions.

" I would be like Jesus " is an oft-repeated prayer, but He was a Man of intense passion for wretches and a high feeling for damned sinners. So great was the love of God in Christ that Isaiah startles us with those immortal words that strake our souls : " *He had no beauty, no majesty to draw our eyes, no grace to make us delight in Him ; His form, disfigured, lost all the likeness of a man, His beauty changed beyond human semblance. He was despised, He shrank from the sight of men, tormented and humbled by suffering ; we despised Him, we held Him of no account, a thing from which men turn away their eyes. Yet on Himself He bore our sufferings* " (53 : 2-4, N.E.B.).

Is it possible to know the " fellowship of His sufferings " ? Dare we tread that path to Golgotha's mount ?—for we cannot heal the hurt we do not feel. It is said of Jesus that " being in the garden He prayed more earnestly." He sipped the bitter cup and viewed the thankless world of wicked men, yet drained it all and bowed his heart into His Father's will. The royal blood, that pierced stream, that unrelenting fount of love, has dropped upon the guilt of earth a grace that covers sin's dark stain. Like Rachel, who cried " Give me children or I die," He has seen the travail of His soul and is satisfied.

No man suffered as He did : " In all their afflictions He was afflicted " and " I am pressed under you as a cart is pressed that is full of sheaves." The full weight of erring mankind bowed His shoulders into God's presence, but this was only the start of a new era. Luke writes : " Of all that Jesus **began** both to do and teach." It has not ceased ; in Matthew's commission the ministry of the riven heart of Calvary is continued. God has committed to us the " word of reconciliation " and all that this means. Listen to Paul : "Who is weak and I am not weak? Who is offended and I burn not ? " A fellow-prisoner in a bond of love, nothing could daunt the stride of faith that took this eager missionary to the bounds of Asia. He was " filling up that which is behind," ready to face the stones at Lystra.

Having given ourselves to Him, we might indeed face " fightings without and fears within," yet are we " more than conquerors through Him that loved us " ? We cannot complete the passion of Christ, nor does the Bible teach this, **but we must perpetuate the message of the cross and carry as Christ did a dying race upon our hearts and plead for heedless men before the gate of mercy. A bleeding Lamb sits amid a blood-sprinkled throne and those who reign with Him must first know the " fellowship of His sufferings."**

Elim Missionary Society feature photograph



Pastor H. C. Phillips gives the opening address at the dedication of a new church. Beside him is Luke Mjaji, an evangelist of many years' standing.

Elim News

OXFORD **Pastor : J. Hyde**

On Saturday, July 1st, we provided a farewell celebration for Pastor and Mrs. F. J. Slemming, who were not only leaving Oxford but also retiring after forty-three years' service in the Elim ministry. The occasion was both sad and happy. We enjoyed a salad meal and were afterwards entertained by a very amusing tape of snippets from church life over the last ten years, edited with immense skill and imagination by our organist, Roger Masterman. After this Pastor R. B. Chapman, the Field Superintendent, gave the first of many tributes to our pastor's work. He



showed that the Bible was not very helpful in providing retirement messages—the only references to retirement being like Jeremiah 4 : 6. Perhaps the Bible has so little reference to this subject because,



The dedication of Lindsey Jean Inness.

as so many reminded us, we may lay down office, but we never retire from the Lord's service.

Further tributes were given by members of the church and by local ministers, who made reference to Mr. Slemming's work as chaplain of a local hospital and on the committee of the Christian Book Centre.

Pastor Slemming and his wife received many cards and messages, including some from churches where they had previously ministered. The treasurer presented them with a handsome cheque. This occasion was brought to a close by a few words from the Secretary-General, Pastor J. T. Bradley. Long after many members and friends had left the pastor was found in the kitchen wiping up the dishes !

On the Sunday our pastor ministered to us for the last time. His work was not yet finished, for in the morning service two families brought their babies for dedication. The evening service was highlighted by two announcements, one being the arrival of a telegram from Pastor and Mrs. Slemming's son, Peter, reading " Congratulations on a job well done " and the other that gifts from members and friends made the sum total of Pastor Slemming's retirement gift more than enough to meet his needs. His final message was reminiscent of his ministry and of the testimony which he believes our church stands for in Oxford.

The members of the church would like to echo the words on one of the cards which our minister received :

May the new life you're beginning
Hold a world of joy in store,
Because there's no one anywhere
Who deserves it more.

(Jennifer Tapsell)

I. J. INNESS.

BRAINTREE **Pastor : A. P. Atkinson**

At the twelfth Sisterhood anniversary rally both services were well attended. Representatives from many other churches and missions were present and added their contributions to the meetings.

During the afternoon service singing items, solos and recitations were rendered. Mrs. M. Warboys, wife of the vicar of St. Andrew's Church, Shalford, was the speaker. She testified to her baptism in the Holy Spirit. Tea was served by the ladies of the church at the close of the afternoon service.

At the evening service we had more musical items and Mrs. Warboys's message was a great blessing to us all. During the evening service a beautiful bouquet was presented by our pastor's wife, Mrs. Atkinson, to our secretary, Mrs. E.

Gowlett, as a token of our appreciation for all the hard work she has put into our Sisterhood over the past year.

Both services were convened by our president, Mrs. W. G. Turney, and Pastor A. P. Atkinson concluded a very happy and blessed day with prayer.

E. V. GOWLETT.

SWANSEA **Pastor : E. J. Jarvis**



Mrs. Lascombe, aged ninety-one, and Miss E. Williams, aged ninety, whose birthdays were recently celebrated, with Mrs. Jarvis.



The party from Swansea en route for the 1972 conference.

EVESHAM **Pastor : J. R. Brown**

A feverish amount of work was done long before the recent crusade. Envelopes were addressed, leaflets were put into bundles and the willing band of helpers " blitzed " Evesham. Every house had a leaflet put through its letter-box, followed in the following week by a personally addressed invitation card.

One tragic note in all this work was that our brother George Walker died in the street while delivering leaflets. God called him to higher service in a way he would have wished to be called —while busy on the Lord's work, but what a loss to us !

There were 150 people at the first meeting, convened by our own pastor. The evangelist was Pastor John C. Smyth and he preached under the anointing of the Holy Ghost.

We had great support from surrounding Elim churches and their encouragement and help in providing items in song and witness were greatly appreciated. Mrs. Mary Smyth's anointed singing was a great blessing to all.

During the second week we had children's meetings at six o'clock every night and over 100 children attended each night. Pastor Smyth and Tony Austin held the attention of the boys and girls with their quizzes, object lessons and flannelgraphs. Tony Austin was also our nightwatchman and we are grateful to him for all his help.

Just over twenty folk made decisions for Christ. A lady was instantaneously healed of arthritis and others who came for prayer felt a definite touch of healing.

We are very encouraged and feel that the crusade was a success. They now surely know that there is an Elim church in Evesham.

Pray for us. We would love to have our own church building, but so far there is no land or building suitable for us. Our God is great and is well able to open a door for us.

JOHN A. WEIR.

From *Evesham Journal*

The canvas doors closed this week on an Evesham evangelical and divine healing crusade, which the organisers described yesterday as " thrilling and successful."

The crusade went on for two weeks in a big tent on Evesham Crown Meadow, and was organised by the Elim Pentecostal Church.

Rev. J. R. Brown said yesterday: " The weather quite literally threw everything at us. We even had to borrow two gas space heaters because the tent got so cold. Nevertheless, we were thrilled with the response we had from the people of Evesham, from the support we got from other churches, and from the decisions that people made.

" The real object of the crusade was not so much to expand our movement, but to get people to realise that the true New Testament Christianity is life.

" So many people today think that the Church is dead. We aim to portray it in such a way that people will enjoy it instead of enduring it.

" During the crusade we prayed for sick people and since then people have told us that they have been healed."

Children's meetings in the tent had also been a success. "We had over 100 in every night and the meetings were very enjoyable," Mr. Brown said.

PALMERS GREEN **Pastor : J. G. Patterson**

Ever since the day in Northern Ireland at the age of thirteen when I made my decision to follow Christ in a tent set up by the Faith Mission I have been drawn to many similar efforts. Knowing full well the potential of such a venture I was delighted when the Lord gave me a vision for a three-week tent crusade. We determined to step out in faith and trust the Lord to meet the need.

Many hectic days of preparation followed. The council refused to give me a site at first, but after prayer they relented and gave us the best site in the area, right by the main High Street, completely fenced off with iron railings and lockable gates, all free of charge.

Thanks to Elim Headquarters and Bible College we had the use of the 600-seater marquee free as well.

At the opening night I arrived on the platform aching all over from the strain of the previous few weeks. I shall never forget the joy of that first meeting. Four people came forward to accept Christ. These were the first of some two dozen, mostly young people, who were to find Christ during the crusade. Nightly more and more people came, despite rain, mud, bitter cold and the gaping holes in the tent roof section following vandalism. Some three dozen people rededicated their lives and there were at least five definite healings. Three people were led to the Lord on the tent site. The tent was so handy to the town centre and they needed to talk with someone. Many children found the Lord in the special children's meetings.

We shall never forget all the Lord's goodness. Of the £313 spent on the crusade not a penny remained outstanding at the final service.

At follow-up meetings in the church we saw up to 140 people present. A converts' tea and testimony time were arranged and a special film service for all those saved in the crusade. Some seventy came. To God be the glory !

J. G. PATTERSON.

CATERHAM **Pastor : R. Smith**

Less than a week before the annual carnival we decided that we must not miss the opportunity to witness for Christ. Mrs. Sales made placards and tract bunting and, with the willing help of her family, her son's car was covered



with text posters. The work was finished just in time for the Saturday afternoon. Crusaders and friends distributed over 1,000 Gospel tracts on the carnival ground and along the route of the procession.

Our eyes were opened to the indifference to the gospel of the people of Caterham. The words "Caterham for Christ" obviously disturbed many consciences. To our knowledge only one out of the many ciné cameras being used did not stop at the float in front of us and start again on the float behind.

We noticed several Christians in the crowd who looked glad that Christ was being proclaimed. As far as is known ours was the only Christian witness that day. How we need God's Spirit to move here, even among the Christians !

We hope to do better next year by planning earlier. Maybe by then Caterham will be Christ's —nothing is impossible with God !

RUTH TWEEDIE.

The Gift of Tongues

by John Harris

PASTOR OF ELIM PENTECOSTAL CHURCH, LURGAN

10. " Tongues are for a sign "

1 Corinthians 14 : 21-23

IN the previous verses Paul spoke of ways in which the Gift of tongues may be used in the Christian's and the church's devotional life. A change of direction commences in v. 21, to a further use of tongues. Tongues are now considered in relation to a different class of people : unbelievers. It is the Gift of tongues *alone* which is mentioned : " *tongues* are a sign," not tongues and interpretation.

We are referred to an Old Testament situation in which languages were invested with a sign significance that was rejected (Isaiah 28 : 11). The context is of Israel being given partially into the hands of her enemies, whose strange languages will be heard in the land, yet Israel will persist in disobedience and will eventually be completely subjugated by her enemies. There are three points of contact between these tongues of the Old Testament and those of the New Testament : tongues are other than native ones ; the sign nature of the tongues ; the recipients of the signs are without faith.

Other tongues

In the Old Testament situation the other tongues were those of foreign invaders which the native Jews could not understand. The similarity implied with regard to New Testament tongues sustains our contention that Paul viewed tongues as being real languages, probably those of other people on earth. The parallel drawn between the two sets of other tongues would make any other interpretation inconsistent with the comparison being drawn. In each case other tongues means languages other than native.

The sign nature of the tongues

In the original New Testament statement by Jesus, tongues were classified with other things as being " signs " (Mark 16 : 17). The same value is attributed to them by Paul. In the Old Testament setting the sign was of Divine chastisement, a warning of more to follow if there was no return to God. Israel did not heed the warning, but continued until judgment overtook them. This shows that they were without faith, inasmuch as there was no work of obedience. Paul does not affirm that New Testament tongues are also a signification of judgment, although it may be that he implied this. He only mentions directly the " sign " parallel. If judgment is intended also, then it would mean that the sign could be rejected. This would lead to greater guiltiness in view of the special activity of God in confirming His word with a sign. This is a legitimate interpretation and may be compared, for example, with Matthew 11 : 20-24, where rejecting the preaching of Jesus confirmed by mighty works would bring greater punishment.

The recipients of the signs

In the Old Testament situation the people were disobedient and continued to be so in spite of the sign : " they would not hear." The New Testament parallel would seem to require the same type and the terms used indicate this conclusively. " Believe not " and " unbelievers " mean literally " without faith ": this is the meaning we accept. The sign is related to those who have not believed on Christ and who are therefore unregenerate, unjustified sinners. The distinction between " unlearned " and " unbelievers " would further bear this out, the former being possible of true Christians who are limited in knowledge and the latter applying to an entirely different class of persons—the unsaved.

Tongues *alone* are to be a sign. There is no justification for the use of tongues plus interpretation in an evangelistic setting with the idea that this constitutes a special sign from God, nor is there authorisation for widespread speaking in tongues in local church evangelism with the hope that it will impress unbelievers. Paul's commonsense judgment is " Will they not say ye are mad ? " In view of the other ways in which the Gift of tongues may be used in personal and congregational life, it cannot be either that tongues are always a sign to unbelievers. It is just another use to which a sovereign God may put this amazing gift, under circumstances in which tongues clearly demonstrate that only God could be at work. Those circumstances require the presence of a non-native person, or one who at least understands languages other

than the native one. If God chose in such circumstances for a native person to speak in a non-native language unknown to him, yet understood clearly by the non-native person or linguist, such a miracle would be a very impressive sign to the non-native or linguistic person. Testimonies of this have been given by various people, but we do not need to go outside Scripture for an illustration. Acts 2 is a classic example of tongues as a sign to unbelieving people. The crowd which gathered was composed of unbelievers and, as many were foreigners, they would know other languages. They heard these whom they knew to be natives speaking in languages which were non-native and unlearned. The foreigners heard their own languages being spoken fluently in declaring the wonderful works of God. That such a miracle was a sign to them is undeniable and evidenced by their inquiry: "What meaneth this?" They were anxious to know the significance of the miracle that they had heard with their own ears. In response Peter turned their minds toward Christ, affirming that the sign pointed to a living, exalted Lord who "hath shed forth this which ye now see and hear."

This miracle would not make the same impact upon native unbelieving Jews—was it they who mocked the disciples as drunk because what was being said was not understood?—as upon the foreign Jews. The native Jews had witnessed and rejected many miracles by Christ, including the sign of the resurrection, but God, in one miracle via tongues, was giving a sign to people representing a wide area of the then civilised world.

Some will point out that the sign was accepted and this differed from the Old Testament, where it was rejected. We read of 3,000 responding and we can only pray "Do it again, Lord!"; but this figure needs to be taken in perspective. In A.D. 70 when Titus besieged Jerusalem at a feast time, Josephus estimated the number in Jerusalem at 2,700,000 (*Wars of the Jews*, book 6, chapter 9). Three thousand was but a small fraction of the scores of thousands and must not be taken as a majority movement: it was just a remnant. Perhaps we should be surprised that so few responded after such a miraculous sign being granted to them! Among the nation as a whole there was no turning to God, but rather a turning against those who identified themselves with Jesus Christ (Acts 8 : 1 ; 11 : 19, 20).

We are aware of another interpretation in which the unbelief is taken in a partial and not in a complete sense. The people to whom the sign of tongues is given are those who are Christians, but who have doubts regarding a work of the Spirit. Some relate these doubts directly to the filling with the Spirit's power and affirm that tongues are a sign of this filling. Some will even make a distinction between the sign of tongues, given at the baptism with the Spirit, and the Gift of tongues, which is tongues operative in the church in conjunction with the Gift of interpretation.

Such an interpretation, in my opinion, does not do justice to the plain terminology used in 1 Corinthians 14 : 21-23 regarding the recipients of the sign of tongues. The persons are not just doubters, they are unbelievers, therefore this sign, as here mentioned, cannot be related to being filled with the Spirit, which is an experience for those who are believers. Moreover, the enduement of power by the Spirit is not in the Corinthian context at all, though we gladly acknowledge that tongues often accompanied the enduement in Acts. As to the sign and Gift distiction this disappears when we view tongues from different aspects. From God it is a gift of His manifold grace. To men it is a sign which points beyond itself to the miracle-working God who gave it, because the tongues have been such as to demonstrate their supernatural nature.

Tongues as a sign to unbelieving men will not be a normal use for the Gift, but would require special circumstances for it to be so. To those who deny this Gift this is another instance of their closing an avenue of miraculous activity by God. Though such a miraculous sign is exceptional there should be an openness toward God and recognition of His right to manifest Himself in this way if He so chooses. Even Pentecostal believers need to enlarge their understanding of this wonderful Gift and give it a place not only as a sign to follow those who believe, but also at times as a sign to those who believe not.

- ✱ The Gift of tongues can be a means of grace to edify the believer personally.
- ✱ Accompanied by interpretation it can edify the church congregationally.
- ✱ It is possible also that it may serve as a confirmatory sign to those who are unbelievers.
- ✱ There are, therefore, great potentialities deposited in this Gift by God, but potentials bring profit only when they become actual.

THE END

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and **cheques** made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
M. W. Carr	1
J. Harris	6
Ivy Freeman	9
Joseph Smith	10
John Burgan	12
F. H. Coleman	13
T. H. Stevenson	14
Mrs. K. E. Toft	15
F. Lavender	20
Elim news	3
Book reviews	9, 13
Children's corner	11
Youth page	18
Family altar	19

EDITORIAL

WE heartily commend the articles by Mrs. K. E. Toft and our National Youth Director, Eldin R. Corsie, which appear in this issue. We applaud Mr. Corsie's straightforward declarations and surely many, if not all, Christian young people will respond with a surge of the heart and a lift of the shoulder to such a firm, clear stand. Those many of us who knew Mrs. Toft's late and beloved husband will be delighted that she has taken up the pen and will discover many echoes of the ministry which they shared for so many years.

It must be seen that we appreciate the glory of grace and thoroughly experience it only as and when we realise the depths of sin. The almost terrifying statement in Romans 7 : 13 takes on new profundity against this backdrop : " Sin, that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful." As you read the articles mentioned you will also see a link with the advice to parents by Joseph Smith, our revered brother in Christ, which is also in this issue. Not a few workers have felt, when confronted with the tangled problems of teenagers, " Oh, if only someone had started sooner ! " Without wishing to make comparisons or to give offence in any way, we would assert that Sunday school work is more essential than ever. We must start to teach the gospel ever earlier and seek to maintain the contact through as many years as possible.

John Burgan adds point by his statements herein regarding justification. As we think of sin and of what Christ has done through His death and resurrection we come to a personal knowledge of " the exceeding riches of His grace " and of " the riches of His goodness and forbearance and longsuffering " for " the goodness of God leadeth thee to repentance." The Letter to the Romans is rich in glorious statements of God's bounties. Here is another : " O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! " We would mention that a series on this great Bible book will commence in our next issue. The writer is J. Alexander Wright.

The pressure and the privilege of the preaching of salvation are underlined by the revelation of the vocation of the Christian and of the ultimate compromise in Christ : " We are ambassadors for Christ, as though God did beseech you by us. . . . For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him."

Book reviews

Jesus People Come Alive, by Walter L. Knight. Published by Coverdale House Publishers Ltd. Price 35p, postage and packing 5p extra.

No one reading this book can fail to acknowledge the vitality and reality of the experience which is gripping thousands of young people in the United States. At first the older reader will react against the "hippie language" applied to the glorious personal encounter with Jesus that results in salvation. If this is accepted as the expression of young people who have no evangelical background experiencing for the first time the thrills of peace, assurance and forgiveness in Christ, the book can challenge its readers to pray that this Jesucentric revolution will sweep across the world.

The book rightly asks "What next?" The concern that I feel is for the continuation of the work of grace after the first glorious feelings have settled. The book has convinced me that the Church, with much love and grace, must seek to lead these young people to a deeper experience with God without appearing or even attempting, to squeeze them into the mould of its set patterns.

Reading this book can only give you knowledge that will help you to pray with understanding that God will establish these converts in the faith and use their enthusiasm to influence others to accept Christ for themselves.

JOHN C. SMYTH.

Today, No. 8. Published by Scripture Union. Price 10p, postage and packing 3p extra.

Today is a series of eight booklets which deal in a modern way with life situations and contemporary problems. I was asked to review No. 8, the final booklet of the series, and was told in this issue, "Be sure to read issues 1-7 before reading No. 8. You lose out badly by failing to start at the beginning of the series." Bearing in mind this serious handicap, I read thoroughly the issue sent to me. It deals with subjects like pain, worry, depression, anger, pride. It gives a situation with a character meeting such difficulties. It quotes from letters from people in similar situations and gives sound, helpful advice, including relevant Scriptures.

Today should be studied rather than just read. Though set out in good journalistic style, it merits slow consideration rather than quick reading. The subjects could well become projects for Crusader or other group study. Perhaps the editors could have been helped by advice from sound Christian psychologists and thus have gone more deeply into some of the problems posed. This is a very helpful idea for private or group study into many of the results of the stresses and strains of our contemporary society.

LAURENCE E. LAMBERT.

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

Waiting on God

Isaiah 40 : 31

How should I wait on God ?
With a quiet expectant heart, knowing that God
Will surely do His part.
If I will only wait for Him
He will reveal His perfect will to me,
Yes ! I must wait on God !

Why should I wait on God ?
Because the busy throng of daily duties
Press my soul along.
To listen for His voice Divine is the surest way
Heaven's peace and rest to find.
Yes ! I must wait on God !

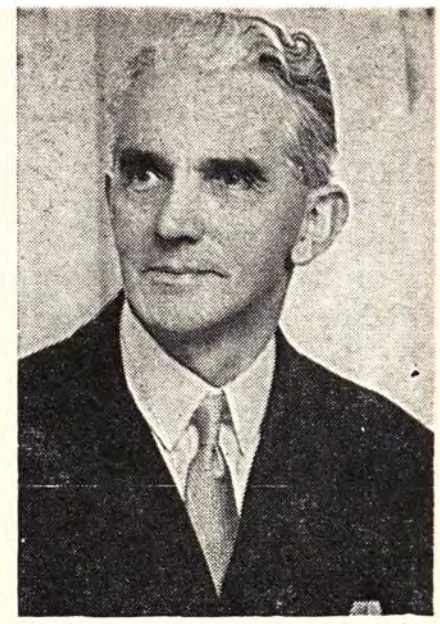
When should I wait on God ?
Every moment, every hour ! This attitude brings
Life and joy and power.
The still small voice can only reach the heart
That lives its life for God apart,
Yes ! I must wait on God !

Where should I wait on God ?
Just where I am today. God's kingdom is within me
That is where I pray.
In every circumstance, in every place my heart
Shall turn to God and seek His face.
Yes ! I must wait on God !

IVY FREEMAN.

TO ALL PARENTS

From Joseph Smith



ALL parents want their children to be happy and to prosper both in this life and in the next. All children are given an impressionable nature in order that they can learn and be trained, otherwise how could they acquire a language or learn to do the many things necessary to life? It is of the utmost importance that all parents impress upon their children's minds those things which are essential to their highest good, both in this life and in the next.

Putting first things first, Jesus Christ said: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6: 33). Here is another direct command from God Almighty: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6: 5-7).

The Roman Catholics used to say: "Give me a child until he is seven years of age and then you can do what you like with him." Jews and Moslems bring up their children in their respective faiths, and how few of them depart from them. Children can likewise be taught the good and the right way. Solomon said: "Train up a child in the way he should go: and when he is old he will not depart from it" (Proverbs 22: 6).

The Bible tells us that we are to teach our children **diligently.** It is no use saying: "I just leave my children to choose for themselves." You might just as well talk of leaving your garden to choose for itself. Let us obey the Lord and do what He commands us. Let us talk to our children about the love of God, about the excellency of His character, why we should love Him, and the great proof of His love in His sending Jesus Christ into this world to suffer and to die for our sins as our Substitute that we might become the children of God.

When you go for a walk with your children do you talk to them about the things of God? Do you pray with your children every night? Do you teach them to pray? I thank God for a godly mother who taught me the things of God and prayed with me every night. I was so young that I do not now remember when she started me on this good way. I wonder how some parents will face their children on the judgment days.

All children are impressionable, therefore we can make a good impression on their hearts and minds concerning the things of God. Children's minds are like virgin soil and they should be sown with the choicest seed in order that they may bring forth a good harvest. You can create desires in the hearts of your children for the things of God by your conversation. Those desires will want to find realisation and your children will want to be saved. There is no need to bore them with your talk. People are bored only when we speak about a subject in which they have no interest, but this is not true of young children. Start when they are young and create an interest in their minds concerning the things of God. My son accepted Jesus Christ before he was five years of age, simply because his mind was alerted concerning the things of God. Of his own accord he wanted to be saved. You may ask whether a child of that age sufficiently understands the things of God in order to find salvation. If you and I had waited until we fully understood the things of God concerning salvation we might not have been saved yet. Of course they understand sufficiently if you have simply

told them the story of Jesus and His love. Salvation is a matter of the will and a child at that age has a will.

Allowing children to choose for themselves in spiritual matters is most unfair to them. The trouble is that a child is not really left to himself to choose in these things; the ungodly children with whom your child has to mix will see to this. They will not hesitate to sow bad seed in your child's mind. Even teachers in school will not hesitate to sow in your child's mind evil doctrines like evolution (which is contrary to the plain teaching of the Bible). Are you going to stand aside and do nothing about it? Are you going to allow all this evil seed to grow in the mind of your child and influence his whole life and character? Will you not give your child what the Bible has to say on these matters? There are good books on the subject of evolution which you can purchase and thus acquaint yourself with the facts. You have a duty to perform and God requires you to do your duty or you must answer for it at the judgment seat of Christ. If you truly value the eternal welfare of your child you will not try to avoid doing your duty by him.

A young man was executed in the U.S.A. for murder. The night before his execution the warder knocked at his cell door and said, "Young man, your mother would like to speak to you." He replied: "You go and tell that woman that I have got to die tomorrow morning for her neglect. When she brought me up she allowed me to do what I liked. She never corrected me for anything, everything I did was right, and now I have to die for her neglect, and you tell her I don't want to see her."

Children's corner

Summer Holiday

by Sheila Price

4. The lighthouse

MR. BROWN and the two children climbed back up the path and made their way to the tent. When they had walked along the clifftop for a few minutes, Carol tugged her brother's sleeve.

"Guess what I can see, Brian," she said.

"What is it, Carol?"

"I can see a lighthouse," she said.

"Where is it?" asked Brian.

"Over there, by those big rocks. Can you see it?"

"Yes," said Brian. "Can we go over to see it, daddy?"

"We must get back for our tea now," said Mr. Brown. "Mummy will be wondering where we have got to. I will take you to see the lighthouse one day before we go home."

"All right, daddy. What are lighthouses for?"

"Well, said Mr. Brown, "around our coasts are many big, dangerous rocks and most of these are hidden by the sea. At night-time these rocks are invisible. If the ships were to get too close to the rocks they would crash into them and maybe sink. So, when it is dark, the light at the top of the lighthouse is switched on. This light can be seen for miles around. It warns shipping that there are dangerous rocks nearby."

"Do men live in the lighthouse all the time, daddy?" Carol asked.

"Oh, yes, said Mr. Brown. "They are always on hand to help any ship that gets into trouble."

"They must get very lonely, especially in stormy weather," said Carol.

"They probably do," said Mr. Brown. "But we could not do without the men who run the lighthouse. They do a very necessary and worthwhile job."

"I would not mind being a lighthouse-keeper," said Brian.

"I thought you wanted to be a pilot," said Carol.

"I have changed my mind," said Brian. "I think I would rather work in a lighthouse now."

"The Bible is rather like a lighthouse," said Mr. Brown.

"How is that?" the children asked.

"Well," replied Mr. Brown, "just as the lighthouse flashes out its warning light, the Bible, too, warns us of the dangers of sin. Like the lighthouse, the Bible is a guiding and saving light, for it guides us and shows us the way of salvation."

Justification

by John Burgan, Dip.Th.

PASTOR OF ELIM PENTECOSTAL CHURCH,
MASON STREET, HULL

" He was put to death for our sins and raised again for our justification."

IT is wonderful to know that, as Christians, we have our sins forgiven. Many at first find this hard to accept by faith alone, but eventually we see that God has not only forgiven our sins for His Son's sake, He has actually forgotten them completely. God has forgiven not only the small sins, but also the big sins as well, not only the sins that we feel that God can easily forgive, but also the sins that we think that God will find hard to forget.

If all we are is forgiven men and women, then we are only half-Christians ; for the forgiveness of our sins is only half the great truth of the finished work of Jesus Christ. Many Christians live miserable Christian lives, because they are only half aware of what God has done on their behalf. The forgiveness of sins is in a sense negative, for if we are only forgiven our sins before almighty God, then we are empty-handed people indeed. We would stand before God with no sins against us, but we would be very poor indeed. Praise God, our sins are forgiven and cast for ever behind Him, but Christ not only died for our sins, He was raised for our justification !

We are indeed like Joshua—brands plucked from the burning (Zechariah 3 : 1-5). Joshua stands before the Lord clothed in filthy garments. This was our condition before we came to Jesus Christ—" But we are all as an unclean thing, and all our righteousnesses are as filthy rags " (Isaiah 64 : 6)—but there came a day when our wonderful Saviour forgave us every one of our sins and washed us clean. He removed our sins far away from us and left us clean in His sight. If this were all, however, we would be left just like Adam before he sinned, that is, having done no wrong but having done no good deeds either. Adam was not created as perfected, but only innocent of any wrong and without blemish. He had done no righteous acts even though he had done no wrong ones either.

Some, like Jehovah Witnesses, say that Jesus died to give us back what Adam lost, to give us a second chance. The Bible contradicts this view : " And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification." Justification is far more than forgiveness. In Zechariah 3 : 1-5, the Word goes on to say, " I will clothe you with rich apparel," and this is what justification means. Jesus Christ has clothed us in His own perfect, sinless righteousness. God sees us as perfect through Jesus Christ. As Christians we stand before God clothed in all the merits of Jesus Christ. How could we dare to stand there otherwise ? Being perfect in His sight—of His only Son, of Him the Father says, " I am well pleased "—means that the matchless life that Jesus lived is reckoned to us.

This wonderfully positive side of our salvation is shown in what the angel says of Joshua the priest : " Let them put a clean turban on his head. So they put a clean turban on his head and clothed him with garments." Joshua was not only clean, but clothed with a new splendour, just as we are through what Jesus has done for us. All the goodness of Jesus is before God, for Jesus not only died as the perfect sacrifice, He also lived the perfect life on our behalf as well. He fulfilled all the demands of the law.

Christians often feel that they have little or nothing in the bank of heaven. We feel that God has cancelled our overdrafts, but we are still very poor. We have failed to grasp the great truth that not only was Jesus put to death for our sins, He was also raised again for our justification. The more that we realise all that God has done for us in Christ, the more we can thank and praise Him and the more we shall rejoice every day.

A firm booked a man aboard a rich liner to the United States along with another man from the same firm. Being somewhat cautious, the first man went into the third-class department and fed on cheap meals of cheese and biscuits for most of the trip. On arriving at his destination, he was surprised to see his friend for whom he

had been looking. Asking his friend where he had been, he learned that he had travelled across first-class and had been having a wonderful time on the best of menus, since the firm after all had booked them both first-class. Isn't this something like the way we live our Christian lives? We live our lives on scanty fare, while God has a great spiritual feast awaiting men and women who are rich in Christ. We are sometimes like the prodigal son feeding on husks while, as sons of the King, there awaits us a fatted calf every day in God's goodness.

When we stand before God in Christ, God can say of us: "This is My beloved son in whom I am well pleased," for He not only sees us as without sin, but full of all the merits of Jesus Christ, as perfect as could be in Him.

All that Jesus is and has done is reckoned to my account. I have on me His holy garments. I can take a first-class trip through life.

PRAYER AND PRAISE



by F. H. Coleman

"JESUS loves the little children" we sing—and how true it is. This week we have an answer to prayer concerning a baby whose parents gave him the lovely names of Matthew Henry, no doubt after the famous Puritan preacher. Here is the report:

"I gave birth to a son, Matthew Henry, on May 2nd. He seemed to be all right when he was born, but later he became very ill. A specialist thought that he might have heart disease. We prayed and so did the people at our assembly in Dudley after our pastor had told the people about Matthew. Two days later the hospital rang to say that the doctor had changed his mind and would keep the baby under observation. I was very upset, but tried to keep my faith.

"While reading a Christian magazine I came across the words from the Gospel of John: 'Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive.' I prayed 'Lord, please heal baby Matthew.' On another page of the magazine I came across the quotation: 'If we want God to honour us we must take Him at His Word.' So I said, 'Thank you, Lord, for healing my baby! I have claimed Your promise.' Before this I had had such a great burden and headache, but, as soon as I prayed these words the burden seemed to be lifted. That night, when we rang the hospital, we were told that Matthew was satisfactory and a great change had come in his condition. Since that day he has continued to improve. When he came home he weighed six pounds two ounces. Two months later he weighed nearly eleven pounds. We have much to praise God for. I think that it is about time that we took God at His Word, which I shall try to do in future. Praise His name."

Book review

Seychelles Calling, by David Winter. Published by Far East Broadcasting Association. Price 20p, postage and packing 4p extra.

Seychelles Calling, excellently written by David Winter, is both inspiring and informative. It relates the birth and growth of F.E.B.A., the only British radio missionary station.

I quote: "There are now, after 2,000 years of Christian mission, more people in the world who have never heard the Gospel than at any time in church history." This startling realisation burdened the pioneers of F.E.B.A. to seek God about communicating the Gospel to the masses via radio. One cannot but be thrilled at how God guided them concerning place, personnel and procedure. It was not all easy—the will of God rarely is. They faced many difficulties and trials, but they had the faith and fortitude that translates vision into mission.

I heartily commend this book.

G. L. TAYLOR.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, GL50 3ED.



From T. H. Stevenson

INTEREST in the Pentecostal movement by the press is widespread. Not only religious magazines, but secular papers, local and national, and magazines of world-wide circulation such as *Life* and *Time* find news and views of the Pentecostal or charismatic revival worthy of notice. Maybe the most interesting and in the end the most influential impression is when such local papers as parish magazines take up the theme from the pen of the vicar or minister. To illustrate, and without comment, I am reporting *The Vicar's Letter* of Holy Trinity, Malvern, a neighbouring town to Worcester. Rev. K. C. Parry writes :

" My dear friends,—What does it all mean ? In Church newspapers, magazines and in the Church at large, we hear more and more each week about the renewed emphasis upon the power of the Holy Spirit in general and the Pentecostal movement in particular. What does it all mean ? First, let me ask you a question : ' What is it that makes the Church tick ? ' Bishop Leslie Newbiggin in his book, *The Household of God*, states that historically there have been three major answers to this question : 1. The hearing of the Gospel with faith ; 2. The participation sacramentally in the life of the historically continuous Church ; 3. The reception of and abiding in the Holy Spirit. Bishop Newbiggin calls these answers, broadly, the Protestant, the Catholic and the Pentecostal. He is concerned that the Protestant and Catholic understandings of the Church are, or tend to be, static. He is persuaded that there is a lot to learn from the dynamic of the Church found in the Pentecostal movement. In the eighteenth century the Church of England refused to learn the very important lessons that J. and C. Wesley offered to their Church and the formation of the Methodist Church was the result. Now the Pentecostal movement has grown at an astonishing speed during the last seventy years. Are we to ignore it and hope cheerfully that if we ignore it, it will go away ? Or shall we recognise that it has been greatly blessed by God ? You see, I feel sure that the average member of the Church of England knows little about the teaching of the Pentecostal Church. Most of us have a vague idea that Pentecostal services are a little wild, with people speaking in strange tongues and having unusual and ecstatic experiences. But, of course, this as you might imagine is only a fraction of the truth and has received far more attention than it warrants. Here are some facts that you might not know :

" 1. At the turn of the century there was no Pentecostal movement. Today it consists of more than 10,000,000 souls (Commission Report in 1960).

" 2. Pentecostals claim that they are the largest non-Roman Catholic community in France, Italy, Portugal, Brazil, Chile and El Savador.

" 3. They have had success in cold countries, too. They are the largest free church in Norway and Finland.

" 4. Russia's Pentecostalist and Baptist Union is the Christian Church with the highest growth rate.

" 5. In China, Pentecostalists are the most virile and rapidly growing Protestant movement on the mainland today."

Mr. Parry deals with Great Britain and concludes his favourable résumé with : " What can we learn from them ? For my own part I feel they set us very fine examples in three ways : 1. They have tremendous faith in the supernatural, extraordinary and visible work of the Holy Spirit today, as in the days of the apostles and at that first Pentecost ; 2. They are sure that formalism can be more deadly to the Christian life than fanaticism ; 3. For them the Church exists for mission as the fire does for burning ; they are willing to stand up and be counted."

My thanks to Mr. Parry for the extracts I have used. God bless such men !

Musings of a Minister's wife

"While I was musing the fire burned: then spake I with my tongue" (Psalm 39 : 3).

by Mrs. Kathleen E. Toft

IT has been a great joy to attend meetings in a tent seating over 1,000 people, which has been packed night after night, with an estimated 400 to 500 outside, unable to get in. The gatherings consist of all age groups, with a preponderance of teens and twenties. The highlight of the meeting each night is the sight of crowds of people, particularly young people, responding to an appeal to repent of their sin and to give Christ an opportunity of making their lives anew.

The proclaimed message is the unadulterated Word of God. It is being preached in a reverent, solemn atmosphere, producing rapt attention. Each night the great Bible doctrines, which are not heard so loudly from some pulpits these days, are being thundered out, irrespective of what the audience thinks. No wonder the response is so great, for, "A faithful witness delivereth souls." Sin, repentance, wrath, judgment, hell, immortality, forgiveness, the new birth, deliverance, mercy, heaven and eternal life— every message brings these doctrines to the fore.

I could not help but make some contrast between the gospel message that the emboldened preacher was, and is, gravely declaring and the so-called gospel messages I have heard at times in recent years. These musings have been going on in my heart and mind for two or three years and I have often wanted to voice them. They began while entertaining a Christian worker in our home, then in Northern Ireland. Objection was taken to the strong position taken in Ulster in preaching the doctrines of sin, repentance, separation, eternal damnation, etc. The worker concluded: "It is too negative. I believe in positive thinking; all that is necessary to be saved is to believe in Christ." The Devil is an adept at half-truths; even he believes in Christ *and trembles*.

Later, returning to England, we discovered how prevalent and with what avidity this idea of positive thinking with regard to spiritual truths was being proclaimed and received. The old Bible doctrines of sin, repentance, the wrath of God on evil-doers, eternal damnation were spoken of by some as narrow, negative, distasteful.

"Positive thinking will bring results. It will get decisions for Christ, it will get people healed, it will produce confidence in yourself, and in the people you want to influence," say some. This doctrine may bring results in the world of commerce and materialism, but surely not in dealing with eternal verities. God has only one answer to the old Adamic nature, i.e. death and destruction; no amount of positive thinking will resuscitate it. It is already condemned.

The Bible says that you can be saved, but you must first repent or you perish. You can be healed, but first "confess your faults one to another, and pray for one another, that you may be healed." The Bible says that you can be fruitful, but not without being purged. Every truth has a counter truth. There is no positive without a negative, no blooming without pruning, no healing without wounding, no resurrection without a crucifixion.

Sin, disease, judgment, damnation cannot be annulled by positive thinking. The Ten Commandments are all "Thou shalt nots," but without them we would not have known sin. The law is our schoolmaster to bring us to Christ. Enoch Powell said: "The need of our nation is for the churches to preach again the Ten Commandments. They who are Christ's are not against the law or its declaration, in fact, the law is written on the tables of their hearts. They remember that Jesus said, 'Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfil.'"

Most of the cults reason along this line of positive thinking, and sad to say, some who have sat under sound Biblical teaching have erred from the truth in this matter. The ratio of smooth preaching prophets is 400-1 (1 Kings 22 : 6), but the Micaiah-like prophets cannot but speak the Word of the Lord to the nation, even though they be smitten on the cheek.

(*continued on page 17*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL. Homely Christian accommodation. Bed and breakfast, or bed, breakfast and evening meal. All meals on Sunday. Mrs. Cain, 1 Sharow Grove, Blackpool. Tel. 66838. C.2675

BOSCOMBE, Bournemouth. Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

SITUATION VACANT

CARETAKER. Clapham. Owing to sickness we need another. Flat on premises. Particulars: Pastor I. R. Moore, 18 Ivymount Road, London, S.E.27. 01-670 1864. C.2678

ITINERARIES

The President (T. W. Walker):
July 30, Evesham; August 6, Weston-super-Mare; 10, Cheltenham; 11-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol.

London Crusader Choir with Douglas B. Gray:
August 6, Eastbourne; 20, Brighton.

A. D. Bull:
July 29, Mansfield; 30, Lincoln.

BIRTHS

HAGUE. On May 30th, to Grace and Derek Hague, members of Elim Pentecostal Church, Sheffield, God's gift of a son, Peter.

TRIST. On July 8th, to Richard and Ann Trist, of Northampton, a son, Glen.

ENGAGEMENT

ANGELONE—JONES. Tony Angelone to Meryl Jones, both members of Elim Pentecostal Church, Llanelli. C.2677

WITH CHRIST

BICKEL. On June 1st, Mr. A. J. Bickel, aged 83, member of Newquay Elim Pentecostal Church. "With Christ, which is far better." Officiating minister at funeral: D. A. Lambelle.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

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.2546

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30.

CLAPHAM. July 30—August 1. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Farewell services of Peter and Brenda Griffiths (missionaries to Rhodesia). Sunday at 11 and 6.30. Tuesday at 7.30.

EDINBURGH. July 29, 30. Elim Pentecostal Church, Henderson Terrace. Swedish Christian Youth Team of forty. Guest speaker: Captain Stephen Anderson. Saturday at 7. Sunday at 11, 6.30 and 8.15. Meetings will be transferred to the Conference Hall, Springwell House, Ardmillan Terrace.

EVESHAM. July 30. Elim Pentecostal Church, Masonic Building, Swan Lane. Presidential visit of T. W. Walker at 11 and 6.30. Saturday, August 12, monthly rally. Visit of D. W. Cartwright and friends from Rowley Regis Church. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

PORT TALBOT. August 5. Elim Pentecostal Church, Margam Terrace. Visit of thirty Portuguese children from the Christian International Refugee Mission, Gillingham, Kent. At 6.30.

RYDE. August 5, 6. Elim Pentecostal Church, Albert Street. Isle of Wight Camp Weekend, conducted by campers from Whitecliff Bay Youth Camp. Saturday at 7: United Pentecostal rally. Sunday at 6.30. August 19, 20. Pastor's third anniversary. Preacher: H. W. Greenway. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. August 6-13. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's week conducted by Bob Howell and team. Weekdays from 10 to 12 and 2 to 4. Sundays at 2.30 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE " HOLIDAY WITH A PURPOSE " BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879
D.2644

MUSINGS OF A MINISTER'S WIFE *(continued)*

A positive thinking gospel is a perversion of the gospel of Christ and those who pervert it are accursed (Galatians 1 : 8, 9). The flock of God must take heed how they hear ! A positive thinking gospel will not lead them in at the strait gate and the narrow way which alone leads to life eternal.

The day is fast approaching when the wheat will be separated from the tares. The latter will be dealt with and be burned up as chaff, while the wheat will be gathered into the garner. Listen to God speaking from His inspired word : " I am against the prophets that steal My words " ; " I am against the prophets that use their tongues and say, He saith . . . and cause My people to err by their lies and by their lightness " and " The prophet that hath a dream, let him tell a dream ; and he that hath My Word, let him speak My Word faithfully."

It was delightful to be at the conference in Blackpool and to hear the whole counsel of God being firmly preached by all the speakers, and at the Thursday communion service to hear the newly elected President-elect state categorically that the message of the gospel is a message of judgment, but with overtones and undertones of mercy.

Do not regard those who warn of coming judgment and the wrath of God on unrepentant sinners as prophets of gloom, but rather " receive with meekness the engrafted word, which is able to save your soul." Let it be " mixed with faith that you may profit thereby." Then you will prove that the " Gospel is the power of God unto salvation." You will be positively saved and that for eternity.

"But everybody does it!"

by Eldin R. Corsie

NATIONAL YOUTH DIRECTOR

INSTANCES of moral corruption are multiplying daily and have come to be so much a part of the scheme of things that there are some who dare to say that there is *nothing* wrong of itself.

"Honesty is the best policy" used to be a maxim of the copybook and there were many who tried to live accordingly. A man's word was as good as his bond.

Now things have radically changed and not for the better. This is the sorry day when the distinction between right and wrong has become blurred: "What's the difference, they all do it," they say. Politicians, public figures, pop stars, policemen, parsons—"they all do it." A sagging morality allows more and more people to join the ranks of doing what "everybody" does.

Are we to accept this new morality without protest? What does the Bible say? *Peter tells us that the Lord knows how to reserve the unjust unto the day of judgment to be punished* (2 Peter 2 : 9-15).

The corruption of the hearts of unregenerate men is as old as the history of the human family, but in this downward plunge wickedness is paraded more blatantly than ever before. The line that distinguishes between right and wrong is becoming ever less distinct until it is almost erased. The Church has abdicated its responsibilities in favour of psychiatrists, sociologists, novelists and playwrights. Thanks to them, no one is declared to be to blame for what he does. The delinquent's depradations are explained as stemming from a broken home or a disadvantaged neighbourhood. These new arbiters of our morals say that people do what they do because they are basically insecure or because they belong to some minority group which has been economically deprived or socially estranged. **What is wrong with the old-fashioned words right, wrong, conscience?**

What is the responsibility of young people in the Church when our philosophy has plummeted to this new low?

As Christians we must be sure that we do not allow the world to set our standards. As followers of Christ we can never excuse ourselves by saying, "Everybody does it." Peter has a word for us: "Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Peter 3 : 17). We are to stand fast and look to God and His Word to keep us from being swept along by this torrent of wickedness. **Our responsibility is to know the difference between right and wrong and then resolutely to choose the right and to stand committed to it without any reservations.**

Let us be practical about the matter. The Bible still says very clearly "Thou shalt not steal." *When a student puts down someone else's answer on his examination paper, he is stealing, he is doing wrong, he is committing sin.* Christians must stand up and say "Everybody *does not* do it, **and I am one who does not!**"

In spite of the "moral freedom" (?) of the nineteen-seventies the Word of God says "Thou shalt not commit adultery." *The reading of suggestive, impure literature and the harbouring of lustful thoughts are in direct violation of the seventh commandment.* This is God's commandment against all relaxations of sexual morality which are glossed over, excused and even defended in our sex-ridden age.

God's standard for His children is set forth in His Word. He who created man in His own image has revealed the way of life that is His will and which gives the fullest expression of our personalities.

The Bible holds the standard high. To obey the commands: "Flee youthful lusts" and "Keep thyself pure" in word, thought and deed was never more difficult and never more necessary than in contemporary Great Britain.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, July 31st — Jeremiah 14 : 1-16

" There was no rain in the earth " (v. 4).

The picture presented here is one of acute famine and distress. At the gates, where prosperity was once so evident, despondency and barrenness prevailed. " Black unto the ground " (v. 2), " the ground is chapt " (v. 4), the cry of mourning instead of the song of praise and rejoicing—such was the condition of God's people. Their cry was " Lord, leave us not."

Sin had caused this calamity (v. 7). Returning to Him was their only hope of salvation from despair and ultimate destruction.

Tuseday, August 1st — Jeremiah 15 : 10-20

" O Lord, Thou knowest : remember me, and visit me " (v. 15).

"For thy sake I have suffered " was the prophet's plea. The Lord knows everything concerning us —our every problem, our every need. He will remember, He will visit us.

Do you tread the path of suffering today ? If we suffer for His sake we shall also reign with Him (2 Timothy 2 : 12).

Wednesday, August 2nd — Jeremiah 16 : 1-21

" O Lord, my strength, and my fortress, and my refuge in the day of affliction " (v. 19).

This testimony of one who had proved the Lord is a source of encouragement for us all. In Him is our strength. " The Lord will give strength unto His people " (Psalm 29 : 11). " The eternal God is thy refuge and underneath are the everlasting arms " (Deuteronomy 33 : 27)—strong to uphold !

Thursday, August 3rd — Jeremiah 17 : 1-13

" Blessed is the man that trusteth in the Lord, and whose hope the Lord is " (v. 7).

Trusting in the Lord assures us of blessing at so many levels. A tree planted by the rivers of water, drawing continually on hidden reserves, will spread out her roots (v. 8). Such ever-growing stability and increasing strength will secure a sufficiency of sustenance in the day of drought. Consistent fruitfulness and prosperity are portrayed here. " Whatsoever he doeth shall prosper " (Psalm 1 : 3).

Friday, August 4th — Jeremiah 17 : 14-27

" Where is the word of the Lord ? Let it come now " (v. 15).

The cry of the critic and the scoffer is still heard. There is a famine of the Word (Amos 8 : 11). How few are those who proclaim His Word ! The command to us today is " Go stand in the gate . . . and in all the gates " and proclaim the Word of the Lord (v. 19). " Take heed to yourselves " was God's command (v. 21).

Have we failed to proclaim His Word in public places ?

Saturday, August 5th — Jeremiah 18 : 1-18

" Behold, as the clay is in the potter's hand, so are ye in Mine hand " (v. 6).

To be in the Master Potter's hand is a privilege. God's hand is tender. His pressures vary according to our needs. God's hand is powerful to keep. God's hand is gracious to soothe, comfort and bless. God's hand is a designing hand. He requires only our submission.

Sunday, August 6th — Jeremiah 19 : 1-15

" So I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again " (v. 11).

Why was this most drastic sentence passed ? What contributed to this pronouncement of judgment so severe ? Failure to hear and to respond to God's words was the cause. The hardening of their hearts, their rejection of Him, the worship of Baal, upon whose altars their children were sacrificed, all arose from this. God's standards remain. His judgments are sure. " Judge of the nations spare us yet, lest we forget, lest we forget."

" Righteousness exalteth a nation : but sin is a reproach to any people " (Proverbs 14 : 34).

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(" Uncle Arthur ")

JOSHUA

Jehovah is Lord (1 : 5) ;
Overcoming obstacles (chapter 3) ;
Sanctification (chapter 5) ;
Holiness to Lord (5 : 15) ;
Understanding God's way (chapter 6) ;
Advance and **A**dventure (chapters 8-13).

Keeping in with the crowd



Mark 15 : 15

by Frank Lavender

PASTOR OF ELIM PENTECOSTAL CHURCH, GLOUCESTER

WE are witnessing a strange, ominous development today, one which could lead to anarchy and to the breakdown of government.

A government or authority makes known the policy by which it will meet a certain situation, then a comparatively small, disaffected group of people set out to wreck that policy. We have seen governments reverse their policies because of such opposition when it is accompanied by public violence or the threat of violence. This is an age of weak government which gives way before pressure groups to the advantage of a few and the disadvantage of the majority.

In Exodus 32 we read that Aaron, the high priest of Israel, was virtually second in command to his brother, Moses. When Moses went to receive the law from God, Aaron was left in charge. Some of the people quickly tired of waiting for Moses to return and they demanded that Aaron should make them gods of gold. Aaron was a good talker, but his faith was a poor thing ; he quickly gave in to the pressure group. He knew what was right, but he wanted to keep in with the crowd. He was prepared to deny his faith rather than stand against the mob.

Pilate agreed with great reluctance to try Jesus of Nazareth (Mark 15 : 15). When he examined the case he soon found that Jesus was guiltless. Instead of setting Him free, however, this Roman judge tried to throw the responsibility on to others : first he sent Him to Herod ; then he offered the crowd a choice between Jesus and Barabbas ; then he told the Jews to try Him themselves ; as a final, futile gesture he washed his hands in water. His conscience warned him to let Jesus go, his wife's dream strengthened the warnings of his conscience, but the cry of the Jews that Jesus should die because He claimed to be the Son of God (John 19 : 7) struck terror to his heart. In spite of all this, in the end he delivered the Lord Jesus to be crucified ; he wanted to keep the crowd happy even at the risk of losing his eternal soul !

The Bible tells us that there were many of those who saw and heard the Lord Jesus who believed on Him, but they would not openly acknowledge Him as Lord because they feared the Jewish leaders. They loved the praise of men rather than the praise of God.

There are many today who are just like this ; they know that they ought to become Christians, but they are afraid of others—family, friends, workmates, neighbours. To keep in with them, so that they will not be laughed at and mocked, they are prepared to deny the Lord Jesus.

Thank God, there have been those down the ages who have been ready to risk everything for Jesus Christ ; once they knew the greatness of His love for them their hearts went out in love and devotion to Him.

This same message of the love of God in Christ comes again to your heart today, for He died on the cross to take away your sin and to give you eternal life. Will you give your life to Him now, whatever men may think of you ? Will you begin to bear a faithful testimony for Him in the power that He will give ? Jesus said : " Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven " (Matthew 10 : 32, 33).

Which will you choose : the good will of men, with everlasting shame ; or the favour of God, with eternal life ? Are you going to keep in with the crowd or will you take your stand with and for Jesus Christ ?

THE ELIM EVANGEL

Vol. LIII. No. 32 August 5th, 1972 5p



Photo: *The Coleraine Chronicle.*

All ten members of the Gage family who attend our Ballymoney Sunday school. Back row : Robert, Jack, Robinson, Austen and Catherine. Front row : Olive, Rudolph, Len, Vaughan and Pearl.

Proclaiming the Truths of Pentecost

The letter to the Romans



By J. Alexander Wright

1. Preface

DR. WILLIAM BARCLAY has said that William Tyndale's *Prologue to Romans* is one of the world's greatest pieces of theological writing. Here is a quotation from it: "Forasmuch as this epistle is a light and a way into Holy Scripture, I think it meet that every Christian man not only know it by rote and the book, but also exercise himself therein evermore continually, as the daily bread of the soul. No man can verily read it too oft, or study it too well."

"It is the most profound book ever written" (Samuel Coleridge).

"It opened the door to all the treasures of Scripture" (John Calvin).

"The chiefest book of the New Testament and the purest gospel" (Martin Luther).

"Whoever has mastered the theology of Romans has mastered Paul's gospel" (Dr. James Denny).

The great Chrysostom had it read to him once a week.

It was written from Corinth during Paul's third missionary journey, which Dr. F. F. Bruce places in the winter of A.D. 56, 57 and Dr. C. H. Dodds in the spring of A.D. 59—that is, near the end of his great career. Its place should be about at the middle of all Paul's writings, but in our Bibles it is placed at the beginning of them, as a foundation for all that follows. Compare 16 : 1, 21-23 ; Acts 19 : 21 ; 20 : 4 ; 1 Corinthians 1 : 14 ; 16 : 10, 11, 15 ; 2 Timothy 4 : 20. Presumably it was conveyed by Phebe. "Phebe carried under her robe the entire future of Christian theology!" (Ernest Renan).

It was addressed: "To all that be in Rome . . . called to be saints" (1 : 7). Roman Catholic tradition, dating from Jerome, A.D. 420, says that the church at Rome was founded by Peter in A.D. 41, and that he held the bishopric there until his martyrdom in A.D. 66. This is contradicted by the whole tenor of New Testament teaching. In A.D. 44 Peter was imprisoned in Jerusalem (Acts 12 : 4). In A.D. 46 he was at Jerusalem (Acts 15 : 7), a "pillar of the church" there, and an apostle to "the circumcision," the Jews (Galatians 2 : 9). Paul was conveyed to Rome as a prisoner in A.D. 61, and certain brethren from Rome met him ere he entered the city, but Peter is not mentioned as being among them (Acts 28 : 15). Paul's Letter to the Galatians, written from Rome, mentions him, but not as being present in the capital or of his having been pope for twenty years. Ephesians, Philippians, Colossians and Philemon were all written from Rome and, though many other names are mentioned, never once does he speak of Peter. In the last chapter of Romans he sends greetings to twenty-seven persons, but Peter is not among them. Finally, just before his death, he wrote to Timothy: "Only Luke is with me" (2 Timothy 4 : 11). Writing *to* Rome, living *in* Rome, and writing *from* Rome, Peter is not mentioned as being present there.

Peter did not found the church at Rome, nor did Paul, for, at the time of writing, he had not even seen them (1 : 13 ; 15 : 22, 23). Then who did? Probably some of those returning "strangers from Rome" who were present at the great happenings in Jerusalem on the Day of Pentecost (Acts 2 : 10). Perhaps they were saved and filled with the Spirit while there. A few years later, when the Neronian persecution of Christians broke out, Clement of Alexandria reported that there were a large body of Christians in Rome and Tacitus, the Roman historian, said that there were "an immense multitude" of them.

Of this Epistle, the great Methodist Bible commentator, Dr. Adam Clarke, wrote: "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, inquisitions, racks, tortures—all these were added by men through time."

"It is a superlative irony and tragedy that the church to which it was originally written is the one which has erred most grievously from it. What a difference there is between the Church of Rome today and that first church at Rome to which Paul wrote! An honest facing up to the teachings of this letter would do more than anything else to cure papal Rome of its dark heresies and fond superstitions" (Sidlow Baxter, *Explore the Book*).

(*continued next week*)

ELIM NEWS



NORWICH

Pastor: L. Reeves

We have just concluded a Festival of Light in the city, in co-operation with other evangelical Christians. It was a joy to see seventy to ninety teenagers attending church every night for a whole week. During coffee and conversation with gospel rhythm groups the young people were given sound teaching on the Word of God. Many found Christ as their Saviour.

The work for the Lord progresses here. Our annual convention was tremendously blessed. The Principal of Elim Bible College, G. Wesley Gilpin, and several students gave the message in word, music and song, with moving sincerity. We received over £500 in gifts and offerings during the convention, during which approximately 300 sat down to tea.

Recently we baptised fourteen candidates (see photograph). A sad note was registered in that one teenager was unable to go through the waters, as he sustained a motor-cycle accident the night before. However, this brave lad was in the service despite several stitches in his knee. Our prayers embrace the whole of our precious Elim family, both here and abroad.

L. REEVES.

LYTHAM

Pastor: A. Newton

We had a very enjoyable weekend of ministry by the Secretary-General, Pastor J. T. Bradley. The Saturday evening was well attended. We had the support of Pastor L. E. Lambert, of Blackpool, and some of the members, Pastor Cain and his wife, of the A.O.G., and Pastor R. Clarke with a company from Marton, including the choir, who ministered in song. We were encouraged by the ministry of Pastor Bradley.

The Sunday services were just as greatly blessed. In the morning around the Lord's Table it was good to hear the people give God the glory for all His goodness. The weekend ministry came to an end all too soon.

A. NEWTON.

PONTARDULAIS **Pastor : G. J. Feasey**

At our eight-day crusade Pastor R. C. Stacey preached under the anointing of the Holy Spirit. Pastor A. W. Leavesley convened the services. Different items each night came mainly from the local church.

The Lord was present to save, to heal and to fill with the Holy Spirit. The last night of the crusade emphasised God's blessing, for the church was full and the Holy Spirit had His way from beginning to end.

We are now over halfway through our year of evangelism. Projects still to come are : visitation of the whole area, our anniversary convention with Pastor F. H. Coleman, and our second crusade in October with Billy Graham films.

We praise Him for all that is past and trust Him for all that is to come ! G. J. FEASEY.

HIGH WYCOMBE **Pastor : T. G. Hills**

After eight years of faithful, fruitful ministry at High Wycombe Pastor Brian Garrard and his wife and little Jonathan have bidden us farewell. In his valedictory address Pastor Garrard stressed his desire to close his ministry by preaching the Gospel, which he did to a large congregation. During the service a cheque was presented on behalf of the church and a gift from the young people—and a large teddy bear for Jonathan.

The church is much indebted to Pastor Garrard. He put much thought and energy into superintending the erection of its new building.

A good number of members and friends from High Wycombe attended their induction to the Worcester church.

Pastor T. Gordon Hills was inducted as our new minister by Pastor Eldin R. Corsie, the District Superintendent, supported by Pastors R. Rees, P. G. Parsons, F. J. Slemming and R. Jones (A.O.G.). A large congregation gathered. The President of the Free Church Council was present and gave an address of welcome. The dedicatory prayer was offered by Pastor Slemming with the laying on of hands. A time of happy fellowship was enjoyed after the service. K. H. IVES.

North-eastern Presbytery Youth Barbecue

All roads lead to Kilham—well, they did as far as 120 people were concerned ! They made the trek deep into the heart of East Yorkshire to congregate at this village. Having overcome the first obstacle—that of finding the place—another awaited them, the weather. " The rain came down in torrents," to quote a well-known chorus. This made it impossible to hold the barbecue at the intended farm, but fortunately the natives in this part of the world are friendly and a church hall was borrowed for the purpose.

The journeys from Grimsby, Hull, Harrogate, Scarborough, York, Malton, Driffield and Grangetown were more than worth while, however, for the Lord made His presence manifest in a very real way during a blessed time of fellowship. This time was marked by forceful, up-to-date testimonies and anointed singing, especially from our Malton and Grimsby churches.

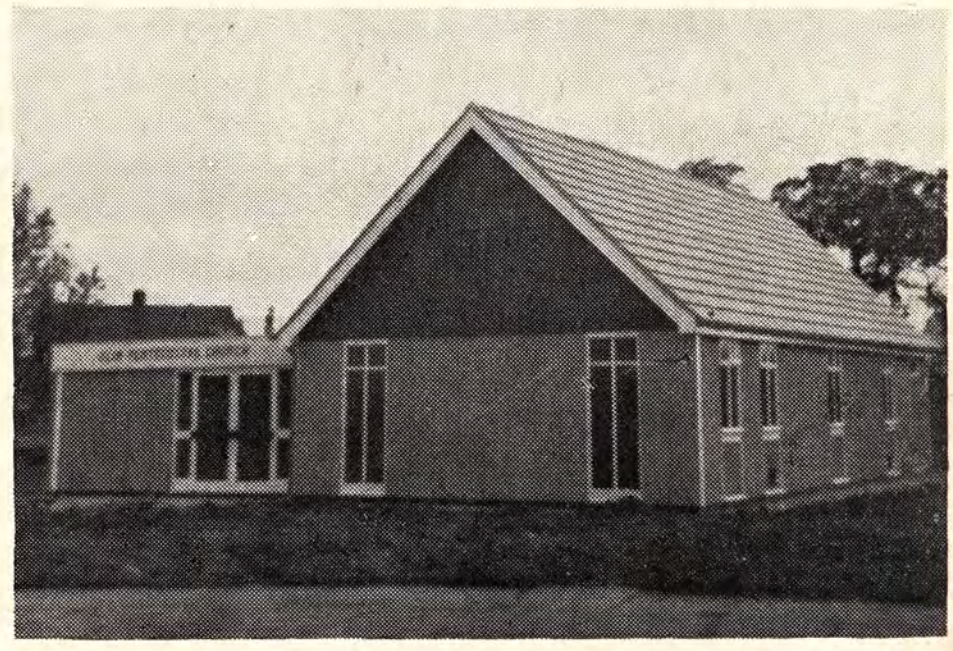
The hot dogs and beefburgers were much appreciated and thanks must go to George Bower, who so ably worked over the hot stove, and to all the others who helped to make this new venture a huge success.

(MRS.) O. F. RICHARDSON.

STOCKTON **Pastor : R. Nugent**

Another new building for the members of the Elim family was recently opened in Stockton-on-Tees. This marked the culmination of ten years of effort by the local assembly led by their pastor. All the glory for the success story of the assembly, which commenced its witness in a poor hall in the town and is now established in a fine, modern building, was ascribed to our Lord Jesus Christ.

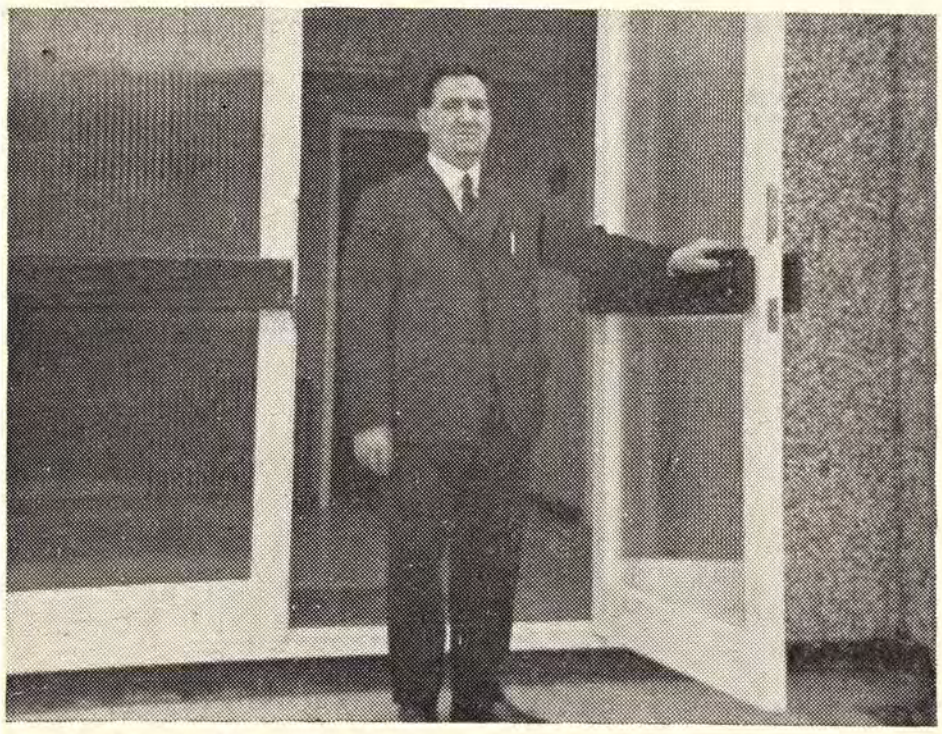
The building, which cost only £9,500, is erected on a large site provided by the local authority.



The new Elim Pentecostal Church in Stockton, Teesside.

The building was erected by Stocks Bros., of Leeds, in a unique system-build method which produces a finish indistinguishable from that obtained by traditional methods. The main church seats about 250 people. There are a minor hall and other ancillary rooms.

The opening service saw the church full to capacity. Pastor J. C. Smyth, who opened the building, stressed the need for the church to take



The pastor, R. Nugent, outside the new church.

up the power and authority vested in it by the Lord Jesus and thereby to reach a difficult, sinful generation with the Gospel.

The church secretary writes :

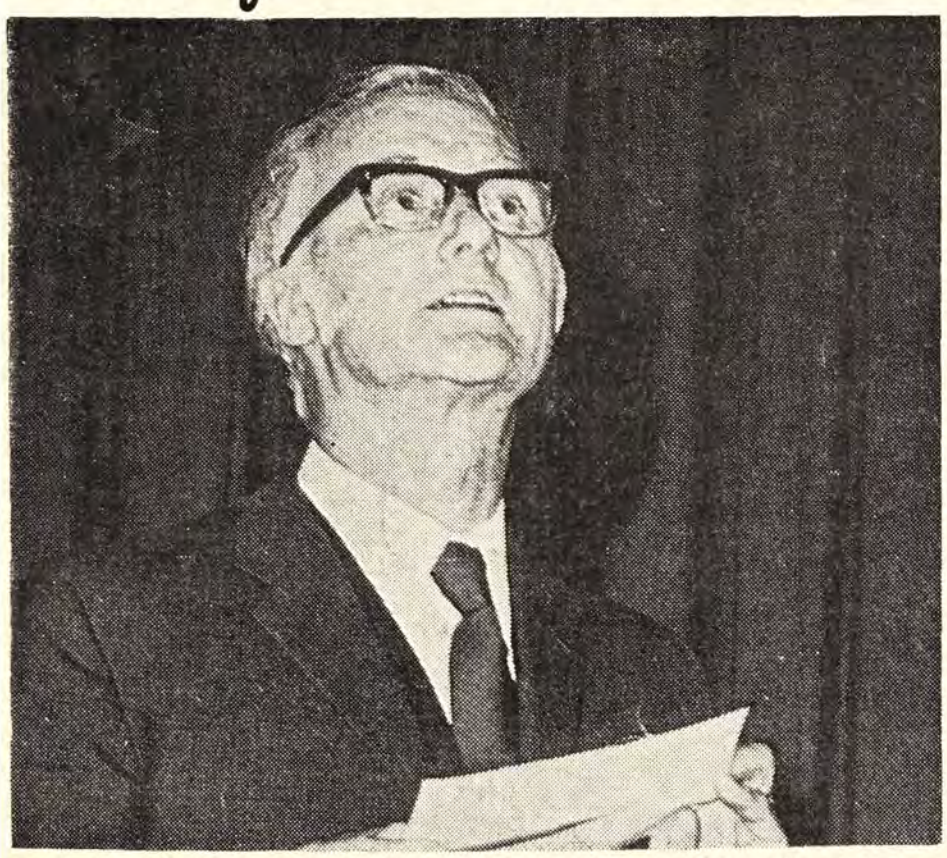
After a week of feverish activity the day finally arrived for the opening of our new church. From two o'clock until four the building was open for people from the surrounding estate to come and have a look around. This was an experiment and we are pleased to report that many people came to view the building. We were able to introduce them to the church workers and to invite them to future meetings. Light refreshments were served.

At the official opening, after a hymn and a prayer, Pastor John C. Smyth turned the key and declared the building open. It was wonderful to see the new building full to overflowing for this service, which was convened by our own pastor. Pastor G. Fearne brought greetings from Darlington. Pastor Smyth paid tribute to the work done by our pastor in the years leading to the opening of the new church. Mr. Paul Nugent sang, accompanying himself on the guitar. Pastor Smyth encouraged us all with his powerful sermon.

The following day saw the first of our family services. We give thanks to God for the many new contacts that were made in that first service.

DAVID J. BELLETT.

Conference memories



G. W. Gilpin, Principal of Elim Bible College, giving his report.

KENNOWAY **Pastor : J. M. Hunter**

We had been having our meetings in a little hall connected to our pastor's business premises in Leven prior to our coming to Kennoway. This came about through the visit of Pastors Barrett and Williams from Manchester. We had such wonderful blessings that we had to take over a large hall in Leven, because there were so many eager to hear the gospel and to come for healing. They were not disappointed, for we witnessed marvellous healings and saw many come to the Lord at these meetings. The campaign lasted for six weeks at that time, nearly ten years ago. After it was over our pastor felt led to start meetings in Kennoway and we acquired a two-storey house which we converted into a dwelling-house upstairs for our pastor, the lower part being our church. Willing helpers, both men and women, set to work with a will and soon we had a lovely hall. Our pastor, a carpenter by trade, made various articles including a little pulpit. The husband of one our members did the decorating. When it was finished the effect was very gratifying.

We have added to our numbers since then. We cannot claim large numbers, but we are happy in the fellowship.

We have recently had a joint baptismal service in the Assembly of God church, Kirkcaldy, where the pastor kindly welcomed us to join with his congregation. Our pastor baptised three members. To see the shining faces of those who were baptised was indeed a joy.

(MRS.) J. STRANG.

Hiding from God

by Trevor Partington, Stafford

ALL over the world men and women are trying to hide from God. Some hoped that this scientific age would stamp out the last vestige of Christian thinking from our society. Others, while accepting the ethics of Christian belief, have soothed their consciences by reflecting that permissiveness and non-churchgoing are now the norm. Such strenuous efforts to get away from anything to do with God only lead to the discovery that they cannot hide from Him. His all-seeing eyes are upon them. They may deny the reality of this openly, but inwardly they cannot. The thought of God is still there.

Our first parents tried to hide from God because they had broken His law. Sin always brings guilt and separates us from God. It causes us to turn from Him. We try to flee from His presence. This is the real reason why men try to hide from God today: *because of the presence of sin in their lives.*

Men can try to hide from God *by claiming that there is no God,* that the world is a mass without meaning. The marvellous design and order of it, they say, is all chance; there is no Creator behind it. Every now and again, however, people who adopt this view find themselves in a very difficult position. One person has put it like this: "The atheist's most embarrassing moment is when he feels profoundly thankful for something, *but can't think of anybody to thank for it.*" It is amazing how many times a so-called atheist will say "Thank God"!

Men also try to hide from God *by saying that they cannot understand or accept the Christian faith.* "I don't understand the Virgin Birth and what about the Deity of Christ—how could He be both God and man? Then there are the miracles—so hard to believe—and the cross, what does it mean?" they say. It is the same with the Bible, which records all these truths. People say that they cannot understand it, so they build an intellectual barrier behind which they try to hide from God. Paul made it clear that spiritual things could only be understood by spiritual people: "The spiritual man has insight into everything that bothers and baffles the men of the world" (1 Corinthians 2 : 15, Living New Testament). It takes a fish to understand a fish and it takes a Christian to understand Christian things. Men never come to an understanding of the Gospel by logical argument and reasoned theory, but when we surrender ourselves to Christ we become new persons and receive a new understanding. The things which seemed unreasonable before become just the opposite. "Through faith we understand that the worlds were framed by the Word of God" (Hebrews 11 : 3). Though true faith does not require it, statements in the Bible are seen to be more and more in line with scientific facts.

Men try to hide from God *by involving themselves in church activities.* Saul of Tarsus was very religious before he found Christ, but he was really hiding from God, trying to escape the inner convictions of His heart. At last he conceded victory to Jesus Christ in the battle for his soul, and said: "Lord, what wilt *Thou* have me to do?" Acts 9 : 6). There is all the difference in the world between service which is an *expression* of our right relationship with the Lord and service which is really an *attempt to evade* a right relationship with the Lord.

The most common attempt to hide from God is *by wearing the cloak of good works.* Adam and Eve, when they sinned, made aprons for themselves out of fig leaves and hid themselves behind trees (Genesis 3 : 7, 8). Men wear "the

apron" of good works and hide behind the trees of respectability. "I do the best I can. I am a good neighbour. I never do anyone any harm. I am honest," they declare. What God required, and later provided, for Adam and Eve was a coat of skins. To get that coat an animal had to be killed and its blood shed. The shedding of blood is what God has provided for us, too. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3 : 18).

The moment God reveals this glorious truth to us we no longer have any desire to hide from God.

A mind at perfect peace with God—
Oh, what a world is this!
A sinner reconciled through blood,
This, this indeed is peace!

This is my story

by Arthur Campbell

("*Uncle Arthur*")

LIKE David of old I must declare, "My soul shall make her boast in the Lord" (Psalm 34 : 2). All that I have been privileged to do for the Lord Jesus Christ is because of Him "who loved me and gave Himself for me."

I was dead in tresspasses and sins (Ephesians 2 : 1). From 1910 to 1924 I did not know the Saviour as a personal friend, but God had His hand upon me. He blessed me with a praying grandmother and a godly Sunday school teacher. Grandma lived to the ripe old age of ninety-four years and saw the fulfilment of her prayers. The teacher, too, assisted in the work of bringing me into the blessing of salvation.

My father was dying with tuberculosis. Through the ministry of the two people mentioned he was led to the Lord before his death. Then my Sunday school teacher took an added interest in me and asked me if I would like to hear a gipsy proclaim the Gospel. Thinking that this was a novelty, I gladly agreed to accompany him to a revival gathering in London to hear the world-famous evangelist Gipsy Smith.

For the first time in my life I queued to get into a church meeting, but what a joy I experienced in that place! The gipsy with his lovely baritone voice sang a piece entitled "The song in the heart," the chorus of which consisted of these beautiful words :

Wonderful, wonderful Jesus,
In the heart He implanteth a song,
A song of deliverance, of courage, of strength,
In the heart He implanteth a song.

Then he preached the glorious gospel of a living Saviour who could cleanse the heart from sin and transform the life.

When the appeal was made I yielded to the claims of this wonderful Master. I stood to my feet and a decision card was handed to me. On this card was printed these words : "Realising that I am a sinner, and believing that Christ died for me, I accept Him as my personal Saviour and decide by His help to live for Him." I signed the card—and the miracle happened. How it took place I cannot tell, but my filthy tongue was cleansed, my heart was made anew, my sins were washed away, my trespasses were pardoned, my iniquities were forgiven. *I was a new person.* I was so happy that it seemed that I was walking on air. Joy was thrilling my heart. When I arrived home I awakened my younger brother and said, "Stanley, I'm saved now ; *if you kicked me I would not hit you.*" It was so real ; I was delivered. The power of God was demonstrated in my life (Romans 6 : 14). I wanted to tell others about this grand salvation and was informed that I could receive a new power from God to give an effective witness for Him. It was called the Baptism of the Holy Spirit. I desired this wondrous gift, so I dedicated my entire being to my Lord. I waited before Him and the blessed Holy Spirit empowered me, so that I "spoke with other tongues as the Spirit gave utterance" (Acts 2 : 4).

I have been privileged during these past forty-seven years to experience many glorious events in service for the Lord. Here is one of them. I was invited to take the first children's campaign in Portugal. Many children and a number of adults attended these gatherings each night, an average of 260 each weekday, and on the final Sunday over 1,400 came. Approximately 200 decisions were registered. To God be all the glory!

(*Readers will be interested to know that Uncle Arthur reached the last eight in the recent B.B.C. radio "Bible Brain of Britain" contest.*—Editor.)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
J. A. Wright	2
T. Partington	6
A. Campbell	7
Valerie MacInnes	9
H. W. Greenway	10
Ken Smith	11
D. L. Mills	12
Margaret M. Ladlow ...	15
J. Hyde	20
Elim news	3
Editorial	8
Children's corner	12
Book reviews	14
Youth page	18
Family Altar	19

EDITORIAL

THE front cover photograph of the Gage family serves as a poignant reminder of Northern Ireland. Those who have experienced the great pleasure and blessing which derive from worshipping with our churches there will know that they have many fine young people who serve the Lord Jesus with fervour and devotion. We trust that the photograph will cause even more Christians to take the whole tragic situation in Ulster to their hearts in fervent, sacrificial prayer.

Two things have added point to the terrible tragedy. One was the absolutely inexplicable consultation between members of the British government and the I.R.A.—in London, of all places. When Hess landed in Scotland during the last war, apparently with messages from Nazi Germany, he was given short shrift, it seems, yet here was a British government holding truck with the very people who openly boast of their merciless killing of British soldiers, of whom over 100 have laid down their lives in Northern Ireland. It baffles the imagination of ordinary people.

The other item has been the truly dreadful aerial photograph of Londonderry which has been given wide publicity. It has been likened to a picture of areas of London after the Nazi blitz. How can one feel anything else but shattered when a group who loudly proclaim their desire to see Ireland united and prosperous wantonly destroy the commercial heart of a city which we believe to have a majority of Catholics in its population ?

What worries us is that nobody seems to be doing anything about seeking and remedying the underlying causes of the Irish troubles. One gets the feeling of British government representatives earnestly seeking to meet the immediate situation seemingly by compromise with terrorists and their fellow-travellers, while doing but little to deal with unemployment difficulties and basic national needs.

We come back again to what many Irish Christians have said, namely that the answer to the problem is a spiritual one. The struggles in Ireland are highlighted as religious in origin, and there are certainly strong religious overtones and undertones, but Ireland is just one more of the world's battlefields on which the conflict against the godless forces of materialism is being fought out. God bless Ireland—and God save the people !

Elim Missionary Society feature

God's returns



by Valerie MacInnes

ELIM MISSIONARY IN GUYANA

" VAL, the septic tank's blocked up again ! "

Before coming to Guyana I hardly knew one thing about a septic tank. Now I know that this cry means " Hurry up and find the wire so that I can poke it free ! "

My education must have been quite limited, as I did not know what a cockroach was either. Spiders ? They are everywhere—and all sizes, too ! I remember the evening I saw one as big as my hand. It was no good screaming as I was alone in the house. I could not run out because it was night time. I sought refuge in bed, only to discover that I wasn't alone. *A very big brown cockroach was right in beside me !*

Another day I went to the kitchen to find Ian holding his thumb under the tap. " I've cut myself," he said. The tip of his thumb was almost



A group at a Gospel service at Success, Guyana.

sliced off, the result of chopping grass in the backyard with a cutlass. I prayed for God to tell me the correct thing to do as first aid was never on my agenda. Within a few weeks all was well and no visit to any doctor was necessary.

The rats, lizards, centipedes and mosquitoes fade into the background when news comes that your dearest loved one has been taken away. So



Ian and Valerie MacInnes.

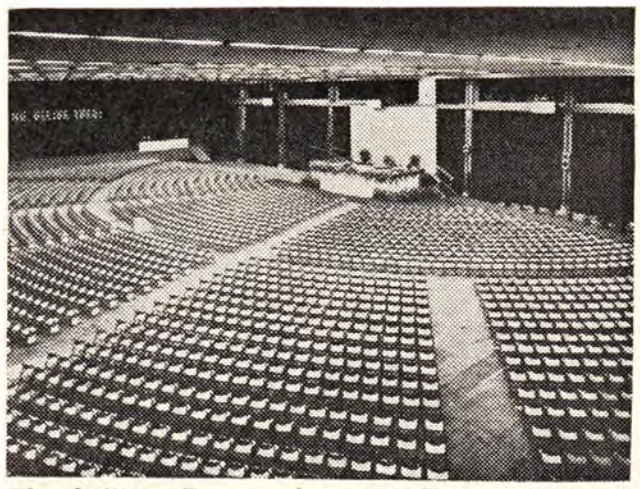
far, death has claimed three of my dear ones since I came here. It seems that the valley is very long and deep, *but I have seen the lily there.*

What prompts me to write these things ? Standing for a hymn I stopped to listen as about forty people sang with great gusto : " Just as I am without one plea, but that Thy blood was shed for me." Most were converted Hindus. We were not in a cathedral with an organ blending its notes with human voices ; we were just underneath a house and we had no musical accompaniment. That singing was sweeter to me than any I have ever heard. The reality of the miracle swept over my soul ; *those young men and women were joyfully and truthfully singing the words.* The light had shone in a very dark place and the miracle of conversion had taken place.

The joy of that moment alone could never be expressed, however adequate my vocabulary may become. That moment made everything worth while. Those fears and tears receded into the background and I felt that I stood on holy ground and that perhaps the veil had been drawn aside and I had glimpsed into eternity. Seen from that standpoint everything is different.

Are you living for now or for eternity ? Do not be bogged down with your present circumstances, but be like your Master and look forward to the joy which is set before you !

Gifts for the work of Elim Missionary Society should be sent to : Elim Missionary Society, P.O. Box 38, Cheltenham.



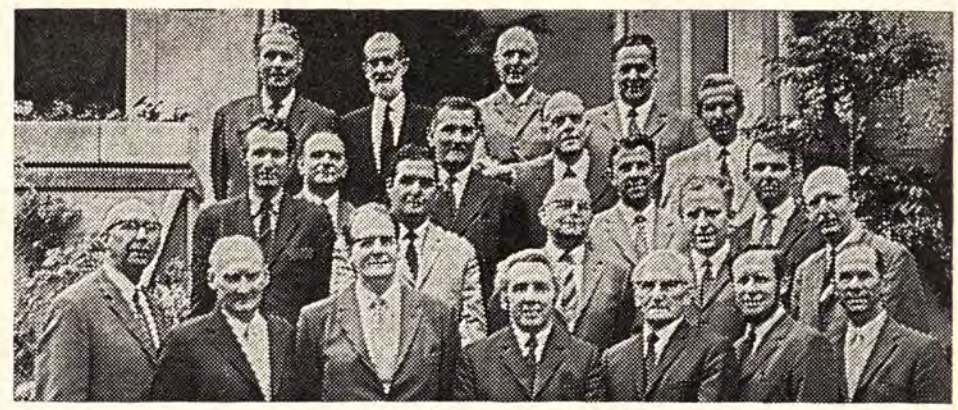
The hall in Berne where P.E.K. public meetings were held.

Greetings from Europe!

by H. W. Greenway

AS I pen these words there still rings in my heart the enthusiastic acclamation of the thousands of European Pentecostals who stood in the great final meeting of the Pentecostal European Conference in the Festhalle, Berne, Switzerland, on Sunday afternoon, July 2nd, to send their greetings to all Pentecostal Christians associated in the European community outside the Swiss border. It was the conclusion of a wonderful week of spiritual fellowship among believers who spoke many languages, but who were one in spirit and testimony. It is a privilege to convey these warm feelings to the Pentecostals of Great Britain through the medium of THE ELIM EVANGEL. Large crowds attended every night, increasing from about 4,000 on the Monday night to about 8,000 on the Saturday.

Times of ecstatic worship, as the vast congregations stood with hands upraised and the Gifts of the Holy Spirit were exercised, will never be forgotten. The general atmosphere of friendliness, despite language barriers, was conveyed through the whole vast assembly by the one word —" Hallelujah ! ", which made it easy to communicate the warmth of our love. The forceful preaching overcame translation difficulties as every night people responded to the Gospel appeal and came forward for prayer and counselling.



The organizing committee.

Musical items from groups, choirs, soloists, bands and instrumentalists added to the joyful singing of the crowds.

We felt deep satisfaction as we were greeted by many friends who had graduated from Elim Bible College through the years—and this not only from among the preachers but from many of the young people who were busy assisting with the organisation of the camp. Chief credit for the smooth working of the arrangements must go to Jakob Zopfi and his Swiss committee, who were gratefully applauded for their untiring efforts.

Among representatives present were brethren from Rumania, Yugoslavia and Hungary, who brought greetings from behind the Iron Curtain, and who testified of increasing blessing and progress among their people. David Wilkerson addressed the meeting on the opening Saturday and we were informed that a large number of young people responded to the appeal.

So great was the blessing on the conference that the decision was made to hold further such gatherings in Norway in 1975 and Holland in 1978. The committee will continue to function as constituted at present and Jacob Zopfi was elected to carry on secretarial duties. A declaration of belief and a number of resolutions were adopted by the final meeting. We hope to publish these when we have the English transcript.

PEK

EUROPEAN PENTECOSTAL CONFERENCE

BERNE, SWITZERLAND

Another Slant



by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

IF some officials were on piecework they would starve, was the conclusion to which a day going through various council departments led me. It was in relation to a register of building schemes being prepared on a national basis and I was doing a pilot study in Birmingham. One's time was spent being shunted by various officials between four or five departments, each passing the buck, and not really wanting to know. However, persistence pays—and looking through the thousands of applications for planning permission proved interesting.

One noted the number of times plans to convert premises into places of worship were rejected, especially when they were originally domestic dwelling-places. I realised that gone are days when our fellowship, or any other, could provide homes for congregations with little official involvement. The proportion of applicants for home improvement was overwhelming — for garages, porches, window alterations and the like. I wondered how many, if any, of them ever thought of an eternal home, for so much emphasis is placed on material possessions these days. Even in the domestic field one is faced with much form-filling, office queueing, and, to my mind, red tape. You seem to need as many forms for a storm porch over the front door as for an office, or a factory—even if the answer to most questions was no !

Deadlines seem to be unheard of in a local authority establishment. I wondered how any building ever got under way at all. The calendar, rather than the clock, seemed to be the judge of time !

I smiled when I saw the tea-trolley doing its rounds before 10 a.m. ! Sorry if my slant this week is so slanted ! The day presented no real opportunity for a word of witness, but it is all part of life.

I thought of the Bingley Hall when visiting the planning department, for, during the rallies there recently, I felt that if it was not pulled down or repaired soon it would fall down due to sheer neglect. I felt that we could not sing too lustily in case the roof fell in ! The meetings and the open-air witness before then proved to be a great time. Few will forget Alexander Tee's evening message, with its special slant for young people. We were all moved by the testimony of the tictac man, who spoke of his life of gambling. I missed all the work of unloading and reloading the chairs ; it was a tremendous task, one worthy of our appreciation. I trust that another rally will be arranged, for the witness and the fellowship were all to the good and to His glory !

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(" *Uncle Arthur* ")

JUDGES

Jephthah " he opens," " an opposer " (chapter 12) ; despised, cf. " despised Galilean " (Isaiah 53 ; John 1 : 11) ;

Usable, if willing ;

Deborah—" a bee "—worker, sweetness, sting (chapter 4) ; " mother in Israel " (5 : 7 ; Isaiah 66 : 13) ; prophetess (Acts 2 : 17—" daughters ") ;

Gideon—" Hewer," servant (chapters 6, 7) ; " least "; Gibeon (Joshua 9 : 17) ; humility (2 Corinthians 4 : 6, 7) ;

Ehud—" strong " (chapter 3) ; " left-handed " (Psalm 126) ;

Shamgar—" cup-bearer," " flier " (3 : 31) ; " ox-goad "—" wood "—cross (Galatians 6 : 14 ; Matthew 26 : 37 ; John 14 : 30) ;

If all were easy, if all were bright,
Where would the cross be, where would the fight ?
But in the hard places God gives to you
Chances of proving what He can do.

FIRST BIBLE REFRESHER COURSE, GHANA

By DAVID L. MILLS

As I sit here preparing for the second refresher course my mind wanders back over the first course. I wonder whether the second course will bear any semblance to the first.

I HAVE the student group photograph in front of me. Each one is a distinct individual. Some are young men ; others have more experience behind them. Nearly all have recently been called to the ministry. They have all left good jobs ; there are no unemployed " job seekers " among them. Former bank clerks, government officers, a university student and stenographers are among those chosen for the first course.

The schedule was crowded. As someone put it : " If Bible study gives us the milk of the Word —this is condensed milk ! " The first lecture commenced at 7.15 a.m. after morning devotions. The lunch break was at 12.30 p.m. and the afternoon and evening sessions started at 3.30 and 7 p.m. respectively. In spite of this, when the students had any time off they were eager to help in the evangelistic activities of the local assemblies.

The highlights of the first course are many. There was the time when we joined the pastors for a feast of delicious Ghanaian stew with rice, and we sat around the long table as a family. There was the time when, returning from Sunday evening preaching appointments in the mini-bus, the student body began to sing " Faith, mighty faith, the promise sees and looks to that alone ; laughs at impossibilities and cries it shall be done." There was the time when God broke in upon the lectures and broke our hearts before the sufferings of His Son and that other occasion when the notes were confirmed by the Gift of prophecy. Perhaps the greatest blessing came at the end of the course when we gathered around the Lord's Table. I realised that we had all been drawn closer to the Master we serve because of our time together.

May God continue to equip us for His service ! May course number two continue and extend the good work !

Children's corner

SUMMER HOLIDAY

5. The fisherman

by Sheila Price

THE sun was shining brightly and Mr. and Mrs. Brown were playing cricket on the field with Brian and Carol. Mr. Brown was the bowler, Brian was the batsman and Mrs. Brown and Carol were the fielders. Brian had scored six runs and had been batting for a long time. Carol was impatient to have her turn with the bat.

" Hurry up and get Brian out, daddy ! " she called.

" I'll see what I can do," said Mr. Brown. He bowled a fast ball to Brian, but Brian was determined not to be bowled out. The ball came to him with great speed, but he managed to hit it and it sailed through the air before disappearing over some trees.

" Oh, dear," said Carol, as she ran after the ball. " I do hope it hasn't fallen into the stream."

Just then a man came walking towards them. " Is this your ball ? " he asked.

" Oh, thank you so much," said Mr. Brown.

" That's all right," replied the man. " My name is Mr. Andrews. I was fishing in the stream when your ball landed near me."

" Have you caught any fish yet ? " Brian asked.

" Not yet," said Mr. Andrews.

" Fancy your name being Mr. Andrews ! " exclaimed Brian.

" Why is that ? " asked Mr. Andrews.

" Well, our Sunday school teacher told us about two fishermen who became disciples of Jesus. One of them was called Andrew."

" Do you know the story, Mr. Andrews ? " asked Carol.

" Indeed I do," said Mr. Andrews. " The two fishermen were named Simon and Andrew and they were brothers. They sailed their fishing boats in the lake of Galilee and toiled all day even in stormy weather catching fish. One day, when they were working as usual, Jesus came up to them. ' Follow Me,' He said. ' And I will make you fishers of men.' The two brothers left their boats and nets and immediately followed Jesus. Do you know what Jesus meant when He said that He would make them fishers of men ? "

" I know," said Carol. " Instead of spending their time catching fish, Andrew and Simon could spend their time seeking men for Jesus."

" That's right," said Mr. Andrews. " And do you know, Jesus not only called Simon and Andrew to follow Him and to help Him in His work, but Jesus calls us, too."

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

Please send me further details of the Ansvar Autoway Policy without obligation.

Name.....

Address:.....

.....

..... E7

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

D.2571

Book reviews

Let's Talk About The Bible, by Ernest F. Kevan. Published by Henry E. Walter Ltd. Price 35p, postage and packing 6p extra.

This book speaks about the Bible in general, then goes through the history of the Old and New Testaments. It is written in a style that most young people over the age of twelve would consider to be childish. For children, however, the presentation is good. The author is to be commended for the shortness of his chapters—called " talks." The concentration level of children has obviously been a consideration here. Also to be commended is the fact that the book goes through the Bible in chronological order. Time order is a source of confusion to Sunday school scholars, who can hear about Abraham one week and a figurehead of 500 years later the next week.

Dr. Kevan has taken great pains to be simple throughout his book. His illustrations and opening remarks in each talk are excellent. Perhaps it would have been better if a modern version of the Bible had been used, particularly in chapter 32, which deals with the book of Romans.

TREVOR PARTINGTON.

The Climax of the Ages, by Dr. Frederick A. Tatford. Published by Prophetic Publishing House. Price 50p, postage and packing 8p extra.

First published in 1953, this work is now reissued in paperback format. In this splendid verse-by-verse exposition, the author gives us, with masterly brevity, an extraordinary amount of information, not only of the life and times of Daniel, but of the succeeding centuries in which most of Daniel's great prophecies were so remarkably fulfilled. He lays many Christian scholars under tribute.

An appendix on chronology by Dr. F. F. Bruce adds to the value of the book.

Dr. Tatford follows the futurist interpretation of prophecy, i.e. that the whole of this present age, including the return of our Lord for His Church, comes between the sixty-ninth and seventieth week of Daniel 9 : 24, that there will be a revived Roman empire, that Palestine will have an apostate Jewish king, and that it will be invaded by 200,000,000 troops, from the north-east, besides armed forces from all over the world.

The reviewer notes, with sadness, how the most consistent prophetic expositors can at some points leave their consistency and give themselves to theory and speculation.

J. A. WRIGHT.

Contextual Interpretation of Scripture, by Joseph C. Hawkins. Published by the author, price 12p, postage and packing 3p extra.

Some of the interpretations contained in this little book will have already occurred to thoughtful Bible students, while some will obviously not meet with full acceptance, but the main purpose —that of commending careful consideration of both text and context—has always been dear to me.

The thoughts of the Red Sea crossing, the flaming sword of Genesis, and the ascension of Jesus, where the author develops his thought a little more fully, are interesting and may be helpful to some.

My verdict is : worth while as a prompter of thought and a reminder of the need to study both text and context.

F. G. EVANS.

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

Sheltered

How wonderful to know that I
May shelter in the Lord most high,
And as I seek to do His will
May feel His presence, calm and still.
No terror shall possess my life,
Although the days are filled with strife,
For He has said " My peace is thine
And in the darkness you must shine."
Dark days, dark nights, but yet my God
Has sent His light into the world
And I who trust Him need not fear
The battle which is often near.

RUTH WILSON.

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

For words without the heart
The Lord will never hear ;
Nor will He to those lips attend
Whose prayers are not sincere.

Lord, teach me what I want
And teach me how to pray ;
Nor let me ask Thee for Thy grace
Not feeling what I say.

JOHN BURTON.



Margaret M. Ladlow's page

Do I pray?

Be not afraid to pray—to pray is right ;
Pray if thou canst with hope ; but ever pray,
Though hope be weak or sick with long delay ;
Pray in the darkness if there be no light.

HARTLEY COLERIDGE.

IN the mayor's service, my husband was requested by the Canon of Salisbury Cathedral to lead prayer for the people, for our city and for all nations and to feel perfectly free to pray extempore. This he joyfully did ; being nonconformist in upbringing and Pentecostal in experience, he could do no other.

Prayer is the Christian's vital breath. Many earnest believers have spoken, written and compiled prayers, prayer lists and aids to prayer. For instance, how should we address God ? Archbishop Anthony Bloom in his latest book, *Meditations on a Theme,* defends the use of the prayer book. He writes, " So often we say why pray in words coined by others ? Do not my own words express adequately what is in my heart and mind ? No, this is not enough. . . . In the same way in which we learn from the great masters of music and of art what musical or artistic beauty is, so also do we learn from those masters of the spiritual life, who have achieved what we aim at, who have become real, live and worthy members of the body of Christ ; from them we must learn how to pray, to find those dispositions, those attitudes of mind, of will and of heart which make us Christians." Another advocating the use of read prayers defends it on the grounds that we are addressing the King, the sovereign Lord of heaven and earth, and surely we must use the language which is befitting. In complete contrast to this attitude we have the story of the down-to-earth Yorkshireman interrupting the long-winded prayer-warrior with the admonition, " Call Him Faither and axe Him summat ! "

Mr. A. H. Bath, a veteran member of our church at Salisbury, tells of the time he was in hospital. An Anglican priest occupied the bed next to his. Before lights out on the first night on which the priest was admitted, he called for silence and said he wanted to lead them in prayer. Taking out his book of prayers, he read two or three of them and then said " Amen." This happened for the next few nights, but no one seemed impressed or blessed. So Mr. Bath said to him, " When you pray in private, do you always use your book, or do you express your feelings to God and make your requests in your own words ? " The priest admitted that he never used the book for private prayer and supplication, whereupon Mr. Bath suggested to him that his evening prayers in the ward might be more appreciated if prayed extempore. That night he prayed without his book and lovingly remembered the other patients in their needs. The next day many of the patients told him how much they appreciated his prayer. From then on this became the procedure. Patients told him of their problems and in the evening prayer he brought them all to God. His prayers became a ministry of blessing to them all. This continued until his own sickness deteriorated and the Lord took him home.

Prayer, whatever its expression, must be sincere and bring us close to God. Extempore prayer which is insincere is no better than a prayer read parrot fashion from a book.

I often say my prayers,
But do I ever pray ?
And do the wishes of my heart
Go with the words I say ?

(*continued opposite*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL. Homely Christian accommodation. Bed and breakfast, or bed, breakfast and evening meal. All meals on Sunday. Mrs. Cain, 1 Sharow Grove, Blackpool. Tel. 66838. C.2675

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details : Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

FOR SALE

BARGAIN. Philips Philicorda electronic organ, teak casing, portable or upright, length 30in., width 21in., height 32in. As new. £150. Tel. 01-653 6734. C.2682

SILVER WEDDING

BROWN. The deacons and members of Winson Green, Birmingham, Elim Pentecostal Church warmly congratulate Pastor and Mrs. S. J. Brown on their silver wedding anniversary, wishing them every blessing in their combined service for the Lord. C.2679

BIRTH

BULLIVANT. On May 12th, to David and Helen Bullivant, of Elim Pentecostal Church, Selly Oak, Birmingham, God's precious gift of a son, Gregory Alan, a brother for Angela and Dawn.

MARRIAGE

TILSLEY—BRACEY. On July 15th, at Elim Pentecostal Church, Selly Oak, Birmingham, Stuart Tilsley to Jennifer Bracey. Officiating minister : L. Middleton.

WITH CHRIST

KIDD. On July 7th, Miss Kate Kidd, aged 88 years, faithful and beloved member of Elim Pentecostal Church, Carlisle. Officiating minister at funeral : Frank F. Frost.

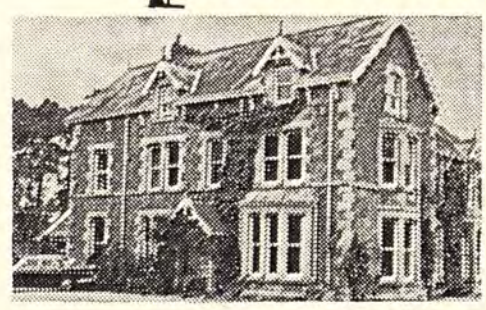
PAINT. On July 9th, Miss Marion Paint, aged 72, retired missionary and latterly English tutor at Elim Bible College. Officiating ministers at funeral : G. W. Gilpin and L. Wigglesworth.

ITINERARIES

The President (T. W. Walker):
August 6, Weston-super-Mare; 10, Cheltenham; 11-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol; September 2, 3, Ealing; 5, 6, Missionary conference, Capel; 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London presbytery.

London Crusader Choir with Douglas B. Gray:
August 6, Eastbourne; 20, Brighton.

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

FRIENDS—PLEASE PRAY FOR ANTRIM, NORTHERN IRELAND,

TENT CRUSADE
commences August 20
conducted by
PASTOR A. D. SANDFORD AND PARTY
THANK YOU

D.2676

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE " HOLIDAY WITH A PURPOSE " BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

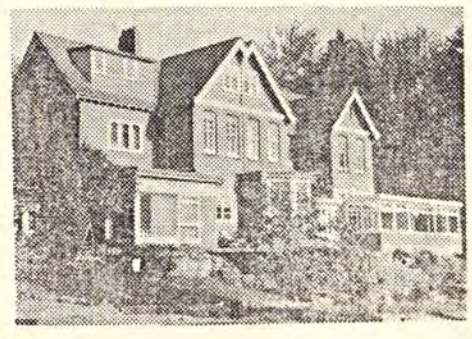
D.2644

Ron and Patricia Owens present by request
A SERMON IN SONG
A complete sacred concert including Scripture and testimony

The album consists of **TWO** LP records
Terms : **EACH** £3.50 post free
BOOKSTALL—from 3 to 9 copies, 20% discount ; 10 copies plus, 25% discount

Available in the U.K. from
PASTOR B. C. VIDAMOUR, 116 MILADI PARK, LONGUEVILLE, ST. SAVIOUR, JERSEY, C.I.
Cash with order please D.2673

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836
Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

COMING EVENTS

ANTRIM, Northern Ireland. Tent crusade commences on August 20. Conducted by A. D. Sandford and party. Please pray for this pioneer outreach.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30.

CARLISLE. August 19, 20. Elim Pentecostal Church, West Walls. Farewell services for Frank F. Frost. Saturday at 7.30. Sunday at 11 and 6.30.

EVESHAM. August 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Visit of D. W. Cartwright and friends from Rowley Regis Church. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

IPSWICH. August 12, 13. Elim Pentecostal Church, Vernon Street. Saturday at 7, Sunday at 11 and 6.30, services for Rev. W. J. Hilliard's retirement. Special speaker: Rev. J. T. Bradley, Secretary-General.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

PORT TALBOT. August 5. Elim Pentecostal Church, Margam Terrace. Visit of thirty Portuguese children from the Christian International Refugee Mission, Gillingham, Kent. At 6.30.

RYDE. August 5, 6. Elim Pentecostal Church, Albert Street. Isle of Wight Camp Weekend, conducted by campers from Whitecliff Bay Youth Camp. Saturday at 7: United Pentecostal rally. Sunday at 6.30. August 19, 20. Pastor's third anniversary. Preacher: H. W. Greenway. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. August 6-13. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's week conducted by Bob Howell and team. Weekdays from 10 to 12 and 2 to 4. Sundays at 2.30 and 6.30. August 19, 20. Pastor's sixth anniversary. Preacher: T. Partington. Convener: L. N. Knipe. Saturday at 7.30. Sunday at 10.45 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

TEESSIDE, Grangetown. August 14-20. Elim Pentecostal Church, Lee Road. Holidays at Home programme for children conducted by Gwen Haynes. August 28. North-east Presbytery rally. Preachers: D. G. Holmes and A. P. Johnston. At 3.30 and 6.30.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

BANK HOLIDAY CONVENTIONS

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: Leonard Middleton. Singers: William Hunter, The Summerfields and The Temple Trio. Thursday and Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3.30 and 7 (refreshments provided).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Preacher: J. T. Bradley (Secretary-General). Saturday at 7.30—singing by the Westcliff Male Voice Choir. Sunday at 11 and 6.30 and Monday at 7.30, soloist: Marie Hamilton.

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street. Preachers: E. Crewe, W. M. E. Plowright and T. W. Walker. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 6.30.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Speakers: P. Powell, L. W. Green and S. Beresford. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30: Monday afternoon and evening only in Municipal Hall, Gelliwastad Road. Tuesday at 3.30 and 7. Refreshments available on Monday and Tuesday.

ROTHERHAM. Eilm Pentecostal Church, Westgate. Preachers: John Woodhead, G. H. Wallace and D. J. Green. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. (refreshments between services). Tuesday at 7.15.

International Bible Training Institute, Hook Place (Cuckfield Road), Burgess Hill, Sussex

INTERNATIONAL CAMP CONVENTION

August 19th to August 28th

Three meetings daily: 11 a.m., 3 and 7.30 p.m.
Sunday at 6.30 p.m.

First meeting Saturday, August 19th, at 7.30 p.m.
Monday, August 28th, BANK HOLIDAY
Meetings at 11 a.m., 2.30 and 7 p.m.

Speakers include:
T. E. CAINE (Leeds N.T. Church of God)
ELDIN CORSIE (Kensington Temple)
HEDLEY PALMER (A.O.G. radio producer)
ELISHA THOMPSON (Mansfield)
ALFRED WEBB (Dagenham)
H. P. WILDRIANNE (Belgium)
F. ZBINDEN (Switzerland)

EVERYONE WELCOME
SOME ACCOMMODATION STILL AVAILABLE
Write to Camp Secretary, I.B.T.I., Burgess Hill, Sussex.
COME FOR A DAY. BRING A COACH PARTY

D.2683

● **JUST TO REMIND YOU . . .**

THE CITY TEMPLE

Jamaica Street, Bristol 2

● **Bank Holiday Monday**
(AUGUST 28th) at 11 a.m., 3 and 6.30 p.m.

(CHILDREN'S CONVENTION AND PICNIC AT 2.30)

Special speakers include
ERNIE CREWE (A.O.G.), WILLIAM PLOWRIGHT (London) and T. W. WALKER (Elim's President)

● Light refreshments available between the services.

Other services Wednesday to Saturday (August 23rd to August 26th), nightly at 7.30.

D.2680

MUNDESLEY HOLIDAY CAMP



Photograph by G. Thomas.

Report by PHILIP G. PARSONS, PASTOR OF ELIM PENTECOSTAL CHURCH, ROMSEY

THE staff of Mundesley Holiday Camp, Norfolk, saw an unprecedented influx of Pentecostal young people from various parts of the British Isles, for well over 200 booked in for this joint Elim and Assemblies of God youth holiday—the first of its kind.

The blessings received indicated the spiritual hunger and expectancy with which the people came and what great things God wanted to do if only we would let Him. The Spirit of the Lord was evident in great power in the very first meeting as Pastor Paul R. Newberry (A.O.G., Manchester) delivered a deeply penetrating message on "Spiritual honesty." This brief, anointed service set the marvellous spiritual tone for the following six days.

The Sunday was a very blessed day. A simple, wonderful Communion Service was held in the morning when Pastor L. E. Lambert's thoughts on being accepted in the Beloved led us into a beautiful spirit of worship.

The preacher for the week was Pastor Hans Koonstra. The Holy Ghost was mightily upon him on Sunday night when he preached on the healing of the woman with an issue of blood. Two knelt at the front of the hall to receive Christ as their Saviour. There were definite healings as the sick were prayed for. At this mighty service two and a half hours passed by unnoticed. When the meeting closed nobody wanted to go—it was so refreshing to relax in the presence of God.

Every morning scores of people attended the hour of prayer preceding breakfast. Later in the mornings there was an hour of Bible study led by various speakers. One such was Arthur Blessitt's assistant, Jim McPheeters, who talked about the Jesus Movement. It was thrilling to hear what God is doing among the young people both in Britain and America. Another visiting speaker was Peter Hill, one of the organisers of the Festival of Light. He told about the vision that God gave him, which, when translated into action, sparked off a series of effective demonstrations for Jesus Christ.

Pastors Alexander Tee and E. R. Corsie, our National Youth Director, ministered God's Word as well as members of the A.O.G. youth council. Pastor Koonstra also dealt with the Baptism in the Holy Spirit. Some wrong ideas were proved to be without foundation. The simplicity of receiving by faith was emphasised. After this Monday morning Bible study over twenty young people received their personal Pentecost. Further teaching on the Gifts of the Spirit was given by Pastor Koonstra as the week proceeded. Many campers provided singing items and testimonies in the meeting.

There was no lack of recreational activities on the camp site: croquet, putting, bowling, tennis, table tennis, netball, football and swimming.

Mundesley did not have the sunshine record for the first week of July, but the weather was favourable for the trip on the beautiful Norfolk Broads on the Wednesday afternoon. On Thursday night a barbecue was held on the beach. This proved to be a successful means of evangelism as four young people accepted Christ as their Saviour.

The camp drew to a close. There were a few tears as the time came to say "Goodbye" to old and new friends. Even on the morning when we left a member of the camp staff was led to the Lord!

Tape recordings of the meetings and photographs are available from: Mr. G. Thomas, 73 Queen Mary Avenue, Cleethorpes, Lincs.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, August 7th — Jeremiah 20 : 1-18

" But His word was in mine heart as a burning fire " (v. 9).

Jeremiah had suffered because he had been faithful in proclaiming the word of the Lord. He had been mocked, smitten and placed in the stocks as an open spectacle at the city gates and reproached because of his fidelity to God's Word. His first reaction was that the price was too heavy : " I will not make mention of Him, nor speak any more in His name. But His word was in mine heart " (v. 9). When God's Word burns in our hearts we cannot keep silent ; we must proclaim it. Jeremiah did and he prevailed. He was encouraged by God's presence: " The Lord is with me " (v. 11).

Tuesday, August 8th — Jeremiah 22 : 1-17

" I will build me a wide house and large chambers " (v. 14).

The house was to be magnificent and large in dimension. This plan did not meet with God's approval. It was to be built on the wrong foundations ; dishonesty, unjust gain, extortion and oppression were the insecure cornerstones. We must build according to God's plan—on godliness, justice, compassion and truth. " Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life " (1 Timothy 6 : 19).

Wednesday, August 9th — Jeremiah 22 : 18-30

" I spake unto thee in thy prosperity ; but thou saidst, I will not hear " (v. 21).

Affluence had caused the hearts of the people to become unresponsive to God's appeal ; they rejected His voice. They felt self-sufficient, yet how poor they were in the currency of heaven. " And when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied ; Then thine heart be lifted up, and thou forget the Lord thy God " (Deuteronomy 8 : 13, 14). Beware of the influence that would separate us from the Lord, that would make our lives and witness less effective for Him. " A faithful man shall abound with blessings : but he that maketh haste to be rich shall not be innocent " (Proverbs 28 : 20). " The blessing of the Lord, it maketh rich, and He addeth no sorrow with it " (Proverbs 10 : 22).

Thursday, August 10th — Jeremiah 23 : 1-15

" Mine heart within me is broken " (v. 9).

Amid a picture of the unfaithfulness of the shepherds of Israel, the promise is given of the coming of the Lord Jesus, the good and faithful Shepherd. The heart of the prophet was broken (v. 9) because of the degree of depravity that prevailed. Their course was evil (v. 10). In the very centre of the nation at Jerusalem conditions had deteriorated so much that they were compared with Sodom and Gomorrah. The " profaneness " of the prophets had penetrated into all the land (v. 15). The man of God trembled, for he still had a vision of the holiness of the Lord. How great is our concern in this day of moral pollution ?

Friday, August 11th — Jeremiah 23 : 16-32

" He that hath My word, let him speak My word faithfully " (v. 28).

" Is not My word like as a fire ? saith the Lord " (v. 29). The message is clear : in the age of infidelity, of ever-increasing sin, *preach the Word ;* when the people have forgotten the name of the Lord (v. 27), preach the Word. " Am I not a God at hand, saith the Lord, and not a God afar off ? Do not I fill heaven and earth ? " (vv. 23, 24). He is ever present. He is powerful (v. 29). His word faithfully preached will break down every opposition. " I will make My words in thy mouth fire " (5 : 14).

Saturday, August 12th — Jeremiah 24 : 1-10

" I will give them a heart to know Me, that I am the Lord : and they shall be My people, and I will be their God " (v. 7).

Hearkening to the Word brings great blessing : *recognition,* " to know Me, that I am the Lord "; *restoration,* " they shall be My people "; *renewal,* " I will be their God."

God's eyes are ever upon us for good. The path of the penitent is strewn with many precious promises. " I will bring them again "—how willing God is to direct our steps anew. " I will build them . . . I will plant them " (v. 6).

Sunday, August 13th — Jeremiah 26 : 1-24

" All the words that I command thee to speak

(*continued overleaf*)

A cure for boredom

by John Hyde

PASTOR OF ELIM PENTECOSTAL CHURCH, OXFORD

BOREDOM is a phenomenon of our age, something which is strikingly, dangerously modern, the outward, visible sign of a sickness.

A surgeon, talking to a friend, said: "The greatest of human miseries and the most deadly of diseases is one we cannot touch with the knife or save men from by drugs."

"Oh," said the friend to the surgeon, "you mean, of course, cancer."

"No," was the reply. "We will get to that persistent enemy yet. No, I mean boredom, for there is more real wretchedness and more torment driving men to sin than there is to anything else.

"Men and women will do almost anything to escape it. They drink, they drug themselves, prostitute their bodies, and sell their souls. They will take up mad causes, organise absurd crusades, fling themselves into lost hopes and crazy ventures, and torture themselves and other people to escape the misery of being bored."

The surgeon concluded by saying: **"Anyone who discovered a cure for that would put an end to more tragedy and misery than all of us doctors and physicians put together."**

That was uttered some years ago, yet, in a day such as ours, in which opportunity has opened so many doors to those of initiative to be of service, the bogy of boredom, so far from being laid, still stalks the land. Society remains on the sick list, like the woman in the Scripture who had suffered many things and, after seeing the physicians was not cured, but rather grew worse. Today, in spite of the many physicians, welfare workers, social scientists and psychiatrists, it is as much as we can do to contain the increasing growth of boredom, let alone eliminate it. If boredom is to be overcome and relieved, then the need of friends and the need of activities must be recognised.

Surely no one who has enjoyed the enriching experience of true friendship can doubt its value, nor was the Saviour Himself above the need of human friendship. "He ordained twelve that they should be with Him," just plain men, but Jesus Christ had need of them. I believe that their friendship was like a benediction. Jesus testified: "Ye are they which have continued with Me in My temptations."

Life demands an outlet for expression; this surely is basic to human nature. An ancient law of life is recorded in Genesis: "It is not good that man should be alone."

It is a good thing to be active, especially when we are involved in the service of taking interest in others, ready to give a helping hand to those who are unable to help themselves. To lose sight of self, get lost in meeting the needs of others.

What did our Lord find? He found the bored people of His day, for boredom is at least as old as that. Nothing moved them. There was a numbness inside them, insensitivity, an absence of responsiveness, as if they had lost the zest for life. They were not dead, for they still lived and breathed and had life of a kind, but they had not got the real, vital, abundant life that comes from God.

The Saviour offers today, just that—everlasting life. He said: "I am come that they might have life, and that they might have it more abundantly." Life with Jesus Christ is the answer to boredom.

THE FAMILY ALTAR (*continued*)

unto them, diminish not a word" (v. 2); "Thou shalt say . . . Thus saith the Lord" (v. 4).

God's servant was directed to make a nation-wide appeal. He was to stand. Surely it is time for us today to stand, to lift up our voices against the prevailing sins of our land, to speak only words given of God in their entirety. "Diminish not a word"—it is God's Word in its completeness that will be effective. It may prove costly. Jeremiah encountered opposition and we must be prepared for it. The message is "Amend your ways and your doings, and obey the voice of the Lord your God" (v. 13).

THE ELIM EVANGEL

Vol. LIII. No. 33 August 12th, 1972 5p



Home for Rosemarie Aeschlimann for the last eight months has been Elim Bible College, Capel, seen bathed in the sunshine of a lovely evening recently. Rosemarie, from Berne, Switzerland, is one of many overseas students studying English at E.B.C. A Christian for three years, she received a wonderful blessing in one of the nightly prayer meetings in March when she was baptised in the Holy Spirit.
Photograph by Eddie Tait.

Proclaiming the Truths of Pentecost

The letter to the Romans

By J. Alexander Wright

2. Introduction

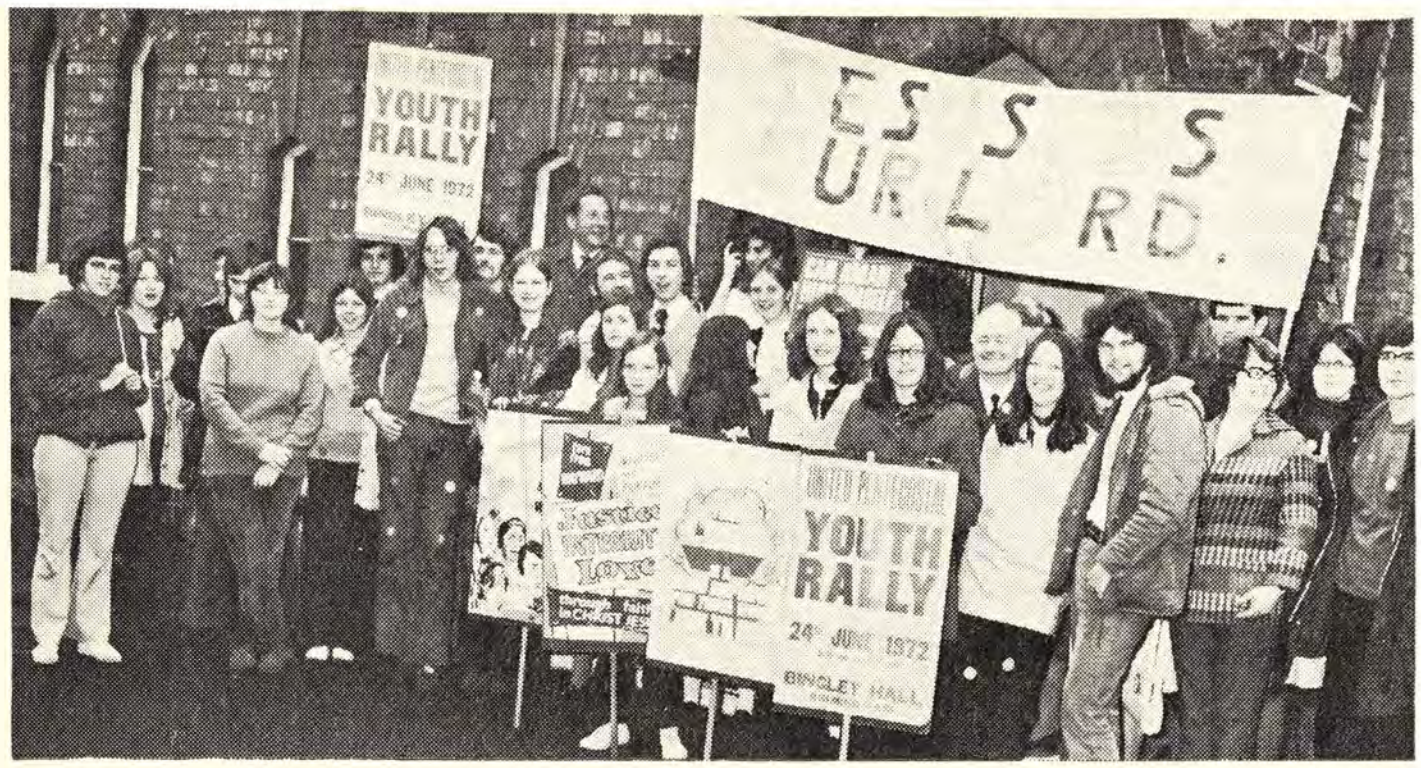
Salutation (1 : 1-7). " Paul " is Greek, " Saul " is Hebrew. There is no significance in the change from one to the other in the Acts of the Apostles. " Servant " means " slave," one who is the absolute property of his master. " Apostle " means " sent one, messenger, or delegate." He was " separated " from birth (Galatians 1 : 15). Notice the blending of humility and authority. The gospel is rooted in the Old Testament and is not, as dispensationalists say, " a mystery revealed to Paul alone " (v. 2). Son of David by human birth and lineage, Jesus was plainly Son of God since He rose from death. " Jesus Christ our Lord " embraces His personal, official and universal names. The " received grace " (v. 5) created an apostleship to the world ! " Obedience " (v. 5) is imperative, for all men are summoned to hear, believe and obey. The Roman Christians were " called " even as Paul was (v. 1), and therefore they were " saints " or separated ones, as was he. " Grace to you and peace " combines the Greek and Hebrew forms of greeting.

Introduction (vv. 8-15). " I thank my God " ; all Paul's Letters begin with thanksgiving and praise. " I serve " indicates priestly service. " In my spirit " (v. 9, margin)—Paul's spirit, the highest part of his faculties, was like a holy shrine, a sanctuary wherein he served his God by preaching the gospel. His preaching was an act of worship ! Note " my prayers "—for those as yet unseen and unknown to him ! " A prosperous journey "—prayer was answered (Acts chapters 27, 28). Our ideas of " prosperity " and God's sometimes differ. " Spiritual gift " (v. 11)—*charisma*—is the word often used for grace in Paul's writings. The river of God's grace carries many gifts on its bosom (1 Peter 4 : 10) ; it is " many-fold." " Established " indicates grace grounds. " Comforted " is not merely consoled ; this old English word means strengthened together : the ministry is mutual. " Let " (v. 13) is another old word. It now means " permit " ; then it meant " hinder " (compare 2 Thessalonians 2 : 7 ; Psalm 21 : 3 ; 1 Thessalonians 4 : 15 for the opposite idea). " Gentiles " includes all peoples except Israelites, " Greeks," natives, " Barbarians " other than Jews or Greeks, non-Greek speakers. The idea of cruelty associated with Barbarians came much later. The name " barbarians " was given by the superior Greeks to those who did not speak in their beautiful language. " Wise " and " unwise " suggests cultured and uncultured. Paul looked upon his ministry as the discharging of a debt—an obligation, not a charity (v. 14).

Proposition (vv. 16, 17). " The gospel of Christ " is not only the good news that He Himself proclaimed but *Himself*, Messiah, the Anointed One, for such is the meaning of " Christ." He is the essence of the gospel, which is not a theory as to how men may be saved but a Saviour ! " The power of God "—" power " is *dunamis*. In John 1 : 12 " power " means authority, but with the authority of sonship God also gives the dynamic ! " Salvation " is the great Bible word defined in the Authorised Version as " Thy saving health " (Psalm 67 : 2). It gathers up all the redemptive process of God from our initial regeneration to our perfection in glory. This Divine activity within human hearts is the great deliverance the Messiah came to bring—from sin (Matthew 1 : 21), from wrath (Romans 5 : 9) and from death (Hebrews 2 : 15). " Everyone that believeth " embraces all who have faith, for salvation has no validity or meaning to anyone apart from this saving faith. A striking but meaningful omission from the New English Bible is the verb " to believe " ; in its place the translators have " trust," " have faith," " yield Him allegiance," etc. *This is true believing.*

(*continued next week*)

Elim news



SOUTHPORT **Pastor : L. N. Knipe**

Here is a photograph of some of the fifty young people who travelled from Southport to the great Birmingham youth rally. They showed great enthusiasm and eagerness to help and share.

We have as many as eight who go on to the famous Lord Street on Sunday evenings for personal work and who run a weekly coffee bar called " Oasis." They are doing a great work.

L. N. KNIPE.

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

We praise the Lord for a real move of God during the two weeks' crusade conducted by evangelists Melvin Banks and Gerald Bean. Crowds of people came to the meetings in the 1,000-seater marquee in the first week and in our own church during the second week. One service saw the tent almost full. Between 400 and 600 came on most of the other nights and approximately 550 on Wednesday afternoon. In the second week our church was packed to capacity with about 300 to 450 nightly. People from Caerphilly and the valleys around formed the largest parts of the nightly crowds. From the hundreds who were counselled it was clear that many were non-churchgoers.

A strange sight was to see people queuing to get into church, in spite of torrential rain, cold winds and very bad weather almost every day.

People prayed for by our members for years made decisions for Christ. Many of our members saw people in the meetings whom they thought would never be seen in a Gospel meeting in our church. The answers to prayer were wonderful. As the evangelist preached, literally dozens in some meetings responded instantly. Everyone who came forward was personally dealt with by our workers. Some fine healings by the Lord were witnessed, including a woman who was partially blind.

Children's services were held in the marquee each night led by Gerald Bean. Attendances were from 250 to 800 per night. Seventy new young people came into Sunday school on the Sunday.

There were 780 decisions for Christ. A lady, aged sixty-six, with a paralysed hand returned



" Now I can see ! "

to testify publicly to a wonderful healing. She is now perfectly well.

There has not been a crusade in Caerphilly like this for many years. J. G. COOPER.

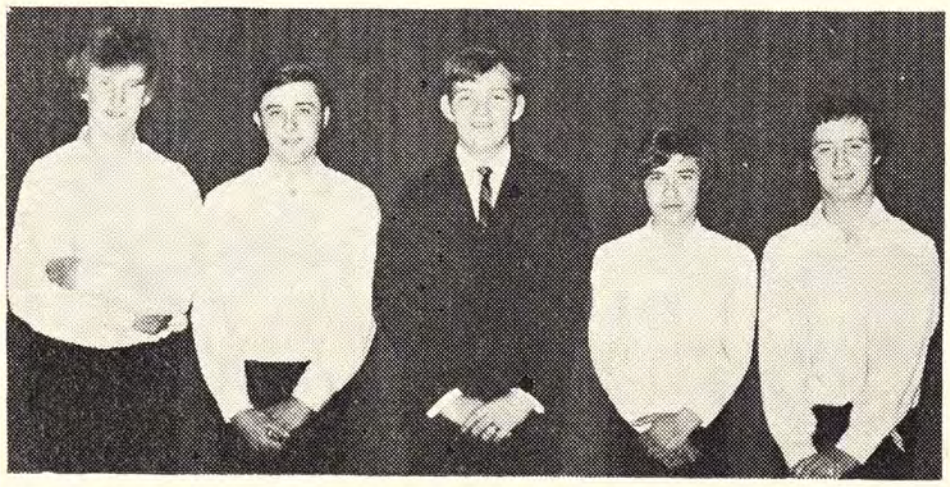
BRECON **Pastor : G. H. Neale**

A baptismal service was held in a local Baptist church so that we could accommodate a large congregation. Our hopes that this service would

(*continued overleaf*)

be an evangelistic event were fulfilled, as many unsaved were present.

Four young men gave testimony to the saving and keeping power of Christ and were then bap-



Left to right: David Davies, John Hargest, Pastor G. H. Neale, Paul Edwards and Malcolm Jones.

tised by our pastor. Our guest preacher was Pastor P. N. MacInnes. We praise God for His blessing and for the contacts that were made.

RUGBY **Pastor: D. C. Lewis**

A baptismal and dedication service was recently conducted by our minister. It was a joy to see six children from the same family from our Sunday school brought by their parents for dedication. The seventh and eldest girl was baptised. The church was full to witness this unique event. Five other candidates were baptised and testified to the saving grace of the Lord Jesus.

We are looking to God for future blessings as we are joining with other denominations for a united mission to Rugby in 1973.

H. WHITE.

SMETHWICK **Pastor: S. D. Huntly, B.D.**

The induction service of our new pastor was a time of great blessing to all. We started with a welcome tea to which sixty people came, including Pastor and Mrs. S. D. Huntly and Mark, Pastor and Mrs. R. J. Morrison, Pastor E. F. Cole, Mr. and Mrs. Huntly (senior) and Mr. Hugh Tait (Mrs. Huntly's father).

The service was led by Pastor Morrison (D.S., Birmingham Presbytery). The church secretary, Mr. J. Riley, welcomed the new minister. Pastor E. F. Cole preached from Acts 11 : 5. Seven ministers laid hands on Pastor and Mrs. Huntly, committing them in prayer to the work of the Lord at Smethwick.

Smethwick church would like to thank those who sent messages of good will and who prayed for us and Pastor Huntly at this time.

DAVID THOMPSON.

CATERHAM **Pastor: R. Smith**

When Pastor R. Smith was inducted as the pastor of our church the meeting was convened by the District Superintendent, Pastor W. J. Maybin, who welcomed the new pastor to the church and to the presbytery. Pastor Smith has recently finished his studies at the Elim Bible College and looks forward to his new ministry with enthusiasm. Pastor C. J. E. Kingston, a former pastor, led the meeting in prayer and Pastor I. R. Moore welcomed the new pastor to the presbytery, urging him to keep in touch with the other ministers in the presbytery and assuring him of their help and advice. Pastor Smith was welcomed by Mr. J. A. Ibbotson on behalf of the members of the church. Pastor Jack Shellard read from the Scriptures. Pastor W. G. Blackler, Thornton Heath, brought several young people, whose ministry in song was greatly blessed. Pastor Blackler preached on "The Shepherd and the Sheep." He appealed to members to rally round their new pastor.

J. A. IBBOTSON.

No fear of death

What if death should call tomorrow ?
What if death should call *today ?*
Would I dread oncoming torture
To this mortal piece of clay ?

Nay, no fear of death within me,
Satan cannot grip my soul
Christ has promised lasting blessing,
Peace while endless ages roll.

I know not what will come tomorrow,
Yet I'm free from every care ;
For I know that Christ is with me,
Everything in life we share.

So, come death, or come Lord Jesus,
I am waiting for Thy call ;
Then my soul shall see its Maker,
With no fear or dread at all.

RUTH WINDSOR.

WESTON-SUPER-MARE

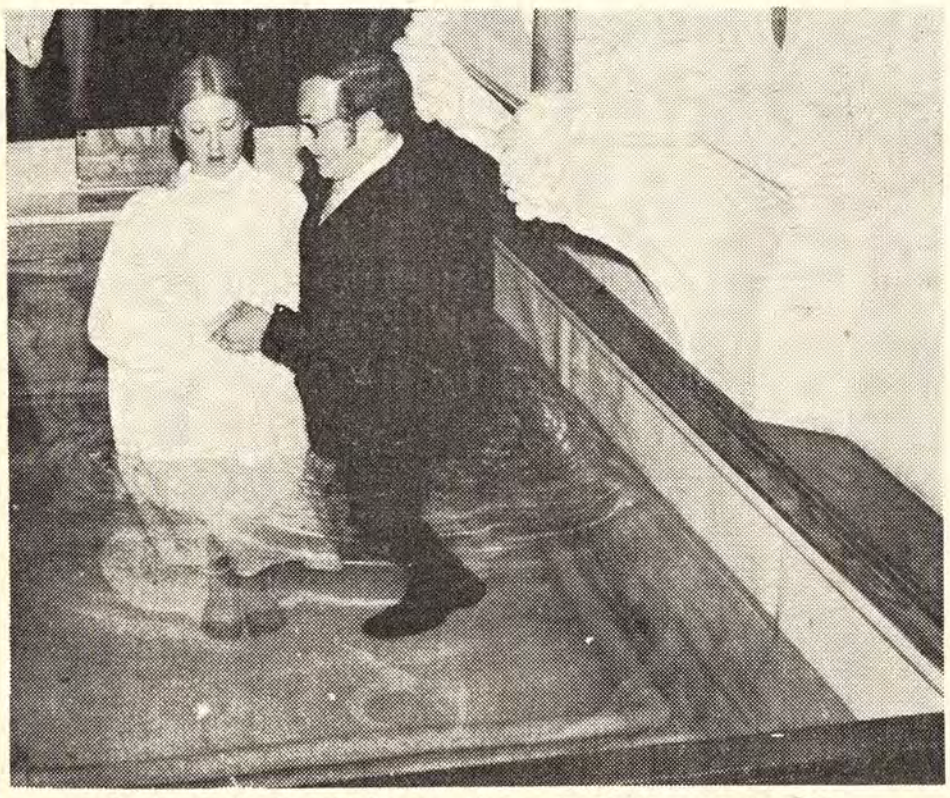
Pastor : J. B. D. Ritchie

Over 200 people gathered in the Bristol Road Baptist Church to witness our first baptismal service. Six people were baptised, the youngest of whom was ten years old and the oldest a real saint of God aged eighty-two years. There was a real



Pastor R. T. W. Cradock baptising one of the candidates.

sense of the presence of God as we listened to young and old tell of what Christ had done for them. Pastors R. T. W. Cradock and J. B. D. Ritchie officiated. The preacher was Pastor W. R.



Pastor J. B. D. Ritchie baptising the first convert of his ministry at Weston-super-Mare.

Jones and our hearts were all challenged by the Word of God.

Another chapter was written in the history of our church when we held our first meeting to receive new members. Over sixty people packed into the little hall to witness thirty-two friends being received into the membership of the new church. We were aware of the mighty presence of the Lord from the very first hymn. The preacher was again Pastor W. R. Jones, who was the leader of the Weston crusade. He gave a challenging message and, when he called on the people of God to take up the challenge, a number rededicated their lives to the Master. Before the day came to a close we had received another four applications for membership. To God be the glory !

J. B. D. RITCHIE.

Veteran missionary receives her last call

Miss Marion Paint, one of our earliest Elim missionaries and sister of Miss Coralie Paint, who recently retired from India, has gone to higher service. On Sunday, July 9th, our sister passed into the presence of the Lord after over thirty years of missionary service. She will be missed by her many friends.

In 1929 a group of Christians—some of the early Elim founder members in Guernsey—waved Marion Paint away on her long journey to India. They sang on the quayside " Keep me true, Lord Jesus, keep me true." The theme of her life has been faithfulness to the Lord and to His calling. Until 1966 she gave her life for the Indian people and the educating of the orphans at Gorakhpur, an exemplary service which will receive its acclaim in the glory. Marion was the first of ten children and became the first " tithe " in the Paint family. Later Coralie Paint went to India and the two sisters accomplished many years of Christian witness among Hindus and Muslims.

After her " retirement " Marion joined the staff at Elim Bible College and influenced many students' lives for Christ. Her last four years were devoted to helping English language students. Many of our young ministers and many overseas friends will thank God for her gracious ministry.

L. WIGGLESWORTH.

FRIENDS—PLEASE PRAY FOR ANTRIM, NORTHERN IRELAND,

TENT CRUSADE

commences August 20

conducted by

PASTOR A. D. SANDFORD AND PARTY

THANK YOU

D.2676

With P. S. Brewster in New Zealand



The rally in Auckland Town Hall.

PASTOR and Mrs. Brewster spoke to the tribes in Rotorua, New Zealand. They both received the traditional Maori welcome—rubbing noses! The



With Maori Pentecostal leaders.

meetings were wonderfully blessed. Forty came out for conversion at the end of one meeting. Mr. Brewster preached three times in one day, the mayor and the Anglican canon being present.

At Dunedin Mr. Brewster was interviewed by the press immediately on arrival. He and his wife then attended a luncheon supported by over ninety people, including the mayor. Mr. Brewster was able to tell of the rising interest in Pentecost throughout the world. He later spoke to over sixty women at a coffee morning. Mrs. Brewster also addressed them. At the university over 150 students listened to our evangelist in their common room. The New Zealand Broadcasting Corporation arranged an interview with the subject, "What are the chances of a religious revival?" Listeners telephoned in questions which were dealt with at once. A group of about 150 young people were addressed in Burns Hall.

On the Sunday morning the three Pentecostal churches combined for a Communion service. Mr. Brewster preached, as he did at a forum in St. Matthew's Church in the afternoon and at First Church, Otago, in the evening.

Nightly, the Secretary of the World Pentecostal Conference and the pastor of Cardiff City Temple preached salvation and the baptism of the Holy Spirit to a wide cross-section of people. The major thrust has been to people outside the Pentecostal denominations and an indelible impression was made.

In Auckland the deputy Prime Minister graced the civic reception in honour of Mr. Brewster, who had an amazing opportunity of speaking to government ministers and heads of the churches. Over 1,500 people attended a Sunday afternoon meeting in Auckland Town Hall and forty publicly accepted Christ as Saviour. In the first four weeks of his tour Mr. Brewster preached sixty times in addition to taking part in interviews and discussions of all kinds.

Pentecost certainly received a public display in New Zealand. The deputy Prime Minister, who is also the Finance Minister, said: "This is what people want—a live religion!" Singing in the Spirit during the civic reception was delightful and refreshing.

During the jubilee celebrations in New Zealand 600 people have surrendered to Christ and many have been filled with the Holy Spirit.

From New Zealand Mr. Brewster proceeded to Australia.

Points for Preachers

By J. Alexander Wright

AN OUTLINE

LOVELY, BUT LACKING

The rich young ruler—Mark 10 : 15-27

1. **He was eager :** he " came running."
2. **He was humble :** he " kneeled."
3. **He was courageous :** another ruler came by night.
4. **He had an interest in eternal things :** " From my youth."
5. **He was teachable :** " What shall I do ? "
6. **He was morally upright :** " all these have I observed."
7. **He had a hindrance :** " one thing thou lackest."

Our Lord did not let the many excellent qualities blind him to the one defect. The ruler was so near, yet so far, so good, yet not good enough, so wise, yet so foolish.

AN ILLUSTRATION

TESTED AND TRUE

When surgeons perform surgery it is the assisting nurse's responsibility to keep a careful count of the number of swabs and sponges used, so that the incision is not closed until each item has been removed. A young nurse on her first day with this duty told the surgeon that he had used twelve sponges, but that she could account for eleven only. The doctor curtly replied that he had removed them all. The young nurse insisted that one was missing, but the doctor grimly declared that he would proceed with the suturing. With blazing eyes the young woman said : " You cannot do that ! Think of the patient ! " The surgeon smiled and, lifting his foot, showed the nurse the twelfth sponge, which he had deliberately dropped to the floor. " You'll do ! " he said.

A POEM

LITTLE PLACES

" Master, where shall I work today ? "
(My love flowed warm and free)—
He pointed out a tiny plot, and said
" Tend that for Me."
I answered quickly, " Oh, no, not there ;
Not anyone could see,
No matter how well my task was done—
Not that little place for me."
His voice when He spoke it was not stern—
He answered tenderly :
" Little one, search that heart of thine,
Are you working for them or Me ?
Nazareth was just a little place
And so was Galilee."

Reaching the Chinese with the Scriptures

A translation of the New Testament in a popular form of the Chinese language will be completed within three years, according to officials of the American Bible Society. The American Assemblies of God has agreed to provide two-thirds of the 75,000 dollars necessary for the new translation, which will be made from the original languages of the Bible.

Mandarin is the official language of China, but it is only one of six different dialects. These have been united by a simplified orthography, which will be used for the new Scripture translation.

Bible societies have published the Scriptures in all the major dialect-languages of China, but numerous requests have come for a modern translation, which would reflect the rapid developments in the Chinese language and the important strides made in biblical scholarship in recent years.

Key Chinese biblical scholars will collaborate with a leading specialist in Christian literature to develop a translation under the auspices of the Bible Society. Scripture portions are to be published as they are completed. The entire New Testament is expected to be available in 1974.

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(" *Uncle Arthur* ")

RUTH

Return to Bethlehem (1 : 6-22) ;
United with mother-in-law (1 : 14-18) ;
Trust (2 : 13) ;
Happy sequel (4 : 13).

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
J. A. Wright	2
L. Wigglesworth	5
Mzee Bull	9
Douglas Christie	10
Ken Smith	12
Sheila Price	13
T. H. Stevenson	14
Margaret M. Ladlow ...	15
L. E. Lambert	18
H. Burton-Haynes	20
Elim news	3
With P. S. Brewster ...	6
Points for preachers ...	7
Editorial	8
Book reviews	14
Family altar	19

EDITORIAL

WE found a pew at the back of the musty old church, the whole family of us feeling like fishes out of water. There was no welcome ; no one tried to make us feel at home. Not being of the Anglican persuasion at any time in our lives, we did not succeed in finding the place in the Prayer Book even once. We did not know one of the hymns.

At long last I turned to my wife, saying " At least we shall hear someone preach the Word ! "

Alas for fond hopes—we were harangued for fifteen minutes by a stout, pompous Colonel Blimp-type retired army major, fat and flourishing he was, on the needs of Dr. Barnardo's Homes ! Fair enough, need there was and no doubt is, but we felt robbed. He did not look the part anyway, especially in his surplice, which must have been intended for Samson or someone, so huge was it.

You must have guessed.

We were on holiday . . . !

There was no Elim Pentecostal Church in the place and even an evangelical church could not be found. We make absolutely no point whatsoever against the Anglican Communion, for we all know that there are many fine, sound, keen, out-and-out Christians in their fellowship both ordained and not. We applaud the wonderful stand many take for Bible truth and we are delighted when we hear of many who are being baptised in the Holy Spirit.

It was just that we could not find somewhere congenial in which to worship in our accustomed manner.

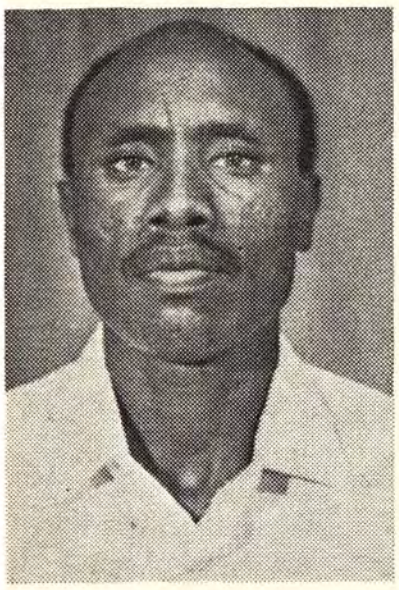
Having ministered as the pastor of a seaside church, I well know that many visitors find real joy in the fellowship of churches in such areas. It is not unusual to be able to tell what week in the year it is by the various accents of folk who take part in public worship on the Lord's Day mornings. A year or two in a seaside church brings you friends whom you meet every year in the same week or fortnight.

The point we want to make is to encourage you to go to church when you are on holiday. Set an example to your children if you have a family and take them to the House of God at least on God's Day. Get to your nearest Elim Pentecostal Church if you can possibly manage it. You will be very welcome. Find a Pentecostal church if Elim has no centre of witness nearby, failing that an evangelical one. **But do go to the House of the Lord.**

Mzee Bull, Tanzania

PILLARS OF THE CHURCH

Pastor Paulo tells the story



DAUDI, a keen Christian in the Hanang area fifty miles from here, began to witness to the people near the large Roman Catholic mission. God opened the hearts of Paulo and Salina to His word. Soon they were joyfully worshipping with a few other recent converts in a small grass church. One afternoon they heard a voice outside their home say " Hodi ? (may I come in ?)." " Karibu (come in)," they replied. A Roman Catholic priest stalked in and seated himself without saying a word. Paulo and Salina gazed at his wrathful face, feeling astonished at his behaviour and fearful of what he would do. " What have you done, Paulo ? What have you done, Salina ? What have you done ? What have you got—you who were pillars of the church ? " he said.

Paulo took courage and brought his Bible and showed it to the priest. " What Bible is this ? " asked the priest. Paulo answered that it was the Word of God. " What is the Word of God ? " retorted the priest. Paulo said, " We have been with you for many years. Why did you not read the Word of God before the congregation ? "

" Do you think that we do not have the Bible in our church ? " asked the priest.

" If you had it, why did we not see it ? You hid it, is that not so ? " queried Salina.

" I did not hide the Bible. We have it. I will get you it," he replied.

Paulo said " We have it, Bwana. This is for all people—perhaps you have one for priests ? "

" No, I will bring you it," said the priest.

" No," said Paulo, " this is the true word and we have believed it. It has caused us to leave your church and to follow Yesu and make Him our Saviour." They then began to testify to him with words taken from the Bible. Salina said, " I am astonished that I was never told the words of John 3 : 16." " What do you think Salina, that I am not saved ? " answered the priest.

" I do not know of your salvation. I know Yesu has saved me. It is up to you to take the decision to be saved."

" I myself taught you over many years. Did you learn nothing ? " asked the priest.

" I never understood a thing, nor did I know my Saviour, Yesu," was Salina's reply.

Paulo then said, " I praise God for saving my house. When I was with your church I never knew salvation or the light of Yesu, not even a little. I could never join with you again. I rejoice in Yesu. I am satisfied with Him. I have no need of your words because I hear the Word of God in my life.

Then the priest began in anger to curse them with fierce words : "This church will die. It cannot bring shame to us. It is not possible for another church to exist here. It will die, you will see. You will return to us. Do you think that I do not know God ? This church will die and be lost to memory." The priest enjoined all his people to pray against the Elim church that it might perish. So they prayed in their church and in their homes that the church might be destroyed and the believers scattered.



The scene after the opening of the new church. The R.C. priest is the only European in the photograph.

Paulo and Salina did not regard him ; they looked to Yesu. Many other Roman Catholics, both young and old, are being saved and are joining the Elim church. The building is now too small for the congregation.

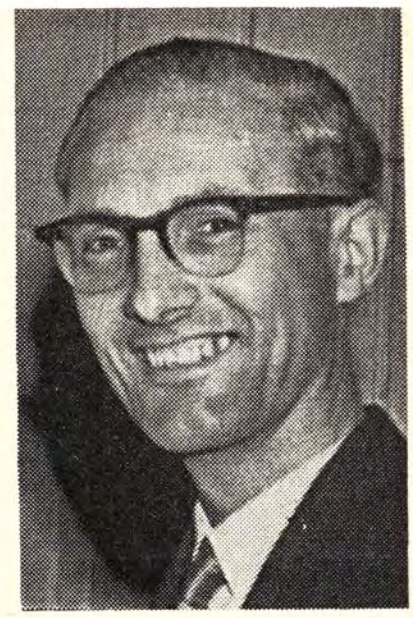
☆ ☆ ☆

Footnote. Pastor Paulo is a member of the Executive of Elim Missionary Society in Tanzania. He took over responsibility for the Kikilo area from Pastor R. Gull. In 1971, with the aid of a grant from E.W.M.A., a larger church was built. At the official opening local dignitaries were present. The only two Europeans there were myself and a young Irish priest, the delegate from the large Catholic mission nearby.

A. D. BULL.

New World Symphony

by Douglas Christie



Douglas Christie, pastor of the Assemblies of God Church in Leamington Spa, was converted in 1940 and entered the ministry in 1944. Married to George Newsholme's daughter, Grace, he has one daughter, Jennifer, aged thirteen years. He has been pastor at Chase Terrace and Belvedere, and has spent sixteen years in his present assembly. He is the Free Church chaplain of the King Edward VII Hospital, Warwick, serves on the South Warwickshire Marriage Guidance Council, is a member of the Mid-Warwicks Community Relations Council and a member of the Warwickshire Education Policy Committee. He serves on the Assemblies of God Court of Appeal and for over twenty-five years has been the organist at the Assemblies of God General Conferences.

" We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness " (2 Peter 3 : 13).

SON of a Bohemian innkeeper and child of extreme poverty, Antonin Dvorak became a composer of international repute. Always susceptible to outside influences, he found tuneful inspiration from many varied sources. In his New World Symphony typical features of the folk songs and plantation melodies of the Indian and Negro races of the U.S.A. influenced him. It became a growing habit of his to take the well-known and oft-sung slave music, break it up, and absorb its several motifs into his compositions, in which they jostle one with another in playful rivalry. He did this with rare accomplishment in his Symphony in E Minor, known under the title " From the New World." This work has achieved a popularity equalled by few of its kind.

The America in which Dvorak found himself in 1892 had been named the New World. New indeed it was in many ways, chiefly in its contradistinction to the known and old world. Certain states bear appellations like New York, New Jersey, New Orleans, etc. Many of its cities and areas are also styled thus : New Albany, New Bedford, New England, and so on. The new world was the outcome of adventure by one who with his team made the ultimate discovery of a vast, astonishing continent hitherto virtually unknown. Dvorak gathered his musical ideas and themes from this new world, from its lilting, captivating melodies which wormed their way into his busy mind and produced movements like the majestic Largo with its cor anglais solo. The New World inspired this strangely haunting masterpiece which has become admired for the warmth of its melodies, the rich, heart-moving harmonies, the brilliant orchestration, and the fiery Czech patriotism that expresses itself so vehemently through the rhythms of the varied folk ideas which reminded him so much of his own homeland.

The Christian, having tasted of the powers of " the world to come," has been deeply influenced in thought, word and deed by a new world wherein dwelleth righteousness (2 Peter 3 : 13). This new world, into which already he has made his entry (Colossians 1 : 13), is the true environment of the child of God, who by virtue of this miraculous " new creation " discovers and enjoys the " all things new " (2 Corinthians 5 : 17). He now serves its Ruler and Potentate in " newness of Spirit " (Romans 7 : 6) and walks in " newness of life " (Romans 6 : 4). The life of the Christian becomes motivated and inwardly conditioned by the powers and influences of this spiritual, though nevertheless real, world, and thus develops into a life of true, concordant tunefulness and harmony. The experience is an individual symphony of pleasing, agreeable tones. To live by the new commandment (John 13 : 34) is to submit to the rule of a new world in which hatred, greed, suspicion and jealously have no place. " The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost " (Romans 14 : 17).

Eye hath not seen it, my gentle boy ;
Ear hath not heard its deep songs of joy ;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there ;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
It is there, my child, it is there !

The inward blessings of that world are like " new wine " in " new vessels " (Matthew 9 : 17). The new nature makes possible new, wholesome desires and provides the new fruit which unmistakably appears (Galatians 5 : 22, 23). The new covenant (Matthew 26 : 28, 29) pertains to the new world from which we derive our " glorious hope," an anchor of the soul which enters within the veil. Our earnest expectation finds its grand fulfilment there (Romans 8 : 19-21). Our present happy state is a prelude to the coming greater glory (1 John 3 : 2).

We feel that heaven is now begun,
It issues from th' eternal throne.

Men of this present evil world cannot understand or appreciate the people whose chief interest is away from this decaying scene (Philippians 3 : 20). From this other direction the Christian increasingly feels the pull of a world as yet unseen, which does not come with observation. From the new world are sent forth ministering spirits to lay hold of those who shall become the heirs of eternal salvation and whose names will be found inscribed in the records laid up in that other world.

The new world to which the Christian belongs is an eternal order, a limitless state. The " new heavens and the new earth " (Revelation 21 : 1) are but the ultimate, glorious manifestation of that spiritual regeneration and resultant transformation (John 3 : 3) in the lives of God's new populace, " out of every kindred, and tongue, and people, and nation " (Revelation 5 : 9). The present arrangement is to be severely shaken and the wasting cosmic order is to pass away (2 Peter 3 : 10-12), but there is to be a golden age, a future state of overwhelming perfectness wherein everything is entirely new (Revelation 21 : 5) and which can never lose its appeal or satisfying power. Everything in the new world will be without blemish or defect. It is a new creation in which we shall move in new bodies, possessed of new names, singing new songs, living in a new atmosphere, controlled by a new form of government, and challenged by the ever-unfolding prospects of the inconceivable everlastingness. The paradise that man lost will be not only regained, but infinitely improved upon ; it will be a new paradise. We shall live and move and have our being in an all-new universe, translated out of time and geography. It will be supplied, for " there shall in no wise enter into it anything that defileth " (Revelation 21 : 27). Its central glory will be the holy city, the New Jerusalem, the mecca of indescribable grandeur, the masterpiece far excelling that of any former worlds or spheres, the *ne plus ultra* in all its absolute finality (Revelation 21). Such supreme accomplishment recalls that, as music has long taught, it is impossible to end on a discord !

When Dvorak began his masterpiece, the new life, the new world, the numerous new impressions which surrounded him in his new sphere of activity demanded expression ; " I am now working on a new symphony," he wrote. This was his final work as a distinguished symphonist. He accomplished what he set out to do, having put it on manuscript with almost miraculous facility. He was able to write to his friend : " The symphony was a splendid success."

The object of the redeeming love and grace of God, through Christ, is to bring forth a work—a masterpiece—which will be to His eternal praise.

He is the author, and not man ; he laid
The keynote of all harmonies ; he planned
All perfect combinations, and he made
Us so that we could hear and understand.

The new world will be peopled by those living in peace and harmony in themselves and with one another, " with one accord " (Acts 2 : 1). Their life-overtones and tunefulness have been brought about through their surrender to the One whose own life was balanced, harmonised, measured and superlatively agreeable in every way, whose life will be the " music of the spheres " for ever. He will be at the centre of all, occupying its throne (Revelation 22 : 3), the world's eternal light (Revelation 21 : 23).

This old world, so marred, blighted, evil and benighted, is to pass away (1 John 2 : 17). This present state is not the Christian's final habitat, for, like Abraham, we look for a new city whose builder and maker is God (Hebrews 11 : 10). The new world is surely promised, says our text. Even now, to a fair extent, it is mystically formed and unquestionably evolving in the hearts of its people (Luke 17 : 21). It awaits its final effectuation in

(*continued on page 17*)

Another Slant



by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH,
ERDINGTON, BIRMINGHAM

THE appalling apathy one meets towards spiritual matters is also found in the political field. In a recent survey I discovered that very few knew the names of any Conservative Government ministers or Labour politicians, except for Ted Heath and Harold Wilson, although one suspected that later they would remember not a few. An amazing number felt that the nation would be in the same political state had a Labour Government been elected, showing, to me, their disillusionment with party politics and the attitude "a plague on both your houses." The image given of both Mr. Heath and Mr. Wilson was generally not very flattering. Their continual personal sniping at each other is viewed with annoyance by many. When asked which party they would vote for most people, in spite of their apathy, have one in mind. It seemed to me that with some, if a donkey put up for their party, be it Tory, Labour, or Liberal, they would give it their vote!

The older age group strongly leaned against entering the Common Market and the younger group looked forward to it, many of them with a sense of adventure. This division of attitude, I felt, was to be expected. An overwhelming number of people believed that outside agitators were to blame for the recent industrial disputes, while strikes, wage increases and the Common Market got the main blame for the increase in the cost of living.

Keeping prices and unemployment down became the dominant issues needing attention to most people. Few thought of Northern Ireland and only one mentioned Rhodesia as of immediate consequence. "The farther the distance" obviously has other interpretations! Relatively few knew anything of the decisions of the Industrial Relations Court and not a few had never even heard of its existence.

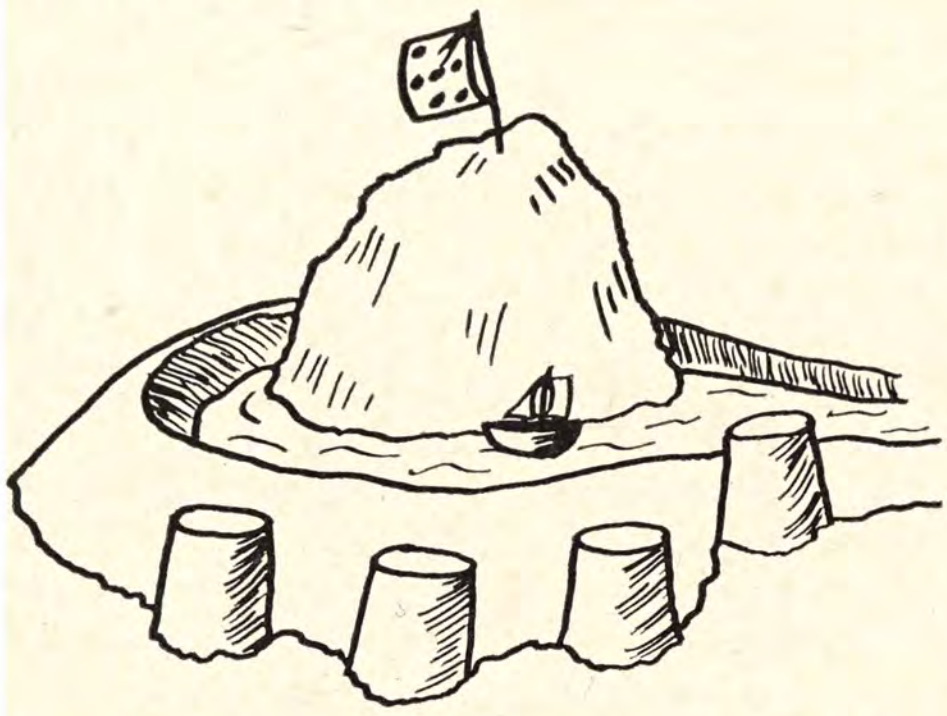
To some this may sound to be unconnected with spiritual things, but we are still "in the world," although not "of" it. One can at least draw lessons from the contemporary scene and each contact means an opportunity to witness for our cause.

There was an apparent alarm among older people at the rise in crimes of violence and the need for the Government to "take off the kid gloves" in dealing with offenders. I have some sympathy with their viewpoint, for the pendulum certainly has swung too far. Perhaps their expressions indicate that balance is beginning to be redressed. Judgment tempered with mercy ought to be the guiding principle, with the emphasis on remedial rather than retributive punishment, yet it should be punishment for all that—and let it fit the crime! For example, a fine of £5 for a traffic offence and also for a sexual assault seems ridiculous, when one is a mere technicality and the other may have lifelong consequences on a child's mind. In the case of the latter, if some weakness caused the crime then medical treatment is the answer. If wickedness could be proved then very severe punishment is demanded to prove to the criminal and to potential wrong-doers that this type of crime particularly does not pay.

Tossed about

"Neither be ye of doubtful mind," said our Lord in Luke 12 : 19. The root meaning is : "Do not toss about like boats in the offing." It is a metaphor for uneasiness and doubt. It fits many of us in moments when we forget His promises. An inordinate, anxious pursuit of the necessities of life ill becomes those who profess to take God at His Word. To toss about like a boat in the offing means that we are afflicting ourselves with perplexing cares. Matthew Henry's translation gives : "Be not as meteors in the air that rise and fall." In either case the lesson is that we should maintain a consistency with our profession that others may see that our hearts are really anchored to Him.

KEITH L. BROOKS.



SUMMER HOLIDAY

Words and drawing by Sheila Price

6. The sandcastle

"I WANT to have a moat around my sandcastle," said Brian, "so I shall build my sandcastle right by the water."

"Well, I shall build mine near the wall," said Carol. "I shall have a moat, too, but I shall collect the water in my new bucket."

The two children spent an hour building their sandcastles. When Carol took her bucket to get some water Brian laughed at her. "You should have built your sandcastle down here with me," he said. "Then you wouldn't have so far to walk for water. Girls are silly!"

"You are the silly one," said Carol.

"No, I am not," said Brian. "My sandcastle is bigger and better than yours and I've already filled my moat with water."

"Maybe so," said Carol. "But my sandcastle will last longer than yours. You have made yours too near the sea. When the tide comes in your sandcastle will be washed away. By the time the tide reaches my sandcastle it will be time for bed."

"I never thought of that," said Brian.

"You've forgotten the story about Mr. Silly and Mr. Wise, haven't you, Brian?"

Mr. Silly wanted to build his house as quickly as possible. He did not want to waste time flattening the rocks with a tractor or calling the housing experts in for advice. That would mean too much time lost and too much money spent. So he built his house on the sand and very nice it looked too. It had a veranda, flowers in the garden, and big windows. Mr. Silly sat in his lounge, looking over to Mr. Wise, who was still building his house. "What a fool he is! It will soon be winter and he hasn't even put the roof on yet," he thought.

Mr. Wise worked hard and long, flattening the rocks and building a good, solid house on a firm foundation. He finished it just in time for the winter. Then it was Mr. Wise's turn to laugh, for some really bad storms came. The rain fell, the winds blew at gale force, the sea rose and the waves broke over the two houses. They washed away the sand under Mr. Silly's house and, with a terrific roar, the house fell to pieces and crashed into the raging sea. That was the end of Mr. Silly and his house!

The storms did no damage to Mr. Wise's house, because he had built on solid ground which the rains could not wash away.

There are many people like Mr. Silly. They carry on in their own way, thinking that they know all the answers. They do not think of the future, because they think that their good works will find favour with God.

Christians, like Mr. Wise, realise their need of a sure, safe refuge from the coming storms of judgment, so they turn to Jesus and put their trust in Him.

"I am sorry I laughed at you, Carol," said Brian.

"Never mind," said Carol. "I will let you play with my sandcastle. The next time you make a sandcastle don't forget to build it away from the sea. Remember Mr. Silly!"

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To:
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

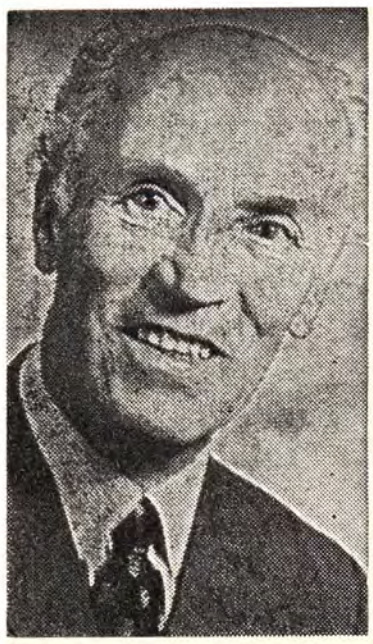
Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....



From T. H. Stevenson

MANY Northern Ireland readers express interest in comments I have made from time to time regarding their grave troubles. I sincerely regret that I cannot refer to literature I have received, which was printed by the Stormont Parliament, but was withdrawn by Mr. Whitelaw on his appointment to take over the reins. That literature presented a truer picture than do the press and many politicians.

Christians, and Northern Ireland believers particularly, must give thought and prayer daily to their situation. I admit that I wonder that these two aspects seem the limits of involvement. A verbatim report by H. B. Boyne of the *Daily Telegraph* on the eve of the loyalists' celebration of the battle of the Boyne concerned a specially prepared speech by Mr. Enoch Powell following the broken truce. It is solely the sensible content of the statement that causes me to write this, not the coincidences of the Boyne or admiration for all Mr. Powell's views. In Parliament Mr. Powell said : " We have now reached the point in the affairs of Northern Ireland where not only those who support the policies of the Secretary of State but those who do not publicly dissociate themselves from them cannot escape responsibility for the consequences. It was not enough to have voted against the Act which imposed direct rule in March, explicitly on the ground that the policies it represented would prove disastrous. It was necessary to point again to the cause of the violence and bloodshed. They stem from the fear on the one side and the hope on the other side that the British Government are not determined before all things to maintain the integrity of the United Kingdom and that a way may yet be found to override the will of the majority in Northern Ireland. That fear and that hope are being fostered by the attitudes and actions of H.M. Government, including most recently that of Mr. Whitelaw in meeting I.R.A. representatives. The only policy which can restore peace and reconcile all but the irreconcilable is one which proves to the world that Britain's object for the foreseeable future is to maintain the status of Northern Ireland as part of the United Kingdom." These seem to me to be mild words, not wild ones—and wise ones too !

BOOK REVIEWS

Pastor and People, by George B. Duncan. Published by Word Books, price 40p, postage and packing 4p extra.

Before I read this book I went right through 2 Corinthians on which it is based. The author, so well known as pastor and teacher, gives us the benefit of his ministry. It is a valuable, readable book. Though it is not a commentary as such on Paul's Letter, it contains much good theology. Use it for quiet studies at home and for adult Bible classes. The questionnaires at the end of the chapters are very useful. The pastor needs the co-operation of the people and the book notes the importance of this. Young ministers will be helped by chapter 7, while older ones will benefit from chapter 6. The trials and difficulties of pastors and the responsibilities of members to church and pastor are clearly shown, especially in chapter 10.

This is 40p worth of spiritual jewels. I recommend it.

JACK TETCHNER.

Invitation to Live. Published by Scripture Union. Price 5p, postage and packing 3p extra.

As an introduction to daily Bible reading this pamphlet has much to recommend it. The language is clear and the style fresh. It neither baffles nor insults the intelligence. Like John's Gospel, on which it comments, it centres on Christ. The selected passages spotlight Him as Creator, Saviour and King. Four weeks' readings include basic instructions for new converts on witnessing, dwelling in Christ, and facing opposition. Brief but sound tuition on the sinfulness of human nature and the cleansing power of Jesus' blood is also presented.

The teaching of Jesus on the Holy Spirit is almost totally neglected in the booklet, consequently it may be thought advisable to use it in conjunction with a leaflet on the Holy Spirit.

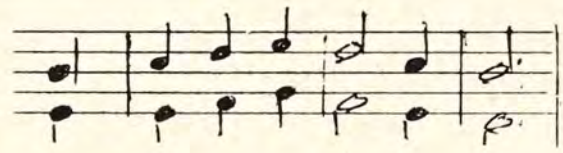
W. CRAWFORD.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, GL50 3ED.



Margaret M. Ladlow's page

Singing the Gospel



ENCOURAGEMENT in any form is most welcome and I receive a fair share, including some delightful letters. One arrived for me with a Bangor, Northern Ireland, postmark. It came from the wife of one of our senior ministers and evangelists, now retired, Pastor W. J. Martin. I have always held Pastor and Mrs. Martin in high esteem ever since they first visited my home during the early days of Elim's witness in Sheffield. Mrs. Martin was prompted to write to me because of my article, "The Spiritual Railway," which appeared in the ELIM EVANGEL of June 3rd. Here is an excerpt from her letter :

"I thought you may be interested to know that the poem you quoted appeared in one of the older editions of the Salvation Army book and was used as a hymn. Many times as a teenager, after I was saved, I sang 'The line to heaven by Christ was laid' to the tune 'Above the waves of earthly strife' and included the chorus, 'My beautiful home.' I remember seeing men weeping their way to Christ as the words were sung in a prayer meeting. I believe that if some of these old hymns were used today, and sung in the power of the Spirit, they would be used to bring conviction in our meetings."

Many of my readers will share my interest in Mrs. Martin's words. The older folk will, like myself, remember particular hymns which hold precious memories, and which will never be forgotten because of their spiritual worth and impact in former days. How we long for the conviction of sin which caused men to weep, instead of the studied indifference and absolute animosity to the Gospel today! We can take heart, for God has not changed, nor has His offer of salvation. The Holy Spirit is still doing His mighty work and is able to convict of personal sin. He is able to use every consecrated talent to bear His message.

To the up and coming gospel singers I would say—do not ignore or despise the so-called old-fashioned hymns and songs ; they have stood the test of time and grown old in the service of the Lord. To those of my own generation I suggest that we become adaptable to the modern forms of singing which appeal to the youth of today. There is no cause to criticise and dismiss these simple melodies and more personal lyrics ; they bear the message of God's love as well. The vital issue is, as it has ever been since the inception of the Christian Church, that true believers voice their faith and tell of the way of salvation. That first duet in the Philippian jail may not have been musically perfect, but it sparked off a tremendous chain reaction. The prisoner listened, the Almighty bent His ear, liked what He heard, laid on an earthquake and a whole family was soundly converted. Let us keep on singing from our hearts and in the power of the Spirit, just like Paul and Silas.

Sing of love to you so precious,
Tell in song how Jesus died ;
Let sweet music draw the millions
To the dear Redeemer's side.

Ye redeemed ones, sing the story !
Sing it o'er and o'er again,
Until every tribe and nation
Join to sing the glad refrain.

Sing, O sing, the love of Jesus,
Sound His praises far and near,
Sing the wondrous story over,
'Til the whole wide world shall hear.

HARRIET E. JONES.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

FOR SALE

BARGAIN. Philips Philicorda electronic organ, teak casing, portable or upright, length 30in., width 21in., height 32in. As new. £150. Tel. 01-653 6734. C.2682

BIRTH

BOWLER. On May 18th, to Rosalind ("Goosie") and David, God's gift of a son, Nathan, a brother for Lucy. Members of Elim Pentecostal Church, Plymouth.

DEDICATION

BASE. On July 16th, at Elim Pentecostal Church, Stirchley, Birmingham, Philip Hugh Base was dedicated to the Lord by J. B. Coleman. C.2684

MARRIAGES

CARNDUFF—BELL. On June 30th, at Elim Pentecostal Church, Bangor, Co. Down, David Carnduff to Derdrie Wilina Bell, S.R.N. Officiating ministers: A. Wilson and W. H. Holohan.

QUINNELL—PRATT. On August 12th, at Elim Pentecostal Church, Westcliff-on-Sea, Anthony Quinnell to Brenda Pratt. Officiating ministers: G. N. Backhouse and J. J. B. Hounsome.

TURNER—PRICE. On July 8th, at Kensington Temple, Philip Jeffery Turner to Elizabeth Ann Price, both of Kensington Temple, now at Northampton. Officiating minister: E. R. Corsie.

WITH CHRIST

FROST. On July 8th, Mrs. Clare Frost, aged 88 years, of Elim Pentecostal Church, Hastings, went to be with her Lord. Officiating minister at funeral: G. Harpin.

PHILLIPS, Samuel W. On July 9th, 1972, our brother Sam passed into the presence of the Lord. "For ever with the Lord." Officiating minister at funeral: L. P. Cowdery, Elim Pentecostal Church, Plymouth.

ACKNOWLEDGMENT

MISS CORALIE PAINT and members of her family wish to thank all the Elim family for their many prayers and expressions of love during their recent bereavement.

ITINERARIES

The President (T. W. Walker):
August 12-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol; September 2, 3, Ealing; 5, 6, Missionary conference, Capel; 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London presbytery.

London Crusader Choir with Douglas B. Gray:
August 20, Brighton.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

International Bible Training Institute, Hook Place (Cuckfield Road), Burgess Hill, Sussex

INTERNATIONAL CAMP CONVENTION

August 19th to August 28th

Three meetings daily: 11 a.m., 3 and 7.30 p.m.
Sunday at 6.30 p.m.
First meeting Saturday, August 19th, at 7.30 p.m.
Monday, August 28th, BANK HOLIDAY
Meetings at 11 a.m., 2.30 and 7 p.m.

Speakers include:
T. E. CAINE (Leeds N.T. Church of God)
ELDIN CORSIE (Kensington Temple)
HEDLEY PALMER (A.O.G. radio producer)
ELISHA THOMPSON (Mansfield)
ALFRED WEBB (Dagenham)
H. P. WILDRIANNE (Belgium)
F. ZBINDEN (Switzerland)

EVERYONE WELCOME
SOME ACCOMMODATION STILL AVAILABLE
Write to Camp Secretary, I.B.T.I., Burgess Hill, Sussex.
COME FOR A DAY. BRING A COACH PARTY

D.2683

● **JUST TO REMIND YOU . . .**

THE CITY TEMPLE

Jamaica Street, Bristol 2

● **Bank Holiday Monday**
(AUGUST 28th) at 11 a.m., 3 and 6.30 p.m.

(CHILDREN'S CONVENTION AND PICNIC AT 2.30)

Special speakers include
ERNIE CREWE (A.O.G.), WILLIAM PLOWRIGHT (London) and T. W. WALKER (Elim's President)

● Light refreshments available between the services.

Other services Wednesday to Saturday (August 23rd to August 26th), nightly at 7.30.

D.2680

COMING EVENTS

ABERYSTWYTH. Elim Pentecostal Church, New Street (off Pier Street). Sundays at 11 and 6.30. Open-air service Wednesdays 7.30 near bandstand. A warm welcome to all holiday-makers.

ANTRIM, Northern Ireland. Tent crusade commences on August 20. Conducted by A. D. Sandford and party. Please pray for this pioneer outreach.

BIRMINGHAM, Stirchley. August 20. St. Andrew's Methodist Church, Cartland Road. Visit of Evangelist E. R. Smith. Convener: J. B. Coleman. At 6.30 p.m.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30.

CARLISLE. August 19, 20. Elim Pentecostal Church, West Walls. Farewell services for Frank F. Frost. Saturday at 7.30. Sunday at 11 and 6.30.

EVESHAM. August 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Visit of D. W. Cartwright and friends from Rowley Regis Church. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

IPSWICH. August 12, 13. Elim Pentecostal Church, Vernon Street. Saturday at 7, Sunday at 11 and 6.30, services for Rev. W. J. Hilliard's retirement. Special speaker: Rev. J. T. Bradley, Secretary-General.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

RYDE. August 19, 20. Elim Pentecostal Church, Albert Street. Pastor's third anniversary. Preacher: H. W. Greenway. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT. August 12, 13. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's week conducted by Bob Howell and team. Saturday from 10 to 12 and 2 to 4. Sunday at 2.30 and 6.30. August 19, 20. Pastor's sixth anniversary. Preacher: T. Partington. Convener: L. N. Knipe. Saturday at 7.30. Sunday at 10.45 and 6.30. August 31, September 1. Team of American Full Gospel businessmen. At 7.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

TEESSIDE, Grangetown. August 14-20. Elim Pentecostal Church, Lee Road. Holidays at Home programme for children conducted by Gwen Haynes. August 28. North-east Presbytery rally. Preachers: D. G. Holmes and A. P. Johnston. At 3.30 and 6.30.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street. Preachers: E. Crewe, W. M. E. Plowright and T. W. Walker. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 6.30.

DAGENHAM. Elim Pentecostal Church, Green Lane. Preachers: A. Nicolson and J. Flowers. Singing by Chelmsford Church Choir and the Foursquares. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Tea provided on Monday.

LONG EATON. In Trinity Methodist Schoolroom, Cross Street. Saturday at 7. Preacher: the President, T. W. Walker. Monday at 3 and 6.30 (tea provided). Preacher: H. W. Greenway. Also Sunday at 11 and 6.30 in Elim Pentecostal Church, Bonsall Street. Preacher: H. W. Greenway.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Speakers: P. Powell, L. W. Green and S. Beresford. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Monday afternoon and evening only in Municipal Hall, Gelliwastad Road. Tuesday at 3.30 and 7. Refreshments available on Monday and Tuesday.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: Arnold Brooks. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 7.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preachers: John Woodhead, G. H. Wallace and D. J. Green. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments between services). Tuesday at 7.15.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: Leonard Middleton. Singers: William Hunter, The Summerfields and The Temple Trio. Thursday and Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3.30 and 7 (refreshments provided).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Preacher: J. T. Bradley (Secretary-General). Saturday at 7.30—singing by the Westcliff Male Voice Choir. Sunday at 11 and 6.30 and Monday at 7.30, soloist: Marie Hamilton.

NEW WORLD SYMPHONY *(continued)*

its glorious, universal establishment in God's great plan for the aeons (2 Peter 3 : 13). "Everywhere in the Bible," says Billy Graham, "it is assumed that there will be a new world. The Bible does not argue for its existence or elaborately explain it."

The new world in which God will be all and in all will be characterised by all that speaks of perfectness. There will be no night, death, disease, sorrow, tears, ignorance, disappointment, or war. It will be a new world of Divine life, the maximum health and vigour, the widest knowledge, the most extreme happiness, endless worship, the profoundest love—all crowned with transcendent glory.

And when to that bright world I rise
And join the anthem of the skies,
Above the rest this note shall swell,
My Jesus hath done all things well!

How to behave in the House of God



by Laurence E. Lambert

MEMBER OF THE ELIM YOUTH COMMITTEE

"That ye may know how to behave yourself in the house of God" (1 Timothy 3 : 15).

"My house shall be called a house of prayer."

VISITING a guest house recently I noticed a list of regulations pinned on the notice board. I mentioned this to the owner, who said "One must have rules of behaviour otherwise one would have chaos in the house."

We have no rules for our conduct in God's house, but there are surely guidelines to follow. We have to avoid the frigid atmosphere that prevents fellowship and the irreverence that borders on the sacrilegious. Here are some points that might help us know how to behave ourselves in the house of God.

Punctuality. Have you noticed that some folk are always punctually late. If the service is at eleven, they are there punctually at five past. If the service is at six-thirty, they arrive promptly at six-thirty-five. How tragic that often the congregation has to build up during the first two hymns. People are more aware of folk coming in than of God coming down. When Peter was to preach (Acts 10) the whole congregation awaited the arrival of the preacher. Isn't it right for everyone to be there to stand with a note of praise for the first hymn ?

Noise before meetings. For those who do arrive early this is something to be avoided like the plague. A word of welcome certainly, a warm handshake, of course, but sometimes pre-service noise makes the church like a market-place. Why not bow in prayer for a while and read the Bible that you have taken with you !

Entering into the service. Nothing is more disconcerting to a convener than those who refuse to sing when he is leading the praise. "Let those refuse to sing who never knew our God, but children of the heavenly King must . . . must." It does not help the preacher either if you are looking at the floor or out of the window. Not all preachers are handsome and eloquent, but all give out God's Word and deserve your attention.

Talking during the service. This can ruin the service for others. During one of the great conference meetings this year my wife sat behind a man and his wife who nattered right through the meeting. It spoilt it for her and several others. Be considerate. Others want to hear even if you do not.

Eating sweets. Oh, those nerve-racking, tense moments as someone seeks to unwrap some sticky sweet from some reluctant cellophane paper—a little at a time—during the message ! Everyone breathes a sigh of relief when, with one great surge of courage, they extricate the ghastly morsel from its covering and pop it into their mouth. No one has heard, they think. Everyone has heard, including the poor preacher ! Surely we can sacrifice sweets during divine worship, but, if you must take them, please take unwrapped ones.

Children in church. I have always encouraged family worship. It is great to see whole families, including babies, in the house of God. There is need for understanding and patience on both sides. Those who have no small children should be understanding with those who have them and bring them to church. Parents with tiny tots in the meeting should be thoughtful, too, and if the children get too noisy the parents should retire with them to a suitable room in the church. This is especially helpful during a solo, the appeal or the message. The finest preacher will lose against a screaming baby.

Welcome to newcomers. After the benediction bow in prayer, thank God for His presence, then do not just greet friends, but specially welcome those who are there for the first time. They may remember your welcome more than the sermon. Speak to some of the older members of the church ; they will be delighted.

At the end of the service may we say, "It was good for us to have been in the house of the Lord ! "

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, August 14th — Jeremiah 27 : 1-22

" I have made the earth, the man and the beast . . . by My great power and by My outstretched arm, and have given it to whom it seemed meet unto Me " (v. 5).

The origin of the earth is beyond dispute. God is indisputably the great Creator. Let the evolutionist again take note : " By My great power." God is great ; His power is beyond compare. His outstretched arm is still effective to hold the whole wide world in His hand. He still rules over kings and potentates and they occupy their positions only by His Divine permission.

Tuesday, August 15th — Jeremiah 28 : 1-17

" Even the prophet Jeremiah said Amen, the Lord do so " (v. 6).

The prophet was misled by a false prophecy. The sentiment expressed by Hananiah appeared to be sound and acceptable to the extent that even Jeremiah was deceived. Even the very elect can be deceived. Let us beware of false prophets, of so-called revelation that lacks inspiration. Ultimately, Jeremiah was able to discern the false content of the prophecy and to expose Hananiah : " Thou makest this people to trust in a lie." The false prophet was cast off : " Thou shalt die " (v. 16), a severe penalty. He died in the same year (v. 17).

Wednesday, August 16th — Jeremiah 29 : 1-14

" I will visit you, and perform My good toward you " (v. 10).

God's word is ever sure. It comes to us today to bring renewed hope in every situation : " He hath visited and redeemed His people " (Luke 1 : 68). He is still with us today, bringing new life and new dimensions of spiritual power, revealing, reviving, restoring. He will perform His good word. His promises are for ever sure—" yea and Amen." " The Lord hath declared and the Lord will perform."

Thursday, August 17th — Jeremiah 30 : 1-22

" I will restore health unto thee, and I will heal thee " (v. 17) ; " I am with thee . . . to save thee " (v. 11).

The promise to a nation is the precious possession of every true believer today: God's presence in saving power—" I am with thee . . . to save." He is the only Saviour. Trust Him today. Is your need for healing ? Take Him at His word : " I will restore health . . . I will heal thee . . . I am with thee." Prove the all-sufficiency of the great I am : " I am the Lord that healeth thee." Prove it now !

Friday, August 18th — Jeremiah 31 : 1-14

" Yea, I have loved thee with an everlasting love : therefore with lovingkindness I have drawn thee " (v. 3).

The Lord appeared to his servant as He had appeared to so many in days past. " They shall be My people " assured them of all the love of the Father's heart (v. 1). The love that He bestows is everlasting, it is beyond compare. " Behold, what manner of love the Father hath bestowed upon us " (1 John 3 : 1). It reaches out to all men everywhere (John 3 : 16). This love longs to bestow upon all who will believe the gift of eternal life. " In lovingkindness, Jesus came." He still loves and He always will.

Saturday, August 19th — Jeremiah 31 : 15-22

" Weeping . . . bitter weeping ; Rahel weeping for her children " (v. 15).

Here is expressed the almost unfathomable grief of a mother for her children separated from her maternal love. Who can adequately plumb its depths, its concern for her dear ones ? Do you weep today for those who are separated from you ? Keep praying for the prodigal's return ! The Lord's counsel was " Refrain thy voice from weeping and thine eyes from tears." Weep not, for your travail in prayer will be rewarded. They will come back again. God's love is greater than the love of a mother. His love for you and yours is ever the same. He will answer your prayers.

Sunday, August 20th — Jeremiah 31 : 23-37

" Know the Lord : for they shall all know Me, from the least . . . to the greatest " (v. 34).

" I will forgive . . . I will remember their sin no more," said God. To know the Lord is the greatest discovery that mortal man can ever make —to know of His tenderness, His grace, His willingness to forgive and to forget, His power to save from sin. Do you know the all-sufficient Saviour ? To know Him means a bestowal of pardon and peace. " Seek ye the Lord while He may be found " !



Nuggets of gold

Overwhelmed

by H. Burton-Haynes

PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

" When my spirit was overwhelmed within me, then Thou knewest my path " (Psalm 142 : 3).

DAVID is sheltering in a cave, hiding from the bitter pursuit of King Saul. He pours out his soul unto the Lord. The cavern echoes with his cry of anguish. He has to be relieved of the wormwood and the gall ; he could not keep them in. So vivid is the experience that, in after years, he is to recall it and set it forth in this psalm which he heads : "Maschil of David," meaning " instruction." The vision is of a soul broken, crushed and on the point of collapse.

The bravest spirit is sometimes sorely put to it. Bereft of friends, surrounded by relentless enemies who are ever laying traps to catch him, he exclaims : " I am overwhelmed and desperate, and You alone know which way I ought to turn . . . No one gives me a passing thought. No one will help me ; no one cares a bit what happens to me " (*The Living Bible*). His mind is enshrouded in a dark, heavy cloud of depression, crushed with a load, confused with difficulties, temporarily conquered by impossibilities. David bends beneath his burden like a sapling before the irresistible blast of the tempest. He could smite Goliath in valiant battle, but he could not keep himself up.

The psalm contains instruction for those who are bowed down beneath the burdens of life. Some of God's choicest saints have passed this way. Spurgeon passed through a period of great physical weakness and depression. Weary in mind and heart, he reflected on the Saviour's extremity of grief in Gethsemane : " My soul is exceeding sorrowful, even unto death " (Matthew 26 : 38). He expounded these words to his congregation the following Sunday. The service ended. A member of the congregation approached him and said how God had uplifted his heart through the preacher's personal experience and exposition of the Word. *Our experience with God becomes instruction for others.*

The soul can be overwhelmed by some sudden, serious development of trouble. The trial may be aggravated by the absence of any known cause —there is nothing to show why the blow has fallen. If only it was something that could be explained, it could be borne. Human explanations as in the case of Job's friends, can often add sorrow to injury. " Do you see any special reason for this sore trial ? " was the question put to a very afflicted man. " No, but I am as well satisfied as if I saw a thousand ; *for my Father's will is the perfection of reasons.*" Is not this the underlying instruction of Job's mysterious trial ? Afflictions and trials are sometimes allowed to accumulate without intermission, until it seems as though one more ounce of pressure will cause our spirits to snap. Then, in the nick of time, a providential intervention transforms the whole picture.

Observe the psalmist's ground of comfort : " *When* my spirit was overwhelmed within me, *then* Thou knewest my path." " God was carefully regarding me in the hour of acutest crisis," he argues. " God saw all the struggle, all the desperate effort to withstand the forces that sought my overthrow. This means that my path must be Divinely ordained, that I am not the victim of cruel, capricious circumstances, that there are an order and a sequence in all that is transpiring. In the offing I have a vigilant, omnipotent Ally, One who will not suffer my destruction, One who is pledged to deliver me." Refuge had failed and no man cared for his soul, but he could say : *" Thou art my refuge."* If he was an exile, deprived of home and possessions, he could boldly affirm : *" Thou art my portion."*

In bereavement, failure of cherished plans, loss of material possessions, unfaithfulness of dear ones, set over against the darkness all the facts about God.

THE ELIM EVANGEL

Vol. LIII. No. 34 August 19th, 1972 5p



ALEXANDER TEE—AND FRIEND !

Proclaiming the Truths of Pentecost

The letter to the Romans

By J. ALEXANDER WRIGHT

3. Teaching

DR. NORMAN H. SNAITH, in his *Distinctive Ideas of the Old Testament,* lists six such : the holiness, the righteousness, the salvation, the covenant love, the electing love and the Spirit of God. As a summary of the teaching of Romans this could hardly be bettered. Romans is an exposition of these great themes of the Old Testament.

The Epistle falls naturally into three parts : the **doctrinal** (chapters 1-8) ; the **dispensational** (chapters 9-11) ; and the **practical** (chapters 12-16). Four main themes run through them all : condemnation, justification, sanctification and glorification.

Examine the theme of condemnation (1 : 18—3 : 20). Both Gentiles and Jews are under it, for the wrath of God has been revealed because of their great sinfulness (1 : 18). We are not to think of God's wrath in terms of human anger or vindictiveness from which men need to be brought around to peaceableness and love. Like the magnetic needle which attracts and repels at the same pole, wrath is the reaction of a loving God against sin. The two poles are God's love and God's wrath, the one holy attraction and the other holy repulsion : " The outgoing of His displeasure and the holy revulsion against the sin which contradicts His holiness " (John Murray, *The Epistle to the Romans*). This revealed wrath is " the revelation of the righteous judgment of God " (2: 5), whenever it falls, in the past, present, or future (5 : 9 ; 13 : 4, 5 ; 1 Thessalonians 1 : 10 ; 5 : 2 ; Ephesians 5 : 8 ; Colossians 3 : 6). It is the inevitable law of sowing and reaping. Men flout the laws of the universe at their peril. Man, the creature, is a variant, God, the Creator, a constant, and His wrath is an element in His disposition towards the impenitent sinner : " The wrath of God abideth upon him " (John 3 : 36). Truly God loves the sinner, but hates his sin : " O do not this abominable thing that I hate " (Jeremiah 44 : 4).

" Holding the truth in unrighteousness " (1 : 18) means holding down, suppressing the truth ; as a living creature might be held down in a poisonous atmosphere until it is smothered and dies, so these suppress the truth within themselves. " Manifested in them " and the outward evidence " shewn unto them " (v. 19) underline that the knowledge of God is ever a hindrance to sinning : " This is the condemnation " (John 3 : 19, 20). " Ungodly " is their attitude and " unrighteous " their conduct. Though as yet they had not had the gospel, God had made Himself known in creation : " clearly seen " (vv. 19, 20) ; " The heavens declare " (Psalm 19 : 1). " He left not men without evidence of Himself " (Acts 14 : 15-17, Phillips). His omnipotence, wisdom, beauty and goodness are everywhere discernible. Despite the difficulties of " nature red in tooth and claw," there is enough revelation of God in creation to leave men " without excuse " (v. 20).

Paul has in mind the ancient civilisations of Egypt, Babylon and Greece, as well as Rome, with their " intellectualism and high-sounding nonsense " (Colossians 2 : 8).

Five downward steps from the original knowledge of God are seen in vv. 21-23 ; no responsive worship, unthankfulness, pride (" their misguided minds were plunged into darkness," N.E.B.), boastfulness and idolatry. Of the Greek and Roman philosophers, Plato, Socrates and Seneca, Dr. Adam Clarke wrote : " Who can read their works without being struck by the vanity of their reasonings, as well as the stupidity of their nonsense when speaking about God."

Note also five steps in the descending scale of that idolatry into which they fell. Beginning with the image of God as a man (like Nebuchadnezzar's image), they came to the worship of birds (as nearest the heavens ?), then to that of

beasts of the earth, and finally to creeping things that go under the earth, e.g. the scarab or sacred beetle of Egypt. The inevitable end of all idolatry is uncleanness and sexual perversity (vv. 24-32).

This is the birth of "religion," the fruit of the rejection of God, the inversion of Divine revelation, the great lie (v. 25, def. art.). Man's freedom *in* God becomes man's freedom *from* God, and man in turn becomes like a god, worshipping the work of his own hands. There is clear evidence that man has degenerated from monotheism, the worship of one God, through nature to polytheism, the worship of many gods. One has but to look at India for an example of this. There the great temple gateways are often covered with sculptures of indescribable obscenity.

Church reports

ST. PETER PORT **Pastor : P. E. Stormont**

Rev. S. Penney conducted his farewell service after eight years of happy ministry in the island. Members and friends were present to wish Mr. and Mrs. Penney, and their daughter, Helen, happiness in their new work in Scarborough. On the following morning the family left Guernsey by mailboat.

During the service, which included special singing by the choir (two of the items being chosen by Mrs. Penney), there were speeches of appreciation and three presentations were made.

The first speaker was Mr. H. E. Bourgaize, the church secretary, who said that their pastor for eight years had preached the Word and declared the whole counsel of God faithfully and fearlessly.

Mr. Bourgaize said that now a ministry had come to its close they felt that as a church and diaconate an opportunity had been given them to express their sincere gratitude and pay tribute for the many years of work and ministry to a loved and honoured pastor with whom it had been a privilege to work.

Tribute was also paid to Mrs. Penney. They appreciated the way in which she had stood alongside her husband ; her ministry in all the departments had not gone unnoticed, especially in connection with the Ladies' Bright Hour.

A framed photograph of St. Peter Port, featuring the harbour and the islands, was then presented to Mr. Penney and his family.

The next speaker was the church treasurer, Mr. E. Langlois, who said that all the members had rallied round and he was able to hand the departing pastor a substantial cheque.

Mr. Penney said he was quite overwhelmed with the kind words and the gifts. A little while ago, from their home at Clifton Villa, they had said how nice it would be to have a picture of St. Peter Port. They had no idea one would be coming and it would certainly always remind them of very happy years. They would think with gratitude of the gifts, given with loving hearts. Mrs. Penney added her words of thanks. The choir leader, Mr. G. Francis, made yet another presentation. Thanking Mrs. Penney for her contribution as a singer, he asked her to accept a handsome clock.



In his last words that evening the pastor had many people to thank. He mentioned the diaconate, the members, the choir, the musicians, those who had welcomed visitors at the door, the youth workers, the Sunday school staff, the Crusaders, those responsible for the Sunshine Corner and everyone who had been so gracious and so kind.

Report and photo : *Guernsey Evening Press.*

VAZON

The Channel Islands Presbytery gathered in an after-church rally at Vazon to bid farewell to Pastor and Mrs. Downes and Ruth. The crowded congregation of Christians from all parts of Guernsey was testimony in itself to the appreciation of their ministry in the island over the past seven and a half years.

Tributes were brought from the writer, who is the pastor of the Jersey church, and from the secretaries of all three churches in Guernsey. Items were rendered by Delancey and Eldad friends and the Vazon choir sang the appropriate piece, "Wherever He leads I'll go."

Ruth Downes sang a farewell solo, while Mrs.

Downes outlined the happiness that the family had experienced during their period of service in the island. Pastor A. J. Downes exhorted the congregation from the text 1 Corinthians 15 : 58. He hoped to hear of the future progress of the Vazon church. The accomplishments of the years had been the result of pastor and church walking hand in hand with God. He trusted to hear of their steadfastness in love toward God and toward one another. He wanted to know that they remained unmovable in their doctrine and witness for Jesus. He looked forward to the report of their abounding in the work of the Lord. Sometimes this very obedience brought partings such as these, but only for a season, for there would be a great meeting in the air. A new sphere of service was before them in Cheltenham, but they would never forget the islands and Vazon in particular.

Pastor A. Anstey led the meeting, which was closed in prayer by Pastor P. E. Stormont, of Eldad. A love offering was presented to Pastor and Mrs. Downes and Ruth.

B. C. VIDAMOUR.

HULL, City Temple **Pastor : C. J. Watkins**

It was with joy and expectation that we welcomed Pastor Watkins to the pastorate of The City Temple on July 13th. The induction service was conducted by Pastor J. Woodhead and addresses were given by Pastor J. Hyde and by Mr. David Watson. Mrs. Dorothy Watson brought two items in song. Words of welcome were given by Mr. S. Sutton, the church secretary, and by Rev. R. Evans, secretary of the Evangelical Council in Hull. Pastor Watkins spoke a few words of acknowledgment and introduction. Refreshments were served to the many who had gathered.

It is our prayer that our new pastor will have a fruitful ministry in Hull.

(MISS) A. FISHER.

BIRMINGHAM, Stirchley

Pastor : J. B. Coleman

The Lord has blessed us greatly in recent days. It was our privilege to take sixty-five Stirchley people to conduct a Saturday evening rally at Evesham. The people contributed items in words and song with great fervour and blessing.

Pastor T. H. Stevenson recently preached on the Baptism in the Holy Spirit and over thirty met to hear this important topic. Three received the precious experience of the fulness of the Spirit and spoke in other tongues.

Our Sunday evening congregation numbers around fifty adults besides children. We would request the prayer of EVANGEL readers that God will provide us with a building of our own.

J. B. COLEMAN.

CHELTENHAM **Pastor : A. J. Downes**

About 120 members and friends and visitors from various parts of the West of England Presbytery gathered for the induction service of Pastor A. J. Downes. Earlier, about seventy had tea together at the church.

Pastor F. Lavender conducted the service and reminded us of the responsibilities of pastor to church and church to pastor. Pastor Downes spoke of the need to be " workers together with Him." Messages of welcome included telegrams from Pastor W. R. Jones, the District Superintendent, and others. Singing items were provided by The New Life from Gloucester and Mike Wopshott from Cheltenham. The meeting concluded as Pastor Downes and his wife, Pastor Lavender and the diaconate shared in an act of dedication. We were truly blessed at this our first service with our first full-time pastor. We are looking to God to do great things for us.

RAY FAIERS.

ABERDARE

Our convention services were the best for a number of years. We welcomed as our speaker Pastor Geoffrey Harpin, a former minister. It was a thrill to meet him again. The informal fellowship we shared was a highlight of the weekend. The services were lively and the support was excellent. Pastor Harpin, a godly, sincere man, taught us a new chorus, " O, 'tis a great salvation." It will be sung here for many years.

On the following Sunday Pastor Gwilym Jones presented a transistor radio to the church secretary, Mr. Peter Brake, a gift from members and friends to mark his having recently gained an honours degree in Biblical studies, while continuing his work as church secretary.

TONY WALTERS.

LEIGH-ON-SEA **Pastor : D. E. Edmonds**

On Tuesday, July 11th, a small party at Southend airport bade God-speed to Pastor P. E. Stormont and family as they left for Guernsey. On the previous Saturday seventy or so members invited them to a church tea, where members and friends met them to say their indvidual farewells. A cheque was presented to the pastor as a token



Baptismal service at Sunderland.

of gratitude for his faithful ministry for more than nine years. The Women's Fellowship had knitted garments for each member of the Stormont family and these garments were handed to Mrs. Stormont, who was deeply moved by the gifts. An iced cake, provided by the church and inscribed "Numbers 6 : 24-26," was cut by Mrs. Stormont. On the last Sunday of his ministry the church was filled for both morning and evening services.

God has honoured His servant here. During this year souls have been saved, bodies have been healed, the Lord has baptised in the Holy Spirit and there have been three baptismal services.

In a church almost filled to capacity Pastor Derek E. Edmonds, from Romsey, was inducted to the ministry here on Friday, July 21st. The service was ably convened by Pastor J. J. B. Hounsome, and was opened in prayer by Pastor A. Greaves. Pastor W. R. West sang and Pastor A. Nicolson gave the message. Also present were Pastors C. D. Stockdale, R. F. Stripp and P. J. Hill.

Pastor West welcomed Pastor Edmonds to the Eastern Presbytery and Mr. M. Spurling, the Leigh church treasurer, read telegrams of encouragement. The secretary greeted Pastor Edmonds, Mrs. Edmonds and children on behalf of the church, and said that it was felt God had answered prayer in sending them to Leigh. Subsequent to the message, the ministers laid hands on the new pastor and his wife and sought God's blessing on them in their service for Him here in this, the first Elim Pentecostal Church in England.

G. H. POLSON.

SUNDERLAND — Pastor : D. G. Holmes

Almost one glorious year has passed—how "precious time" does fly! Hearts were deeply moved by the sincerity of the crusade team under Pastor Alexander Tee during the campaign at the Sunderland Polytechnic a year ago. Thank you, Elim family, for your practical and prayerful support. The Lord has richly honoured everything "exceeding abundantly," praise His wonderful name!

Decorative and furnishing work is progressing and the church is gradually being transformed into a lovely spiritual home worthy of our Lord.

We are joyously privileged in having the continual anointed ministry of a dedicated, energetic and loving pastor. The Lord is indeed a rewarder of those who diligently seek His face.

We now have our own baptistry. A special thank you must go to John Taylor for all the work and time he has freely given. Fifteen candidates followed their Lord through the waters of baptism after giving clear-cut testimonies. Many have received the baptism of the Holy Spirit. Membership is increasing as the Lord adds to His church such as should be saved. We see new faces on most Sunday evenings.

Sunshine Corner and "Teen Time" midweek meetings are going well. The Sunday school demonstration, "Children of many lands," was a great success. Ninety recently enjoyed their outing to Bamburgh. The Women's Hour and the Ladies' Singing Group are coming on well under the talented guidance of Mrs. Holmes. The back to the Bible rallies on Wednesdays and the fellow-

(*continued on page 17*)

Elim Bible College Open Day and Graduation Service



Capacity crowd . . . Eric Gaudion, the head student, now the assistant pastor at Eastbourne, addresses a packed afternoon meeting in the marquee.

Report and photographs by Eddie Tait

" OPERATION Combination successful " was the message at the end of the first joint open day and graduation service to be held at Elim Bible College. It was a day of real blessings in the sun for our many guests who travelled to Capel from far and wide. It was a fitting climax to all the preparations that had gone into this " prototype " event.

In previous years the graduation service has been held later in the year in a church away from the campus.

It was a great encouragement to see the big marquee packed for both afternoon and evening services with parents and relatives of students, ex-students and friends whom we had made during our wide travels from Capel.

The President, Tom W. Walker, capped the day with a thrilling message from the Word of God on being servants of the Lord. It was an uplifting, so relevant message for the second-year students going out into the ministry, as well as an encouragement to everyone else, particularly to other students going out into other fields of service for the Master, whether full-time or just for the summer vacation.

" Responsibility for ministry in the movement is falling more heavily on the shoulders of the younger men, due to the retirement of a number of men whose work began in the early days of Elim," the Principal, G. Wesley Gilpin, stressed. It was encouraging to see the way in which they were tackling the task and to observe the number of professional people who were training at E.B.C.



The Gospel in song from Jimmy Ritchie, now pastor of the newly established Weston-super-Mare church, Sue Grady, second-year student, and Thelma Thomson, the Principal's secretary.

The language school had grown and the college now housed around eighty theology and overseas students. The list of nationalities had grown, as had links with world missions from this section—



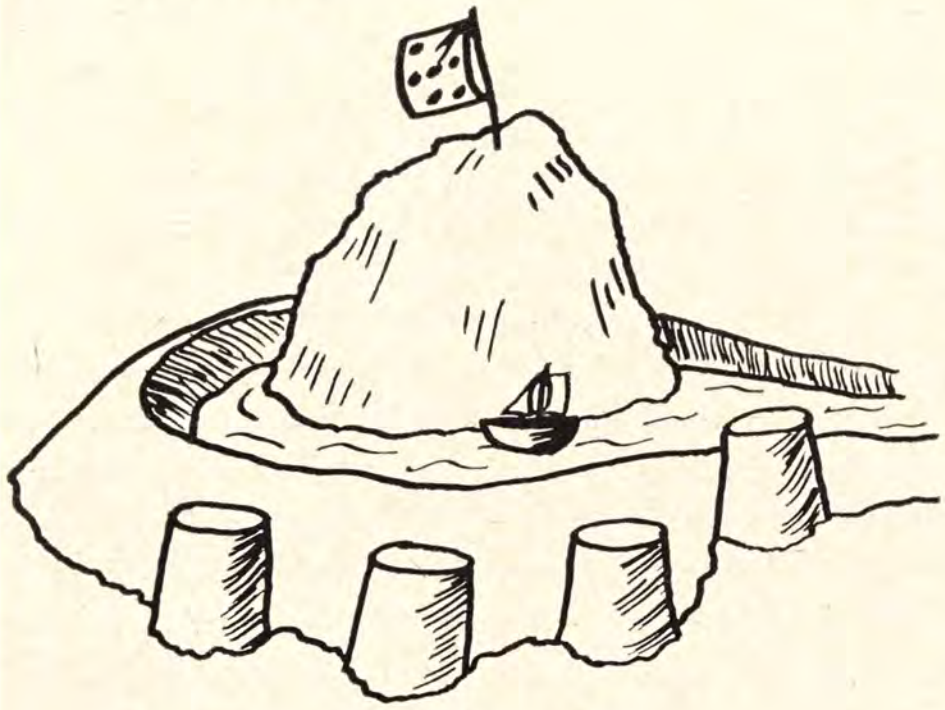
Together again . . . Margaret Ingle (left), home on furlough from serving the Lord in Mexico, visited E.B.C. with her sister and brother-in-law, Jo and Godfrey Fearn, and their son, Mark. Godfrey, former head student, is now the pastor of our Darlington church.

Thailand and Ethiopia being quite recent additions. Another, Afghanistan, will be added in September when Pastor Erik Edin, who returned home to Sweden in June after spending three months at Capel, goes to serve the Lord in that Gospel-thirsty land.

A message of hope from another needy part of the world came from Margaret Ingle, an E.B.C. student two years ago, home on a short furlough from Mexico. In the afternoon meeting she told how, despite many difficulties, God had opened doors to preach the gospel there. Margaret returned to Mexico with a crowd of young people last month. Soon she will be on her own again and she would really value your prayers.

The college's considerable musical talent ministered at both services, which were convened by the President-elect, John Lancaster, a lecturer at the college. The prizes were presented by Mrs. Walker.

Children's corner



SUMMER HOLIDAY

Words and drawing by Sheila Price

7. The journey home

MR. and Mrs. Brown were busy taking down the tent and getting ready to leave for the journey home.

"Can Carol and I have a last look at the sea before we go?" asked Brian.

"Very well," said Mr. Brown. "But do not be too long."

Brian and his sister ran across the field, went down the steps by the beach wall and walked across the sand gathering some pretty pebbles and shells to take home with them.

"Look at the sea," said Carol. "The waves are very big today."

"Yes, they are," said Brian. "I wonder how the waves are made."

"I'm not sure," said Carol. "I think it is to do with the wind or something. We will ask daddy when we get back."

"It could be," said Brian, "that God is brushing the sea ready for the holidays next year and perhaps the sand is dust from the sea!"

"Maybe," said Carol.

"I do wish we could stay here longer," said Brian. "I have enjoyed this holiday so much!"

"Me too, Brian, but I am sure we will be able to come again. Perhaps daddy and mummy will bring us next year."

"It's a long time to wait," said Brian sadly.

"Yes, but it's well worth waiting for, isn't it?" asked Carol. She went on: "Do you remember what Miss Jones, our Sunday school teacher, told us a few weeks ago when she said that Jesus would come again? No one knows when it will be, but it is well worth waiting for. We will all be so busy being kind and loving, and telling others of Jesus, that we will not notice the waiting part at all! If we do our very best to help mummy and daddy when we get back home we will not notice the days slipping by and soon it will be holiday-time again. I think we had better get back. Mummy and daddy will have finished packing by now."

"Goodbye sea," said Brian. "Goodbye holiday!"

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	Page
J. A. Wright	2
Eddie Tait	6
R. T. McDonald	9
W. H. Francis	10
J. A. Prentice	12
F. H. Coleman	14
Ruth Wilson	14
Margaret M. Ladlow ...	15
Kathleen E. M. Park ...	20
Church reports	3
Children's corner	7
Editorial	8
Book reviews	11
Youth page	18
Family altar	19

EDITORIAL

NORTHERN Ireland must claim prior attention again. We write with the immediate aftermath of the clearing of the " no-go " areas in Belfast and Londonderry declared to be peaceful, but there are many doubts, fears and wonderings.

Elim friends will be glad to know that our Secretary-General, James T. Bradley, got back a few days ago from a week's visit to Ulster. Regular contacts are kept up between our Headquarters and Irish Headquarters and visits are made whenever possible. Three Headquarters brethren went over last October and shared fellowship with pastors and laymen from our churches in the province. Two members of the Executive Council were present at the Irish Conference in the spring. Our Secretary-General offered to visit Ulster for a week's ministry, an offer gladly and immediately accepted. It was felt good to make this personal contact to assure our dear friends in our churches in Northern Ireland of our continued, loving concern and interest. Those of us who have the honour and privilege of ministering in our churches up and down Great Britain know full well that this compassionate, involved concern is very widespread. We hear Ulster prayed for frequently. We regularly remember especially our own congregations and their pastors at our times of prayer at our Headquarters. We assure all our dear ones in Ireland that our thoughts are with them constantly. We appeal yet again for fervent intercession for that troubled land and particularly for our Irish Superintendent, the Executive, our pastors and elders and our churches.

We believe that God is on the throne and that He will have His way, despite every opposition.

☆ ☆ ☆

Your editor had the privilege last month of visiting Guernsey. It is always a delight to go to that beautiful island. The three churches there are in good heart and it was a particular pleasure to see evidences of growth and blessing. As I have the duty and joy of writing every week in our magazine the series " From the President's pen " did not seem to be necessary. I would like to say, however, how greatly encouraged I am by the signs of blessing in so many places.

When right is wrong!

by R. T. McDonald

PASTOR OF ELIM PENTECOSTAL CHURCH, GOSPORT

" I WOULD rather see a sermon than hear one any day."

" Example is better than precept."

How often have you heard such statements ? Usually they come from the lips of unbelievers. Perhaps they underline a need for more evidence of Christ in Christians. According to Paul the Church is " the pillar and bulwark of the truth " (1 Timothy 3 : 15). Individual Christians are members of His Church, His Body ; they are His representatives here on earth. Do we represent or misrepresent Him ? As Pentecostal Christians we rightly give due place to the Person of the Holy Spirit, " and He," said Jesus, " shall glorify Me."

One of the most outstanding attributes of Jesus' life was His cheerful willingness to forgo His rights for our sakes. " Counting not equality a thing to be grasped, He emptied Himself, taking the form of a servant " (Philippians 2 : 6, 7). Heaven was His right, yet in order to win us He renounced that right and took human nature upon Himself. Earth and the fullness of it were His right by virtue of creation, but He sought nothing of earthly fame, honour or luxury. He said to a would-be disciple : " Foxes have holes, the birds of the air have nests, but the Son of Man has nowhere to lay His head." No right He had was ever allowed to interfere with His mission to rescue us from our sin and to transfer us to God's kingdom. His ultimate sacrifice was the laying down of His life for us and no one had more right to life than the sinless Son of God.

How contrary is the spirit of this world ! On every hand the cry goes up for rights—sometimes justified, often not. We have disputes, strikes, feuds, court actions, broken hearts, broken homes, even wars. " Be not conformed," cries Paul, " to this world, but be ye transformed by the renewing of your minds." To the Philippians he proclaimed " Have this mind among yourselves which ye also have in Christ Jesus."

There are times when right is wrong—any time when our rights as Christians contradict the attitude and actions of Jesus Christ our Lord. How much better that for Christ's sake and for our brothers' sakes we forgo our rights and enhance the testimony of the Faith.

True discipleship involves losing of the life for Christ's sake, not necessarily in the sense of martyrdom, but involving the forgoing of many rights. John the Baptist grasped this principle and said : " I must decrease—He must increase."

Next time someone infringes your liberty, even deliberately, before you take the natural course and claim your rights, stop, ponder whether if you let that right go for Christ's sake it might not do more for His cause, and commit the matter to Him who judges justly. God will honour such a course of action.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

GET INVOLVED

The Public Transport
Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

WRITE FOR BROCHURE

D.2540

Elim Missionary Society feature

The Light is shining in dark Botswana



by Elim missionary W. H. Francis

IN 1821 Robert Moffatt, of the London Missionary Society, founded a mission station at Kuruman, Cape Province, some 200 kilometres north-west of the Kimberley. He began at once to study the Thlaping dialect of the Twsana language. By 1830 Moffatt had transcribed the Gospel according to Luke in this difficult language. This Gospel was printed in Cape Town under the supervision of the missionary, who set every letter by hand. Moffatt's translation was the first in any South African Bantu language. By 1840 this indefatigable man of God had translated the entire New Testament into Tswana.

The first 500 copies of this Testament, printed in London, were brought on his first visit by the famous missionary-explorer David Livingstone. He travelled to Kuruman on an ox-wagon from Algoa Bay (Port Elizabeth) 1,000 kilometres away. Not content with this, Moffatt started to revise his translation. The first translation of the entire Bible in a Bantu language was completed by him in 1857. On September 13th, 1970, the latest revised Tswana Bible was published and officially received at the Lutheran Mission Church at Rustenburg, seventy miles from Pretoria.

By the grace of God and the untiring devotion of one of His intrepid servants the light is shining in dark Botswana today. How far has this heaven-sent light penetrated the dark, distant reaches of this vast territory ?

Nine years after the completed Tswana Bible was published in 1857, a girl was born to a poor family in Botswana. She grew up in darkness to become a noted Tswana witch-doctor, without Christ and without hope. Not until she reached her death-bed recently, at the age of 105 years, did she call on the faithful evangelists near her home to pray for her at the last. Sixteen years after the same Bible was published a boy was born into another of the countless dark homes there. He, too, grew up in ignorance of the Saviour. When one of our leading Tswana ministers came upon him recently while evangelising in a remote area, he found that this man had no idea what the name of Jesus meant ! Who can tell how many more will die without Christ unless we can reach them ?

About fifteen years ago one of my African co-workers posed the question : " Teacher, why can you not visit and teach my people in Botswana too ? The need there is great ! " My reply was : " If God helps me and leads me there, I will go." At the time the possibility seemed remote, but God worked it out and, four years after that, a door opened. I preached in Botswana for the first time and have laboured there ever since.

You may recall photographs and reports of my ministry in Pondoland, Cape Province. The differences between the lush, fertile lands of the Transkei and the hot, arid independent Republic of Botswana could not be greater. Here regular annual rainfall cannot be relied upon, resulting in poor crops, poverty and famine. Some of our Christian members have died from lack of food.

How deep has been the appreciation of our Tswana co-workers for the kind financial aid rendered in the past by our Elim churches.

Poverty stems from Botswana's lack of sources of employment, but the inevitable march of progress has brought geologists and prospectors in search of gold and precious minerals.

Following a twelve-year search, costing more than one million rand, they discovered diamond-bearing soil on the edge of the Kalahari desert, at Orapa, some 225 kilometres west of Francistown in the far north. After another two years' effort, costing more than twenty-one million rand, at this former cattle-post in the middle of nowhere stands AK 1, the new mine officially opened on May 26th, 1972. The 600 Bantu workers so far employed there will doubtless be joined by thou-

sands more in the future, thus giving much-needed financial aid to many homes. The winds of change are certainly blowing in dusty Botswana!

During the past eleven years, in the same trying climate, we have followed in the footsteps of the illustrious pioneers, Moffatt and Livingstone, labouring in our search not for precious stones but for precious "living stones" among the lost. Many men, women and children have been won from the depths of sin.

There stands in the African township of Lobatsi a neat African church built by their gifts and labours for Him. Adjoining the church stands a nearly-completed house for the pastor. The materials for this had to be carried on a wheelbarrow from a distant brickyard and precious water came in barrels—at a price—from the nearest water-point, all this in the scorching heat.

From this centre of light our earnest co-workers radiate in all directions for many hundreds of miles preaching and teaching old and young of the loving Saviour who came to seek and to save them.

Many souls have been won for Him. Demons have been cast out. Lives and homes have been changed. In revival meetings held last year near the border, the blind received physical sight in answer to believing prayer. During my quarterly district council meetings with the workers, and in our Easter Bible courses, I teach them more of the deeper truths of the Word.

One of the greatest needs of every African Christian is that he might know more of the deep truths to impart them to those around them. That this might be possible I have devoted the past forty years' hard work in needy Africa. If it were possible to devote twice that span with like purpose, it would only suffice to touch the fringe of the enormous spiritual need confronting Africa today!

Book reviews

The Jesus Movement, by Edward E. Plowman. Published by Hodder and Stoughton. Price 35p, postage and packing 3p extra.

The Jesus Generation, by Billy Graham. Published by Hodder and Stoughton. Price 50p, postage and packing 5p extra.

These books complement each other and are not in competition. One is in a journalistic style that makes easy reading despite its American slang. The other is a compilation of the history of a current spiritual and social revolution plus prophetic theology indicating the end of the age. Both are Bible-based, non-sectarian and as inter-church as inter-racial.

Classic and neo-Pentecostals are called by both authors to testify with "prominent Protestant theologians." They are united in their witness to Jews coming to Jesus in a manner not known since the first century.

Both have the honesty to admit that their roses are not without thorns. Like all movements and revolutions there are freaks, faddists and fanatics among the Jesus people.

Eternity magazine says that Mr. Plowman's book "captures not only the facts but also the flavour of the Jesus Movement. Even as it analyses, it transmits the genuine excitement of youth turned on to Jesus Christ."

Dr. Graham's book is his best work yet. Here is the man in maturity, cramming into a paperback a powerful message to this sick generation with all the zest and drive of his vast crusades. He exposes, sometimes horrifyingly, the sham of youngsters hell-bent on ways that are the ways of death. As ever the true evangelist, he points the way clearly to the path of life now and eternally. In the area of personal relations, Graham makes a supremely significant contribution. His trenchant psychological observations about the old generation will make many think again.

The young generation will be the better able to stand up to Billy's barrage, because for all their pampered selfishness, reckless irresponsibility and consummate cheek they are less hypocritical than their elders.

If Dr. Graham's characterisation of Absalom were shortened to pamphlet size and his questions and answers translated into a multi-lingual tract they could possibly impact the third world as only communists are now doing.

JAMES MCWHIRTER.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, GL50 3ED.

With John A. Prentice in India

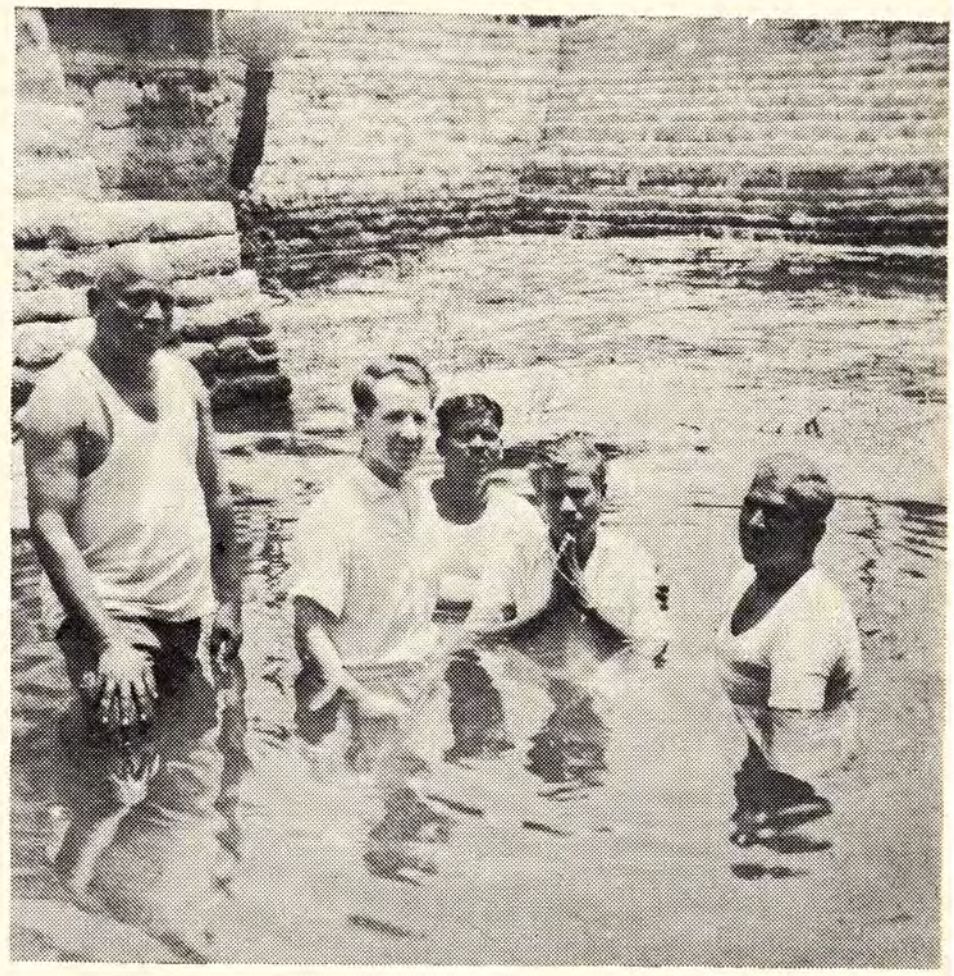
R. Wilhel Meena Rani's testimony of healing

I FEEL very happy to write this witness to *His* glory. I was born a cripple twenty-five years ago and I bore all the difficulties with deep patience all these years. I could not walk properly like other people. At some special meetings in May 1970, in Madras, prayer for healing was made—I went to a meeting accompanied by my parents. I started from the house in the deep belief that I would be healed in the name of Jesus Christ.

As the evangelist started praying, the whole of my body started trembling and I felt as if someone was cutting my leg sharply.

As the word came, " Leave all your burdens to God and walk freely. Your God is standing by your side and giving you the promise," I walked automatically, the twisted leg turned straight and, to the glory of our living God, I am now walking without any difficulty or without any aid.

My Saviour has baptised me with the Holy Spirit and now I am growing spiritually with all blessings.



John A. Prentice officiating at a baptismal service in Kolor Goldfields.

* * *

This young woman belongs to our church at Chromepet. She is the eldest of four girls, who, with their parents, are saved and baptised in the Holy Spirit. The pastor of this church was trained in our Bible school at Madras. In one year he has by the grace of God built up a good Pentecostal church, where many who have come to the experience of the Baptism of the Holy Spirit belong to non-Pentecostal denominations. This pastor has heard the call to North India and has gone to Rajasthan. Pray for Him and his wife, who is a school teacher, as this is one of the hardest areas in India to preach the Gospel.



* * *

About four years ago a young converted Roman Catholic came to our Maranatha Bible Training Institute, Madras, at the call of God for full-time ministry, to study the Word of God. At the end of one year's intensive training he went to assist a senior pastor at Bangalore. After a year there he



John and Roy Prentice show how much they like Marmite—sent to India by an Elim member, Mrs. Peregrine.

launched out on his own to start a completely new work.

Now, after a couple of years of hard work and struggles, he has been able to construct a small Pandel (a building made of mud walls, with bamboo poles and coconut leaves interwoven to make the roof) capable of seating 100 people, situated in a very central spot of the city of Bangalore.

It is amazing how he was able to get the ground, as the owner, who is not a born-again Christian, has a testimony of loving money very much. She had previously taken over 300 rupees for three months from another group, but our pastor and members fasted and prayed, and were able to get it for sixty rupees. They happily accepted and put up their Pandel. They invited this lady to the opening service. Of her own accord she brought the rent down to forty rupees a month, to the astonishment of everyone.

I had the privilege of dedicating this building and of preaching for two days, in which we saw the blessing of God. The church was full to overflowing and precious souls decided for Christ.

Gifts for our missionary work should be sent to : **Elim Missionary Society, P.O. Box 38, Cheltenham.**

Our Strength

By KATH SMITH

Help us, Lord, to stand strong and true,
Daily to depend and rely upon You.
Our own strength is so feeble and vain,
From ourselves we have nothing, no, nothing to gain.

Lord, when we're feeling low and weak,
We must come to You—Your strength to seek.
Help us to know we are nothing at all,
But, strengthened by You, we never shall fall.

After all, Lord, what really is man ?
He can struggle alone as much as he can.
Without you at his side, he struggles in vain,
At the end of it all, he has nothing to gain.

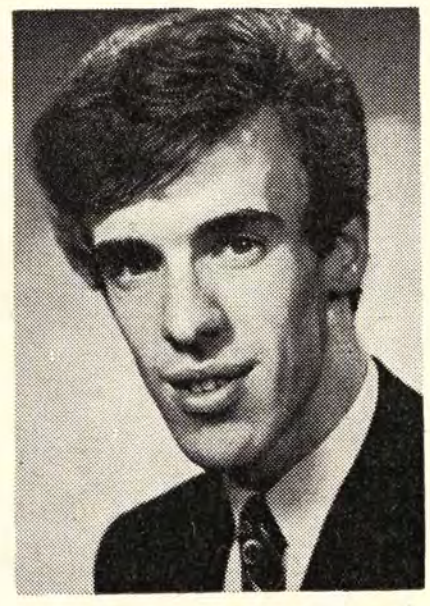
But from You, Lord, what blessings there are !
Thy strength can carry us, oh, so far—
As far as to heaven and Your precious side,
As long as we take You as Saviour and Guide.

...when it comes to Music

SHARON has the answer

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.



Roland Friday

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2503

The European Pentecostal Conference



Our reporter : F. H. Coleman

"KINDLY give our greetings to all the Pentecostal people in Great Britain," said the Chairman of the European Pentecostal Conference held in Berne, Switzerland. "Amen," said the thousands gathered in the Festival Hall, which seats 8,000.

People came from every country in Europe. Some came from Eastern Europe from places like Rumania and Hungary. Greece and Yugoslavia were represented. There were ninety-seven from France. Here were Pentecostals speaking a dozen languages, but all rejoicing in a full salvation in the Lord Jesus Christ.

Each day started with a prayer meeting, followed by a Bible study session. Lunch was succeeded by a rest period until 4 p.m. This gave people an opportunity to visit the huge marquee next to the Festival Hall, where were exhibition stands, many of them elaborate, showing what Pentecostal groups are doing at home and abroad. At many there was free literature. The most beautiful stand was that of the Swiss Pentecostal Mission, which displayed among other things pictures and models of the new youth centre at Emmaten, costing over £500,000. Why not spend a holiday there some time? The prices are no dearer than in Britain.

The great service each day was the preaching and evangelistic service at 8 p.m. The theme of the conference was "The Gospel in the power of the Holy Ghost" and night after night many came to Christ. Pastor H. W. Greenway preached on the Friday evening. When he made an appeal, a great sense of the presence of God was felt in that vast auditorium and young people came out from all parts of the building to stand at the front to receive salvation. Counsellors took them to a room and found among them a girl drug addict who was prayed for that she might be delivered from the awful habit.

Saturday and Sunday were the last days of the great feast. It was after ten o'clock when the Saturday night meeting finished and the young people in their hundreds—perhaps a thousand or more—hurried to the youth tent for a time of fellowship. I tried to get into the tent, but it was impossible because so many were standing in the entrance. One could hear singing, musical items and testimonies. This went on to 1.30 next morning. No one was disturbed as there are no houses nearby. One Swiss told me next day he would not have missed this opportunity of a lifetime.

The committee did much to make it possible for everyone, whatever their language, to understand the speakers and so enjoy the meetings. They went to the great trouble of installing a system of interpretation by the use of earphones as used in such buildings as the United Nations in New York.

Among the musical contributions were those from the united choir, the Oregon, U.S.A., youth choir, the talented group from Taiwan and the silver bands from Finland and Switzerland. The faces of the happy youth group from Holland told of a happiness they had in Christ. The violinist from Chicago thrilled us all with his solos.

Set in the beautiful land of mountains and lakes, the conference was a blessed time of spiritual fellowship. As a result invitations poured in for more conferences. It was decided that another will be held (D.V.) in Norway in three years' time.

Come

His grace is all you need,
Dear troubled soul,
If you will trust in Him
He'll make you whole.

He'll give you joy and peace,
He'll give you power
And strength to live for Him
From hour to hour.

He is the Way, the Truth,
He cannot lie
And those who trust in Him
Will never die.

Why do you turn away ?
Why do you doubt ?
For none who come to Him
Will be cast out.

RUTH WILSON.



Margaret M. Ladlow's page

"Wrought with needlework"

THE Medieval Hall in the Close of Salisbury Cathedral has been the scene of a glorious exhibition staged by the Embroiderers' Guild. It had to be seen to be believed, for the beauty and skill displayed were absolutely amazing. There were 117 articles on view: cushions, curtains, Bible covers, dresses, footstools, pictures, jewel-boxes, samplers, chair-seats, church furnishings, a christening robe, a lampshade and a shoulder bag.

Somehow it restores one's faith in human nature to gaze upon such loveliness of colour and richness of design. In this sad, bad world, I am glad that there are still people with creative ability. Many of them must, for sheer pleasure, spend hours in stitching and weaving with silk, wool, beads and golden thread, almost "painting" their tapestries with the needle. Beauty brings its own reward—in these days of restlessness and chaos there must surely be a therapy in embroidery, for it needs quietness and concentration.

Hebrew women in Bible days were known for their skill in spinning and weaving. The virtuous housewife of Proverbs 31 made coverlets, cushions and rugs of tapestry. She was apparently adept at making her own linen and woollen fabric, too. She also had a remunerative side-line, namely the weaving and embroidering of sashes to be sold to the merchants.

One thinks also of the choice hangings of the ancient tabernacle, which were directly designed and commissioned by the Almighty. They were skilfully embroidered with figures of cherubims. The entrance screens were also embroidered. The effect of the blue, scarlet and purple on white linen must have been breathtaking. It is interesting, too, to be reminded that the use of metal thread-work is not a modern innovation, for in Exodus 39 : 3 we read that fine gold wire was prepared and woven into the fabric of the high priest's ephod.

I do not propose to delve into the meaning of the prophecies in Psalm 45 regarding Christ's earthly reign and the homage to be given by the Gentile nations, but I must mention the Church, the Bride of Christ. When she is presented to her Lord, she will wear a raiment of finest needlework, inwrought with gold thread (Amplified Bible).

When we link this with Revelation 19 : 7, 8, we have a glimpse of our position and privileges as believers. We shall stand in the presence of God clothed in garments of spiritual beauty provided by Him.

We may not aspire to be skilled in the art of embroidery, or have a flare for making lovely things, but, as surely as the Lord is coming again, so surely must we be ready to meet Him in appropriate dress. I wonder, have you got your wedding garment on?

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

This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its glorious hue,
The robe of Christ is ever new.

ZINZENDORF.

FRIENDS—PLEASE PRAY FOR ANTRIM, NORTHERN IRELAND,

TENT CRUSADE

commences August 20

conducted by

PASTOR A. D. SANDFORD AND PARTY

THANK YOU

D.2676

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road, Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879
D.2644

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

ENGAGEMENT

NISBET—STASIAK. On July 27th, Billy Nisbet to Sally Stasiak, both members of Elim Pentecostal Church, Edinburgh. C.2685

MARRIAGE

THOMAS—LEWIS. On July 1st, at the English Presbyterian Church, Holywell, Flint, David Paul Thomas, son of Rev. and Mrs. E. J. Thomas, Yeovil, to Janet Lloyd Lewis. Officiating ministers: E. J. Thomas and P. Clemments.

SILVER WEDDING

TILLER—DALLY. On August 24th, 1947, at the City Temple, Cardiff, Rev. Lawrence Tiller to Viviene (Hay) Dally, presently serving in Jerusalem. Officiating ministers: Fred Squire and P. S. Brewster.

WITH CHRIST

MELLIS. On July 19th, Mrs. Jean Mellis, faithful and beloved member of Elim Pentecostal Church, Glasgow. Officiating minister at funeral: W. W. Kelly.

TYERS. On July 25th, Eva Tyers, aged 63 years, beloved wife of Vincent, and faithful member of Elim Pentecostal Church, Rugby, was called suddenly to be with Christ. Officiating minister at funeral: David C. Lewis.

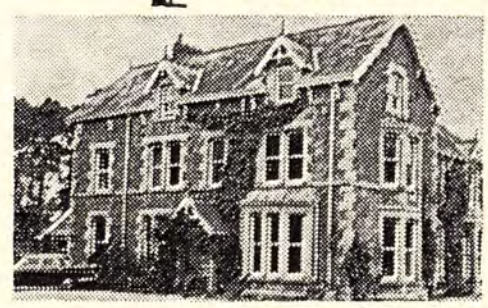
ITINERARIES

The President (T. W. Walker):
August 19-21, Jersey; 26, Long Eaton; 27, Ilkeston (a.m.); 28, Bristol; September 2, 3, Ealing; 5, 6, Missionary Conference, Capel; 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London Presbytery.

London Crusader Choir with Douglas B. Gray:
August 20, Brighton; September 3, Maidstone and Gravesend; 10, Finchley, B.B.C.2 programme "Praise the Lord" at 6.40; 17, Wormwood Scrubs and West Thurrock; October 1, Croydon; 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth prison.

Joseph Smith:
September 2-4, Blackpool (Jubilee Temple); 5-7, Blackpool (Marton); 9-14, Chorlton-cum-Hardy, Manchester; 16-21, Liverpool; 23-27, Bolton.

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

● **JUST TO REMIND YOU . . .**
THE CITY TEMPLE
Jamaica Street, Bristol 2

● **Bank Holiday Monday**
(AUGUST 28th) at 11 a.m., 3 and 6.30 p.m.

(CHILDREN'S CONVENTION AND PICNIC AT 2.30)

Special speakers include
ERNIE CREWE (A.O.G.), WILLIAM PLOWRIGHT (London) and T. W. WALKER (Elim's President)

● Light refreshments available between the services.

Other services Wednesday to Saturday (August 23rd to August 26th), nightly at 7.30.

D.2680

International Bible Training Institute, Hook Place (Cuckfield Road), Burgess Hill, Sussex

INTERNATIONAL CAMP CONVENTION

August 19th to August 28th

Three meetings daily: 11 a.m., 3 and 7.30 p.m.
Sunday at 6.30 p.m.
First meeting Saturday, August 19th, at 7.30 p.m.
Monday, August 28th, BANK HOLIDAY
Meetings at 11 a.m., 2.30 and 7 p.m.

Speakers include:
T. E. CAINE (Leeds N.T. Church of God)
ELDIN CORSIE (Kensington Temple)
HEDLEY PALMER (A.O.G. radio producer)
ELISHA THOMPSON (Mansfield)
ALFRED WEBB (Dagenham)
H. P. WILDRIANNE (Belgium)
F. ZBINDEN (Switzerland)

EVERYONE WELCOME
SOME ACCOMMODATION STILL AVAILABLE
Write to Camp Secretary, I.B.T.I., Burgess Hill, Sussex.
COME FOR A DAY. BRING A COACH PARTY
D.2683

COMING EVENTS

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a " Ten Towns Crusade " project.

ABERYSTWYTH. Elim Pentecostal Church, New Street (off Pier Street). Sundays at 11 and 6.30. Open-air service Wednesdays 7.30 near bandstand. A warm welcome to all holiday-makers.

ANTRIM, Northern Ireland. Tent crusade commences on August 20. Conducted by A. D. Sandford and party. Please pray for this pioneer outreach.

BIRMINGHAM, Stirchley. August 20. St. Andrew's Methodist Church, Cartland Road. Visit of Evangelist E. R. Smith. Convener: J. B. Coleman. At 6.30 p.m.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road (corner of Central Drive). A warm welcome to all holiday visitors. Sundays at 11 and 6.30. Minister: L. E. Lambert.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30. September 6. E.W.M.A. rally. Preacher: Mrs. E. Ruth Walker. Convener: Mrs. Gladys M. Gorton. Missionaries, supporting items. Tea at 5 for coach trips (including those from the missionary conference at Capel). Rally at 6.45.

BROOKEBOROUGH, Co. Fermanagh. August 19, Annual convention. Preachers: W. McCandless and Keith Gerner, B.A. Convener: R. Lynn. At 3.30 and 7.

CARLISLE. August 19, 20. Elim Pentecostal Church, West Walls. Farewell services for Frank F. Frost. Saturday at 7.30. Sunday at 11 and 6.30.

CAERPHILLY. September 2-7. Elim Pentecostal Church, St. Fagan's Street. Bible crusade. Preacher: Felix Lloyd-Smith. Convener: J. G. Cooper. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

RYDE. August 19, 20. Elim Pentecostal Church, Albert Street. Pastor's third anniversary. Preacher: H. W. Greenway. Saturday at 7. Sunday at 11 and 6.30.

SOUTHPORT, August 19, 20. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor's sixth anniversary. Preacher: T. Partington. Convener: L. N. Knipe. Saturday at 7.30. Sunday at 10.45 and 6.30. August 31, September 1. Team of American Full Gospel businessmen. At 7.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

STOKE-ON-TRENT, Longton. September 11-16. The Town Hall. September 17-24. Elim Pentecostal Church, Carlisle Street, Dresden. Revival and divine healing campaign conducted by preacher-painter George Canty. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

TEESSIDE, Grangetown. August 28. Elim Pentecostal Church, Lee Road. North-east Presbytery rally. Preachers: D. G. Holmes and A. P. Johnston. At 3.30 and 6.30.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

YEOVIL. August 26, 27. Elim Pentecostal Church, Southville. Visit of Neville Ally (Guyana). Convener : Ernest J. Thomas. Saturday at 7.30. Sunday at 11 and 6.30.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street. Preachers: E. Crewe, W. M. E. Plowright and T. W. Walker. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 6.30.

DAGENHAM. Elim Pentecostal Church, Green Lane. Preachers: A. Nicolson and J. Flowers. Singing by Chelmsford Church Choir and the Foursquares. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Tea provided on Monday.

HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: G. L. W. Ladlow and T. J. Broomhall. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

LONG EATON. In Trinity Methodist Schoolroom, Cross Street. Saturday at 7. Preacher: the President, T. W. Walker. Monday at 3 and 6.30 (tea provided). Preacher: H. W. Greenway. Also Sunday at 11 and 6.30 in Elim Pentecostal Church, Bonsall Street. Preacher: H. W. Greenway.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Speakers: P. Powell, L. W. Green and S. Beresford. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Monday afternoon and evening only in Municipal Hall, Gelliwastad Road. Tuesday at 3.30 and 7. Refreshments available on Monday and Tuesday.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: Arnold Brooks. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preachers: John Woodhead, G. H. Wallace and D. J. Green. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments between services). Tuesday at 7.15.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: Leonard Middleton. Singers: William Hunter, The Summerfields and The Temple Trio. Thursday and Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3.30 and 7 (refreshments provided).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Preacher: J. T. Bradley (Secretary-General). Saturday at 7.30—singing by the Westcliff Male Voice Choir. Sunday at 11 and 6.30 and Monday at 7.30, soloist: Marie Hamilton.

ELIM NEWS (*continued from page 5*)

ship and prayer meetings on Fridays are enjoyed by all. The outreach visitation programme continues and we pray that Jesus will draw men and women to Himself.

As a new church we are thirsty for the living water and hungry for the Bread of Life. We are greatly conscious that God is going to manifest Himself in a wonderful way as we draw upon the vast resources of His inexhaustible treasure house.

G. H. SCAWTHER.

A Nurse's twenty-third Psalm

by Gwyneth Pembury

based on the Japanese version of Psalm 23
by Toki Miyashiro

The Lord is my pace-setter, I shall not rush. The surgeon puts a pace-maker into the heart which is unable to regulate its own beating. I know that I am incapable of running my life. I must let the Lord take over and run it for me.

He makes me stop for quiet intervals. He provides me with an evening or a morning when there is nothing I must rush to do and all my friends are out. He reminds me of Himself, so that I spend time with Him and feel refreshed as if I had been off duty for two or three days.

He provides me with images of stillness which restore my serenity. A letter from home, a conversation with a patient, the prospect of a quiet evening, an encounter with another Christian nurse in the corridor—all these are sent to me just when they are needed.

He leads me in ways of efficiency through calmness of mind and His guidance is peace. Orders fly from all directions on a busy ward, but gradually during my training the Lord has shown me that a quick "telegram" prayer will show me what should be done first. He is not only in charge of world affairs, but of my moment-by-moment ones as well.

Even though I have a great many things to accomplish each day I will not fret, for His presence is here. Time is a gift from God, so it is bound to be adequate for all that I have to do. He proves to me in many small ways, like the steadying of my hand, that He is with me all the time.

His timelessness, His all-importance, will keep me in balance. Suffering and death are very real in a hospital. At times it seems as if the Devil has complete sway, but God has given me a wonderful assurance that He is in control and that His purposes will be fulfilled.

He prepares refreshment in the midst of my activity by anointing my mind with His oil of tranquillity. My cup of joyous energy overflows. "Nurse, wherever do you manage to get all your energy?" they ask. If only they knew the One who is the source of all strength! The battery of the pace-maker for the human heart has to be renewed at intervals. The Lord renews my energy moment by moment as I have need.

Surely harmony and effectiveness shall be the fruit of my hours. What else can I expect from a God who is perfect and desires the best for His children?

And I shall walk in the pace of the Lord and dwell in His house for ever. My chief source of joy throughout everything is that, when the Lord has led me through His work on this earth, He will lead me to heaven, there to live with Him for eternity.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 104 LINK UP

Can you link the father with his son?

Fathers	Sons
1. Adam.	1. Joshua.
2. Joseph.	2. Aaron.
3. Zebedee.	3. Seth.
4. Isaac.	4. Ishmael.
5. Amram.	5. Asher.
6. Jacob.	6. Solomon.
7. Jesse.	7. Ephraim.
8. Abraham.	8. Esau.
9. Nun.	9. David.
10. David.	10. James.

ANSWERS

1. Adam: Seth.
2. Joseph: Ephraim.
3. Zebedee: James.
4. Isaac: Esau.
5. Amram: Aaron.
6. Jacob: Asher.
7. Jesse: David.
8. Abraham: Ishmael.
9. Nun: Joshua.
10. David: Solomon.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, August 21st Jeremiah 32 : 1-15

" The word of the Lord came unto me " (v. 6).

Jerusalem was held fast by the oppressor, besieged by invading armies. God's servant, Jeremiah, was shut up in the court of the prison, a situation that might be described as hopeless. Then " The word of the Lord came unto me " (v. 6) : God's Word breaks through into every situation. It came to Peter in prison, to Paul at Philippi, to John Bunyan at Bedford. That word, which brought guidance and inspiration to these servants imprisoned for their faith, brings new courage and hope for us today. The Word of the Lord will prevail !

Tuesday, August 22nd Jeremiah 32 : 16-41

" I prayed unto the Lord " (v. 16).

Here is the answer. Wonderful revelations come to the seeking soul who prays—the greatness of our God, maker of heaven and earth, the mighty Creator by his great power and stretched out arm. God never fails : " there is nothing too hard for thee " (v. 17), a revelation of His never-failing ability, His love, His justice. The great, mighty God is with us today. Pray to Him in your difficult situation. Prove Him. The Lord of hosts is His name. Signs and wonders still follow those who fully trust Him, for He is great in counsel, mighty in work.

Wednesday, August 23rd Jeremiah 33 : 1-18

" Thus saith the Lord the maker thereof " (v. 2).

The Lord communicates with the confined soul and brings to his remembrance His faithfulness. He is instructed to embark on a set course. " Call unto Me "—with this challenging invitation comes the assurance of an answer : " I will answer." Beyond this comes a revelation of great, mighty things : " I will . . . shew thee great and mighty things " (v. 3). Far beyond our appreciation at the present hour, God is able. Do you seek Divine healing ? " Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth " (v. 6). This promise for a community is surely a promise to every seeking soul in distress. " Call unto Me. I will cleanse, I will pardon, I will heal, I will bring peace," says God.

Thursday, August 24th Jeremiah 35 : 1-19

" Because ye have obeyed the commandment " (v. 18).

" Go unto the house of the Rechabites . . . and give them wine to drink." These total abstainers were put to a severe test. Pots and cups of wine were set before them and they were commanded to drink. They said " We will drink no wine " (v. 6). They were resolved to keep faithful to the command given by their father. They refrained and they were commended by the Lord for so doing. We shall be tempted at many levels. May we also stand strong in the hour of temptation and honour the name of our heavenly Father.

Friday, August 25th Jeremiah 36 : 1-19

" Reading in the book the words of the Lord in the Lord's house " (v. 8).

We should often be engaged in this most needful exercise. It was the inspired word, the Word of the Lord. It was a timely word, a word of exhortation to repentance : " That they may return every man from His evil way ; that I may forgive their iniquity and their sin " (v. 3). This word brought conviction to those who heard —they were afraid (v. 16). May we resolve faithfully to proclaim the Word of the Lord that those who hear may turn to Him.

Saturday, August 26th Jeremiah 36 : 20-32

" Yet they were not afraid, nor rent their garments " (v. 24).

The response to the word before the king and the princes was not encouraging. The word was rejected—cast into the fire (v. 23). Opposers of God's Word have sought utterly to reject and often to destroy it, yet God's Word still prevails. It is eternal : " My words shall not pass away " (Matthew 24 : 35). Because of their rejection of God's Word, judgment fell on those involved (v. 31). May we ever revere, read and respond to the Word of the Lord.

Sunday, August 27th Jeremiah 37 : 1-21

" Is there any word from the Lord ? And Jeremiah said, There is " (v. 17).

There will always be a word from the Lord, relevant to every situation. The Word of the Lord will bring comfort (Isaiah 40), but also

(*continued overleaf*)

My testimony

The preaching was over, the day almost done,
A child asks a question, a challenging one—
"Are you a Christian?" my small child inquires,
"Mum, are you a Christian?" Her answer requires
A soul-searching statement and answer quite true;
"I hope so, I think so," but doubt flooded through.

Then, soon after this, came the challenge again—
"Are you a Christian?" The preacher made plain
There are hopers and thinkers and blest ones who know—
They belong to the Saviour and by their lives show
The peace and the joy we are told to believe
Will be ours from the moment we Jesus receive.

And I did not know, only hoped, and I thought,
But the sweet seed was sown and my soul had been sought.
From then on by hearing the Word surely preached,
By seeking and finding, conviction was reached.
And at that glad moment joy flooded my heart—
The Saviour was mine and I knew every part.

Dear child, did you know that your question that day
Set your mum on the road to heaven's highway?
The Bible has something to say of a child
And a nature so humble, so meek and so mild.
God grant we be used as that child in that hour—
Seeking souls for the Saviour in His strength and power.

KATHLEEN E. M. PARK.

The man in the wire cage

Among those honoured at a luncheon inaugurating National Bible Week in the U.S.A. was Claude L. Fly, an American soils scientist from Fort Collins, Colorado, U.S.A. He had been kidnapped by rebels in Uruguay and held captive for seven months. Five men wrapped him up in a sack and carried him to an unknown location, where he was imprisoned in a wire cage roughly six feet by four feet, cut off from daylight and with no clock or radio. He lost all sense of time and feared that he was going insane. He begged his guards for books to read. He was given a small light. After some pleading they gave him a copy of the New Testament—*Good News for Modern Man*, published by the American Bible Society.

During the time he remained in confinement he analysed the Bible for directions about what people should do and what they should not do. He wrote down the verses under their different headings on pieces of paper and so divided them into categories dealing with family relationships, the Christian in business, and so on. He hopes to publish the result of his labours as a book, which will be entitled *The Christian's Check Book*, "because it will show a man what he is doing, where he is performing well, and where he is not." His behaviour won for him the admiration of his captors and, when he suffered a heart attack, he was taken care of with great concern and finally released.

Among others honoured at the same luncheon was Dr. Kenneth N. Taylor, translator of *The Living Bible*.

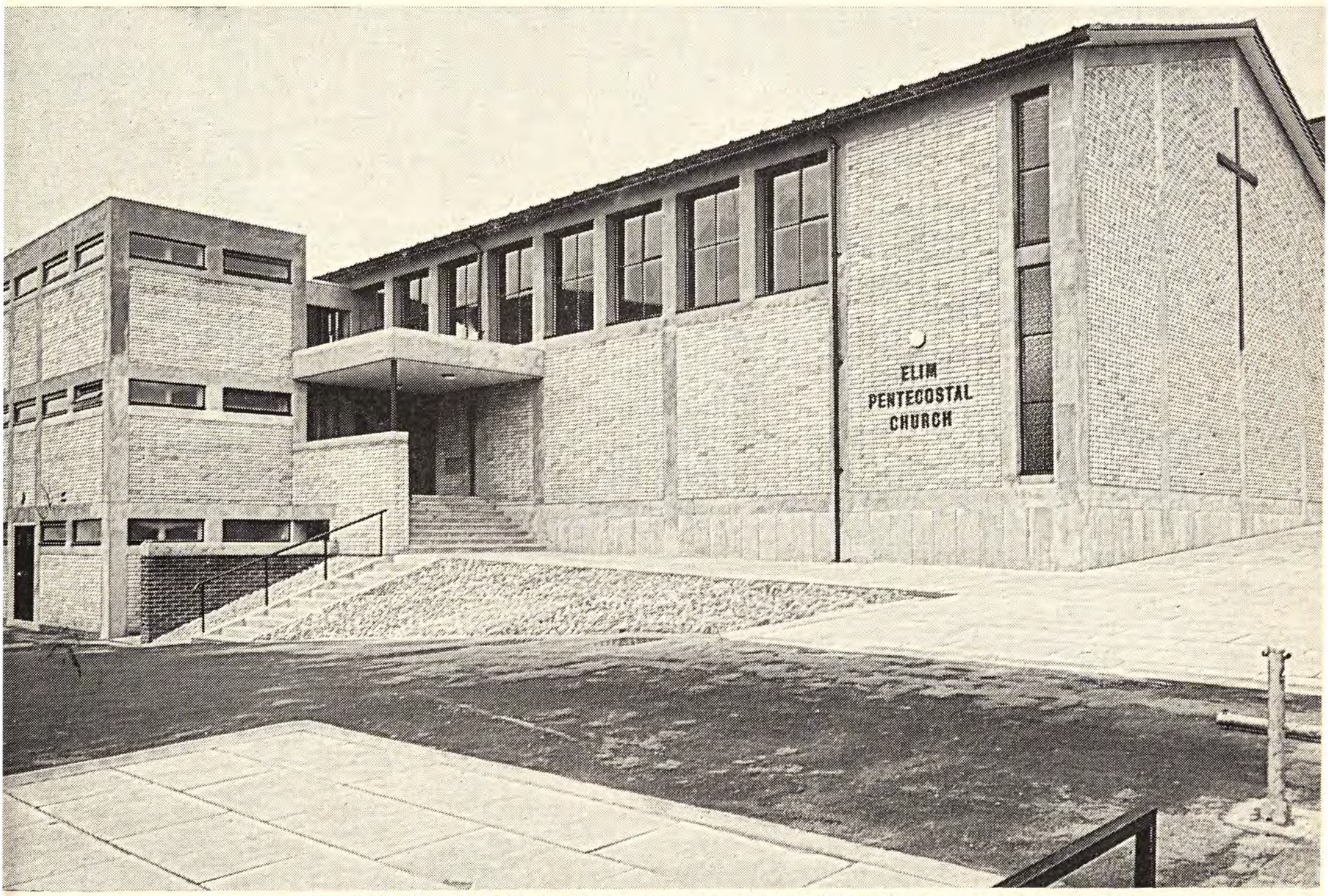
—U.B.S.

THE FAMILY ALTAR (*continued*)

condemnation. Zedekiah, his servants and his people did not hearken to the words of the Lord (v. 2). Now the words of condemnation and judgment were to come true: "Thou shalt be delivered into the hand of the king of Babylon" (v. 17). Judgment will surely fall if we reject the Word of the Lord.

THE ELIM EVANGEL

Vol. LIII. No. 35 August 26th, 1972 5p



Our Graham Street, Birmingham, church, venue for the evangelistic conference—see centre page spread.

Proclaiming the Truths of Pentecost

The letter to the Romans

by J. Alexander Wright

4. Teaching
(*continued*)

AS to man's descent from monotheism to polytheism, the translator of the Egyptian *Book of the Dead*, Sir Peter le Page Renouf, wrote, " It is therefore more than 5,000 years since, in the valley of the Nile, the hymn began to the unity of God and the immortality of the soul. The belief in the unity of the supreme God and in His attributes as creator and lawgiver—these are primitive notions, encased like indestructible diamonds in the midst of mythological excretions accumulated in the centuries."

With man's spiritual degradation went his mental, moral and physical degradation, which is well attested by writers of those times. Read chapter 1 in one or more of the modern versions of the New Testament.

" God gave them up " (v. 26), but note the little word " as " in v. 28. God never gives men up until they first give Him up ! These " reprobated " God, so God " reprobated " them. Tried and found worthless, they were cast away. Rulers look benignly on these " vile affections " today, witness our recent Parliamentary Bill on homosexuality. Such intercourse, once a crime, is now glorified as being a stage of love even higher than the natural intercourse of men and women ! To " have pleasure " (v. 32) in this way, to glory in the ruin of other lives, shows complete victory over the conscience and is the most damning indictment of all !

Such was the state of the world in Paul's day, yet over all the glittering veneer of " civilisation " had spread itself. Is it not so in many lands today ? Here are the origins of heathendom. The course of man has not been upward from the beast, as the evolutionists avow, but downward, lower than the beast, for what beasts would do the diabolical things that evil men do ?

From the condemnation of the Gentile nations, Paul passes to the Jewish nation in particular (chapter 2), including all who, like them, were mere moralisers. In this chapter Paul changes from the third to the second person, to an imaginary dialogue with the Jew. The opening verse reminds of Nathan's terrific " Thou art the man ! " (2 Samuel 12 : 7). It begins with the first of five great " therefores " in Romans, concerning which someone said that we should ponder what they are there for !

Paul tells these moralisers, who so heartily endorse God's judgments upon the dissolute Gentiles, that they are equally as guilty as the vilest of them. By condemning others, they condemn themselves—the criminal assumes the mantle of the judge (v. 1) ! Such hypocrisy increases their guilt. Theirs was the sin of presumption, for which there was no mercy or forgiveness under their law. God's gracious providence, shown in His goodness, longsuffering and forbearance (v. 4), was meant to lead them to His feet in repentance. They missed the great lesson of His special care for them as His chosen people. They hardened their hearts (v. 5), just as Pharaoh did. Rejecting the true treasure (v. 4), they heaped up treasure of another kind—the wrath of God, the revelation of His righteous judgment.

That God " will render to every man according to his deeds " (v. 6) is not the preaching of salvation according to one's works, but the stating of a principle that is taught throughout the New Testament that *hearers* of the Word are not justified, but **doers** (v. 13). No good deeds are meritorious in themselves. Religious good works other than those inspired of God are " dead works " (Hebrews 6 : 1). " The justified by faith alone are never justified by a faith that is alone " (John Murray, *The Epistle to the Romans*).

These spoken of in verse 7 are seekers after God, His glory, His honour, His immorality, and

" he that seeketh findeth "—eternal life. Such a man was Cornelius (Acts 10 ; 11 : 14). Dean Farrar wrote a book about those who lived in pre-Christian times and called it *Seekers after God*. There is no favouritism at God's bar (vv. 9-11).

How His judgment proceeds is revealed in verses 12-15. When " *the* law " is spoken of it usually means the law of Moses ; " law " without the definite article usually indicates the original law of man's creation, written in the human heart, and endorsed by the conscience. When men reject God's truth they repudiate the law of their being, they " hold down " the truth in unrighteousness (1 : 18). Neither Jew nor Gentile can claim exemption from this law. The Roman Cicero, who lived before Christ, wrote " There is a true law within, diffused among all men, constant, eternal. This law admits neither of addition, nor subtraction, nor abrogation. It is not one law for Rome and another for Athens, or one law for this date and another later on ; it is one law embracing all races over all time, eternal and immutable. There is one common Master and Commander of all—even God, who originated this law."

Church reports



CARDIFF **Pastor : P. S. Brewster**

The photograph shows a group of young Canadians who came recently to the City Temple for a week of special outreach meetings. They are members of an Ambassadors in Mission team which has visited several of our churches. They come from various walks of life and during their holidays they pay their own fares to various parts of the world to work with local Christians in spreading the gospel.

While in Cardiff they worked alongside local Crusaders in street evangelism and a good number of people made decisions for Christ. The Saturday was set aside as a full day of evangelism, with a seminar on soul-winning in the morning followed by street work and open-airs, and a youth rally in the evening.

Young people everywhere are getting the burden to go into the highways and byways to reach people for Christ, thus fulfilling the commission of Christ.

J. H. DICK.

FELIXSTOWE **Pastor : H. C. O. Bawtree**

A recent Sunday evening service was held at Maidstone Road Baptist Church, Felixstowe, by the kind permission of their minister, Rev. John Lawson. It took the form of a baptismal service.

Members of our own church and friends of Maidstone Road and Seaton Road churches were present to witness the baptism of two of our Elim members, Freda Fynn and Nellie Perry (who is over eighty years of age). The service was conducted by our pastor.

It was a wonderful experience and many felt the presence of the Lord.

E. CREED.

CHELTENHAM **Pastor : A. J. Downes**



The candidates baptised by Pastor A. J. Downes at his first Sunday evening service at Cheltenham.

ILFORD **Pastor : J. F. Hardman**

During March of this year one of our members was suffering from a heart condition and high blood pressure. She requested prayer according to James 5 : 14 and received complete healing. Praise the Lord !

At the Sisterhood anniversary rally in April some 160 gathered, the highest number for some years. Representatives from other churches added their contributions to the meeting. Miss Hart from Leigh was the speaker and her inspired message presented a challenge to many hearts.

During May members and friends experienced a rich time of blessing at the Sunday school anniversary. Pastor W. R. West from Rayleigh was the speaker, and he made the stories of Jesus live.

The visit of our President, Pastor T. W. Walker, brought great blessing as he ministered on the theme " Jesus, the Son of God, was made flesh and dwelt among us."

On a recent Sunday students from Elim Bible College conducted a lively service with testimonies, ministry and singing items. Much blessing was derived from their visit.

A few weeks ago new members were received into fellowship and at the evening service there were three decisions for Christ, thus crowning a very blessed day.

On July 9th Pastor and Mrs. J. F. Hardman celebrated their fourth anniversary and appreciation of their work and ministry was expressed. May the Lord continue to use them in the future days.

The Crusaders feel the need for outreach work. A coffee bar is being held twice a month. The first effort was encouraging, when seven young people came to discuss spiritual matters.

M. HOPPER.

ST. PETER PORT, GUERNSEY

Pastor : P. E. Stormont

Members and friends gathered in the school hall to welcome our new minister, his wife and two of their daughters.

Mr. H. E. Bourgaize, the church secretary, extended a warm welcome to Pastor and Mrs. Stormont, Pauline and Isobel. We were also happy to have with us our President, Pastor T. W. Walker, and his wife and daughter, Pastor R. D. Bradley, in charge at Vazon temporarily, and Mrs. Bradley, Pastor and Mrs. A. Anstey, and Pastor and Mrs. B. C. Vidamour, together with the secretaries and treasurers of the three churches on the island. Everyone partook of the sumptuous tea which had been prepared by the deacons' wives.

After tea Pastor Anstey voiced thanks for the invitations which had been extended to the visitors to attend the welcome tea on this special occasion and for all the good things which had been provided and then invited Pastor Stormont to say a few words. He said, " What shall be my first word to you on this special occasion ? I think it should be Hallelujah ! "

The induction service was conducted by Pastor Anstey. From the commencement the presence and power of God were richly felt. Prayer was offered by Pastor Vidamour and Scripture was read by Pastor Bradley. The choir rendered the anthem " Let the whole world know." Pastor Anstey then extended a very warm welcome to Pastor and Mrs. Stormont and their family. Before Mrs. Stormont rendered a beautiful solo, " Lord, use me," she expressed appreciation for the warm welcome they had received. They felt

sure that they were in the will of God in accepting the pastorate. The choir then sang again.

Mr. Bourgaize read a telegram from our former minister, Pastor S. Penney, and then reminded the congregation that Eldad was beginning a new period in its history. He introduced the new minister and his family. " We have prayed earnestly that God would send us the minister of His own choice, and we are confident that he has heard and answered prayer," said Mr. Bourgaize.

In reply, Pastor Stormont said that he and his wife and daughters had been deeply moved by the great kindness they had received since their arrival. " What is my desire for my ministry here ? I want that the Lord Jesus Christ will be glorified," declared Pastor Stormont. The congregation joined in the chorus " Let me touch Him," and we were deeply touched by the presence and power of God. Pastor Anstey then offered a prayer.

Pastor Walker brought a very challenging message from Luke chapter 8. He urged us as a congregation to work together with the pastor. The service concluded with the singing of " Channels only."

M. E. KEYHO.

"In deaths oft"

2 Corinthians 11 : 23

by R. Clarke

PASTOR OF ELIM PENTECOSTAL CHURCH,
MARTON, BLACKPOOL

IN order to repudiate his enemies (the false apostles) and as a means of testifying to his own apostleship, Paul found it necessary to " boast." This was not the common practice of the apostle, but one forced on him by the circumstances that prevailed at Corinth. One point of his discourse that clearly shows how he differed from them was that he often faced death.

Paul faced death through dangerous encounters. He wrote : " Of the Jews . . . received I forty stripes save one." In the law of Moses it was forbidden to inflict more than forty stripes, thus the Jews in their pedantic efforts to fulfil the law took the precaution of keeping within it.

" Once I was stoned " (Acts 14 : 9). Paul was left for dead. He also wrote : " A night and a day have I been in the deep (see Acts 27 : 4) . . . in perils of robbers . . . mine own countrymen . . . the heathen . . . in weariness and painfulness . . . in hunger and thirst . . . in cold and nakedness."

In Communist lands many Christians, because of their ardent desire to worship, have forfeited their lives. What a contrast with the many in the west who are unable to part with their beds on Sunday mornings !

Paul faced death through arduous labour. He stated : " Besides those things that are without, that which cometh upon me daily, the care of all the churches." Undoubtedly Paul was " in deaths oft " through his " labours more abundant."

Epaphroditus had been so ill that he had been on the point of death. The reason was not that he had sinned, nor was it through lack of faith to be healed ; it was " because of the work of Christ " (Philippians 2 : 25, 30).

There are those who delight to point out that it is far better to burn on for God than to burn out, but when the flesh begins to die to people and possessions, when our old nature becomes crucified with Him, our excuses give way to a realisation that to drop from exhaustion is far better than to live a life of lethargy.

In an age where many " seek their own and not the things which are Jesus Christ's " we would do well to consider the examples of Paul and Epaphroditus.

Paul was dying daily to self. To Paul to bear these hardships was a privilege. For him his " light affliction " was securing eternal treasure. " I face death every day and die to self " (1 Corinthians 15 : 31, Amp.), he could write. If many believers knew through experience the apostle's inference here they would cease from weakening the Body of Christ, to which they profess to belong. Their lack of spiritual growth is such that they are like dead branches clinging to the vine. To suffer for Christ's sake is for them almost a new language. Could it be that they have never read Jesus' words, " Woe unto you, when all men shall speak well of you " ? If God's people knew from experience what the apostle meant by " the power of His resurrection " after first having been " conformed to His death " through the " fellowship of His suffering " (Philippians 3 : 10), evangelism would be reinforced by visual evidence.

Children's corner



THE BEST PLACE

by Sheila Price

ON the way to Sunday school John and Susan noticed a spider spinning its web in one of the bushes near the church. They stopped to watch for a few minutes and were fascinated by the spider busily making its home among the leaves. Round and round it went, backwards and forwards, spinning and weaving its silky thread.

"You would not think that such a small creature could make such a beautiful, delicate thing, would you?" asked Susan.

"No," said John, "I could watch the spider all day!"

"So could I," said Susan, "but we must get to Sunday school now. I do not want to be late. We will have a look on our way home. Perhaps the spider will have finished its web by then."

☆ ☆ ☆

"Miss Brown," said Susan to the Sunday school teacher, " we have been watching a spider making its web. It is working ever so hard, but the web does not look very safe to me."

"It may not look safe," said Miss Brown, "but the spider will make sure that the web is fastened securely. Did you know that a spider's web can stand up to heavy winds and rain? It is not often that a web gets blown down or washed away."

☆ ☆ ☆

The spider is a very wise creature (Proverbs 30 : 28). It does not make its web anywhere, but it seeks out the best place it can find and takes a good look at the surroundings before it begins to spin. The spider wants the best home possible : that is why spiders are found even in castles and palaces.

We can learn from the spider. We can take a firm grip on the salvation that God offers us and we can be wise and seek out the best, safest places for ourselves by giving our hearts and lives to Jesus. When David wrote Psalm 23 he ended with these wonderful words : "I shall dwell in the house of the Lord for ever."

I think that is the best place of all, don't you?

See you at **THE CITY TEMPLE**
JAMAICA STREET, BRISTOL 2
BANK HOLIDAY MONDAY
11 a.m., 3 and 6.30 p.m.
(Children's convention and picnic at 2.30)
● Light refreshments available between the services
D.2681

GEORGE CANTY
THE PAINTER-PREACHER
asks your prayers and attendance for
THE LONGTON CAMPAIGN
Town Hall, September 11th to 16th
Elim Pentecostal Church, September 17th to 24th
Every day except Fridays at 7.30. Sundays at 6.30
D.2686

Spend this winter studying the Bible

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL
offers comprehensive course covering the whole Bible in monthly handbooks.
For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Grenehurst Park, Capel, near Dorking, Surrey.

PRAYER AND PRAISE



by F. H. Coleman

THE Bible tells us of great men and women of prayer. Sometimes we are given what they said in prayer, while of others we are simply told that they prayed.

It was the same with the Lord Jesus. After He prayed on one occasion His disciples asked Him to teach them to pray. No doubt what He prayed and how He prayed must have given them the desire to pray like Him. What He prayed we are not told, however, yet John in his Gospel uses a whole chapter to record in detail what Jesus prayed at another time. In the agony of Gethsemane's garden, we are told, Jesus prayed about His Father's will.

Jesus poured out His heart in prayer to God. He prayed in the garden of Gethsemane in such agony that sweat poured from His brow like drops of blood.

Hannah prayed and was mistaken for a drunken woman.

Some time ago I was talking to a man who is anti-Pentecostal (such a person is rare in these days). He told me that he did not believe that the fervent way in which Pentecostals pray is at all necessary. What about the men and women in Scripture who poured out their hearts to God in fervency and great emotion ? Would this man condemn them as being too emotional ?

I am sure you know what it means to pour out your heart to God. I heard the late Smith Wigglesworth relate an experience of how he had gone to pray for a man who was seriously ill. He spent the weekend at the sick man's home. Early on the Sunday morning he got up and went for a walk. He longed for a place to pray and he remembered that the Salvation Army had an early morning prayer meeting. He found the Army citadel and entered the meeting. He prayed out his heart to God and then hurriedly left the meeting. He came to the beach and saw the man he had come to pray for about to commit suicide. The name of Jesus used by this servant of God set the man free at once.

It is a good thing to pray out our hearts to God.

"In praise of Jesus"

THE NATIONAL YOUTH RALLY 1972

Saturday, September 23rd

● **3.30 p.m.—TRAFALGAR SQUARE**

Speakers : **Pastor George Miller**
Pastor Brian Richardson

Special singing by selected youth groups
March of witness

* * *

● **7 p.m.—WESTMINSTER CENTRAL HALL**

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

Rugby Tambourine Band
Elim Bible College Students
Glory Singers

Special Youth Testimonies

ADMISSION TO THIS MEETING
BY TICKET ONLY
10p each

Write to (enclose s.a.e.)
The Secretary
Kensington Temple
Kensington Park Road
Notting Hill Gate
London, W.11

Tel. 01-727 4495 or
01-997 5502

D.2688

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
J. A. Wright	2
R. Clarke	5
F. H. Coleman	7
Ghana pastor	12
T. H. Stevenson	14
Margaret M. Ladlow ...	15
A. R. Williams	20
Church reports	3
Children's corner	6
Editorial	8
Letters	9
Book reviews	9, 13
Youth page	18
Family altar	19

EDITORIAL

WHAT a wonderful thing it would be if we could recapture a sense of the glory of the Godhead. Preaching at our new church at Weston-super-Mare, the sheer resplendence of the ancient names of the Deity presented itself demandingly, awesomely. The passage being dealt with was Psalm 80 and part of the theme found expression through verses 3, 7 and 19, where there is something of a progressive revelation of God's majestic titles. The climax comes in that tremendous verse 19 : " Turn us again, O Lord God of hosts," where the titles of God are an intermingling of Jehovah, Elohim and Sabaoth.

These thoughts returned during a perusal of Romans 11 : 33-36. We are all for the splendid intimacy of much of our prayer. Both in private devotions and in public expressions the very wonder of our being so readily able to approach very God of very God through our Lord Jesus Christ causes ever deeper worship and contemplation. " Deigns to call me His beloved," carols a lovely old hymn, and this is just how it is. The unmitigated blessing of being able to use phraseology like " Dear Lord " and " Lovely name of Jesus " is satisfyingly symptomatic of the open door of prayer and of communion with God.

There are dangers, however, Perhaps the very way we are first taught to pray, many of us beginning with " Gentle Jesus, meek and mild," emphasises the pitfalls. The innocence of small children amply glosses over the unwitting bias. He is gentle Jesus, of course, but He is so much more. We can grow up with a meek and mild impression of the Lord Jesus Christ which belittles, if it does not actually almost deny, His deity and His ultimate prowess.

It would well repay us if we spent more time in meditation on the uniqueness of God. Beside Him there is none else. Nobody taught Him. He worked by no blueprint, for there was none. He is the great Original. His thoughts, His conception, were both ultimate and totally pioneer. Alpha, Omega, first, last, fount of wisdom, source of knowledge is He, yet He is love. " O the depths " proclaims Paul. Amen and Amen !

This generation has lost its way because it has lost its sense of God. He has become totally ignored, or else a mathematical formula, a philosophical conception, or vaguely something.

He is God. There is no other. " For of Him and through Him and to Him are all things : to Him be glory for ever. Amen."

Letters to the Editor

Dear Mr. Walker.

As a member of the Palmers Green Church and of the Royal Naval Auxiliary Service I feel I must protest at your recent remarks in the EVANGEL.

It may have been " sheer lunacy " for Sir Francis to set out in the first place, but the ships of the Royal Navy are always at sea and the planes of the Royal Air Force are always in the air for both your protection and mine.

They are in position to guard our shipping lanes and to give help to our merchant and fishing fleets when required in exactly the same way as our inshore lifeboat service.

I am sure we all trust in the Lord, but at the same time He expects us to help ourselves and to use our own common sense, as the Naval Christian Fellowship will testify.

H. J. BENTLEY.

Dear Pastor Walker.

I did appreciate your editorial in this week's EVANGEL (July 22nd).

I thoroughly endorse your sentiments about what makes news these days. I have often wondered why many miraculous healings that take place in and out of our churches never hit the national press. People would clearly rather read about an obscure vicar in an obscure church somewhere who elopes with a verger's wife than read about the 5,000 who marched through Birmingham with a message for mankind and who ably showed that a demonstration can be held without an aftermath of arrests and admissions to hospital. These must surely be signs of the age. The newspapers cover the subjects that people want to read about and unregenerate preachers preach what the people want to hear. Anything that will touch the conscience must be avoided at all costs.

I agree that it was ludicrous of a man of seventy to set out single-handed across the Atlantic as Sir Francis Chichester did. I believe, though, that every effort would have been made to rescue anyone thought to be in trouble during the race, regardless of cost. It certainly must have cost the country a lot to send out aircraft and ships to search and save him from the sea. I am glad though that when it came to you and me God in His mercy and love did not count the cost but paid the supreme price!

D. J. STUART.

Book reviews

The Covenantal Sabbath, by Francis Nigel Lee. Published by the Lord's Day Observance Society. Price £2, postage and packing 16p extra.

This very scholarly treatise seeks to prove two main objectives, as expressed in the foreword : Is the Sabbath of perpetual application ? and Was the historical change of the Sabbath day from Saturday to Sunday Scriptural ?

The author provides an exhaustive study and concludes, giving a mountain of evidence, that his two objectives are proved. The study goes beyond the Scripture to show the validity of these conclusions by reference to Church history.

It is primarily a reference book for the serious student of the subject and not for the casual reader. It is not an easy book to read, probably because it was written originally as a thesis for a doctorate of theology, but it is of great value to those especially interested in the subject.

R. HUNSTON.

The Spirit of God, by Rev. G. Campbell Morgan. Published by Henry E. Walter Ltd. Price 75p, postage and packing 7p extra.

This is a book with chapters of undoubted worth, as one would expect from such an author. It contains much confused opinion on the work of the Holy Spirit, however.

Conceding that the purpose of God right from the New Birth is the fulness of the Spirit, as the author declares, one is still amazed at the expositional confusion possible from an eminent Bible teacher seeking to explain away the Pentecostal position. To suppose the baptism of the Spirit to be regeneration exposes one to the inference that the 120 and Cornelius spoke with tongues as evidence of regeneration. He states that the Samaritan believers were not regenerate until Peter and John laid hands upon them and that they were baptised in water before being born again. Presumably the eunuch never was born again !

This forces the author to the conclusion that the filling of the Spirit is always given at the moment of regeneration and only has to be retained. Equally unscriptural is the view of a special fulness according to one's ministry.

In my opinion the book is of some worth to mature Bible students, but it will confuse young Christians.

F. G. EVANS.



C. J. Watkins

Recently appointed the minister at Hull City Temple. Responsible for many years for the Sunshine Corner activities in Rotherham.



J. Seaman

Minister of our church in Wigan. Has much experience in youth camp work.



W. T. H. Richards

Has served on the Executive, Home Missions and Youth Councils of the Assemblies of God. For twenty-nine years he has pastored his present church at Slough, is editor of the excellent magazine *Dedication* and founder-director of Christian Witness in Britain.

Evange
Con
OCTOBER 2
in the Elim Pentecosta
BIRM

The memory of the 1970 Evangelistic Conference was " LET US HAVE ANOTHER " and at last we

The Evangelistic Committee has endeavoured to b is prepared, the various papers have been allocated. arrangements have all been negotiated, accommodati

The conference opens with a banquet for the min the public entitled " LIKE A MIGHTY ARMY." afternoons.

Workshops are being planned to deal with such sub outreach methods, and so forth. These should prov these vital areas of service.

Each evening there will be a public rally, with a sp speakers. Expectations are really high.

WE HAVE DONE OUR PART

We hope that you have planned to benefit from th many and varying angles. How about coachloads quickly? There is a limit to the catering facilities an Write straight away to

THE CONFE
Elim Pe
Graham S

Telepho

You can book either for full

istic

erence

to 5th, 1972

hurch, Graham Street
GHAM

f is still fresh in many of our minds. The cry there

wishes to pass. The plans are made, the programme
nds in Birmingham have been busy too — catering
een bespoken and costs have been kept to a minimum.

l other delegates. This will be followed by a film for
for all interested parties will be held mornings and

radio programming, Sunday school techniques, youth
of immense practical value and stimulate interest in

ngelistic emphasis, presented by an excellent team of

WHAT HAVE YOU DONE?

conference, where evangelism will be presented from
evening rallies? What about getting your booking in
not want you to be disappointed.

SECRETARY
l Church
irmingham
236 2997

odation or just for daily meals.



J. E. G. Cooper

Minister of our church in Caerphilly and also engaged in increasing evangelistic activity.



R. Lighton

Minister of our large church at Greenock and associated over the years with campaign work.



Alfred Webb

Has served on the Home Missions, Youth and Radio Councils of the Assemblies of God. For twenty-four years he has been the pastor of his present church at Dagenham. Has ministered in the U.S.A., Africa and Europe and recently spent a year in Australia and New Zealand preaching.

Fruit-bearing Christians

This article was sent to us by Pastor D. L. Mills. It was written by one of the pastors of the Church of Pentecost, Ghana, during a refresher course conducted by Pastor Mills.

IN John 15 : 1-17 our Lord speaks of the true vine. God Himself is the vine-dresser. The branches are the followers of Christ. Every branch which fails to bear fruit He takes away. Every branch which bears fruit He maintains or prunes so that it will bear more fruit. Every branch which continues to abide in the vine bears much fruit. Without the vine the branches can do nothing ; there is no fruit-bearing whatsoever.

Why should we bear fruit ? How can the true and false vines be differentiated from each other unless by their fruit ? The Bible says, " By their fruit you shall know them." You cannot gather grapes from fig trees. Bad trees cannot bear good fruit, nor do good trees bear bad fruit. The Lord insists on fruit-bearing so that men will know that the tree is good. If anyone bears bad fruit it gives witness that he is not in the true, good Vine, Jesus Christ. The Bible says that whoever does not do what is right or does not love his brother is not God's child (1 John 3 : 10). Doing bad things and hating are signs that one belongs not to God but to the Devil, for the Devil is the one who started to do evil.

The false vine can look just like the true vine. Remember the parable of the wheat and tares as told by the Master (Matthew 13 : 24-30). Paul wrote : " Having a form of godliness, but denying the power thereof ; from such turn away " (2 Timothy 3 : 5).

What of the branch which bears no fruit ? Any branch that does not bear fruit is taken or cut off because it is of no use. Christians should show the world by their actions that Jesus Christ is the Fountain of righteousness, that He is the true Vine, the Tree of life. If we fail we become like the branch that failed to bear ; we are fit for nothing but to be cast off. Christ cursed the barren fig tree (Mark 11 : 13). If you have not borne fruit hitherto, pray that you will bear fruit at once or you may be cut off. The fact that you are still there is a matter of God's mercy.

The branch which bears fruit glorifies the owner and satisfies him. God is glorified when we bear fruit through Christ. Every fruit has seeds, which produce new plants and then more fruit. Everyone who bears fruit in Christ becomes the means by which the kingdom of God is spread in the world—the kingdom of God is righteousness, peace and joy in the Holy Ghost (Romans 14 : 17).

Every branch that bears fruit is pruned so that it will bear **more fruit.** God prunes His people by opposition, adversity and suffering. David suffered adversity as Saul chased him, seeking to kill him. God used that to prune David so that He could do more through him to establish His kingdom in the hearts of men. Job was pruned through suffering and he bore twice as much fruit as before.

Christ said : " He who abides in Me and I in Him, he it is that bears much fruit ; for apart from Me you can do nothing." When the sower went to sow some bore thirty, some sixty and some a hundredfold (Matthew 13 : 1-8). The more yield the farmer gets the more wealthy he becomes. Farmer Kofi, of Oworobon village, planted ten acres of cocoa. When the farm began to yield he got twenty bags in the first year, the next year he got forty bags, and a couple of years later the farm was yielding over 100 bags of fine cocoa beans. Farmer Kofi is very happy now. He can buy anything he wants. His children are in good schools and have plenty to eat and wear. He is now wealthy and respected by all in the village of Oworobon and its neighbourhood. If we continue bearing more fruit until we bear much fruit, fruit **in abundance,** then our heavenly Father is greatly glorified (Matthew 5 : 16).

What is the fruit that God wants us to bear ? Christ told the disciples that they were clean (John 13 : 10), so it is not the negative fruit of refraining from sin. There is something positive that He desires from His followers.

The roots run deep into the soil and draw up food. Take a knife and cut deeply into the bark of a tree and there flows out something in liquid form—the sap, the food that is carried to all parts of the branches and leaves. This makes fruit-bearing possible. Christ is the stem, we are the

branches, the Holy Spirit flows from Christ to us and through this we bear fruit.

What kind of fruit should we bear as the Holy Spirit flows through Christ to us ? "*The fruit of the Spirit is love*" (Galatians 5 : 22). The Master said : "A new commandment I leave you, that you love one another as I have loved you." The Bible says that God is love and anyone who loves truly is of God. Love will not do evil to his neighbour. We must grow in love, for our Lord set an example for us. He said : "Greater love has no man than this, that he lay down his life for his friends." Christ Himself laid down His life because of love. When He was reviled, He reviled not again ; He turned the other cheek. God loved us so much that He gave His only begotten Son. Christ loved us and died for our sins. We must learn to be more like Him.

The Lord said, "I must do the works of Him who sent Me while it is day ; the night comes when no man can work" (John 9 : 4). We must show love while there is time. Do not wait till the corpse of your wife lies cold in the casket before you try to show love by weeping ; love your wife and be kind to her. Show love to the poor man you meet by a word of love and kindness. Think of the orphan and comfort that child in the Lord. Think of your brother, destitute, having nothing other to wear than the one cloth he has on ; you can show love to him by giving him one of your many cloths. 1 John 3 : 14-18 says that if we love the brethren we have passed from death unto life. Whoever has this world's gifts and sees his brother in need, yet shuts up the bowels of compassion from him, how does the love of God abide in him ?

Your brother is the one near you, the one you sit with in the car. Remember the good Samaritan. Do not pass by when the cry of distress is sounding. There are souls and bodies of men to save and to help. The Lord may tell you in the judgment day that He was hungry and you fed Him, He was naked and you clothed Him, He was sick and you went to look after Him, He was in prison and you went to see Him, and you will get your everlasting reward. The Master may be forced to pronounce the bitter words : "I was thirsty and you gave me no drink, naked and you did not bother to clothe me, sick and you neglected me, in prison and you did not come to me—depart from Me into the everlasting fire prepared for the devil and his angels." God forbid that this becomes our lot ! Let us be up and doing. Look at the saints who have gone before us. Follow in their steps of love and self-forgetfulness. They laid down their lives that others might see the light of the glorious Gospel.

Start doing little deeds of love today. Speak kindly to the one who has erred against you. You can do this by abiding in Christ. His love is inexhaustible. Look at the nail-pierced hand and you can love the vilest, for He died for them all.

Book review

The Singing Pines, by Norah Freed. Published by Word Books, price 40p, postage and packing 4p extra.

Norah Freed is the wife of Dr. Ralph Freed, general director of Trans World Radio. *The Singing Pines* is a collection of talks taken from her many series of broadcasts.

The author reveals a very real understanding of the problems and frustrations peculiar to women. I was greatly impressed by her homely illustrations and down-to-earth approach, which makes one feel that here is someone who knows what life is all about.

Norah Freed has the ability to share the everyday situations of other people and then, in quite a remarkable way, to show that the Word of God is relevant to every such situation.

This book is very easy to read and I am sure that many Christian women will benefit from reading it. It could also be put to good use among the unconverted, since it includes two excellent talks which clearly show the way of salvation.

I wholeheartedly recommend this book.

KATHLEEN JONES.

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

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



From T. H. Stevenson

SITTING to read in the local library reference room, I noticed beside me two books very neatly lying one on top of the other. The title of the first book was *International Youth Hostel Handbook*, while the other was *Arrangements for Old Age*!

It appeared that the same person had been perusing such contrasting subjects. It could have been that some seriously minded young person was planning an adventurous holiday with all the world to choose from in the youth handbook and a few necessary phrases for any country he was passing through, and then somehow he began to think of the ever-increasing older section of our own country less adventurous than Sir Francis Chichester.

On the other hand, it could have been that an older reader found *Arrangements for Old Age* rather too realistic and, thinking of how to remain feeling young, thought that a vigorous, energetic holiday was the answer.

Two things intrigued me in the book *Arrangements for Old Age*. One page had not been read, for it remained uncut. When I cut it I found that it dealt with the need for exercise—that might have helped the older reader. The other interesting feature was the section with information about the state death grant! The question of this provision was skilfully dealt with without reference to death or arranging for it.

This reminded me of a story told by Dr. A. E. Hunt related in *Redemption Tidings* some time ago. He told of a young girl, an only child, who discovered that she was dying, and said to her mother: "Mother, you have taught me how to dance, how to dress well, how to behave myself in the world, but one thing you have failed to teach me, and that is *how to die*." There is one book for young and old, a book which I have been reading daily for forty-six years. It is always appropriate, irrespective of age, and has an application for every stage and intended arrangement for life, for death and for eternity.

Let the heart ever be thankful to God for the Bible, a library of sixty-six books!

ONE NIGHT ONLY!

A rare opportunity to hear South African evangelist

PASTOR J. F. ROWLANDS AND PARTY

FRIDAY, SEPTEMBER 8th, at 7.30 p.m.

ELIM PENTECOSTAL CHURCH, KEITH ROAD, HAYES

D.2691

A great occasion for London

ANNUAL GENERAL MEETINGS

of

THE BRITISH PENTECOSTAL FELLOWSHIP

at

Kensington Temple, Notting Hill Gate, London

on Saturday, October 14th, 1972

MINISTERS' AND CHURCH OFFICERS' MEETING at 3 p.m.

GREAT RALLY at 7 p.m.

Speakers:

JOHN CARTER W. R. THOMAS S. CRISP

DO NOT MISS THESE GREAT MEETINGS

D.2693

ELIM MISSIONARY SOCIETY ANNUAL CONFERENCE

CAPEL

SEPTEMBER 2nd to 9th

Speakers expected:

A. D. and D. BULL (Tanzania) **HENRY JOSEPH** (Madras)

F. B. PHILLIPS (Zaire and Rhodesia) **L. JONES** (Uganda)

D. J. AYLING (Guyana) **G. L. W. LADLOW** (Ghana)

MISSIONARY COUNCIL MEMBERS

Subjects for discussion will include

THE FOUNDING, FINANCING, FUNCTIONING, FUTURE } **OF THE NATIONAL CHURCH**

Special note:

September 6th, E.W.M.A. RALLY, BRIGHTON (THE LANES)

Come for a day if not for a week

Inquiries to

Rev. and Mrs. Gilpin, Elim Bible College, Capel, Surrey

D.2690



Serving the Lord

CATHERINE BOOTH said of Christian service: "What the Lord wants is that you shall go about the business to which He sets you, not asking for an easy post or grumbling at a hard one." When she was dying she could say triumphantly, "I have no vain regrets about the past. As far as my strength allowed I have finished the work I had to do as I went along; now I leave it, all imperfect as it has been, in His hands."

A prayer offered at the thanksgiving service for Joseph Edward Fison, the late Bishop of Salisbury, went: "We give Thee thanks, O Lord our God, for the fire of Thy Spirit burning in the life and work of Joseph Fison; for the humanity of the pastor, pouring out his life for others, for the hope of the prophet, proclaiming Thy truth, for the zest of the pioneer, taking Thy kingdom by force, for the humility of the scholar, searching and weighing the Scriptures, for the imagination of the artist, sensitive to Thy revelation, for the gaiety of the child, finding wonder in Thy whole creation, for the friendship of clergy and laity, which in giving he received, we thank Thee, O God."

From a wall plaque comes:

Matthew left his place of toil, and Christ as Lord confessed,
Zaccheus left his wayside tree, and entertained his guest.
And Mary left her household tasks, to hear the Master's voice,
While fishers left their boats and nets and followed Christ from choice.
A woman left her water pots to spread good news abroad—
Then gladly will I leave my all to follow Christ my Lord.

By love serve

Christ has no hands but our hands to do His work today;
He has no feet but our feet to seek out those that stray;
He has no eyes but our eyes to shine with God's great love;
He has no lips but our lips to lift men's thoughts above.

"Father, where shall I work today?"
And my love flowed warm and free.
Then He pointed me out a tiny spot,
And He said "Tend that for Me."

I answered quickly, "Oh, no, not that;
Why, no one would ever see,
No matter how well my work was done—
Not that little place for me."

And the word He spoke it was not stern,
He answered me tenderly,
"Ah, little one, search that heart of thine—
Art thou working for them or Me?
Nazareth was just a little place
And so was Galilee!"

It matters not what place it be that we are called to fill,
How much there is of seeming good, how much of seeming ill;
'Tis ours to bend the energies and consecrate the will. ANON.

There are plenty of ways of serving God and some will fit you exactly as a key fits a lock. Don't hold back because you can't preach in St. Paul's, be content to talk to one or two in a cottage. Very good wheat grows in little fields. You may cook in small pots as well as big ones. Little pigeons can carry great messages. A spark is fire. A sentence of truth has heaven in it. Do what you do right thoroughly, pray over it heartily and leave the results to God.

C. H. SPURGEON in *John Ploughman's Talk.*

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

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.2539

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

ENGAGEMENT

McAVOY—JAMES. The engagement is announced between Trevor Anthony McAvoy, younger son of Pastor and Mrs. J. McAvoy, and Janet Elizabeth James, both of Elim Pentecostal Church, Worcester. C.2692

MARRIAGES

GREY—TAYLOR. On August 6th, at Elim Pentecostal Church, Leicester, Colin George Grey to Audrey Taylor, daughter of Rev. and Mrs. R. R. Taylor. Officiating minister: R. R. Taylor.

LACEY—HORNE. On August 5th, at Elim Pentecostal Church, Ealing, Peter D. Lacey to Mahalah V. Horne, daughter of Pastor A. S. F. Horne. Officiating minister: H. W. Greenway.

WHITE—HOPPER. On July 29th, at the parish church of St. Andrew, Coulsdon, Surrey, Christopher Michael White to Janet Elizabeth Hopper, only daughter of the secretary of Elim Pentecostal Church, Croydon. Officiating minister: Canon A. G. Duckett.

WYBORN—CORRIE. On August 5th, at Elim Pentecostal Church, Motherwell, Graham Wyborn, pastor of Elim Pentecostal Church, Aberystwyth, to Sandra Corrie. Officiating minister: F. W. Jones.

WITH CHRIST

BUTLER. On July 30th, Beatrice Butler, of Elim Pentecostal Church, Ilford. Officiating minister at funeral: James F. Hardman.

CLARK. On July 31st, Miss Beattie Clark, a faithful member of Elim Pentecostal Church, Carlisle, passed into the presence of her Lord at the age of 83 years after much suffering patiently and cheerfully borne. "At home with the Lord." Officiating minister at funeral: Frank F. Frost.

McBRIDE. On August 6th, Richard McBride, aged 69 years. A faithful and beloved elder of Elim Pentecostal Church, Ballymoney. Officiating minister at funeral: R. G. Weare.

ITINERARIES

The President (T. W. Walker):
August 26, Long Eaton; 27, Ilkeston (a.m.), Banbury (p.m.); 28, Bristol; September 2, 3, Ealing; 5, 6, Missionary Conference, Capel; 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London Presbytery.

London Crusader Choir with Douglas B. Gray:
September 3, Maidstone and Gravesend; 10 Finchley, B.B.C.2 programme "Praise the Lord" at 6.40; 17, Wormwood Scrubs and West Thurrock; October 1, Croydon; 7 Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth prison.

Joseph Smith:
September 2-4, Blackpool (Jubilee Temple); 5-7, Blackpool (Marton); 9-14, Chorlton-cum-Hardy, Manchester; 16-21, Liverpool; 23-27, Bolton.

BANK HOLIDAY CONVENTIONS (continued)

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Speakers: P. Powell, L. W. Green and S. Beresford. Saturday at 7. Sunday at 11 and 6. Monday at 11, 3.15 and 6.30. Monday afternoon and evening only in Municipal Hall, Gelliwastad Road. Tuesday at 3.30 and 7. Refreshments available on Monday and Tuesday.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: Arnold Brooks. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preachers: John Woodhead, G. H. Wallace and D. J. Green. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments between services). Tuesday at 7.15.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preacher: Leonard Middleton. Singers: William Hunter, The Summerfields and The Temple Trio. Thursday and Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3.30 and 7 (refreshments provided).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Preacher: J. T. Bradley (Secretary-General). Saturday at 7.30—singing by the Westcliff Male Voice Choir. Sunday at 11 and 6.30 and Monday at 7.30, soloist: Marie Hamilton.

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879
D.2644

International Bible Training Institute, Hook Place (Cuckfield Road), Burgess Hill, Sussex

INTERNATIONAL CAMP CONVENTION
August 19th to August 28th

Three meetings daily: 11 a.m., 3 and 7.30 p.m.
Sunday at 6.30 p.m.
Monday, August 28th, BANK HOLIDAY
Meetings at 11 a.m., 2.30 and 7 p.m.

Speakers include:
T. E. CAINE (Leeds N.T. Church of God)
ELDIN CORSIE (Kensington Temple)
HEDLEY PALMER (A.O.G. radio producer)
ELISHA THOMPSON (Mansfield)
ALFRED WEBB (Dagenham)
H. P. WILDRIANNE (Belgium)
F. ZBINDEN (Switzerland)

EVERYONE WELCOME

Write to Camp Secretary, I.B.T.I., Burgess Hill, Sussex.

COME FOR A DAY. BRING A COACH PARTY
D.2683

COMING EVENTS

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a " Ten Towns Crusade " project.

ABERYSTWYTH. Elim Pentecostal Church, New Street (off Pier Street). Sundays at 11 and 6.30. Open-air service Wednesdays 7.30 near bandstand. A warm welcome to all holiday-makers.

ANTRIM, Northern Ireland. Tent crusade conducted by A. D. Sandford and party. Please pray for this pioneer outreach.

BIRMINGHAM, Kingstanding. September 3-6. Elim Pentecostal Church. Warren Road. Visit of Jesse Williams (Canada), pioneer of the Elim work in Rhodesia. Convener: R. J. Morrison. Sunday at 11 and 6.30. Weeknights at 7.30.

BIRMINGHAM, Selly Oak. August 31. Elim Pentecostal Church, Alton Road. Induction service of new minister, A. K. Chamberlain. At 7.30.

BIRMINGHAM, Stirchley. September 9. Friends' Meeting House, Hazelwell Street. Film: " To Russia With Love." September 13. Visit of Malcolm Bamber (Protestant Truth Society). Illustrated film-strip lecture on C. H. Spurgeon. At 7.30. September 24. St. Andrew's Methodist Church, Cartland Road. Preacher: L. T. Middleton. Subject: " The Second Coming of Christ." Convener: J. B. Coleman. At 6.30.

BLACKPOOL. Elim Pentecostal Church, Fredora Avenue, Marton. Preacher: R. Clarke. Sundays at 10.45 and 6.30. Tuesdays at 7.30.

BLACKPOOL. September 2. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Presbytery rally. Preacher: J. Smith. Convener: L. E. Lambert. At 7. September 10, 12, 13. Special visit of J. Nelson Parr. Sunday at 6.30. Tuesday and Wednesday at 7.30.

BOURNEMOUTH. Central Gardens Bandstand. Open-air services. Every Wednesday in June, July and August at 7.45. Visitors welcome.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, off Holdenhurst Road, offers a warm welcome to all holiday-makers in the Bournemouth area. Sundays at 11 and 6.30. Tuesdays at 7.30: prayer. Thursdays at 7.30: Crusaders. Minister: J. Osman.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BRIGHTON. Elim Pentecostal Church, The Lanes. Revival rallies conducted by F. A. Hodge, youth choir and Kenn Hodge at the Hammond organ on Sundays at 6.30. Other services: Sundays at 11, Tuesdays and Thursdays at 7.30. September 6. E.W.M.A. rally. Preacher: Mrs. E. Ruth Walker. Convener: Mrs. Gladys M. Gerton. Missionaries, supporting items. Tea at 5 for coach trips (including those from the missionary conference at Capel). Rally at 6.45.

CAERPHILLY. September 2-7. Elim Pentecostal Church, St. Fagan's Street. Bible crusade. Preacher: Felix Lloyd-Smith. Convener: J. G. Cooper. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

FELIXSTOWE. Elim Pentecostal Church, Ataka Road, Church Lane, Walton. Visitors welcome. Sundays at 11 and 6.30.

GOSPORT. September 2. Congregational Church, Stoke Road. Presbytery rally. Preacher: H. W. Greenway. Convener: J. Osman. At 7.30.

GRIMSBY. September 4-8. Elim Pentecostal Church, Tunnard Street. Adventure Hour meetings for boys and girls conducted by Uncle Ric (Pastor Eric T. Carter). At 5.30 each evening.

HAYES. September 8. Elim Pentecostal Church, Keith Road. Visit of South African evangelist J. F. Rowlands and party. At 7.30.

LONDON. September 23. National Youth Rally. " In Praise of Jesus." Trafalgar Square rally with special march of witness at 3. Westminster Central Hall at 7. Full programme of youth items. Special speaker: Pastor W. M. E. Plowright. **Admission by ticket only, 10p. Write for tickets to Secretary, Kensington Temple, Kensington Park Road, London, W.11.** Tel. 01-727 4495 or 01-997 5502.

MAGHERA, Co. Derry. September 8. Elim Pentecostal Church, Hall Street. Induction service for Pastor G. A. Hawes. At 8.

NEATH. September 9. Gwyn Hall. Welsh youth rally. Preacher: Alexander Tee. Convener: John E. G. Cooper. Items by Gloucester choir. At 3 and 6.30 (refreshments provided between services). March of witness at 5.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes all holidaymakers. Sunday at 10.45: Communion service (children's summer special in minor hall); 5.45: family evangelistic service and children's nursery; 7.15: family fellowship. Tuesday and Friday at 8. Minister: D. A. Lambelle.

READING. September 3. Elim Pentecostal Church, Waylen Street. Pastor's fourth anniversary. Preacher: J. C. Smyth. At 11 and 6.30.

SOUTHPORT. August 31, September 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Team of American Full Gospel businessmen. At 7.30. September 3. Retirement service of Pastor L. N. Knipe. Preacher: L. E. Lambert. At 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Services: Sunday at 11 and 6.30. Sisterhood Tuesday at 2.15. Tuesday, Wednesday, Thursday and Saturday at 7.30. Minister: A. P. Johnston.

STOKE-ON-TRENT, Longton. September 11-16. The Town Hall. September 17-24. Elim Pentecostal Church, Carlisle Street, Dresden. Revival and divine healing campaign conducted by preacher-painter George Canty. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

TEESSIDE, Grangetown. August 28. Elim Pentecostal Church, Lee Road. North-east Presbytery rally. Preachers: D. G. Holmes and A. P. Johnston. At 3.30 and 6.30. September 8. Film, " Two a Penny," at Finnegan's Hall, Fabian Road. At 7.30.

WARLEY, Smethwick. September 2. Elim Pentecostal Church, West Street. Birmingham Presbytery Pentecostal youth rally. Preacher: John M. Cuthbert (Northampton). Convener: Terry W. Jacobs. At 7.

WESTON-SUPER-MARE. Elim Pentecostal Church, St. John Ambulance Hall (opposite Town Hall, Oxford Street). Sundays at 11 and 6.30. Wednesdays at 7.30. Holiday-makers welcomed.

YEOVIL. August 26, 27. Elim Pentecostal Church, Southville. Visit of Neville Ally (Guyana). Convener : Ernest J. Thomas. Saturday at 7.30. Sunday at 11 and 6.30.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street. Preachers: E. Crewe, W. M. E. Plowright and T. W. Walker. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 6.30.

DAGENHAM. Elim Pentecostal Church, Green Lane. Preachers: A. Nicolson and J. Flowers. Singing by Chelmsford Church Choir and the Foursquares. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Tea provided on Monday.

HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: G. L. W. Ladlow and T. J. Broomhall. Convener: R. Griffiths. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments provided).

LONG EATON. In Trinity Methodist Schoolroom, Cross Street. Saturday at 7. Preacher: the President, T. W. Walker. Monday at 3 and 6.30 (tea provided). Preacher: H. W. Greenway. Also Sunday at 11 and 6.30 in Elim Pentecostal Church, Bonsall Street. Preacher: H. W. Greenway.

(continued on page 16)

THE NATIONAL YOUTH RALLY 1972

"In praise of Jesus"



The National Youth Director, E. R. Corsie, introduces this important event

" Hallelujah ! Yes, praise the Lord ! Praise him in his temple, and in the heavens he made with mighty power. Praise him for his mighty works. Praise him for his unequalled greatness. Praise him with the trumpet and with lute and harp. Praise him with the tambourines and processional. Praise him with stringed instruments and horns. Praise him with the cymbals, yes, loud clanging cymbals. Let everything alive give praises to the Lord ! You praise him ! Hallelujah ! " (Psalm 150, Living Bible).

What if we took the Bible literally ?

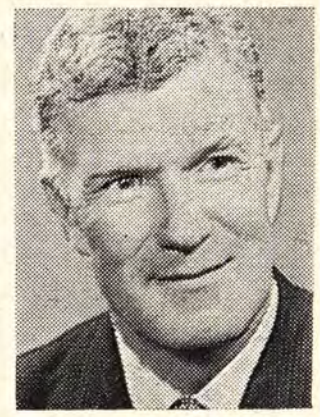
Why not ? Youth meetings and demonstrations are opportunities for young people to express their faith in a free, spontaneous way. The Jesus Movement has encouraged uninhibited worship and praise.

This began 2,000 years ago in a manger at Bethlehem. We belong to a long tradition which makes Jesus the centre of praise and adoration. Currently, many things are happening that seem unorthodox. Banners, badges and stickers proclaim the truth that this Jesus is alive ! The recent festivals for Jesus affirm the desire of the young to present the Lord Jesus clearly, dynamically, effectively. *There can be no better objective for a company of people than to lift up the name of Jesus Christ.*

Our National Youth Rally on Saturday, September 23rd, is planned with this in mind both in the open-air meeting in Trafalgar Square at 3.30 p.m. and in the evening meeting at Westminster Central Hall, London, at 7 p.m. The two meetings will be " In praise of Jesus ! " We want you to be there with your banners and flags. London is full of young people who are serious and searching. There is plenty of evidence in the area of Trafalgar Square of our sub-culture of street-corner commandos. There are restless youths probing sleeplessly for new sensations but who endure more frustrations than ever before. Within a few hundred yards of the West End's attempt to introduce Jesus through the medium of " Jesus Christ Superstar " and " Godspell " Pentecostal youth can set forth His glorious person, not in the synthetic, superficial theatrical fashion of the world but in personal flesh-and-blood realism. With your full support it may be possible to demonstrate outside the theatres where these shows are being presented. *Please pray about this.*

The open-air rally will be as representative as possible ; we plan to bring together on the plinth as many nationalities as can be mustered.

The programmes for the two meetings will be varied, with the Rugby Tambourine Band, the Glory Singers (a group from a teachers' training college), the Elim Bible College students and some sparkling up - to - date testimonies. The preaching is in the capable and experienced hands of Pastor W. M. E. Plowright.



W. M. E. Plowright

Admission to the evening service will be by ticket only ; the price of each ticket is 10p. This will be an occasion for young people to introduce their unsaved friends to a challenging gospel programme. We want the presentation to be vital and vibrant with plenty of congregational participation. Come prepared to sing heartily, to lift up your voice and heart. Bring whatever musical instrument you can carry.

" Let . . . young men and maidens, old men and children all praise the Lord together. For he is worthy " (Psalm 148 : 12, 13, Living Bible).

Write for tickets to the Secretary, Kensington Temple, Kensington Park Road, Notting Hill Gate, London, W.11. Tel. 01-727 4495 or 01-997 5502.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, August 28th Jeremiah 38 : 1-13

" So Jeremiah sunk in the mire " (v. 6).

God's faithful servant was in a place of utter darkness, discomfort and absolute distress, yet not a word of complaint is recorded. God's servant remembered His promise when he had been called to proclaim His word : " Be not afraid . . . I am with thee to deliver thee " (1 : 8). Faced with death from exposure and hunger (v. 9), Jeremiah looked to the Lord and was delivered in an unexpected way through thirty-one men with the aid of cast-off garments. God delivers by using different materials, methods and men at different times, but God's way will always be successful. He is still the great Deliverer.

Tuesday, August 29th Jeremiah 38 : 14-28

" Obey, I beseech thee, the voice of the Lord " (v. 20).

The counsel given by Jeremiah to the king to obey the voice of the Lord was invaluable. It meant prosperity, safety and life. So God exhorts us today (Psalm 95 : 7). Obedience to His voice is demanded. " Behold, I stand at the door, and knock : if any man hear My voice, and open the door, I will come in to him " (Revelation 3 : 20).

Wednesday, August 30th Jeremiah 39 : 1-18

" I will deliver thee in that day " (v. 17).

Shut up in the court of the prison, Jeremiah was still in constant communication with his Lord. " The word of the Lord came unto Jeremiah " (v. 15), the word of the Lord of hosts (v. 16), a word of deliverance, a precious promise : " I will surely deliver." How positive and powerful this was. " Because thou hast put thy trust in Me " (v. 18) was the reason. " Blessed is the man that trusteth in the Lord " (17 : 7). Today, as we trust in Him, there is sure deliverance.

Thursday, August 31st Jeremiah 40 : 1-16

" Behold, I loose thee this day from the chains which were upon thy hand " (v. 4).

" Fettered yet unafraid " describes the condition of God's servant at this time. Restricted yet still rejoicing, he looked for the absolute freedom that would be his.

Today can be a day of absolute deliverance from every restriction for you. You can enter a new dimension of the Lord's power. " All the land is before thee " (v. 4). There are unlimited opportunities, wider spheres of service. " Thither go " (v. 4) !

Friday, September 1st Jeremiah 41 : 1-18

" There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men . . . with offerings and incense " (v. 5).

They sought for a greater revelation of God. They came near to the house of the Lord. They met one who might have helped and who should have instructed them regarding the true nature of God and how He should be worshipped—not with rent garments, but with rent hearts.

There are still seekers after the living God. May we sincerely seek to help such and head them into the pathway of life in the Lord Jesus.

These men were deceived by Ishmael (v. 6) and led to death and destruction (v. 7).

Saturday, September 2nd Jeremiah 42 : 1-22

" Let . . . our supplication be accepted before thee, and pray for us . . . we are . . . but a few " (v. 2).

This request for prayer came from the least to the greatest (v. 1). They inquired from God's servant and requested that He might pray for them. Beset by many cares, trembling for their very existence, they needed guidance. " Shew us the way . . . the thing that we may do," they said (v. 3). Jeremiah's response was a ready one : " I will pray unto the Lord " (v. 4). He gladly took upon himself the role of intercessor. The people were encouraged to obey the Lord : " We will obey the voice of the Lord our God." Intercessors are the need of the hour.

Sunday, September 3rd Jeremiah 43 : 1-13

" When Jeremiah had made an end of speaking unto all the people all the words of the Lord . . . for which God had sent him " (v. 1).

Here is a picture of God's true messenger, sent of God to proclaim the whole counsel of God, without fear, without partiality. He was faithful to his God-given commission : " Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak " (1 : 7). May we be faithful and fearless to proclaim all the words of the Lord. His word is powerful and all-sufficient in every situation.

Three things about sin that you should know

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH,
WEST BROMWICH, BIRMINGHAM

IT has been said that there is no need to touch soot to know that it is dirty. In the same way it is possible to know about sin without having to commit sin.

The Bible has a great deal to say about sin. It is by no means the in thing to talk about the subjects in this day and age. People go to great lengths to use every other word they can think of to describe human error, but not the word sin. No fancy word can improve the heart, the mind and the ways of man.

The cause

Everything has a cause. Sin entered the world because Adam and Eve handed over the title deeds of a wonderful God-fearing life to Satan. Pride and disobedience played their part in bringing mankind down.

The curse

Sin is no joke. There is nothing to laugh about when sin is considered anywhere, anyhow, and at any time. It is a grim fact, a titanic force contesting all the good that men try to accomplish. This dark shadow is ever ready to blot out whatever light may reach us from above. All men know and feel this every day.

This is the curse of sin. Sin has put every wheel out of action. Sin has put a stigma on people all of its own. Sin rushes at humanity like a great river in flood. It blinds the reason, sears the conscience, paralyses the will.

All humanity is condemned by its nature and deeds. Sin's curse has caused man to lose his spiritual, moral and natural way back to God. There is no hope whatsoever until that way is found. Sin's curse has dethroned man's reason and things are seen in the wrong perspective. Man's thinking has become unbalanced. Instead of seeing sin as a major threat, man thinks of sin as some fairy tale. Bondage is freedom, darkness is light, and wrong is right. Millions delight in wickedness that is bound to destroy them. They are slaves to habits that always win the day, prisoners of their own circumstances, masters of nothing.

The curse of sin has degraded man and put a high price on low living. Ours is a sin-sick world where want, worry, wickedness and war are part of life. Sin has affected the physical side of man as well as the spiritual. Sin dims the eye, stoops the shoulders, paints the hair a hoary white and brings man to the door of death. All the madness, sadness and badness of life stems from the curse of sin. Every time you see a mainline drug addict, an alcoholic, a pervert, a prison, a detention centre, don't laugh—you are looking at the curse of sin. No one ever gets away with sin. The Bible says : " The wages of sin is death."

The cure

We live in an age when people protest. God looked down upon this earth and saw man's own efforts to master his sin. They never worked. God sent His only Son, Jesus, to die for the sin of mankind. When Christ died on the cross He made a Divine protest to Satan. The day Christ died all hell heard His protest. God challenged all the powers of evil and of darkness. Three days later Jesus left the garden tomb empty.

Almost 2,000 years have come and gone since that great moment, but there is an answer to sin and it does not lie in man trying to do his best but in his trusting in God's best.

Christ paid sin's awful price and offers a free pardon to all who believe on His name. This means forgiveness for all that is past and power for all that is to come.

The cause and the curse are known by us all. *Do you know the cure ?*

THE ELIM EVANGEL

Vol. LIII. No. 36 September 2nd, 1972 5p



The Public Hall, Epping, Essex.

ELIM EVANGELISM '72 . . .
EPPING CRUSADE

Report by GLYN L. TAYLOR

IT is many years since Epping and the surrounding villages in the Epping Forest district witnessed the Holy Ghost inspired ministry of Gipsy Smith. It is reported that on one occasion he preached to a congregation of 10,000 in the open air, with many souls turning to Christ.

For many months God has laid the burden of needy souls in Epping on the hearts of the brethren of the East London Presbytery. It has been wonderful to witness God going before us in the necessary work of pre-crusade preparation. To tell of all the wonderful ways

Proclaiming the Truths of Pentecost

in which God has undertaken would take far too much space. Here are but a few details.

Despite the fact that there was no hall available for Sunday meetings, we have been able to hire the Epping public hall for the crusade, which is planned for October 7th—22nd, 1972, and also for the follow-up meetings. It really is an excellent hall. It is situated in the centre of Epping.

The local press have been most helpful in providing as much advertising space as we require at greatly reduced rates and have assured us of their fullest co-operation during the crusade. Already in Epping and in the outlying villages great interest is being shown in the message of Pentecost. Recent reports tell of Christians who have been baptised in the Holy Ghost. We are trusting God for an even greater visitation.

The churches of the East London Presbytery are rising splendidly to the challenge. They are praying much. They are giving sacrificially —at a recent presbytery rally £48.89 was given in response to an appeal for the Epping crusade. Many have undertaken to pay the postage for thousands of invitation cards. **We earnestly ask that the whole of the great Elim family will join us in this great venture for Christ and for souls.**

Please pray for the crusade leaders, Pastors John G. Cooper and Robin Rees, and for the other members of the team. Why not write or telephone them and assure them of your prayers ?

Pray for the people of Epping and district, that souls will be saved and a Pentecostal witness be established.

Pray above all that our Saviour will be glorified. May Epping flourish by the preaching of the Word and the praising of His name !

Search the Scriptures

The letter to the Romans

5. Justification

By J. Alexander Wright

THIS great theme is dealt with in 3 : 21—5 : 11.

The ground of our justification (3 : 21-26) is in the grace of God (v. 24).

" But now " (v. 21) : a new day dawns ! This is like the dramatic arrival of a royal pardon on the very steps of the scaffold ! It is " the righteousness of God without [outside] the law," better " a righteousness of God," since there is no definite article here. " Outside " the law, for it existed before the law (4 : 3) and was attested by the law. By " the righteousness of God " Paul does not mean the great attribute of God which is everywhere proclaimed in the Old Testament, but that particular revelation which the gospel brings : " therein is the righteousness of God revealed " (1 : 17). A new way of being right with God is made known, yet it is not wholly new, since it was ever the only way—" by faith " (Habakkuk 2 : 4 ; Hebrews 11).

At this point Paul begins the exposition of his chosen texts (1 : 16, 17), the great theme of Romans—the righteousness of God as revealed in the gospel.

The terms " righteousness " and " justification " and their correlates, which we find frequently in Romans, are from a single Greek root. To justify is at one and the same time to make righteous. In point of time there is no difference between imputed righteousness and imparted righteousness. It is impossible to possess imputed righteousness and not to have imparted righteousness. To be *declared* righteous is also to be **made** righteous in character. We labour the explanation because grave abuses have come from not understanding it. Actually the different words arise from the familiarity of the old 1611 translators with the Saxon and Latin tongues. " Justification," etc., are Latin and " righteousness," etc., are Saxon.

" Manifested " (3 : 21) : the crucified becomes the object of faith for justification (vv. 21-25). The law, with its wonderful types and ceremonies, and the prophets, with their amazing foresight, foretold the forgiving grace of God which was to

(*continued on page 7*)

ELIM NEWS

HOLYHEAD **Pastor : F. G. Evans**

It was with regret that we had to say farewell to Ralph and Elizabeth Bolland on their departure to Evesham with their children, Ruth and Andrew. Ralph came to work at the Royal Air Force, Valley, seven and a half years ago and joined our church during Pastor Dawson's ministry. Soon after he married Elizabeth. They have both been faithful members and keen workers in our church. They have been in charge of the Junior Crusader meetings and have held open-air meetings in Holyhead and in the villages of Anglesey. They will continue this work in Evesham and surrounding district in their spare time. Ralph hopes to do full-time work in evangelism, as the Lord has laid this work on his heart.

At their farewell meeting Ralph and Elizabeth rendered a duet and were presented with gifts on behalf of the pastor and members of the church.

May the Lord bless and use them in their new sphere of service for the Master.

ELIZABETH JONES.

Signs of revival in New Zealand and Australia

by P. S. Brewster



The Pentecostal co-ordinating committee in New Zealand bidding Mr. Brewster farewell at Auckland. Left to right : W. Pearson, D. Bridges, P. S. Brewster, Pastor Arnold, James Worsfold (chairman).

EIGHT hundred people found Christ, many were healed of their sicknesses and groups of hungry people were baptised in the Holy Spirit during the jubilee Pentecostal celebrations in New Zealand and Australia. Hundreds of ministers from all denominations attended the ministers' sessions and it seemed almost impossible to satisfy the strong spiritual urge that these people have for knowledge and experience of the Holy Spirit. In one meeting 300 ministers and leaders sat for two hours. In another I spoke for three hours on Pentecostal evangelism to students, faculty and executive ministers. In one town five meetings were held in one afternoon, culminating in a public revival service in a public hall, where many people accepted Jesus as Saviour.

A great series of charismatic services took place in Sydney, Australia. In the town hall 1,200 people gathered and sixty people found Christ. Catholics came to the front and so easily and quickly received the baptism of the Holy Spirit following their conversion.

Maoris in New Zealand and Aborigines in Australia were among the converts.

These meetings have been the occasion for civic authorities and heads of government departments to come under the sound of the Gospel. All types of churches were visited — large independent Pentecostal centres, Assemblies of God churches, Apostolic charismatic rallies and our own loyal Elim churches under the leadership of Pastor Gilbert T. S. Dunk. It was thrilling to meet many Elim members from Scotland, Ireland, Birmingham, Croydon, London, Wales, etc. They all seemed happy in their new environment but longing for Elim-type services.

Two outstanding ministers I met in Australia and New Zealand were Ralph Read, General Superintendent of the Assemblies of God, Australia, and James Worsfold, executive member of the Apostolic Church of New Zealand. Ralph Read is a deeply spiritual man anxious for revival in his country and for that revival to be of God. James Worsfold, an unusual spiritual leader, is anxious

to be a bridge between the Pentecostal movements and those who are being baptised in the Holy Spirit from the traditional churches.

In these comparatively new countries, with all the atmosphere of the early pioneer spirit, scores of Pentecostal ministers both young and old are anxious to fan the flame of revival that is now among them. It cannot be denied that both countries are on the verge of a great move of God's Holy Spirit. It is obvious, as has always been the case in history, that Satan will seek to divide them on doctrine and procedure. The Gifts of the Holy Spirit are not for charlatans to imitate, nor are they the toys for the shallow and confused, or the symbols of status for any travelling evangelist ; they are the enduement of power for evangelism. The great need in the coming outpouring of God's Spirit upon New Zealand and Australia will be for mature, spiritual men to display statesmanship, deep understanding, love for each other, a desire to keep as close as possible to the Scriptures and wariness of anything or anyone who does not support their claims from the Word of God. On the other hand, it will be necessary to keep wide open minds so as not to confine the moving of God's Holy Spirit to set ways and methods formed over the years. In the final acts of restoration and renewal and times of refreshing God will do a new thing. No one movement or country has the full wisdom of God or the whole nine Gifts of the Holy Spirit. The wisdom of God is poured through His Church, the Body of Christ, which is scattered throughout all nations.

Fiji is also having a share of the revival and under the leadership of Pastor Catha huge meetings are being held.

After work

Lord, when Thou seest that my work is done,
Let me not linger on,
With failing powers,
Adown the weary hours—
A workless worker in a world of work,
But, with a word,
Just bid me home,
And I will come
Right gladly—
Yea, right gladly
Will I come.

JOHN OXENHAM.

Serve the Lord with gladness !

Thank God for CAMPAIGNS !

IN 1933 a large marquee was erected on the fair ground in the Humberside city of Kingston-upon-Hull and a gospel campaign was conducted in it. The meetings were later transferred to the building now known as the City Temple, Hull.

As a result of this crusade many found the Lord Jesus Christ as Saviour, one of them being the writer of this feature.

Along with me there must be many, many readers who throughout their days will thank God constantly for the pioneering vision of the Elim Movement. Apart from this, would we have partaken of the glorious gospel ? Would we have entered into the full experience in the Spirit which has come our way ? Would we be rejoicing in the hope of heaven ? Who can tell ?

One thing is certain. What we have received we long to share with others. The good news which has wrought effectually within our own lives we long to see operative in the multitudes around us. This zealous desire within all our hearts causes us, as a movement, to seek to pursue as urgently as possible the campaign aspect of evangelism. Sometimes we are restricted by lack of suitable facilities, sometimes by limitation of personnel, sometimes by other restraints, but we are convinced that we can rely upon the prayer backing and support of our loyal readers. We ask for your constant intercession as we handle our evangelistic plans.

Are you receiving our bi-monthly " Partners in Evangelism " prayer letter ? If not, please write to me at Headquarters for one. God bless you and thank you !

R. B. CHAPMAN.

Write to : The Field Superintendent, P.O. Box 38, Cheltenham.

L.C.C. on B.B.C.

The London Crusader Choir again appeared on television recently. We regret that we could not give prior notice owing to the shortness of our notification.

The London Crusader Choir will take part in the programme **Praise the Lord** on Sunday, September 10th, on B.B.C.2 at 6.40 p.m.

Value

Read Matthew 10 : 29 (Living Bible)

By Betty Clark

GOD is concerned for the sparrow. He knows its worth. According to man, two were worth a penny, yet the sparrow's worth and God's concern for it were shown by God saying, " If I am concerned for a sparrow which men unfeelingly sold —two for a penny—how much more is the worth of a soul ? "

A few weeks ago the Trident aircraft " Pa Pa India " was on its journey to Brussels. It crashed only a few miles from London's Heathrow airport, from where it took off. It contained 118 people, all of whom died as a result of the crash. *Some of these passengers were known to the writer.*

A passer-by witnessing the tragedy said : " It fell from the sky like a stone." It fell from the sky *like a sparrow,* because of the worth of its cargo.

There will be people who have crossed our path during this life who will stand before the Great White Throne and before God as their Judge. They will stand there, an agonising rebuke of our failure to tell them of their need of Jesus Christ as Saviour.

Our lives should be epistles known and read of all men. We must fulfil the responsibility of proclamation of *preaching* the Gospel. The Christian presence is not enough !

Even in these days, when sin abounds on every hand, we still come into contact with nice, good people. They are sincere, kind, warm personalities and, unfortunately, by their living and behaviour they are a rebuke to some professing Christians. When we are in contact with such as these do they merely appraise us as being nice, kind, harmless ? Is their testimony of us : " We could do with more of your sort in this dismal world ! " or are we such a challenge to them that they feel compelled to make a decision for or against accepting Christ as Saviour ?

This world is certainly a better place because of the presence of the Christian Church, but it is not merely good citizenship for which God has redeemed us by the blood of His own Son. We must be a challenge to a world that is lost and without hope outside the redeeming love and blood of Jesus Christ. Public acknowledgment of Christ on earth means public acknowledgment by Christ in heaven (Matthew 10 : 32, 33).

The response from our side to God is a small cost in comparison to the eternal regret of wishing that we could turn the clock back to when we had the opportunity of speaking to that nun, or to our next-door neighbour, or to that teenager who came to us troubled about the question of eternity and to whom we gave only good advice.

The Christian presence is only half a Gospel. If the Christian does not try to move his fellow man to a decision both by Christ-like example and by vocal appeal it comes short of God's ideal of " witness " (Proverbs 14 : 25 ; Acts 22 : 15).

Imagine a witness in court on the witness stand dressed in his immaculate best with an air of innocence or piety on his face which those looking on could not gainsay—*yet his lips are sealed !*

We should be as wise as serpents and as harmless as doves. Is it possible that we have used this wonderful verse as an excuse for evading our responsibilities ? God may never rebuke us for overzealousness, but He will rebuke us for apathy and indifference. One translation of Mark 3 : 5 brings out this point so well : " Jesus was deeply disturbed and angry by their indifference to human need."

The cries of those who are in hell
May never reach our ears.
We will never know of those who are gone,
Whose sin has cost them tears.
But today is ours and preach we shall,
Though small our effort or vain,
For God will remember—yes, God will reward
A cup of water given in His name.

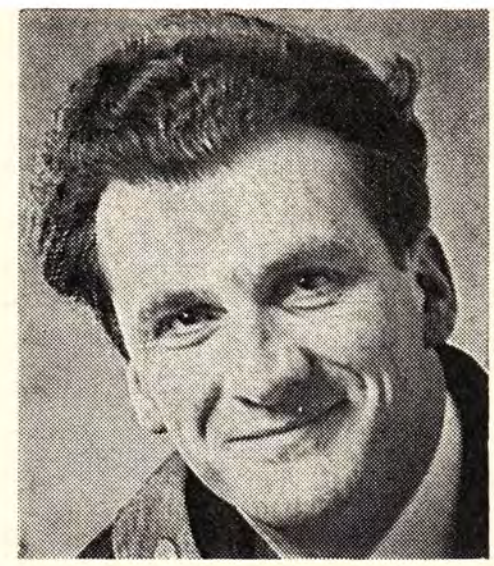
BIBLE ACROSTICS

By ARTHUR CAMPBELL
(" *Uncle Arthur* ")

1 SAMUEL

Song of praise (2 : 1-10) ;
Announcement of sad tidings (4 : 12-17) ;
Master of all gods (5 : 3) ;
Understanding from God (9 : 15-20 ; 10 : 22) ;
Enterprises (chapters 14, 17, 19, 8) ;
Last act of Saul (31 : 3, 4).

Neck high



" *When* thou passest *through* the waters, I will be *with* you " (Isaiah 43 : 2).

by Michael W. Carr, B.Sc.

YOU MUST : " when "

THE chapter opens with " But." You can be sure that the boot is soon to follow ! Israel, for the primary message was to them, had acted in a mischievous manner that had brought God's judgment upon them (42 : 24), *but,* for all this, their Redeemer (43 : 1) planned for their return to former glory and He would bear with them because of His name (43 : 7).

The darting flames and swirling waters of adversity would enwrap them—this they must expect—but He would not be very far away, if at all (43 : 2). He was bringing them to purity and faithfulness by a love that stretched beyond the bounds of reason (43 : 4).

As early as in Deuteronomy God said : " For a fire is kindled in Mine anger " (32 : 22). Because of disobedience, Israel was to tread a rigorous path edged with severe persecutions from hostile nations. God not only allowed it to happen, but, in His providential purpose, arranged this inevitable outcome.

The secondary application is also evident : God must lead *all* His children in the way of discipline. Notice that Isaiah uses the conjunction " *when,*" not " *if.*" God is *very* explicit in His will for us ; He never wastes words on certainties. We cannot side-step the gauntlet run of trial. We cannot miss the flood and flames. This salvation so freely given must bring us through the " all things " of God to full maturity.

It need not be the result of rebellion, as with Israel, that turns our feet this way. It can be a test of faith that develops patience and the image of His Son in the mirror of our lives. Was not the " Captain of our salvation made perfect through suffering " ? *Can the servant be above his Master ?*

The essential message of Christianity is that, in the midst of life, we can overcome the world and all tangible things that conspire to disrupt the peace from God. The emotional variations that are characteristic of many believers all too often suggest the want of settled trust. *Trial can bring fluctuating faith to heel in submissive rest in invisible strength.* Faith and patience are inseparable twins both born of the same womb on Calvary. They should be the mark of a crucified life. There is a " highway " laid for those who are " called according to His purpose," a royal route that leads into the heart of God, tinged with the likeness of His pain.

YOU WILL : " through "

There is a limit to encroaching trial. Isaiah records (8 : 7-10) that Assyria was as many waters overflowing until they reach the neck. *As the waters lick around your chin you can shout " Hallelujah ! " through the spray.* Jaw height is a Divine boundary : as adversity reaches that point you begin to rise and the element that appeared as a liquid grave becomes the floating place of praise.

David the psalmist slouched off into the temple scowling at vile rich men. He came to a point where " his steps had almost gone." God got past the self pity and he " remembered their end." The prosperity of the wicked was like the lapping flood at shoulder level, but, praise be to God, the psalmist came " through " it.

Peter was startled by the Lord walking on the sea and, bidden to do likewise, he saw the surf and sank. The Apostle was about neck-low *when Jesus lifted him up !*

Three times in chapter 43 Israel is said to be " formed." In the Divine economy that word has a past, present and future meaning. It is very

suitable to describe the " *passing throughness* " of that nation.

Jacob was " created " (43 : 1), but God chased him " through " fire and water for twenty years until he reached the brook Kidron and then poked his thigh so that he could limp into blessing. The almighty Hand was moulding this rascally supplanter into a nation. To do this meant decades of throat-high misfortunes that sapped his scheming brilliance. He came to a place where he finally rested in God and in coming " through " his greatest hour he became a prince " with God and man."

HE WILL : " with "

Was there ever written a greater promise than this ? The whimpering of weakness from a fire-stalked soul is a formula for Divine help. When sevenfold flames lick hungrily at the gospel-shod feet of tramping saints, the Lord stands amidst the heat as if in honour to steadfast faith. " Nothing can separate us from the love of God which is in Christ Jesus our Lord."

When I feel most alone, the Lord of the waves is standing with me. The unseen, undergirding Hand of love, that holds not only the saint but the circumstance, is spanning the gulf of despair and giving purpose to providence.

Only Jesus died alone, shut in with sin and shame, with no Father, friend or fellowship in His darkest hour. He bore it all, all in the solitude of the Passion. None need cry as He did : " Eloi, Eloi, lama sabachthani "—for God is quick to journey in the hearts of pilgrim sinners. I may come within scorching distance and drowning depth, but He will " never leave me nor forsake me," for I am " precious " in His sight (43 : 4).

Changing the metaphor, Amos states : " I will sift the house of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth* " (Amos 9 : 8, 9). The one answer to explain the enigma of Israel is that God has been with them from Genesis 12 until this present time. **Will He not therefore be with those who gladly ascribe praise to His holy name?**

There is a certain ring of confidence in a life partnered by God. The shaking sieve of life may throw us into many painful experiences, but there is always an elbow Friend " that sticketh closer than a brother." The command is to take His " yoke upon you " ; we are not only neck-high but neck-linked as we walk in harmony. **There is Someone with you in the furrow of fear and frustration.**

The letter to the Romans

(*continued*)

come through the great sacrifice, so the new has its basis in the old. This gift of God's righteousness comes to us as we believe in Jesus (v. 22). It is *unto* all in its reach and, in terms of experience, **upon** all who believe. Let us not limit the obvious meaning of the word " all " by doctrinal preferences. Here it is, in the next verse, in its undoubted universality : " for *all* have sinned " (v. 23). When Paul says " and come short of the glory of God " he is not adding but defining, i.e. " and *thus* come short." The great sin of all men is to fail the glory of God, to " come short of the glorious likeness of God " (Conybeare and Howson), which man originally bore (1 Corinthians 11 : 7). To respond to the gospel is to obtain " the glory of our Lord Jesus Christ " (2 Thessalonians 2 : 14). The Holy Spirit's sanctifying work within us is that we might be " changed into the same image, from glory to glory " (2 Corinthians 3 : 18). " Sinned " indicates to come short, like an archer who fails to reach his target, or even shoots beyond it.

" Through the redemption " (Romans 3 : 24) : redemption is one of the rich words of the New Testament It is used in Matthew 20 : 28 : " ransom." It carries the meaning of " purchase in the slave market," " purchase out of the slave market " and " set free from slavery "—bondage, deliverance and payment ; the sin, the salvation and the sacrifice !

" Whom God hath set forth . . . a propitiation " (Romans 3 : 25). Of all the great theological terms in the New Testament this is the most loaded, hence its disappearance from the New English Bible, where " expiation " takes its place. To say the least, it is a cumbersome Latinism. It derives from one of the most beautiful of all Bible symbols, the golden mercy seat (Exodus 25 : 22). Both the mercy seat and the offering upon it are indicated by the word (see also 1 John 2 : 2 ; 4 : 10). Read mercy seat instead of propitiation. In the New Testament God is never the *object* but always the **subject** of propitiation. God is not propitiated ; God propitiates ! The concept of appeasing an angry God is heathen, not Christian. " Propitiation never occurs in the English Old Testament because the idea is alien to Hebrew thought and language " (Bishop Westcott). The word " atonement " is used instead.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
G. L. Taylor	1
J. A. Wright	2
P. S. Brewster	3
Betty Clark	5
Michael W. Carr	6
W. Crawford	9
George Canty	10
Sheila Price	12
Margaret M. Ladlow ...	15
L. E. Lambert	18
Maldwyn Jones	20
Elim news	3
Editorial	8
Family altar	19

EDITORIAL

A FAMOUS writer is said to have advised that the best way in which to commence conversation among a gathering of tight-lipped British men is to say commiseratingly, " How's the pain, old chap ? "

We would have thought that one of the now ancient gags about summer falling on a Tuesday afternoon this year or some other quip about the weather would have worked as well or even better.

It is a fascinating study to contemplate how the emotions and the deep knowledge and experience of the personality are equated with the parts and the functions of the body in so many parts of the Scripture. " Give your heart to Jesus " has become so commonplace to us that we hardly stop to consider seriously what we mean. The oft-repeated mannerism or gesture of the preacher saying " Not here [pointing to his head], but here [laying his hand on his heart] " is now a cliché.

How apt and apposite these references are, however, is shown with startling clarity by our Lord Jesus Christ in Mark 7 : 14-23, especially against our modern preoccupation with ecology, pollution and the like.

The distinguishing of the source of trouble is often a problem. Things are frequently not what they seem. Anyone who has counselled a number of people over the years will tell you that a great deal of verbiage has sometimes to be endured before at long last the real difficulty or shortcoming is even hinted at.

Our Lord went straight to the point, as always, and in language homely, familiar and down to earth uncovered the core of the challenge facing mankind. It was not what went into a man via his digestive system that was the worry, hence ceremonial cleansing of hands and so on was largely a waste of time. The true centre of the whole scheme of things was the heart, the very centre of the person, in too many the dead centre. From this came horrors of sin, listed by Christ without fear or favour.

His words are modern and completely right today. Some folk have sins just as other folk have accents. Jesus directed attention to the heart of every individual. The physical system has a built-in cleansing apparatus. The spiritual " system " needs the cleansing of an outside agent. As the great old hymn says, " Nothing but Thy blood can save me."

The Cross leads Home

By W. Crawford

PASTOR OF ELIM PENTECOSTAL CHURCH, ABERDEEN

TO the little lad lost among the towering buildings and scurrying shoppers, Glasgow was a terrifying place. Fear blanked off memory. He was unable to give a clue as to where his home was. Then a familiar name flashed to his mind — Glasgow Cross! "Take me to the Cross. I can get home from there," he told the policeman.

Many have lost their way in the chaos of modern life. In the business of gathering belongings the sense of belonging has gone. Men, women and teenagers are adrift.

Come to the cross; you can get home from there!

When reading of Jesus one question persists above all others: why the cross? Even a hasty reading of the Bible reveals a Person of unique powers. In His frequent encounters with the diseased or distraught Jesus invariably healed and helped. On three occasions He came into contact with death. Each time He banished it and renewed the victim to life. If He could save others, why not Himself?

Why the cross?

Think of what a cross was. It was a place of defeat. There lives without achievement came to an end. Unsuccessful freedom-fighters died on crosses. Captured criminals were executed in this way. On the cross *Jesus found the failure.*

A cross certainly meant pain. Agony of mind was combined with total destruction of personal pride and decency. It was designed to inflict the ultimate in grief. On the cross *Jesus found the suffering.*

Death was the end of a cross. It meant the end of a husband, a son, a father. There the greatest tyrant made its callous conquest. On the cross *Jesus found the dying.*

The cross was the place where a loving God found the lost. From Calvary drifting lives may find the way. Failure, suffering and death were taken voluntarily by Jesus and you can be free of them as a result.

No more need you ask, "Does God care?"

Consider God's Son dying—and know that it was for you.

Reflect that Jesus has "put away sin by the sacrifice of Himself."

Listen to Christ's own words: "I lay down My life for My sheep."

Here then is why the miracle-worker died. We could not cope with sin and "everyone who commits sin is the servant of sin." Jesus died to take our failure. Our suffering and death were endured by Him. He went to the cross to find you. You can come home to a loving Father.

He has invited you "Come unto Me" and has given the assurance: "Him that cometh to me I will in no wise cast out."

Bring Him your guilt and suffering. Accept that He died for you and trust Him to forgive you. Pray now. Ask Him to take your failure, suffering and death, and give you peace. He will do it. He has promised that He will.

"The way of the cross leads home."

He is precious

1 Peter 2 : 7

Precious! Indeed He is precious—
No language ever known
Can express the beauty of Jesus
Revealed unto His own.

I will sing of my wonderful Saviour,
Thanksgiving and praise I will give
To the One who came to redeem me
And died that I might live.

I will speak of my wonderful Saviour,
For how can I silent be?
No one else would have loved me
Enough to die for me.

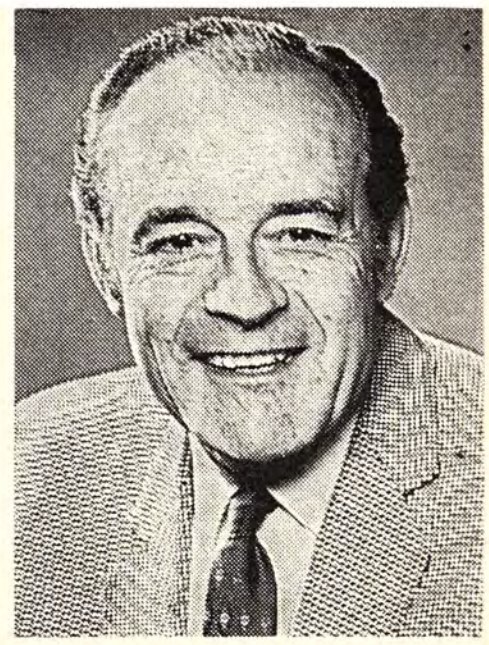
I will think of my wonderful Saviour,
For that is the only way
To keep out the thoughts that would harm me
And hinder Him having full sway.

I will give Him my heart's adoration
And ever will seek to be
True to my wonderful Saviour
Until His face I see.

IVY FREEMAN.

"The nations shall see!"

Micah 7 : 16



by George Canty

Notes of a sermon preached at Elim Pentecostal Church, Sparkbrook, Birmingham

ELIM minister Ken Smith told us of the woman who "reads everything that comes through the letter-box, except the religious stuff." All the exaggerated claims for products, with pictures of people made as radiant as neon street signs through using Sizzler's sausages or Swirler's washing machines, not to mention such dehumanising comments as that somebody's booze is "what your right arm's for"—which must hit rock bottom in viewing the public for the sole purposes of shareholders' dividends—she reads all this, but not the religious stuff! What blind intransigence!

She's not alone. The empty churches are a sermon. They are the world's sermon to the Church, telling the Church not to preach. Micah, in glory, must smile wryly and sadly. More than 700 years before Christ he expressed the world's attitude: "'Do not preach'—they preach!"

Am I alone in feeling a deep disquiet about Britain, not because of the strikes merely or the transparent communist plot to wreck the country by endless labour disputes—every country has its betrayers and foreign-inspired agitation—or because I cannot now afford the food I would like to put before my family, or because of political bitterness in high places? **I sense a rumbling in the foundations which starts these cracks in the walls.**

How uncanny that Micah should have referred to the open scandal of land speculation—"They covet fields, and seize them, and houses . . . they oppress a man and his house"—as if he knew of the millions of little people carrying enormous mortgage debts for a lifetime, while numerous exploiters laugh all the way to the bank!

You feel no disquiet? You hear no coming of judgment? What about this from Micah: "If a man should go about and utter lies, saying, 'I will preach to you of wine and strong drink,' he would be the preacher for this people!" With nothing but encouragement for an industry that is creating the ruin of 1,000,000 lives by compulsive drinking. You are still not troubled—when swilling liquid down men's gullets is more favoured than the worship of God?

Micah again: "You hate the good and love the evil"—he knew us, this man of God. Morals, purity—these are considered to be harmful, repressive, today. "Discipline? Psychologically bad for children! Desire for clean television? Mary Whitehouse? How funny—and wrong!" the pundits say. **Doesn't this disturb you?**

Micah again: "The priests teach for hire, its prophets divine for money." We don't have much in the way of priests, but the prophets, *the fortune tellers,* are busy—for money—and the army of healers, astrologers and wealthy leaders of cash-collecting cults. Are you still smiling?

Money is all that they think about, from the left to the right, from the top to the underdog, from the bosses (trade union and otherwise) to the shirkers. They have their reward—and they're welcome to it.

All the time we hear of Christ on a cross, bleeding, done to death for thirty pieces of silver. Money did for Christ. *It'll do for all of us if we don't mind,* this vulgar, fiendish, feverish grabbing for money and the things it will buy, as if there was nothing else in all human experience—no love, goodness, joy, fullness of peace, no Spirit of God and no Jesus! This pathetic race feeds on wind and pretends it is rich! *Underneath it all I feel Britain's foundations creaking, like rotten joists in a condemned house.*

Micah reads our times. "You shall sow, but not reap; tread olives but not anoint yourselves with oil." We've done enough sowing. British ingenuity has outstripped the world in social design, but we don't reap much.

Our splendid welfare system ought to work. We've decided to abolish poverty, but we've created an army of spongers and never-works, boosting our unemployment figures into deceitful significance. The great idea has spilled over the community at large, who think that whether they play, work or strike they own a natural right to a good living. The social security system itself is insecure.

We've the best health service in the world. We

must have—everybody comes here to use it. So absenteeism has leaped upwards. Be ill if you've too many problems at work! The Health Service has been near total collapse through abuse.

Micah says: "Your inhabitants speak lies." He can say that again! They carry lies hidden in slogans in their demos through the public streets. They lie in their political speeches. They lie in their businesses and take it as a truism that you can't be honest in business. "Men with wicked scales and a bag of deceitful weights" is how Micah puts it. Evasion of questions is the hallmark of statesmanship. Agility in equivocation stamps a man as great in the eyes of the world. Lies are plastered on our walls as advertisements. We know it all—*but who trembles at the inevitable end of such wickedness?*

One thing strikes fear into me more than any other. Micah said: **"There is no answer from God."** Night, no vision, and nobody worries about it! People boast that they have no certainty of God. They know that they have sins, but they don't know where to find cleansing. They know that all their spiritual senses are dead, that the entire dimension of things Christian is blank to them, *but they are content to let it be so.* As Micah put it: "They do not know the thoughts of the Lord."

How can men be content to live like this *when they need not*? Surrounded by thousands of people who rejoice in the opening of their eyes and the wonders of Divine revelation—what inconceivable madness keeps them back from at least seeking, inquiring? If they don't believe what we say don't they at least wish it was true—enough to try to find out? Apparently not.

"O my people, what have I done to you? In what have I wearied you? Answer me!" so spoke Micah of God. People reject a God whom they don't even know and deny their faith in doctrines they have never heard. What has God done to them? They've never given Him a chance to do good or evil to them—they've kept out of His way. Then they say that they're fed up with the Church and God. **How can they be fed up with somebody whom they've never met?**

As Micah said, "You may know the saving acts of the Lord." The stubborn refusal of a generation to listen is coming to an end with their senility. As they drift on towards a hopeless grave, into an eternity which is dark but which could have been bright with the Redeemer's face, a new generation is beginning to seek the Lord and find Him. They find that their fathers' unbelief was a tragedy after all.

"The nations shall see and be ashamed," Micah declared, and swept on into that tremendous passage, "Who is a God like thee, pardoning iniquity, and passing over transgression for the remnant of his heritage? . . . He will again have compassion on us. Thou wilt cast all our sins into the depth of the sea."

The disquiet in Britain arises from its loss of God. Without God all standards, principles and sanctions cease to exist. We drift, fall, grope, flounder. That is fact, not evangelistic hot air. Here's the "something wrong"—God's gone! Soon everything will go. We have no other rock or shield.

The Christ on the cross bleeds, **but His blood spells salvation.** Micah points forward to Him, shows us our disgrace, and calls us in his plain farmer's tongue to repent. **Our sins are crippling and frustrating every effort. We must turn or burn. Call off the phoney game of make-believe life! Get serious, weep, confess, change your ways! God will show faithfulness and steadfast love as He has sworn to our fathers from the days of old!**

DAVID G. HATHAWAY

We write in response to inquiries about David G. Hathaway, who, as readers will know through our circular requesting prayer for him sent out some six weeks ago, is in prison in Czechoslovakia. David was arrested at the border when it was found that there were Bibles in the coach he was taking into Czechoslovakia. The driver of the coach, the passengers and the coach were not detained, but David was arrested.

The only sure news we have at present is that David is awaiting trial. No date of the trial has yet been decided, but it is thought that it will be some time between now and the end of the year.

We urge our readers to continue in prayer for David that God will intervene for our brother's deliverance. All that can be done is being done through diplomatic channels. Please remember also his dear wife and family at this anxious time.

WELSH YOUTH RALLY

GWYN HALL, NEATH

Saturday, September 9th, at 3 and 6.30

(refreshments provided between services)

Convener: **JOHN COOPER**

ITEMS BY GLOUCESTER CHOIR

MARCH OF WITNESS at 5.30 p.m.

D.2666

Children's Corner



SALLY'S BIRTHDAY PRESENT

By Sheila Price

WHEN Sally came home from school she hung up her coat, and as she did so she noticed a box on top of the cupboard in the hall. "I wonder what's in there," she thought. "Is that you, Sally?" Mrs. Brown called from the kitchen. "Wash your hands, then come and sit down to tea and you can tell me what you learned in school today."

After Sally had eaten her tea she went out to play in the garden until it was time for bed.

Sally just couldn't get to sleep at all. She kept thinking about the box. "It wasn't there when I went to school this morning," she thought. "I would have seen it." Sally tried ever so hard to keep her eyes closed, but curiosity got the better of her. She just couldn't settle down until she found out what was in the box!

Sally got out of bed and crept downstairs. She stood on tip-toe, but she couldn't reach the top of the cupboard. "I'll get a chair from the kitchen," she said. She placed the chair against the cupboard, stood on top of it and managed to lift the lid off the box. "Oh," she gasped as she looked inside, for there in the box was the prettiest doll she'd ever seen. "If I just lean over a little I'll be able to get the doll out and have a good look at it," she thought. *But Sally leaned over a bit too far!* The chair slipped from under her and her hand knocked the box on to the floor with a crash. Her mother came running up. "Whatever are you doing, Sally? You are a naughty girl. You could have hurt yourself," she said.

"I'm very sorry, mummy," said Sally. "I only wanted to see what was in the box."

"Your father and I bought the doll for you this morning," said Mrs. Brown. "We were keeping it for your birthday next week. We were not hiding it from you, but waiting for the right moment."

Sally learned a lesson. She knew that the best thing to do was to leave things in her mother's care, for her mother knew what was best for her.

We can learn to leave things in God's hands. All through our life He alone knows what is best for us. God knows our needs. He will never keep anything from those who love and trust Him.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 105

THE CHRISTIAN'S POSSESSIONS

Use your Bible to complete the following Bible verses.

1. **"Therefore being justified by faith, we have . . ." —Romans 5:1.**
2. **"By whom also we have . . ."—Romans 5:2.**
3. **"In whom we have . . ."—Ephesians 1:7.**
4. **"In whom also we have . . ."—Ephesians 1:11.**
5. **"In whom we have . . ."—Ephesians 3:12.**
6. **"And we have . . ."—2 Thessalonians 3:14.**
6. **"And we have . . ."—2 Thessalonians 3:4.**
8. **"Seeing then that we have . . ."—Hebrews 4:14.**
9. **"We have . . ."—1 John 1:6.**
10. **"And if any man sin, we have . . ."—1 John 2:1.**

ANSWERS

1. **"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."**
2. **"By whom also we have access by faith into this grace wherein we stand."**
3. **"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."**
4. **"In whom also we have obtained an inheritance."**
5. **"In whom we have boldness and access with confidence by the faith of Him."**
6. **"And we have confidence in the Lord."**
7. **"For we have great joy and consolation in thy love."**
8. **"Seeing then that we have a great high priest, that is passed into the heavens."**
9. **"We have fellowship with Him."**
10. **"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."**

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ✲ A Non-Drinker
- ✲ 25 years of age or more
- ✲ Have a No Claim Bonus
- ✲ A clean Driving Record, except for parking offences or one speeding offence
- ✲ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ✲ Accidental Damage
- ✲ Unlimited indemnity for third party claims including passenger liability
- ✲ Personal effects, rugs, clothing up to £50
- ✲ Legal costs for manslaughter charge up to £1,000
- ✲ Claims for windscreens and windows paid without loss of Bonus
- ✲ Medical expenses up to £50
- ✲ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

Name.....

Address:.....

.....

..... E7

D.2571



An ordination service at Clapham, Easter 1929. How many of the ministers can you identify ? For example, Samual Gorman is on the right of Principal George Jeffreys and James T. Bradley, our Secretary-General, is on his right.

Do not forget the ordination service at our Clapham Church on October 28th, at 7 p.m.— an event of great importance !

Car engineer finds Christ

The Christian faith of Harold C. MacDonald, Ford Motor Company's vice-president in charge of the product development group, is told in *God had a Better Idea,* a twenty-four-page booklet. MacDonald told radio evangelist C. M. Ward, "As a trained engineer my most difficult step to believing was to accept something for nothing. I thought I had to do something to merit God's favour. I discovered Ephesians 2 : 8, 9. Until I found that it worked, that offer didn't seem like a proper mathematical formula. I wanted to see all the components."

In MacDonald's office at Dearborn, Michigan, U.S.A., hang full-colour action shots of racers powered by Ford engines which have triumphed in the Indianapolis 500. Equally prominent is a handsome wall motto with the words " What shall it profit a man, if he shall gain the whole world, and lose his own soul ? " (Mark 8 : 36).

A.O.G. (U.S.A.).



Margaret M. Ladlow's page

A study in contrasts

A SNIPPET of news from the *Daily Express* reads as follows : " The West End musical role of the year has gone to twenty-six-year-old Paul Nicholas, who will play Christ in the London production of *Jesus Christ Superstar*. Paul, son of a London lawyer, made his stage debut in the principal role of Claude in the rock musical *Hair*." What a contrast this is, Claude of *Hair* of infamous reputation, to Christ, the spotless Son of God !

I heard an excellent message recently contrasting Saul, first king of Israel, with Saul of Tarsus. The difference was very marked. The first Saul was weak, prone to jealous rages and diabolical treachery and was disobedient to God in a number of ways. Paul, the Saul who met Jesus on the Damascus road, was strong in the Lord, blameless in his treatment of others and gladly became an obedient servant of God. Saul the king was afraid of death and of the conflict with the enemies of Israel and resorted to the despicable practice of spiritism. Paul could say triumphantly, " For to me to live is Christ, to die is gain " and with confidence, " I have fought a good fight."

Another unusual talk I enjoyed was woven round the contrasting response to the Lord Jesus by Philip and Nathanael. Philip announced with joy : " We have found him of whom Moses in the law, and the prophets did write " ! Nathanael cautiously hazarded his doubt : " Can there any good thing come out of Nazareth ? " Life is full of contrasts which in many ways give colour and spice to what could otherwise be dull and dreary. Sameness tends to monotony.

When we come to matters of faith and practice, however, broad lines are laid down for our guidance.

The Lord Jesus stated : " Ye cannot serve God and mammon " and " No man can serve two masters." We may be shocked at the young actor who can play in *Hair* and then attempt to portray the Christ of God, but the Devil is very subtle and he will play down any contrast in our behaviour and minimise our sin and inconsistencies. King Saul, when first called to sudden leadership, knew the anointing of the Spirit of God. It was exclaimed in wonder " Is Saul also among the prophets ? "—yet he failed miserably. Paul began quietly and humbly and went on growing in strength to live a Spirit-filled life. Some folk are brilliant starters and easy stoppers ; it is far better to be steady starters and non-stoppers. Philip the disciple, with ready faith, accepted Jesus as Messiah and said with assurance : " Come and see," whereas Nathanael was hesitant and needed convincing. Are you quick and eager to respond to the claims of Jesus or are you reluctant of heart ? Light or darkness, heaven or hell, faith or unbelief, holiness or worldliness, righteousness or sin, love or fear, peace or conflict—the Bible abounds with vital and important contrasts. Check and get your priorities right.

O think !
To step on shore,
And that shore heaven !
To take hold of a hand,
And that God's hand !
To breathe a new air
And feel it celestial air !
To feel invigorated
And know it immortality !
O think !
To pass from the storm and the tempest
To one unbroken calm !
To wake up
And find it glory !

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

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.2538

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.2539

PROPERTY FOR SALE

A WELL-APPOINTED Christian hotel on Kent coast with twenty-three bedrooms for sale. Established for twenty-three years—good clientele. Bookings already being made for 1973. Good reasons for sale. For further details apply Elim Evangel, Box No. 2696, P.O. Box 38, Cheltenham, Glos. C.2696

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

" In praise of Jesus "

THE

NATIONAL YOUTH RALLY, 1972

Saturday, September 23rd

- **3.30 p.m.—TRAFALGAR SQUARE**
  Speakers: **Pastor George Miller**
  Pastor Brian Richardson
  Special singing by selected youth groups

* * *

- **7 p.m.—WESTMINSTER CENTRAL HALL**
  Speaker: **Pastor W. M. E. Plowright**
  Rugby Tambourine Band
  Elim Bible College Students
  Glory Singers
  Special Youth Testimonies

Admission to this meeting by ticket only—10p each

Write to the Secretary, Kensington Temple, Kensington Park Road, Notting Hill Gate, London, W.11.
Telephone 01-727 4495 or 01-997 5502

D.2689

WITH CHRIST

BOWEN. On July 22nd, Benjamin Frank Bowen, of Elim Pentecostal Church, Gloucester, was called home. Officiating ministers at funeral: Frank Lavender and A. K. Chamberlain.

ITINERARIES

The President (T. W. Walker):
September 2, 3, Ealing; 5, 6, Missionary Conference, Capel; 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London Presbytery.

London Crusader Choir with Douglas B. Gray:
September 3, Maidstone and Gravesend; 10 Finchley, B.B.C.2 programme "Praise the Lord" at 6.40; 17, Wormwood Scrubs and West Thurrock; October 1, Croydon; 7 Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth prison.

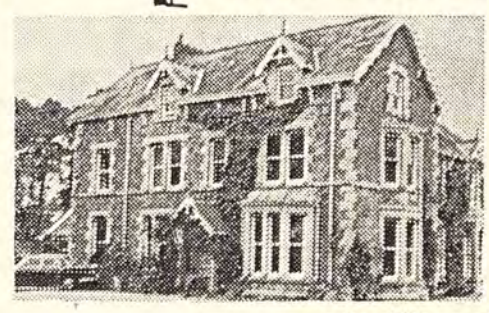
Joseph Smith:
September 2-4, Blackpool (Jubilee Temple); 5-7, Blackpool (Marton); 9-14, Chorlton-cum-Hardy, Manchester; 16-21, Liverpool; 23-27, Bolton.

YOU WILL HAVE A GREAT HOLIDAY AT THE BURLEY COURT CHRISTIAN HOTEL, UNDER THE MANAGEMENT OF PASTOR AND MRS. EDWARD ASTBURY AND MR. AND MRS. PETER GOUGH. YOU WILL ENJOY THE "HOLIDAY WITH A PURPOSE" BESIDES EXCELLENT FOOD AND FELLOWSHIP. SEND STAMP FOR BROCHURE AND TARIFF.

The Burley Court Christian Hotel,
Wheatridge Lane, Livermead, Torquay. Tel. Torquay 67879

D.2644

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

COMING EVENTS

ABERAMAN. September 16. Pentecostal Free Mission (A.O.G.). Aberdare and Mountain Ash Elim Pentecostal Churches will hold a united baptismal service. At 7.30.

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a " Ten Towns Crusade " project.

ANTRIM, Northern Ireland. Tent crusade conducted by A. D. Sandford and party. Please pray for this pioneer outreach.

BARRY. September 16-18. Elim Pentecostal Church, Pyke Street. Annual convention. Speakers: Clem Roberts (Barry) and Robert Cox (Chepstow). Items by Mrs. Roberts and Caerphilly quintet. Saturday at 7. Sunday at 11.15 and 6.30. Monday at 7.

BIRMINGHAM, Kingstanding. September 3-6. Elim Pentecostal Church. Warren Road. Visit of Jesse Williams (Canada), pioneer of the Elim work in Rhodesia. Convener: R. J. Morrison. Sunday at 11 and 6.30. Weeknights at 7.30.

BIRMINGHAM, Stirchley. September 9. Friends' Meeting House, Hazelwell Street. Film: " To Russia With Love." September 13. Visit of Malcolm Bamber (Protestant Truth Society). Illustrated film-strip lecture on C. H. Spurgeon. At 7.30. September 24. St. Andrew's Methodist Church, Cartland Road. Preacher: L. T. Middleton. Subject: " The Second Coming of Christ." Convener: J. B. Coleman. At 6.30.

BLACKPOOL. September 2. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Presbytery rally. Preacher: J. Smith. Convener: L. E. Lambert. At 7. September 10, 12, 13. Special visit of J. Nelson Parr. Sunday at 6.30. Tuesday and Wednesday at 7.30. September 18-22. Spiritual conference of the Lancashire Presbytery. Each night at 7.30. Speakers from many parts of the country. All welcome to great rallies.

BRIGHTON. September 6. Elim Pentecostal Church, The Lanes. E.W.M.A. rally. Preacher: Mrs. E. Ruth Walker. Convener: Mrs. Gladys M. Gorton. Missionaries, supporting items. Tea at 5 for coach trips (including those from the missionary conference at Capel). Rally at 6.45.

CAERPHILLY. September 2-7. Elim Pentecostal Church, St. Fagan's Street. Bible crusade. Preacher: Felix Lloyd-Smith. Convener: J. G. Cooper. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30.

CRADLEY HEATH. September 16-19. Elim Pentecostal Church, Bearmore Road. Twenty-first anniversary services. Preacher: John Crimp. Weeknights at 7.30. Sunday at 11 and 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. September 10. Elim Pentecostal Church, Park End Road. Preacher: John Bristow. At 11 and 6.30. September 16, 17. Minister's fourth anniversary services. W. R. Jones and Bristol youth choir. Saturday at 7.30. Sunday at 11. Preacher: Frank Wagner. At 6.30. Preacher: Bernard Wall. Mrs. Wall will give her testimony of healing. September 24. Harvest thanksgiving. At 11, 3 and 6.30. October 1. Preacher: J. R. Brown. At 6.30.

GOSPORT. September 2. Congregational Church, Stoke Road. Presbytery rally. Preacher: H. W. Greenway. Convener: J. Osman. At 7.30.

GRIMSBY. September 4-8. Elim Pentecostal Church, Tunnard Street. Adventure Hour meetings for boys and girls conducted by Uncle Ric (Pastor Eric T. Carter). At 5.30 each evening.

HAYES. September 8. Elim Pentecostal Church, Keith Road. Visit of South African evangelist J. F. Rowlands and party. At 7.30.

LONDON. September 23. National Youth Rally. " In Praise of Jesus." Trafalgar Square rally with special march of witness at 3. Westminster Central Hall at 7. Full programme of youth items. Special speaker: Pastor W. M. E. Plowright. **Admission by ticket only, 10p. Write for tickets to Secretary, Kensington Temple, Kensington Park Road, London, W.11.** Tel. 01-727 4495 or 01-997 5502.

LONDON. September 6. Kensington Temple, Kensington Park Road, Notting Hill Gate. Pre-tour festival and dedication service of London Festival Choir of Male Voice Praise, directed by Douglas B. Gray, prior to visit to Canada and the U.S.A. Chairman: J. Hywel Davies. At 7.45.

LONDON, Leyton. September 16. Official opening of the Elim Pentecostal Church, Morley Road, by J. T. Bradley. Services of thanksgiving at 3.30 and 6.30 (refreshments will be provided between the services). September 17. Worship and communion service at 11. Family gospel hour at 6.30. Guest preacher: J. T. Bradley. Convener: G. L. Taylor.

MAGHERA, Co. Derry. September 8. Elim Pentecostal Church, Hall Street. Induction service for Pastor G. A. Hawes. At 8.

MOUNTAIN ASH. September 2-16. Elim Pentecostal Church, Knight Street. Twenty-fifth anniversary fortnight. Preachers: September 2, 3, S. J. Brown; September 4-6, W. Plowright; September 9-13, F. J. Slemming. September 16, baptismal service at Aberaman A.O.G. Saturdays at 7.15. Sundays at 10.30 and 6. Weeknights at 7.30.

NEATH. September 9. Gwyn Hall. Welsh youth rally. Preacher: Alexander Tee. Convener: John E. G. Cooper. Items by Gloucester choir. At 3 and 6.30 (refreshments provided between services). March of witness at 5.30.

READING. September 3. Elim Pentecostal Church, Waylen Street. Pastor's fourth anniversary. Preacher: J. C. Smyth. At 11 and 6.30.

ROMSEY. September 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Roy Jeffs. At 7.15.

SOUTHPORT. September 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. Retirement service of Pastor L. N. Knipe. Preacher: L. E. Lambert. At 6.30.

STOKE-ON-TRENT, Longton. September 11-16. The Town Hall. September 17-24. Elim Pentecostal Church, Carlisle Street, Dresden. Revival and divine healing campaign conducted by preacher-painter George Canty. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

TEESSIDE, Grangetown. September 8. Elim Pentecostal Church, Lee Road. Film, " Two a Penny," at Finnegan's Hall, Fabian Road. At 7.30.

WARLEY, Smethwick. September 2. Elim Pentecostal Church, West Street. Birmingham Presbytery Pentecostal youth rally. Preacher: John M. Cuthbert (Northampton). Convener: Terry W. Jacobs. At 7.

ONE NIGHT ONLY !

A rare opportunity to hear South African evangelist

PASTOR J. F. ROWLANDS AND PARTY

FRIDAY, SEPTEMBER 8th, at 7.30 p.m.

ELIM PENTECOSTAL CHURCH, KEITH ROAD, HAYES

D.2691

GEORGE CANTY

THE PAINTER-PREACHER

asks your prayers and attendance for

THE LONGTON CAMPAIGN

Town Hall, September 11th to 16th

Elim Pentecostal Church, September 17th to 24th

Every day except Fridays at 7.30. Sundays at 6.30

D.2686

Vocal gifts and silent youth



" Thy people shall be willing in the day of Thy power " (Psalm 110 : 3).

By Laurence E. Lambert
MEMBER OF ELIM YOUTH COMMITTEE

ONE of the glad privileges in Pentecostal churches is the operation of the Gifts of the Spirit. There are nine Gifts, but I am thinking of the vocal Gifts : tongues, interpretation and prophecy.

One of the sad things regarding these Gifts is that so few young folk seek to take part. It is left to the older ones, who perhaps have been doing it for years, to manifest these wondrous ministries.

One of the bad things in this matter is that most of us seem content for this condition to continue. It is like the dew of heaven when someone new is used in the ministry of the Gifts. **We want that dew !**

Present situation. In many, so many, *too* many churches the same one or two give messages in tongues, and the same person, often the pastor, interprets. The blessed Gift of prophecy is seldom heard in our land, yet the Bible clearly says that we might all prophesy. The fact that so few are used in the ministry of the Gifts in no way invalidates the Gift ; it simply means that *only a few are willing to be used by God in this way.* I am sure that this situation is missing God's best. I am sure that the Holy Spirit wants to use many in the Gifts. I am sure, *because the Scripture teaches this.*

Possible source. How is it then that this situation is prevalent, not only here but in many parts of the world ? Why is it that scores of young people who get gloriously filled with the Holy Ghost fail to go in and possess the land of the Gifts ? Why is it that hundreds of Crusaders who have been baptised in the Spirit have never given an interpretation or a prophecy ? I think the cause is threefold.

1. *Fear.* Fear that if one gives a message there will be no interpretation, fear that if one prophesies one will break down half-way through or start speaking *to* God, not *for* God—fear brings a snare, *and snares bind.*

2. *Frustration.* When the Gifts are manifest and a young person feels that he has the interpretation the usual interpreter steps in and he does not get an opportunity. Those more experienced in the Gifts should often be encouraged to hold their peace and give God a chance to use someone else. In prophecy this is not so, so covet to prophesy.

3. *Failure* on the part of ministers and teachers to instruct young folk on *how* to use the Gifts is a cause of their non-use. We tell them often to use the Gifts, *but we do not tell them how.*

Proffered solution. It is my earnest desire that hundreds of young people should seek to be used by God in the beautiful ministry of the Gifts. I offer three suggestions.

1. *Seek.* The Bible says, " Desire spiritual gifts " ; it's the same Greek word as the one for zeal. Be enthusiastic about seeking God—pleading, desperate. Remember also that when you ask you receive. Jesus said so.

2. *Start.* When the Spirit of God is on you, step out in faith. You will never walk on the water until you get out of the boat. In faith, by faith, with faith, speak out for God. The whole church will rejoice.

3. *Stay.* You will make some mistakes. Your utterances might not always be eloquent, but who says that eloquence is a sign of inspiration ?

Desire spiritual Gifts.

THE FAMILY ALTAR

Scripture Union Portions

Notes by D. C. Lewis

Monday, September 4th Jeremiah 44 : 1-14

" I sent unto you all My servants the prophets . . . saying, Oh, do not this abominable thing that I hate. But they hearkened not " (vv. 4, 5).

" They provoke Me to anger " (v. 3), God said. An unresponsive, rebellious generation is here described. Note how patient God had been. He pleaded continually. How unresponsive were the people to God's pleading to turn from their sins : " the thing that I hate " (v. 4). They burned incense to other gods, so judgment would surely fall. " I will punish them . . . by the sword, by the famine, and by the pestilence " (v. 13).

God still speaks. May we hearken to His voice. To obey is life and peace. To reject His call to repentance will result in disillusionment and death.

Tuesday, September 5th Jeremiah 44 : 15-30

" We will not hearken unto thee " (v. 16).

A stubborn refusal to obey God's word revealed a deliberate choice, a preference for superstition rather than obedience to God's Word. Many superstitions prevail today and people prefer to worship the gods of this age.

Idolatry had become established. Whole families were polluted because of worship at heathen altars. Tribute was paid to the queen of heaven.

" Choose ye this day whom ye will serve " (Joshua 24 : 15). God's demands are still the same : " Thou shalt worship the Lord thy God, and Him only shalt thou serve." He is the King of kings.

Judgment overtook those who transgressed : " I will punish you . . . that ye may know My words " (Jeremiah 44 : 29).

" As for me and my house, we will serve the Lord." Let this be our decision always.

Wednesday, September 6th Jeremiah 51 : 47-64

" Thus shall Babylon sink, and shall not rise " (v. 64).

The doom of proud Babylon, the opposer of God's Word and persecutor of God's prophets, is pronounced. The walls will be broken, the high gates will be burned with fire, none shall remain in it, and it will be desolate for ever (vv. 57, 62). Her wise men and her mighty men will " sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts " (v. 57).

His kingdom is an everlasting kingdom. Babylon perished. The Word of our God will stand for ever !

Thursday, September 7th Matthew 3 : 1-17

" He shall baptise you with the Holy Ghost " (v. 11).

The preaching of John the Baptist was powerful. He used plainness of speech. He made a direct appeal to his hearers. " Repent " was the clarion call. The response was great from Jerusalem, all Judaea and all the region round Jordan (v. 5). " Repent and receive the coming One, the mighty One ! He shall baptise you with the Holy Ghost, and with fire " was John's call. The dawning of a new dispensation was at hand. This promise was marvellously fulfilled (Acts 2). Jesus is still the great Baptiser in the Holy Spirit. The promise is to you.

Friday, September 8th Matthew 4 : 1-11

" The tempter came to Him " (v. 3).

The enemy of our souls is still in pursuit and often in close attendance. Even Christ was not immune from his endeavours. The Devil is not a mere influence, as some would assert : he is a person. Christ had a personal confrontation with Satan. He was challenged : " If Thou be the Son of God " (v. 3). He challenged the Divinity of the Son of God (v. 6). Christ resisted every temptation and gave Satan marching orders : " Get thee hence, Satan : for it is written " (v. 10). God's powerful Word will prevail when we are in combat with the evil one. Satan was defeated. Let us put him to flight today !

Saturday, September 9th Matthew 4 : 12-25

" Follow Me, and I will make you fishers of men " (v. 19).

This challenging call from Christ on the shores of Galilee to Peter and Andrew met with an immediate response. Christ calls us to leave all and to follow Him. This is His insistent call. How will you respond ? What hinders you ? Do you feel inadequate for the task to win men for the Lord Jesus ? " Follow Me, and I will make you," He said. He will give the grace to follow, the strength to continue and the enablement to become a successful winner of souls. Others will be encouraged to follow. James and John soon joined the ranks. You are needed. Follow now ! Preaching, teaching and healing make a rewarding ministry.

Sunday, September 10th Matthew 5 : 1-12

" Blessed " (v. 3),

Truly the state of the disciple who has decided to follow Christ is a blessed one. Following Him, we find that the more we practise and live out the teachings of the Lord the more we are blessed. Here is presented for us how to find out in daily life and experience the secret of the blessed ones. " Blessed " indicates " happy," happy because we walk in harmony with Him in humility (v. 3), in purity (v. 8), in peace (v. 9). We are happy also in persecution—reviled yet rejoicing, persecuted yet always praising (v. 12).

Christ who is our peace

by Maldwyn Jones
PASTOR OF ELIM PENTECOSTAL CHURCH, EASTLEIGH

SOME time ago our newspapers carried reports of the death of the star who vowed : " I will never grow old." George Sanders, self-styled professional cad, dreaded the day when the charm for which he was famous would wither with age. He once said to a reporter : " The thought of old age continues to horrify me. I find all old people ridiculous and, as I don't ever want to become ridiculous, I don't want to become old." He suggested that at an agreed age, say seventy, people should be given a cup of hemlock and bow out. George Sanders bowed out, alone in a hotel bedroom. Aged sixty-five, he committed suicide.

He lived a life of arrogance and self-sufficiency. He was consumed with thoughts of his own importance. Recalling his birth in St. Petersburg, Russia, he said : " That night a son of dazzling beauty and infinite charm was born. It was I."

He was referred to by one reporter as " Mr. Utterly — utterly bored, utterly lazy, utterly superior and utterly condescending." Journalist Brian Wesley wrote : " In 1970 George married Magda Gabor. It was a disaster. The marriage lasted only for a month. More and more his thoughts turned to death. Of hemlock. Or just a quiet walk by the sea. Even of a drive in a car packed with dynamite. His final epitaph was found in his own suicide note—' I am bored and have lived enough.' " After experiencing the pleasures of this world, having lived in the lap of luxury, having gained and lost a fortune, all he could say was " I'm bored."

At the end of the book of Judges we read, " Every man did that which was right in his own eyes " (Judges 21 : 25). The downfall of Israel arose from disobedience. It caused their defeats by the Philistines, the division of the kingdom and their captivity and exile at the hands of the Assyrians and Babylonians. They learned the hard way that they would have to bear the consequence of their desire to do what was right in their own eyes.

In our generation the world hovers on the brink of anarchy and chaos. Permissiveness has gone mad. People seem to think that they can do as they please, never mind whom they offend. Students align themselves with anarchists, who are convinced that past generations have betrayed humanity. The legacy that has been left to us, so they claim, is war, starvation and misery. The only way, they feel, that this situation can be put right is to destroy community life as we know it and to start all over again.

This generation has reason to feel disgruntled. Older folk say, " You've never had it so good ! " Young people of today have never had it so bad. It is bad enough to live under the perpetual threat of the annihilation of civilisation which would result from the next world war, to live under the shadow of the nuclear bomb, but these are not all. Never has a generation been exploited like this one. Pornographers peddle their filth and rich men become richer by illegally trafficking in drugs. Sex is screamed from cinemas, television, newspapers, glossy magazines, literature and advertising. Which section of our society is being exploited by all this ? The young people of our community are the special targets.

The answer to war, despotism, misery and social injustice is not permissiveness. The result of this would be chaos and anarchy. We must have discipline ; we cannot exist without it.

The answer is found in the words of Jesus : " Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid " (John 14 : 27). Man cannot be truly at peace with his fellow man until he is at peace with God. When the turmoil in the hearts of men is quelled by the Spirit of God, then the turmoil in the world will cease. If you have the peace of God in your heart you will be able to go through life with the assurance that the turmoil that is within the world cannot disturb you.

Why not accept Christ now ?

THE ELIM EVANGEL

Vol. LIII. No. 37 September 9th, 1972 5p

The Barrier of Unbelief

by Ruth Wilson

" They could not enter into rest
Because of unbelief,"
'Twas lack of faith which hindered them
And yet today it is the same—
Men doubt the Prince of peace.

They will not trust the One who said
" Come unto Me and rest,"
Their eyes are blind, they cannot see
The Saviour who could set them free
From guilt of sin and death.

Dear Lord, in this poor troubled world
I long to live for Thee,
To tell the wonder of the love
That brought Thee from Thy throne above
To die at Calvary.

To die but yet to rise again,
Triumphant o'er the grave.
O wondrous victory gained for man—
According to the Father's plan,
He died the lost to save !

Give faith instead of unbelief
And peace in place of fear.
May souls be cleansed from sin and shame,
That they may magnify Thy name
And feel Thy presence near.

RUTH WILSON.

Proclaiming the Truths of Pentecost

Search the Scriptures

The letter to the Romans



By J. Alexander Wright

6. Justification
(*continued*)

GOD'S setting forth of the crucified is a declaration of His righteousness (Romans 3 : 25, 26), which removes any misconception that might have arisen regarding past transgressions. The guilt of those " sins that are past " was not wiped out, dismissed or forgotten, for this could never be (Ecclesiastes 3 : 15) ; rather they were " suspended " in His great forbearance, that with all the sins of all men everywhere and in all time they might be dealt with once and for all in Christ's great redeeming sacrifice. The " justice that slept " has been vindicated (read Acts 14 : 16 ; 17 : 30). The death and resurrection of our Lord provide a mercy-seat whereat the sinner may meet his God and find forgiveness and deliverance, demonstrate the righteousness of God, and justify and make righteous the believer (Romans 3 : 24-26 ; 4 : 25). In all this, Jewish pride of race, place and face has no part (vv. 29, 30).

The doctrine of justification by faith is older than the law, older than even the Israel nation (though some Roman Catholics think that it came in with Martin Luther !). Paul goes back to father Abraham for his illustration of this truth (chapter 4). Indeed the doctrine, rather than emptying the Mosaic law of meaning, adds a new sacredness to " every dear command of Thine " (3 : 31). *Abraham's righteousness was wholly of faith and independent of his works* (v. 3). The reference is to the matter of his unborn seed (Genesis 15 : 6), the first occurrence of the word " believe." When James wrote that Abraham was " justified by works " he was referring to a specific act which took place about twenty years after he was " justified by faith." Paul speaks of Abraham's *life-attitude,* James of an act *arising out of* that attitude. There is no contradiction.

" Counted " (v. 3) is a merchant's word—" put to his credit," " imputed " (vv. 6, 8). By contrast in verse 4 the rights of a workman are mentioned, but Abraham had no works, goodness or privilege to commend him. Mention of the " ungodly " (v. 5) leads the apostle to illustrate the truth in the case of their great king, David. What dastardly deeds he committed—adultery in such shameful circumstances, then murder to cover it up. How were the guilty monarch's forgiveness secured and his peace of mind and heart restored? In all the law there was no sacrifice or offering which might avail for him, for " Thou desirest not sacrifice ; else would I give it " (Psalm 51 : 16), yet through faith in God's mercy this man of blood became the " blessed man " of Psalm 32 : 1, whose great sin was not laid to his account (Romans 4 : 7, 8).

If perchance David's circumcision be thought to have availed him anything, *Abraham's righteousness was quite independent of his circumcision,* for at the time of his " acceptance " he had not been circumcised (vv. 10, 11). Abraham is the father of the faithful uncircumcised—the believing Gentiles—as well as the faithful circumcised—the believing Israelites. Circumcision was but a seal and a sign and had no virtue of itself. It was meaningless without the presence of faith (vv. 9-12).

His righteousness was also wholly independent of the Mosaic law, since that came over 400 years after his justification by faith (v. 16). " Heir of the world," a tremendous phrase (v. 13), is an inspired expansion of the original promise that in him all nations would be blessed (Genesis 22 : 18). Implicit in that promise (Galatians 3 : 16), Paul sees the universal reign of Christ and His Church. How real that faith of Abraham's was is shown by his marvellous " faithfulness " in the matter of the birth, " death " and " resurrection " of Isaac (Romans 4 : 17-22 ; Hebrews 11 : 19).

The Genesis story is not a mere historical record, but is for us, too, 4,000 years on (vv. 23, 24). One man's life can have significance for far future ages and generations. Our Isaac was offered for our transgressions. God our Father spared not His only begotten, but He also raised Him from the dead. Truly believing this, we too are " justified by faith " (vv. 24, 25).

Elim News



Sheffield tableau.

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

The feature of spring bank holiday Monday in Sheffield is the participation of all the Sunday schools in a march of witness. At 8.30 a.m. an enthusiastic crowd of scholars, teachers and church members leaves our church in procession to join thousands of others who gather in parks throughout the city to sing hymns of witness. En route we stop in the grounds of a local hospital and sing to patients, who are brought out on to the surrounding balconies.

Each year our Sunday school presents the Gospel by means of a tableau. This creates great interest, particularly as we are the only Sunday school to do this. Our theme for 1972 was " Pollution " and this was portrayed by means of a thirteen-foot model of a steel foundry complete with chimneys. Wording on the model depicted pollution of atmosphere, sea and earth, and, more insidious than all these, pollution of the mind, heart and soul. We urged : " In times like these you need a Saviour," and added the prayer " Create in me a clean heart, O God, filled with clean thoughts and right desires."

On the following Sunday at our anniversary the model was used again and the theme was carried through in verse and song by the children.

D. SCOTT.

SOUTH SHIELDS **Pastor : A. P. Johnston**

This church was opened by Pastor A. Tee after a wonderful campaign held in the local Bolingbroke Hall, where we witnessed many souls being saved and many people being healed after prayer. We are all enjoying the ministry of Pastor and Mrs. Johnston, whom we all love. We are still getting a good number at all our meetings.

We held a fellowship tea in June, enjoying a visit from Pastor J. T. Bradley. About seventy people had tea and supper on the Saturday evening. On the Sunday about forty were accepted into



Baptismal service at South Shields.

membership of this new church. Pastor Bradley gave the right hand of fellowship to them all.

Later twenty-two believers were baptised by our pastor at Sunderland, with the kind and willing help of Pastor and Mrs. D. G. Holmes, as we have not as yet installed a baptistry at our church. This service was a great encouragement to us. Many of the candidates have been born again during and after the campaign.

We have also had a visit from Pastor Tee, who preached during the weekend to a full church and handed baptism certificates to those who had been baptised. Much blessing was felt at these meetings.

The work is going on, numbers are increasing, and we are looking to God for great things. " Brethren, pray for us."

RICHARD S. DUTTON.

EASTBOURNE **Pastor : J. Lancaster**

The annual visit of the London Crusader Choir had a new feature this year in that the afternoon meeting was held on the Wish Tower slope on the Promenade. Ideal weather conditions provided a marvellous opportunity to present the Gospel and a crowd estimated at 400 to 500 people sat on deck chairs or stood to hear the hour-long programme. Community hymn singing led by Pastors J. Lancaster and E. Gaudion was interspersed with items by the choir, including solos by Marie Hamilton and John Crawley. One of the most popular items of the programme was " Amazing grace," which was taken up by the large audience and which provided the theme for the closing address by our pastor. It was impressive to see this great crowd stand in complete stillness as we offered prayer for the national situation. A visitor from a Belfast Baptist church commented afterwards that it was worth coming to Eastbourne on holiday just to hear prayers for Ulster and to know that people cared. Another encouraging thing was that a man sitting on the balcony of his flat in a luxury block on the sea front was so impressed by the singing that he attended the evening service in the church.

The church was packed to capacity for the evening service, holiday visitors joining local people for what has become an annual August event in the town. The choir, under Pastor Douglas B. Gray's splendid leadership, was in good form and presented a well-balanced programme of music new and old, with testimonies and solos. One of the deacons was able to lead a man to the Lord after the service and we learned of other people who were greatly challenged by the service. Our thanks go to the choir for a splendid day.

IRISH CRUSADER CAMP

During the year a number of our churches take advantage of the facilities of the Elim Youth Centre at Annahinchago in the heart of the Mourne countryside. On July 29th it was the turn of a group of Crusaders from several of our churches to meet for a week's fellowship under the leadership of Pastor A. F. Seeman.

A programme of spiritual and recreational values had been planned. On the Sunday we supported the meetings at our church at Moneyslane. Pastor W. McCandless, our padre for the week, took a series on the life of Paul and morning and evening we followed Paul's life and learned many lessons on the need of salvation, obedience, consecration and service for the Lord. Pastor and Mrs. T. Burns helped in the meeting of our recreational needs. In the afternoons we visited Newcastle (where the mountains of Mourne sweep down to the sea) and other local beauty spots.

A testimony meeting on the last evening revealed just how the Lord had been speaking to us. Some of the young people came back to the Lord. For all of us the week passed too quickly. We went back to our churches determined to follow the Lord more closely.

Some of these young people came from troubled areas in Belfast and Armagh and we would covet your prayers for them.

A. SEEMAN.



Pastor P. E. Stormont, minister of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey, with Mrs. Stormont, Isobel and Pauline.

BEAUTIFUL HANDS

By Constance V. Bradbury

Beautiful hands of my Saviour, reaching to all mankind,
Sensitive hands of my Jesus, healing the sick and blind,
Tending and cleansing the leper, taking the child on His knee,
Making Him our example, saying, "Come, follow Me."

Beautiful hands of my Saviour, ministering to the crowds,
Breaking the loaves and the fishes for those who sat around.
Bountiful, wondrous compassion meeting my every need,
Winning the love of sinners, proving a Friend indeed.

Beautiful hands of my Saviour, expression of love Divine,
Bearing the load of the weary, for He is so true and kind,
Speaking hands, raised in petition, praying for you and me,
Jesus my Lord interceding — wonderful! How can it be?

Beautiful hands of my Saviour cruelly pierced on the tree,
Suffering hands of my Jesus wounded for you and me.
Hands that have lifted the fallen, hands that provide their needs,
Hands that are strong and precious, hands of a Saviour indeed.

The above verses were inspired by one of Pastor George Hillman's addresses.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

Pentecostals to meet in Toronto, Canada

THE Pentecostal Fellowship of North America, consisting of nineteen member bodies, will hold its twenty-fifth annual convention in Evangel Temple, Toronto, on October 30th to November 1st.

Toronto, a striking city for the delegates who will come from all parts of the United States and Canada, is the tenth largest city in North America and the second largest in Canada. The Evangelical and Pentecostal segments are a strong, viable force amid a galloping secularised community. The Toronto chapter of the P.F.N.A. has thirty congregations in the Toronto metropolitan area.

The city boasts a futuristic city hall so architecturally daring that it has to be seen to be believed. Equally arresting are the new Ontario Place, built on a land-filled site in Lake Ontario, and the Ontario Science Centre, a Canadian rival of the famed Smithsonian Institute in Washington, D.C., U.S.A.

Host of the Toronto convention will be Robert W. Taitinger, chairman of the P.F.N.A. and general superintendent of the Pentecostal Assemblies in Canada. He was a speaker at the 1972 Elim Conference.

Built around the theme "In the light of His coming," the Toronto conference will feature seven daily programme items on Tuesday and Wednesday, beginning with the Bible hour at 9 o'clock, with Dr. Frank G. Tunstall, of the Pentecostal Holiness Church of Oklahoma City, and three public rallies on Monday, Tuesday and Wednesday nights with prophetic addresses. Also taking part will be Dr. George L. Britt, of the Church of God, Cleveland, Tenn.; Dr. Charles A. Anderson, of the Assemblies of God, Springfield, Mo.; Dr. Howard P. Courtney, of the International Church of the Foursquare Gospel; Dr. Leslie Hunt, Principal of Wycliffe College, Toronto; Dr. T. F. Zimmerman, of Springfield, Mo.; Mrs. R. Smith (Open Bible Standard Churches), R. M. Argue (the Pentecostal Assemblies of Canada), Dr. B. E. Underwood (Pentecostal Holiness Church), Robert C. Cunningham (Assemblies of God), Dr. Hollis Gause (Church of God), Norm Correll (Assemblies of God), S. D. Feltmate (the Pentecostal Assemblies of Canada), Dr. Ray E. Smith (Open Bible Standard Churches), Albert Pinsent (Pentecostal Assemblies of Newfoundland) and Tom Grinder (International Pentecostal Assemblies of Atlanta, Georgia). P.A.O.C.

The George Canty Viewpoint



. . . on the undesired Privilege

THE toffee-nosed distinction of my childhood was " a house with a room." This is north country English for what estate agents advertise as " 2 recep."—two ground-floor rooms. The front one was " the room," kept for best. On weekdays as forbidden as Lhasa or even the Jokang temple itself, limited access was permitted on Sundays with the necessary passport of our newest clothes and clean boots, but only when accompanied by an adult, like an "A" film.

> At the season when, I imagine, other planets observe the annual dust-storm on earth—spring-cleaning—our parlour was usually " papered." Then we actually lived in " the room." In this awesome chamber, containing the American reed organ and the plush-framed mirror, we sat on chairs so stylish that their discomfort was more virtuous than a hair shirt and had our meals there. Ate—*there* ! It was like camping in Westminster Abbey. My young sister left it one day saying " I'm going home."

Grandma successfully pounded it into us that we were grace-and-favour occupants—" the room's not for kids." Our small sensibilities recognised that we were being indulged, but somehow sitting there terribly impressed, afraid to touch anything, the privilege palled, and we invented excuses to get out. I'd never been to church, but that is what " the room " reminded me of. It was the last marvel on earth to enter God's house, but my family admitted it without enduring such joy.

> From the moment I entered a Pentecostal assembly, however, it locked in my mind with our comfortable parlour, not " the room." Some years ago the house was bulldozed, but I snatched a brick from the parlour floor. This I keep on my pulpit. It establishes where my home is. In a Pentecostal meeting I'm as contented as a boy on the hearthrug and the clock hands move too quickly. Hurry to get home ? I *am* home.

Church should be the parlour, not " the room " to be visited once a week in an attitude of unrelaxed tedium. It should not be an undesired advantage like being able to go to the dentist. " I love the place, O God, wherein Thine honour dwells " but, remember, I like to get away early !

> What is a church ? A place for an act of worship ? Or for preaching ? Just " where two or three are gathered in Christ's name " ? A huddle of people who think they understand the Bible better than others ?" The room " open only on Sundays ?

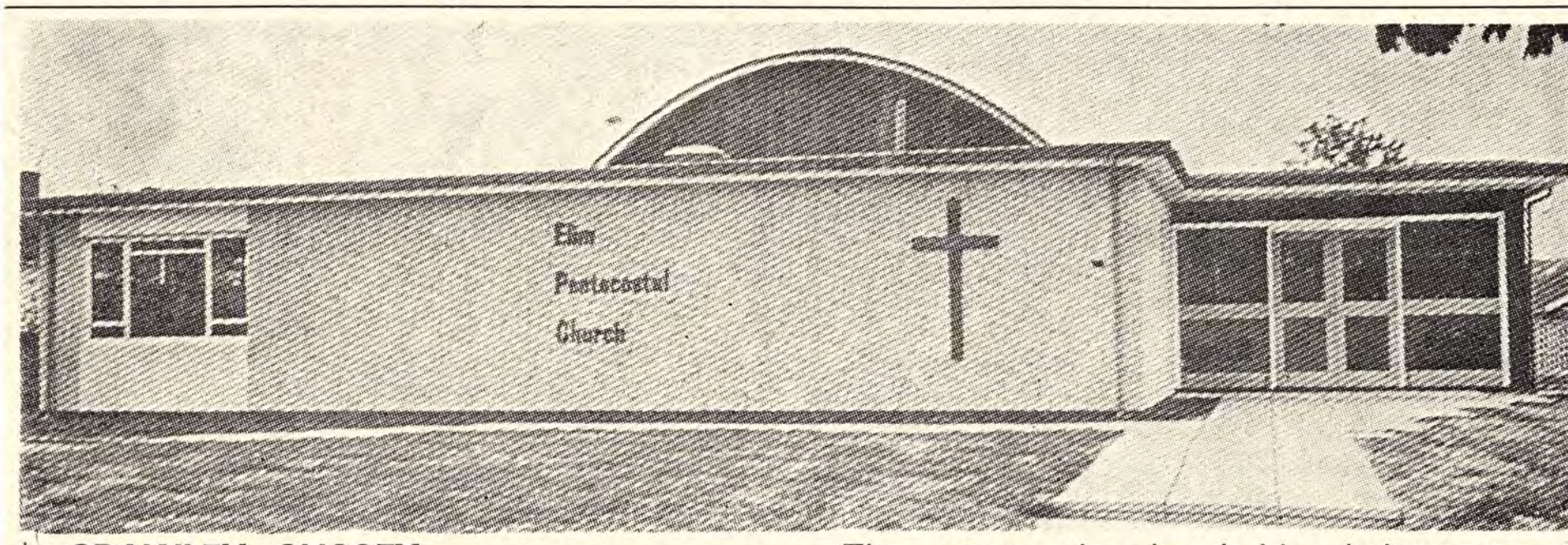
It is my Father's house, where I meet my real brothers and sisters, breathe the atmosphere of the Spirit, and feast at the table our Parent has prepared. It is home with the family present. Any definition of the Church which empties it of home-like joy is a false one. Any attitude of mine which invents excuses to be absent condemns me as having lost the family spirit. Any place which

claims my interests more than home is suspect. " Love one another " doesn't mean to see one another as little as you decently can get away with and still pretend to have brotherly affection.

> The word " Church " can't be explained except by the entire New Testament. There, from the time when the apostles and disciples began this unique community " with one accord . . . breaking bread from house to house," to the profoundly affectionate communications of Paul to his " beloved," and his exhortations to " the household of God," and to the staggering revelation of this New Creation of Christ's passion—only in that total picture is the Church described. " Christ loved the church and gave Himself for it." What do we give for it ? One and a half hours on Sunday and a coin in the plate ?

" Members one of another," " baptised by the Spirit into one body," " fellowship through Christ's blood," " partakers of the divine nature," " one in Christ "—these phrases permit of only one response—family involvement to the hilt in the household of faith.

Church is not the Sunday room ; it is daily life together in the parlour.



CRAWLEY, SUSSEX

BACK in 1965 a very limited four-day campaign was held in this new town in Sussex. The results from this brief effort were small, as one would anticipate, but those concerned were an enthusiastic company. Students from Elim Bible College at nearby Capel then gave of their time and energy to develop the witness.

The nucleus met in a hired wooden hut which was used for many other purposes and oft-times reeked with the beer smells of the previous night's function.

Eventually the present minister was appointed and gave his able services in an honorary capacity, facing with considerable zeal the responsibility of nurturing this infant cause. The congregation grew steadily. There were converts. There were healings. There was vision. The obvious necessity was a building of their own, a house of God wherein to worship freely. In 1971 the formidable task was tackled. The congregation, headed by their pastor, began to level out and prepare the site. The basic structure was erected by the Reema firm and then it was a case of " back to the local assembly " for all the elaborate and intricate finishing processes. The above picture reveals the completed task, which is of the highest credit to all concerned.

The average Sunday attendances are now forty-five to fifty in the mornings and sixty to seventy in the evenings, with weekly offerings between £30 and £40. Converts are still being added to the congregation and we have heard recently of an outstanding case of healing from cancer.

We say " thank you " to pastor and people for this magnificent evangelistic effort through local initiative and we would add **why not another Crawley** somewhere else ?

R. B. CHAPMAN.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
Ruth Wilson	1
J. A. Wright	2
Constance V. Bradbury ...	5
George Canty	6
R. B. Chapman	7
A. D. Bull	9
G. L. W. Ladlow	10
H. W. Greenway	12
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow	15
R. Williams	18
Hugh Sawyer	20
Elim news	3
Editorial	8
Children's corner	13
Family altar	19

EDITORIAL

IT WAS my privilege recently to share with my colleague Philip Parsons, pastor of our Romsey church, in a convention in our church in St. Helier, Jersey, Channel Islands. The theme, chosen by the local minister, Bryan C. Vidamour, who is a contributor to our columns from time to time, was " Revival." We rejoiced to see decisions for Christ and some baptised in the Holy Spirit.

While speaking during this precious week of meetings, I recalled a visit I made some months ago to Loughor in South Wales, to the chapel where the Welsh Revival started. We shared in recalling that the apparent commencement of this great awakening was the prayer of a girl.

We need a real moving of God's power today. There are some very encouraging signs here and there, but our basic necessity is a deluge of Holy Ghost power. We are among those who believe that these are the days of the Latter Rain outpouring. Should we not expect, therefore, that Early Rain signs should accompany the preaching of the Word ? Indeed we should and we do !

Our Jersey convention brought us face to face with the plain, undeniable fact that the Church must return to first principles if it is to know such a visitation. The primary urge, the primeval stimulus, of the Body of Christ is not so much self-ministry, though mutual fellowship and ministry are essential to spiritual growth, but the preaching of the Gospel. Unfortunately some are being side-tracked into an inward-turning, introspective self-seeking even in the realm of spiritual things. Our eyes must always be towards the regions beyond in the true Gospel sense. The mission field begins at our doorsteps—if we have unsaved loved ones it begins even in the home.

" These signs shall follow them that believe " we are assured by the Gospel. We must always remember the tremendous comment : " And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16 : 20.)

Other things have their rightful places, but the going and the preaching bring the confirming !

Mzee Bull, Tanzania

After many days

THE church at Msata in Udoe country is having a business meeting. Pastor Joseph announces our decision to relieve Mzee Kabua of his position as church leader. He then asks for nominations for the position.

The church started with a handful of Wadoe believers. When I asked for a church site right in the chief's village the elders were embarrassed. Being Moslems, they had no desire for Christianity in their midst. "But," said they to one another, "how can we refuse Bwana Bulu? Did he not help so many of our people in the bad famine year?"

The chief had heard how the Wakweli tribe were receiving help and had sent me an urgent appeal. We fed the old people and children and helped the able-bodied to till their fields. "Give him the cursed ground," said one of the elders. To this they all agreed.

We built the church knowing nothing of the curse and Kabua, the oldest convert, began to oversee the church. The curse was very real. The last man who had attempted to occupy the site had been struck dead by lightning while building his house. The unpropitiated spirits were angry, the people said.

Now we are hemmed in on all sides. The chief built a house right next to us. One of his daughters has become a Christian. Her mother put into words what the people were thinking: "Bulu took the curse off," she said.

Kabua is old and, while he was selling snippets of roast meat in the market place, he was enticed into the beer shop by old cronies. "He needs advice," said Joseph.

Kabua has often given me advice. Here is some of his wisdom: "In times of scarcity you may need to go far in search of maize flour. When returning home, hide some of the food in two different places in the bush. When you arrive call your wives and their children and divide your load equally between them. Then when one wife has gone to draw water tell the remaining one that you have kept back some extra food for her because you love her best. Take a suitable opportunity to tell the other one the same. Then they will both love you." "Will they not tell each other?" said I. "Never," he replied. I wonder why he gave me that advice. I am still learning how to manage one wife!



These women are church leaders from six different churches.

Many Masai now worship in the church. Their testimonies as to what Yesu has done for them are an inspiration to us all. The church chose three of them to oversee the work.

Here are two of the recent testimonies. Rebeca is on her feet. "Praise Yesu!" she says. "My cow [she named it] was lost three months ago. We searched for it for miles around without any result. Every day I prayed 'Bwana Yesu, watch over my cow and bring her home.' Yesterday she came back to me." "Praise God," say the congregation, knowing that the animal had escaped lions, wild dogs, hyenas and meat-hungry tribesmen.

Another Masai is on her feet. "Yesu Arifiwe!" she says, "I was sick. My child was sick. Two of my cows were sick. We prayed and now we are all well. Nothing is impossible with Yesu."

ARTHUR D. BULL.

A memorial service for
JAMES SALTER
co-founder with W. F. P. Burton of the Congo Evangelistic Mission
will be held at
THE PENTECOSTAL CHURCH, NORTH ROAD, PRESTON
on TUESDAY, SEPTEMBER 12th, at 7.30 p.m.

Ghana revisited

by Gerald L. W. Ladlow

PASTOR OF ELIM PENTECOSTAL CHURCH, SALISBURY

IT is not often that a servant of the Lord is privileged to visit an overseas mission field at the expense of a commercial concern. Not only did Swissair provide me with a free return ticket to Ghana, they also gave me V.I.P. treatment as their guest as a first-class passenger. As I travelled homeward relaxed in the comfort of the D.C.8 my mind travelled backwards over the past month. As I recalled all the events that had been crowded into those days it seemed like a dream.

My first joy was to greet our missionaries, David and Margaret Mills, and to travel to Kumasi, capital of Ashanti, and share the fellowship of their home and family. Here in the auxiliary rooms of the spacious, beautiful church at Asokwa, they conduct the Bible school of the Church of Pentecost, which is now in fellowship with the Elim Pentecostal Church. It was the beginning of a new refresher course and on my first night I attended the welcome service to the fourteen students and listened to them testify of their salvation and call to the ministry before I brought to them the message from the Word of God. I was deeply moved as some related the story of their heathen upbringing and the tremendous change that Christ had wrought in them.



David L. Mills with third refresher course students.

One afternoon I went with Mrs. Mills to the Pentecostal secondary school, where she teaches religious knowledge, to speak to the Christian Union. There are over 100 students in residence and forty or more came to the meeting. I wish that I could portray the picture of that crowded little classroom with the shining faces of these young men and women who know the Saviour and that I could let you hear their enthusiastic singing.

Shall I ever forget the meetings in the Bompata assembly? Every night for one week the people came to hear the Word of God, many bringing their Bibles along with them. Each night at six o'clock they began to gather for prayer and by 6.45 the building was full with almost 500 people. The sound that greeted us was like that of many waters, for the



Students at Pentecost secondary school, Kumasi, Ghana.

people stood with hands upraised praying aloud or praising and worshipping God. When the time to preach arrived the latecomers filled every available space and were crowded around the windows and the doors. With what rapt attention they listened to



Some C.U. members at the school.

the Word of God! On the final night, after I had preached the gospel, about twenty came forward seeking salvation, among them the principal of a teacher training college.

Whether in the city churches or under the palm-leaf canopies in the bush or rural towns, the response was just the same. The zeal and exuberance of these African Christians knows no bounds. In one place the people had attended a prayer meeting from 4 to 6 a.m., but at 8.30 a.m. several hundreds of them were back in their places seated on backless benches

ready for the start of the convention service, which lasted until 1.45 p.m.!

Wherever we held services crowds of children gathered around to watch and listen. I have always



Children learning the morning service at Kaneshie, Accra.

been charmed by the friendliness and obvious cheerfulness of Ghanaian children and I was delighted to see how Mrs. Mills's vision for child evangelism is already bearing fruit. Those who have attended the Bible school have returned to their districts and commenced Sunday schools and children's meetings in accordance with the training she has given them.

At Jacobu we met for convention under a palm-leaf canopy. On Sunday morning believers from the surrounding villages made their way to this little shanty town and some 500 or more joined in our



Children dancing and singing at Jacobu convention.

worship. Hundreds of children stood on the market stalls and tables and any other vantage point to watch the proceedings. The children from the newly formed Sunday school of the Jacobu assembly sat in the congregation and obviously enjoyed the worship of the Lord.

I really must mention the blessed communion service on the Sunday morning at the conclusion of my week of Bible study in the Kaneshie assembly in Accra. Right from the commencement of the service there was a real sense of the presence of the living Christ. In contrast to the noisy, exuberant singing with the loud clapping and shaking of the akasers experienced in the great convention services there was a solemn hush. There were periods of corporate prayer and praise, but also times of living silence occurred when the only sounds came from the neighbours' sheep and goats. The Holy Spirit ministered to us in prophetic utterance and in tongues and interpretation. As the congregation of 250 reverently filed out to receive the emblems from the ministering elders the people quietly sang words of Scripture or hummed the tune of a worship chorus. I can only describe it as a heavenly atmosphere.

I have received the following letter from a member of the Kaneshie assembly, a brother unknown to me, which I would like to share with you:

Hello, Pastor.

Mercy unto you, and peace and love be multiplied.

I thank my God that you have reached safely at home.

It is nice of my writing to you today. Since you left here for Kumasi and back to United Kingdom I have always been thinking of you and the teachings you gave us. The most remarkable of all is of your telling us that Jesus never ceased praying for me. This news has built a great interest in me, because wherever I am, I only think Jesus is praying for me. O! thank you, Pastor.

I know Jesus would allow you to come to us again.

Extend my greetings to my fellow Christians under you.

Yours in Christ,
Joseph Nyarko,
Church of Pentecost,
Kaneshie Assembly,
Accra, Ghana.

A great occasion for London

ANNUAL GENERAL MEETINGS

of

THE BRITISH PENTECOSTAL FELLOWSHIP

at

Kensington Temple, Notting Hill Gate, London

on Saturday, October 14th, 1972

MINISTERS' AND CHURCH OFFICERS' MEETING at 3 p.m.

GREAT RALLY at 7 p.m.

Speakers :

JOHN CARTER W. R. THOMAS S. CRISP

DO NOT MISS THESE GREAT MEETINGS

D.2693



Consider your verdict

(Matthew 22 : 42)

by H. W. Greenway

" What think ye of Christ ? "

THE Jesus revolution is upon us with an impact that has awakened not only the professing Church but also the sophisticated society in which we live. This is the phenomenon of our mixed-up twentieth century. Jesus is presented among the drug addicts, the charismatics, the high churchmen and the Pentecostals. He is even provided with a place on the vaudeville bandwagon to help increase the financial profit margins of commercialised religion. You can find the stickers of this new religious outcrop plastered in all kinds of places ; on staid old men, for instance, and happy little kids ; on business briefcases and women's handbags ; in dining rooms and drawing rooms, and even in unmentionable places, with the happy advice, " Smile, Jesus loves you." A new kind of religious journalism has emerged to remind us that the young generation is " turned on to Jesus." This provides us with startling stories and vital testimonies of changed lives, of young men and women saved from misery and crime and self-destruction. All of which is an occasion for gratification.

On the credit side there is much for which to give thanks to God. Any move toward the central Figure of all history is to be encouraged, for " His teaching was unsurpassed ; His character was a miracle." Of His resurrection there can be no doubt and this great fact makes Him our contemporary. The news of His victory over death exploded upon the world with a force that has sent waves of Divine proof radiating to all quarters of the earth down through the centuries of Church witness to our own day.

In all the publicity now given to this widespread upsurge of the new faith we must add a word of caution. Let us not forget that the Son of God is given a full title in the Scriptures and, while we rejoice in the wonderful name of Jesus, which, of course, is His saving name and vital in our experience, He is also the Lord Jesus Christ. When He saves us He must take His place on the throne of our hearts and have as His residence the citadel of our beings.

Christianity is both subjective and objective. Between those two experiences there is a great gulf —the gulf between the nominal and the committed Christian. It is the difference between what Jesus does for *me* and how far I am able to glorify *Him* : between an easy take-it-all religion, with its emotional euphoria and guarantee of material benefits, and the dedicated life of devotion to Him as Lord. **The emphasis in the assessment of the faith of so many Christians is the blessing I receive, my salvation, my healing, my good job, my mansion in the sky. What I cannot achieve by talent or design He will give me without any effort on my part. God through Jesus becomes our heavenly Benefactor, a super spiritual Supermarket with no cash registers to make claims on our meagre resources.**

Peter in the first sermon of the Christian Church terminated his defence with this significant reminder : " Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ " (Acts 2 : 36). Here Peter through the Holy Spirit brings His title into one : Lord, Master of our lives ; Jesus, Saviour of our souls ; Christ, the anointed Messiah of God. Never let us lose any facet of that scintillating title. Here is the norm of the Christian life. We must make Him Lord of every department of our lives. As someone has remarked : " He must be Lord of *all*, or He is not Lord at all." This will mean submerging our personalities, needs and blessings within the glorious greatness of Christ. He must be the one and only object of all our religious exercises. If we fail here we head for disillusionment, for the life of Christ in which we find our true environment is one of self-sacrifice and not self-service. Is this not the reason some easy-come believers bitterly renounce their religion as a cruel hoax when they face persecution, or suffering, or personal frustrations ? Too many Christians have mistaken the kingdom of comfort for the kingdom of God.

So much that goes for Christianity in the pro-

fessing Church is nothing but mercenary time-serving. Many pipe-sucking parsons in pulpits and hypochondriacs in pews are driving our puzzled generation from the churches. There is a lack of stamina that so often is to be found among worldlings as we tinker with non-essentials at the expense of the down-to-earth fundamentals we teach. C. S. Lewis in *Surprised by Joy* tells of his early opinions of the Church : " Though I liked clergymen as I liked bears, I had as little wish to be in church as in the zoo. It was to begin with . . . a wearisome 'get-together' affair . . . the fussy time-wasting botheration of it all ! The bells, the crowds, the umbrellas, the notices, the bustle, the perpetual arranging and organising."

We so often judge the merits of a Divine service by the *blessing* we get out of the meeting : it may be through the type of singing, which tends more and more to be of the " with-it " mood ; it may be through the stimulus of a brilliant sermon, which is too often forgotten by idle gossip ere we reach the gate outside ; it may even be in the assurances that our prayers have been heard as we have drawn near to Him. All of which exercises have their virtue. Singing is good ; sermons are good ; prayers are good. *They are good in so far as they help us to recognise the wonders of the grace of our Lord Jesus Christ and equip us for the rough-and-tumble of real life.*

If we turn our eyes from Christ in our endeavours to serve Him we will slip into empty formalism. David C. K. Watson, who has had such success in his church in York, writes in *My God is Real* : " Much of our church life today is certainly a travesty of the teaching of Jesus Christ : full of formality, snobbery and hypocrisy ; rejecting the commandments of God in favour of the traditions of men ; petty minded, and often ignoring the real needs of the world. This is just what Christ said of the religious leaders of His day. To be disillusioned about these things, however, is no reason for doubting the truth and reality of Christ Himself."

We believe that Christ was sent from God to be the Saviour of the world. We believe that God was in Christ reconciling the world to Himself. As such He demands our devotion without the personal self intruding into our worship. It is when we turn the high idealism of our faith into a pleading for whatever our Lord can dish out in profits and doles that we debase the nature of Christianity. **We must love and worship the Lord Jesus Christ for Himself and Himself alone and keep our eyes upon Him in every phase of our lives.** Only by contemplation of His holiness and glory can we fulfil our function in the body of Christ, the Church. Thus we become the living representatives of our Master : " But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord " (2 Corinthians 3 : 18).

Children's Corner

IMITATION PEOPLE

By Sheila Price

JIMMY and his parents went to London. It was Jimmy's very first visit to the city and he was very excited when the train pulled into Paddington station. He wanted very much to feed the pigeons in Trafalgar Square and he was looking forward to seeing the statues, the historic buildings and the famous landmarks.

" We will go to Madame Tussaud's first," said Jimmy's father.

" What is that, daddy ? "

" It is a very famous waxworks, Jimmy."

" But what is a waxworks, daddy ? "

" Well, Jimmy, inside Madame Tussaud's is a wonderful collection of men and women, people who have played important parts in history, or who have become famous in some way. These people, Jimmy, are represented in wax."

"I would love to see them, daddy," said Jimmy.

" Come along then," said Jimmy's father, and in they went.

Jimmy's eyes shone. He had never seen anything like it before. The figures looked so real and lifelike. Jimmy found it hard to believe that they were only wax models.

" Aren't they wonderful, daddy ? " he said. " They look so real, don't they ? "

" Yes, they certainly do, Jimmy."

" Do you know," said Jimmy's mother, " there are some people who think and act like Christians at times, but like these waxwork models they have no life in their hearts. They do not know Jesus as their Saviour and Friend. He has promised that when we ask Him into our hearts He will give us new life, heavenly life, so that we can truly live for Him."

" I am glad I asked Jesus into my heart," said Jimmy. " I wouldn't want to be like those waxwork models ! "



From T. H. Stevenson

QUITE a few well-meaning friends and relatives suggested that I should not visit N. Ireland this year. My reply has been that, knowing so many friends who live there the year round, I felt I could visit this land for a few weeks. My experiences and impressions might almost occupy a book.

There are two Irelands ! I do not mean Eire and N. Ireland, or Irish Republicans and British Loyalists. There is Northern Ireland that is to the fore every day in the news media, with its continuing, seemingly increasingly confusing political and military situation, but there is another Northern Ireland little known or referred to: the active evangelical Christians who zealously witness for Christ.

As I write, the forty-fifth Worldwide Missionary Convention is being held in Bangor. Despite depleted numbers because of the situation, last year £11,388 was received for missionary societies (including Elim Missions on my recommendation to a Presbyterian friend who sought my advice!). In this same town a three-week tent crusade has just ended, attended by 1,200 on many nights. Open-air services were held at 10 p.m. on the promenade.

With Bangor Elim members, I spent several hours in Newcastle, Co. Down, a small resort of some 3,000 people, probably shared equally by Catholics and Protestants. Here " the Mountains of Mourne sweep down to the sea." However incredible it may seem, I can report that nightly several open-air meetings are conducted and on Saturday evenings five successive such services run almost continuously from 6.30 to 10.30. I heard the latter part of the first meeting and the early part of the second. Several hundred people gathered at each meeting with the ruined municipal offices in the foreground and the modern but also bomb-blasted post office as a background.

In perhaps almost the most troubled danger area of Belfast, the " peace " line between the Protestant Shankhill Road and the notorious Unity Flats (defended from the flat roof by British military posts and used extensively in the flats below by snipers), members of Elim's oldest church--now housed in a lovely new building—conduct open-air services on Sunday nights.

How sincere these people are was obvious to me, for while I was preaching at the Sunday night service I could plainly hear the momentary crescendo cry of a riotous mob from the Unity Flats.

PRAYER AND PRAISE



by F. H. Coleman

JACOB had two great experiences in his life. The first was after he had obtained the family birthright and blessing. He fled from his elder brother. That night when he lay down to sleep God gave him a wonderful revelation in a dream. Jacob made a covenant with God that if He blessed him with earthly things he would give a tenth to God : most generous—ten per cent for God, ninety per cent for Jacob—and all because of God's blessing !

The second great experience was twenty years and more later. God had indeed blessed him. He had wives, children, flocks, herds and servants. Of his flocks and herds he reserved a present for Esau, who was on his way to meet him. Leaving his family, Jacob crossed the ford at Jabbok and that night a man wrestled with him. Was this a physical wrestling ? I do not think so. See Hosea. The wrestling continued all night until the day began to break. The angel asked him his name. Jacob told him. He was given a new name and today we have descendants with the same name—Israel.

Jacob got more from that experience of prayer than from any other event in his life. He became a prince with power with God and man. His warlike brother was coming to meet him with an army of 400 men, but he changed his mind and met Jacob in peace. He spared his wives and children and Jacob lived to see one of his boys the great man of Egypt.

It is absolutely amazing what a night of prayer with God can do !

Riches, a fine home, earthly glory or power with God and man : I wonder what each of us who read this will desire above everything else.



Margaret M. Ladlow's page

A divine handclasp

Till I reach the glory
I was born to share—
This its crown and centre,
That my Lord is there.

CATHERINE M. NOEL.

THE beautiful abbey church of Romsey stands on ground hallowed by 1,000 years of worship. It is as dignified as any cathedral in the land and exceptionally rich in history, having associations with King Edward the Elder, son and successor of Alfred the Great (A.D. 907) and the Abbess Ethelfaeda. In the stormy days of the Reformation it was sold by Henry VIII to the parishioners for £100, which seems a very paltry amount in these days! In later days the abbey added memorials to Lord Palmerston and to Lord and Lady Mountbatten. It is a sanctuary worth visiting by those who love history, both sacred and secular, mellow stone, ancient carvings and magnificent architecture.

It is uplifting, too, when one unexpectedly comes across something appealing which touches a chord in the heart. This is what happened to me, for on a shining brass plaque I read the following inscription :

Mark 8 : 22

The above window is dedicated to the glory of God
In thankful and loving memory of Caroline Maria Noel.

Thou didst lead a " blind man "
In thine earthly days,
Led him along and gently
Shewed him light's pure rays :
Oh ! through all life's journey,
To its furthest strand,
Surely he remembered
How he clasped that hand.

Lead me now and always,
Even to the last,
Till the way is ended,
And the darkness past :

Raising my eyes above the memorial, I saw a fine stained-glass window depicting the Lord Jesus leading the blind man of whom we read in Mark's Gospel. I wondered why Caroline Noel loved this incident in the ministry of the great Healer. Was she physically blind, or did she know a long period of spiritual darkness ? I cannot tell, but it seems obvious from her poem that she came to a place of utter dependence on Christ and longed to know, as the blind man did, the clasp of the Saviour's hand.

How tender and human were the actions and approaches of Jesus. They were always motivated by love and compassion when He was dealing with the sick and the sad. We can learn much from observing His gracious ways, for to our shame so often our attempts to help and to comfort are clumsy and ineffective. The words of Mark 8 : 23 give a lovely picture of Jesus ; first His hand clasped that of the blind man and then warm, tender, vibrant with Divine life, His hands were laid on the sightless eyes and they were sightless no longer ! Here we have all the essentials of conversion, for the Lord Jesus takes us by the hand to a place apart for a personal interview with Himself. He proceeds to open our blind eyes to behold Him and to perceive His love. How tragic it would be if, because of pride, we refused to take the proffered hand of Jesus. Rather let us pray in the words of Thomas Dorsey :

Precious Lord, take my hand,
Lead me on, help me stand ;
I am tired, I am weak, I am worn ;
Through the storm, through the night,
Lead me on to the light,
Take my hand, precious Lord, lead me home.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

NEWQUAY, Cornwall. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2531

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

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.2538

PROPERTY FOR SALE

A WELL-APPOINTED Christian hotel on Kent coast with twenty-three bedrooms for sale. Established for twenty-three years—good clientele. Bookings already being made for 1973. Good reasons for sale. For further details apply Elim Evangel, Box No. 2696, P.O. Box 38, Cheltenham, Glos. C.2696

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

500 FREE GOSPEL TRACTS. You are invited to send for these tracts, some by Dr. Oswald J. Smith; some are specially written for young people. Write to Mr. W. E. Allen, Every Home Crusade, 43 Oakland Avenue, Belfast 4, Northern Ireland. C.2701

ITINERARIES

The President (T. W. Walker):
September 9, Chelmsford; 10, Ipswich (a.m.), Braintree (p.m.); 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, West London Presbytery.

London Crusader Choir with Douglas B. Gray:
September 10, Finchley, B.B.C.2 programme "Praise the Lord" at 6.40; 17, Wormwood Scrubs and West Thurrock; October 1, Croydon; 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25 Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth prison.

Arthur D. Bull:
September 16, Whitehaven; 17, Carlisle; 18, Paisley; 20, Motherwell; 21, Greenock; 22, Govan; 23, 24, Coatbridge; 26, Kirkintilloch; 27, Edinburgh; 28, Glasgow; 30, October 1, Aberdeen; 2, 3, Dundee; 4, 5, Kennoway.

Mrs. Dorothy Bull:
September 23, Glossop; 24, Stockport; 25, Salford; 26, Chorlton-cum-Hardy; 27, Oldham; 28, Accrington; 30, Blackpool (Marton); October 1, Bolton; 2, Wigan; 3, St. Helens; 4, Southport; 5, Ellesmere Port; 7, Holyhead.

Joseph Smith:
September 9-14, Chorlton-cum-Hardy, Manchester; 16-21, Liverpool; 23-27, Bolton

BIRTHS

GREEN. On June 10th, to Mr. and Mrs. C. Green, members of Elim Pentecostal Church, Ealing, God's precious gift of a daughter, Rebecca Elizabeth.

WOODWARD. On April 19th, to Mr. and Mrs. E. Woodward, members of Elim Pentecostal Church, Ealing, the gift of a daughter, Emma Claire.

DEDICATION

KIRKLAND. On August 13th, at Elim Pentecostal Church, Rugby, David Andrew Kirkland was dedicated to the Lord by David C. Lewis. C.2700

MARRIAGES

COCKS—DEACON. On August 12th, at Elim Pentecostal Church, Romsey, John Cocks to Susan Deacon, both Exeter Crusaders. Officiating ministers: D. E. Edmonds and J. H. Sainsbury.

LACY—HORNE. On August 5th, at Elim Pentecostal Church, Ealing, Peter David Lacy to Mahalah Horne, daughter of Pastor and Mrs. A. S. F. Horne. Officiating minister: H. W. Greenway.

LONGWORTH—GREGORY. On August 12th, at Elim Pentecostal Church, Sheffield, John Longworth (of the Marton church) to Hazel Gregory (Sheffield secretary's daughter). Officiating minister: A. V. Gorton.

RENDELL—JONES. On August 12th, at Elim Pentecostal Church, Brecon, Anthony Rendell to Anne E. Jones. Officiating ministers: G. H. Neale and K. J. Hathaway.

TAYLOR—GREEN. On August 12th, at A.O.G. Church, Upper Gornal, Dudley, Stewart William Taylor to Jacqueline Elizabeth Green, both Elim Crusaders. Officiating minister: D. Fenton.

WITH CHRIST

SALTER. On August 12th, James Salter, aged 82, beloved pioneer missionary, went home to be with the Lord. Officiating minister at funeral: Douglas S. Quy.

BLACKPOOL

JUBILEE TEMPLE, WATERLOO ROAD

September 18th to 22nd

Spiritual Conference of the Lancashire Presbytery

Group meeting each night at 7.30.

Speakers from many parts of the country

WELCOME TO THESE GREAT RALLIES

To Canada and the U.S.A.

Pastor Douglas B. Gray, with a fifty-voice male chorus from the London Festivals of Male Voice Praise, of which he is Director of Music, will leave by air for North America on a fifteen-day tour of musical evangelism. During the tour fellowship will be enjoyed with the Pentecostal Assemblies of Canada and visits will be made to some of their fine churches in Toronto, Ottawa, Montreal and elsewhere. In the United States festivals will be presented in New York, Washington, Boston and other places.

We would like to meet many friends from Britain now living in these parts for fellowship and happy reunion. If our readers have such ties as these in these countries let them know of this visit. Write to D. B. Gray, 15 Rodenhurst Road, London, SW4 8AE, for full details of the itinerary and the venues where the chorus will be visiting. The first service is in New York on Sunday, September 17th.

COMING EVENTS

ABERAMAN. September 16. Pentecostal Free Mission (A.O.G.). Aberdare and Mountain Ash Elim Pentecostal Churches will hold a united baptismal service. At 7.30.

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a " Ten Towns Crusade " project.

BARRY. September 16-18. Elim Pentecostal Church, Pyke Street. Annual convention. Speakers: Clem Roberts (Barry) and Robert Cox (Chepstow). Items by Mrs. Roberts and Caerphilly quintet. Saturday at 7. Sunday at 11.15 and 6.30. Monday at 7.

BIRMINGHAM, Stirchley. September 9. Friends' Meeting House, Hazelwell Street. Film: " To Russia With Love." September 13. Visit of Malcolm Bamber (Protestant Truth Society). Illustrated film-strip lecture on C. H. Spurgeon. At 7.30. September 24. St. Andrew's Methodist Church, Cartland Road. Preacher: L. T. Middleton. Subject: " The Second Coming of Christ." Convener: J. B. Coleman. At 6.30. September 27. Friends' Meeting House, Hazelwell Street. " The Great Commission Today " (sound-slides). At 7.30.

BLACKPOOL. September 10, 12, 13. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Special visit of J. Nelson Parr. Sunday at 6.30. Tuesday and Wednesday at 7.30. September 18-22. Spiritual conference of the Lancashire Presbytery. Each night at 7.30. Speakers from many parts of the country.

BRADFORD. October 7. St. George's Hall, City Centre. Northern Pentecostal youth rally. Youth choir, Gospel groups, soloists, testimonies. Speaker: Laurie Lambert. At 7.

CRADLEY HEATH. September 16-19. Elim Pentecostal Church, Bearmore Road. Twenty-first anniversary services. Preacher: John Crimp. Weeknights at 7.30. Sunday at 11 and 6.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. September 10. Elim Pentecostal Church, Park End Road. Preacher: John Bristow. At 11 and 6.30. September 16, 17. Minister's fourth anniversary services. W. R. Jones and Bristol youth choir. Saturday at 7.30. Sunday at 11. Preacher: Frank Wagner. At 6.30. Preacher: Bernard Wall. Mrs. Wall will give her testimony of healing. September 24. Harvest thanksgiving. At 11, 3 and 6.30. October 1. Preacher: J. R. Brown. At 6.30.

KIDDERMINSTER. September 16—October 1. Elim Pentecostal Church, Prospect Hill. Life and healing crusade conducted by Allan Ball. Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. September 23. National Youth Rally. " In Praise of Jesus." Trafalgar Square rally with special march of witness at 3. Westminster Central Hall at 7. Full programme of youth items. Special speaker: Pastor W. M. E. Plowright. **Admission by ticket only, 10p. Write for tickets to Secretary, Kensington Temple, Kensington Park Road, London, W.11.** Tel. 01-727 4495 or 01-997 5502.

LONDON, Leyton. September 16. Official opening of the Elim Pentecostal Church, Morley Road, by J. T. Bradley. Services of thanksgiving at 3.30 and 6.30 (refreshments will be provided between the services). September 17. Worship and communion service at 11. Family gospel hour at 6.30. Guest preacher: J. T. Bradley. Convener: G. L. Taylor.

MOUNTAIN ASH. September 9-16. Elim Pentecostal Church, Knight Street. Twenty-fifth anniversary. Preacher: September 9-13, F. J. Slemming. September 16, baptismal service at Aberaman A.O.G. Saturdays at 7.15. Sundays at 10.30 and 6. Weeknights at 7.30.

NEATH. September 9. Gwyn Hall. Welsh youth rally. Preacher: George Canty. Convener: John E. G. Cooper. Items by Gloucester choir. At 3 and 6.30 (refreshments provided between services). March of witness at 5.30.

OTLEY, Yorkshire. September 20. Elim Pentecostal Church. Minister: C. E. Lamb. First of a series of monthly film rallies to be held in the Civic Centre, Pool Road. Youth for Christ film: " Downbeat." At 7.30.

PETERBOROUGH. September 16, 17. Elim Pentecostal Church, Midland Road. First anniversary services. Preacher: J. C. Smyth. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. September 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Roy Jeffs. At 7.15.

SOUTHEND-ON SEA. September 23-28. Elim Pentecostal Church, Windermere Road. Preacher: Christopher Gornold Smith. Subject: " The Bible comes alive." Colour films and slides. Exhibits. Weeknights at 7.30. Sunday at 11 and 6.30.

STOKE-ON-TRENT, Longton. September 11-16. The Town Hall. September 17-24. Elim Pentecostal Church, Carlisle Street, Dresden. Revival and divine healing campaign conducted by preacher-painter George Canty. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

THORNTON HEATH. September 11-15. Elim Pentecostal Church, Mersham Road. Sunshine Corner meetings conducted by Uncle Leslie and Uncle Roger. At 6.30.

YEOVIL. September 17-21. Elim Pentecostal Church, Southville. Visit of Felix Lloyd-Smith. Supported by instrumentalists and singers. Convener: E. J. Thomas.

" In praise of Jesus "

THE

NATIONAL YOUTH RALLY, 1972

Saturday, September 23rd

● **3.30 p.m.—TRAFALGAR SQUARE**

Speakers : **Pastor George Miller**
Pastor Brian Richardson

Special singing by selected youth groups

* * *

● **7 p.m.—WESTMINSTER CENTRAL HALL**

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

Rugby Tambourine Band
Elim Bible College Students
Glory Singers
Special Youth Testimonies

Admission to this meeting by ticket only—10p each

Write to the Secretary, Kensington Temple, Kensington Park Road, Notting Hill Gate, London, W.11.

Telephone 01-727 4495 or 01-997 5502

D.2689



Thinks !

by Ron Williams
PASTOR OF ELIM PENTECOSTAL CHURCH, ROCHESTER

IN my spare time, *when I manage to get some,* I like to enjoy my favourite hobby—oil painting. I'm no da Vinci or Rubens, but I amuse myself with a dash of colour here and there *and sometimes there's more here than there.*

The thing I like about painting is that nobody sees my failures. I don't mean the obvious mistakes that would make any reasonable artist cringe, *but the failures nobody will ever see*—those things that I've failed to transfer from my thoughts to the canvas. *They'll be my secrets for ever.* Even if I did want to share them I doubt if anybody would understand anyway, for who can adequately describe what they mean ?

We all share that inability to express our thoughts in words, yet thought is one of the most potent agents of today. The mere suggestion that we don't look as well as we used to hardly acts as a tonic. Before the words die away we're on our way to the surgery !

A slight misunderstanding of events can give rise to innumerable suggestions that possibly we may not be getting a fair deal. Certainly of some things it can justifiably be said that " it's all in the mind," *but that's about the worst place in which to have anything that's bad.* You only have to accommodate a couple of unkind thoughts a little while and before you know where you are you find you've become the landlord of some pretty difficult tenants.

I mustn't give the impression that everyone is conjuring up evil deeds ; the powers of thought are far more positive and wonderful. We are the products of our thoughts and I must admit that there are some wonderful people about. Solomon, that wise old man, says " As a man thinketh in his heart, so is he." It would be nerve-racking for us if people were able to read our minds ; it might mean that we'd never be able to look some in the face again ! **We seem to overlook the fact, however, that God is able to " read the thoughts and intents of our hearts."** What we can keep from our friends we're unable to keep secret from God.

It's important that we all use this God-given faculty of thought to its best advantage. Emerson puts it in a nutshell, " If you're not a thinking man, to what purpose are you a man at all ? "

Are you going to forget some of those ideas you've had lately ? Remember that action is a close relation of thought.

A little while ago much was said about people who made overseas trips just so that they'd be able better to explore the powers of the mind. Well, you don't have to do any such thing today ; you can explore your own powers now. Why don't you think something—something good—*and act on it* ? When you've done that you'll have seen the advantage of thinking.

Some time ago there was this Person who made something He was especially pleased with. Then along came some people and abused it. Now probably we wouldn't have felt very kindly towards them, but this Person reviewed the whole situation and thought that it was worth starting all over again. Mind you, I can't see any good reason for it, because the offenders deserved punishment.

I'm sure you know exactly what I'm getting at. This world, created for our advantage, has really been abused by man, yet God, in giving His own Son on Calvary, thought that mankind deserved another chance. This really deserves something positive on our part. Just think about it.

How do you think you could return such a kind thought ?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by D. C. Lewis**

Monday, September 11th Matthew 5 : 13-20

" Ye are the salt of the earth " (v. 13).

The duty of the disciple in the community is always to be an influence for God, preserving society and preventing pollution by his presence and by advocating what upholds purity. He must inspire others to a zeal for the things of God by a contagious zeal that penetrates and prevails—zeal to evangelise, zeal that stirs, that makes its influence felt in every stratum of society. " If the salt have lost his savour " (v. 13) it is useless when it is required most. May we be ready, responsive, refreshing.

Tuesday, September 12th Matthew 5 : 21-32

" But I say unto you " (v. 22).

The standards of Christian conduct are of a very high and extremely exacting order. God's moral law still calls for absolute obedience. Permissiveness has no place in God's plan. Murder should surely never happen, yet we become angry without cause and fail so often. Evil speaking, wrongful criticism and failure to forgive quickly are all too apparent. Moral delinquency is so evident in this our day. " Thou shalt not commit adultery " (v. 27), Christ said. " Not guilty " is your plea ? The lustful eye, the secret passion for that which God prohibits, can still exist. May the Lord give us hearts that are pure and clean !

Wednesday, September 13th Matthew 5 : 33-48

" Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you " (v. 44).

Our attitude to those who hate, threaten, insult, defeat or despitefully use us is made so abundantly plain. We are to love them and to pray for them. They wish us evil, but our attitude to them should show nothing but love, nothing but good. Our love must come out of pure hearts (1 Timothy 1 : 5), hearts that have been cleansed and freely forgiven by Him who loves us. Realising His love for us, how can we refrain from loving others as we ought ? Let us keep on loving. If we do not forgive others, God cannot forgive us (Matthew 6 : 15).

Thursday, September 14th Matthew 6 : 1-15

" After this manner therefore pray ye " (v. 9).

We must model our prayer lives on this pattern prayer. Beware of vain repetition. We shall not be heard for our much speaking or for our frequent asking. " What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them " (Mark 11 : 24). Having offered our petitions, we must take the answers by faith and turn our prayers into praise. Our heavenly Father knows our needs and He delights to give !

Friday, September 15th Matthew 6 : 16-23

" But thou, when thou fastest " (v. 17).

Have we as yet known the necessity of this command ? Prayer is always effective, but it is even more so when it is accompanied by fasting. Fasting will not always demand our abstaining from food, but it does mean our abstaining from what is lawful, so that for the time being we can give ourselves to prayer. Fasting may mean that we abstain from luxuries so that we might have more to give to supply the needs of others for the extension of His kingdom.

Saturday, September 16th Matthew 6 : 24-34

" No man can serve two masters. . . . Ye cannot serve God and mammon " (v. 24).

" Ye cannot serve God and gold " (Twentieth Century New Testament) ; that is all that gold represents —position, influence, power, prestige, houses and lands. Millions today worship the golden image. Mammon is their god. How unrewarding is their worship in the light of eternal realities and values ! Willing to sacrifice so many things, they pursue what they can hope to retain for only a very brief season. Multitudes worship mammon, but there are multitudes who are serving God and proving that godliness with contentment is great gain, eternal gain (v. 33). " Lay up for yourselves treasures in heaven " (v. 20).

Sunday, September 17th Matthew 7 : 1-14

" Judge not, that ye be not judged " (v. 1).

To obey this command we must not condemn our brother. " God sent not His Son into the world to condemn the world ; but that the world through Him might be saved " (John 3 : 17).

Condemnation is so often linked with criticism. We must stop criticising one another. Let us not condemn others, especially when facts relative to particular situations are not fully known to us. " Why dost thou judge thy brother ? " " For we shall all stand before the judgment seat of Christ." We must not judge, for we can be easily mistaken.

Post-mortem kindness cannot cheer a burdened soul.

The Bible is a masterpiece of literature, but we should always remember that the Bible's primary appeal is not to literary men but to sinful men, not to our poetic sensibilities but to our guilty consciences, not to our intellectual curiosity but to our lost souls. *Prophecy Monthly.*

Jesus Christ—our Lord!

by Hugh Sawyer

"THE fool hath said in his heart, There is no God," declares the psalmist David writing under the inspiration of the Holy Spirit (Psalm 14 : 1). To accept this diabolical denial is to cast into the mystic realms of mythology not only our heavenly Father but also the very existence of Christ Jesus His Son and of the Holy Spirit, thus sealing for ever the hopeless, ultimate fate of mankind. Without a redeeming Saviour sinful man is condemned to a lost eternity!

To overcome such Satanic suggestions and despondency and the apparent tomb of despair occasioned thereby, this same Almighty God by His Spirit has blazoned forth to mankind an inspirational tome of Divine revelation, the Holy Bible, the undeniable Word of God! For the edification of mankind it is guide, companion, counsellor and friend.

This same Bible will flourish until the end of time, despite the fact that down the ages the forces of evil have unsuccessfully sought to destroy it. What God gives neither man nor devil can take away!

The very first words in the opening chapter of this mighty work are in themselves a Divine revelation: "*In the beginning God.*" This immediately contradicts the Satanic contention that there is no God!

John places on record: "In the beginning was the Word, and the Word was with God and the Word was God" (John 1 : 1). The Word is a Person—Christ, the second Member of the Trinity. Thus is established the reality and true identification of Jesus, the Christ of God. His own declaration "I and My Father are one" (John 10 : 30) consolidates His position and authority.

He also reveals the fact that before the world was He was; He claims, "Before Abraham was, I am" (John 8 : 58). He rightly takes upon Himself the name of His Father who commanded Moses to tell his unruly people, when they demanded the name of their God, to say "I am that I am" and "I am hath sent Me unto you" (Exodus 3 : 14).

To further His claim to immortality and to prove His pre-existence in the heavenly splendour aeons of time before His advent to earth to become the Saviour of mankind, He declares, "I beheld Satan as lightning fall from heaven" (Luke 10 : 18).

John further enlightens us regarding Christ's advent to earth when he writes, "And the Word was made flesh . . . (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1 : 14).

As a child of twelve Jesus distinguished Himself by confounding the learned doctors in the temple with His knowledge and wisdom. When confronted by His parents who sought Him there, He gave further proof of His Divine origin, by reminding Mary, His mother, "Wist ye not that I must be about My Father's business?" (Luke 2 : 47-49).

When His cousin, John the Baptist, was baptising in the River Jordan, Jesus having been through the waters was praying, when suddenly the heavens opened and the Holy Spirit in form like a dove lighted on Him and God, speaking from heaven, cried, "Thou art My beloved Son; in Thee I am well pleased" (Luke 3 : 23).

On the Mount of Transfiguration, during the night in which His three companions slept heavily, they awoke to see Jesus, transfigured in all His glory, in deep conversation with Moses and Elias and again that voice from the overshadowing cloud spoke: "This is My beloved Son: hear Him" (Luke 9 : 28, 35).

On that tragic day when Jesus hung in agony upon that cross between two thieves He promised the one who repented, "This day shalt thou be with Me in paradise."

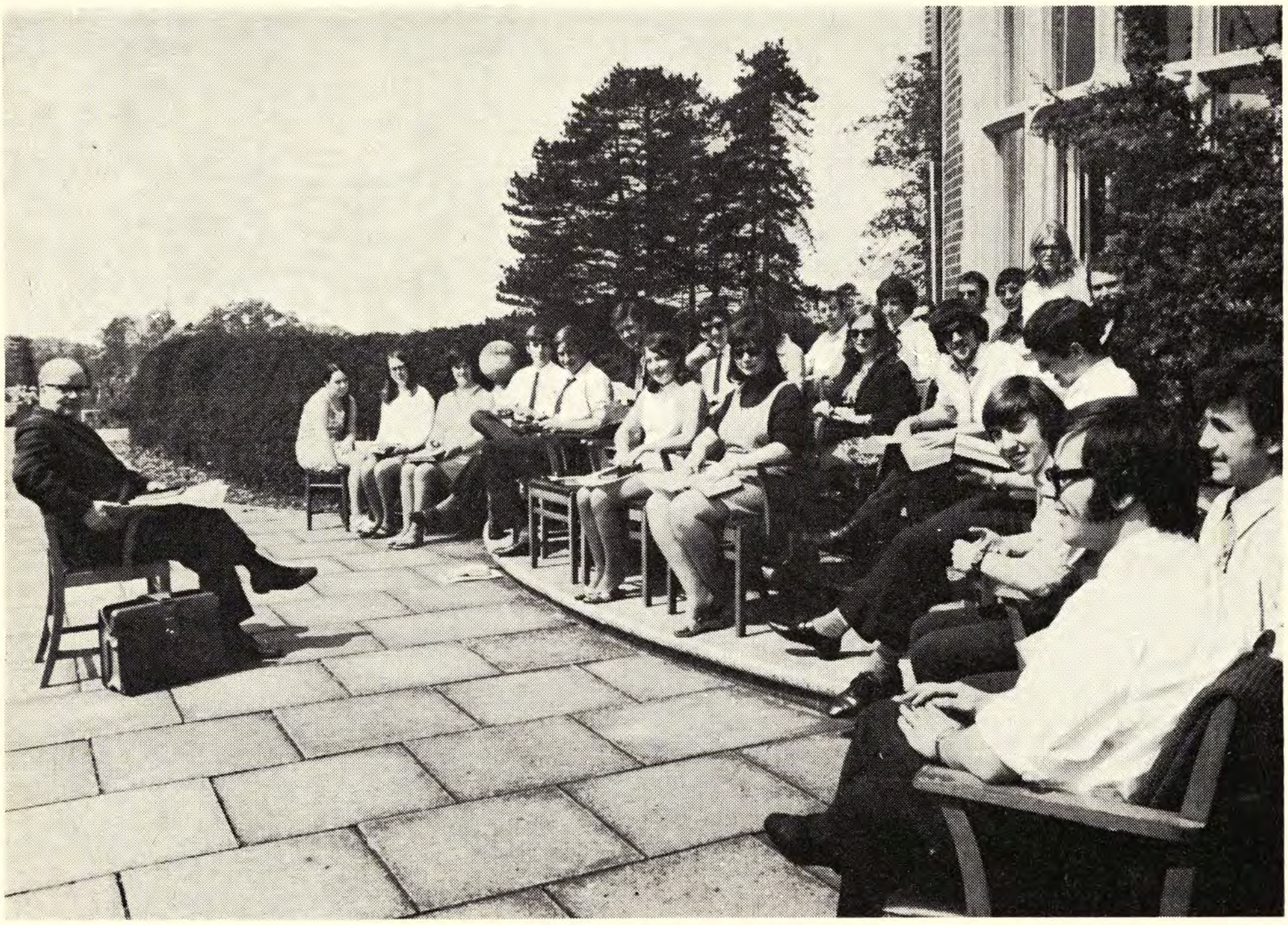
Jesus gave many other signs before and after His death, but they are not recorded in the Bible. What is written therein is for our edification and for engraving firmly on our hearts the factual evidence that Jesus is indeed the Christ, the beloved Son of God.

Fully believing, we receive the gift of eternal life through His name and the everlasting joy of sweet communion with Him who has placed upon record that immortal declaration, "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1 : 18).

(Hugh Sawyer *is in fellowship with our church at Newcastle-upon-Tyne.*)

THE ELIM EVANGEL

Vol. LIII. No. 38 September 16th, 1972 5p



A sunny lecture from W. J. Maybin, pastor of Croydon Elim Pentecostal Church, to first-year students at Elim Bible College last term. The new term commences on September 19th.

Proclaiming the Truths of Pentecost

The letter to the Romans



By J. Alexander Wright

7. The effects of justification

FROM the means of justification (3 : 27—4 : 25) we pass to the effects (4 : 25—5 : 11). " Being justified " (5 : 1) means not only " acquitted " in a legal sense, i.e. " counted righteous," but actually **made** righteous (see 3 : 21). Sometimes the meaning of the word justification is offered in a play upon it : " just as if I'd never sinned." The writer feels that this is fictitious rather than factual, even though it may pertain only to our " legal " standing before God. In actual Christian experience it cannot be. What is done in this sense cannot be undone. Holy we may be, as holy as He (1 Peter 1 : 16) ; innocent we cannot be.

Wounds of the soul, though healed, will ache,
The reddening scars remain
And make confession.
Lost innocence returns no more ;
We are not what we were before transgression.

Of this justifying faith Dr. Vincent Taylor writes : " It is not fictitious, arbitrary, passive or meritorious, but real, active, ethical and binding, i.e. what God requires and makes possible. It is the Divine activity in which God gives effect to His redeeming work in Christ by making possible that righteous mind necessary to communion with Himself " (*forgiveness and reconciliation*). Ponder this : " justified by faith "—faith is the channel, grace is the spring (3 : 24), the blood is the ground (5 : 9), and the resurrection is the proof (4 : 25). Justification is the initial stage in God's dealings with men for their redemption. It makes possible the entrance to the experience of salvation in its fullest sense. In the hour that the sinner exercises faith he is " righteous," not in moral attainment as yet, but in spirit and in promise. His righteousness is real, though immature.

Now follow the seven blessings of justification : peace, access, joy, patience, experience, hope and love.

" Peace with God " (5 : 1) is the first great blessing of the justified : a new relationship, since before this we were enemies (v. 10) ; peace of mind, heart and conscience. " We have peace " ; the Authorised Version is in the passive mood. The Revised Version and others render it in the imperative : " *Let us* have peace." Since we have peace with God " let us enjoy " the peace of God (Moffatt). Let no doubts interpose. In the Old Testament the peace offering was to be eaten, as far as possible, on the day that it was sacrificed, or on the next at the latest, but not on the third (Leviticus 7 : 15). There was to be no interval between the remission of sin (the sin offering) and the enjoyment thereof (the peace offering). Here are privilege and duty.

" Access into this grace " (v. 2) : admission to the Christian's Canaan, the promised land of grace, is granted. " This grace," this unmerited favour, refers to justification. From this new standing the Christian makes his threefold boast : " rejoice " (v. 2) ; " glory " (v. 3) and " joy " (v. 11) ; all stem from the same word in 3 : 27. " Boasting excluded, pride [of that kind] I abase," but of these we may boast all the day long (Psalm 44 : 8). The Revised Version and others render them imperatively " *let us* rejoice," " *let us* glory," " *let us* joy." We " rejoice in hope of sharing the glory of God " (A.R.V.). That which we missed (3 : 23) now becomes the shining prospect—and what is this but ultimate Christlikeness ? The Hebrew longed and prayed for the return of the Shekinah, the visible glory of God ; Paul says that this is the great Christian hope : " the appearing of the great God and our Saviour " (Titus 2 : 13). We are called to the obtaining of it (2 Thessalonians 2 : 14). This will consummate our great salvation.

Elim news

BATH **Pastor : D. O. Ward**

It is good to report continued blessing. At a recent baptismal service—the third this year—among the five who gave testimony before immersion was Mr. Joseph Fenton, aged eighty-seven. Saved in the old railway mission hall, Bath, on September 11th, 1922, then an Elim member and one-time deacon, our esteemed brother wished at last to obey the Lord in water baptism.

Next, in contrast, came a young husband and wife, who prior to baptism requested our pastor to dedicate their infant daughter.

Another candidate recently saved came from Trowbridge, fourteen miles away.

Last was a young man who had been brought up through the Sunday school and of godly Elim parents and who recently gave his heart to the Lord.

The climax of the service came when three decisions were made during Pastor Ward's closing appeal.

FREDERICK C. SMITH.

HULL, City Temple **Pastor : C. J. Watkins**

While on holiday at the Elim youth camp, Fraisthorpe, Bridlington, our youngest daughter, Sarah, aged four, was taken ill. We took her to the hospital, but the doctor was unable to find anything really wrong except a slight sore throat. He prescribed some medicine for her and we went back to camp. By 5.30 p.m. her temperature was 106° F. and she was unconscious. The camp "commie," Pastor D. G. Woodfield, gathered a few of the camp staff together and they laid hands on her and prayed. We called the doctor. He arrived in ten minutes and he said, "Hospital immediately—perhaps virus meningitis!"

We arrived at the hospital at 6.55 p.m. Her temperature was taken by two nurses with two separate thermometers, which read 97° F. Praise the Lord! They did a lumbar puncture and several other tests. The doctor still said that it was virus meningitis. We visited Sarah the next day and she was sitting up in bed feeling fine and wanting to come home. She was kept in hospital until all the necessary tests were done. They all proved to be negative. No medical treatment whatsoever was given. Doctors and nurses were baffled. We give all the praise and glory to our blessed Saviour, who did the work before we left the camp!

RAY AND ROSEMARY HUNTER.

JERSEY **Pastor : B. C. Vidamour**

Our children's open-air meetings started only last year. One member of the team became so burdened for the children who never went to Sunday school that she sought the help of our pastor. A team was formed, a few choruses were learned on the accordion and we went out. A guitarist and a trumpeter soon joined the team.

We start in May, holding two meetings each week. In the summer holidays two more are held each week. It is a joy to see children of all ages running from their homes to join us. Often when we visit an estate for the first time we find that many of the children know very little about the Word of God. It is not unusual for a child to say "Who is Jesus?" After one meeting a boy of eleven asked "Can Jesus save me? You see I am a Jew. Did Jesus die for me too?"

We have between twenty and sixty children at each meeting. Many have come to know the Lord Jesus. Last winter we brought fifty of the children to the church and we had a great time telling them more about their wonderful Friend, the Lord Jesus Christ.

We hope to do the same this year.

NANCY ELSON (MRS.).

(*See next week's* EVANGEL *for photograph.*)

MACCLESFIELD **Pastor : D. Beresford**

The church was packed for the induction of our new minister, Pastor David Beresford. Pastor F. J. Day, the district superintendent, convened and gave the charge to the minister. Pastor D. S. Williams gave the charge to the church. Pastor Michael Epton opened in prayer. Choruses were conducted by Mr. John L. Bradley (Shrewsbury). The new minister's father, Pastor Stanley Beresford, preached a brief message. Rev. Ralph Dale (Methodist) and Rev. Jim Grimshaw (Bethany Fellowship) expressed a welcome on behalf of Macclesfield Evangelical Council.

For nineteen weeks the church was without a pastor. Presentations were made to Mr. and Mrs. G. Clowes for their work during this period. A bouquet was presented to the new minister's wife by Rachel Cliffe. Pastor and Mrs. Beresford's two small girls were present along with the pastor's mother and other relatives. A telegram from Pastor and Mrs. J. Glass was read. The seven ministers on the platform laid hands on the new minister and committed him to the Lord. Pastor J. Harrison (Assemblies of God) closed the service in prayer.

A fellowship tea was held next day. Various departments of the church took part. John Wright played the guitar and Julie Tomkinson was the soloist. The minister and his wife gave their testimonies. A telegram from a former minister, Pastor R. Hughes, was read.

The Sunday services were well attended. The weekend events were greatly appreciated by all and the warm welcome made the new pastor feel already at home and among friends.

The Macclesfield Express.

GOD'S MEASURE OF BLESSING

Malachi 3 : 1-11 ; Luke 6 : 38

By Ian Davis

FORMER MINISTER OF OUR CHURCHES AT PARKSTONE AND WIMBORNE, NOW IN AUSTRALIA

IS it the will of God for His people to have material prosperity in this world ? Does it line up with His plan for them to have large possessions of this world's goods ? Is it right for God's servants to be kept poor or for God's work to be a begging institution ?

These have long been controversial questions. Some teach that poverty is a blessing. They point out that the disciples who followed Jesus were poor, that they did not even have the money to pay the simple tax demanded by Caesar.

Many of the great saints of this age have suffered poverty and hardship. People often contend that God's blessing has been on the poor rather than on the rich, that poverty is often the key to humility. Many Old Testament characters served the Lord faithfully until they achieved prosperity, then they failed God.

It is true that riches have often resulted in people becoming proud and arrogant, but it is common knowledge that the poor can be just as deficient in their characters as the rich. Out of poverty have arisen many great men, but there have been many great men of wealth also, such as Abraham.

It has never yet been proved that poverty and wealth in themselves are the final answer to the problem of developing Christian character. The Bible teaches that the right use of wealth is of the utmost importance, however. Much has been said and written about tithing being the key to prosperity. The teaching of tithing is sound and Scriptural, but even though we know this we can still stop short of the full answer to Christian prosperity. Christ plainly gives the master-key to material and spiritual blessings, although He spoke many times against covetousness, which is a desire for wealth for the sake of having it. Christ never said that Christians should *avoid* material possessions, or that they should seek poverty for poverty's sake. What He did say was that we should seek **first** the kingdom of God and His righteousness and all these things shall be added unto us. The more you put God and His work first and the more you use your material possessions to further His kingdom the more the Lord will add to you, so that you may further His work in a greater way.

The teaching of Christ is that if a man truly seeks the kingdom of God first he need not be anxious about the material things of life. John expressed God's wish for His people in his last epistle, " Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospers."

God has a plan whereby His work shall be prosperous and never poverty-stricken and whereby His people will always be prosperous, but because God's people, through their own selfishness and lack of faith to trust God's promise, have robbed God by not being faithful to His plan, God's work has been hindered, revival blessings have been withheld and the people of God have not prospered but have suffered leanness of soul. God's people have cried for revival, but because they have not been faithful to this plan of God the revival has been withheld.

We cannot have plainer statements to prove this than Malachi 3 : 8 and Luke 6 : 38. God's Word exhorts us to give before we can receive. Jesus said, " Give and it shall be given unto you." God's programme is continually being stifled and the showers of blessing are withheld because of selfish, greedy believers who have not yet learned the joy of giving to God. One of the hardest things in this selfish world is to learn how to give. Giving cuts right across our old nature and reaches its very core, yet the Scriptures teach that our failure to learn this great lesson leads to impoverishment and leanness of soul. We often tell the sinner that he is robbing God by failing to hand over his life, which really belongs to God, but the Christian is

often just as guilty of robbing God through withholding his tithes and using them for his own purposes and failing to give as God has commanded —then he wonders why there is no real blessing! Malachi 3 : 8 is the truth that will set him free.

The world in which we live is fast slipping over the brink of hell while believers are pleasing themselves instead of pleasing God and trying to enjoy their own selfishness rather than aiming for the joys of rich and abundant blessing from the presence of God. Luke 6 : 38 teaches that when we give in measure God gives back an abundant measure, but if our measure toward God is only small we can expect only small blessing in return. God uses the same measure toward us, except that He gives back more than we give to Him.

A poor widow gave Elijah all that she possessed, but as she gave so she received in abundance and became prosperous as she had never been before—" good measure, pressed down, shaken together *and running over.*"

Moses possessed an old rod which he used to look after his father-in-law's sheep. God said " Give it to Me, Moses! " When he did it became a rod of authority and through it signs and wonders were wrought. Because God's people are failing to give what God demands, the signs and wonders are withheld. We see a small measure of blessing, a few healings maybe, one or two converts here and there, an occasional filling with the Holy Ghost, but then we are using only a small measure toward God.

A little boy gave his loaves and fishes to Christ. He handed over his last bit of food. He gave all he had, but what was the result ? Five thousand souls had their hunger satisfied *as well as he* and twelve baskets were filled to overflowing.

One Sunday a widow went to church as usual. As she was about to give her usual offering the Lord began to speak to her from Luke 6 : 38. Suddenly she opened her handbag and gave every penny she possessed. She did not know how she would live during the following week, but she said, " Lord, I have obeyed your Word even if I die." On the Monday morning in the post there was a letter. When she opened it there was exactly twice as much money as she had given to God.

My wife's mother testifies that in the days when if one had a shilling one felt rich she was in church on Sunday morning with just ninepence (old currency) in her bag and this had to last her the week out. God spoke to her and said, " Give and it shall be given unto you," so she gave every penny. On the Monday morning following the gas man came to empty the meter and gave her back her rebate—it was exactly one shilling and sixpence, twice as much as she had given to the Lord the day before.

A man dedicated £2 to the Lord. He said, " Lord, please let this £2 grow. I am going to use it to profit with and of every bit of profit I make with it half will go to your work." That £2 led that man into a prosperous business and faithfully he still gave half his profits to God's work. He was an instrument in the hands of God and he himself enjoyed rich blessings from the Lord. One time he confessed that he became careless about his giving. His business began to suffer and he got into a state of spiritual barrenness and meantime God's work was suffering.

In the work of God we often get perplexed over ways and means to meet the financial demands, but if all God's people were giving to God as they should and tithing honestly without robbing God the work of God would prosper in every way as well as each individual, for this is God's way.

SONGS IN SUSSEX BY THE SEA!

HOLIDAY crowds in their hundreds stopped, listened and remained throughout the sixty minutes of musical presentation by the London Crusader Choir during its summer visit to Eastbourne. By kind permission of the corporation the choir was privileged to present the Gospel in song at the famous Wish Tower. The programme was directed by Pastors J. Lancaster, E. R. Gaudion and D. B. Gray, each of whom interspersed the items of music and song with personal witness. A few yards along the promenade one of Her Majesty's bands played " Amazing grace " and hundreds at the Elim open-air, led by the London Crusader Choir, sang the same great song of personal testimony. People left their palatial flats to investigate the reason for such a gathering and some remained throughout and were present again in the local Elim church at the evening service, which was conducted by Pastor J. Lancaster.

Two weeks later the choir visited Brighton and was warmly welcomed by Pastor F. A. Hodge. Holiday-makers from many parts shared two fine meetings held in this historic Elim church in The Lanes, an area of world-wide historic interest. The stirring renditions by the choir, directed by Pastor Douglas B. Gray, caused many holiday-makers and passers-by to halt and fill the entrances.

From heathen home to Christian ministry

The following testimony was given by Pastor David D. Tye at the welcome service for the students of the third refresher course, conducted by our missionary, Pastor David Mills, at Kumasi, Ghana.



I WAS born on October 23rd, 1938, in a small town in the Greater Accra Region of Ghana called Old Ningo, where the inhabitants worship idols. My parents and all my family were idol worshippers, who did not know anything about God. I was sent to school, where we learned the Christian religion, but it meant nothing to me because my father had taught us that our idols were our gods. All my family believed that the idols were our gods and that they were taking care of us. My father, who was the fetish priest, used to speak to them by knocking on the ground with a certain stone and then there would be a voice "Fee-fee-fee," indicating that the idols were talking. When I came home from school I told him about what we had learned in the Bible concerning God, but his only answer was that he sent me to school to learn, not to worship God, for he had gods himself.

In 1953 I travelled to Asuom with my mother for the memorial service of a late relative who was a Christian. During the service the pastor preached about salvation, which struck me, but because of my father's gods I felt that I didn't need any God again. The pastor said that he was going to make a god which could talk in the hearing of the congregation. To my surprise, he plucked some of the palm branches from the canopy under which the congregation had met, folded them, put them on the table, and started knocking the table. The noise started : "Fee-fee-fee," just as with my father's gods. After that he took something from his mouth and showed it to the congregation ; it was nothing but broken parts of a calabash tied in some way that, when put under the tongue, breathing in and out started to make the noise. When the pastor explained this and I saw the trick I knew completely that my father had been deceiving us. I gave myself to God as my Saviour.

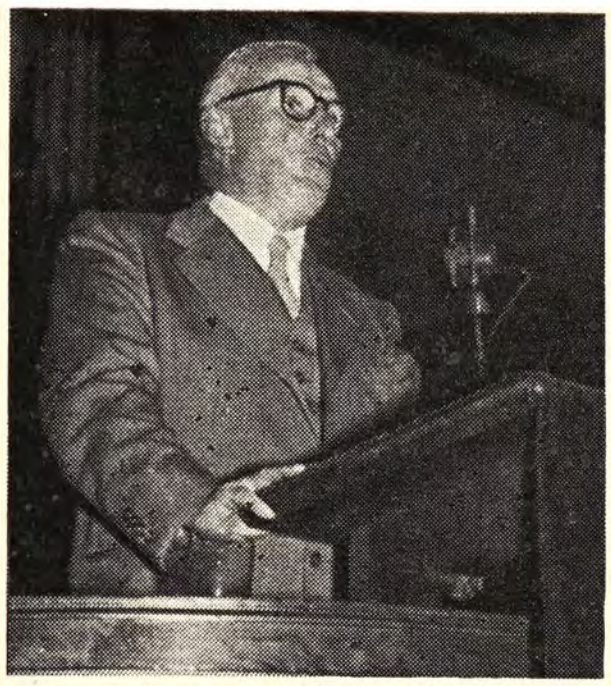
My mother did not allow me to be baptised for fear of my father. I started believing in God and praying that He would reveal Himself to my father. After the holidays I went back to my station to continue my education. When I came back on Christmas holidays I was told that my father was converted and baptised, together with all my sisters and my brother. All the idols had been destroyed. I became very happy. I went to the pastor in the town and eventually I was baptised with the Christian name of David.

That was in 1956. I completed my education in 1960. As my father is a farmer I helped him on the farm for one year. Then in 1962 I left for the new town of Tema in search of a job. I was employed in Tema Ghana Cold Stores as a refrigeration machine attendant on a fine salary until 1968, when I was awarded a scholarship to go to Denmark for further studies in refrigeration.

During this same year I had a call into the ministry and all this became a problem to me. What should I do ? Within me I felt God's call to go and do His work, but I was thinking of losing the chance of going to Denmark. I asked my wife, whom I had married in 1965 (I had one son by her), about her mind on my problem. She advised me not to go into the ministry because there is not much pay. As she is my wife, I obeyed her advice and decided not to enter the ministry, but some days later she called me in the night and told me that she had had a vision. God had told her that if she had power to prevent me from doing His work on earth He would call me to work for Him in heaven.

The vision was so plain to her that she begged me to resign and enter the ministry rather than go to Denmark and lose my life so young.

In September 1968 I resigned my work and in October 1968 I was posted to the church at Sege, my present station, where I live happily with my wife and children as overseer.



James Salter speaking at the Jubilee Conference in Ireland in 1965.

The home call of another great Pentecostal pioneer

By James T. Bradley
SECRETARY-GENERAL

THE name of James Salter will go down in Pentecostal history, with that of W. F. P. Burton, as co-founder of that great missionary enterprise the Congo Evangelistic Mission, now known as Zaire Evangelistic Mission. Hundreds of thousands of Congolese bless the day when brothers Salter and Burton obeyed God's call to pioneer Pentecost in Congo.

It was a very different, unsophisticated Congo in 1915. Today it has modern transport facilities and communications. Foot-slogging, bicycles and porters were then the normal means of transport and luggage conveyance.

Mr. Salter was one of the notable band of Pentecostal pioneers that included George and Stephen Jeffreys. Many of Elim's early missionaries, as well as some who are in Africa today, were enabled to enter Congo through his influence.

The stability of the work pioneered by brothers Salter and Burton may be gauged by the 1,000 and more C.E.M. churches established up to 1954. The fierce internecine struggles consequent upon the declaration of Congo's independence put those infant churches to great trials, but by God's grace today more than 2,000 Z.E.M. churches, with a membership of over 120,000 believers, bear testimony to the work of James Salter and his colleagues.

We remember brother Salter's ministry in our churches and at our annual conference in Northern Ireland in 1965. The writer recalls a visit Mr. Salter paid to Halifax during the war. A group of soldiers had been brought into our gospel service by our workers. Mr. Salter preached with his usual humour and pathos. Then he made the appeal. As men streamed to the front of the church one could not help but feel that James Salter was always the missionary, whether in Congo, Yorkshire or wherever he was.

In 1919 J. Salter married Alice, the daughter of Smith Wigglesworth. She predeceased him by eight years.

Another great Pentecostal pioneer has gone home.

The victory of the funeral service at Bedford Pentecostal Church will long be remembered, as will be the tributes paid to our brother by those who had laboured with him and who knew him so well. As was well said by Pastor Eric C. Dando, of the Assemblies of God, quoting the Scripture reference about Barnabas: **"He was a good man and full of the Holy Ghost."**

AM I MY BROTHER'S KEEPER ?

THIS indignant question was flung back at the Almighty by the sullen, irate Cain of long ago. Undoubtedly his guilty conscience drove him along this line of non-responsibility in an effort towards self-defence. He knew his responsibility in this matter only too well, for was he not the one accountable for the lifeless corpse that had been his brother ?

Everyone holds some responsibility towards his fellow men because " no man liveth unto himself," but the greatest responsibility of all rests upon the shoulders of born-again Christians. Multitudes around us stand in danger of eternal death while we hold the secret of life from the dead. In the great day of reckoning it will be pointless to pose the homicide's defensive query or to try to hide behind the flimsy veil of non-responsibility. We are called to be witnesses. We are designated as labourers. We are entrusted with the faith. We are declared to be " the light of the world " and our duty is to disciple men to Christ.

In the cold reality of these facts we must all retain our evangelistic vision and so we bring before you our annual EVANGELISTIC SUNDAY, October 8th, when we invite all our readers to enter into particular intercession for souls, to give to the annual thankoffering and to work to win men for the Master.

R. B. CHAPMAN.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : T. W. Walker (President), J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin, H. W. Greenway, W. R. Jones, J. Lancaster, J. C. Smyth.

Editor : T. W. Walker.

Terms : £3.90 for one year or £2 for 6 months post free to any address. Quantities : 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices : 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham STD code 0242/59904.

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

London Office : 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

YOUR CONTRIBUTORS

	page
J. A. Wright	2
Ian Davis	4
D. D. Tye	6
J. T. Bradley	7
R. B. Chapman	7
F. H. Coleman	9
J. Seaman	9
P. R. Newberry	10
L. C. Quest	12
Margaret M. Ladlow ...	15
J. Harrison	20
Elim news	3
Editorial	8
Children's corner	13
Points for preachers ...	14
Youth page	18
Family altar	19

EDITORIAL

IT was a great pleasure to have the fellowship and ministry of Neville Ally, from Georgetown, Guyana, during his recent six-week visit. At the same time David J. Ayling, pastor of Ulster Temple, Belfast, toured our work in Guyana and shared fellowship with the MacInnes family and their splendid co-workers, of whom brother Ally is one.

He was able to spend some time with us at our headquarters and we found the exchange of views mutually helpful.

One aspect of our discussion brought clearly to our minds that the problems facing the countries of the world are truly global. Mr. Ally outlined some of the challenges facing Guyana. We were able to tell him that we are challenged by the same things in principle.

Such contacts are invaluable. The Elim Missionary Society conference held at Elim Bible College served to reinforce this. Pastor Henry Joseph from India has also been able to share with us in fellowship and discussion.

We greatly value the increasing number of such delightful meetings, whether on the part of such brethren as Percy S. Brewster in his capacity as secretary of the World Pentecostal Conference, or of men like Mr. Ally and Pastor Joseph who come here. The field is the world and we welcome every opportunity to increase our knowledge and the circle of personal sharing with our colleagues from other countries.

Our official organ has been printed by Letchworth Printers Ltd., of Letchworth, Herts, for some years. Their premises are next door to our church in this lovely town, some thirty-five miles north of London, the very first garden city.

A take-over bid for Letchworth Printers Ltd. has proved to be successful and they ceased all printing yesterday. We would like to place on record our sincere thanks to the managing director, Mr. Leslie Bichener, and to all his staff for their splendid co-operation and help over the years. We shall miss them.

At extremely short notice we have been able to arrange for our own press, Grenehurst Press, to take over printing and production of the " Evangel " as from the next issue. We covet your prayers and your interest in this new, important extension in the work of our press, which is managed by Pastor Gordon A. Wright.

Saints in prison

By F. H. Coleman

PASTOR OF ELIM PENTECOSTAL CHURCH,
FINSBURY PARK, LONDON
SECRETARY, BRITISH PENTECOSTAL FELLOWSHIP

MANY people have little or no idea of what the inside of a prison is like, or of what goes on there day after day. All the same the very word " prison " conjures up mental pictures of such institutions. The thought of having to live there for months and years makes a chill go down one's spine.

To have a friend or loved one committed to prison would bring a blush of shame to most people's faces, for we rightly associate incarceration with offences against the society in which we live, yet we feel no shame when a Christian is imprisoned for his or her faith in Jesus Christ. All over the world hundreds, even thousands, are suffering unjustly because the regime under which they live has renounced the Christian faith. Those who believe and practise the Christian faith are in danger of physical suffering, which includes being shut away from loved ones and fellow saints.

What should our attitude be towards those who suffer such a fate? The answer is that we must show love, compassion and sympathy for a man's conscience in this matter. Peter, when he was brought before the religious leaders of his day and accused of disobeying their orders not to preach the name of Jesus, said " We should obey God rather than man." Later that same Peter found himself in prison. We rejoice that he was so wonderfully set free and that by an angel from heaven. Then the very king who had committed Peter to prison was himself smitten by God and died of an awful disease. We feel no sense of shame that Peter was in prison, but secretly in our hearts we are glad, for it afforded an opportunity for God to demonstrate His power on Peter's behalf.

John Bunyan's *Pilgrim's Progress* and the concordance by Alexander Cruden were products of men who suffered imprisonment for their faith in Jesus Christ as Saviour and Lord. Are we ashamed of these men or of the books they wrote and produced in prison? The thought of shame never enters our heads as we think of Pilgrim on his journey to the Glory Land, or are helped by Cruden's Concordance.

Our spirits are made glad when we read of the things that happened to John Bunyan in the jail in Bedford. He was a model prisoner and was often let out on Sundays to meet his fellow believers and to worship with them. He never failed to keep his promise to return by sunset. How surprised was his jailer one Sunday morning to be told by his prisoner he was staying in that day. How flabbergasted was that same jailer when the authorities suddenly decided to inspect the prison on a Sunday of all days. Had Bunyan been found to be missing we dread to think of the fate which would have awaited him.

Saints in prison, there because of their faith, and for doing what they believed God would have them to do—we salute them and above all pray for them that God will sustain them even as the great apostle to the Gentiles was sustained when he spent his long sojourn in prison, whether a dungeon or a hired house.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 106 SEVEN TIMES TO PRAY

Use your Bible to discover seven times to pray.

1. **Psalm 5:3.**
2. **Psalm 88:1.**
3. **Psalm 55:17.**
4. **Luke 6:12.**
5. **1 Thessalonians 5:17.**
6. **Ephesians 6:18.**
7. **Hebrews 4:16.**

ANSWERS

1. **Morning.**
2. **Day and night.**
3. **Evening, morning and noon.**
4. **All night.**
5. **Without ceasing.**
6. **Always.**
7. **In time of need.**

Another in our series of articles by Assemblies of God writers

Essentials



By Paul R. Newberry

Paul R. Newberry was born in Southampton in 1942, brought up under the ministry of W. F. Shearing in the Millbrook Pentecostal Church, Southampton, born again on October 28th, 1950, trained as a commercial artist and calligrapher prior to call to the ministry under youth evangelist Tony Stone, worked as assistant to Tony Stone in youth crusades around the country, entered Kenley Bible School in 1960 for two years and was greatly helped by the principal, Donald Gee. Went from Bible school to Calvary Temple, Birmingham, as assistant minister to F. C. Weaver for four very happy years. Called in May 1967 to the pastorate of Sharon Church, Moston, Manchester, where God's call has been fulfilled in constant increase. District council youth secretary in south Lancashire for Assemblies of God. Entering fourth year of service on the National Youth Council of A.O.G.

I STOOD on a small spectators' gallery looking down into a brand-new gymnasium, completely fitted out and only waiting to be used. The pastor standing with me was obviously delighted with this addition to his building, with its changing rooms and coffee lounge. I had been reading a little treasure of a book by Frederick Wood entitled *The Question of Worldliness.* The gist of his comments on Jeremiah 2:13, " My people . . . have forsaken Me, the fountain of living waters, and have hewed out for themselves cisterns, broken cisterns, that can hold no water," flashed into my mind. This is what he had written: " The world's pleasures are the Devil's counterfeit for God's provision. The joy of God is the antidote, the corrective, the counter-attraction to all worldliness. It is the expulsive power of a new affection."

My acquaintance was of the evangelical position, if not of Pentecostal persuasion. He was what is popularly known as an evangelical believer. The obvious conclusion is that it is not sufficient merely to believe the Word. It must be believed to the full extent so that it is preached as the Divine answer, alone and unadulterated. It needs no additions in order to " get it over." It is this truth in Christ Jesus that the Holy Spirit uses to attract, to quicken, to regenerate, to convert and to keep. That all this has been said before is true—**it is whether it is really believed that is the point at issue !**

The begging from the world of every type of attraction and method would seem to indicate that faith in the Spirit and the Word is at a premium. Perhaps we do not quite believe that the truth will make men free. Is the Gospel really the " power of God unto salvation " ? The quote from Frederick Wood does bear being thought through, for there is a present evangelicalism that sails perilously near the wind of what he called " the world's pleasures." It is an almost humanistic evangelicalism, where lip service to the truth is belied by a strange reluctance to preach that truth as from God ! Somewhere essentials have been dragged into an affair with incidentals. An amazing family of concerts, stars, groups, organisations, societies, songs and festivals for almost every possible cause has been produced. To say the least, it is foreign to essential, primitive Christianity.

Perhaps the most disturbing feature in this example is the emphasis on programme at the expense of preacher. It might be unkindly hinted that preachers have some vested interest here. That, sadly, completely misses the vital point. R. B. Kuiper makes that point quite forcefully when he says in his book *God-centred Evangelism,* " It is a matter of supreme importance to maintain that the Word of God is the one and only indispensable means by which the Holy Spirit works faith in the hearts of men." Cleverly sidestepping this utter essential by talking of the Word being, for example, sung is not good enough. Romans 10:13-17 and 1 Corinthians chapters 1 and 2 make the place of the " sent " preacher of the Word truly assured. The rejection of preacher and message follows a well-worn path, the lessons of which we never seem to learn. Indeed, often now in " Christian " rallies there is no reading or preaching of the Scriptures at all.

The Word of the Lord, its power and its preaching have been the essential elements in revivals of true religion. An evaluation of what is essential and

of what is non-essential in the work of the Church is now of turning-point importance. Do we have much that, if viewed against the background of Christian warfare, is really non-essential? Should we subject our activities, even our meetings, to closer Scriptural scrutiny? How much of the work can only be presented as optional, therefore non-essential? Is the authority of the local church impaired when its obligatory ministries become mixed with its optional functions? Perhaps the greatest and most unrecognised danger is that, because of such a mixture, the devotional and doctrinal obligations of the Christian are looked upon in the same way as are those activities that are not strictly necessary—thus the church meeting for prayer or reading of the Word or the breaking of the bread is attended "when we feel like it" as something merely optional. Such ought not to be! A feature of the Laodicean Church was its riches and increase in all save what really mattered.

Charles Haddon Spurgeon, lecturing to his students on "The need of decision for truth," said: "If we had been entrusted with the making of the Gospel we might have altered it to suit the taste of this modern century, but never having been employed to originate the good news but merely to repeat it, we dare not stir beyond the record." That is even more important now than when C.H.S. first said it. The evangel-altering wolves have donned evangelical sheepskins! Sadly, great moves of God have declined, again and again, when essentials have become blurred. More disturbing for us now is the blatant promotion of non-essentials as the essence of evangelical truth. May I quote Walter Chantry: "Some will immediately retreat behind the convenient shield of relativism. The excuse 'it's only a matter of emphasis' will be used to escape a serious self-examination in the light of God's Word. But the ensuing contrasts between Christ's Gospel and today's 'popularised' gospel are crucial, not peripheral. In these contrasting messages may lie the difference between life and death for a soul, between vitality and sterility for a church" (*Today's Gospel: Authentic or Synthetic?* p. 16).

"Of what should the tree be pruned?" cannot be accurately answered, for it comes to the dilemma from the wrong direction. "What is essential?" is better. When new life grips the tree in the spring the old and dead remains that have clung on through a cold winter drop off! A fresh outpouring of the Holy Spirit will deal wonderfully with non-essentials. The true life of God will shake out the blight of humanism with a vengeance and it is the spirit of humanism that presents the greatest challenge to the true Church.

Which essential truths must we seek a new anointing upon? Surely we should stand as firmly as ever for the supernatural revelation and operation of the Gospel of grace. Salvation cannot be earned or learned! Such a gracious offer of mercy should be preached as Barry Benney said Whitefield preached it, with an "open hand." It will be an amazing contrast to the "you must do this" gospel in any event and will, in the words of Joseph Parker, "throw people upon the mercy of God."

A full-orbed presentation of the work of the Holy Spirit is vital. The Church is dependent upon Him. The Church must trust Him to anoint Word and preacher, to open the hearts of the hearers, convict, quicken, regenerate, sanctify and keep! If there is a loss of trust in the Holy Spirit's work the door is opened wide to selfish and carnal endeavours, doomed to utter failure! The Baptism and Gifts of the Holy Spirit, the Divine equipment for the local church's Divine ministry, must be received and operated continually by faith.

An acceptance of the God-given gifts of ministry as laid out in Ephesians 4 is of tremendous importance in these times of "stars" and of business-efficiency experts. The minister must realise afresh that his vocation is given of Christ to the Church. He is a servant!

The devotions of the Christ life, both in the individual and in the Church, must be maintained. The passion of prayer and the study of the Word are both completely essential. The developing of the life of holiness by a willingness for the Spirit to produce His fruit in us as we abide in Christ, the worship and witness of the Lord's Table and baptism by immersion in water are not capable of being laid aside in the cause of evangelical unity. We must be careful of accommodating gentlemen's agreements not to preach truth. If truth is essential there is an end to the matter!

The person of Christ must be Scripturally upheld. He is not "the latest thing." Let such a blasphemous notion perish! To believers He is precious! The crown of Deity must ever be upon His brow. The full acceptance and sufficiency of His atonement is the heart of the Gospel. Humanism, even evangelical humanism, will tie men to the earth. Let it be preached that Christ Jesus is coming again, literally. This is the hope of the Church—the essential hope!

Elim News

Ideal for the personal approach, door-to-door evangelism, open-air work

Price £10 per thousand

(postage and packing extra)

Write: ELIM NEWS, P.O. BOX 38, CHELTENHAM



"Is there anything too hard for me?"

Jeremiah 32 : 27

By Leon C. Quest

WE often take this promise out of its context, believing and applying it in times of great difficulties, but the promise was given particularly to Jeremiah, the prophet of inconsolable grief. It was a prophetic promise.

The priestly prophet

One of the grandest men of Old Testament history is Jeremiah, the son of Hilkiah, a priest who became a prophet. From the priestly town of Anathoth, he was called and equipped for a God-appointed task (Jeremiah 1 : 7-9). His sufferings and persecution were tremendous. Tradition has it that he was stoned to death in Egypt by his own people, the Jews. He prophesied in days of national apostasy and international strife over a period of forty-five to fifty years.

The promise and its contents

Jeremiah was put into prison by Zedekiah the king because of his prophetic words (Jeremiah 32 : 1-5). The king of Babylon's army had surrounded and besieged Jerusalem. Escape was impossible and captivity was sure, but this did not silence the prophet. He knew that whatever happened it would not stop God's judgment.

While in prison Jeremiah bought a parcel of ground known as Hanameel's field. This lay in the priestly land of Anathoth in the land of Benjamin, where he had been born and bred. Who would purchase any property or land at such an hour as that (Jeremiah 32 : 6-15) ?

In prison, in the presence of Baruch, his secretary, Hanameel, his cousin, and other witnesses, the land was bought and paid for, the deeds were signed and sealed and put into an earthen vessel and hidden. Maybe a Jewish archaeologist or scientist will find it one day.

Jeremiah had no wife or family (Jeremiah 16 : 2). He and his relatives would be taken into captivity. Why should he, a prisoner, be a purchaser of such land ? It was an act of prophetic faith that God would one day restore Israel to the land and the land to Israel.

Prophecy has been fulfilled in our day and generation, some 2,560 years after. The British High Commission for Palestine departed on May 14th, 1948, and the Jewish State called Israel came into being. On that day Israel's first Prime Minister, David Ben-Gurion, in the Tel Aviv Museum, quoted from Jeremiah 30 : " The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord : and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Israel since then has occupied more land, especially since the six-day war, June 5th-10th, 1967. By 1935 there were 300,000 Jews in Palestine, now there are over 3,000,000. The Jew is a miracle !

The promise and its fulfilment

" Is anything too hard for Me ? " Jeremiah prayed to God after he had purchased the land. He adored God and His infinite perfection, giving glory to His name as Creator, Upholder and Benefactor, acknowledging, as the Apostle Paul did in Romans 9 : 14-22, His sovereignty. The reason is best known to the infinite and almighty God as to why He restored a people who had come under His judgment for their iniquity. God asserted His own sovereignty and power. He is gathering His people out of all countries, whither He had driven them in His anger (Jeremiah 32 : 36-44).

The problem of being a nation and a state is being solved by Israel. Many books give facts and figures about Israel. *Israeli Society*, by S. N. Eisenstadt, Professor of Sociology, Hebrew Uni-

versity of Jerusalem, outlines the economic structure and development, the social organisation and stratification, education, youth and family life, political structure and institutions, culture and values. Israel is a modern society. All that makes a modern nation has been accomplished. They await a king, the Messiah !

Thousands have prayed at the Wailing Wall in Jerusalem for the return of the people and for the coming of the Messiah. **Does God answer prayer ?** Jeremiah, the priestly prophet, believed the Lord God, and this is why he bought the land in Anathoth and sealed the documents and put them in an earthen vessel, that they may continue many days. The Lord of hosts, the God of Israel, had said : " Houses and fields and vineyards shall be possessed again in this land." The hundreds of prosperous *kibbutzim* in Israel today, where everyone " with one of his hands wrought in the work, and with the other hand held a weapon " (Nehemiah 4 : 17), show that God is as good as His Word.

In the ancient world the Jews were Babylonised, Hellenised, Romanised ; subsequently they have been Europeanised, Arabised, Asianised, Americanised. Now they are united at home, Israelis. The Israeli is a landowner, a soldier, an airman, a scholar or a poet, speaking his native language, Hebrew.

" Is anything too hard for the Lord ? " Promise and prophecy have been fulfilled.

Pray the last prayer in the Bible : " Even so, come, Lord Jesus," that the last promise may be fulfilled : " Surely I come quickly."

Children's Corner

THE WEDDING GARMENT

By Sheila Price

TIMOTHY'S cousin was getting married. Timothy was looking forward to attending the wedding with his parents and to eating lots of nice things at the reception afterwards, *but he did not like the idea of having to dress up for the occasion.*

" Here is your clean shirt," said his mother, " and I've polished your shoes."

" Oh, mummy," sighed Timothy, " do I have to wear them ? "

" Well, of course, dear. You can't go to your cousin's wedding dressed in your jeans and jumper ! "

" Why not ? " said Timothy. *"I'm good enough as I am."*

☆ ☆ ☆

Jesus tells of a certain king whose son was getting married. He wanted to make it a wonderful occasion, so he sent out invitations to his family and friends. **Every one of the invitations was turned down !** No one wanted to come to the wedding !

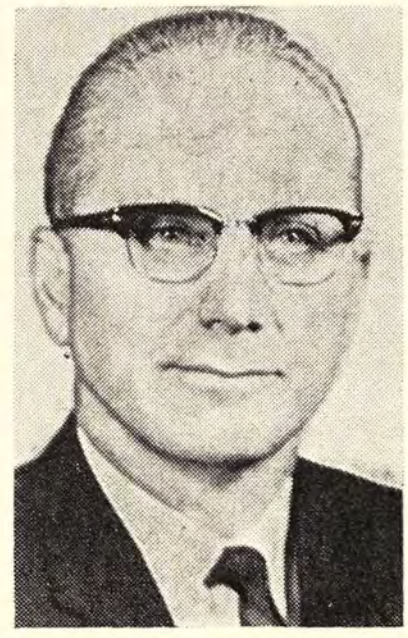
The king could not let all the food go to waste, so he invited all the poor and needy people of the town to the wedding. As each guest arrived he was given a new white garment to put on, so that he would be suitably dressed to appear before the king. Later, however, when the king went to shake hands with everybody he noticed that *one man still had on his own shabby clothes* ! He had refused to put on the white garment because, like Timothy, he thought that he was good enough as he was. The king was deeply hurt and he ordered the man to be thrown out of the palace. The king had gone to a lot of trouble and expense in buying the garments, so it was an insult when the guest had refused his kind offer.

☆ ☆ ☆

Many people reject the love of God because they too think that they are good enough as they are and can get along on their own without God.

If we give our hearts to Him, God has promised us a pure, white robe, and because His Son, Jesus, paid the price of our sins on the cross at Calvary this robe of salvation is offered free.

We each need to accept salvation for ourselves. Only when we have done this are we fit to appear before our heavenly King. It is an insult to God when we refuse to accept this free salvation. *Don't you think that it is even worse to think that we are good enough as we are ?*



ELIM CONFERENCE 1973

We are pleased to announce that one of our guest preachers will be

J. PHILIP HOGAN

Assemblies of God (U.S.A.) Foreign Missions Director

Points for Preachers

By J. Alexander Wright

AN OUTLINE

" THE LAMB IS ALL THE GLORY IN IMMANUEL'S LAND "

THERE are twenty-eight references in Revelation to the " Lambkin " (lit.). Contrast the world-empires there : the " wild beasts " (lit.).

1. **The worth of the Lamb :** His intrinsic value (5 : 11-13).
2. **The blood of the Lamb :** the song of heaven (7 : 13, 14).
3. **The wrath of the Lamb :** this strange conjunction of terms (6 : 15, 16).
4. **The book of the Lamb :** " Is my name written there ? " (13 : 8).
5. **The song of the Lamb :** a mightier Deliverer than Moses was (15 : 3).
6. **The marriage of the Lamb :** " With His own blood He bought her " (19 : 7-9).
7. **The light of the Lamb :** rushlight, candlelight, lamplight, gaslight, electric light, sunlight, Lamblight (21 : 23).
8. **The throne of the Lamb :** the ultimate triumph of innocent suffering (22 : 3).

A POEM

POTS OF EARTHENWARE

(2 Corinthians 4 : 7, N.E.B.)

The Master stood in His garden among the lilies so fair—
Which His own right hand had planted and trained with tenderest care.
He looked at the snowy blossoms and saw with observant eye
That His flowers were sadly drooping, for their leaves were parched and dry.
" My lilies need to be watered," the heavenly Master said,
" Wherein shall I bring it to them, and raise each drooping head ? "
But close to His feet on the pathway, empty and frail and small,
An earthen vessel was lying, which seemed of no use at all.
But the Master saw it, and raised it from the dust in which it lay,
And smiled as He softly whispered, " This shall do my work today."
So to the fountain he look it, and filled it to the brim,
How glad was the earthen vessel to be of some use to Him.
He watered the drooping lilies until they revived again ;
And the Master saw with pleasure that His labour was not in vain.
His own hand had drawn the water which revived the thirsty flowers,
But He used an earthen vessel to convey the life-giving showers !
And to itself it whispered as He laid it aside once more,
" Still will I stay in the pathway, just where He found me before.
Close would I keep to the Master and empty I would remain,
And perhaps tomorrow He'll use me to water His lilies again !
Only an earthen vessel, but, placed in the Master's hand,
And filled with His blessed Spirit, I will help many others to stand."

A QUOTATION

SOME GUY!

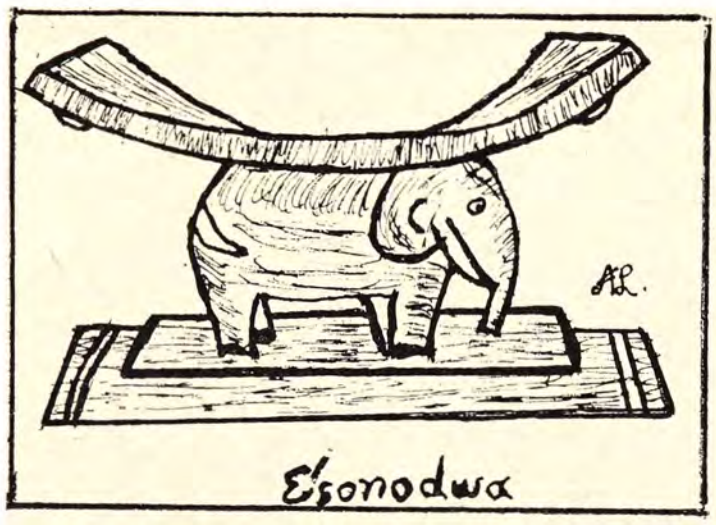
A minister should have the strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the disposition of an angel, the resignation of an incurable, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervour of an evangelist, and the devotion of a mother.

GET INVOLVED

The Public Transport
Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

WRITE FOR BROCHURE

D.2540



Margaret M. Ladlow's page

THE ELEPHANT STOOL

WHEN my husband returned from Ghana during July he brought a replica of the Esonodwa, the elephant stool, which was presented to him at his final service in Kumasi by Elder Clottey on behalf of the Church of Pentecost assemblies in the city, who had supported the week's Bible study campaign that he had conducted. It is a carving of great beauty, shaped out of one great piece of mahogany, very solid and measuring roughly fifteen inches high by twenty inches in length and one foot wide.

It is just a wooden seat composed of a base, a middle portion and a top. The middle section of these stools can be shaped into different patterns and symbols. There is a traditional choice in the species of wood used for carving. Durability and lightness are taken into account and wood is chosen which is believed to have a supernatural character, that is to be endowed with a spirit of its own. A sacrifice is made to the spirit of the tree before it is felled and the craftsman is careful to appease the spirit by offering eggs, a fowl or a sheep. The stool carver must live in a religious atmosphere. Skill is not enough ; he must observe his code of morality and never go to work leaving behind any quarrel or discontentment unsettled. Unfaithfulness on the part of his wife, if kept secret from him, means that his tools would be made to wound him mortally, for his tools are considered to be sacred and are kept in special places, free from desecration. Before any important task is undertaken wine is poured over the tools, the blood of a fowl is sprinkled on them and prayers are said.

There are whitewood stools, silver-plated stools, men's stools, women's stools, the queen mother's stools, priests' stools, chiefs' stools and, most famous of all, there is the golden stool of the Ashanti. The chief's stool is believed to be the resting place of his soul and the golden stool is a symbol of nationhood. It is said to contain the "sunsum" or soul of the Ashanti. The stool renders both the chiefs and the King of the Ashanti sacred and worthy of direct communication with the ancestors. It is hence the symbolic source of all power and authority.

The stool which is illustrated at the top of my page is a copy of that owned exclusively by the King of the Ashanti. He alone may possess an elephant stool, which is symbolic of his great powers. The popular saying is " When you follow the elephant you do not get wet," thus to follow the owner of the elephant stool is to be free from unlawful provocation and attack. This description of Asantehene as the elephant is very clearly put in this sentence used to praise the paramount chiefs of Ashanti : " But for the presence of the elephant in the bush, the buffalo would be a huge animal." The meaning is clear. The King of Ashanti is so important and exalted that the prominence of even a great paramount chief is not noticed.

We cannot but be impressed by the prestige and reverence accorded to the chiefs and kings of Africa. Ever since human society began natural leaders and hereditary rulers have assumed great powers, but we must not forget the One who is supreme in earth and heaven ! No words of mine can pay adequate homage to His power, but the Bible exalts His name and His attributes. Psalm 47 tells of the greatness of our God and in Psalm 95 : 3 we read : " For the Lord is a great God, and a great King above all gods. ' David reminds us in Psalm 145 : " Great is the Lord, and greatly to be praised ; and His greatness is unsearchable."

None save the King of Ashanti may use his stool. It is set apart, a sacred object, because of the greatness of his office and the authority he commands. In the Old Testament God almighty desired that many things used in tabernacle and temple worship were to be regarded as sacred and consecrated as befitting His greatness. May we never fail to realise the holiness and power of God. As consecrated vessels we belong exclusively to Him (1 Thessalonians 4 : 4).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

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.2538

PROPERTY FOR SALE

A WELL-APPOINTED Christian hotel on Kent coast with twenty-three bedrooms for sale. Established for twenty-three years—good clientele. Bookings already being made for 1973. Good reasons for sale. For further details apply Elim Evangel, Box No. 2696, P.O. Box 38, Cheltenham, Glos. C.2696

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes—in fact all that you need for home and church use—from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. Tel. 01-574 1267. C.2566

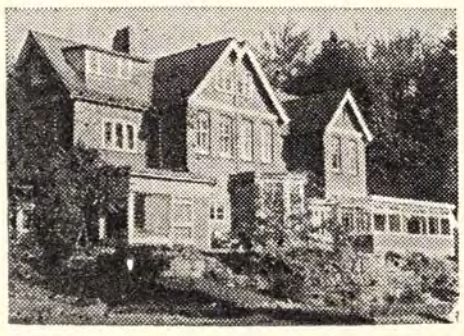
MARRIAGE

LOVELAND—PULLUM. On August 19th, at Westcliff Congregational Church, Graham Loveland, B.Sc.(Hons.), to Claudia Pullum. Officiating minister: David Hewitt.

WITH CHRIST

ARCHER. On August 12th, Mrs. Beatrice Archer, aged 86, faithful and beloved member of Elim Pentecostal Church, Andover, passed into the presence of Christ. Officiating minister at funeral: D. H. Bass.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

ITINERARIES

The President (T. W. Walker):
September 16, 17, A.O.G. Nottingham area; 23, Scunthorpe; 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, Finchley (a.m.), Luton (p.m.); 2-5, Evangelistic Conference, Graham Street; 7, 8, Clapham; 12, Crewe; 14, Chippenham; 15, Andover (a.m.), Salisbury (p.m.); 21, 22, Kingstanding; 24, West Bromwich; 28, Clapham (ordination service); 29, Southend-on-Sea (with London Crusader Choir).

London Crusader Choir with Douglas B. Gray:
September 17, Wormwood Scrubs and West Thurrock; October 1, Richmond; 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth prison.

Arthur D. Bull:
September 16, Whitehaven; 17, Carlisle; 18, Paisley; 20, Motherwell; 21, Greenock; 22, Govan; 23, 24, Coatbridge; 26, Kirkintilloch; 27, Edinburgh; 28, Glasgow; 30, October 1, Aberdeen; 2, 3, Dundee; 4, 5, Kennoway.

Mrs. Dorothy Bull:
September 23, Glossop; 24, Stockport; 25, Salford; 26, Chorlton-cum-Hardy; 27, Oldham; 28, Accrington; 30, Blackpool (Marton); October 1, Bolton; 2, Wigan; 3, St. Helens; 4, Southport; 5, Ellesmere Port; 7, Holyhead.

Joseph Smith:
September 16-21, Liverpool; 23-27, Bolton.

Students' Pentecostal Fellowship

An interdenominational ministry to students

Meetings and conferences. College visits by travelling secretaries. Termly newsletter. Advisory service about careers and colleges. Postal library and bookstall. Publication of booklets.

Inquiries welcomed from students and all with an interest in the Pentecostal witness among them.

Details from the General Secretary (Ref. C), 1 Brishing Close, Maidstone, Kent (tel. 61322)

D.2694

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

COMING EVENTS

ABERAMAN. September 16. Pentecostal Free Mission (A.O.G.). Aberdare and Mountain Ash Elim Pentecostal Churches will hold a united baptismal service. At 7.30.

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a " Ten Towns Crusade " project.

BARRY. September 16-18. Elim Pentecostal Church, Pyke Street. Annual convention. Speakers: Clem Roberts (Barry) and Robert Cox (Chepstow). Items by Mrs. Roberts and Caerphilly quintet. Saturday at 7. Sunday at 11.15 and 6.30. Monday at 7.

BIRMINGHAM, Stirchley. September 24. St. Andrew's Methodist Church, Cartland Road. Preacher: L. T. Middleton. Subject: " The Second Coming of Christ." Convener: J. B. Coleman. At 6.30. September 27. Friends' Meeting House, Hazelwell Street. " The Great Commission Today " (sound-slides). At 7.30.

BLACKPOOL. September 18-22. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Spiritual conference of the Lancashire Presbytery. Each night at 7.30. Speakers from many parts of the country.

BRADFORD. October 7. St. George's Hall, City Centre. Northern Pentecostal youth rally. Youth choir, Gospel groups, soloists, testimonies. Speaker: Laurie Lambert. At 7.

BRIGHTON. September 26—October 1. Elim Pentecostal Church, The Lanes. Crusade conducted by Rev. Arne Vick (U.S.A.). Weeknights at 7.30. Sundays at 11 and 6.30.

CRADLEY HEATH. September 16-19. Elim Pentecostal Church, Bearmore Road. Twenty-first anniversary services. Preacher: John Crimp. Weeknights at 7.30. Sunday at 11 and 6.30.

EASTLEIGH. September 23-25. Elim Pentecostal Church, Nutbeem Road. Annual convention. Preacher: J. Lancaster. Saturday in the Salvation Army Citadel, High Street, at 3.30 and 7 (tea provided between services). Sunday at 11 and 6.30. Monday at 7.30. Visit of Wessex Gospel Choir on Saturday evening.

EXETER. September 23—October 5. Elim Pentecostal Church, Northernhay Street. Evangelistic campaign conducted by D. J. Ayling. Soloists include T. P. Mullen. Weeknights (except Friday) at 7.30. Sundays at 11 and 6.30. Youth occasions Wednesdays at 9.15.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. September 16, 17, Elim Pentecostal Church, Park End Road. Minister's fourth anniversary services. W. R. Jones and Bristol youth choir. Saturday at 7.30. Sunday at 11. Preacher: Frank Wagner. At 6.30. Preacher: Bernard Wall. Mrs. Wall will give her testimony of healing. September 24. Harvest thanksgiving. At 11, 3 and 6.30. October 1. Preacher: J. R. Brown. At 6.30.

ILFORD. September 22. Elim Pentecostal Church, Clements Road. Meeting of East London Presbytery. At 7.
conducted by Allan Ball. Weeknights at 7.30. Sundays at 11 Pentecostal Church, Prospect Hill. Life and healing crusade conducted by Allan Ball. Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. September 23. National Youth Rally. " In Praise of Jesus." Trafalgar Square rally with special march of witness at 3. Westminster Central Hall at 7. Full programme of youth items. Special speaker: Pastor W. M. E. Plowright. **Admission by ticket only, 10p. Write for tickets to Secretary, Kensington Temple, Kensington Park Road, London, W.11.** Tel. 01-727 4495 or 01-997 5502.

LONDON, Leyton. September 16. Official opening of the Elim Pentecostal Church, Morley Road, by J. T. Bradley. Services of thanksgiving at 3.30 and 6.30 (refreshments will be provided between the services). September 17. Worship and communion service at 11. Family gospel hour at 6.30. Guest preacher: J. T. Bradley. Convener: G. L. Taylor.

OTLEY, Yorkshire. September 20. Elim Pentecostal Church. Minister: C. E. Lamb. First of a series of monthly film rallies to be held in the Civic Centre, Pool Road. Youth for Christ film: " Downbeat." At 7.30.

PETERBOROUGH. September 16, 17. Elim Pentecostal Church, Midland Road. First anniversary services. Preacher: J. C. Smyth. Saturday at 7. Sunday at 11 and 6.30.

READING. September 30—October 2. Elim Pentecostal Church, Waylen Street. Forty-fourth church anniversary. Preacher: F. Lavender. Convener: F. Shadlock. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Saturday: Gloucester Choir.

ROMSEY. September 16. Elim Pentecostal Church, Middlebridge Street. Preacher: Roy Jeffs. At 7.15.

RYDE. September 23-29. Elim Pentecostal Church, Albert Street. Evangelistic crusade. Preacher: G. S. Hillman. Saturday at 7. Sunday at 11 and 6.30: harvest thanksgiving. Weeknights at 7.30. Uncle George's Sunshine Corner at 6, Monday to Friday.

SOUTHEND-ON SEA. September 23-28. Elim Pentecostal Church, Windermere Road. Preacher: Christopher Gornold Smith. Subject: " The Bible comes alive." Colour films and slides. Exhibits. Weeknights at 7.30. Sunday at 11 and 6.30.

STOKE-ON-TRENT, Longton. September 17-24. Elim Pentecostal Church, Carlisle Street, Dresden. Revival and divine healing campaign conducted by preacher-painter George Canty. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

YEOVIL. September 17-21. Elim Pentecostal Church, Southville. Visit of Felix Lloyd-Smith. Supported by instrumentalists and singers. Convener: E. J. Thomas.

A PENTECOSTAL PILGRIMAGE

to the

HOLY LAND

JUNE 23rd to JULY 7th, 1973

£148 for fourteen days fully inclusive

Leader : **PASTOR IAN MACPHERSON**

Send for colour brochure to

THE CHURCH TRAVEL CLUB (Dept. E)
Normanhurst, Godalming, Surrey

We have many other pilgrimages arranged from March to October

D.2702

For every person who was so heavenly minded as to be no earthly good I have met a thousand people who were so earthly minded as to be no heavenly good.

SELECTED.

WANTED—MEN OF VISION



Proverbs 29 : 18

By Frank Lavender

THE history of the physical suffering and misery of mankind is illuminated by the vision and compassion of some men and women.

At heavy personal cost they have sought to relieve the distress of others and have " sat where they sat " (Ezekiel 3 : 15).

The modern nursing service can be traced back to the loving ministry of Florence Nightingale to the wounded at Crimea. Elizabeth Fry, appalled by the misery of women prisoners, gave herself to the task of prison reform. The plight of slaves led William Wilberforce and others to campaign to abolish the slave trade and release the slaves. Lord Shaftesbury's horror at the terrible condition of children in factories led to a bitter struggle to secure their emancipation.

We may not think of farmers, firemen, lifeboatmen and others as being visionaries, but without their everyday efforts the suffering of mankind would be far greater. **To see a need and then to work for its supply is vision !** Our text says that lack of vision causes death, therefore to have vision will lead to the saving of life.

Deeper than the physical suffering of mankind, however, is the desperate spiritual distress of men and women. Down the years the cry of the truly spiritual man, one who has seen the awful state of those around him, has been " Give me souls or I die ! "

Think of the earnest intercession of Abraham before the overthrow of Sodom and Gomorrah (Genesis 18), of Moses pleading with God to spare the sinning people of Israel (Exodus 32), of the burning passion of Paul for the dying souls of men and women (2 Colossians 5 : 13, 14). Recall the compassionate love of God for a world of rebel sinners (John 3 : 16).

One cannot avoid the deep conviction that where the love of God reigns in human hearts there must be an agonising passion for the lost souls for whom the Lord Jesus died.

The greatest need of our self-centred, cynical generation is Christians with vision. According to the Bible, all around us men and women are perishing, dying in their sins without God and without hope. If someone had not had a vision of the need of *our* souls we, too, would be perishing. **Unless we now have a vision those around us will go unwarned to a Christless eternity and their blood will be upon us because, though we know their plight, we refuse to give them the word of life.**

Our loved ones, friends, neighbours, workmates are spiritually like straying sheep, lost, without a shepherd. They are like a ripened harvest with no reapers to gather it. They are blind souls on the edge of an eternal abyss, desperately needing someone to warn them before it is too late.

It is a terrible, dreadful indictment of many so-called evangelical Christians that they are so taken up with squabbles, likes and dislikes that they have no desire to seek and to save the lost. One can understand Ingersoll's contemptuous scorn for professing Christians who believe they have been saved from eternal fire yet will not stir themselves to seek the salvation of others. I can also appreciate Bishop Taylor Smith being nauseated by the formal, flabby, " suet dumpling " Christians to whom he preached.

The Lord Jesus Himself said that the half-hearted Christians at Laodicea made Him sick. They congratulated themselves on being a church with all that they needed for their comfort and pleasure, yet the Lord told them that they were blind and poverty-stricken.

It is time for us to shake off our complacency, self-interest, desire for comfort and self-indulgence, and to give ourselves as men and women of God to seek the perishing souls for whom our dear Saviour died.

Rise up, O men of God,
Have done with lesser things ;
Give heart and soul and mind and strength
To serve the King of kings.

THE FAMILY ALTAR

Scripture Union Portions

Notes by D. C. Lewis

Monday, September 18th Matthew 7 : 15-29

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

Many are so familiar with the sayings of Christ, even to quoting them, yet their position in relationship to personal salvation is absolutely insecure. The requirement as demanded by the Lord Jesus is to obey His commandments. Salvation and security can only be obtained by building on the Rock, " For other foundation can no man lay than that is laid, which is Jesus Christ " (1 Corinthians 3 : 11). A personal commitment to Him brings salvation. A faith founded on the Rock is always secure. The foolish men, the disobedient, who build on the crumbling sands of self-sufficiency, in the day of final testing experience utter destruction (v. 27).

Tuesday, September 19th Matthew 8 : 1-17

" Jesus put forth His hand, and touched him, saying, I will ; be thou clean " (v. 3).

The touch of the hand of the Lord Jesus still brings healing, restoration and renewed hope. What is required? *Faith in His ability to perform what He has promised to do.* The centurion proved this. " Speak the word only, and my servant shall be healed " (v. 8), he said. Christ's glad response commended the great faith of the supplicant: " As thou hast believed, so be it done." The healing was instantaneous: " healed in the self-same hour." Christ can touch you now. Only believe!

Wednesday, September 20th Matthew 8 : 18-34

" Lord, suffer me first to go and bury my father " (v. 21).

This reply from a disciple indicated that He would follow Christ at some remote future occasion. He was not prepared to respond immediately to Christ's command to follow Him. " Me first," he said. May the Lord forgive our insistence that our interests should come first.

Another, a scribe, agreed and made known his willingness to follow the Master, yet there is no record that He fulfilled His promise. He was not willing to abandon a comfortable home to follow in the steps of Him who had no place to lay His head.

Christ's call is insistent: " Follow Me." May we be willing to follow Him now !

Thursday, September 21st Matthew 9 : 1-13

" The Son of man hath power " (v. 6).

The manifestation of this power brought renewed hope and encouragement. " Son, be of good cheer " (v. 2): the presence of Christ will always effect this. " Thy sins be forgiven thee ": Christ's power alone could do this. Power to enjoy life and restoration to his family circle (v. 7), were granted through Christ. His power has never diminished. You can prove the effectiveness of Christ's power today in every situation.

Friday, September 22nd Matthew 9 : 14-26

" If I may but touch His garment, I shall be whole " (v. 21).

" Daughter, be of good comfort , thy faith hath made thee whole " (v. 22) was Christ's response. Disillusionment, despondency and despair recede immediately faith is exercised in the ability of Christ to heal. Opposition is overcome and every obstacle is removed. Contact with the living, life-giving Christ brings immediate healing. Press through with faith abounding. *The answer is still the same.*

Saturday, September 23rd Matthew 9 : 27-38

" He was moved with pity and sympathy for them because they were harassed, distressed and dejected, helpless like sheep without a shepherd " (v. 36, Amplified New Testament).

He was moved with compassion as He looked upon a very needy world. These conditions still prevail. *What will be our response?* May our love be more akin to His. May a desire be born in our hearts to go out, to move among the many in need of the ministry that contact with Christ inspires. The harvest is plentiful. Exercising pity and sympathy to the distressed will bring a great response. Enlist today in the ranks of the labourers!

Sunday, September 24th Matthew 1- : 1-15

" He gave them power " (v. 1).

Christ called the twelve and gave them power and authority to resist, to rebuke, and to release all who were held in captivity by the emissaries of the evil one. Christ-given power prevails today. " Angels and men before Him fall and devils fear and fly." His power is given to us also: " All power is given unto Me. . . . Go ye . . ." (28:18, 19). A ministry has been given to us. A needy world awaits us. Power and authority are given to us by Christ with the assurance " Lo, I am with you alway."

There are men now fishing who catch no fish because they have never taken time to mend their nets.

ANDREW BLACKWOOD.

You'll not understand pain until you understand that life is not a pursuit of happiness, a search for ease, but a training for greatness.

Prophecy Monthly.

"The wine failed"

John 2 : 3 (R.V.)

by John Harrison
PASTOR OF ELIM PENTECOSTAL CHURCH, LOWESTOFT

NO one likes failure! Many young people in particular will be tasting the sweetness of success, while others will endure the bitterness of failure. In every facet of life there is failure: at school, at college, on the sports field, in motoring, physically, spiritually and mentally.

This business of failure became a reality for me recently while I was visiting. During the same afternoon I both saw and experienced failure. Directly opposite the house of a person I visited is the driving test centre. Car after car left the centre and duly returned, but many of the drivers had failed! On another visit I was drawing up to a house in my vintage Minor 1000 and I applied pressure to my brake pedal. Nothing happened! Fortunately I was not going fast and was able to stop the car without any further difficulty.

Failure can be quite nerve-racking and shattering!

In the familiar record of the wedding that Jesus attended at Cana of Galilee the writer very pointedly says "The wine failed." All the minor difficulties during the months of planning and preparation had been ironed out, but suddenly, unexpectedly, this major crisis occurred. The wine failed.

I have had the privilege of attending many weddings and have known various things to happen—forgetting rings, one partner failing to turn up, the organist forgetting the music, the bride arriving before the 'groom, the taxis taking the bridal party to the wrong church—but I have never known the beverages to fail!

Why should John mention this fact of the wine failing?

Surely the governor of the feast could have sent discreet word to a friend or neighbour without making known their dilemma.

The reason for John's inclusion of this fact is not incidental. It is there to teach a very important lesson.

Make no mistake, *the pleasures of this life often fail when we are relying on them most.* Notice that the wine which brought happiness and satisfaction to so many failed utterly and completely.

Think of the prodigal son when he left his father with the portion of goods that belonged to him. After enjoying himself, the Scripture says, "*he began to be in want*"—in other words, what had brought him happiness and satisfaction failed.

Think of the woman with the issue of blood. The Gospel of Mark informs us: "She spent all that she had" in her twelve years of suffering. Her health and her substance failed.

Think of the man with the lunatic son. The boy had been suffering since childhood and the father had become desperate to know what to do next. Human help, ingenuity and consolation had failed.

For some strange reason the best wine of life often fails, whether it be money, friends, jobs, cars, homes or businesses.

I am glad of the happy sequel to the wedding at Cana. For one reason—Jesus was there! He recognised and appreciated the need and a miracle was performed—the turning of water into wine.

If we had to muddle through life hoping for the best, what disasters and disappointments might occur! The encouraging news is that we do not have to plod along hoping for the best, **because Jesus Christ has promised to help and to supply our needs.** He said Himself: "I am come that they might have life, and that they might have it more abundantly."

There is no reason why the Christian life should be dull, why it should face failure. The earthly ministry of Jesus shows how much and how many times He was present to help and to encourage in the face of seeming failure. Remember the feeding of the 5,000, the healing of blind Bartimaeus, the raising to life of Jairus's daughter and Lazarus? **Even in death Jesus showed his love and help for the sinner.**

Has the "wine" of pleasure and happiness failed you? Surely your need is no greater than any of the examples that have been mentioned. Christ is the answer to your every need.

Failure can be turned into success when Jesus is given a chance. Why not trust Him today?

THE ELIM EVANGEL

Vol. LIII No. 39 September 23rd, 1972 5p



Photo: *Jersey Evening Post*

David Elson leads a chorus, Mrs. Nancy Elson plays the accordion and Mrs. H. Renouf assists

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
PEK	5
George Canty	6
J. Alexander Wright ...	8
R.B. Chapman	9
M.R. Forster	10
Book Review	11
Ken Smith	12
Sheila Price	13
F.H. Coleman	14
T.H. Stevenson	14
Margaret M. Ladlow ...	15
Tony Williams	18
Family Altar	19
H. Burton-Haynes ...	20

Editorial

WE thank God for this milestone in the development of our press, Grenehurst Press. This is the first regular ELIM EVANGEL to be printed and produced by our own press. We planned to take over this task as from 1973, but, owing to the take over of our previous printers, Letchworth Printers Ltd., we had to make extremely hurried arrangements for Grenehurst Press to assume production

Our press is housed in inconvenient premises at the moment and manager Gordon A. Wright and his staff will face problems because of this and also because some of the machinery required for such a production as the EVANGEL cannot be purchased and installed until the new premises in St. Georges Road, Cheltenham are erected. Some of the work will have to be put out for the time being, but, when operating fully, Grenehurst Press will print and produce our official organ in full.

You may know that they have already published their first paperback book and included among a number of other publications is the very popular "Why?" series of pamphlets. Now that this further step in the development of this side of our work has been taken we feel that we must give thanks to God and ask for your very kind interest and prayer support.

* * *

While Sabbath keeping in the Old Testament sense does not now apply in the sense of an obligation of the Law, the setting apart of one day a week for worship is still a sensible, sacred privilege. Some of us have to use the roads on Sunday evenings when returning from preaching engagements. They are more often than not crowded. The motorways seem to abound with cars containing families returning from seaside or inland resorts, family visits and so on. *We could wish that our nation would get back to the highly realistic necessity for having a day of rest and spiritual recreation (in the literal sense — "re-creation").* We would do well to ponder Isaiah 58:13,14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day: and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the LORD".

Church Reports

KEYNSHAM **Pastor: D.W.R. Morton**

AN open-air rally of hymn singing and gospel music was held at the riverside bandstand in Keynsham Memorial Park by members of Elim Pentecostal Church. The rally, starting at 8 p.m., was led by Pastor D.W.R. Morton.

The programme included a teenage singing group and instrumentalists. Vocalists were Richard Douglas and George Lancaster. The closing epilogue by Pastor Morton was called, "The Jesus Revolution". To pave the way for the rally, some 3,000 invitation cards and special Jesus stickers were distributed.

Taking part in the second rally were the gospel singing group The New Creation while the closing message was given by Rev. W.R. Jones, minister of City Temple, Bristol.

Weekly Chronicle

Pastor Morton adds:

The first rally was held in pouring rain. God honoured our step of faith for the sun came out just after 8 p.m. There were approximately 200 people present. Six made decisions during the appeal, four made decisions through personal evangelism and twenty-four asked for the booklet, *Journey into Life.*

At the second rally, held in beautiful weather, about 300 were present. Three made decisions during the appeal and nineteen requested copies of the booklet.

There was a wonderful sense of the presence of God in both meetings.

EALING **Pastor: F.F.L. Frost**

A tea was prepared by the sisters of the church for the farewell of Pastor and Mrs. A.S.F. Horne after five years of faithful ministry, when, despite many members being away on holiday and the local Presbytery Isle of Wight Camp being in progress, about eighty participated.

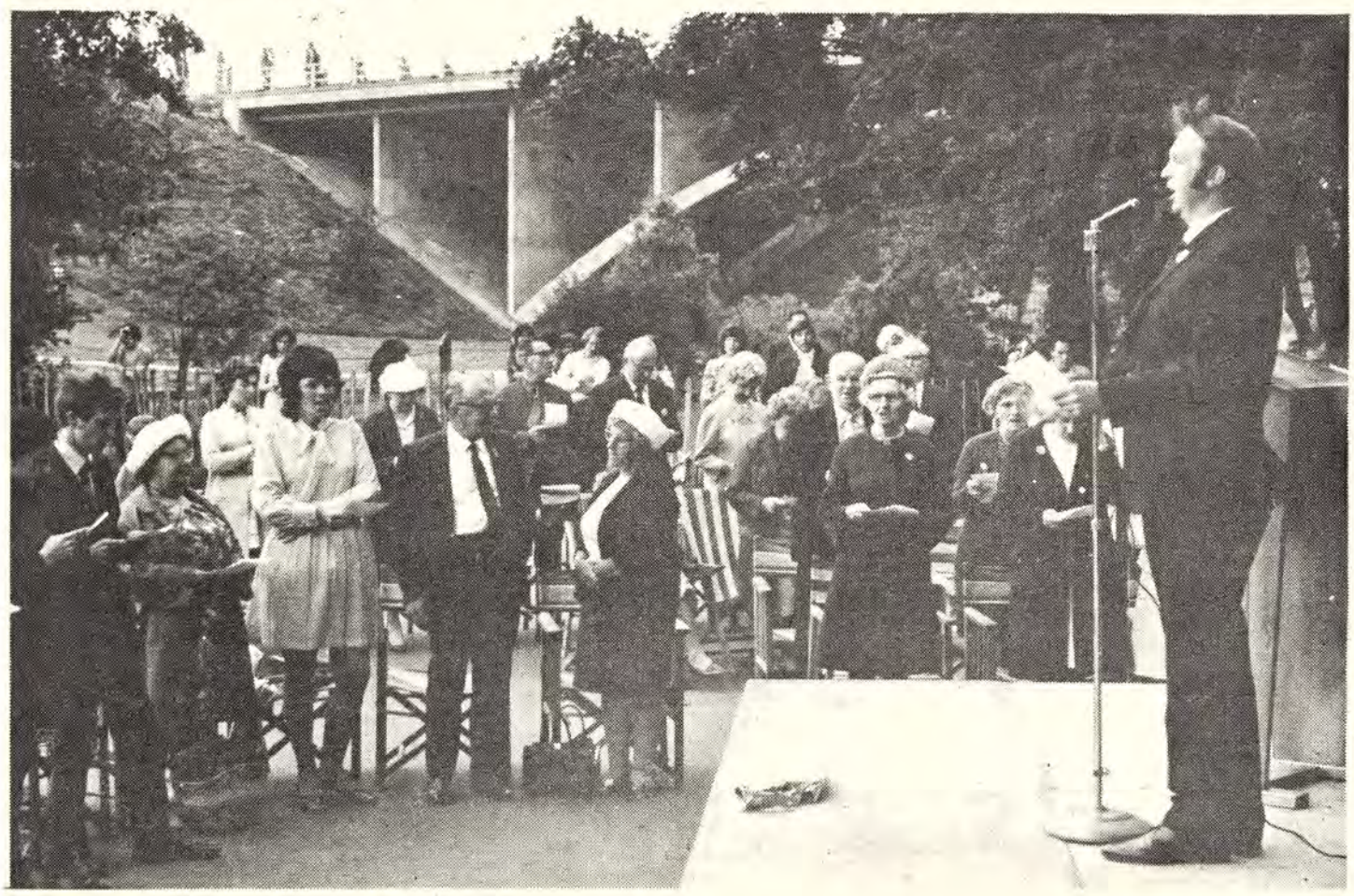
The members of the diaconate, the Sunday School Superintendent and the Church Secretary paid tributes for blessings received from Pastor Horne's ministry. He had been a real shepherd to the flock, a spiritual and practical help in times of difficulty. We thank God above all for the souls won to Christ during his pastorate.

After a duet by Mr. and Mrs. C. Reed, Mr. R.S. Garrard (Church Treasurer) presented Pastor Horne with a cheque, and Miss. L. Palfrey gave Mrs. Horne a bouquet. Mrs. D. Mohan gave Mrs. Horne a present from the Sisterhood. Pastor Horne said that whatever had been accomplished was because of God's blessing and the unity which existed with the Church officers and members.

Pastor Horne's final service at Ealing took place the next day when one decision was made for the Master. Our prayers follow them as they take up their new appointment at Ipswich.

At this service we said goodbye with regret to Mr. and Mrs. P. Mohan, who, after only twenty months in Ealing, are moving to Devon. Both had been very active in the church during their short time and Mr. Mohan had been elected to the diaconate.

H.J. SILLENCE



D.W.R. Morton preaching at the open-air rally



John Lancaster conducts an open-air service at the Wish Tower, Eastbourne. A great crowd was attracted by the music of The London Crusader Choir directed by Douglas B. Gray (standing, right). *Photograph: Eastbourne Gazette*

SCOTTISH YOUTH CAMP

A RECORD fifty-six young people attended the ninth Scottish Presbytery Elim youth camp, held at Crieff, Perthshire. The Greenock, Motherwell, Dundee and Aberdeen churches were represented. The camp was held in a well-appointed school building on the outskirts of the town.

The primary object of our camps is to meet the spiritual needs of the young people. Pastor Ron Williams came north from Rochester, along with his wife and family, to act as camp padre. His duties were considerable, with breakfast sandwiched between a prayer meeting and " Thought for the day," followed by a mid-morning Bible study. Over twenty local children were attracted to each of the evening services. Thereafter " sing-alongs " or meetings for receiving the baptism in the Holy Spirit were held.

Afternoons were occupied by swimming, treks, treasure hunts or Bible quizzes. The large playing field and sports rooms at the school, with equipment for football, netball, volley ball and table tennis, were at our disposal.

On the second Sunday we travelled to the Dundee church at the invitation of Pastor Hugh B. McGowan and campers conducted the service. The camp commandant, Pastor Peter Smith, led the meeting and the padre preached.

The commandant's appointment to Rotherham provided the young people with an opportunity to show the esteem in which they hold Pastor and Mrs. Smith. A small presentation was made with the wish that their camp interests might be maintained.

Our last night found us gathered at a quiet stretch of the riverside, where we had a barbecue and held a short service. The commandant entreated the campers that on return to their churches they would strive to maintain the level of spirituality achieved at camp, where souls were saved, a number were baptised in the Holy Spirit and Gifts of the Holy Spirit were received. These God-given Gifts were so distributed that each church represented will profit.

The camp reunion service will be held at Greenock on November 18th.

ROBERT MCKILLOP.

PEK Pictures

WE are pleased to publish the photographs, which have been delayed in reaching us, of the wonderful Conference held in Berne, Switzerland, this midsummer.







Top Left: F.H. Coleman, Pastor of Elim Pentecostal Church, Finsbury Park, London and Secretary of the British Pentecostal Fellowship, addresses the Conference. Readers will know Mr. Coleman well from his fortnightly column, "Prayer and Praise".

Top right: A photograph of the organising committee. H.W. Greenway is sixth from left and Eric C. Dando, of Assemblies of God in Great Britain and Ireland, is three places further on.

Left: H.W. Greenway, long-serving member of our Executive Council, pictured during his message.

Below: An impression of part of the crowded Festival Hall, Berne, during one of the Conference services. The hall was packed for these services and, such was the blessing upon the Conference, that it was decided to hold another one in Norway in three years' time (D.V.).



The George Canty Viewpoint



. . . about the desert in the oasis

GROWING up, we find out not only that we didn't know, but that we didn't know we didn't know. We learn that we have to learn. The Gospel call is itself a call to begin learning: "Come unto Me...learn of Me", literally, "be My apprentice". Why? Because this is also Christ's attitude: "For I am meek and lowly in heart". He Himself was teachable. As Hebrews records: "a Son, *yet He learned*".

Repentance is not just dropping the battle. it is "metanoia": changing your mind. A Christian is a person who has accepted a new thought-pattern. We are freed both from the jail of common vice and from the restrictions of worldly thinking and trendy attitudes. We are not in tow to fashion, "the course of this world", but "have the mind of Christ".

As a man "thinketh in his heart, so is he" says Proverbs. Relative thinking, the specious assumptions of press, television, society, education — these do not reflect God's mind. Our "separation" doesn't take us out of the world, but takes the world out of us, out of our outlook. The oasis in the desert must not have the desert in the oasis.

Surrounded by the ever-shifting sands of worldly yackity-yack, how can a man be "like a tree planted by the rivers of water"? Ezra supplies the answer in Psalm 1: "In His law doth he meditate day and night".

A nice with-it, slick, snazzy sermon, no longer than a pop L.P., served up with all the trimmings, clap-clap singing, once a week, and home in time for the TV programme, isn't what Ezra meant. "They will not endure sound doctrine", prophesied Paul. He meant the unconverted of the last days, but my point in this article is that the Church can reflect the world.

Without daily bearings, we can drift in a mid-ocean current and not realise it. In our uncertain times, only one fixed point remains — the immovable rock of Holy Scripture. By this we can check against the subtle direction of our age. Without the Word we are merely the children of our times. The George Canty Viewpoint sees several distinct modern worldly features influencing our Christian minds: family break-up, indiscipline, faith in money, love of pleasure, successism.

The ideal of family life has been shattered by the official planners, industry, education, and economics. Everything is considered except family feelings. Such worldly hardness is evident when people swop churches with less sentiment than swopping milkmen. The Divine glory of love finds its medium of expression in the family and is heightened in the family of the church. It will not do to say: "I belong to the world family". The New Testament does not talk in such terms. We can no more wander from house to house because everybody belongs to the family of Adam, than we can wander from church to church because all Christians belong to the family of Christ. The family unity is only seen in the family unit. We have to recognise and honour certain people, such as our parents "in the Lord". The love of the brethren is practically impossible until we know one another. To be "kindly affectioned one towards another" indicates one thing — the local church.

Crazy old Sigmund Freud foisted upon us, via the educationalists, such as John Dewey, systems of *indiscipline* which we harvest today in contempt for authority, pride of mind, resistance to organised systems, self-esteem, and worse — violence and anarchy. The Church of Christ is the answer to this lawlessness. It is a body of those who "submit themselves one to another in love". A denomination is a discipline

founded on Christ's law, whose members "tremble at the Word of God". take the yoke, and accept the necessary organisation which makes effective the fellowship of all the members of one body. This Scriptural arrangement is being smeared with a dreadful word: "denominationalism". People who labour and sacrifice under the name of a denomination, but in the name of Christ, do not deserve this slander. Why should their good be evil spoken of by the innuendo of this loaded word? It carries the implications of sectarianism and love-of-party. *We protest that this is not what we find present in our precious brethren.*
The law of Christ is not better fulfilled by hiving off. We can't prove our love of the brethren by anti-denominationalism,nor are we made perfect by turning our backs on the God-given pastors, teachers and overseers, who have watched over our souls in prayers and tears. The dangers of a small insular group agreeing on their limited understanding of things without exposure to the greater movements of the Spirit in the churches, where Christ said He walked, are only too evident. It reflects world indiscipline, creating divisions and animosities and breaking the hearts of spiritual parents. It is the desert in the oasis.

Faith in money. The world subsists on the myth of the almighty dollar still: "Money can do everything". In fact money can do nothing. Only people can do things. If everybody paid his tithe into the church there would be only one problem left – who would do the work of the church? The ministry can't be bought. It is somebody's love gift. Visitation, witness, a beaming handshake, loving the children, tears, prayers, caring interest – you can't buy all this for a tenth of your income. You get it by giving it – by all giving it. Outreach to neighbours, miracles of healing, music that reaches your soul, testimonies, these are not on sale in any shop. God wants me – involved.

Love of pleasure. I hope I don't misunderstand, but I say that to talk about being "high on Jesus", or "uptight in the Spirit", is open to misunderstanding. Jesus is not a substitute drug, or another way to a pleasureable experience. Jesus is not for pleasure. A generation "seeking blessing", blessing being some kind of trauma in a service, reflects those in the last days who would be "lovers of pleasure" – the taint of the world. To flit from meeting to meeting as if from show to show, looking for places where there is "more blessing", and "more of the Spirit" (!) is a curious interpretation of denying ourselves and taking up the cross. Lurking behind it is discontent and restlessness. The way to blessing is by loyalty, love, service, doing the will of God, and sacrifice.

Successism. It was pounded into my head at school that we must study hard and get on. "Aim high", was our school motto. We have a world chased and harried by the "Aim high" schoolmaster, but Jesus said "I have come to do the will of Him that sent Me". This is what we learn of Him, and that is the yoke Christians take upon their necks. The fever of life comes from the virus of successism. God is being used as a means to money, to prosperity, a formula for success, one more ingredient of life, a chemical secret to add to the sum total of experience.
The old Pentecostals still sing, "Jesus is my all in all". They are not all old, however, these old Pentecostals. Many young people have the old touch – devoted, loyal, loving, full of Jesus, running nowhere to get, but delighted by every opportunity to give and to do His perfect will. They are the stability on which the work of God will grow.
Every Pentecostal church offers the fullest possible opportunities for the service of Christ. There is no need to search the city for new organisations and groups or to go across continents to find a niche to fill. The genius of the Pentecostal church is that it spells opportunity for every enterprise of witness and work. If all the labours put into the mushrooming causes of evangelism had been put into the churches to which the labourers belong, the effect would have been infinitely greater. Siphoning off help for glamourised fields of activity takes the heart out of local churches who cannot get their own projects under way because members' time is spent elsewhere. Some tend everybody's vineyard except their own, and then complain of the conditions which their neglect has created.
"Let us love one another, with a pure heart, fervently".
"If any man love the world, the love of the Father is not in Him".

Called to separation,
With the Crucified,
Temples of the Spirit,
Saved and sanctified,

Set apart for service,
By God's hand ordained,
We the cross have taken,
By His love constrained.

In the steps of Jesus,
We would plant our own,
Blessed path of triumph,
Leading to the throne.

The Letter to the Romans

8 The Effects of Justification (continued)

by J. Alexander Wright

THE Christian's threefold boast is not confined to future blessedness (5:2); it embraces also the present with its inevitable trials, for "we glory in tribulations also" (v.3). Here is the Christian's philosophy of suffering. It is not like the Stoics' of that day, who "bore it without a grin". "Blessed are you, when men shall revile you . . . rejoice" (Matthew 5:11, 12). "Count it all joy when ye fall into divers temptations" (James 1:2). "Rejoicing that they were counted worthy to suffer" (Acts 5:41). "I will glory [boast — same word] in my infirmities" (2 Corinthians 12:9).

"Knowing" (Romans 5:3). Four facts of experience sustain us, the three graces of faith, hope and love combine to hold us and the floodtide of Pentecost, God's love, assures us. The saving hope with which we began sustains us to the end, for "hope never disappoints" (v.5, Moffatt).

Four terms describe us as we were: *"without strength"* (v.6) – weak and helpless; *"ungodly"* (v.6), – without God in this world and therefore without hope; *"sinners"* (v.8), – who by intention or omission have missed God's purpose for their lives; and *"enemies"* (v.8), – hostile in heart and mind in our attitude to God.

The great Jewish scholar, C.G. Montifore, in his *Beginnings of Christianity* marks what he considers to be the uniqueness of the Christian message: "The summons not to wait until they meet you in the ordered and sheltered path, but to go forth and to seek out and redeem the fallen, the passion to heal and to bring back to God the wretched and the outcast – all of this I do not find in Rabbinism – that form of love seems to be lacking."

The cross of Christ commends the Father's love for the worst and the love of the Son is one with His (v.8). In vv. 9,10,we have the past, present, and future aspects of salvation set forth. Reconciled when enemies, justified by His sacrifice, we are *being saved* daily by His indwelling life, and when the dread day of judgment dawns, we *shall be saved* from God's righteous wrath on sin through Him, our Redeemer. "If God reconciled His enemies, He will surely save His friends" (Rev. J.R.W. Stott).

Now comes the Christian's final boast: "we joy in God" (v.11), Himself from whom all blessings flow, and the chiefest of them, "the atonement" (v.11). Here is the one and only occurrence of the word "atonement" in the Authorised Version of the New Testament, though it appears many times in the Old Testament, but there the meaning is different. There it is the Hebrew word meaning "to cover". The first use of it, in Genesis 6:14, is very significant. Noah's Ark was to be "pitched" (verb) with "pitch" (noun). So by the Divine covering the Ark was preserved and protected from the flood of His judgment which fell upon that guilty world. "By whom we have now received the atonement" (Romans 5:11): atonement was made *by* God and not *to* God. "I have given it [the blood] to make an atonement" (Leviticus 17:11). In fact, there is no Greek word for "atonement" in the New Testament or Hebrew word in the Old Testament. William Tyndale, in his great translation of the English Bible, coined it from three others, to express that complete union which is effected between God and man, that healing of the great divisions which sin had wrought in him, separating him from God, from his fellow-man, even from himself, and from the world of nature, God's creation.

"Heal me at the centre", cried Gautama Buddha, "and let the world come on". This is what God has done for us through Christ. In Him, man has become again a unity: "at-one-ment" and in Tyndale's day the numeral was pronounced as "own", and so we have this great word as we know it.

It has disappeared from the modern versions of the Bible; "expiation" (O.T.) and "reconciliation" (N.T.) take its place. Jesus died to reconcile us to God, not to reconcile God to us. God is never the object of reconciliation, but always the subject. God never went away from man; man went away from God. "To sing, 'My God is reconciled, His pardoning voice I hear' is not correct, but to sing, 'My *soul* is reconciled, His pardoning voice I hear' is to state the truth of being one with God in the place of fellowship, by means of Christ's atonement." (Dr. F.E. Marsh: *Structural Principles of the Bible*).

Continued next week

From small Beginnings



IN 1958 an eight-day campaign was launched in the Co-op Hall, Keynsham, Som. Some thirty-five decisions were registered and so commenced another Elim Pentecostal Church, which continued to meet in the Co-op Hall. Later an old Methodist Church was put up for sale at £2,500. An offer of £1,000 was made and accepted. A stranger wrote out a cheque for £1,000 and the congregation had a new home. In 1966 the construction of a new building was commenced and the above church was opened to the glory of God at Easter, 1967.

The church continues to progress with an average Sunday evening congregation of fifty, a children's work forty to fifty strong and an enthusiastic group of teens and twenties.

Recently, open-air services have been held in the local park with full equipment laid on by the local council. Three baptismal services have been held in the last four months and a fourth is already planned.

There are 20,000 people in Keynsham and it is estimated that 19,000 of these are non-church attenders, but every house in the town has already received literature from the church. Personal evangelism is the key-note in the future plans of this enthusiastic church.

The original launching campaign was certainly worthwhile and we would cherish your help towards similar efforts. Please remember the Annual Thankoffering for Evangelism on October 8th.

R.B. CHAPMAN



JANUARY

1M Blessed are the pure in heart Matt. 5:8
2Tu He shall deliver the needy when he crieth Psa. 72:12
3W Therefore will I hope in Him Lam. 3:24
4Th Thou rulest the raging of the sea Psa. 89:9
5F In My Father's house are many mansions John 14:2
6S By grace are ye saved through faith Eph. 2:8
7✱ I will make the place of My feet glorious Isa. 60:13
8M Your work shall be rewarded II Chron. 15:7
9Tu The mercy of the Lord is from everlasting Psa. 103:17
10W I can do all things through Christ Phil. 4:13
11Th The joy of the Lord is your strength Neh. 8:10
12F He will have compassion upon us Micah 7:19
13S He leadeth me beside the still waters Psa. 23:2
14✱ The Lord is good to the soul that seeketh Him
15M That God fulfil all thy petitions Psa. 20:5 (Lam. 3:25
16Tu The word of our God shall stand for ever Isa. 40:8
17W Jesus said: I will not leave you comfortless John 14:18
18Th Worship the Father in Spirit and in truth John 4:23
19F I will give peace and quietness I Chron. 22:9
20S Be strong and of a good courage Josh. 1:6
21✱ God . . . fill you with all joy and peace Rom. 15:13
22M I will strengthen thee Isa. 41:10
23Tu Every one that asketh receiveth Luke 11:10
24W Surely He shall deliver thee Psa. 91:3
25Th Worship before the Lord thy God Deut. 26:10
26F Now is the day of salvation II Cor. 6:2
27S Ask, and it shall be given you Matt. 7:7
28✱ He shall teach you all things John 14:26
29M I will redeem them from death Hos. 13:14 (Psa. 34:22
30Tu The Lord redeemeth the soul of His servants
31W I will never leave thee, nor forsake thee Heb. 13:5

GLEN AFFRIC

ORDER NOW

Your 1973

ELIM PENTECOSTAL CHURCH

Calendar

✱ **Beautiful pictures in full colour** ✱ **Text for every day** ✱ **Scripture readings**

Name .....

Address .....

I enclose £ : for ..... calendars. **Price 30p (plus 5p post and packaging)**

Send this order and your remittance to **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**
Tel. 0242/55338

D.2703

A lieutenant in the Salvation Army asks:

The Baptism in the Holy Spirit - Is it really necessary in 1972?

by M.R. Forster

A GREAT talking point among many Christians these days is the matter of the baptism in the Holy Spirit. Many people, including born again Christians in the Church, are asking the all-important question. "Is the experience which the disciples received on the day of Pentecost (Acts 2:4) still available today and, if it is, then is it really necessary?".

When I was first converted I felt that the baptism in the Holy Spirit was reserved for the chosen few and for them alone. I felt that this experience was not at all for the ordinary person. I was a born again Christian for three years before I came to realise that this experience was indeed for me, yes, me – who had nothing to offer the Lord but a loving heart and willing hands.

Many of my friends had received the baptism in the Holy Spirit and I noticed that there was something very different about them. They seemed to enjoy the same power which those early Christians enjoyed. They were enjoying another Pentecost . . . praise the Lord! After seeing this I realised that I was really missing out on something very wonderful. I came to see that they had something which I did not have – *and that something I really wanted.*

After much prayer and seeking the Lord's guidance I came into a wonderful knowledge of the baptism in the Holy Spirit. What a night that was! I felt as though Pentecost itself had come down in the hall where I was. I felt a new, inward power and spoke in a new, wonderful language. I am very pleased to tell those people who think that Pentecost is all over and finished that indeed it is not! God is still wanting to fill His people with the Holy Spirit. He is still wanting them to know another Pentecost, even though we are living in 1972.

I hope and pray that you, too, will come to realise that this experience is for you now. Here are some guide-lines:

Is the baptism for me?

Yes, friend, the baptism in the Holy Spirit is for you, because Jesus says so in His Word. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:10). "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John 14:16). The Word of God stands sure for ever; His promise is for each of us today!

The baptism is given to both old and young.

God has no age barriers; He is able and willing to give His Spirit to all who ask. "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" (Joel 2:28).

Jesus Christ is the Giver of the Holy Spirit.

Do not think that the Holy Spirit can be given by anyone else except Jesus Himself. Others may be used as channels, but Jesus Christ is the Giver. As John the Baptist said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

The Holy Spirit is bestowed in answer to prayer.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).

The Holy Spirit empowers us for the service of Christ.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

* * *

I have proved that the Holy Spirit has made a wonderful difference in my life. He has given me power which God promised to each of us in His

Word. Without the baptism of the Holy Spirit we are weak and ineffective, but when Pentecostal power comes down and fills our hearts, we can say with Paul... "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Let God have His way in your life. Let Him take full control and fill you with His Holy Spirit!

Thou Christ of burning, cleansing flame,
Send the fire.
Thy blood-bought gift today we claim,
Send the fire.
Look down and see this waiting host,
Give us the promised Holy Ghost.
We want another Pentecost,
Send the fire.

William Booth

Book review

I have been requested to review four booklets written by Eddie Neale and published by Scripture Union. They are: *I want to get married, I hate the boss, We're all afraid* and *My Chance to live.* They cost 12p each, postage and packing 3p each extra.

The aim of these booklets is to get the Gospel and something socially helpful across to lovers, newly-weds, and young parents. They are well presented, colourful and make for easy reading, as well as being profusely illustrated, especially by picture strip.

There are one or two things which are in bad taste. In the booklet *My Chance to Live* is an article – "What's wrong with the Church?" – which is extremely negative in its approach. If I had to form an opinion of the church from such an article I would think that the church was full of bad-tempered, scruffy, eccentric old people who are always having rows with someone else. Of course, this is far from the truth.

In the booklet, *I want to get married,* the language used is not good. An elderly lady is called an "old bag" and "a nosey old interfering thing". The young man, on being given the news of a coming baby, says, "I felt like a man who's been kicked in the belly." I know that these expressions are often used in the world, but it seems to me that we shall never lift people to higher levels by going down to theirs. David Wilkerson said: "I don't have to wear clothes like a hippy to win them for Christ."

The scene in the picture strip of the young married couple refusing to make love at the girl's mother's home need not be so obvious. I must say that generally I do not believe that young people are so inhibited.

In all fairness, however, I admired the strong stand taken against pre-marital sex, loose living, and bad relationships. The Gospel, too, is clearly presented. In the main these booklets meet a need. I feel that they will succeed in reaching the people for whom they were written.

by Archie A. Biddle

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

Church Reports *(continued)*

CARLISLE **Pastor: P. Watson**

MANY members and friends gathered to say farewell to Pastor and Mrs. F.F.L. Frost. In his opening prayer, Mr. Reed, our organist, thanked God for their faithfulness and for the words of exhortation, counsel and encouragement received throughout their ministry.

Christians from outside Elim also paid tribute to our Pastor. One spoke of the quiet quality of his personality in contrast to the authority and power of his preaching. Another told of his practical Christianity. Through another we heard of him as one willing to go the second mile and someone else had proved him as a friend.

Miss J. Archer, a young lady saved through Pastor Frost's ministry, presented him and his wife with a china cake stand on behalf of the Crusaders.

After speaking of Mrs. Frost's love and faithfulness Mrs. Arthur presented her with a gold watch from the Sisterhood.

Before presenting them with a beautiful 400-day clock from the church, Mr. J.B. Mundell, our church secretary, spoke of Pastor and Mrs. Frost's untiring devotion to the Lord's work in Carlisle, making special mention of the Pastor's regular visits to the "shut-ins" with his tape recorder, a ministry much appreciated by the sick and aged.

We were greatly blessed by solos by Miss. C. Mundell and Mrs. M. Mungall. Two visiting brothers sang a duet and Mr. Brown recited "The starless Crown". We derived much pleasure from listening to our tambourine group, accompanied by Mr. Reed at the organ.

Pastor Frost gave a word of thanks and graciously exhorted the church to stand loyally by his successor, Pastor P. Watson.

The Carlisle church say with one voice: "God bless you both in your new sphere of service for the Master!"

EDITH HARPER

Another Slant

by Ken Smith

"TALK to me about Jesus, but Christ – NEVER!" retorted the G.P. when I gave him the tract *Seven reasons why you need Christ,* as he carefully folded it up and put it into my top pocket. He was a Jew and it was obvious from his voice and manner that, though I would have been happy to talk about Jesus, he would have had none of it. He had been in Birmingham for many years, but his practice had been drastically reduced due to housing clearance in his area. One would guess that very few of his patients are English, for the density of immigrants in that area is very high.

Another G.P. in the Walsall area told me that it was his first morning back at the surgery after three months of sickness. He has had four coronary attacks. I felt it to be an opportunity to ask him if he had considered eternal matters. I gave him a copy of my usual tract, *Seven reasons why you need Christ*. Physicians, too, are the victims of life's ills, but I could tell him of a more serious "heart" complaint. Thank God, even if we cannot have a new heart in the natural,. the Word of God promises a "new heart" in the spiritual.

One is amazed that, after such serious attacks, when life is endangered, men and women do not think of eternal realities. It seems to me, too, that, when the crisis is over, it's back to "business as usual", namely a life of godlessness, in which Christ is totally discounted or ignored. It can also be true in the life of God's people to an alarming degree!

Where would you find a professional man, a barrister, a dental surgeon, an architect, or the like, over sixty and in Sutton Coldfield, who services his own car? I gave up the search, but it was one of the quota for an oil usage survey I did recently.

Having a car, it interested me much to find out about various oils and people's reactions to the high pressure publicity and the millions of pounds spent on promoting this product. It's all a question of viscosity and friction.

I was reminded of how much we need the Holy Spirit so that the "wheels" and the "engine" in our local church fellowship turn smoothly. It is not without significance that oil is used to illustrate His Person. There is need for "spiritual lubrication" when friction mars the fellowship. Nothing less than "the love of God shed abroad in our hearts by the Holy Spirit" can meet the need.

For making contact use

Elim News

MANIFESTO TO A TROUBLED WORLD page 4

THE MAN WHO SANK IN THE SEA WITH A PLANE ROUND HIS NECK see inside



Yonggi Cho – Korean Pastor with 13,000 Church Members

"MY MIRACLE RECOVERY" IRISH WOMAN'S STARTLING STORY page 4

No. 3 PRICE 1p

President of Chile's Personal Reassurance to Pastor of 60,000

Report by DR. VINCENT SYNAN

Today, about 10% of the population of Chile is under the influence of the mushrooming Pentecostal community, and make up 80% of the Protestant population.

The Chilean Pentecostals have developed some of the largest congregations in the world. The largest in Chile, and possibly in the entire Protestant world, is the famous Jotabeche Church of Santiago with about 40 branches or "annexo" spotted throughout the city. Indicating their Methodist origins these branches are called "classes".

The total membership of this congregation is reported by the official board to stand at about 60,000, surpassing the Brazilian Pentecostal churches, some of which claim memberships of 30,000 to 45,000.

The Jotabeche Church is building a new "Cathedral" which will dwarf any other church edifice in the nation. The first phase is complete, seating 5,000. Later there will be room for a choir and orchestra of 2,000, and 16,000 audience.

In recent presidential campaigns the candidates courted the Pentecostal vote. In 1964 the Pentecostals were a critical factor in the election. In the 1970 presidential election most Pentecostal leaders supported the conservative Allesandri, although most Pentecostal individuals voted for Tomic and Allende.

The Marxist Allende won the election. Immediately after the election, Allende telephoned Pastor Vasquez of the Jotabeche Church, and through him assured all Evangelicals that under his adminstration Chile will enjoy more religious freedom than ever.

The Pentecostals have now become a major social force in the Chilean nation. Since their members are forbidden to drink alcoholic beverages, they stand out as sober members of a nation with the highest per-capita consumption of alcohol in Latin America.

ON SOME FACTORIES, SIGNS HAVE BEEN PLACED, WHICH ELOQUENTLY TESTIFY TO THE VALUED PLACE THE PENTECOSTALS HOLD IN CHILEAN LIFE — "Help wanted, only Pentecostals need apply".

"MASS MEDIA BRAINWASHING PUBLIC"

CHARGES CONFERENCE SPEAKER

The Public Relations Officer to the British Pentecostal Fellowship pointed to the modern situation that the public is conditioned to show interest only in subjects promoted by television or the Press.

"What is left out of the mass media is soon regarded as unimportant by most people, and forgotten. The average man leaves it to the editors to tell him about anything worth noticing. Religion is either ridiculed or omitted. The mass of people are taken in by the conspiracy of silence, and follow the editors like sheep".

Delegates heard evidence that most people who claim to be unbelievers don't even know what it is they don't believe in. Church goers were treated as cranks because they indulge in an activity not reported in the newspapers. Fleet Street's attitude of silence meant increasing ignorance and disbelief in God, the Bible and the Church, such was the grip of the mass media upon the mass mind. Few knew what the Gospel is.

Churches were mentioned when they closed for lack of support. Increases were however sometimes phenomenal but they were not given press coverage.

The BBC's "Panorama" programme was quoted as showing only the empty churches in London, despite the Bishop of London's protest that "You can create almost any impression you choose by the material you select".

The Guardian claimed to handle all subjects, but when the speaker complained about the absence of religion, the editor had pointed to a piece about Church Architecture. The Daily Express similarly said people could buy the religious papers if they wanted that kind of news.

It is almost unknown to British readers that there is a vast move forward of the Christian church, as in the Pentecostal movement. Most people had never heard of it and their minds were so affected by editorship that they could talk to door-knocking Pentecostals and forget the episode with the next broadcast news bulletin.

"We have somehow to get people to think for themselves and not let journalists and broadcasters tell them even what to think about".

Billy Graham said religion is not news, so few in Britain were aware that, for example, thousands of young people are turning to God every week.

If television treated football as it treats religion, the game would soon have no more followers than ludo" — says speaker at the Elim Evangelistic National Conference in Cardiff



BRAZILIAN PENTECOSTALS

"DRUG USE GOING OUT OF STYLE"

The real-life hero of a world's best seller, Cross and Switchblade, now on general release as a film, David Wilkerson, told a Dallas (USA) audience that while drug addiction is growing among suburban youth, in the cities, Haight Ashbury, in Greenwich Village where hippies set the trends, marijuana is getting boring, LSD has dropped in price and is going out. Heroin addicts are getting desperate and crying out for deliverance.

"There are now many thousands wanting a deeper religious experience. That experience is the baptism of the Holy Spirit. When He comes the revolution begins. Addicts kick the habit, blacks and whites join hands, rebels lay down their weapons, children are united with their parents, prostitutes become ladies and good mothers, gang leaders prophesy".

ORIENTAL REVIVAL

PENTECOSTALS PREPARE FOR RALLY IN 500,000 STADIUM

Preaching to nobody for six months in a new church not long ago, a converted Buddhist's eventual sucess has led to plans for a rally of a quarter or half a million in 1973.

Paul Yunngi Cho, host to the next world gathering of Pentecostals, has booked the People's Plaza, accommodating 500,000 for the final rally, and a stadium taking 100,000 for each weeknight, in Seoul, Korea.

The war-shattered East looks like enjoying the vast outbreak of Christian renewal through the Pentecostal movement already spreading fast in the West. In Latin America small pioneary causes have leaped into national importance, with as many as ten per cent of the population lifted with 'Full Gospel' churches.

Previously impervious to Christianity, Moslems and Buddhists of the Orient are becoming converts to the Gospel by the thousand and hundred thousand, often in circumstances which have a supernatural colour.

IN INDONESIA, following the blocking of a Communist coup d'etat in which Christian leaders were to have been buried in already-prepared pits, Christianity has made the greatest forward move perhaps seen in any country at any time. On one small island of Indonesia alone, 200,000 people have recently become enthusiastic believers.

An Elim pastor, Percy Brewster, of Cardiff, visited the Far East and preached to as many as 70,000 in one service, with literally multitudes turning to God.

Elim is part of the Pentecostal Movement

Ideal for the personal approach
Door to door evangelism
Open-air work

Please send me ..... copies of Elim News

I enclose cheque/money order for £.....

made payable to Grenehurst Press

Price: £1.00 for 100 (p. & p. 25p)
2.50 for 250 (p. & p. 37p)
5.00 for 500 (p. & p. 57p)

Do not send money with larger orders as the cost of carriage depends on the destination.

(BLOCK CAPITALS, please)

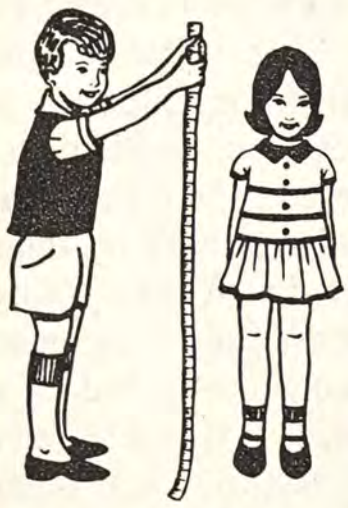
Name .....

Address .....

.....

Signed .....

Children's Corner



Inch by Inch

Words and drawing:
Sheila Price

John and Susan were playing ball at the bottom of their garden. "That was a silly thing to do," said John. "You threw the ball much too high for me and now it's stuck in the tree. We'll never get it down now."

"Yes, we will," said Susan. "I'll see if I can reach it."

"You'd better let me try," said John. "After all, I am taller than you are."

"You are not," said Susan. "I am taller."

"We'll soon see," said John, as he ran up the garden and into the house. Soon he was back again holding a tape measure.

"Just stand up against the wall," said John, "and I'll measure how tall you are. Now, let me see . . . you are thirty-seven inches tall. Now you measure me."

Susan held the tape measure against her brother.

"Well, how tall am I?" asked John.

"You are forty inches tall," said Susan.

"Then that proves I am taller than you, doesn't it?"

"What is all the fuss about?" asked Mr. Brown. "I can hear you from the kitchen."

"Well, daddy," said John. "Susan would not believe that I was taller than her, so I borrowed mummy's tape measure to prove that I am three inches taller than Susan."

"Well," said Mr. Brown. "You may be taller than Susan, but how about measuring me?"

Mr. Brown stood against the wall. John held the tape measure against him, *but he could only reach as far as his father's elbow.*

"Now then," said Mr. Brown. "There was really no need to argue, was there? You see, when you measure yourself against others, you seem to be very small indeed. When we try to measure ourselves against Jesus, we fail too. We boast of our good works, our talents, our kindness, and think that we are very big indeed, but when we measure these against the wonderful love of Jesus, these things don't seem so important after all. Jesus has given us all a wonderful promise, however!"

"What is that, daddy?" the children asked.

"Jesus has said that, if we love Him and serve Him, we shall grow more like Him day by day. Now then, let me get your ball out of the tree, so that you can carry on with your game."

"Thank you, daddy."

...when it comes to Music

SHARON has the answer

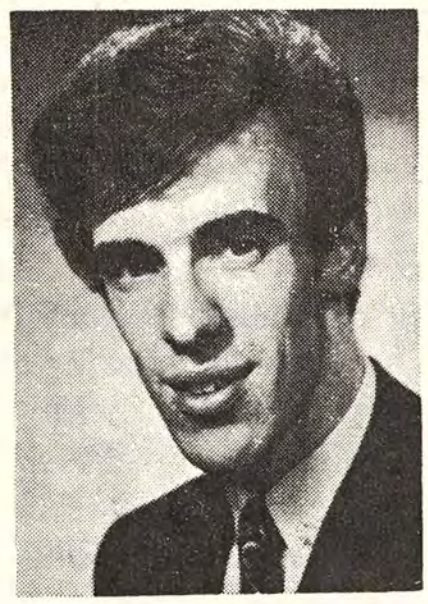
The HAMMOND organ

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

When considering an organ for your church making the correct choice is of the utmost importance.

WE RECOMMEND THE HAMMOND

Not just any model, as the size of your building and its acoustics require very careful consideration. With experience gained from the numerous installations for which we have been responsible we can offer an instrument certain to meet your requirements.
Our showroom stock of **PIANOS** and **ORGANS** includes the entire range of **HAMMONDS** for immediate delivery from £265 to £5,000.
Sharon Music is only a telephone call or letter away and offers prompt service anywhere in the British Isles.
Details of special financial arrangements for churches are available on request.



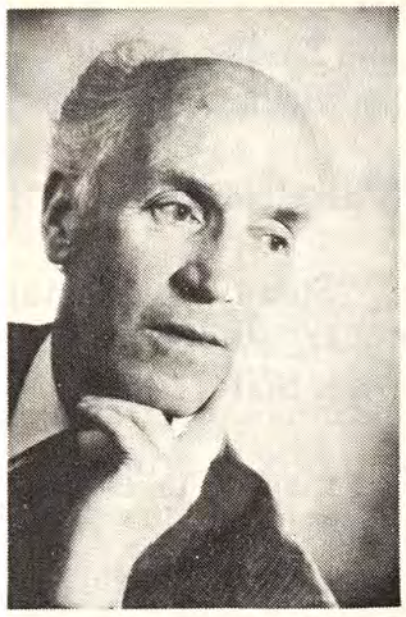
Roland Friday

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588



From T. H. Stevenson

On our Knees is the title of a new book on the Irish scene, which contains interviews with public figures of note or notoriety. The language of Republican personalities would bar the book from recommendation for Christians, but it has an arresting opening paragraph: "In Ireland there are two reactions to a crisis. The first is to get down on your knees and pray to God. The second is to go down on one knee, lift a gun and try to shoot the head off your opponent."

Both things are common in Ireland, but not as presented here. Even nominal Protestantism does not promote such apposite kneeling attitudes, nor would I hope, does Romanism, yet I have read in Irish literature for Catholics emigrating to Britain: "a good Catholic is one who attends a weekly mass, makes a regular confession and recites daily the prescribed prayers." Ethics and morals do not seem vital. Sincere Christians do not act as quoted, but if the sentences were reversed, I would say that many ungodly act so. As one has said, "Hearts cry 'God be pitiful' that ne'er said 'God be praised'."

Happily in Northern Ireland many believers are sincerely praying and God is blessing, though nominal church attendance may be quite ominously declining. It has been an amazing observation in Bangor, a town once saturated with churches of the largest denominations – Presbyterian, Church of Ireland, and Methodist – to find that they conduct one united service on Sunday nights in the summer. This is a mark of weakness not of unity.

Perhaps the greatest move that Northern Ireland is to see has already begun: the Baptism of the Holy Spirit among many believers. In a few special meetings in the Bangor Elim Pentecostal Church, I have prayed with Presbyterians, Methodists and Christian Brethren seeking God's promised blessing. A Presbyterian lady, on receiving the Holy Spirit baptism, soon spread her testimony and brought with her to the following meeting a sincere life-long Methodist. It was inspiring to hear such dear ones spontaneously praising the Lord.

But not only in Elim and among others coming to an Elim Church is God blessing: God is blessing in Ireland! Bangor like some other Elim churches is packed to capacity morning and evening on Sundays. A young Brethren married couple attending my final service informed me that they with others of their assembly have been baptised in the Spirit. The young woman is a converted Roman Catholic. They also told me of a mission currently being conducted by a Brethren evangelist in a country district near Newtownards where many young believers and older ones were being filled with the Holy Spirit. Those who know the very rigid stand that each evangelical group in Ireland can take and has taken, will realise that this is a move of God.

May such a move in such a conservative stronghold be a reminder and an incentive to Pentecostal ministers and members to see to it that "the fire shall ever be burning"!

PRAYER AND PRAISE

By F. H. COLEMAN

Recently I was invited back to a church which I pastored during the war years. I was able to recall and share with the people some of the wonderful things that God did in those dreadful war years. Here is one of them.

One afternoon I was out visiting and, entering into a home, I was greeted with the good news that a son of the family serving in the Royal Navy had come home unexpectedly on leave. He had brought with him a number of things which were impossible to buy in this land in those days of war, among them a bunch of bananas. Before I left, I was given a half banana to have with my tea. At the next house at which I called lived a little boy. I was told by his mother that he was praying for a banana. I was able to tell her that I had the answer to his prayer in my pocket. You can imagine the delight when the boy came home from school to find the answer to prayer! He did not seem to mind that he had only a half answer to his prayer! If he had prayed more, it might have been that I would have received a whole banana and he would have got a full answer!

The Bible says that God makes all things work together for good to those who love God. How true this is in regard to prayer. We pray about something that we cannot do for ourselves or cannot provide for ourselves. We pray, then the wheels of "all things work together for good" begin to turn.



Margaret M. Ladlow's page

"The Word of God which effectually worketh"
(1 Thessalonians 2:13)

There they were blazoned across the wide wall of the cathedral facing the congregation for all to see, the glorious words of Scripture: "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:19)

This lovely text, containing the very essence of the gospel, is to be found in a Roman Catholic Cathedral in Mexico. Rev. John G. Weller, B.A. of The British and Foreign Bible Society saw this text and told of the joy he experienced when worshipping in the various churches. On one particular occasion he worshipped with Pentecostal believers in the morning, in a Presbyterian church in the afternoon, and finally in the R.C. cathedral edifice. Without exception, the worshippers were joyful and lively in praise and prayer. Great enthusiasm abounded and, most significant of all, many carried and read their Bibles, even in the service in the cathedral. Isn't it satisfying to hear news of progress and triumph in the propagation of the gospel and the distribution of the Scriptures?

Two facts from Mr. Weller's address thrilled me: 175 million units of Scripture have been distributed by the B.F.B.S. and 97% of the world's languages now have translations of at least portions of the Bible.

In one year the B.F.B.S. has shared in over 800 translations and revisions of the Bible. New Guinea, with its 700 tribal languages, now has a Pidgin New Testament suitable for all its people and the Christian Church is increasing twice as rapidly as is the population.

Reverting to the amazing hunger for the Word in predominantly R.C. countries, Bishop Howell, recently in charge of the longest Anglican diocese in the world comprising Chile, Bolivia and Peru, tells how the Bible has become part of the scene in Latin America. The Church went into S.America with a closed Bible, but recently he saw in a city in Northern Peru a R.C. bookshop offering an open Bible as the first prize in a raffle! On another occasion he saw 25,000 people surging into the square, a traditional place of violent revolution. This revolution was bloodless. These people carried, not rifles, but Bibles! Their new theme was "Onward Christian Soldiers". The Bible's message had revolutionised their lives.

One of the greatest Bible sellers in Ghana is a veteran R.C. missionary, Rev. Henry Janssen, who works amongst the outcasts of society – thieves, prostitutes and petty criminals – in the shanty town of Ashaiman on the outskirts of Accra. In 1968 he sold over 39,000 copies of the Scriptures from his little stall and he said: "I could sell 100,000 copies if I only had more time."

Mgr. Conroy from the R.C. cathedral in Motherwell once said to a gathering of the Motherwell ministers' fraternal: "There is a wind of change blowing in our church; one might almost say it is a revolution. Since the Pope allowed the Bible to be read by the people in their own vernacular, there is a demand for Bibles everywhere. I will not say that the Bible has not been read by our lay people in the past, but I do say it has never been read on such a scale as it is today." He added, very significantly: "One cannot read the Bible without experiencing a change in one's outlook."

In a recent book, *Reformation*, the R.C. writer John M. Todd insists that the Bible has been and will always be at the centre of Reformation. I am sure that my readers will say "Amen" to that! We may well wonder if the new wave of Bible reading is the prelude to another Reformation in the R.C. church and the forerunner of a great spiritual revival. We pray most fervently that it may be so.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

PROPERTY FOR SALE

A WELL-APPOINTED Christian hotel on Kent coast with twenty-three bedrooms for sale. Established for twenty-three years — good clientele. Bookings already being made for 1973. Good reasons for sale. For further details apply Elim Evangel, Box No. 2696, P.O. Box 38, Cheltenham, Glos. C.2696

MISCELLANEOUS

ADVERTISING PENSILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES, books, greeting cards, Sunday school prizes — in fact all that you need for home and church use — from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T. W. Walker):
September 23, Scunthorpe: 26-28, Elim Bible College (lectures); 30, Kensington Temple, London; October 1, Finchley (a.m.), Luton (p.m.); 2-5 Evangelistic Conference, Graham Street; 7, 8, Clapham; 12, Crewe; 14, Chippenham; 15, Andover (a.m.), Salisbury (p.m.); 21, 22, Kingstanding; 24, West Bromwich; 28, Clapham (ordination service); 29, Southend-on-Sea (with London Crusader Choir).

London Crusader Choir with Douglas B. Gray:
October 1, Richmond; 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25 Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

Arthur D. Bull:
September 23, 24, Coatbridge; 26, Kirkintilloch; 27, Edinburgh; 28, Glasgow; 30, October 1, Aberdeen; 2, 3, Dundee; 4, 5, Kennoway.

Mrs. Dorothy Bull:
September 23, Glossop; 24, Stockport; 25, Salford; 26, Chorlton-cum-Hardy; 27, Oldham; 28, Accrington; 30, Blackpool (Marton); October 1, Bolton; 2, Wigan; 3, St. Helens; 4, Southport; 5, Ellesmere Port; 7, Holyhead.

Joseph Smith:
September 23-27, Bolton.

ENGAGEMENT

BRIGGS — McMULLEN. Stephen Briggs to Susan McMullen, members of Loughborough and Kensington Temple Elim Pentecostal Churches respectively. C.2705

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

A great occasion for London

ANNUAL GENERAL MEETINGS

of

THE BRITISH PENTECOSTAL FELLOWSHIP

at

Kensington Temple, Notting Hill Gate, London

☆

on Saturday, October 14th, 1972

MINISTERS' AND CHURCH OFFICERS' MEETING at 3 p.m.

GREAT RALLY at 7 p.m.

☆

Speakers :

JOHN CARTER W. R. THOMAS S. CRISP

DO NOT MISS THESE GREAT MEETINGS

D.2693

Coming Events

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a "Ten Towns Crusade" project.

BIRMINGHAM, Stirchley. September 24. St. Andrew's Methodist Church, Cartland Road. Preacher: L. T. Middleton. Subject: "The Second Coming of Christ." Convener: J. B. Coleman. At 6.30 September 27. Friends' Meeting House, Hazelwell Street. "The Great Commission Today" (sound-slides). At 7.30.

BRADFORD. October 7. St. George's Hall, City Centre. Northern Pentecostal youth rally. Youth choir, Gospel groups, soloists, testimonies. Speaker: Laurie Lambert. At 7.

CAERPHILLY. October 5, 7-9. Elim Pentecostal Church, St. Fagan's Street. Convention. Preachers: W. R. Jones and J. Woodhead. Saturday only: the Gloucester choir. Weeknights at 7.30. Sunday at 6.30.

CROYDON. December 14. Fairfield Halls. London Crusader Choir and their guests. Tickets and further information: Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

EPPING. October 7-22. Epping Public Hall. Pioneer Crusade conducted by J. E. G. Cooper and R. Rees. Weeknights (except Friday) at 7.45. Sundays at 6.30 and 8.15. October 15: Douglas B. Gray and The London Crusader Choir at 6.30 and 8.15.

EVESHAM. October 7. Elim Pentecostal Church, Swan Lane. Youth Rally conducted by The Lifeliners Gospel Group. Convener: J. R. Brown. At 7.30.

EXMOUTH. Elim services are now being held in the Moose Hall, Church Road, every Sunday at 6.30. Inquiries to Rev. J. H. Sainsbury, 3 Second Avenue, Heavitree, Exeter, telephone 72957.

GLOUCESTER. Elim Pentecostal Church, Park End Road. September 24. Harvest thanksgiving. At 11, 3 and 6.30. October 1. Preacher: J.R. Brown. At 6.30.

GREAT YARMOUTH. September 23, 24. Elim Pentecostal Church, York Road. Convention. Preacher: G. Stormont. Supporting singing items. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Refreshments between Services on Saturday.

KIDDERMINSTER. September 23 – October 1. Elim Pentecostal Church, Prospect Hill. Life and healing crusade conducted by Allan Ball. Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. Clapham. September 30 – October 1. Elim Pentecostal Church, Clapham Crescent. Golden Jubilee celebrations. Preacher: E.F. Cole. Weeknights at 7.30. Sunday at 11 and 6.30.

LONDON. September 23. National Youth Rally. "In Praise of Jesus." Trafalgar Square rally with special march of witness at 3. Westminster Central Hall at 7. Full programme of youth items. Special Speaker: Pastor W. M. E. Plowright.

LONDON. September 30. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. West London Presbytery rally. Preacher: the President (T. W. Walker). At 7.

LONDON. Palmers Green. September 30. Elim Pentecostal Church, Russell Road. Launching and Dedication Rally for Telephone Ministry. Guest Speaker: Rev. F. J. Harris. Convener: J.G. Patterson. October 7 – 15. Billy Graham Film Crusade. Nightly at 8.

PONTARDULAIS. September 23, 24. Elim Pentecostal Church, Tywniago Road. Harvest Thanksgiving. Preacher: L. Wigglesworth. Saturday at 7. Sunday at 11 and 6.30.

SOUTHEND-ON-SEA. September 23 – 28. Elim Pentecostal Church, Windermere Road. Preacher: Christopher Gornold Smith. Subject: "The Bible comes alive." Colour films and slides. Exhibits. Weeknights at 7.30. Sunday at 11 and 6.30. October 7, 8. Forty-sixth Church Anniversary. Preacher: Ron Williams. Saturday at 7.30, Sunday at 11 and 6.30.

Elim EVANGELISTIC Conference

★

2nd to 5th October

ELIM CHURCH, GRAHAM STREET, BIRMINGHAM

★

Monday 7.45 pm Sound Film
'Like a Mighty Army'

Tuesday 7.30 pm **Public Rally**
Speakers: A. Webb (Dagenham)
J. G. Cooper (Caerphilly)

Wednesday 7.30 pm **Public Rally**
Speakers: C. J. Watkins (Hull)
W. T. H. Richards (Slough)

Thursday 7.30 pm **Public Rally**
Speakers: J. Seaman (Wigan)
R. Lighton (Greenock)

(Preceded by 7 pm Song Service each evening except Monday)

★

BE SURE TO BE THERE!

Chocolate Soldiers

by Tony Williams

Pastor of Elim Pentecostal Church, West Bromwich, Birmingham

IN most Christian hymn-books there are some songs with an army-type background, like, "Soldiers of Christ arise", "Onward, Christian Soldiers!" and "Stand up, stand up for Jesus".

Paul wrote about fighting a good fight. He also detailed the armour of the Christian warrior.

The great William Booth caught this vision and the Salvation Army was born.

The Christian life is a battle which is very hard to fight. In a normal war the enemy is human; Christians battle against satanic enemies.

Christ's call is very fair. He does not force folk to enlist, as did the press gangs of old. He clearly said, "If any man will be My disciple, let him deny himself and follow Me." What could be fairer than this?

"Disciple" indicates one who is disciplined. Every great army is founded on discipline. There are ranks and various duties in every armed force and the Christian army is no exception.

When you think about it, there are three types who reveal themselves.

Defenders

The faith in Jesus Christ of millions has lasted and lasted, because in every decade there have been those who were controlled by discipline. They are a big problem to the Devil. They live for Christ in what they say, think and do. They are alert to every snare and trap that evil seeks to lay in their path. They keep going, because they are in constant touch with their great Commander-in-Chief.

These people keep in training by attending the training centre of the Christian faith – their local church. There they equip themselves for war by prayer and Bible study.

These soldiers make a minister's heart glad. He knows that the Kingdom of God on earth can be extended because of the type of people he has working with him. God can and does use them. Their love, their loyalty and their desire to please their Saviour keep them from becoming like the other two types.

Dissenters

This type is a problem to everybody including themselves. They attempt the impossible: they try to please two masters. They play at being double agents.

Jesus rightly said that no man *can* serve two masters. No-one is very sure of those who try. They seem to disagree with everybody. Only they are right. Everybody and everything else are wrong.

Here is the bad apple that can cause the rest of the box to go off. They are indecisive. They don't know whether to defend or to desert, so they dissent. In the meantime they are useless all round.

The enemy comes off best. They are too busy to fight for the truth and they are so undecided as to where their service should go, that even the Devil is not too sure of them.

This type are chocolate soldiers. They look like, talk like, walk like and even sing like Christian soldiers. When things get hot, however, they melt. The soft centres don't help, either.

As much as I feel sorry for deserters, I'd rather have a person who wants out than a person who is half and half. God supports this feeling about the lukewarm. His reaction is most unpleasant (Revelation 3:16).

Deserters

A deserter of the faith is one who has rebelled. He has turned and run away from the cause and from the authority of the Commander. The Bible word for this sort is "backslider". If all the backsliders were to make their way back to their churches, they would not be big enough to hold them.

Backsliders fight another battle every day. Having tasted of God's best, they try satisfying themselves with the Devil's husks.

In spite of the dissenters and the deserters, there will always be the defenders. The Christian faith needs its defenders what with all the unbelief and modernistic thought which are going about. Jesus Christ has given His assurance that He will stand by every soldier of the cross until the trumpet sounds for the end of the fight.

God help us to be sure of the greatest, highest honour in life . . . standing for truth and right – and Jesus said, "I am the truth".

Which squad are you in?

The Family Altar

Scripture Union Portions — **Notes by D.C. Lewis**

Monday, September 25th Matthew 10:16–33

"Fear ye not therefore, ye are of more value than many sparrows." (v.31).

Divine care in intimate detail is assured as we look to God in every situation. There is provision for our every need. God, who feeds the sparrows, will surely meet every need. Protection is assured, for not one sparrow shall fall. How comprehensive is His care! Fear not! "Casting all your care upon Him; for He careth for you." (1 Peter 5:7).

Tuesday, September 26th Matthew 10:34–42

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

Discipleship in depth will always mean taking up the cross and following Christ. We need to be delivered from adherence to those things that would prevent us from a close identification with Him: earthly relationships, family ties (v.37), comfort and the temptation to take the easier way. To tread the pathway of suffering, even to lose our lives for His sake we must be prepared for these.

Wednesday, September 27th Matthew 11:1–19

"Art thou He . . . or do we look for another?" (v.3).

John the Baptist doubted through confinement in the dark recesses of the prison. His soul had become depressed. How soon he had forgotten God's declaration: "This is My beloved Son" (3:17)! In times of doubt and despair remember His promises, the assurances from His Word, and that He is alive and exercising the same ministry (v.5). Jesus lives!

Thursday, September 28th Matthew 11:20–30

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (v.28).

The invitation of Christ to a confused, heavily-encumbered people comes anew to us today. To the labouring and heavy laden Christ gives ease, relief, refreshment, recreation and blessed quiet (v.29, Amp. N.T.). He brings comfort also. His yoke is not hard, sharp or pressing; it is comfortable, gracious and pleasant. How can we refuse the invitation of the great Burden-bearer?

Friday, September 29th Matthew 12:1–21

"In His name shall the Gentiles trust." (v.21)

His Name is *precious*, beloved of God (v.18) and beloved of men. It is as ointment poured forth. His name is *powerful*. He shall proclaim and show forth judgment to the nations (v.18). His name is full of *promise*. "In His name shall the Gentiles trust" and set their hopes (v.21).

Jesus the name high over all
In hell or earth or sky.

Trust Him today and prove the power of His name!

Saturday, September 30th Matthew 12:22–37

"He that is not with Me is against Me" (v.30).

Christ declares that there is no neutrality in relationship to our identification with Him. We are for Christ or against Him. To be with Him we stand for truth, purity, tenderness, compassion, honesty, integrity. Christ calls us under His banner to be identified closely with His cause, to stand firmly for Him. There cannot be a neutral position. Let us boldly take our stand with Him and for Him! His cross is the conquering sign. His presence and power are assured as we identify ourselves with Him.

Sunday, October 1st Matthew 12:38–50

"Who is My mother? and who are my brethren!" (v.48).

Family relationships must never claim priority. Brother, sister, mother must always be highly esteemed and loved in the bonds of family relationships, but Christ's claim must always come first. Beware of the pressure of family cares that prevent us doing His will in everything. To place even our dearest one before Him cannot ever meet with His approval.

* * *

On behalf of all our readers, we thank David C. Lewis, Pastor of our Rugby church, for his notes for the past quarter. Taking over as our contributor from next week will be David J. Ayling, Pastor of Elim Pentecostal Church, Ulster Temple, Belfast.

SOME THINGS TO BRING TO CHURCH

Bring yourself and your spirit of worship.
Bring reverence for God and His house.
Bring your offering (the tithe plus).
Bring a spirit of love and fellowship.
Bring a hearty handshake and a smile.
Bring a kind word and helpful thoughts.
Bring your willingness to help sing, and sing out your heart.
Bring a friend or a relative.
Be sure to bring your visiting friends.
Bring your best each Sunday to church.
And remember there are other days too.
Get the churchgoing habit today.



Nuggets of Gold

The Mount of Transfiguration

by H. Burton-Haynes

"He was transfigured before them" (Matthew 17:2)

AS Calvary loomed before the Saviour, casting its sombre shadow across His pathway, our Lord gradually unfolded His Divine Sonship and His redeeming mission to His disciples.

The effect was most disturbing, so much so, that Peter even reproved the Master, saying, "This shall not be unto you." While His disciples were still brooding over His words He took Peter, James and John into a high mountain apart. In fellowship with Jesus and a deputation of the glorified – Moses and Elijah – they learned that death in His case would not spell loss only, but infinite gain, not shame only, but eternal glory.

Why did He choose three men to form the innermost circle of the apostolic fellowship? Was it because they were more akin to their Master in sympathy and spirit, more advanced in spiritual things than their brethren, and therefore more capable of apprehending the inwardness and deep significance of such a happening?

It says that He was transfigured before them. An essential purpose of the vision was for their benefit. Philip was too sense-bound; "Lord, show us the Father", he had asked. Thomas, like Muck-rake, was always looking down. Judas – his eyes were blinded by avarice; the money-bag filled his thoughts. *There had to be a capacity for the vision, a measure of close affinity with the Spirit of Christ.*

"He was transfigured before them". Matthew, describing this scene of ineffable beauty, said that His face did shine as the sun. Mark expressed that the whiteness of the light was like snow glistening in the sunshine. Luke, in his account, said that the glory was as dazzling as lightning in its brilliance. Peter sums it up in his Epistle: "We were eye witnesses of His majesty." The descriptions suggest a vision of splendour, of overwhelming beauty and glory, that which arrests and subdues the mind to the point of worship and adoration. Christ's inherent majesty flashed forth as the curtain of His humanity was drawn aside for a few moments.

Our Lord reached every consummation of His life by stages and processes that are open to us all. *Our lives, too, may be transfigured.*

We are transfigured by contemplation. His whole life was marked by the contemplation of His Father's glory. He was never detached from men. There was nothing exclusive or seclusive in His manner of life. No suggestion of the monastic occupied His religious observances. Humankind was in His heart and in His thoughts. *But he never lost sight of the glory!*

When the darkness of the cross was closing around Him He prayed, "Father, glorify Thy Son, that Thy Son also may glorify Thee." Acknowledging the transcendence of His transfiguration, it is still true that *we* are being changed as we are engaged with the glory of God.

Moses, returning from the mountain of vision, caught some gleam of the Light which he beheld.

We are transfigured by communion. "As He prayed, the fashion of His countenance was altered." Prayer is making contact with God and, by means of this sacred intercourse, the life takes on a heavenly lustre. Thought, speech, conduct are refined by Divine grace. This refinement is to a believer what bloom is to a flower. Unsuspected gifts, which have lain dormant, are revealed. Spiritual genius, which has slumbered, is awakened to conscious life. Doubts and fears are changed into blazing hope. The character is "strengthened with all might unto all patience, and longsuffering with joyfulness".

We are transfigured by consecration. There upon the hill top He laid His life at the Father's feet for the suffering of death and the glory of God enveloped and possessed Him, like the fire that came down upon the ancient altar and consumed the burnt offering.

The surrendered life is the life that shines with heaven's beauty. At His coming, the transfiguration will be complete. The persistent habit will receive its crowning reward. Perfect vision will result in perfect likeness.

THE ELIM EVANGEL

Vol. LIII No. 40 September 30th, 1972 5p



"Meet the Staff" — Rebecca serving in the Emmanuel Press of Transvaal, S. Africa book room. Pray for her!

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
George Canty	6
Sheila Price	7
Madaline Coull	8
Book Review	9
S.A.Tetteh	10
Ken Smith	11
J. Alexander Wright ...	12
David J. Ayling	13
Jose Passoa	14
Margaret M. Ladlow ...	15
Eldin R. Corsie	18
Family Altar	19
R. B. Chapman	20

Editorial

UGANDA has occupied the world's headlines of late. The turnabout in the attitude of the Ugandan leader towards Great Britain has taken many by surprise. His reported anti-Israeli statements should not have had the same effect, for he is a Moslem and his natural sympathies would tend towards the Arabs.

We specially commend to your prayers the many Christian workers in the country including our own Lightbearer, Miss Lilian Jones. She has but newly returned to her post as a lecturer in a teacher training college. Some of us had the great privilege of meeting her at the recent Elim Missionary Society Conference at Elim Bible College, Capel, Surrey. Her contributions were of the highest order and her obvious dedication to her calling was a matter of approving and thankful comment. May she and the many hundreds of other Christians be wonderfully upheld in the time of trouble and testing.

Africa is a study in human nature. The colonial days were too often a record of greed and cupidity, though Arab influence of earlier days was very strong and has left its mark. Many of Africa's problems since its many countries became independent stem directly from the history of the nineteenth and early twentieth centuries. "Darkest Africa" was always the phrase, with the next remark always being "with its teeming millions". Literature of the period abounds in words like "natives", "savages" and the like. It somehow betokened an attitude.

Dependent territories were set up without regard to tribal boundaries or customs. The languages of the countries became English, French, Spanish, Portuguese simply by the accident of the dominating nations. These things have left a heritage which will probably never be removed entirely.

It could be said that colonialism did have many beneficial effects. Systems of law and order, communications, education, government, health services, development of resources were begun.

It also has to be conceded that very often the Christian missionary was the first on the scene in many countries, to be followed by the trader and the administrator. The Christian Church has made a great impact on the whole Continent, though the farther north one goes, the greater is the influence of the Moslem faith.

It is a tangled, troubled picture. Pray for Africa. Pray for the thousands of Christians. Pray for those who are training potential leaders in many fields, like Miss Jones.

God save Africa!

Church Reports



KENSINGTON TEMPLE **Pastor: E. R. Corsie**

WE recently enjoyed the third visit of Portuguese children.

Twenty-eight children (pictured above), mostly chosen from the poorest homes, trained and in the care of Mr. and Mrs. Riberio, missionaries of the Christian International Refugee Mission, enjoyed a holiday in England. Their songs and testimonies, learned by heart in English, were an inspiration to the Sunday evening congregation. Mr. and Mrs. L. Pick, Directors of C.I.R.M. have old membership ties with Kensington Temple and for many years have sent clothing and toys to many parts of the world and to our own Elim missionaries.

L. J. R. ROGERS

WESTCLIFF-ON-SEA **Pastor: J. J. B. Hounsome**

THE Westcliff Male Voice Choir were our musical guests for the opening night of our annual convention. Six lovely pieces were rendered during the evening, conducted by A. Bush and J. Smee.

The church was packed each night with members, friends, and visitors from near and far. The congregation sang heartily under the wonderful leadership of our resident minister.

Marie Hamilton's beautiful solo voice brought great blessing to us on Sunday and Monday.

Pastor J. T. Bradley, our guest preacher, was the chosen vessel through whom the Spirit of God flowed freely. The Word was with power. We thank God for anointed ministry. "Lift Jesus Higher" was the repeated longing of every heart expressed in the lovely chorus.

F. K. LOVELAND

RYDE **Pastor: I.R. Hall**

AUGUST opened with the Camp Weekend when campers from the Elim Youth Camp at Whitecliffe Bay took part in the services. Pastors I.W. Lewis and B.C. Vidamour preached with much blessing. This was the best camp weekend for many years. It was a tonic to see the zeal of the young teenagers.

A fortnight later the church celebrated its minister's third anniversary and H.W. Greenway, the former Secretary-General, was the guest preacher. He last visited the island at the opening of the Albert Street premises in 1966 and was pleasantly surprised at the improvements to the building. A group from Newport Salvation Army took part on the Saturday evening and Mr. H. Feasey, Church Secretary and Miss A. Jerram, Sisterhood Secretary, paid tribute to the work of Pastor and Mrs. Hall and presented them with an automatic coffee percolator. After the meeting the congregation enjoyed a Buffet Supper to celebrate the Pastor's anniversary and his obtaining the degree of Bachelor of Divinity from London University. Mr. and Mrs. Greenway ministered in song on Sunday evening. Great blessing attended the ministry throughout the weekend.

The month ended with ministry from Pastor A. Linford, editor of *Redemption Tidings,* on Bank Holiday Sunday evening. His forthright presentation of the gospel brought this eventful month to a fitting climax.

I.R. Hall

PONTYPRIDD **Pastor: R. Hughes**

PEOPLE from all over South Wales and from across the Bristol Channel converged on Pontypridd for the annual convention.

This popular Bible Convention had three speakers:

Leslie Green, who now resides in Pontypridd, Stanley Beresford, a much travelled preacher from Blackburn, and Philip Powell of Manchester, who is not only a minister of a thriving church, but also the director of a Christian Press, publishing evangelistic news sheets and Bible correspondence courses.

The ministries of the guest speakers, coupled with congregational singing of the highest order, made for happy gatherings. There were added enjoyments through the singing of Mrs. Grace Wood of Cardiff, the "Soul-seekers" youth singing group from Glynneath, and the Elim girls' guitar group.

All the meetings were chaired by Ray Hughes, and tribute must be paid to the many local church workers who catered for the extensive number of visitors and attended to the many details that go to make up such a vigorous convention.

– *Pontypridd Observer*

The Minister adds:

We had five Baptisms in the Holy Spirit during convention week and praise God for several youngsters converted through our open air witness. There is a real move of God among the teenagers of the church and we are holding a second baptismal service in two months, making ten baptisms in the first nine months of this year. "This is the Lord's doing and it is marvellous in our eyes"!

RAY HUGHES

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

WE are delighted to report that progress is the theme in our church.

Our minister has arranged regular visits to Thistlebury senior citizen's home as a result of which eleven decisions have been made. Three have been saved in our services, two baptised in the Spirit and new members added to the roll. Attendances have increased at both morning and evening services. The building fund has doubled in ten months. A young people's walk raised £103 of which £50 went to the building fund, the remainder being used to buy a tape recorder. The church has been redecorated.

At a recent baptismal service shared with Crewe church and convened by Pastor M. J. Epton, two were baptised. Our Pastor preached. Pastor Williams is youth commissioner for the presbytery. He organised a presbytery quiz for Sunday schools. Our team reached the semi-final. Pastor P. J. Hill preached at our graduation service. The children took a major part. Our Pastor also booked the ideal facilities at Keele University for an Elim sports' day and a rally in the 600-seater University church.

We appreciate the tireless efforts and zeal of our minister in so many ways. One member specially desires to give thanks for his help and ministry to her and to her family during the year.

We give God all the praise and glory.

E. ROWLEY

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



AN interpreter attended a wedding at the Elim Pentecostal Church, Arundel Street, Portsmouth – when Mlle. Marie-Claude Sola was married to Mr. William Knipe - so that French visitors could follow the service.

Although the service was conducted in English, the vows were taken in both French and English, and the interpreter, Rev. L. Wigglesworth, explained various points of the service in French for the benefit of visitors.

The bride, the daughter of M. and Mme. R. J. Sola, of Mourenx, France, has been teaching French at Copnor. The bridegroom, a fruit grower, is the son of Mr. and Mrs. W. Knipe, of Fairview, Mount Drive, Catisfield. While in England, the bride has been living at Purbrook Gardens, Purbrook.

Given away by her father, the bride wore an organza gown with a matching hat, and carried sweet peas and daisies.

She was attended by her sisters, Mlle. Jocelyne Sola, and Mlle. Nicole Sola, and by Miss Bryony Backhouse and Miss Caroline Foot.

Mr. V. R. Foot was best man, and Rev. A. A. Biddle officiated. – *The News*

Students' Pentecostal Fellowship

An interdenominational ministry to students

Meetings and conferences. College visits by travelling secretaries. Termly newsletter. Advisory service about careers and colleges. Postal library and bookstall. Publication of booklets.

Inquiries welcomed from students and all with an interest in the Pentecostal witness among them.

Details from the General Secretary (Ref. C), 1 Brishing Close, Maidstone, Kent (tel. 61322)

D.2694

GOSPEL SOUND AND VISION
COLOUR SOUND STRIP LIBRARY
1959–1972

35mm full colour filmstrips for hire and sale with soundtracks on tape at 3¾ i.p.s.

24 page catalogue for 25p, *free if you send us this advert.*

Free filmstrip and tape hire (as many as you like for one year) if from us you buy your *Noris Filmstrip Projector* recommended by leading consumer magazine (it shows slides too).

Other projectors available at special terms. Prices from £15 to £75.

HIRE 370 different filmstrips *(over 200 with soundtracks)* in our library. Bible stories, Gospel cartoons, *Walt Disney Gospel* as well as secular, Fact & Faith, Evangelistic, Bible study, Sex, Drugs, Teenager—we cover about everything *for all age groups,* from children to adults.

CHARGES 50p per strip, 30p per soundtrack. 50% reduction to members. (75% reduction to super members—cheaper than 1959!)

MEMBERSHIP £5 per year from 6th October to next 5th October. (Super £10).

FREE MEMBERSHIPS If you pay your membership fee *before 6th October,* it will be **credited in full to your hire account.**

SCHOOLS are taking out memberships, as well as churches and groups.

302 EVOLUTION is the most popular filmstrip in our library. Hilariously tears the theory to pieces and proves Creation.

301 BENNY & THE TOASTER More decisions reported through this funny cartoon than any other soundstrip in our library, persuaded us to produce more—*365 Benny on Holiday; 366 Benny and the Snow* and *370 Benny Reforms.*

SALE Prices from 75p to £2.00 (301, 302, 365, 366 and 370 are all at £1.50, soundtracks £1.00 each).

CRUSADES Over 500 packed a 450 seater London church during a one week filmstrip Crusade. We have 12 different Crusade sets for hire (some for sale) with *full notes on how to run a Crusade.* We reckon we could double the number of young people in any church within 4 years by our ministry.

SLIDES Heavy quality self-adhesive cardboard mounts available to convert filmstrips to slides.

Over 400 reported decisions for Christ in the first 4 months of 1972 through this ministry. 4 crusades in progress in August.

For more details, send this advert, and a 4p stamp, *with your name and address* to 44 Georgia Road, Thornton Heath, Surrey CR4 8DR.

D.2706

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

GOLDEN JUBILEE CELEBRATIONS
of Elim Pentecostal Church, Clapham Crescent, London, S.W.4

PLEASE PAY US A VISIT

Weeknight meetings at 7.30 pm
Sundays at 11 am and 6.30 pm

Sept. 30th, Oct. 1st	Rev. E. F. Cole (Birmingham)
Oct. 3rd, 4th, 5th	Rev. C. J. E. Kingston (Croydon)
Oct. 7th, 8th	Rev. T. W. Walker (President). The London Crusader Choir on Sunday evening.
Oct. 14th, 15th	Rev. Joseph Smith (Woking)
Oct. 21st, 22nd	Rev. J. C. Kennedy (Southampton)
Oct. 28th	Ordination Service at 7 pm
Oct. 29th	Rev. J. Lancaster (Eastbourne)

All these brethren have been ministers of the Clapham Church and, together with many others, who we hope will visit us in due course, have maintained a high standard of witness through 50 years.

To God be the Glory!

D.2709

BRADFORD

St. George's Hall, City Centre
Saturday, October 7th at 7 pm

NORTHERN PENTECOSTAL YOUTH RALLY

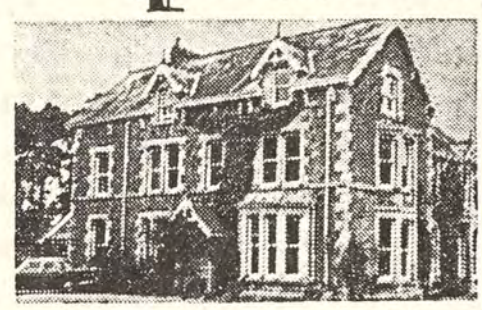
YOUTH CHOIR, GOSPEL GROUPS, SOLOISTS, TESTIMONIES

SPEAKER: LAURIE LAMBERT

Book the date . . . Plan to come!

D.2695

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381

D.2670

The George Canty Viewpoint



. . . Sally and the will of God

TIME-RICH Sally, aged 16, can spend hours as a millionaire spends pennies, engaged closely on the finer points of the will of God. She could do worse. Various surveys reveal that most people think about sex at least once every fifteen minutes. Alexandre Dumas' Dutch flower specialist concerned himself solely with his black tulip. Sally cultivates her soul. Eventually, however, she will have to leave the hot-house atmosphere of her youth-led room-meetings for the normal weather of life. Her special "leadings" will not then bloom so exotically. Her Her spiritual "ESP" (as the science-fiction boys describe extra-sensory perception) will lose much of its mystique when responsibilities come. Duties will leave her little opportunity for indulging her more temperamental inclinations.

> For the young, both in years and in spiritual experience, dependence on parents is natural. At 16, Sally is phasing out of childhood, when everything – hair style to school route – has been selected for her by Mum. Adulthood looms uncomfortably close with the need to choose her own patterns. Despite teenage rebelliousness, she looks around instinctively for somebody to make her decisions. When her assorted urges come, which she has not learned to understand, it is warmly comforting, even superior, to claim, "The Lord led me".

Sallys come in all sizes, sexes and ages. They feel lost without a tight rein. God must steer their every step by direct revelation. But we are supposed to exercise wisdom ourselves. God's people are not God's marionettes. There is guidance, but Sally wants enslavement. "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle", says the Bible. God deals with us by enlightening our minds, not by taking away the right to have our own will. "I will instruct thee and teach thee in the way which thou goest: I will guide thee with Mine eye". We are sons, not trams.

> True, there are many instances of Divine compulsions and strange directives, from Noah building the ark to Smith Wigglesworth the preacher-plumber buying ostrich feathers. You can "read all about it". But what you can't read about is any record of fretting, sweating anxiety in case the voice of the Spirit is not heard. God's workers need not worry. God will see that you do what you should do, if you are willing. The Apostles did not develop hyper-sensitiveness and depend each moment on specific instructions, looking back all the time in case they'd failed to toe the line without realising it.

The disciples seemed relaxed: "Gay troubadors - singing adventurers, following Christ and quite sure of themselves". They seemed to find Christ's yoke easy and that He wouldn't have His servants say, "You never know what He wants". If there was a job to be done, they did it. They didn't have troubled heart-searchings when they wanted to sharpen their pencil point or sing a solo. Asked to help, they did not reply, "I must ask the Lord". They judged that "Whatsoever thy hand findeth to do, do it with thy might".

> Paul, for example, just went. He didn't approach Barnabas and announce dramatically and impressively, "God has spoken to me", but simply "Let us go again". He departed for places that God later – later mark you – forbade him to visit. Obviously he had set off there without any Divine promptings. It was enough for Paul that Christ had said, "Go ye into all the world". If there was some particular bit of it God didn't want Paul himself to go to, it was up to God to say so. God did – and does. "I, being in the way, the Lord led me".

Paul and Peter did have direct supernatural guidance. How gratifying if we have similar visionary directives so that we can claim equal status with the spiritual aristocracy of Scripture! There's just this. These rare moments moments of Divine visitation usually affected the course of history. The alleged Divine leadings by which some people have explained their odd, disturbing conduct, haven't changed sixpence. Paul's recorded movements from place to place (by my reckoning) number forty-four major departures. One was guided by Scripture, two were his own decision confirmed later by vision, and the most important one had a threefold directive by the Spirit. Only once did such guidance come while they were waiting upon God and it does not appear in that case that they were waiting upon God for this purpose.

> In effect, Paul evangelised Europe with little more leading from God than some folk want before they stand up and pray in a prayer meeting. John Wesley was once told not to speak to a soul about Christ unless he was specially led by the Spirit to do so. Humbly accepting the reproof he went on a considerable journey without once opening his lips for the Lord. This proved to him that he had been wrongly advised and Wesley never again waited for such leadings. Like the apostles, he "witnessed to all both small and great". Jesus said "Go" – so why wait to be told again? Who do we think we are to demand personal orders? We are not dumb animals, but people to whom God has vouchsafed choice. He respects our choices. We don't read that the Lord went everywhere and the disciples followed. We read: "And THEY went forth ... everywhere, the Lord working *with them*". He goes where we go: "For the Lord thy God is with thee whithersoever thou goest". People with this confidence get things done.

When the returned captives waited the Divine moment to build their Temple again, Haggai prophesied against them: "This people say it is not time to build the house of God". When, so stirred, they began the work, the blessing of God broke upon them. Now is the time ... today is the day. Let's go!

Children's Corner



Jenny's Birthday

Words and drawing:
Sheila Price

(James 1:23,24)

When Jenny heard the postman coming up the path, she quickly got out of bed and hurried down the stairs to see how many cards he would drop through the letterbox.

"Oh, mummy!" she called. "I have such a lot of cards. Everyone has remembered my birthday!"

Jenny arranged her cards along the top of the sideboard. After breakfast, she helped her mother to prepare cakes and sandwiches for the party.

Jenny was looking forward to her birthday party. Just before her friends were due to arrive, Jenny went upstairs to put on the dress which her mother had made for her, a pretty dress with blue spots and a big bow at the back. Jenny looked in the mirror. "Oh, mummy!" she called. "Do come and see how pretty I look! Thank you so much for making this dress for me. It is the best dress I have ever had!"

"You look very nice indeed", said Jenny's mother. "Now, if you will sit on the edge of the bed, I will arrange the ribbon in your hair".

When Jenny's mother had brushed Jenny's hair and tied the ribbon into a nice big bow, Jenny went over to the mirror again. "I do look nice, don't I, mummy?" she declared.

"Yes, Jenny, but you can't spend all day in front of that mirror. Your friends will be here at any moment and you had better get ready to welcome them to your party" was her mother's reply.

* * *

When we look into a mirror, we get a true reflection of ourselves. A mirror cannot lie.

The Bible, too, is a mirror. When we look into its pages, it shows us how much we need the love of Jesus. It sees right into our hearts. It shows us how our lives can be changed when we have Jesus as our Friend. It shows us Jesus, too. Just as a mirror cannot lie, neither can the Bible; it is the true Word of God.

"Happy Birthday, Jenny!"

The Divine Imperative

by Mrs. Madaline Coull

IT has been reported in America that the space programme is a national imperative. Taking one small word from the Bible (from what other book can you take a word and make it your stake for eternity?), I bring you the Divine imperative. Just four letters spell the word **MUST**, but it rings with all the emphasis of Almighty God!

A small boy is playing in the back garden. "Billy, darling, mummy wants you!" is the call. Billy seems oblivious to that female cry. With a resounding crash, an upstairs window is thrown open. A strong masculine voice booms out, "WILLIAM!" – and William is into that house before the count of three! With father it meant business. As for mother one could take a chance without fear.

When God says "must", He does not mean "maybe!"

"You MUST be born again" (John 3:7).

It is a common belief that we are all God's children. A prominent Jew, Nicodemus by name, heard from the lips of Jesus Christ Himself that this was not so. Jesus told him, "Except a man be born from above, he cannot see the kingdom of God". Naturally, Nicodemus was puzzled at first, but the Master explained that it was possible through the Word and the Spirit of God to be born again.

This sophisticated age is also a sinful one – educated, but also evil. Beneath all the arrogance – just a bluff after all – is the great big ache of storm-tossed hearts.

If you have never known that "second birthday" when you became one of the multitude who have experienced that "as many as received Him, to them gave He power [right or privilege] to become the sons of God, even to them that believe on His name" (John 1:12), you are not a child of God, but a lost soul with no hope of heaven. "You MUST be born again" – and God means just that. In Christ Jesus you will become a new creature (2 Corinthians 5:17; 1 Peter 1:23).

Let this Divine imperative capture your hearts and urge you to accept His claim. Start a new, worthwhile, sin-free life with Him.

"As Moses lifted up the serpent in the wilderness, even so MUST the Son of man be lifted up" (John 3:14).

Supposing that you and I had walked this earth with Jesus and He had told us that the day drew near – a day of horror when wicked men would nail Him to a cross. What would we have said? How would we have reacted?

Like Peter, I guess, we would have rudely disagreed: "Not You, Lord, not YOU!" God had His plan, however. There was no other way, only a sinless life – "a Lamb without blemish" – could atone for a sinful race. "Even so MUST He be lifted up!"

Jesus was pointing Nicodemus back to Israel's record. A disobedient, murmuring people had been punished by fiery serpents in their midst, yet God who judges also provides a remedy, and Moses' brazen serpent on a pole was to be the focal point of their salvation and deliverance. Just to look was to bring life.

Only an uplifted Christ on Calvary's tree, "made a curse" and held by the strong, enduring love of Omnipotence, is the way back to God. "The Son of man MUST suffer" (Mark 8:31-33).

Lifted up was He to die,
"It is finished!" – was His cry;
How in heaven exalted high,
Hallelujah! What a Saviour!

"He MUST increase, I MUST decrease" (John 3:30).

These words were spoken by John the Baptist, a very popular preacher. No modern evangelist, however big-time and church-sponsored, can boast of such crowds as came to hear John the Baptist. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins" (Matthew 3:5,6). Preachers are human, but John always asserted that he was only the one sent to prepare the way for the Christ "unworthy even to fasten His shoes"!

Then he met Jesus by the river and for John it was day of eclipse. Pointing towards the Lord, he would direct the gaze of the throng to Jesus only. "Behold, the Lamb of God, which taketh away the sin of the world"! he cried. The only way to a happy Christian life is to let Christ have the pre-eminence. "He MUST increase", self must abdicate. "He who gives Christ second place, gives Him no place." As Paul would have it, "Christ shall be magnified in me . . . for to me

to live is Christ" (Colossians 1:20,21). When He takes over, life loses its friction, its strife and its unrest.

Not I but Christ, be honoured, loved,exalted;
Not I but Christ, be seen, be known, be heard.

"He MUST needs go through Samaria" (John 4:4).

Jesus was wearied with travelling, hungry and thirsty, yet there was no short cut for Him. He chose the long way round; Divine urge and compassion MUST go where there is a need.

He MUST needs meet this woman by a well, a social outcast coming to draw water when no-one else would be around. Jesus asked her for a drink. The conversation with the Christ convinced her. She perceived that here was a "prophet, One greater than Jacob, even the Christ". She left her waterpot and went into the city to tell others. He had given her living water, a well in her, springing up into everlasting life.

Many more were won to Him that day, but He went that way just for her. The disciples could have had no need to go in search of food to appease their hunger, for He could have turned stones into bread. He need not have sought out this well and that lone woman there, for He could have spoken a word and at His feet would have bubbled up a cool crystal spring. He never forgot how imperative was His mission. He MUST always seek out and save the lost.

He is the same today. He saves, heals, comforts, strengthens and meets the deep longings of human hearts. God cannot lie, or deny Himself; He MUST keep His promises and fulfil His Word.

Have I lost that Divine imperative which marked my service in the early thrill of knowing Him? How we loved to serve our new-found Saviour; every activity in and out of church was a must. As years roll on, do we sit back?

Some of Christ's passion must have rubbed off on to the woman by the well, for those who heard her in the city were soon compelled and constrained to answer her summons, "Come, see a Man"! "Many of the city believed on Him for the saying of the woman, which testified, He told me all that ever I did . . . And many more believed because of His own Word."

"God is a Spirit: and they that worship Him MUST worship Him in spirit and in truth" (John 4:24).

This statement is also part of that wonderful discourse which Jesus made to His congregation of one. She was a Samaritan and pointed out to the Master that He was a Jew. Her race had their mount of worship and the Jews worshipped only in Jerusalem. Jesus bridged the gulf of tradition and pulled down every racial barrier. "The hour is come, when the true worshippers shall worship the Father in spirit and in truth."

God is not confined to a temple or to a place; the seeking soul can find God anywhere. Jesus Christ died for ALL men; our common ground is Calvary, where there is mercy, love and deliverance for all who will believe.

Many are found at the shrines of the world. Money, fame, material things, are the idols that they worship and allow to fill their lives. To know God is to love Him, to adore Him, to have Him fill our vision and crown our days with praise. We have no time or desire for other gods; we MUST worship Him.

Speaking on the Holy Spirit, an American lady preacher said, "We've got the Fire *and we don't know what to do with it"!* We've got the Divine Imperative, the great MUST of God: I know what I am going to do with it! Oh, that it might come to you with all the passionate passion of the Eternal One moving, urging, driving. This surrender is not to succumb to violent force, but to yield, sweetly, completely, to the irresistible influence of holy Power and everlasting Love.

Book Review

Question Mark Booklets, *by Michael Eastman, published by Scripture Union, price 12p each, postage and packing 3p each extra.*

This is a series of six excellently produced booklets on God, Man, Jesus, The Bible, Church and Life. Each page is mainly a cartoon-type drawing, plus the posing of a basic question or the giving of a relevant answer to the subject being dealt with. The drawings are very clever and humorous, but the humour never intrudes upon the search for reality. The booklets are in no way trivial. I would most warmly commend them for use in teenage work and youth outreach.

The booklets pose questions for group discussion and suggest relevant Bible passages. The series could well be used to help our youth in this questioning age and to help unsaved young folk at school or at work who are interested in the things of God.

The drawing on the front of the booklet on Jesus could well be misinterpreted and ought to be altered.

My two teenage daughters also read them, found them instructive, helpful, and eminently readable.

L.E. LAMBERT
Member of Elim Youth Committee

Elim Missionary Society Feature

A Testimony

Trial!

by Pastor S.A. Tetteh

Church of Pentecost, Kade, Ghana

A CASE happened between the chief and the Church of Pentecost here in this town of Kade.

According to our forefathers, the only river in this town, Kadewah, is the god of the town, whose important day is Friday, so hitherto the chief and elders have made it a law prohibiting the inhabitants to fetch water from the river on Fridays.

One of our sisters, who returned from her farm on a Friday, was in dire need of water. Apart from this river, there is no other means of getting water. Not knowing what to do, she took her pot and fetched water from the river. She was immediately arrested and sent to the chief. She was consequently found guilty of breaking the law and was asked to slaughter a sheep to purify their god, the river. This she refused to do.

I was sent for and appeared before these heathen rulers of the town. I made plain to them that we, the Christians, are not bound by such laws, hence this sister should not slaughter the sheep. They became very angry but, as I stood very firm, the sister was at last freed from the penalty of slaughtering the sheep but was asked to pay an amount of N.C.2.40 to perform some customary duties to purify the river. This was also objected to.

The chief then sent for the leaders of the other Christian denominations in the town and asked them if they were in agreement with us. They answered in the affirmative. Not knowing what to do, they decided to set the sister free. Not only did they set her free, but they have also permitted all the Christians to fetch water from the river on Fridays – what a victory!

A few days later the chief, together with the second man to him, came to our church, heard the gospel and took Jesus Christ as their personal Saviour. They have since been baptised and have become members of the church. I am therefore calling all Christians to stand firm in the faith as did those other Christians of old. To God be the glory and honour! Amen!

* * *



Pastor S.A. Tetteh

Our missionary, David Mills, gives details omitted by Pastor Tetteh, no doubt because he desires God alone to have the glory:

After the trial of this sister and the verdict as reported above, the pastor received an invitation to attend a traditional feast of the chief and his rulers and to open the proceedings in prayer. What should he do? Here was a serious dilemma. If he refused he would be considered guilty of a gross insult, yet, if he went, he would probably offend his own church and the Christians of the town. How could he, a minister of Christ, pray God to bless a heathen feast? It seemed like a trap of the evil one to get him discredited one way or another and probably force him to leave the town.

After much prayer, he felt the Lord leading him and accepted the invitation. Instead of opening the proceedings in prayer for God's blessing, he prayed that God would save the chief and his elders. To use his own words: "I put as much gospel as I could into my prayer". The Spirit of the Lord used his words to bring conviction and so it was that the chief and his deputy later made their way to the church and found salvation. Praise the Lord!

If you have no E.W.M.A. branch in your church or if you do not attend an Elim Pentecostal church but would like to join and know more about its activities, please write to me and I will help you all I can : Mrs. G. M. Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

Another Slant

by Ken Smith

Pastor of Elim Pentecostal Church, Erdington, Birmingham



IT wasn't cricket, but I could not resist the opportunity!

It was an important sociological study on television viewing for one of the T.V. channels. I felt that to get twenty Christians to give their opinions could be of use in the future shaping of programme material, as this was a national, not a regional survey. In the field of research work twenty people could well represent 200,000 viewers, as they would be a representative sample. Questions included the presence of offensive hearing and viewing on the screen and what types of programmes were too often screened. It included comments on religious broadcasts, which gave an open field for believers to give their views.

To get the right social and age groupings among committed Christians proved to be an exercise, but it was worth the effort. Too much violence, sex, swearing, blasphemy, presenting unchristian and immoral standards as the norm for behaviour and the effects on children all came up in the survey. The opinion on religious broadcasts was generally unfavourable among evangelical believers, as one would guess. Being at church, they cannot see them anyway. One hopes that this will have some effect on future programmes.

Moving house is always a trial! Lugging hundreds of books into the bedroom, now used as my office, made me want to be a man of one Book, for more than one reason! Abraham had a point when he lived in a tent! The amount of furniture and even junk which one accumulates is incredible. How I envied the neighbours who had not moved for forty years or so! Our near neighbour once attended our Graham Street Church and speaks of the early days of Elim in the city. George Jeffreys' campaign certainly had a tremendous impact and it is still remembered by the older generation.

Having spent almost all my life, certainly what I remember, in the Elim fellowship, the opportunity to minister at an Anglican Communion service gave me some hard thinking. I decided to accept the opportunity and felt that Isaiah 53 was appropriate. I declined the ecclesiastical dress, feeling happier in my usual collar and tie.

One had the feeling that it was out of touch with reality, as if the clergy were performing and the congregation were spectators, in spite of the repetition of passages of the Prayer Book. I was glad to take one of my men, who had been vicar's warden for many years, for I was all at sea when it came to the order of service. How I missed the open worship and the atmosphere of worship of a Pentecostal assembly. I longed for "Praise the Lord!" and other expressions of spontaneous worship. I make no plea for fanaticism, but formality appalls me. The vicar quickly drank the remaining wine, with some apparent pleasure; it seemed odd. The Creed found me on common ground to a great extent, but its repetition seemed to dull its effect rather than excite one's faith. The corporate confession of sin could be a form of escape from personal conviction of sin. It seems safer to say "us" than "me"!

Speaking of Isaiah 53 caused me to point out that Jesus Christ is the unique Vicar, in that He was our Vicar on the Cross and now pleads our case before the Throne.

I appreciated the opportunity of ministering but I felt that the form of worship which I have known for so many years brings me greater satisfaction.

I did not get all the interviews concerning television viewing among believers. It was interesting to compare the attitudes of both groups. A few objected to bad language and violence, but there was not much protest from those not in the Faith. I sensed their attitudes to spiritual things by their replies to the question concerning religious broadcasts on I.T.V. and B.B.C. and witnessed accordingly. One young man used the Lord's name in vain when I asked about religion not realising who I was and refused to accept a tract at the end of the interview. I was equally insistent, in the right spirit I trust, and he accepted one.

I cannot abide Christ's name being blasphemed, can you? God give us courage to do something about it, wisely and yet firmly, as our witness for Him!

The Letter to the Romans

9 The two Humanities

by J. Alexander Wright

FROM the Effects of Justification (4:25-5:11), and to end this second theme, we pass to a supplementary parenthesis on the two humanities, Adam's and Christ's (5:12-21). The first Adam, the man of the earth, leads to the dominion of death; the last Adam, the Lord from heaven, leads to the dominion of life eternal (1 Corinthians 15:45-47). "The credibility of the Good News depends upon the acceptance of the anthropology set forth here. The denial of our origins is a refutation of the Gospel. Can there be Christian evolutionists?" (John Murray, *The Epistle to the Romans).*

"By one man sin entered the world, and death by sin" (v.12): Paul takes the Genesis story as historical – the theological basis of the New Testament requires it – but by that other Man sin was taken OUT OF the world, for He "takes away the sin of the world" (John 1:29). "Had there been no sin, man would not have died" is a statement which many would question. They would argue that death was in the world before man and point to the geological remains of innumerable creatures of a vast antiquity. Death, they would say, is natural to all, and universal with man as with animals – and animals have never "sinned". Death for man, while including the physical, is, however, something more! The scriptures do not question the death of the animal creation, nor do they say "death passed upon all *creatures",* but "upon all *men*", and for MORAL reasons – i.e. "for all have sinned". Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Because life for man is more than physical, death is more than mere physical dissolution. "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17, the margin giving the literal: "dying thou shalt die"). Though Adam lived long after his fall – until he was 930 years old – disintegration had set in, for the process of death began "in the day". Passages like, "You hath He quickened, who were dead", (Ephesians 2:1) and "She that liveth in pleasure is dead while she liveth." (1 Timothy 5:6) bear this out. Physical dissolution completes the severance from God, (Hebrews 9:27).

How "sin and death" are transmitted to posterity none can tell, but there is a causal relationship and a solidarity of the human race with Adam by which the sin of one is regarded as the sin of all. In this sense we are all sinners, but there is no guilt where there is no consent and where there is no guilt there is no punishment. What blasphemy and travesty of Divine truth then is found in that so-called Church of Rome today which bars from heaven little children who have not been baptised and condemns them to that fictitious borderland of Limbo, the babies' hell!

"Until the Law" (Romans 5:13), i.e. over 2,000 years later, though sin was present and as a monarch reigned in all its terrible sway, no charge of breaking Divine Law was made against men, although men sinned and died. No standard as yet had been set for men to violate. *It was the coming of the Law which gave sin the character of transgression, i.e. personal guilt.*

"Not as the offence, so also is the free gift" (v.15) is rendered: "God's act of grace is out of all proportion to Adam's wrongdoing" by the New English Bible. The one was of inevitable law – "the soul that sinneth it shall die", but the other was of God's grace, and a gift to be received! "Many" (v.15), literally "the many", means "all", as is clear from the context (compare vv. 18,19). Adam's entail led to the triumph of death, Christ's gift to the triumph of His life in us. The subjects of the kingdom of death become the monarchs of the Prince of Life (v.17): "The slaves should live all their lives like kings" J.B. Phillips translates the verse. The "abundance of grace" they exhibit is the crown they wear. We recall John Bunyan's famous *Grace abounding to the chief of sinners.* "Many [all] were made sinners" (v.19), i.e. were constituted so in the polluted life-stream of Adam; "many be made righteous", i.e. constituted so since they are found in the new life-stream of Christ.

"The law entered" (v.20) as an interim in God's great plan, to enhance the enormity of sin. The Law, however, was not God's first word to men, nor was it to be His last. "But where sin abounded" (v.20) – like the spring-tide, it reached its culmination at Calvary. There, through that act, God's grace "did much more abound", and "abound" is much stronger than "abounded". "Where sin was thus multiplied,

(Continued on page 15)

Visitor's View

1 Silent Sound

by David J. Ayling

Observations on the mission field made during a recent visit to Guyana



WHEN arrangements were made for me to visit Guyana I determined to return as well equipped as possible with things that would remind me in years to come to pray for the work here. I have collected so far one African shirt-jack, one swordfish blade, and numerous mosquito bites! To help with this library of memories, however, I brought with me a small tape recorder and have been collecting evocative sounds that to me spell "Guyana"!

This brought a great deal of amusement to local folk who watched me poised over a trench to record a loud, croaking bull frog at dusk and caught in the torrent of Georgetown traffic with microphone in hand listening to the many decibels of car horns as drivers in this tormented city displayed their musical accomplishments at every excuse!

Yet so many of the sounds which I have caught for my future interest are not heard by those who have listened to them through the years.

I caught the sound of the evening crickets starting their dusk song. They seemed to be so loud the first time I heard them that they seemed to drown even the singing in the services, yet now, after three weeks, my accustomed ears scarcely hear them.

There are many sounds like this in the spiritual life. When first we hear them, they deafen us with their message, but common usage dulls our hearing until we take them for granted.

This weekend, a great-grandmother from Ithica came to Georgetown to follow Christ through the waters of baptism. She had never travelled so far in her life. She came from that outpost of Elim up by the Berbice river from which we brought her on Saturday night. Her delight in the simple, joyful service in the Albert Street church yesterday was a joy to behold. She woke us at 4.30 a.m., softly singing the hymns she had learned by heart at our mission in the heart of the sugar plantations. She claimed: "This is the greatest day of my life" as she prepared to follow Christ with her simple faith. Today she has gone back to Ithica by the long distance bus carrying with her memories of her experience of a lifetime.

When next I break bread in any Sunday morning service, or listen to the sound of a youthful, enthusiastic choir singing out their faith, I hope to remember again that rapture which she portrayed with her simple joy in Christ.

One of God's charges to Israel was that they had grown dull of hearing. So often it is true of us. We need a freshness of spirit to hear the sound of the still, small voice of God when our faith has become a patter of behaviour rather than a rhapsody of love.

Try and catch afresh the wonder of your salvation today. "He that hath ears to hear let him hear"!



Gladys and John MacInnes outside Elim Pentecostal Church, Albert Street, Georgetown, Guyana

The Holy Spirit and the Preparation of His Church

by Jose Passoa

Notes of a Bible Study given at the European Pentecostal Conference, Berne, Switzerland.
Text: 1 Corinthians 2:12, 13; 2 Corinthians 4:18.

THERE is no substitute for the Holy Spirit in the preparation of His church. To try to substitute the Holy Spirit by human talents, programmes, money, political power or influence, is to destroy the Biblical foundations and to reduce the mysteries of God to earthly matters. Ministers of Christ are supposed to be stewards of the mysteries of God (1 Corinthians 4:1), They must speak the wisdom of God in a mystery, even the hidden wisdom (1 Corinthians 2:7). **Only the Holy Spirit can and will reveal to us the mysteries of God, without which there is no true church.**

Consider some of these mysteries:

The mystery of the church itself (Ephesians 5: 31, 32);
The mystery of salvation (John 3:7-10);
The mystery of faith (1 Timothy 3:9);
The mystery of godliness (1 Timothy 3:16).

In the present materialistic age, this time of great affluence and ease, these mysteries are being ignored. The invisible is being substituted by the visible, the supernatural by the natural, the intangible by the tangible. The psalmist asks: "If the foundations be destroyed, what can the righteous do?"

He can mourn and weep (Matthew 5:4);
He can denounce and rebuke (Jeremiah 1:17);
He can warn and teach (Colossians 1:28);
He can fast and pray (James 5:16).

How desperately we need the Holy Spirit to prepare His Church as well as His servants, sending a great awakening, a mighty revival of conviction and repentance!

Jose Pessoa is the Pastor of the Lisbon Pentecostal church with 4,000 members. He served as a missionary in Portuguese West Africa. He is also a teacher at the Lisbon Bible Institute and has travelled widely in the Lord's service.

Programme for the

Nationwide Evangelistic Conference

Elim Pentecostal Church, Graham Street, Birmingham, October, 2nd–5th

Monday
4.00 p.m. Registration
5.00 p.m. Welcome by President
6.00 p.m. Banquet
7.45 p.m. Film – "Like a mighty Army"

Tuesday
Commencing at 9.30 a.m. prompt
Paper 1: "World Pentecost" by P.S. Brewster
Paper 2: "Mobilising the Membership" by W.T.H. Richards
Paper 3: "Pauline Evangelism" by G. Canty
Interpersed with workshops dealing with "Involving the Membership", "Promoting Prayer", and "Training the Individual", discussions and prayer.
Public Rally Speakers: A. Webb, J.G. Cooper

Wednesday
Commencing at 9.30 a.m. prompt
Paper 4: "Methods for the Growth of Elim" by A. B. Tee
Paper 5: "Content of the evangelistic Message" by G.W. Gilpin
Interspersed with workshops dealing with "Pioneer Initiatives", "Door-to-door Evangelism", "Youth Outreach", "Radio and T.V."
Public Rally Speakers: C.J. Watkins W.T.H. Richards

Thursday
Commencing at 9.30 a.m. prompt
Paper 6: "Maintaining a live evangelistic Programme" by B.G. Edwards
Paper 7: "Finding the Funds" by J.C. Smyth
Paper 8: "Beginning at Jerusalem" by A. Webb
Interspersed with workshops dealing with "Teacher Training", "Scholar Recruitment", and "Practical Hints", discussions and prayer.
Public Rally Speakers: J. Seaman R. Lighton

Details and bookings: write The Conference Secretary, Elim Pentecostal Church, Graham Street, Birmingham 1 or telephone 021-236 2997



Margaret M. Ladlow's page

This same Jesus

TEA was over. In the pleasant lull before the bustle of getting off to the Sunday evening service our hostess said, "I wish we could sing 'Sweeping through the gates of the new Jerusalem, Washed in the blood of the Lamb', but I hesitate to ask for this hymn because it has a sad beginning."

Turning to number 788 in *Redemption Hymnal* I scanned the verses and found them to be really heart-warming and soundly fundamental. Without premeditation I linked them with the life and recent homecall of dear Marion Paint, missionary teacher, village and market evangelist, even in the forbidden land of Nepal, and of recent years a kindly lecturer and counsellor at Elim Bible College.

We sang the hymn that was requested and, though unknown to many younger members of the congregation, it gathered volume and zest as the verses proceeded.

On the following day, when searching for a card, I came across part of a letter from Marion Paint written from Gorakhpur, N. India, telling of a wonderful vision.

The vision was given to a believer in Thailand. Its genuineness was confirmed by one of the missionaries. I quote from the letter: "He saw the heavens open and the Son of Man step across the threshold to return to this earth. There was, as it were, a great staircase and our Lord began to descend it. Never before had the realisation of Christ's manhood been so keen. He was clothed in gold, but He was a MAN".

Doesn't it quicken your heart-beat and help you to lift up your head when you consider such a precious revelation? – our coming Saviour, our World-Ruler, yet a Man. We must always remember the words of the heavenly bystanders on the Mount of Olives in Acts 1:11: "This same Jesus". How reassuring to the disciples were those words and how tender and comforting as their eyes strained to catch the last glimpse of that beloved Form!

Is He "this same Jesus" to you? Is He a familiar, intimate companion? Have you cultivated His friendship? Marion Paint gladly went through the gates of the New Jerusalem. Jesus said, "Come up higher!" and she responded and went to meet her Master and Friend.

The Lord Jesus may come again before you have to face death. Many believers have had visions telling of His return. Through the Gifts of tongues, interpretation and prophecy again and again the Holy Spirit is announcing to the Church Christ's imminent return. He is poised and ready to obey and to descend when God His Father gives the command. The Son of Man, the Son of God, the kingly One, the Lord of lords, will come again. Are you ready to meet Him?

Yet There is Room

The Lamb's bright hall of song,
With its fair glory, beckons thee along.
Day is declining, and the sun is low;
The shadows lengthen, light makes haste to go.
The Bridal hall is filling for the feast;
Pass in! Pass in! and be the Bridegroom's guest.

Yet there is room! Still open stands the gate –
The gate of love: it is not yet too late.
Louder and sweeter sounds the loving call:
Come, lingerer, come! Enter that festal hall.
Ere night that gate may close and seal thy doom:
Then, the last loud cry, "No room! No room!"

Room, room, still room!
Oh enter, enter now.

H. Bonar, D.D.

Letter to the Romans (continued)

grace immeasurably exceeded it" (N.E.B.). Study the "much mores" of this chapter. "Sin hath reigned unto death" (v.21), triumphing in the marring of the God-like image, but now grace reigns to restore that image and to bring the lost to life eternal.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

SITUATION VACANT

REQUIRED URGENTLY: Lady resident for general duties in home for 18 elderly ladies. Apply: Warden, Bermondsy Medical Mission, "Elmwood" 42 Southborough Rd., Bromley BR1 2EW. Phone: 467/2005 C.2712

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

GET YOUR BIBLES,books, greetings cards, Sunday school prizes — in fact all that you need for home and church use — from The Christian's Supply Centre, 19 Shelfanger Road, Diss, Norfolk. C.2614

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T. W. Walker):
September 30, Kensington Temple, London; October 1, Finchley (a.m.), Luton (p.m.); 2-5 Evangelistic Conference, Graham Street; 7, 8, Clapham; 12, Crewe; 14, Chippenham; 15, Andover (a.m.), Salisbury (p.m.); 21, 22, Kingstanding; 24, West Bromwich; 28, Clapham (ordination service); 29, Southend-on-Sea (with London Crusader Choir).

London Crusader Choir with Douglas B. Gray:
October 1, Richmond; 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28, 29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25 Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
September 30, October 1, Mountain Ash; 4—6, Caldicot; 7—10, Swansea; 11—13, Port Talbot; 14—16, Caerphilly; 17—19, Llantrisant; 21—24, Neath; 25,26, Merthyr; 28—30, Pontypridd; 31—November 2, Barry; 4—6, Dowlais.

Arthur D. Bull:
September 30, October 1, Aberdeen; 2, 3, Dundee; 4, 5, Kennoway.

Mrs. Dorothy Bull:
September 30, Blackpool (Marton); October 1, Bolton; 2, Wigan; 3, St. Helens; 4, Southport; 5, Ellesmere Port; 7, Holyhead.

DEDICATIONS

BOWLEY. On August 27th, Rachel Ann and Louise Sarah, twin daughters of Ron and Angela, were dedicated to the Lord at Stirchley Elim Pentecostal Church by J.B. Coleman. C.2707

LONGWORTH. Simon Andrew, son of David and Margaret, was dedicated on Sunday, August 20th. Officiating ministers: D.W. Cartwright and R. Clarke C.2708

BIRTHS

CAIN. On August 22nd to Sandy and Sylvia (nee Ladlow), God's precious gift of a son, Jonathon Stewart, a brother for Deane.

CONNOLLY. On July 29th to Vivien and John Connelly, of Elim Pentecostal Church, Rye Park, a daughter, Lisa Jayne, a sister for Mark and Jason.

MARRIAGES

BORELAND — McDOWELL. On September 1st, at the Gospel Hall, Ballymena, Griffith John Boreland, B.A., organist at Elim Pentecostal Church, Ballymoney, to Rosemary Margaret McDowell, S.R.N. Officiating Ministers: D. Cameron and R.G. Weare.

COLE — PESTRIDGE. On September 9th, at Elim Pentecostal Church, Rowley Regis, Edward Albert Cole to Jillian Pestridge. Officiating Minister: D.W. Cartwright.

FREEMAN — COX. On September 2nd, at Langdon Hill Methodist Church, Basildon, Robert Freeman to Yvonne Cox, both members of Elim Pentecostal Church, Basildon. Officiating Minister: P.J. Hill.

GAUDION — GUILLE. On September 9th, at Vazon Elim Pentecostal Church, Guernsey, Eric R. Gaudion, assistant minister at Eastbourne, to Diane J. Guille. Officiating Minister: R.D. Bradley.

GODDEN — MARSHALL. On September 2nd, at Elim Pentecostal Church, Swindon, David Charles Godden to Denise Christine Marshall, both Elim Crusaders. Officiating Minister: W.R. McKibbin.

GONCALVES — JEFFERY. On September 9th, at Methodist Church, Sao Paulo, Brazil, Divani Goncalves to Ann Jeffery, only daughter of Pastor and Mrs. Henry Jeffery. Officiating Minister: Mario Lindstrom.

WITH CHRIST

QUIRIE. On August 15th, Mrs. Sylvia Quirie, aged 58 years, mother of Miss J. Quirie of Bradford, serving in Zaire. Officiating Minister at funeral: W. Evans (Sunbridge Road Mission).

SPARKES. On July 29th, Ronald Wellington Sparkes, beloved member of the Eldad Elim Pentecostal Church choir, St. Peter Port, Guernsey. Officiating Minister at funeral: P.E. Stormont.

TREADWELL. On September 2nd, Jessie Treadwell, aged 92, a faithful member of the domestic staff of Elim Woodlands, former home of Elim Bible College, for many years. Officiating Ministers at funeral in Malvern: D. Shiels and T.H. Stevenson.

WINDLESS. On August 25th, Frank George Windless, aged 82 years, for many years a regular attender of Elim Pentecostal Church, Springbourne. Officiating Minister at cremation: J. Osman.

Coming Events

TONYPANDY. October 14-29. Central Hall. Rhondda For Christ Crusade. Preachers: Gordon Weeks and David Ware. Sundays at 8.15. Fridays at 7.30 and 9.30. Every other night at 7.30. Singing items nightly: Kelvin Thomas, Mair Jones-Perkins and others. Youth night each Friday.

Coming Events

ABERDARE. Elim Pentecostal Church, Monk Street. Please pray for our October crusade conducted by Pastor Paul Epton. This is a "Ten Towns Crusade" project.

BIRMINGHAM, Erdington. October 2. Elim Pentecostal Church, South Road. Preacher: Peter Green, director of Open Air campaigners. At 6.30. October 8, 9. Women's weekend. Preacher: Mrs. L. Cartwright. Convener: Mrs. E. Smith. Sunday at 6.30. Monday at 7.30. October 15. Harvest Thanksgiving. Preacher: W. J. Patterson. At 6.30.

BIRMINGHAM, Langley. October 6. Elim Pentecostal Church Mount Pleasant. Presbytery rally. Preacher: F. S. Bristow. At 7.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. October 14 in Friends' Meeting House, Hazelwell Street. Music with A Message presented by Lifeline Gospel group at 7.30. October 15 in St. Andrew's Methodist Church, Cartland Road. Preacher: Rev. Bob Cutler, B.Sc., secretary of Inter-college Christian Unions. At 6.30. October 18. In Friends' Meeting House. Film: "Like a mighty Army". At 7.30.

BIRMINGHAM, Winson Green. October 16-26. Elim Pentecostal Church, Handsworth New Road. Evangelistic and Divine healing campaign conducted by Brian Garrard. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 11 and 6.30.

BLACKPOOL. September 30. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Billy Graham film, "His Land" at 7.30.

BOURNEMOUTH, Winton. October 17. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: John McNicol. At 7.30. October 28-30. Annual convention and Minister's fourth anniversary. Preacher: E. R. Corsie. Convener: G. N. Backhouse. Saturday: Wessex Gospel Choir (conductor: D. S. House.) Weeknights at 7.30. Sunday at 11 and 6.30.

BRADFORD. October 7. St. George's Hall, City Centre. Northern Pentecostal youth rally. Youth choir, Gospel groups, soloists, testimonies. Speaker: Laurie Lambert. At 7.

CAERPHILLY. October 5, 7-9. Elim Pentecostal Church, St. Fagan's Street. Convention. Preachers: W. R. Jones and J. Woodhead. Saturday only: the Gloucester choir. Weeknights at 7.30. Sunday at 6.30.

EDINBURGH. September 30–October 1. Elim Pentecostal Church, Henderson Terrace. Church and Minister's anniversary weekend. Preachers: W. W. Kelly and T. W. Jacobs. Saturday at 7. Sunday at 11, 6.30 and 8.15. October 8. Baptismal service in Gorgie Baptist Church. At 6.30.

EPPING. October 7-22. Epping Public Hall. Pioneer Crusade conducted by J. E. G. Cooper and R. Rees. Weeknights (except Friday) at 7.45. Sundays at 6.30 and 8.15. October 15: Douglas B. Gray and The London Crusader Choir at 6.30 and 8.15.

EVESHAM. October 7. Elim Pentecostal Church, Swan Lane. Youth Rally conducted by The Lifeliners Gospel Group. Convener: J. R. Brown. At 7.30.

GLOUCESTER. October 1. Elim Pentecostal Church, Park End Road. Preacher: J.R. Brown. At 6.30.

GREENOCK. October 14-16. Elim Pentecostal Church, Belville Street. Scottish Presbytery youth rally. Preacher: D.J. Green. Items by Kilsyth trio, united choir and Mr. and Mrs. McNie. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

ILKESTON. October 7,8. Elim Pentecostal Church, South Street. F. Waite's farewell services. Preacher on Saturday at 7: B.G. Edwards. Sunday at 11 and 6.30.

KIDDERMINSTER. September 30-October 1. Elim Pentecostal Church, Prospect Hill. Life and healing crusade conducted by Allan Ball. Saturday at 7.30. Sunday at 11 and 6.30.

KINGSTON-ON-THAMES. October 7-9. Elim Pentecostal Church, Thames Street., Annual Convention. Preacher: A.A. Biddle. Weeknights at 7.30. Sunday at 11 and 6.30.

LONDON. September 30. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. West London Presbytery rally. Preacher: the President (T. W. Walker). At 7.

LONDON. October 13. Lewisham Concert Hall, Catford, SE6. Festival Night, with London Crusader Choir, directed by Douglas B. Gray. Speaker: General F. Coutts. At 7.30. Details: Pastor D. B. Gray, 15 Rodenhurst Road, London SW4 8AE.

LONDON, Clapham. September 30, October 1. Elim Pentecostal Church, Clapham Crescent. Golden Jubilee celebrations. E.F. Cole. 3-5. C.J.E. Kingston. 7,8. T.W. Walker (President), London Crusader Choir on Sunday evening. 14,15. Joseph Smith. 21,22. J.C. Kennedy. 28. Ordination service at 7. 29. J. Lancaster (President-elect). Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. Palmers Green. September 30. Elim Pentecostal Church, Russell Road. Launching and Dedication Rally for Telephone Ministry. Guest Speaker: Rev. F. J. Harris. Convener: J.G. Patterson. October 7 – 15. Billy Graham Film Crusade. Nightly at 8.

LONDON, Wimbledon. October 9-13. Elim Pentecostal Church, Southey Road. Children's campaign conducted by Leslie Todd. October 15. Pastor and Mrs. C.J.E. Kingston's farewell services. At 11 and 6.30. October 21. Induction service for Pastor and Mrs. F. Waite. At 7.30. October 22-27. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

MERRIOTT. October 15-21. Elim Pentecostal Church, Hitchen. "7 days in New York" - Billy Graham film crusade. Sunday at 8. Monday to Saturday at 7.45.

OTLEY, Yorkshire. October 11. Elim Pentecostal Church, Monthly film rally in the Civic Centre, Pool Road.. Y.F.C. film: "Man of Steel". At 7.30.

OXFORD. October 1. Elim Pentecostal Church, The City Temple, Botley Road. Harvest thanksgiving. Items by Sunday schools. At 11 and 6.30.

PONTARDULAIS. October 2-8. Beulah Elim Pentecostal Church, Twyniago Road. Film crusade: "7 days in New York with Billy Graham". October 21. European Missionary Fellowship rally. October 29. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

PONTYPRIDD. September 30-October 15. Pontypridd and Valleys' Crusade in United Church, Gelliwastad Road, conducted by Don Summers and team. Weeknights at 7.30. Sundays at 8.

PONTYPRIDD. October – month of evangelism. Elim Pentecostal Church, Thurston Road. October 1. Joe Fudge (Don Summers Crusade Director), 8. John Woodhead. 15. Welsh evangelist, Mervyn Morgan. 20-23,25. Youth Week. Speakers include R.T.W. Cradock, J.B. Coleman, Ian Patterson. Gospel groups include "Soulseekers" and Noel Richards. 28-30. Bible Weekend. F. R. Barnes. Theme "Jesus is Coming again". Sundays at 6. Weeknights at 7.30.

ROWLEY REGIS. October 1. Elim Pentecostal Church, Cardale Street. Preacher: J. Osman. At 11 and 6.30.

STOCKPORT. October 7,8. Elim Pentecostal Church, Mottram Street. Anniversary Services. Preachers: F.J. Slemming and S. Beresford. Saturday at 7.30. Sunday at 6.30. Weeknights at 7.30.

SOUTHEND-ON-SEA. October 7,8. Elim Pentecostal Church, Windermere Road. Forty-sixth Church Anniversary. Preacher: Ron Williams. Saturday at 7.30. Sunday at 11 and 6.30.

STOWMARKET. October 8. Elim Pentecostal Church, Crewe Street. Harvest thanksgiving. October 28-November 5. Crusade conducted by F. Lavender and M.A. Drew. Sundays at 6.30. Weeknights at 7.30.

Asians with Passports



by Eldin R. Corsie

National Youth Director

"WE have nothing against them but . . ." – so we begin to state our attitude to the vast immigrant population in our midst. The thought of perhaps 55,000 Asians from Uganda suddenly invading our streets has filled people with alarm and concern. It is not that they entertain racial prejudice, but that these islands seem so over-populated. This influx presents problems for educational, housing, employment and other authorities.

"Little India" is in Southall, London. This nickname is applied to the concentration of Indian people who live in an area of ten streets where eighty per cent of the people are immigrants. Turbans, saris, curry and rice, bazaars and temples make the visitor think that this is Calcutta, not Southall. Now it seems that "Little India" will become bigger!

There are over 250,000 Indians in this country, mainly from the states of Punjab and Gujarat. The former are mainly adherents of the Sikh religion, the latter are Hindus. Some 73,000, mainly Muslims, also came from Pakistan. There are 59,190 Cypriots, adherents of the Eastern Orthodox Church.

The Church continues to expand its missionary work in remote corners of the world. There is little difficulty in stirring interest in the Asian homeless of Bangladesh. The Asian homeless of Bradford do not excite the same enthusiasm. These people are (with the exception of a very few Christians among them) adherents of their ancestral faiths. Their mosques or gurdwaras are springing up everywhere.

Christianity to Asian immigrants means our British way of life. We are a Christian country in their eyes. Our permissive society, our materialism, are part of the Christian religion to them. They are not impressed.

The Church is presented with an opportunity to reach this ready-made mission field. Asians with their own religion, dress, language and diet, do not strongly desire integration. They make deliberate efforts to retain their national consciousness. The *young* Asian, however, is particularly open to the truth. He or she will not be completely enmeshed in the cultural web of their parents and grandparents. From the age of five the children are integrated into British schools. Inevitably in their teens they will be pulled two ways – between home and British culture. The majority are not able to resist the fashions of our western culture. This accounts for the thousands who flock to bingo halls on Sundays!

Here is a challenge to your youth group. An evangelistic outreach to Asians must be backed by prayer. Many of us will have to pray for grace to love them. The Church can provide amenities for Asians to be taught our culture and learn our language. The neighbourly attitude will do more for the gospel than mere street preaching.

Many missionaries, retired and otherwise, would be ready to address gatherings of such people in their languages, Hindustani, Urdu, Punjabi, etc. They would also advise regarding customs and courtesies. It must be appreciated, for instance, that men and women from Asia group separately for all social and religious activities outside the home. Even in places of worship they sit separately. Sex is not openly discussed or even mentioned in public.

The British and Foreign Bible Society and the Scripture Gift Mission can provide gospels and tracts for distribution. The Christian Literature Crusade stock books in the languages of Asian people.

Another way of contacting them is to find employment where many of them work. After getting to know them, invite them to your home for a meal. Be careful that you do not serve anything that contravenes the dietary laws of their religion. The writer has found Asian people to be courteous and deeply appreciative of any hospitality extended to them.

The value of evangelising Asians is inestimable. Those who respond to the claims of Christ will, no doubt, correspond with their families and friends in Asian countries. Others will desire to return to their continent to preach the gospel.

These people need love and friendship. **Will we fulfil the commission of Christ to preach the gospel to every creature . . . including Asians?**

The Family Altar

Scripture Union Portions — *Notes by D.J. Ayling*

Monday, October 2nd Matthew 13:1-23

"Some an hundredfold, some sixty, some thirty." (v.23).

IT is easy to grow discouraged when one considers the seed which does not bear fruit as it could – that which falls on the stony ground or among thorns – but the productivity of the good ground far outweighs the disappointment in the others. The fruitfulness of one Christian life well lived can surpass all our imagination and hopes. That word of God you pass on today may spring up into an Appollos, Spurgeon, or Whitefield. This Scripture that you read today may transform your spiritual life. It is our reception of the seed that counts. Give the Word of God a chance in your life today!

Tuesday, October 3rd Matthew 13:24-43

"So shall it be in the end" (v.40).

The end always counts. We can become disheartened when we look for immediate results from our work. The enemy of souls seems to get so much more instant success with the sowing of evil. The good seems to be lost in the harvest of sin. There are differences between good and evil, however: in their **sowing** (vv.23,24); in their **growing** (v.26); and in the final **showing**, (vv.42,43). Keep the final harvest in view today and the tares will not discourage you!

Wednesday, October 4th Matthew 13:44-58

"One pearl of great price" (v.46).

The gospel is a thing of quality. This age count goods in quantity. Success is measured by the diversity of our aims and desires. Our single aim for God counts in the Saviour's reckoning. "One thing have I desired of the Lord", cries the psalmist (Psalm 27:4), yet in that one thing he had everything. So it is with the soul who sells all to gain the pearl of great price. One glimpse of Him will make the sacrifice seem as nothing. May the pearl of great price adorn my life and living today!

Thursday, October 5th Matthew 14:1-21

"Give ye them to eat" (v.16).

We can always find feasible reasons for shelving our spiritual responsibilities. The disciples (v.15) seemed to have every reason for their suggestion. The desert place, the wrong time, the size of the crowd, were good reasons for not doing any more. Christ had a better reason why He should act (v.14) – He was "moved with compassion". Compassion-filled eyes see opportunities where others see only the obstacles.

Friday, October 6th Matthew 14:22-36

"Walking on the sea" (v.25).

There was a storm. Christ felt it as he knelt in prayer on the mount. The dismissed crowd felt it as they slowly left, their half-formulated plans of making Christ a king crushed by His refusal. The disciples felt it as they reluctantly rowed out into the night. Note that He "constrained" them to go (v.22). They felt alone and disappointed as the waves beat into the ship, but at that moment Christ used the very storm waves as a pathway into their boat. Have we let Him use our storms to get closer to us?

Saturday, October 7th Matthew 15:1-20

"Knowest thou that the Pharisees were offended?" (v.12).

We forget that the Pharisees at the time of Christ were not looked upon as hypocrites, but as the greatest examples of religious behaviour. Only when Christ came as the true light did His perfection show up the flaws in their religious observances. Only when they stood next to the Christ were they shown for what they really were. The best test for a paste jewel is to put it alongside a real one. Do not judge your spiritual progress by the saint in your assembly. **How do you stand in the light of Christ?**

Sunday, October 8th Matthew 15:21-28

"He answered her not a word" (v.23).

The silence of Jesus was not a snub; it was a challenge. Doubt, fear and self turn away mortally wounded when Christ does not immediately answer just as we want. Faith will worship still at His feet and find enough from the crumbs that fall from his table to meet all our need. When God does not instantly answer our every whim, it is often only our pride that is hurt. That must be dealt a blow before faith can flourish!

MINISTERS' PRAYER AND BIBLE WEEK
in
BIRMINGHAM
(Interdenominational)

A TIME TO SEEK GOD IN SUCH A TIME AS THIS

Monday January 15th—Friday January 19th, 1973

For particulars write: Rev. Michael Carr, c/o Organising Secretary, Mrs. D. M. Potter, 66 Redwood Road, King's Norton, Birmingham B30 1AD.
Tel: 021-458 5827. D.2711

A personal Letter

from the Field Superintendent

Dear Friends,

We feel sure you share with us in gratitude to God for souls that have been won through our Pioneer and other Evangelistic efforts. We are thankful too for the valuable assistance you have given in the realm of prayer and finance.

Once more we are round to the season of the year when we present to you our appeal for your ANNUAL THANK-OFFERING for EVANGELISM. Last year the response was better than usual and you kindly contributed over £2,200. We would say thank you and we trust you feel the achievements of the year were worth your sacrifice. Nevertheless, such a figure only represents about 12p. per head of our Sunday evening congregations. If we are to continue this vital work of pioneer evangelism to open new areas across Britain to the full gospel we need much more help. Last year's offering provided a figure equivalent to what would be needed for two major crusades and costs are ever rising.

I wonder are we all doing our part to open up Britain for God? Please contribute liberally to the cause of Evangelism. Special envelopes can be obtained from your minister or, if you prefer, send your gift direct to Headquarters and designate it to the THANK-OFFERING.

Thank you and God bless you.

Yours through Grace,

R. B. CHAPMAN.

Gifts and communications can be sent to:-

The Field Superintendent,
Elim Pentecostal Church Headquarters,
P.O. Box 38,
CHELTENHAM, Glos.

THE ELIM EVANGEL

Vol. LIII No. 41 October 7th, 1972 5p

Elim's Evangelistic Thanksgiving Sunday 8th October 1972



PRAYERS were answered for the opening of new churches during the past twelve months

PRAY for EPPING and BROADSTAIRS where pioneer efforts are being held this month

PRAY for the SALVATION of SOULS

GIVE to REACH these SOULS

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen, post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
Grenehurst Press	5
J. Alexander Wright ...	6
Philip E. Streeter	7
Sheila Price	9
Chelmsley Wood	10
George Canty	11
T.H. Stevenson	14
F.H. Coleman	14
Margaret M. Ladlow ...	15
E.R. Corsie	18
The Family Altar	19
H. Spencer	20

Editorial

DO you ever feel astonished that the truth of the Second Coming of our Lord Jesus Christ seems to be hidden from so many?

To the discerning eye, it is self-evident that the world demands to be run as a whole. Sectional interests can no longer take priority. As the rich get richer and the poor become poorer among the nations, as the problems of the environment and of ecology intensify, as political ideologies proliferate, it becomes ever more necessary for there to be global government.

We are among those who believe that our Lord and Saviour Jesus Christ will quite literally be King of kings and Lord of lords here, on this very earth. As we gaze on a troubled, increasingly frightened world, we can but cry with longing, "Even so, come, Lord Jesus".

That these things are not revealed to millions is illustrated by the generation in Israel at the time of our Lord's crucifixion. He was then the King of the Jews if they had but known it. When we add that they were proud possessors of the ancient Scriptures, for them a matter of great moment, their myopia is all the more amazing.

The Church now should be preaching the Second Coming with renewed vigour and determination. We believe in the personal, premillennial return of our Lord. "Let the redeemed of the Lord say so" concerning this vital revelation.

Surely the way is made for us. If Paul could write to the Thessalonians: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.", then we can positively declare that this modern generation should read the signs of the times which are so patent. Ours is to proclaim that the Lord, the righteous Judge, is coming – and soon.

When we go on to read: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.", we must be stirred to a renewed vigour in forthtelling the future – the coming of Christ for His Church and with His Church.

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

Church Reports

LONG EATON **Pastor: R.L. Currie**

OVER the August Bank Holiday weekend our President, Pastor T.W. Walker, was the guest speaker on Saturday evening. Our own Pastor convened, opening with the reading of Psalm 146. All received a challenge from the Lord through the Word. We had a good congregation, including members of the Church of God, Long Eaton, and those from other churches in the area.

On Sunday, Pastor and Mrs. H.W. Greenway joined us. Pastor Greenway gave us fitting messagesfrom the Lord, in both the morning and evening services.

Pastor Greenway ministered again on Monday afternoon. The Sunday school children took part and the secretary's wife testified to the saving and keeping power of the Lord.

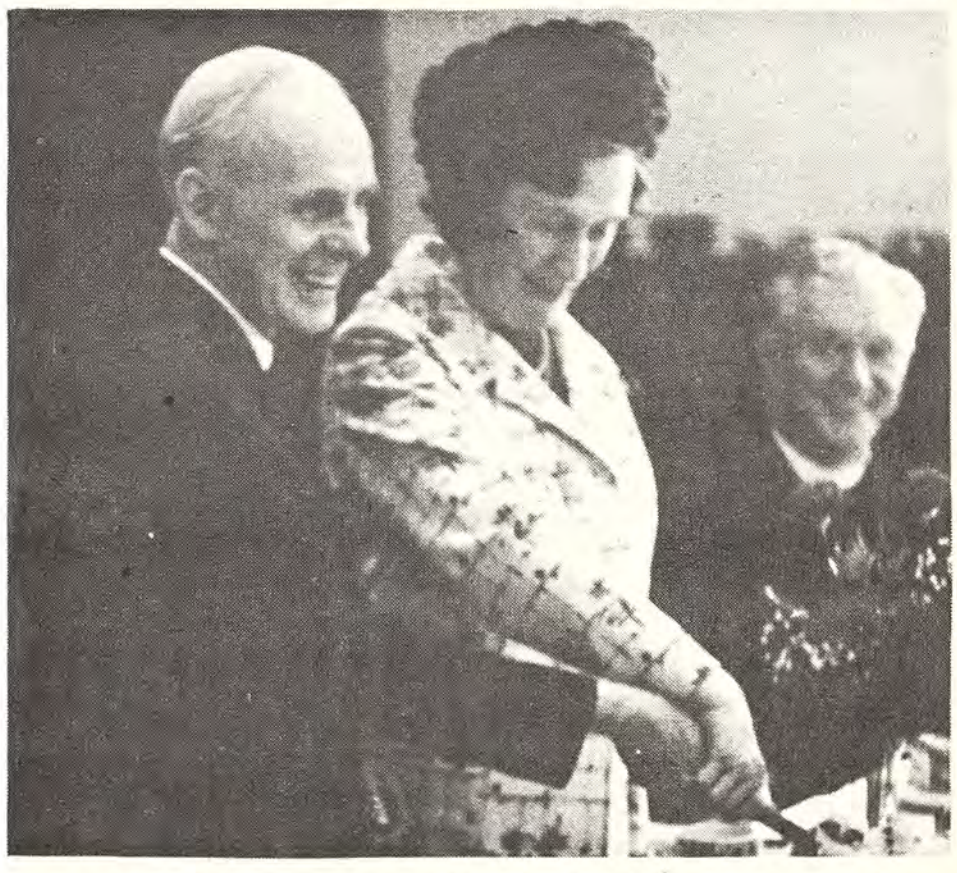
The evening meeting included various singing items, a testimony from Mrs. Greenway, and the ministry of the Word.

The convention concluded with the singing of: "It is well with my soul". Though loath to leave, we did so thanking God for a week-end of blessings which we trust will bring fruit for Him in the coming days.

(Mrs.) A.E. BLACKBURN

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

ON August 12th about eighty guests sat down to a lovely tea at St. Mary Stoke Parish Hall, the occasion



being the retirement and farewell of our beloved minister and his wife, Pastor and Mrs. W.J. Hilliard. Among the guests were Pastor and Mrs. J.T. Bradley, Secretary-General, Pastor and Mrs. H. Burton-Haynes, District Superintendent, and Pastor and Mrs. A.S.F. Horne, our new minister.

At the service held afterwards in the Elim church, Mr. Leslie Holmes, a deacon, presented Pastor Hilliard



with a cheque for £70 from members and friends of the church. Both Pastor J.T. Bradley and Pastor H. Burton-Haynes spoke of Pastor Hilliard as a Christian gentleman. This we have proved in the three years and three months of his ministry in Ipswich. Mrs. Hilliard previously was presented with a chair from the E.W.M.A. group.

A ten day crusade was held in May by Pastor A.R. Williams resulting in several decisions. A children's crusade in June, conducted by two Elim Bible College students, strengthened the children's work.

On August 26th Pastor A.S.F. Horne was inducted. The service was supported by friends from Clacton, Maldon, Colchester and Felixstowe churches. Pastor H. Burton-Haynes welcomed Mr. and Mrs. Horne on behalf of the Eastern Presbytery and the church secretary welcomed them on behalf of the members and friends of the Ipswich Church.

Pastor A. Greaves gave the message and spoke of the church's responsibility to their Pastor.

W. COLLINS

EALING **Pastor: F. F. Frost**

WITH joy we welcomed Pastor and Mrs. F.F. Frost to the pastorate of our church. The induction service was convened by Pastor G.S. Hillman (a former minister) and was supported by Pastors S. Blake and L. Magee. Mr. Frost exhorted the church to go forward in the name of the Lord in co-operation with him. We anticipate a great moving of God under the consecrated and anointed ministry, striving together for the sake of the Gospel.

When we celebrated the church's forty-second anniversary, we had the honour of the visit of our President with his wife and members of their family.

This coincided with Pastor Walker's thirtieth anniversary in the ministry and a special cake was made for them and divided at the tea on the Saturday.

After tea the church secretary, Mr. L. Groves, spoke of the church's growth and blessing over the forty two years. Pastor T.W. Walker gave reminiscences of his ministry at our church from 1949-1953, during which time two of his children were born.

During the evening meeting Mr. Walker played a medley of choruses on the piano which were in vogue at the time of their Ealing ministry and ministered the Word of God in an encouragement to the church.

On Sunday morning the President dealt with the events leading to the cross, making them live in our hearts, which responded with increased love for Jesus for His wonderful sacrifice at Calvary.

In the evening meeting Mrs. Walker made relevant comments on portions of Psalm 37 as she spoke of her happy remembrances of Ealing. It was encouraging to hear the sweet voice of Sue Walker as she ministered in song. After a duet by Pastor and Mrs. Walker, the President gave a powerful, searching message.

All the services were convened by Pastor F.F. Frost. We are grateful to the President for his stirring, uplifting ministry, which will prove a challenge as the church enters its forty-third year.

H. J. SILLENCE

STOWMARKET **Pastor: M.A. Drew**

The local press reports:

The minister of the Elim Pentecostal Church, Stowmarket, is hoping to gain new members for his Sunday School as a result of a Holiday at Home Club held in the church.



Pictured above are some of the youngsters who attended the club. It was the first Holiday Club to be held at the church, and Mr. Drew said "It was a great success."

At the moment, about 14 children attend the Sunday School and the "Tuesday Specials." an average of 40 turned up each day for the Holiday at Home, and Mr. Drew said, "I am very hopeful that some of them will join the Sunday School. We would very much like to expand our Sunday School."

The children, aged between eight and 12, spent the mornings listening to stories and working in groups in the church. In the afternoons they played games, went for a nature walk, swam in Stowmarket Swimming Pool and spent a whole day at Lowestoft.

Parents of the children were invited to attend a family service at the church on Sunday evening.

The Pastor writes:

We have doubled the attendances at our Tuesday Specials and the Sunday school has increased by a quarter. A good number of parents attended the Sunday evening service mentioned above and some are coming regularly since.

Coming Events (continued)

ROMSEY. October 21. Elim Pentecostal Church, Middlebridge Street. Preacher: A.V. Gorton. At 7.15.

SCARBOROUGH. November 3-5. Douglas House, Belgrave Crescent. North-East Presbytery Youth House Party. Details from: Pastor A.L. Hawkes, 36 Wilton Way, Eston, Middlesborough, Teesside. TS6 8AR, telephone Eston Grange 5137.

SOUTHEND-ON-SEA. October 7,8. Elim Pentecostal Church, Windermere Road. Forty-sixth Church Anniversary. Preacher: Ron Williams. Saturday at 7.30. Sunday at 11 and 6.30. October 28. Cliff Town Congregational Church, Nelson Street. Festival of Song. London Crusader Choir and Westcliff Male Voice Praise Choir. Preacher: D.E. Edmonds. Convener: A. Nicolson. At 7. October 29. Elim Pentecostal Church, Windermere Road, London Crusader Choir. Preacher: T.W. Walker (President). At 11 and 6.30

STOWMARKET. October 8. Elim Pentecostal Church, Crewe Street. Harvest thanksgiving. October 28-November 5. Crusade conducted by F. Lavender and M.A. Drew, Sundays at 6.30. Weeknights at 7.30.

STOCKPORT. October 7,8. Elim Pentecostal Church, Mottram Street. Anniversary Services. Preachers: F.J. Slemming and S. Beresford. Saturday at 7.30. Sunday at 10.30 and 6.30.

TONYPANDY. October 14-29; Central Hall. Rhondda For Christ Crusade. Preachers: Gordon Weeks and David Ware. Sundays at 8.15. Fridays at 7.30 and 9.30. Every other night at 7.30. Singing items nightly: Kelvin Thomas, Mair Jones-Perkins and others. Youth night each Friday.

WOOLWICH. October 14,15. Elim Pentecostal Church, Crescent Road. Pastor and Mrs. Jones's second anniversary. Preacher: A. Nicolson. Saturday at 7.15. Sunday at 11 and 6.30.

WAVELENGTH – ELIM ON THE AIR

England

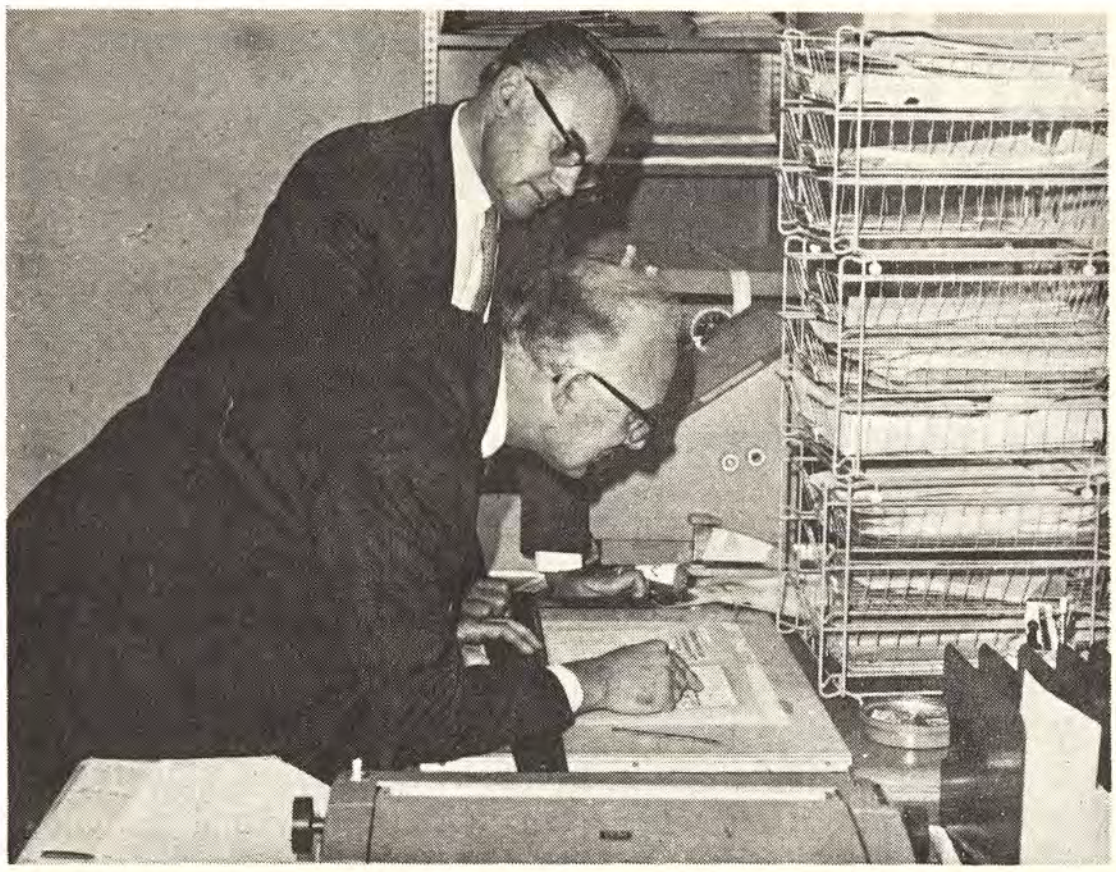
Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway, V.H.F. 97, Medium wave 290. October 9-13 at 7.45 a.m. and 8.45 a.m.: Thought for the Day. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina – 5.45-6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Radio ELWA.



Another Step forward

The Grenehurst Press, the name of our own Elim press, prints its first weekly issue of **The Elim Evangel.**

Pray for the Press that it will be an instrument for blessing and salvation.

Gordon Wright (Manager of Grenehurst Press) discusses a layout problem with T.W. Walker (Editor).



Bob Washington spots out a negative in preparation for making a plate for the printing machine.



R.B. Chapman (Field Superintendent) and J.C. Smyth (Administrative Secretary) inspect a printed sheet held by Michael Curtis.



Lois Whitton explains the intricacies of the IBM Selectric Composer to J.T. Bradley (Secretary-General).



Beryl Curtis (wife of our operative pictured above) and Mrs. M. Wright (wife of the Manager) handle the task of despatch.

The Letter to the Romans

10 Sanctification

by J. Alexander Wright

WE come now to the third theme in our exposition: **The Righteousness of God in Sanctification** (6:1–8:11). "Sanctification" does not occur in Romans. Our old Bible translators, at home in Latin and Saxon, sometimes rendered with a Latinism and its correlates, sometimes with an Anglo-Saxonism in the same way. "Sanctification" belongs to the former, "holiness" to the latter. Both mean the same thing. We will use them in this way.

The Principle of Holiness (6:1–11).

It is one thing to save a man from drowning, but another to impart to him the ability to swim. Paul never contemplated justification without sanctification. One is the wicket-gate, the other is the road. Justification is not a legal fiction by which we are called righteous when in fact we are not. Justification is, in its nature, before sanctification, but *not in order of time*, for the same moment that brings the justification of chapter 5 brings also, by the same atoning blood, the sanctification of Hebrews chapter 10. This is why we feel that those who teach that sanctification is a separate, second, subsequent experience to salvation or justification are mistaken in their theology. The righteousness imputed at conversion is also the righteousness imparted. Though a man be discharged from a court of law, acquitted, with no further claim made upon him, he is the same man as he was before, just as liable to repeat his crime. God deals with men, not only with what they have done, but with what they are. He not only pardons and acquits, He renews. He infuses them with His own life so that they will not do the same things again. This is what Romans 6 is about.

Dr. J.S. Stewart says, "It is safe to say that if Paul's commentators had followed the great apostle's example, and bound these two great concepts together, indissolubly, instead of sundering them and endeavouring to tear them apart, no talk of 'fictitious righteousness' or 'antinomianism' would ever have been heard. Too often Sanctification has been spoken of as a second work of the Spirit, superimposed on the original act of Justification, as a kind of extra. In reality, of course, there is no such hiatus (gap). When Paul uses the verb *dikaioo*, he means, 'to pronounce righteous', not to 'make righteous', but the very pronouncement does, in point of fact, have the effect of making a man something he was not before. 'Justification' carries life with it. It puts life into the man who receives it. It is life – Romans 5:18, Galatians 3:21, an illuminating sentence which shows that 'justification' and the producing of life were, in the apostle's mind, virtually synonymous. Sanctification is not a new thing, but simply the unfolding, by the operation of the Spirit, of something already present. It is God's justifying verdict itself which sanctifies, for it makes a new creature, with a new heart, in a new world. It translates the soul from the domain of the flesh and all the evil spirits, unto the control of the Spirit of Christ. To be justified means that a man stands up and lives, really lives at last, erect and clean, and in his right mind before God. And this is Sanctification!" (*A Man in Christ* – I commend this great book to every student).

From the teaching on abounding grace (chapter 5) and remembering that Paul writes in the form of dialogue, the dialogue continues. Some might argue, "Does not the teaching of free pardon through God's unmerited favour practically encourage sinning?"

One of the errors that the Church has had to deal with down the centuries (once called "Antinomianism" – anti=against, nomos=law) says, "The Christian has no obligation to keep the moral law – God will always forgive." This is a perversion, a grievous misunderstanding of what Paul said about being "free from the Law".

"Shall we continue in sin, that grace may abound?" (Romans 6:1). He takes up this very point. How pertinent it is, for elements of the teaching are ever with us – compare that ignorant Christian who says, "But I didn't know it was wrong to do it!" and the easy-going one who says, "Well, others do it!" That wicked monk, Rasputin, who was the "chaplain" to the Russian royal family before the Revolution of 1917, actually practised this evil doctrine, saying that each time he experienced the mercy of God in greater measure than if he had not sinned. He was referring in particular to the many young women whose innocence he violated in the name of God!

Paul protests with horror at the thought: **"God forbid. How shall we, that are dead to sin, live any longer therein?"**

(Continued next week)

Cogitations from the Cross (a fantasy)

by Philip E. Streeter

Sublime mystery!
That my misshapen arms should embrace HIS mal-
treated body.

I know something of the inner world of searing pain
For dawn uncoiled and sunlight shivered
On stuttering saws that grated through my bones.
Men smirked, children whooped as I
Tottered, reeled and shuddered on to hot earth
That sucked away my limpid blood in sobbing
spasms.
Perspiring bodies leapt upon mine
Hacking, hewing,
Shaving away my flesh and spiking my shattered
pieces
Into a criss-cross nightmare that has lurched the
Strongest into near insanity.
Nobody wanted me in life, so they used me in death.

I was hauled to a hill that crawled round an ancient
city,
Where, with hoots of jubilation,
HIS suffering form was skewered to mine
By pointed steel that screeched through muscle and
sinew.
Hoisting high with grappling hooks,
They suspended us in roaring seas of human faces.

Mind-unhinging hours, like blades of smouldering
sunlight
Lanced unforgettable pictures into our burning
brains.
Time distorted into
A squirming everlastingness of dust, thirst and humming insects—
A toneless, ringing anvil of harsh pain as the swinging
Ponderous hammer of destiny beat Redemption into
shape.

Thunder rumbled in the hazy faraway and
Daylight drained into the guttering of the horizon
as
Crashing waves of darkness islanded us in their
black flood,
Horrible trembling flickers of God-abandonment
When sad thoughts settled about like pale-grey gulls.

I imagined that I would be forgotten
When they shouldered HIM away from the hill.
For who aspires to glare at a blood-caked profile
like mine?

Yet men came and gazed on endlessly.
Hours slid into days, days seeped into years and
Still they bended their steps toward me.
They seemed to revere me because I clenched in
such
An uncouth way, the Maker of the Worlds.

The bodiless wind, rainy and mournful, came,
Groping out of dark waste places and crying about
the hill
Like the haggard form of HIS mother mourning
For her dead child.
Once again I was hammered to earth where
Vermin gnawed at my vitals,
Insects bored into my bones and
Gradually I fell apart into a heap of rotted wood.
I was young the day they swung me high
But the years have withered my flesh and
Spread my dust beside the dust of men.
Yet I lived on.
Men could not erase me from their minds.
My symbol became their symbol.
When men wrung hands of despair, I recalled HIS
tenderness.
When men were frightened
I whispered to them that even in death HE knew
no fear.
Throwing aside the shadowed shroud,
He wrenched the grill of the grave from its hinges
and
Darted out into the dawn.

The jerking feet of pagan centuries swaggered
Deliberately over me,
But could not eliminate my irresistible command
Over the souls of men.
So they scratched me into catacomb walls,
Splashed me upon Crusader breastplates and
Caused me to glitter on a million altars
In a million churches.

HE stooped a long way in allowing my ugly arms
To cradle HIS holy body.
I still feel hands and flesh warm against my side,
Hands, that transformed everything they touched
Including my brutal death beams,
Hands, that dragged me as HE staggered skyward
Toward a throne.
Now I have impaled a terrifying abruptness
Into the silence of eternity,
Changing the calendar of the clock of time
From B.C. to A.D.
And this is my story,
The story of two planks of cheap wood nailed
One across the other.

That my coarse, knotted fingers should entwine
round HIS
Is indeed a
Sublime mystery!

Visitor's View

2 "Whosoever will"

by David J. Ayling



Observations on the mission field made during a recent visit to Guyana

I HAVE always sought to preach the gospel that says "Whosoever will may come", but I have never been anywhere where this text is taken so literally as here in Guyana, for everybody comes!

In some services we have hosts of boys and girls sitting as well as any grown-up congregation in Britain. Changing a nappy on baby is nothing to the resourceful mother who spreads her baby out along the laps of her two nearest neighbours in the service.

I wasn't thinking of the children, however. Sometimes the pets come! I know a terrier in Guyana who would put to shame many a Crusader in the homeland by his regular church attendance. There was a moth fluttering round in Albert Street Church last evening with a wingspan of about five inches. He didn't think much of our rendering of "Hark, the gospel news is sounding". To my profound relief he went to sleep again before I spoke. I didn't know whether I could compete with a small snake that came in at Agricola during the crusade meeting, but it was promptly despatched by the nearest adult, all while I went on preaching. I can imagine the reaction to that event in the Ulster Temple Sunday evening service!



Ian MacInnes baptising a brother and his sister, both converts from Himduism

My personal favourites are the lizards. They hang poised on the ceiling and rafters by the lights waiting for the unsuspecting mosquito, moth or flying cockroach. Then, with the speed of lightning, they dart forward and ferociously devour all and sundry. In the economy of God they help to keep pests at bay during the services.

"Whosoever will" applies to the people, too. They come as well, in every shade from our sunbaked red to darkest indigo, men and women, whom God has touched, from every background. The kindness and grace of so many of them and the apparent eagerness of both children and grown-ups to receive literature is a revelation.

Yesterday I visited our Elim Sunday schools in a small village called Success. There are five of them taken by young men from different Elim churches. The first is held under a house. The children are already singing before we get there. The mother of the home is swinging in the hammock with the baby in her arms. We tell the old, old story and go on. The next is held on the corner of the cricket field. A match is in progress to the strains of "The love of Jesus is so wonderful"! The batsmen steal a look in our direction and more gospel literature is sent forth.

Do you know that over 1,000 children are reached every Sunday here in this way? Some come to the meeting as prettily dressed as any you will see anywhere. One little fellow came just as he was fresh from a bath under the tap, but in God's eyes as beautiful as any other. Who was to say that he cannot come?

We often glibly say, "Where there is a will there is a way". Many of these have the will . . . we must **show them the Way!**

Children's Corner

The Friend at the Wedding

John 2:1-10

Words and drawing:
Sheila Price



JESUS stopped in Cana because He was invited to a wedding. You might think that Jesus, who had such great plans and thoughts in His mind, would not waste His time on a simple little country wedding, but He went. I think that He enjoyed Himself. I think, too, that the village people liked having Him among them, for Jesus made happiness wherever He went.

I see that the mother of Jesus arranged the wedding feast, so perhaps it was one of their relatives who was getting married. How happy and proud that bride and her bridegroom must have been to have Jesus at their wedding! Perhaps they had known Him since they were children – for Cana was only a couple of miles from Nazareth – and had invited Him to their wedding because they wanted Jesus to share in their happiness.

An awkward situation arose at the wedding, however, for someone noticed that there was not much wine left. The young couple were very upset. They did not want their guests to think that their parents were too poor to arrange a proper wedding feast!

Jesus understood exactly how they felt and straightaway He decided to help them. He told the servants to fill the pots with water and, with a word, He turned that water into wine. All the guests agreed that the wine was sweeter than any that they had tasted before. I don't think that the young couple would ever forget the kind and wonderful thing that Jesus did for them, do you?

God turns water into wine every day, for He provides all that we need to eat and drink. The farmer plants his grains of wheat and in the autumn he finds that each grain has changed into a hundred or more.

Do you ever stop to think of these wonderful miracles that God performs every day?

I don't know how God makes sweet, juicy grapes and turns those little grains into fields of wheat, but I do thank Him for providing them for me to enjoy. I love to think, too, that that great God is the loving Friend of us all, just as He showed at that wedding in Cana.

THE MARK OF THE BEAST
by Sydney Watson
A thrilling Bible-based story on the Rapture and events which follow – sequel to
IN THE TWINKLING OF AN EYE
Cloth £1.10 **Paper 75p post paid**
McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697

I have esteemed the words of His mouth more than my necessary food. Job 23:12



ORDINATION SERVICE
Saturday, October 28th at 7 p.m.

Elim Pentecostal Church,
Clapham Crescent, London, SW4.
(nearest Underground: Clapham Common)

Preacher: G.L.W. Ladlow
Chairman: The President

Elim Bible College Choir
Geoff Cooper on the Hammond organ
D.2713

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836
Douglas Avenue, Exmouth, Devon, EX8 2HB
D.2530

The Challenge of Chelmsley Wood

THIS is the largest single civic housing project in Europe. The nearest of its twelve areas to our Sparkbrook church is about 9 miles away. About two years ago Sparkbrook friends began a Sunday school. Mr. Ron Pearson has worked hard and made many contacts in areas 1 to 4. The size of the school is only limited by lack of teachers. With extra help another school on this city-size estate could be commenced.

An attempt is now being made to establish adult services. Three were held on Wednesdays during August, which, with help from Sparkbrook, filled the hall, Alder Hall, Alder Drive, off Greenlands.

Every Sunday the Pastor's son ferries a minibus full of passengers on the double return journey to the Sparkbrook church. Some have been saved this way.

Here is a "report" written by a girl of about nine years, whose name is Maxine:

The Painted Sermon

On Wednesday night my Aunt Ellen and I went to see Pastor Canty paint a picture.

Aunt Ellen and I set off at 7.00 precisely and we walked down to the church. It was rather a nice evening. To see Pastor Canty paint this picture we had to go to Chelmsley Wood. There parked at the front of the church was a minibus. So my Aunt Ellen enquired and we were allowed to get on. It was a jolty ride and the minibus was packed.

We got to Chelmsley Wood after a long drive of jolts and bumps at 7.30 and went into Alder Hall, where Pastor Canty was painting his picture. After a few songs and one which I especially liked, we learned that Pastor Canty was painting a sky-scape. It was marvellous. It turned out to be sunrise, a beautiful mixture of colours and mountains in the distance. Pastor Canty explained about the picture for a few minutes.

Mr. Ennis gave his testimony about when he had come to know God when his mother died and when he was a young lad.

When Mr. Pearson and Mr. Ennis had finished, Pastor Canty had finished his picture. Then he read us a few verses about the Bible. He talked about it being wrong to be healed by mind over matter and it being right to be healed by God. We finished up by only believing that we could only get truly better by putting our whole self in God. Mrs. Margaret Mellar and Mr. Billington sang two lovely songs.

* * *

Pray for Chelmsley Wood and for the evangelistic efforts being made – and for many more similar areas in Great Britain which need the gospel!

A great occasion for London

ANNUAL GENERAL MEETINGS
of
THE BRITISH PENTECOSTAL FELLOWSHIP
at
Kensington Temple, Notting Hill Gate, London

on Saturday, October 14th, 1972
MINISTERS' AND CHURCH OFFICERS' MEETING at 3 p.m.
GREAT RALLY at 7 p.m.

Speakers :
JOHN CARTER W. R. THOMAS S. CRISP
DO NOT MISS THESE GREAT MEETINGS
D.2693

EVANGELISTIC SUNDAY
OCTOBER 8th

Precious souls have been won for Christ through campaign evangelism during the past twelve months.
Your generous gift again this year will help us to continue this good work.

I enclose cheque/postal order/money order for

£..... as my gift to Elim evangelism.

Name .....

Address .....

.....

.....

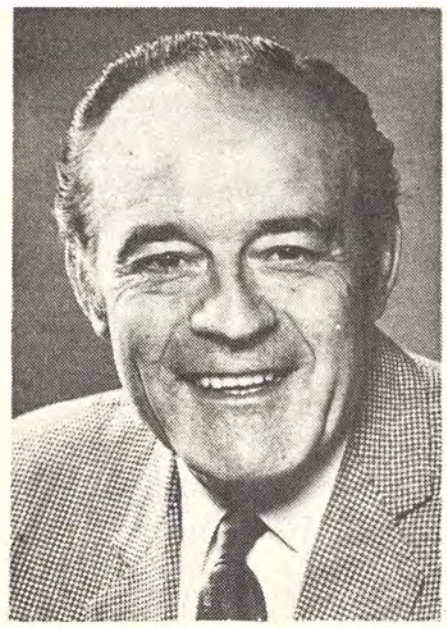
Gifts can be forwarded through your local church or direct to:

The Field Superintendent,
Elim Evangelistic Fund,
P.O. Box 38,
Cheltenham, Glos.

PRAY FOR A SPIRITUAL AWAKENING

Bennie

by George Canty



I KNOW how to enter a fourth floor flat without going through the front door. Bennie told me. Bennie also told me how to slip a packet of fags to a colleague temporarily deprived in jail.

Once, having lost every penny at Cheltenham races, he walked home. Sore feet forced him to take off his shoes en route just as he passed the mental hospital, but walking softly past that institution didn't help.

At last it claimed him, raving with alcoholic poisoning.

He burst into my service one night and had to be restrained. He dented my car with a blow of his fist as he expressed disgust "because there's no love there". He would talk for hours to me about his burglarious escapades, his work around the sale rooms, and his mother.

His mother, a rough diamond, planted something in him for God. He never could get away from God. Youngsters from the church used to see him leering at them from his sick room window, and run away, but he found his way to the church.

For years his spiritual life ebbed and flowed after his conversion, but he'd have given you anything he had if he thought you wanted it. His grin never faded and impishness gleamed at you from his eyes – whichever one happened to be focussed after "a friend smacked him one". To old age he carried the boxer's style – light footed, fast reactions. Once his old instincts jumped in when a quarrelsome neighbour made a threatening gesture, and said Bennie, "He went out like a light!"

One day, Bennie came in to his wonderful Christian wife and said, "Has this room gone brighter?" To him it had. He had been baptised in the Spirit at long last. From that moment he lived in the Spirit, puzzling out his Bible for his own spiritual good – he had taught himself to read after his conversion.

He got hold of the young people. He talked love into them, inspired them to live for God. He tried to find them husbands and wives. He was as good as an army of workers.

One of these young people stood in the pulpit in Gloucester recently and, weeping for the one-time drunken burglar, described him as: "A father to me". It was Pastor Tony Chamberlain officiating at the funeral of Bennie Bowen of Gloucester, one of the greatest characters I have ever met, a man of God.

Bennie found Christ in an asylum where some Elim Crusaders were singing. He was a rock to me in hard times and would have defended me with his life if necessary.

I pay tribute to a man who enriched my life and who has now made me poorer by leaving us for Glory.

GOLDEN JUBILEE CELEBRATIONS
of Elim Pentecostal Church,
Clapham Crescent, London, S.W.4

PLEASE PAY US A VISIT
Weeknight meetings at 7.30 pm
Sundays at 11 am and 6.30 pm

Oct. 7th; 8th	Rev. T. W. Walker (President). The London Crusader Choir on Sunday evening.
Oct. 14th, 15th	Rev. Joseph Smith (Woking)
Oct. 21st, 22nd	Rev. J. C. Kennedy (Southampton)
Oct. 28th	Ordination Service at 7 pm
Oct. 29th	Rev. J. Lancaster (Eastbourne)

All these brethren have been ministers of the Clapham Church and, together with many others, who we hope will visit us in due course, have maintained a high standard of witness through 50 years.
To God be the Glory!

D.2709

MINISTERS'
PRAYER AND BIBLE WEEK
in
BIRMINGHAM
(Interdenominational)

A TIME TO SEEK GOD IN SUCH A TIME AS THIS

Monday January 15th—Friday January 19th, 1973

For particulars write: Rev. Michael Carr, c/o Organising Secretary, Mrs. D. M. Potter, 66 Redwood Road, King's Norton, Birmingham B30 1AD.
Tel: 021-458 5827. D.2711

Book Reviews

Dressing Up Saturday, Banana Saturday, Wet Saturday, Birthday Saturday, all written by Margaret Holder.
Published by Scripture Union. Price 20p each, postage and packing 3p each extra.

The four little books are beautifully produced and compare favourably with similar secular books for quality, colour and price. I was sorry to find two or three grammatical errors and that after reading them my own children asked if they were supposed to be Christian books as there is very little in them to give this impression.

Each one, however, is designed to teach a good Christian principle such as honesty, truthfulness, good neighbourliness, etc. The stories are interesting and well illustrated on every page.

Although they might have introduced the child to Christ a little more they obviously provide a useful addition to the reading range for the six to eight year olds.

DEREK J. GREEN

Dragon Year, by Martyn Halsall. Published by Scripture Union. Price 40p, postage and packing 5p extra.

Dragon Year, an allegorical novel, presents as its central character Magg the Magician, who practises the spells and laws of the wise Lord. Along with Corfe, his nephew, he sets out on a journey to greet the birth of The wise Lord's son, Christ. They pass through many adventures including a lizard-infested island and a pitched battle with demons.

The book cleverly traces by fantasy the journey of one of the wise men. I had a job when reading it to decide if it was written for all ages or for the younger age group, possibly up to fourteen. Whoever reads it needs some religious background.

I wonder about the wisdom of using such words as magician, magic, spells, charms (by implication), especially when we consider the present excessive interest in black magic and spiritualism.

The book is an attempt to present a modern **Pilgrim's Progress.** If you like fantasy, you will probably enjoy it.

ADRIAN L. HAWKES

Preaching Yesterday and Today, by du Preez, Hulse, Kingdom, and van Zyl. Published by Henry E. Walter Ltd. Price 45p, postage and packing 7p extra.

This selection of papers from the first Evangelical and Reformed Conference in South Africa provides much meat in a small space and fortunately avoids the pitfall of being bitty, probably because of the writers' common commitment to dogmatic Calvinism.

This is most apparent in "Free Will or God's Grace" by van Zyl, the Conference organiser, which is marred by his use of "weasel-words" like "diatribe" for writings with which he disagrees, but "balanced" for those he favours. For him the teachings of Erasmus (d.1536) belong to the school of Arminius (1560-1609).

Hulse, in his treatment of George Whitefield, has caught something of the spirit that inspired the great preacher, but he is less than fair to Whitefield's contemporaries, the Wesleys. While the frequent warning notes regarding extravagant claims, ecumenical co-operation and entertainment in evangelism are timely, all mass evangelism is not suspect, as Kingdom implies in his paper "God's Church and Scriptural Evangelism".

The highpoints of the book are undoubtedly the last two papers: Kingdom on "Secularism and the Gospel" and du Preez on "The Implications of Biblical Theology for our Preaching", especially the latter's plea for a return to Biblical, expository and doctrinal preaching.

IAN R. HALL, B.D.

Baptism and Church Membership, *by Errol Hulse. Published by Henry E. Walter Ltd. Price l2p, postage and packing 3p extra.*

THIS booklet outlines clearly the importance of believers' baptism. Although it covers much familiar ground for the initiated, it presents a useful summary of events and Scripture references in connection with baptism. The sections on the symbolism and the mode of baptism are specific and convincing. The importance of the use of the Trinitarian Formula in baptism is stressed with cogent reasons given. Personally, I agree with his exegesis of I Corinthians 12:13, but the Pentecostal reader will readily see this as the starting point and basis for the Baptism of the Spirit and all other blessings. I like the emphasis on preparation for baptism.

The importance of church membership is stressed, rightly so in the conetxt of so many drifters and homeless Christians.

We commend the booklet as useful for distribution to new converts and as offering helpful advice to new church members.

G. WESLEY GILPIN

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

ansvar

Announce NEW Autoway Policy

GOOD DRIVERS DESERVE A GOOD DEAL

The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ✻ A Non-Drinker
- ✻ 25 years of age or more
- ✻ Have a No Claim Bonus
- ✻ A clean Driving Record, except for parking offences or one speeding offence
- ✻ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ✻ Accidental Damage
- ✻ Unlimited indemnity for third party claims including passenger liability
- ✻ Personal effects, rugs, clothing up to £50
- ✻ Legal costs for manslaughter charge up to £1,000
- ✻ Claims for windscreens and windows paid without loss of Bonus
- ✻ Medical expenses up to £50
- ✻ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

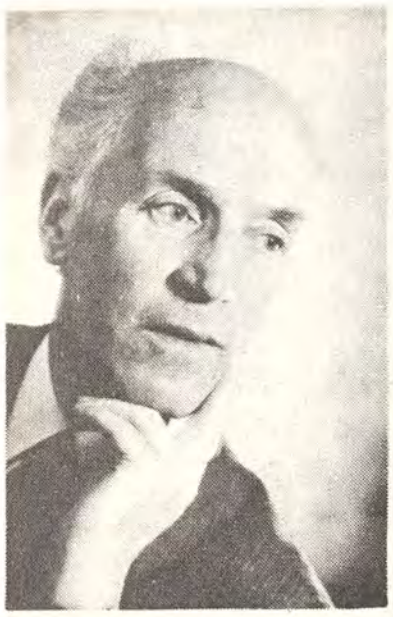
Name.....

Address.....

.....

..... E8

D.2571



From T. H. Stevenson

A RECENT pleasure was the reading of *Preachers and Preaching* by Dr. Martyn Lloyd-Jones. It was holiday reading.

I am reminded how that, while on holiday, I visited an evangelist whom I have known for many years. I could not fail to notice that lying open on his table was *Pegs for Preachers,* which looked well worn with usage, maybe by several previous owners. The experience passed on by Dr. Martyn Lloyd-Jones would appeal to me as more profitable and basic than various books of sermon outlines – but every man to his own taste!

Dr. Lloyd-Jones mentioned his famed earlier co-minister, Dr. G. Campbell Morgan, who told him that, if he wished to fill his church, he should preach on prophecy. Quite evidently, Dr. Morgan was neither eulogising nor criticising the doctrine, but passing a verdict upon a certain type of hearer.

There certainly was a time when prophecy was much more dealt with than it is today and when many events were still future. Now much has already become history and immediately relevant, but there is scarcely a whisper.

Perhaps also, as growing numbers acknowledge Divine Healing, there is the danger of less reference to it and, with much medical advance, Divine Healing is less relied upon or emphasised.

Most of all, it may be that, with the Baptism of the Holy Spirit widely experienced and by no measure exclusively to Pentecostal churches, there is an inclination for some Pentecostalists to take the message for granted and to give little prominence to the glorious fulness of this experience. Silence here would be tragedy and failure.

Harking back to Dr. G. Campbell Morgan's advice on what to preach to fill a church, I do not think it was intended too seriously. Certainly Dr. M. Lloyd-Jones filled his church for many years, but not by preaching on prophecy, nor even by his strong Calvinism, since others have emptied churches by preaching Calvinism. Any strong line of preaching may empty or divide one congregation, as it might fill another church. The message is important, but the messenger is also important. By God's grace, Dr. Lloyd-Jones filled his church as an able minister of the Gospel, an observation that could be illustrated by many other examples. We must have the message, but we also need men to equate the message.

Paul expressed it: "Take heed to thyself and to the doctrine". Pray both for your minister and for his ministry, your messenger and his message. They are both vital to the work of the gospel.

PRAYER AND PRAISE

By F. H. COLEMAN

JESUS had much to say about prayer, as well as other things, in what we call the Sermon on the Mount. In Matthew Chapter 7 He tells of the appointed means by which prayer can be answered. He uses three words and then gives a promise with each word. Those words are "ask", "seek", "knock". Those who ask will receive, those who seek will find, and those who knock will find the door opened to them.

What the Saviour is saying to us is that we must pray, pray, pray. We must be persistent. We must go on asking, seeking, knocking until we get what we desire. So often we give up easily if we do not get at once what we have prayed for.

It may be that we are not prepared to make prayer a business. If we own a business, we do all in our power to make that business succeed. We should go on praying until we receive what we pray for.

I once read of a man who sought an interview with George Muller. The great man of faith told of answers to prayer, some of which had come after long nights of seeking God to meet the needs of the orphanage. He recalled one such answer to a whole night of prayer.

There was no food for the next morning's breakfast, so he retired to a room and prayed. A baker in Bristol was watching a boxing match. He became uncomfortable in his mind and his thoughts wandered from the boxers in the ring to the Muller orphanage on Ashley Down. At last he left the match and returned home much to the surprise of his wife. Soon both were preparing dough. The oven was

(Continued on page 15)



Margaret M. Ladlow's page

God planted a Garden

(Genesis 2:8)

MARIGOLD, candytuft, poppies, alyssum, foxgloves, forget-me-nots and wallflowers abound in my English country garden, all self-sown and doing themselves proud in most unexpected places. This veritable riot of colour has cost me not a penny!

As a gardening enthusiast, not only are these flowers my joy and delight, but they bring me visible evidence of the bounty and liberality of the Creator. He never stints His supplies. They are more than adequate, in fact, enough and to spare in variety, colour and quantity. It will never be God's fault if some lovely species of plant life disappear; the guilt will be at the door of mankind. Careless or wanton destruction and pollution are always the work of man.

I leave my English country garden and travel north to Scotland and take my adorable little grand-daughter for a walk through a newly-built housing estate. The freshly planted open-plan gardens are magnificent and there are many expensive shrubs, roses and bedding plants. My little companion is eager to pick some flowers and so we turn to the as yet undeveloped land and the grass verges. In five minutes I have discovered nine species of wild flowers – and please don't call them weeds! There are buttercups and daisies, "the little children's dower", red and white clover, field marguerites, pink dead nettles, rose-bay willow herb and St. John's wort and farrow. We have a wonderful time making our collection to be carried home, tightly clasped in the hand of a happy two year old.

I'm so glad that God didn't make only strictly utilitarian things in His world, but that He sowed flowers for little children to gather.

Have you noticed that nature abhors a vacuum and always endeavours to fill and beautify the barren places?

In a sin-sick, violent world with the main theme of the news a sorry tale of strikes, prison riots and murder, it is good to remind ourselves of God's ancient promise in Genesis 8:22: "*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*"

Harvest fields are a joy to behold. God is faithful to His Word and the basic blessings of life remain as a constant reminder that the Lord is good and that His mercy is everlasting.

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary,
P.O. Box 38,
Cheltenham.

Prayer and Praise *(continued)*

heated and batch after batch of bread was baked. Loading his cart, he set off for the orphanage.

Muller and his orphans had sat down to an empty table, but soon there was enough to eat. Muller also told his interviewer that he had prayed since his own conversion for a friend to be saved. He prayed earnestly for that man's salvation all his life. It was not until after Muller's death that the man was converted.

Here is the amplified version of Matthew 7:7: "*Keep on asking and it will be given you; keep on seeking and you will find; keep on knocking (reverently) and the door will be opened to you.*"

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL. Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

HOVE. Homely Christian accommodation, B./B. or B.B. and E.M. Permanent, long/short stay. Few minutes sea, shops, bus, Elim Church. Mrs. Eastwood, 7 Portland Road, Hove. Tel 70927. C.2717

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

SITUATION VACANT

REQUIRED URGENTLY: Lady resident for general duties in home for 18 elderly ladies. Apply: Warden, Bermondsey Medical Mission, "Elmwood" 42 Southborough Rd., Bromley BR1 2EW. Phone: 467/2005. C2712

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T.W. Walker):
October 7,8, Clapham; 12, Crewe; 14, Chippenham; 15, Andover (a.m.), Salisbury (p.m.); 21,22, Kingstanding; 24, West Bromwich; 28, Clapham (ordination service); 29, Southend-on-Sea (with London Crusader Choir); November 4, Erdington; 5, Smethwick (a.m.), Ward End (p.m.); 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, Hadley; 19, Hanley; 21-23, Elim Bible College (lectures); 25, Nuneaton; 26. Leicester (a.m.), Peterborough (p.m.)

London Crusader Choir with Douglas B. Gray:
October 7, Wapping and East Ham; 8, Clapham; 13, Lewisham; 15, Epping; 23, Walton-on-Thames; 28,29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
October 7-10, Swansea; 11-13, Port Talbot; 14-16, Caerphilly; 17-19, Llantrisant; 21-24, Neath; 25,26, Merthyr; 28-30, Pontypridd; 31-November 2, Barry; 4-6, Dowlais.

Mrs. Dorothy Bull:
October 21,22, Camberwell; 23, Thornton Heath; 24, Kingston; 25, Clapham; 26, Croydon; 28,29(a.m.), Guildford; 29(p.m.), Aldershot; 31, Wimbledon.

Joseph Smith:
October 14,15, Clapham; 21-26, Wimbledon; 29-November 2, Croydon; 4-9, Caterham; 11-16, Camberwell.

DEDICATION

BOURGAIZE. On August 2nd, to Mr. and Mrs. Alan Bourgaize, God's precious gift of a son, Michael Alan Keyho, a brother for Janet. Dedicated on August 27th by Pastor Philip E. Stormont at Eldad Elim Pentecostal Church, Guernsey. C.2716

BIRTHS

AITKEN. On September 1st, to David and Joyce (nee Tattersall) of Woolwich, God's gift of a son, Robert Edward, a brother for John and Suzanne.

KHANNA. On August 27th, to Gordon and Patricia Khanna, Ealing, the precious gift of a son, Daniel James.

McCANN. On August 26th, Philip Mark, a son for Sandra and Peter McCann, Missionaries to Rhodesia.

UPHAM. On September 7th, to Mr. and Mrs. D. Upham, members of Elim Pentecostal Church, Pontlottyn, God's gift of a son, Stephen Wayne.

MARRIAGES

BEAL-ARNOLD. On July 29th, at Elim Pentecostal Church, Barking, Alan James Beal to Pauline Sylvia Arnold. Officiating minister: B.C. Richardson.

CARTER-BIRKETT. On August 12th, Roger Carter, Deacon of Barking Elim Pentecostal Church, to Christian Mary Birkett. Officiating minister: B.C. Richardson.

FROST-JACKSON. On September 2nd, Michael John Frost to Lilian Jackson, Elim Crusaders, Sheffield. Officiating ministers: G.A. Burgess and A.V. Gorton.

GLASS-GRIFFITHS. On August 19th, at Elim Pentecostal Church, Porth, Pastor John J. Glass (Llantrisant) to Marilyn Griffiths. Officiating minister: J.T. Glass.

STEVENSON-COTTER. On September 2nd, at Ballymena Elim Pentecostal Church, John Stevenson to Maureen Cotter. Officiating minister: A.D. Sandford.

WARBURTON-BAXTER. On September 23rd, at Cliffe College, Derbyshire, Stanley, youngest son of Mrs. and the late Rev. John Warburton, of Colwyn Bay, to Dorothy, only daughter of Mrs. and the late Pastor G.W. Baxter, of Hessle. Officiating minister: Rev. Howard Belben, Principal of Cliffe College. C.2714

WITH CHRIST

BOWYER. On September 6th, Arthur L. Bowyer, aged 68 years, beloved husband of Mrs. Bowyer and father of Jean. Officiating minister at funeral: William J. Maybin, D.Th.

HARVEY. On September 11th, Catherine Harvey, aged 72, of Winton. "Safe in the arms of Jesus". Officiating ministers at funeral: J. Fenney and G.N. Backhouse.

KNIE. On August 30th, Mary Ann Knie, aged 85 years, went home to be with the Lord. Officiating minister at funeral: B.C. Richardson.

KUHN. On September 7th, Beatrice V. Kuhn, beloved wife of Ernest Kuhn, after a protracted illness, passed into the Lord's presence. "With Christ, which is far better". Officiating minister at funeral: H. Burton-Haynes.

McWHIRTER. On July 2nd, Miss Isobel McWhirter, faithful and beloved member of Ballymena Elim Pentecostal Church, was suddenly called home to be with the Lord. Officiating minister at funeral: A.D. Sandford.

Coming Events

ABERDARE. October 14-26. Elim Pentecostal Church, Monk Street. Ten Towns' Crusade conducted by Paul Epton. Weeknights (except Fridays) at 7.30. Sundays at 11 and 6. Youth nights on Mondays. Children's special: Mondays to Thursdays at 6. Supported by a varied programme of gospel music.

ALDERSHOT. October 21. Elim Pentecostal Church, Holly Road. Our new church building will be opened by Pastor Charles J.E. Kingston. At 3 and 6.30.

BECCLES. October 7-15. Elim Pentecostal Church, Alexander Road. Revival crusade conducted by G.S. Hillman. Weeknights at 7.30. Sundays at 6.30. October 15: After-church rally in the Public Hall at 8.15.

BIRMINGHAM, Erdington. October 8,9. Elim Pentecostal Church, South Road. Women's weekend. Preacher: Mrs. L. Cartwright. Convener: Mrs. E. Smith. Sunday at 6.30. Monday at 7.30. October 15. Harvest Thanksgiving. Preacher: W.J. Patterson. At 6.30.

BIRMINGHAM, Kingstanding. October 21,22. Elim Pentecostal Church, Warren Road. Preacher: The President (T.W. Walker). Convener: R.J. Morrison. Saturday at 7.30: rally supported by Selly Oak Male Voice Choir. Sunday at 11 and 6.30: items by Kingstanding mixed and male voice choirs.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. October 14 in Friends' Meeting House, Hazelwell Street. Music with a Message presented by Lifeline Gospel group at 7.30. October 15 in St. Andrew's Methodist Church, Cartland Road. Preacher: Rev. Bob Cutler, B.Sc., secretary of Inter-college Christian Unions. At 6.30. October 18. In Friends' Meeting House. Film: "Like a mighty Army". At 7.30.

BIRMINGHAM, Winson Green. October 16-26. Elim Pentecostal Church, Handsworth New Road. Evangelistic and Divine healing campaign conducted by Brian Garrard. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 11 and 6.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. October 9-15, Film crusade at 7.30. November 3-5. Youth crusade, including bonfire barbecue, youth rallies, singing by "The Messengers". November 11. Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. October 17. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: John McNicol. At 7.30. October 28-30. Annual convention and Minister's fourth anniversary. Preacher: E.R. Corsie. Convener: G.N. Backhouse. Saturday: Wessex Gospel Choir (conductor: D.S. House.) Weeknights at 7.30. Sunday at 11 and 6.30.

CAMBERWELL. October 25. Elim Pentecostal Church, Benhill Road, London S.E.5. Annual Sisterhood Rally. Speaker: Mrs. W.G. Blackler. At 2.45.

CHIPPENHAM. October 14. College of Further Education, Cocklebury Road (near station). Presbytery rally. Preacher: The President (T.W. Walker). Items by Chippenham Evangel Male Voice Choir and others. At 3.30 and 6.30. (cups of tea provided between meetings). October 15. Elim Pentecostal Church, Englands Community Centre, off London Road. Fourth Anniversary. Family Worship. Preacher: K.W. Phillips. At 10.30. Revival meeting conducted by Outreach Gospel Group. At 6.

CLACTON-ON-SEA. October 28,29. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11. October 29-November 2. Life with a purpose evangelistic services. Sunday at 6.30. Weeknights (except Wednesday) at 7.30. Preacher: W.M.E. Plowright.

EDINBURGH. October 8. Elim Pentecostal Church, Henderson Terrace. Baptismal service in Gorgie Baptist Church. At 6.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GREENOCK. October 14-16. Elim Pentecostal Church, Belville Street. Scottish Presbytery youth rally. Preacher: D.J. Green. Items by Kilsyth trio, united choir and Mr. and Mrs. McNie. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

HIGH WYCOMBE. October 21,22. Elim Pentecostal Church, Buckingham Drive, Micklefield. Church Anniversary. Preacher: G.W. Gilpin. Convener: T.G. Hills. Saturday at 7.30. Sunday at 11 and 6.30.

ILKESTON. October 7,8. Elim Pentecostal Church, South Street. F. Waite's farewell services. Preacher on Saturday at 7: B.G. Edwards. Sunday at 11 and 6.30.

KINGSTON-ON-THAMES. October 7-9. Elim Pentecostal Church, Thames Street. Annual Convention. Preacher: A.A. Biddle. Weeknights at 7.30. Sunday at 11 and 6.30.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent. Golden Jubilee celebrations. October 7,8. T.W. Walker (President), London Crusader Choir on Sunday evening. 14,15. Joseph Smith. 21,22. J.C. Kennedy. 28. Ordination service at 7. 29. J. Lancaster (President-elect). Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. October 28. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Ordination service. Preacher: G.L.W. Ladlow. Chairman: The President. Elim Bible College choir. At 7.

LONDON. October 13. Lewisham Concert Hall, Catford, SE6. Festival Night, with London Crusader Choir, directed by Douglas B. Gray. Speaker: General F. Coutts. At 7.30. Details: Pastor D.B. Gray, 15 Rodenhurst Road, London, SW4 8AE.

LONDON, Wimbledon. October 9-13. Elim Pentecostal Church, Southey Road. Children's campaign conducted by Leslie Todd. October 15. Pastor and Mrs. C.J.E. Kingston's farewell services. At 11 and 6.30. October 21. Induction service for Pastor and Mrs. F. Waite. At 7.30. October 22-27. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

MANCHESTER, Chorlton-cum-Hardy. October 14,15. Elim Pentecostal Church, Oswald Road. Church Anniversary and Thanksgiving week-end for the clearing of all debts on the Church and house property. Preacher: R.B. Chapman (Field Superintendent). Convener: J.T. Glass. Singing by the Marton Choir, (Blackpool) at the Saturday Rally. Sunday at 10.30 and 6.30.

MERRIOTT. October 15-21 Elim Pentecostal Church Hitchen. "7 days in New York" - Billy Graham film crusade. Sunday at 8. Monday to Saturday at 7.45.

OTLEY, Yorkshire. October 11. Elim Pentecostal Church. Monthly film rally in the Civic Centre, Pool Road. Y.F.C. film: "Man of Steel". At 7.30.

PONTARDULAIS. October 21. Beulah Elim Pentecostal Church, Twyniago Road. European Missionary Fellowship rally. October 29. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

PONTYPRIDD. October 7-15. Pontypridd and Valleys' Crusade in United Church, Gelliwastad Road, conducted by Don Summers and team. Weeknights at 7.30. Sundays at 8.

PONTYPRIDD. October — month of evangelism. Elim Pentecostal Church, Thurston Road. October 8. John Woodhead. 15. Welsh evangelist, Mervyn Morgan. 20-23,25. Youth Week. Speakers include R.T.W. Cradock, J.B. Coleman, Ian Patterson. Gospel groups include "Soulseekers" and Noel Richards. 28-30. Bible Week-end. F.R. Barnes. Theme "Jesus is coming again". Sundays at 6. Weeknights at 7.30.

(Continued on page 4)

YOUTH PAGE

Read any good Books lately?



asks Eldin R. Corsie

National Youth Director

WELL, have you?

When did you last encourage someone to read a good book?

Literature is the easiest, most effective means for making known the Christian message and mission! Victories in the spiritual realm and in the vast field of public relations are not won by relying on one means – however excellent it may be – *but on the correct use of all the means available.*

Like all other weapons in our warfare, each Christian book and periodical has its part to play. Many are potent weapons in the fight against sin, error and ignorance. Others are a means of teaching the faith. Many are indispensable when it comes to interpreting doctrine and Christian phraseology, giving arms, hands and feet to abstract truths. Others, properly used, will influence people and win new friends for the Church and establish worthwhile public relations.

At all communist party gatherings, whether indoor or out, you will find books and pamphlets on sale. How tragic, then, that we who have at our disposal what others consider to be so vitally necessary to their work and usefulness are in danger of neglecting it.

I offer two main ways of achieving the Christian's purpose in this respect, viz. bookstalls and libraries.

There is no substitute for the bookstall. There should be one in every church, convention, crusade and camp. If we agree with the above and are vitally concerned, this is a practical way of proving it. If our books are to fulfil their purpose it is at church level that we shall do our most effective work. Very few people will go to the trouble of securing a postal order, sitting down and writing to a book-seller for a book. Time spent in emphasising that the bookstall is an important instrument in the life, ministry and usefulness of the church will pay dividends.

Choose wisely where the stall is to be situated. People must be able to see the books easily on entering and leaving the church. See that the display and presentation reveal some thought and imagination. Some point of sale display can be very helpful. An artistic friend with bright ideas will often be pleased to assist with this.

Centre of attraction in Great Titchfield Street Market in London's West End is a brightly painted barrow – red woodwork, black ironwork, yellow wheel-spokes and green-striped roof awning. It is the barrow bookstall belonging to the church of All Souls', Langham Place – the "B.B.C. Church". As befits a place of worship situated next door to Broadcasting House, the congregation are deeply concerned in getting the news of the gospel to the people outside the church's normal reach.

Make full use of the advertisements and reviews appearing in Christian papers. Mention something interesting about the books at every possible opportunity. Reiteration and recognition are very important. Never miss an opportunity for a sale. The books should always be available. We must be enthusiastic. This will overcome most difficulties. Ministers are too busy generally to maintain the oversight of a bookstall and should seek to inspire the right types of persons to be responsible.

Libraries are another channel through which books can be made available. For some unaccountable reason this means is sadly neglected.

In Great Britain there are over 40,000 public libraries serving 20,000,000 borrowers. In many of these libraries you will not find a single Pentecostal book, even though in the same town there is a good-sized Pentecostal church. Libraries are willing to stock our books if we request them – and the more the requests, the more Pentecostal books get on the shelves.

If, in the words of Bacon, "Reading makes a full man", we must encourage serious reading.

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, October 9th Matthew 15:29–39

"And they did all eat, and were filled" (v.37).

HOW little notice we take of the feeding of the 4,000! Had it been the first of such miracles it would have had a much more startling effect, but Christ had already fed 5,000, so this second miracle seems to pass without comment. Such is the credulity of the soul that we can even get used to the miraculous and judge the miracles against each other by the number of people fed!

To God every miracle is a new event. He supplies the bread according to the need, not to produce eye-catching headlines. To the hungry, this miracle was just as good as the first!

Tuesday, October 10th Matthew 16:1–12

"Desired Him that He would shew them a sign from heaven." (v.1).

How stubborn unbelief can be! Jesus had just fed the multitude from seven loaves, yet they still cried for a sign from heaven! No wonder that He told the disciples to beware of the leaven of the Pharisees. Nothing leavens pure faith like doubt. It goes on corrupting it until whatever miracle Christ does for us it is never enough – we always want another *that we might believe Him!*

Faith takes God at His Word and finds that miracles follow.

Wednesday, October 11th Matthew 16:13–28

"From that time forth began Jesus to shew" (v.21).

The flash of revelation to the disciples as to who Jesus was marked another turning point in the training of these men. Christ was never content to stop with them along the path of discipleship. There was so much to learn and so little time. He hastened them to the thought of the cross. Peter rebelled (v.22). His shrinking from the cross obscured from him the last thing that Christ said – that He would rise again.

When we manfully accept the cross we discover the reality of the resurrection.

Thursday, October 12th Matthew 17:1–13

"Let us make here three tabernacles" (v.4).

Forgive us, Lord, that we can live with You as Peter did and even then not realise how great You are! The true majesty of Christ dawns on us in flashes. At other times we are so gross and dark in our outlook as to compare You with earthly heroes whom we admire. When in our hasty words we detract from Your glory, burst upon us with the voice out of the cloud that will not be silenced in the soul and show us again the incomparable Christ!

Friday, October 13th Matthew 17:14–27

"They could not cure him" (v.16).

The disciple is no substitute for his Lord. When the disciples failed to heal the need brought to them, they presented Christ with even greater problems. Before He could heal the boy, He must first deal with the despair in the father's heart.

Our failures often give Christ even bigger problems. As disciples, our only responsibility is to lead others toward Christ who is the real Healer.

Saturday, October 14th 1 Thessalonians 1:1–10

"In the sight of God and our Father" (v.3).

How much Christian work is done with headlines in mind – how it will read to others afterwards! We need often to be delivered from the false note that this can bring into our service. The safest way is to realise that our work and words have an even greater publicity value in heaven. Our "work of faith, and labour of love, and patience of hope" are in the sight of God. Only He can evaluate the true worth of what we say and do.

Sunday, October 15th 1 Thessalonians 2:1–12

"As a nurse cherisheth her children" (v.7).

Paul's ministry in Thessalonica had been more than just another mission in a new town. His aims were not merely to open a new centre or to win new converts, admirable as these things are. He came to give them the gospel and with it part of himself: (v.8) "Because ye were dear unto us".

The real soul-winner cannot have a clinical approach to his work for God. He gives of himself as well as his message. As he bleeds, he blesses.

An S.O.S. to all Christians

PRAY
for
THE PAUL EPTON CRUSADE
October 14th – 26th

Aberdare Elim Pentecostal Church
Monk Street

Weeknights at 7.30 p.m.
Sundays at 11 a.m. and 6.0 p.m.

See "Coming Events" column for full details

D.2715

Stop the World I want to get off

by H. Spencer

Wharncliffe Side, Sheffield

If press, radio and T.V. news coverage is a true reflection of world conditions, millions of people would do just this, if they could!

WHAT has gone wrong? Will we ever know true peace, real happiness? Where is the brave new world so often acclaimed as just around the corner?

Mankind has its dreams. Not all men love violence, discord, crime. Some long for a world free from fear, poverty, strife, sickness, death. They do not know how such dreams are to be realised. Is such a world possible?

In Old Testament times, Isaiah saw a day when the world would be a wonderful, happy place. Read the amazing words of Isaiah 2:4.

He was not alone in this certain hope, for Micah had the same vision (Micah 4:1–4). What are philosophers, scientists, technocrats, world leaders going to do about the predictions of the prophets?

Today's youth – tomorrow's leaders – are cynical, pessimistic. Many have lost all confidence in the System and its manipulators. *It only needs that someone in a moment of mental stress should throw the wrong switch and all life on earth could soon be ended.*

World-wide unrest, environmental pollution, industrial strife, hunger, famine, sea and air disasters, road slaughter, punitive wars, even the very elements and nature seem to be rising up in protest against man's blind stupidity and brash arrogance.

What has happened to the human race? Why are we here? Who are we any way? Where are we going? Why are so many lonely, frustrated? Why are there so many suicides? Why are there the growing breakdown in law and order and the frenzied scramble for the transient things of time – money, possessions, pleasure?

These and many related questions basic to our existence and well-being are being asked, with growing awareness of the urgent need for answers. Do statesmen, philosophers, scientists, religious leaders have the answers? On the evidence of their public pronouncements and stated beliefs, the answer is NO!

Are there any absolutes? What is truth?

Philosophers would have us to believe that 2x2 might no longer equal 4, but be in the spectrum of 4 – an indication of the trend of human philosophy, logic and reason. Like Neville Chamberlain in 1938, these self-appointed wise ones run around crying, "We have the answers", waving their scraps of paper, promising peace in our time, *but they fail to make sure of the ground of their optimism.*

All sane men want peace, not just for our time, but for our children's and for all time and for all people.

Nearly 2,000 years ago a Roman official, Pontius Pilate, asked a question about absolutes. He asked Jesus of Nazareth, "Are You a king?" Jesus answered, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." With the cynicism of his age, Pilate commented, "What is truth?" A product of his times, he had been brain-washed by the philosophies of his nation. He could conceive of no absolutes. This thinking finally brought the mighty Roman Empire crashing down (Proverbs 14:34).

Does the world of today have any clearer notion of what truth is? Many of our youth and some of the establishment ask the same question, not cynically, but pensively, wonderingly, earnestly. Is man merely a link in an endless evolutionary chain? Is this life the be all and end all? Have the world's high priests and prophets been deceiving and self-deceived? By what authority do they speak? Who gave them their mandate?

Find the answer in Jeremiah 5:30,31; 14:14. The cry runs through the land: "Who will show us any good?" (Psalm 4:6). The Word of the Lord rings clearly down the ages, "I am the way, the truth, and the life".

The kind of life man lives cannot be of the quality his Maker intended for Him. God purposed a richer, fuller, nobler life for man. Jesus said, **"I am come that they might have life, and that . . . more abundantly."**

Man has drifted away from the truth of God and from the God of truth. To be without hope and without God in the world is to exist. This is a pale caricature of the life which God's Son offers. Despite all our human inventions and boasted achievements, we have failed to discover the truly rich, satisfying life . . . with contentment. It is found only in Jesus (2 Timothy 3).

The seers and prophets of old, to whom the Lord made known His earth-directed purposes, looked with undimmed eyes into the distant future and saw the glorious day when wars will cease, strife will end, and the knowledge of the Lord . . . His righteousness . . . will cover the earth as the waters cover the sea (Isaiah 11:9). There will be an end to pain, loneliness, misery, suffering, death. God has pledged His solemn Word (Isaiah 32:18; 60:18; 65:21,22).

"Behold I make all things new"!

"Sirs, I believe God"!

THE ELIM EVANGEL

Vol. LIII No. 42 October 14th, 1972 5p



Photo: Macclesfield Express

District Superintendent Pastor F.J. Day shakes hands with Pastor David Beresford, minister of Macclesfield church as Messrs. M. Cliffe, J.F. Bailey, G. Clowes, N. Hooley and F. Tomkinson, deacons of the church, smile in approval.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
David Ayling	6
J. Alexander Wright ...	7
Emanueli Kazimoto ...	8
David G. Butcher	9
Sheila Price	9
R.B. Chapman	10
Margaret Mills	12
L. Wigglesworth	13
Noreen Magee	15
National Youth Rally ...	18
Family Altar	19
Bernard J. Epton	20

Editorial

THE late nineteenth and the early twentieth centuries were a period when evangelical Christendom had a very tender heart towards the needs of its fellow-men. Many societies were founded, often by a few people. Some of these endure to this day and are still doing splendidly. To this era belong household names in evangelical history, names which have become focal points even in secular history.

The work of the Salvation Army is an apt illustration. The truly terrible needs of East London provoked an examination of the whole situation and a strange alliance between the journalist Stead and the revivalist Booth led to the rapid expansion of the now familiar ministry. **In Darkest England and the Way out** may be little read now, especially by the younger generation, more's the pity. It is one of the most dreadful indictments of a nation there ever was — and Gospel preachers strove to meet the problems, not without considerable success.

The mention of social work has caused many eyebrows to be raised in conferences, conventions and so on. It seems that two opinions have largely prevailed. The so-called Welfare State is deemed to have taken over all the difficulties and met all the needs. Aren't we paying stamps, taxes, rates and who knows what else to cover the enormous cost? Then there is the reasoning that man has a body and is a soul, so the saving of the soul is not only paramount, it is everything.

It would be stupid to pretend that the State does not do very much. It would be equally unwise to ignore the danger of diversion from soul-saving work to mere caring for the body.

It seems to me, however, almost double-minded in that we accept obligations on what we call "the mission field", which really means God's work other than in our country, which include education, medicine, midwifery, even famine relief. True, our workers would never get into many countries if they sought to go as gospel preachers only; we recognise that much philanthropic work has to be done to gain access. Our gospel preaching is tolerated because of what else we can offer.

Is that the end of the story, however? Are there no poor, homeless, illiterate, unkempt? Are there no orphans? Are all old folk cared for and loved? Is the State mental health plan sufficient?

We would be wise to reconsider the whole outlook very seriously. After all Bible verses like Proverbs 21:13 and James 1:27 seem pointed enough.

Church Reports

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

PRIOR to the Summer holidays, our young people organised a series of park campaigns for children. Two wet Saturdays forced the meetings indoors when about seventy children clapped and sang in the living room of a moderate terrace house!



The photographs show a fine, sunny Saturday in the park. Over 100 children gathered and we praise the Lord for the noticeable increase in the attendance at the children's meetings since the campaign.

PAUL DRURY

NORTH EAST PRESBYTERY RALLY

ON Bank Holiday Monday the North East Presbytery Rally was held in Grangetown Elim Pentecostal Church. The number of people (around 200) who attended the meetings was the most the church had experienced for quite a considerable time. Many gave their testimonies in the singing. The two preachers, Pastor David G. Holmes and Pastor Alex P. Johnston, really made the messages they brought sink deep down into the hearts of the congregation.

SHIRLEY UNDERWOOD.

DAGENHAM **Pastor: J. McBurney**

ONE of the most enjoyable evenings ever spent in the Dagenham church celebrated the Golden Wedding of Mr. and Mrs. C. Lay. Mr. Lay is the beloved Elder of our Church. He and his wife, who suffered many years of blindness, but who has had her sight wonderfully restored, are deeply loved and respected. Ministers through the years have praised God for their presence in the Church. The present Minister and his wife, together with the Diaconate, members and friends have increasing cause for gratitude and praise to God for their presence with us.



The celebration had been arranged completely unknown to the chief guests. What a surprise was theirs when they entered the building for a completely different reason to find about 180 people from near and far sitting in the darkness awaiting their arrival. The lights were switched on and, under the expert leadership of Mr. Ted Inight, the crowd burst into singing. Past ministers combined with members and friends, old and young, in paying tribute to the life and witness of Mr. and Mrs. Lay for more than forty years in the fellowship and work of the Church.

A number of greetings from friends unable to attend were read. A "Teasmade" was presented on behalf of all present after which a splendid meal was provided. The event was brought to a close with the cutting of the cake and the singing of the Doxology.

JAMES MCBURNEY

WE at Dagenham are still giving glory to God for His wonderful presence during our Bank Holiday convention.

Pastor John Flowers set the pace on Saturday and Sunday and his ministry in word and song brought showers of blessing. The Chelmsford church choir and our own Crusader, John Kennett, provided the musical items with great benefit to us all. On Monday Pastor Flowers was joined by Pastor A. Nicolson, The Foursquares Gospel singers and friends from

neighbouring churches. The church was filled with men and women eager to hear the Word of God. The glory of the Lord fell and we rejoiced to see young people joining in spontaneous praises to the Lord. We praise God for the many who have written and telephoned our Pastor and for the personal testimonies from our own members of what the Lord has done in their lives as a result of this convention.

We give grateful thanks to God for restoring our Pastor to good health in time for the Convention. We fell sure that the Lord has set His seal on the work here.

JOYCE BERRY

MAGHERA **Pastor: G.A. Hawes**

WE have come to another milestone, for we recently held the induction service of our first minister, Pastor G. Hawes. It was an inspiration to our small church to have approximately 250 people present. Many Elim churches were represented, including Ballymoney, Coleraine, Ballymena, Bangor, Alexandra Park, Randalstown, Ulster Temple and Ballysillan. Also present were representatives from all the Protestant churches in South Derry. It was nice, too, to have a lady from New York, a member of Dr. Billy Graham's choir, who was holidaying in the area.

Pastor A.D. Sandford conducted the service. Pastor R.G. Weare opened in prayer, and a sister from Newtownards was the solist. Pastor A. Wilson, our Irish Superintendent, preached a challenging message to both minister and congregation. It was a night of refreshing and blessing to everyone who was present.

ROBERT SCOTT.

CANNING TOWN **Pastor: John C. Ritter**

WHAT has happened since George Canty's crusade last October? From a congregation of three we have risen to as many as twenty-five. Out of the many who made decisions for Christ nine still attend regularly and, praise the Lord, I am one of them!

We had a wonderful candle-light carol service at Christmas followed in the New Year by many more candle-light services because of the power cuts.

Around Easter-time, following several waiting meetings, four of our members were baptised in the Spirit. In July we held a baptismal service at East Ham where seven of our members passed through the waters of baptism in obedience to our Lord.

The next significant event was that the little road where our church stands was renamed from Bethell Avenue, to ELIM WAY, our postal address changing overnight from Canning Town, E.16, to Plaistow, London E13. We try not to be too snobbish about it!

The next event is the leaving of our dear Treasurer and his wife. They have been staunch supporters during the past few years. They are going to reside as house parents in a council welfare home for children in Surrey. David and Christina Kelly – we will miss you, but we earnestly pray that the Lord will bless you in your new venture and that you will bring many needy souls to know our precious Lord and Saviour.

A special tea marked the leaving of David, Christina and their daughter, Joy, so that their many friends could say farewell. We also held a Dedication service for baby Lucy, born to Bill and Stella Preston in June.

STOP PRESS: We have just heard of another new arrival, this time a boy, named Timothy, born to Mrs. Maureen Jullien!

PETER SULLIVAN

LIVERPOOL **Pastor: B.J. Epton**

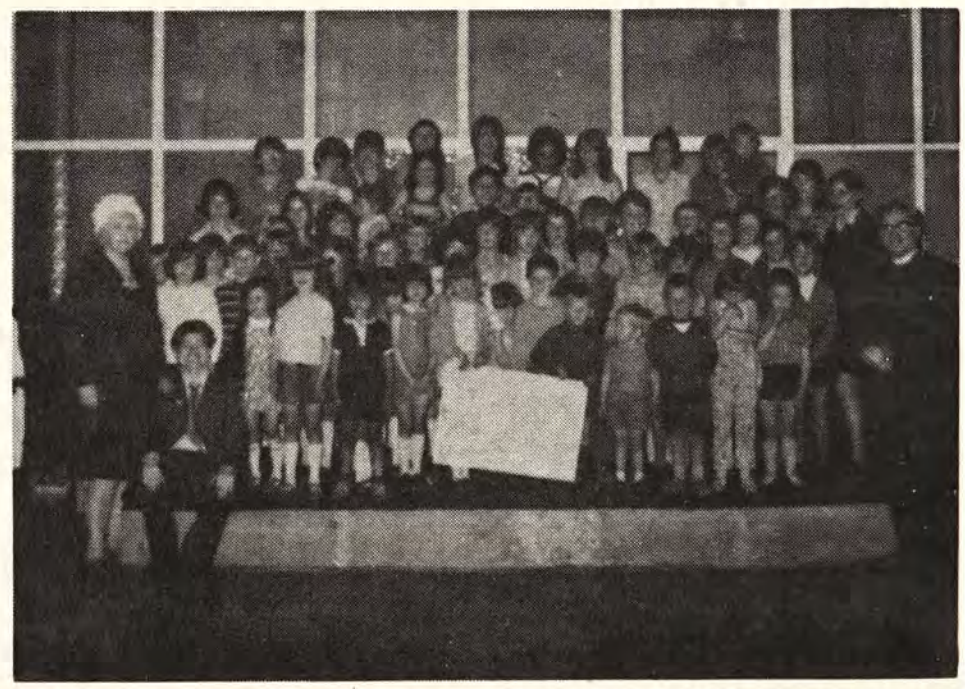
WE are rejoicing in a wonderful move of God among the children. This is quite refreshing in an area where there is total indifference to the things of God. Our Pastor and his wife conducted a fortnight's campaign for the under-fifteens with an expertise that captured the interest and attention. The gospel was clearly and simply presented. The numbers increased dramatically each day and accommodation was extended to capacity.

Decision cards were taken home by those children who accepted Christ as Saviour and their parents were asked to complete the forms and return them at the next meeting. Over fifty were handed in to the Pastor.

The result of this Junior Campaign has been a stimulus to the girls' and boys' clubs. The Sunday school has benefitted numerically also.

This outreach to the children has been fruitful by introducing parents to the church. Consolidation through the various junior departments is now the joy of our Spirit-filled workers.

J.F. ILLINGWORTH



A happy group at Liverpool. Mrs. Epton and John are on the left and Pastor B.J. Epton is on the right.

SOUTH OF ENGLAND PRESBYTERY YOUTH HOLIDAY

"WHEN I came my faith was very weak. Now I really know the power of God!" were the words of one young man who, while on holiday at Pressland House in Devon, attended a waiting meeting and was filled with the Spirit.

The youth week had been organised by Pastor Derek Edmonds for the churches in the South of England Presbytery, of which he was Youth Commissioner. Thirty-two young people came from the Romsey, Bournemouth, Yeovil and Leigh-on-Sea churches.

One young man said, "I went full of fear; I came back full of the Holy Spirit." It was that sort of week – a week of great spiritual blessing and of recreation and relaxation. Each day started with a prayer meeting followed by Bible study and discussion. Pastor Edmonds led us through an interesting study on the Holy Spirit and the Gifts of the Spirit. These meetings were well attended and set the seal on the rest of the day.

Each day we set forth in a drove of cars to explore the County of Devon and the Cornish coastline. Our hosts supplied us with packed lunches and orange drink by the gallon. At the end of a hard day's relaxation we returned to the house to find a three-course banquet prepared for us.

On the Wednesday evening a barbecue was laid on by Mr. John Wright. This was supported by young people from the local Baptist Church and was followed by the first waiting meeting. These meetings became the highlight and were eagerly awaited by all. They began at about 10 o'clock and it was midnight when they were brought to a close. During the three waiting meetings, eleven people received the Holy Spirit. Those who had previously been filled with the Spirit received great blessing and a new awareness of the presence and power of God.

It was a week that none of us will forget. We are looking, not back, but forward, to the way in which God will use us in this coming year – and to the holiday at Pressland House already planned for next year (South of England Presbytery Youth Holiday at Pressland House, Devon, August 11-25, 1973).

BY A CRUSADER.

SOUTHPORT — Pastor: A. B. Tee

OVER 100 members and friends gathered for the farewell tea in honour of Pastor L.N. Knipe prior to his retirement later this year after forty-five years in the Elim ministry.

Greetings were received from Sheffield, Wimbledon, Swindon, Reading and Bangor Churches, all former pastorates of Pastor Knipe.



A cheque for a substantial amount was presented to Pastor and Mrs. Knipe on behalf of the Church by the Treasurer, Mr. D. Vernon, as a token of the Church's love and gratitude for six years of faithful ministry during which they have endeared themselves to the Church. Tributes were paid by the Church Secretary, Mr. G.E. Rowe, and presentations and tributes were made on behalf of all the departments of the Church. Mr. F. Fiske, the Church Elder, then paid tribute to Pastor Knipe and spoke of having known him for well over forty years, having been a member of Pastor Knipe's first church in Wimbledon and now of his last church. Pastor Knipe then spoke a few words culminating in the words of the Psalmist, "The Lord hath done great things for us whereof we are glad", which summed up the forty-five years he had spent in the work of the Lord. The gathering was brought to a close with a tribute by Pastor J. Tetchner.

On the Sunday, the last day of Pastor Knipe's term as our Pastor, good numbers gathered for both services. In the evening service, Pastor Knipe gave a brief farewell message, the Gospel being preached by Pastor W. Hunter, who also ministered in song.

Before a large congregation of members and friends, supported by Lancashire Presbytery churches, the induction of Pastor Alexander Tee took place on September 9th. The meeting was convened by the District Superintendent, Pastor L.E. Lambert. Pastor J. Seaman paid tribute to the new Minister, who was welcomed on behalf of the Deacons and members by the Church Secretary, Mr. G.E. Rowe. Pastor Tee replied and reminded us of the challenge of future days. Pastor S. Beresford brought the charge to the Church. The Ministers of the Presbytery laid hands on Pastor Tee, praying God's richest blessing upon his ministry here. The singing of the Good News Chorale from Fleetwood brought much blessing.

We trust that God will move in Southport in a mighty way under the ministry of our new minister.

D. DAW

Visitor's View

3. Thieves in the Night

by David J. Ayling

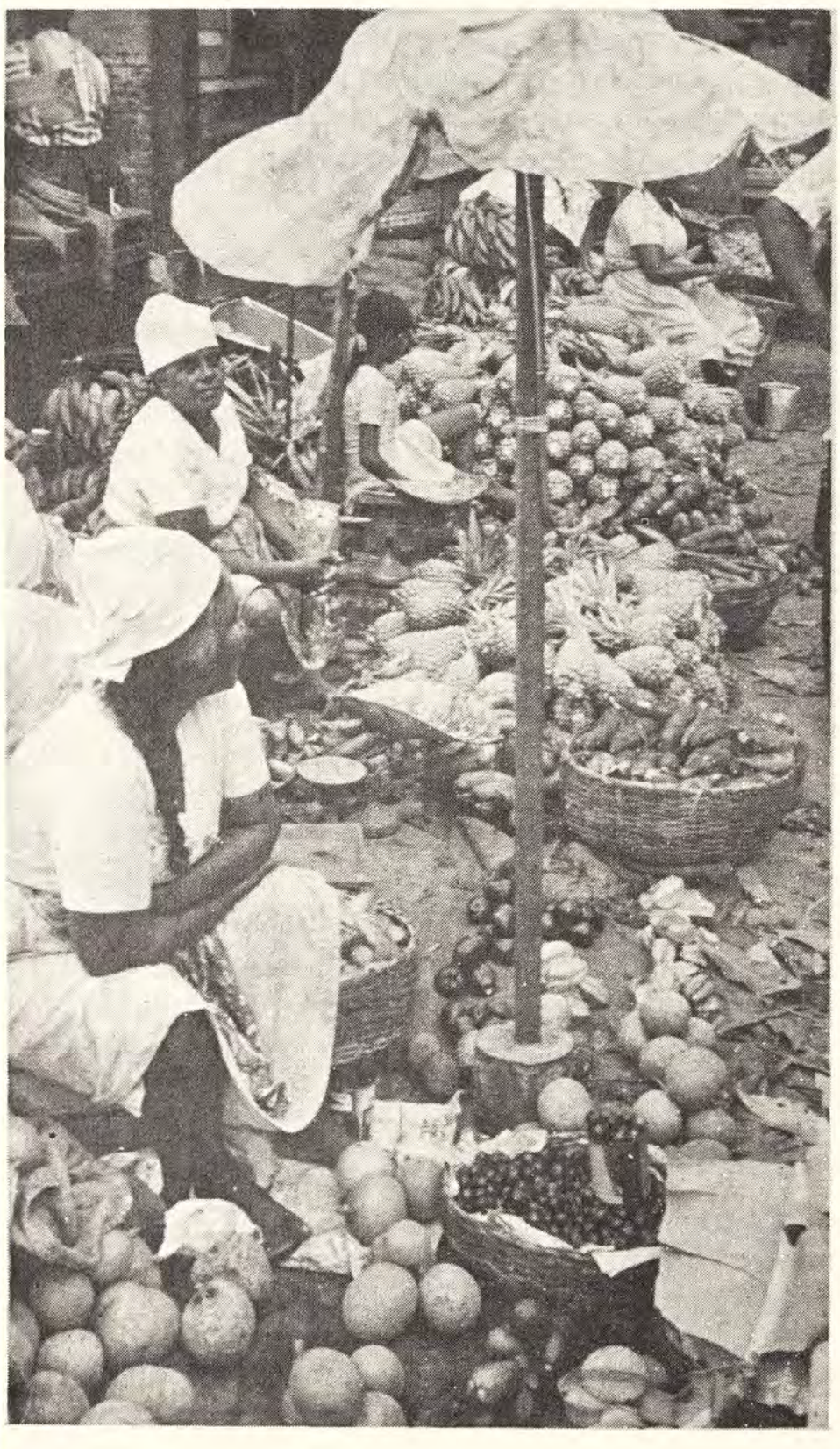
Observations on the mission field made during a recent visit to Guyana



IT was ten to four in the morning. I was quietly wakened by Doreen, my wife. We had eaten a Guyanese supper of crabback, curry and dholpouri, finishing with soursop. Unfortunately the soursop had not finished with Doreen! While looking out of the window, she spotted two young men trying to break into our house. While we were preparing our reception for them, they were disturbed and fled.

This is just another hazard on the mission field. Last year John MacInnes was robbed of his wallet in the street while folk looked on. Thieves have broken into this house before.

Bourda market



There are other thieves in the night which opperate on the mission field as well as at home. They cause the missionary even more heartbreaks. They are the false cults which lie in wait for the converts from heathenism and try to confuse their simple faith in Christ. There are many here of all sorts, the Kingdom Halls, the Seventh Day Adventists and all the fifty-seven varieties of those whom Christ described as those who seek to kill, steal and destroy. This is beside those who are held by catholicism, hinduism and Islam.

I watched a young girl hovering in the distance as we conducted one of the branch Sunday schools in a village last Sunday. She was about thirteen years old and had shown a longing for Christ as her Saviour. She has been forbidden by her Hindu father to come to the Sunday school at all, so she stands on her own doorstep and tries to listen from there. When the Sunday school workers pass the gate they leave some helpful literature under a stone for her to retrieve later.

When the good seed is being sown, the birds of prey soon gather to try to prevent it germinating into new life in the soul. We thank God for those in whose lives it brings forth fruit one hundredfold.

I sat in the six o'clock morning prayer meeting this morning and listened to some saints praying for revival. I watched seven young Hindus following Christ through the waters of baptism in a pond in the middle of their village, watched by their neighbours.

I gathered with a crowded congregation around the Lord's table and rejoiced with them in the wonder of the love of God in Christ.

I realised that the enemy can hinder as he will – the power of the Word of God is greater than all his subtleties. The gates of Hell shall not prevail against the Church of Jesus Christ.

"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation". (1 Thessalonians 5:8).



The Letter to the Romans

11 The Principle of Holiness

by J. Alexander Wright

SAVING faith brings more than mere justification; it brings UNION with Christ. With faith comes fellowship. So close is this union that it becomes indentification, oneness with Christ, so that the thought of being in Him and continuing in sin becomes intolerable. "We who died" (Romans 6:2 NEB) – then how can we live in sin any longer? "If a man lives in sin he is not a believer". (John Murray, *The Epistle to the Romans*).

Paul illustrates this identification by baptism (vv. 3-5) and sees therein the three stages of Christ's redeeming act: *into* the water (immersion), portraying death, our dying to sin; *under* the water (submersion), portraying burial, our complete renunciation; and *up and out* of the water (emersion), portraying our resurrection – "walking in newness of life".

The mere outward rite does not, however, bring that vital union with Christ. It is inconceivable that water-baptism could be the means of salvation – a sign, yes, but justification is by faith alone.

Now, changing the figure of speech, Paul speaks of "planting", as in 1 Corinthians 15, not two plantings, His and mine, but one – "co-planted", to coin a word, and growing up into His likeness. "Our old man" (Romans 6), our old self or ego (RSV), obviously refers to our past sinful life: "the man you once were" (NEB), the unregenerate man in his entirety, "old" because of the coming of the "new" (Ephesians 4:22, Colossians 3:9) – not that part of me which I am pleased to call "my old nature", but all of me as I was before conversion.

I think it is erroneous to speak of believers having both "an old man" and "a new man", i.e. the doctrine of the two natures. That is not Paul's teaching as I understand it. "Our old self was crucified" (v. 6): the past tense indicates a once and for all act illustrated by our Lord's crucifixion. Death, baptism, planting, and crucifixion are the figures used to describe the complete break with the old life.

"That the body of sin might be destroyed" (v. 6). Do not confuse "the body of sin" with the human body as such. The expression indicates that sinful self in objective form. While sin is never viewed apart from the body, since the body is employed for every act of the will, good or bad, and our judgment will be for "the things done in the body . . . good or bad" (2 Corinthians 5:10), it is wrong to say that the body of itself is "sinful". This was an old Platonic error – that the body was bad and only the soul mattered – and it has been perpetuated, in ignorance, by those who whip and torture their bodies, as though they of themselves were the agents and not merely the instruments of evil.

The error arises, too, from a failure to distinguish the New Testament words for "body" and "flesh", since the latter is sometimes used in a purely moral sense. Someone has said that "flesh" reversed, with the aitch dropped, spells "self"! We think also that the Authorised Version rendering of Philippians 3:21: "vile body" has contributed to it. Orginally, "vile" meant "common"; the commoner was a "villain" and the house he lived in a "villa". Now we have given it a bad meaning and the temple of clay became "a vile body". Nothing that God ever made is vile. "The body of our humiliation" (R.V.) is much better.

"Destroyed" (v. 6) means made of none effect, "put out of commission" (H. Scofield translation), as in old-time warfare the enemies guns were spiked and so destroyed. Watchman Nee, in his book, *The Normal Christian Life* said "Supposing the government decided the country was to go 'dry'; how would they carry the decision into effect? Every shop and every home would have to be visited, and every bottle of strong drink smashed. But behind the bottles are the distilleries and the brewers, so the factories would need closing down ere the problem could be dealt with; but how are we to be dealt with? He has done away with our sins, and that is good, but He has also made a clean sweep of the factories! Romans 6:6." The self is still with us, not destroyed in the absolute sense, no more than the gun that was spiked, but changed, sublimated. It is the "putting off the body of the sins of the flesh" (Colossians 2:11), like a major operation, by the circumcision of Christ, the great Physician: "Circumcised,not in a physical sense, but by being divested of the lower nature" is how the NEB puts it.

continued next week

Mzee Bull, Tanzania

The Blood crieth from the Ground



Pastor Emanueli Kazimoto remembers.

TOBIAS had come to see the mission council. Five pastors were present to hear him explain the death of his twin children.

He said, "Brethren, I told my people that if twins come they are children and must not be treated as demons. Thus I am sure that the twins were born dead."

We pastors thought in our hearts, "What is the meaning of these words?" We told him, "Why did you come here with such a story? We do not believe it. Go and check this terrible matter again!"

He returned to us later. He then told us, "I have enquired further from my wife and mother."

"Do you believe the women? Are they not heathen? Surely they have deceived you. They have killed them. We know the customs of our people," was our rejoinder.

We then asked Mama Bull about this matter. She explained that it was possible to find out how they had died if the bodies were examined. We called for Tobias and told him, "We are not satisfied, there is one more thing you must do. Go to your elders and tell them that you have doubts about your children's death and you wish to call in the police and medical opinion. A doctor will know whether the children were murdered."

He agreed to this and appeared at the next council meeting. "Did you do as we told you?" we asked him.

"Yes", he answered, "but the elders told me on oath that the twins were born dead."

"Tobias", we replied, "We have grave doubts. Suspicion lies on you who are a Christian. We must call in the authorities."

"I will go and think it over," he answered.

He returned and replied that the elders had assured him that nobody was killing twins now and that that bad custom was past and gone for ever. We African pastors were angry at that word. Pastor Hermani said, "Last month at Msata twins were suffocated. Is it finished?" Pastor Eliya exclaimed, "My brother lives near you, as you well know his wife bore twins and the first child was dashed to the ground by the midwife. That was last week!"

"Tell the truth!" said we all, "You have agreed with your people in this matter!"

"No, brethren, no!" he cried.

We sent him aside while we took our decision. Then when we called him to us again, Pastor Bull said, "Tobias, it is evident that you are guilty of a great sin. You have blood on your hands. You think to deceive us, but God sees all things. It is not hidden from Him. Even now you can speak the truth regarding this dreadful deed."

He would not listen to us at all. We cut him off from the church completely. "How long will he be outside the church?" some Christians asked. "How long will the blood cry?" we answered.

* * * *

PASTOR Kazimoto, a member of the Executive in Tanzania, is at present pioneering among the Masai. Before conversion he was known as a powerful sorcerer in love spells. Today he is bent on making all around him fall in love with Jesus his Lord.

MINISTERS'
PRAYER AND BIBLE WEEK
in
BIRMINGHAM
(Interdenominational)

A TIME TO SEEK GOD IN SUCH A TIME AS THIS

Monday January 15th—Friday January 19th, 1973

For particulars write: Rev. Michael Carr, c/o Organising Secretary, Mrs. D. M. Potter, 66 Redwood Road, King's Norton, Birmingham B30 1AD.
Tel: 021-458 5827. D.2711

Transvaal Visitors

by David G. Butcher





DISTANCES are getting smaller, or so it seems with our modern forms of transportation. We appreciated this recently when we had a visit from my parents, Mr. and Mrs. G.W. Butcher, of the Rye Park, Hoddesdon, church. Many friends recall Pastor Charles Coe, my mother's father.

During the time spent together, we visited many wonderful places and my parents had a chance of seeing something of the work of God here in the Nelspruit, Transvaal, S. Africa, area. Impressions and memories are obviously very vivid in their minds. Emmanuel Press and its activities were viewed with knowing eyes, both having been involved in the printing industry for many years. Over and above all, the African services with their great singing and prayer times will never be forgotten.

My pictures show my father preaching at a sawmill compound service and our family just before we left to take a service at an Indian and Coloured church.

Children's Corner



Wings of Faith

by Sheila Price

EAGLES look like very vicious birds with their strong, curved beaks and powerful feet and claws, but they look after their young very tenderly.

Mrs. Eagle had built a nice, cosy nest for her eaglets, high up on the cliffs out of harm and danger, and had lined it with soft feathers so that they would be warm and comfortable. Mrs. Eagle loved her young and took great care in seeing that they were happy and wellfed. All through the long days, she would hunt for food. Mile after mile she would fly and, when she found a titbit they liked, she would bring it back to the nest and share it among them. When the weather was very cold and windy, or when it rained, Mrs. Eagle would spread out her wings and shelter the young eagles, keeping them warm and dry.

The day soon came when the young eagles were old enough to leave the nest. First, they must learn how to fly. Mrs. Eagle removed all the nice soft feathers from the nest, making it so uncomfortable for the young eagles that they really did not want to stop there any longer!

Gently but firmly, Mrs. Eagle pushed them over the edge of the nest, one by one, and, once they were out, they just had to use their wings or else fall to the ground. Mrs. Eagle watched very closely, making sure that they were all using their wings correctly. She noticed that one was having great difficulty. He was falling through the air! Quickly she flew over and spread her big, strong wings underneath the young eagle. When he was safely supported she carried him gently back to the nest. *(Continued on page 19)*

"These ought ye to have done" (Luke 11:42)



The

ONE hears so much these days about high prices and rising costs that it seems like sacrilege to make mention of them in connection with the work of God. Nevertheless, the Church is involved because it has to face the inflationary figures the same as everybody else.

We teach and believe that our God will supply all our need and, in marvellous ways, many have proved this to be abundantly true. This has not been, however, by a sudden shower of "pennies from heaven" nor by the discovery of some treasure trove as we have dug the cabbage plot. Somehow, somewhere, the Lord has graciously moved on some heart and out of either compulsion or beneficence the need has been met. God, by divine prerogative, elected to use some willing human agency in order that His promise might be fulfilled towards some person in need. God does supply the need and we are a thankful people.

Having stated this as a solemn fact of experience, it is also true to say that the work of God in general is restricted severely by the limitation of financial resources. The maintenance of the ministry, the cost of crusading, the purchase of properties, all have to be faced in an inflationary climate. The problems are becoming crippling.

What is the answer?

Should we abandon a paid ministry and depend solely on honorary service? This may sometimes be the answer, but biblical principles should not be jettisoned. The labourer is still worthy of his hire and they who preach the gospel should live by the gospel.

Should we reform our campaign tactics, withdraw costly advertising and other modern means and rely more on the convincing power of the Holy Spirit? Here we have the sentiments of idealism. We must never seek to substitute anything for the person and power of the Spirit, but, facing the cold facts of realism, we must realise that we need to use all the means at our disposal to penetrate the soulless indifference of the world.

Should we spurn the sheltering roof and resort to the lakeside, the mountain slopes, the cornfield, the olive groves and the steps of the religious courtyards as the Messiah did? True, this would be cheaper, avoiding rentals and mortgages, but what of our climate? We may well need an ark for a pulpit and a Joshua to stay the sun in its flight!

In such controversial arguings we find no solution to our dilemma. The answer lies in the human agency, in the people who bear the Lord's name and whom He has redeemed by His blood. They can solve the whole situation by FAITHFUL TITHING!

Watch for the speedy and indignant reaction: "Tithing did you say? That was under the Law, we are under grace!"

Let me take you up on your own statement. Are you suggesting that because we have entered into the unspeakable privileges of grace, have partaken of the blessings of undeserved favour, have tasted the good things of God which were withheld from our fathers under the old economy, *that we should now give less than they did?*

Such reasoning is quite unthinkable. Listen how the inspired Apostle argues out the position: "What Law could not do, in as far as our earthly nature weakened its action, God did, by sending His own Son, with a nature resembling our sinful nature, to atone for sin. He condemned sin in that earthly nature, so that the requirements of the Law might be

Rest in the Lord

by Constance V. Bradbury

Psalm 37 : 7

Rest in the Lord – He bids you rest
And lean upon His loving breast.
He longs to whisper words of cheer
Into your ready listening ear.

Matthew 11 : 30

His yoke is easy, burden light,
He'll turn your darkness into light
And bid the shadows flee away –
If you will let Him have full sway.

Philippians 4 : 6

Why do you struggle madly on
Anxious, careworn, helpless, alone,
When Jesus died on Calvary's tree
And purchased there your liberty?

Psalm 46 : 10

Be still and know that He is God,
And rest on His unchanging Word.
Abide in Christ, submit to Him –
He'll give you rest and peace within.

proved Tenth

R.B. Chapman
ield Superintendent

satisfied in us who live now in obedience, not to our earthly nature, but to the Spirit" (Romans 8:3, 4, Twenthieth Century).

Where the requirements of the Law failed through human weakness, they should reach fulfilment in the spiritual attainments of amazing grace. "Freely ye have received, freely give" (Matthew 10:8).

Did tithing really belong to the Law? I would say that it did not. Most clearly God consented to its inclusion in the legal code, but tithing was practised over four hundred years before the Law was introduced. It is shown first as the spontaneous reaction of the grateful heart of the "friend of God" as he returned from the battlefield of victory (Genesis 14). There the man of God, who partook of bread and wine beneath the Melchizedekian priesthood, gave back a tenth to God in heartfelt thankfulness. Later his wayward, often unscrupulous, grandson found himself in face to face confrontation with the God of Heaven. The outcome of this provocative, revolutionising experience of the awe-stricken, third generation member was the pledge to exercise grandfather's practice of tithing (Genesis 28:22).

Thus we see from Scripture that tithing was established long before the advent of the Law, it was subsequently incorporated in the Law, and, in the gracious dispensation of our Lord, it received His divine approval, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these *ought ye to have done,* and not to leave the other undone." (Luke 11:42).

It is extremely difficult to escape the implications of such biblical evidence. If the Body of Jesus Christ universal were to rise to the clear challenge of this issue there would be no shortage in the coffers of the Church. There would be abundance wherewith to evangelise the world. No longer would there be need for retarding restrictions, embarrassing economies or woeful withdrawals.

God's Word refers to the failure to implement this function as robbery (Malachi 3:8). I suppose the Great Train Robbery will look like an insignificant stage play compared with the magnitude of the withholdings from God over the centuries. It has been suggested that the train driver suffered loss and finally died through the effects of that audacious robbery, *but how many may have suffered eternal loss and entered everlasting death because of the Great Tithe Robbery by the Church?*

Paul, speaking in a different context but on the same subject of giving, said to the Philippian Christians, "It is not the money I am anxious for, what I am anxious for is the interest that accumulates in this way to your divine credit" (Philippians 4:17, Moffatt). How does your heavenly bank balance stand? Is it in credit or debit in this respect? Be assured that there is no more safe deposit. Nowhere is better interest given. A harvest of blessing can accumulate to your account if you are faithful in the discharge of this divinely-approved contribution to the treasury of God. In addition God has invited you to PROVE HIM on this subject and has promised an increase in blessing which will exceed even your capacity to absorb.

Tithing, therefore, offers a superabundance of blessing at the personal level. Obedience always gains its reward.

Tithing also provides the Church with the wherewithal to convey the blessing to the uttermost part of the earth.

"These ought ye to have done . . . "

Major Bible Campaign

THE British and Foreign Bible Society is organising a nation-wide campaign to get people reading their Bibles and to raise funds.

"Bible Action Fortnight" will take place from November 26th to December 10th (Bible Sunday).

One thousand five hundred local action groups are being asked to back the campaign. A special mailing will be sent to 24,000 ministers throughout England and Wales.

Attention will be drawn to the continuing need for Bible translation and the provision of the Gospels through electronic media (cassettes, etc.) and to the importance of effective aids to Bible Study. The Society is concerned with getting the Bible or part of it into the hands of more people and with helping men and women to understand what they read.

B.F.B.S.

The Church in Action

by Margaret Mills Ghana



Fourth group of Students of the Kumasi Refresher Course

TUESDAY, September 5th, saw the completion of Refresher Course No. 4 for ministers. Here in Kumasi, fifty pastors and overseers have passed through the school and are back on their stations.

Four weeks away from ministerial burdens and frustrations, a month away from family demands and problems – is it just a holiday for them?

The Third Course erected a post and pitch for volley-ball and enjoyed the competition between "McKeown House" and "Mills House". These names represent the Chairman of the Church of Pentecost and the other missionary family among so many Ghanaian workers.

On the third Saturday morning of each Course the brethren are taken on a conducted tour of the sights of Kumasi, including the lovely modern university, the airport, the zoo, the Asantehene's palace. We drive past the huge half-erected mosque – to give a stimulus to the vision for the many Muslim in the land.

From each Course, however, we have received encouraging reports of action taken by the graduates after they have returned to their stations. For example, three of our own Ashanti Region men got together with their wives for prayer and study of the responsibility each must show towards the other in order to be a Scriptural "pastor-family". This has become a monthly activity for this small group. In a country where wives are not always encouraged to share the ministerial duties of their husbands, this is certainly beneficial to the work of God.

From letters we have received from far-away regions we read:

"I recollect many changes in my ministry after returning from the Refresher Course."

"I am trying to put everything into practice which I was taught."

"The youth work has been enthusiastic and as I write there are twenty children in the Asankrangwa Sunday School, thirty-six children in the Samreboi Class and sixteen in the Enyinebrim. Praise the Lord!!"

A young overseer writes: "I have started putting into practice all that I learned. In order to impart some to the entire membership I first called a Presbytery Meeting to an all-night of prayer and Bible study meetings. The presence of the Lord was felt throughout the five-hour service. After the meeting twenty-seven souls were baptized. Glory to His Name!"

"A new light has come within me and things are going well."

The greatest testimony was the weekend at Swedru, where the District Superintendent called a meeting of pastors and overseers, six of whom had passed through the Refresher Course, elders, deacons and deaconnesses – approximately 350 church officers in all. The meetings commenced at 4 p.m. on the Friday and continued until 2.30 p.m. on the Sunday. Only one meeting was less than five hours in length and then simply because an all-night of prayer was called and the brethren and sisters were given a short break in which to prepare themselves. The longest meeting lasted six hours. Very little singing was done, but at each meeting there were either two or three speakers. The main theme was instruction to church officers through the preaching of the Word of God in order that our churches might continue to be scripturally organised and our meetings scripturally conducted. The Gifts of the Spirit were manifested

and the presence of the Lord throughout was rich and real.

Yes, the Church here in Ghana is really in action. It is a great joy to have fellowship with the brethren as they come to us from month to month. They share with us their local problems, which include clashes with Satan through fetish beliefs, demon possession, etc. One pastor on Course No. 4 told us how he prayed for one woman and she dropped dead before him – the power of the enemy had had her in control for so long.

Often during lectures the brethren "feel to pray" and we witness the breaking power of the Holy Spirit. The Word of God reveals the Lamb and the Holy Spirit begins to pull at hearts and turns eyes to the cross of Calvary. Many times the gifts of the Spirit are in operation during lectures, confirming the Word, exhorting, encouraging and challenging us to full surrender and humility in our work under God.

For ourselves it is not a case of " all give and no take"; truly the Lord ministers to us through the lives, testimonies and examples of our Ghanaian brethren, as they "walk in the Spirit" before us.



Second group, Kumasi Refresher Course. Lt. to rt. D. Mills "Principal", J.E. Wilson "Housemaster" (aged 63) and E.K. Kyei "Senior Prefect".

Elim Missionary Society Conference

ANOTHER Missionary Conference has slipped into history, but its results will be projected into the future. There was a high spiritual tone in the gatherings and this, coupled with the fine discussions, created a very wonderful Conference. "What a shame that many more friends were not able to share" was the expression of so many delegates and friends.

The co-operative ministry of an Indian Pastor and experienced missionaries brought blessing and enlightenment. Reports of recent visits to Ghana and Guyana kept us up to date with field news. Visual aids also made it possible to see slides of several fields. The lovely depiction of the Inyanga North and Z.E.M. (late C.E.M.) work filmed by F.B. Phillips moved us to exclamations of praise to the Lord.

In between while the Missionary Council members interviewed missionaries, candidates and visitors and generally tackled a lengthy agenda. For them the Conference week is one long period of service with early mornings and late nights!

Titles for the sessions included "Founding the Church in an Animist Society". Arthur Bull (Tanzania) very seriously explained to us the awful power of Satan, but made us rejoice as we contemplated the all-powerful name of Jesus. Henry Joseph instructed us in the ways of India, of Hindus and Moslems, thrilling us with accounts of great triumphs in South India, and prospects of progress in the North. Gerald Ladlow explained how the Church in Ghana is expanding and financing herself even to spilling over into neighbouring states in a new missionary outreach. David Ayling was enthusiastic about the functions of the national Church and reminded us that nationalism and nationalistics were different from national Church leadership. The Church is still international and must not be divided.

Lightbearers were represented by Lilian Jones, who flew back to Uganda on September 13th. Pray for her. She spoke of the work among students and staff at Irene Ladies College. She has bravely returned in spite of the disturbing news from Uganda.

The E.W.M.A. had a portion of the programmes and Mrs. Wigglesworth spoke about the spiritual applications of the Women's work. Mrs. Burton-Haynes followed with a talk about the practical application. These led to more talks by Mrs. Hyde and Mrs. Brown on market evangelism. These sisters have been very active in Scarborough and Thorpe markets, using their stalls to preach Christ and to assist the missionary cause. An E.W.M.A. Rally was held in the Elim Church, The Lanes, Brighton on Wednesday night and Mrs. E. Ruth Walker addressed a a large congregation. Mrs. G.M. Gorton led the service.

Throughout the Conference devotional and prayer sessions were addressed by Council members and visiting ministers so that participation was widespread.

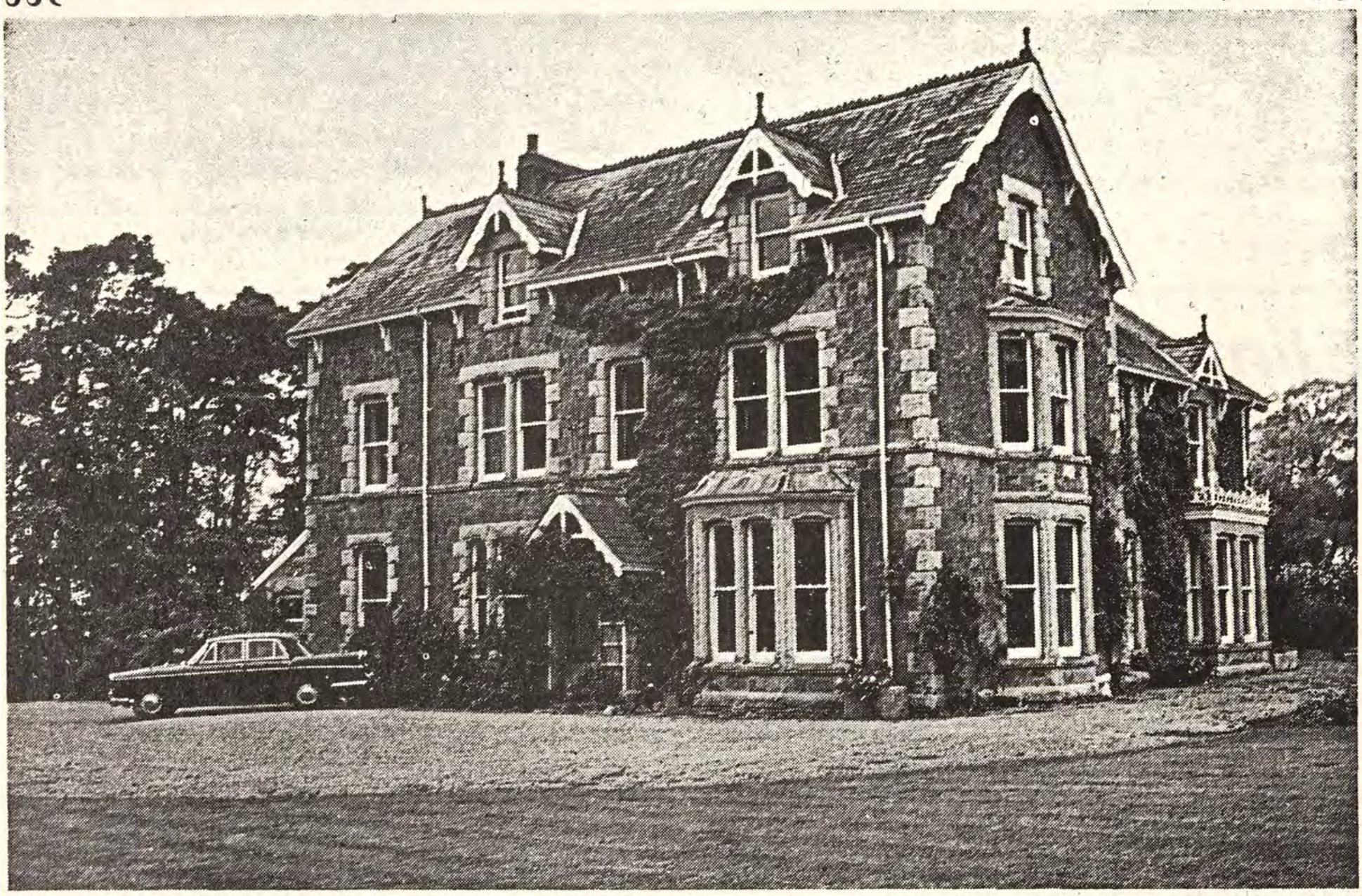
It was a very busy, but exhilerating time. Those who were able to relax and enjoy the sessions testified of the tremendous blessing received and of a new understanding of missionary problems.

L. WIGGLESWORTH

"I am with thee and will keep thee in all places whither thou goest."

(Genesis 28 : 15)

Pressland House



Open for Christian conferences and groups, also individual holidays, in a lovely setting with its own farm and Dartmoor nearby. We invite Christians to come and have fellowship with us. We can accommodate up to thirty five people. Youth and senior citizens groups at special rates. A minibus is available if required. We are delighted to welcome you to this glorious county of Devon. We praise God for the way He is using the house for spiritual blessing. It would be wonderful if you shared some of these experiences and blessings with us.

The house is open all the year round and is centrally heated. A house party for Christmas week is being arranged.

Please send for brochure and further details to **John and Doris Wright, Pressland House, Okehampton, Devon.** Tel. Hatherleigh 381.

"And being let go, they went to their own company."

(Acts 4 : 23)

D.2648

Walking worthy

by Mrs. Noreen Magee

Colossians 1:10

I FEEL sure that many were deeply impressed by the Opening Ceremony of the Olympic Games at Munich on Saturday, September 2nd, 1972. The months of planning, preparation, financial expenditure, hard training, sincere concentration, absolute abandonment and dedication of each contestant to his or her task stirred us all.

The culmination of such gigantic efforts, came as, resplendent in colour, design and timing, each contesting group, proud to march behind its country's flag, filed into the great arena. Yes, they were proud to WALK WORTHY of their country.

The eyes of the world were trained upon them – nothing but their best, their utmost, must go into action. Health, physique, poise were all so important. As those who traverse high ropes, they would lose all if the perpendicular was lost.

In the Games the tremendous precision and exactitude, the undisturbed concentration of the young competitors on the horizontal bar staggered me.

Truly walking worthy must be the practical result of our spiritual knowledge. The competitors knew exactly each sure step. There was no time for talk, sitting down, relaxing or enjoying oneself. The walk (or exercise) was the perfect, practical result.

We need to be filled with the knowledge of His will in all wisdom and spiritual understanding. Our walk is determined by our communion and fellowship with Christ.

Walking with the King makes us royal in gait. His form and texture become part of our natures as we see, hear, act and walk unto all pleasing – worthy of the Lord. It is a conditional walk. Paul desires that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Keeping close, keeping in step, we walk circumspectly, in newness of life, by faith and not by sight.

"Walk worthy of the vocation wherewith ye are called" commands Ephesians 4:1. Walking with our eyes wide open, contemplating the life, following the example set by the Master, promoting His gospel, defending His truth and amplifying His cause.

May we never repel an earnest seeker after truth by adulterated, vagrant, unworthy walking.

In Africa's jungles of sin and superstition, many turned to Christ because of the worthy walking of Mary Slessor, Dr. Livingstone and many others.

The Queen in her royal office walks alone.

May we in the jungle cities and towns of our beloved land, walk worthy of Him who loved us and gave Himself for us!

Walk in the light! and thine shall be
A path, though thorny, bright:
For God by grace shall dwell in thee
And God Himself is Light.

BERNARD BARTON

We are pleased to welcome our guest contributor, Mrs. Noreen Magee, wife of Pastor A.J.K. Magee. Look out for her messages next week and the week after.–EDITOR

THE MARK OF THE BEAST
by Sydney Watson
A thrilling Bible-based story on the Rapture and events which follow – sequel to
IN THE TWINKLING OF AN EYE
Cloth £1.10 **Paper 75p post paid**
McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697

THE SCAPEGOAT

Cursed and driven forth, O hapless victim; cursed—
Cursed and driven to this forsaken land
Of torrid rock and salt and burning sand,
Of desolation and of torturing thirst,
To wander on until the scarlet thread
Bound to thy horns into ghostly white,
Like to the bleaching bones, that day and night
Proclaim this spot a region of the dead.
Emblem art thou of Him who bore the blame
Of this world's guilt, upon whose guiltless head
The awful punishment unmerited
Of all the sins of all the ages came.
O thou poor hapless victim, shall we not
Pity thee, love thee, in thy desolation?
Shall we not love and pity man or nation
Cursed and driven forth to share thy bitter lot?

H. W. SHREWSBURY.

Coming Events

ABERDARE. October 14-26. Elim Pentecostal Church, Monk Street. Ten Towns' Crusade conducted by Paul Epton. Weeknights (except Fridays) at 7.30. Sundays at 11 and 6. Youth nights on Mondays. Children's special: Mondays to Thursdays at 6. Supported by a varied programme of gospel music.

ALDERSHOT. October 21. Elim Pentecostal Church, Holly Road. Our new church building will be opened by Pastor Charles J.E. Kingston. At 3 and 6.30.

BECCLES. October 14,15. Elim Pentecostal Church, Alexander Road. Revival crusade conducted by G.S. Hillman. Saturday at 7.30. Sunday at 6.30. October 15: After-church rally in the Public Hall at 8.15.

BELFAST, Ballysillan. October 21-23. Elim Pentecostal Church, Upper Crumlin Road. Annual Convention. Preachers: A.R.T. Whittall and R. Edgar (AOG, Belfast). Saturday at 3.30 and 7. Sunday at 11.30 and 7. Monday at 8.

BIRMINGHAM, Erdington. October 15. Elim Pentecostal Church, South Road. Harvest Thanksgiving. Preacher: W.J. Patterson. At 6.30.

BIRMINGHAM, Kingstanding. October 21,22. Elim Pentecostal Church, Warren Road. Preacher: The President (T.W. Walker). Convener: R.J. Morrison. Saturday at 7.30: rally supported by Selly Oak Male Voice Choir. Sunday at 11 and 6.30: items by Kingstanding mixed and male voice choirs.

BIRMINGHAM, Stirchley. Elim Pentecostal Church. October 14 in Friends' Meeting House, Hazelwell Street. Music with a Message presented by Lifeline Gospel group at 7.30. October 15 in St. Andrew's Methodist Church, Cartland Road. Preacher: Rev. Bob Cutler, B.Sc., secretary of Inter-college Christian Unions. At 6.30. October 18. In Friends' Meeting House. Film: "Like a mighty Army'. At 7.30.

BIRMINGHAM, Winson Green. October 16-26. Elim Pentecostal Church, Handsworth New Road. Evangelistic and Divine healing campaign conducted by Brian Garrard. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 11 and 6.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. November 3-5. Youth crusade, including bonfire barbecue, youth rallies, singing by "The Messengers". November 11. Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. October 17. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Preacher: John McNicol. At 7.30. October 28-30. Annual convention and Minister's fourth anniversary. Preacher: E.R. Corsie. Convener: G.N. Backhouse. Saturday: Wessex Gospel Choir (conductor: D.S. House.) Weeknights at 7.30. Sunday at 11 and 6.30.

BRECON. October 21. The Guildhall. Twenty-first Anniversary Service of the Elim Pentecostal Church. Preacher: H.W. Greenway. Singing items by Cardiff City Temple. At 7.30.

CAMBERWELL. October 25. Elim Pentecostal Church, Benhill Road, London S.E.5. Annual Sisterhood Rally. Speaker: Mrs. W.G. Blackler. At 2.45.

CHIPPENHAM. October 14. College of Further Education, Cocklebury Road (near station). Presbytery rally. Preacher: The President (T.W. Walker). Items by Chippenham Evangel Male Voice Choir and others. At 3.30 and 6.30. (cups of tea provided between meetings). October 15. Elim Pentecostal Church, Englands Community Centre, off London Road. Fourth Anniversary. Family Worship. Preacher: K.W. Phillips. At 10.30. Revival meeting conducted by Outreach Gospel Group. At 6.

CLACTON-ON-SEA. October 28,29. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11. October 29-November 2.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

FINCHLEY. October 21,22. Elim Pentecostal Church, King Street, off Church Lane. Thirty-fifth Church Anniversary services. Preacher: J.C. Smyth. Saturday, tea at 6, Anniversary service at 7.30. Singing items by The Temple Singers. Sunday at 11 and 6.30.

GREENOCK. October 14-16. Elim Pentecostal Church, Belville Street. Scottish Presbytery youth rally. Preacher: D.J. Green. Items by Kilsyth trio, united choir and Mr. and Mrs. McNie. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30.

HIGH WYCOMBE. October 21,22. Elim Pentecostal Church, Buckingham Drive, Micklefield. Church Anniversary. Preacher: G.W. Gilpin. Convener: T.G. Hills. Saturday at 7.30. Sunday at 11 and 6.30.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent, Golden Jubilee celebrations. October 14,15. Joseph Smith. 21,22. J.C. Kennedy. 28. Ordination service at 7. 29. J. Lancaster (President-elect). Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. October 28. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Ordination service. Preacher: G.L.W. Ladlow. Chairman: The President. Elim Bible College choir. At 7.

LONDON, Wimbledon. October 15. Elim Pentecostal Church, Southey Road. Pastor and Mrs. C.J.E. Kingston's farewell services. At 11 and 6.30. October 20. Induction service for Pastor and Mrs. F. Waite. At 7.30. October 21-26 Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

MANCHESTER, Chorlton-cum-Hardy. October 14,15. Elim Pentecostal Church, Oswald Road. Church Anniversary and Thanksgiving week-end for the clearing of all debts on the Church and house property. Preacher: R.B. Chapman (Field Superintendent). Convener: J.T. Glass. Singing by the Marton Choir, (Blackpool) at the Saturday Rally. Sunday at 10.30 and 6.30.

MERRIOTT. October 15-21 Elim Pentecostal Church Hitchen. "7 days in New York" - Billy Graham film crusade. Sunday at 8. Monday to Saturday at 7.45.

NEWQUAY. November 1-5. Elim Pentecostal Church, Seymour Avenue. Convention. Preacher: J.J. Way. Convener: D.A. Lambelle. Wednesday - Friday at 7.30. South-West Presbytery rally on Saturday at 6.45. Sunday at 10.45 and 6.

OLDHAM. October 14-22. Elim Pentecostal Church, Woodstock Street. New Life Crusade conducted by D.S. Williams. Weeknights at 7.30. Sundays at 6.30 and 8.

OTLEY. October 21. West Yorkshire District Presbytery Rally in the Congregational Church, Bridge Street (kindly loaned). Preacher: D.G. Woodfield. Duettists: Lelle and Reka Milnar. At 6.30.

PONTARDULAIS. October 21. Beulah Elim Pentecostal Church, Twyniago Road. European Missionary Fellowship rally. October 29. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

PONTYPRIDD. October — month of evangelism. Elim Pentecostal Church, Thurston Road. October 15. Welsh evangelist, Mervyn Morgan. 20-23,25. Youth Week. Speakers include R.T.W. Cradock, J.B. Coleman, Ian Patterson. Gospel groups include "Soulseekers" and Noel Richards. 28-30 : Bible Week-end. F.R. Barnes. Theme "Jesus is coming again". Sundays at 6. Weeknights at 7.30.

ROMSEY. October 21. Elim Pentecostal Church, Middlebridge Street. Preacher: A.V. Gorton. At 7.15.

SCARBOROUGH. November 3-5. Douglas House, Belgrave Crescent. North-East Presbytery Youth House Party. Details from: Pastor A.L. Hawkes, 36 Wilton Way, Eston, Middlesbrough, Teesside. TS6 8AR. telephone Eston Grange 5137.

(Continued on page 18)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T.W. Walker):
October 14, Chippenham; 15, Andover (a.m.), Salisbury (p.m.) 21,22, Kingstanding; 24, West Bromwich; 28, Clapham, (ordination service); 29, Southend-on-Sea (with London Crusader Choir); November 4, Erdington; 5, Smethwick (a.m.), Ward End (p.m.); 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, Hadley; 19, Hanley; 21-23, Elim Bible College (lectures); 25, Nuneaton; 26, Leicester (a.m.), Peterborough (p.m.)

London Crusader Choir with Douglas B. Gray:
October 15, Epping; 23, Walton-on-Thames; 28,29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
October 14-16, Caerphilly; 17-19, Llantrisant; 21-24, Neath; 25,26, Merthyr; 28-30, Pontypridd; 31-November 2, Barry; 4-6, Dowlais.

Mrs. Dorothy Bull:
October 21,22, Camberwell; 23, Thornton Heath; 24, Kingston; 25, Clapham; 26, Croydon; 28,29(a.m.), Guildford; 29(p.m.), Aldershot; 31, Wimbledon.

Joseph Smith:
October 14,15, Clapham; 21-26, Wimbledon; 29-November 2, Croydon; 4-9, Caterham; 11-16, Camberwell.

MARRIAGES

EVANS — CLEMENTS. On September 9th, at Elim Pentecostal Church, Graham Street, Birmingham, Rodney Owen Evans, son of Pastor and Mrs. F. G. Evans, to Shirley Ann Clements. Officiating Ministers: F.G. Evans, I.R. Moore and E.F. Cole.

HAWKINS — POPE. On September 16th, at Victoria Drive Baptist Church, Bognor Regis, Arthur Hawkins to G. Molly Pope. Officiating Ministers: A. Braybrooks and P.T. Niblett.

BIRTHS

BULLIVANT. On September 6th, to Mr and Mrs. F. Bullivant, members of Elim Pentecostal Church, Selly Oak, God's precious gift of a son, Russell Paul, a brother for Andrew, Melanie, Alison and Louise.

HANSON. On September 9th, to Mr. and Mrs. G. Hanson, members of Selly Oak Elim Pentecostal Church, God's precious gift of a daughter, Helen Louise.

WITH CHRIST

MARTIN. On September 17th, suddenly at Newtownards Hospital, David, husband of Mary Martin and brother of Pastor W.J. Martin (Bangor, N.I.). Officiating Minister at funeral: W.H. Holohan.

WOLFE. On September 16th, Wilfred Henry Wolfe, aged 81 years, of Elim Pentecostal Church, Croydon. Officiating Minister at funeral: W.J. Maybin, Th.D.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

GET INVOLVED

The Public Transport
Scripture Text Mission
117 Springwater Road
Leigh-on-Sea, Essex
SS9 5BW

D.2540

WRITE FOR BROCHURE

ORDINATION SERVICE

Saturday, October 28th at 7 p.m.

Elim Pentecostal Church,
Clapham Crescent, London, SW4.
(nearest Underground: Clapham Common)

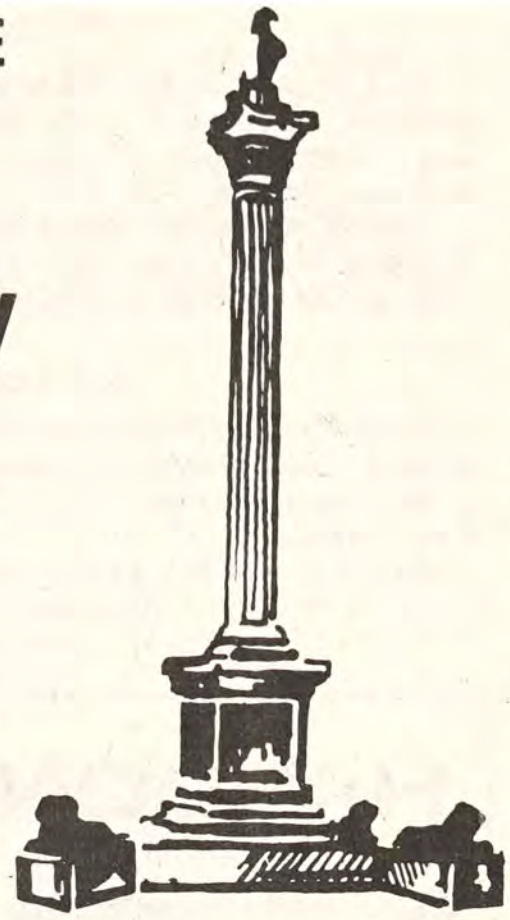
Preacher: G.L.W. Ladlow
Chairman: The President

Elim Bible College Choir
Geoff Cooper on the Hammond organ

D.2713

YOUTH PAGE

The National Youth Rally



Trafalgar Square

Our Reporter:
John Bristow

THE unfolding of a large canvas banner on Nelson's Column revealed what the occasion was to be that Saturday afternoon in London's Trafalgar Square. Soon the platform was a colourful spectacle of flags held high by Elim Bible College students, representing the nations from which students past and present have come.

Pastor L. E. Lambert convened the open-air meeting, no doubt conscious of the fact that there were hundreds of non-Christians within sound of his voice. Foreign tourists, parents and children, students, anarchists, drop-outs and others watched and listened as Elim youth proclaimed their faith in Christ.

Assisted by Geoff Cooper on the organ, the crowd sang choruses with clapping and shouts of praise. The musical presentation was of a high standard. Five girls known as "The Glory Singers" sang their message with great enthusiasm and soloist Maureen Davies also made a good impression for the Lord.

The first speaker, Pastor George Miller, could not be accused of propagating "black power" when he said of the world "the future is black", he was joyfully able to present the answer found in Jesus. Mellow-voiced Welshman Lyndon Bowring spoke vigorously of his conversion and of the conversion of his Marxist father. The challenge was finally put again by Pastor B.C. Richardson. His fine growth of hair bristled, as his compassionate voice called on the hearers to turn to Jesus.

When the meeting was concluded the hundreds of young Christians marched happily down historical Whitehall to Westminster, passing such places as Downing Street and the Houses of Parliament.

Westminster Central Hall

Our Reporter: Philip G. Parsons

THIS glorious day of witness culminated in a great rally. "In Praise of Jesus" was a very apt title for such a time.

Young people from various parts of Britain gathered in Westminster Central Hall, London, for this rally which was wonderfully blessed by God. The Elim Bible College Choir commenced the programme with a great song of witness: "Christ for the world".

Pastor E.R. Corsie, the National Youth Director, convened the meeting, with Pastors A.A. Biddle, L.E. Lambert, and A.B. Tee taking part. The inspired singing of Eleaner Ribleman brought a real blessing upon the meeting and Robert Higgins of Cheltenham gave a soul-stirring account of his conversion to Christ from a life of crime. Other items were given by the Rugby Tambourine Group and the Glory Singers from Froebell Teachers' Training College, London.

Pastor W.M.E. Plowright delivered a challenging message based on the godly life of the young king, Josiah. At the end, Pastor A.B. Tee appealed for young Christians to return to the Lord. It was glorious to see over thirty people stand and rededicate their lives.

The next National Youth Rally will take place on September 22nd, 1973 (D.V.)

Coming Events (continued)

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. October 28. Cliff Town Congregational Church, Nelson Street. Festival of Song. London Crusader Choir and Westcliff Male Voice Praise Choir. Preacher: D.E. Edmonds. Convener: A. Nicolson. At 7. October 29. Elim Pentecostal Church, Windermere Road, London Crusader Choir. Preacher: T.W. Walker (President). At 11 and 6.30.

STOWMARKET. October 28-November 5. Elim Pentecostal Church, Crewe Street. Crusade conducted by F. Lavender and M.A. Drew, Sundays at 6.30. Weeknights at 7.30.

TONYPANDY. October 14-29; Central Hall. Rhondda For Christ Crusade. Preachers: Gordon Weeks and David Ware. Sundays at 8.15. Fridays at 7.30 and 9.30. Every other night at 7.30. Singing items nightly: Kelvin Thomas, Mair Jones-Perkins and others. Youth night each Friday.

WOOLWICH. October 14,15. Elim Pentecostal Church, Crescent Road. Pastor and Mrs. Jones's second anniversary. Preacher: A. Nicolson. Saturday at 7.15. Sunday at 11 and 6.30.

WAVELENGTH – ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina – 5.45-6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Radio ELWA.

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, October 16th 1 Thessalonians 2:13-20

"But Satan hindered us" (v. 18).

NOT every door that closes is an evidence of the denial of God. Our adversary also tries to have a part in the guidance of those who seek to do God's will. He attempts to deny us fellowship with Christ and with His saints.

Those moments which you intend to spend in prayer in the house of God or in your own room are precisely the ones that suddenly become the busiest with other activities that demand to be done.

We must never lose sight of our true priorities. Satan may hinder – *but he cannot defeat!*

Tuesday, October 17th 1 Thessalonians 3:1-13

"That no man should be moved by these afflictions" (: 3)

I AM writing these notes in Ulster during days of extreme trial for our people here. Our faith in God is being strongly tested, but our testings ought not to move us. They must make our roots drive more deeply down into God. The wind only strengthens the roots of the oak. We cannot pretend that God has not warned us of the testing of our faith, for our verse continues: "We are appointed thereunto". The only movements permitted by the soul under strain go deeper down into God's promises and higher into the sunlight of His love.

Wednesday, October 18th 1 Thessalonians 4:1-12

"Abound more and more . . . increase more and more" (vv. 1, 10)

PAUL was never afraid to repeat what the saints already knew. Some preachers have the weakness that they must always try to be novel, to present truth in a new way, to have new revelations, to be sensational in their presentation of truth. We do not need novelty, but we do need that freshness upon our words which only the Holy Spirit can give. Paul wanted to see more of what the saints already were doing. They were already doing more but he wanted to see more and more!

If you have lost the cutting edge of your witness claim the promise that says, "I shall be anointed with fresh oil".

Thursday, October 19th 1 Thessalonians 4:13-18

"So shall we ever be with the Lord" (v. 17)

THE Christian life is never an anti-climax. The worldling's life reaches its highest moments in youth, when he is naturally incapable of making the best of them. From then on he marches towards the grave. The spiritual life of the saint ascends higher and higher in desire and aspiration towards the heavens where he anticipates his final reunion with Christ his Saviour. Remember today that "our citizenship is in heaven".

Friday, October 20th 1 Thessalonians 5:1-11

"The children of the day" (v. 5)

THOSE who are of the night have their world now. The spiritual sleep that has settled on some and the spiritually drunken excesses that occupy others are the natural elements of the unconverted. For us even to attempt to join them would be foreign to our nature and calling. We are the children of the day. So, like the watchman (v. 8) with helmet, breastplate and soberness, we await the return of Christ. Our day is yet to come!

Saturday, October 21st 1 Thessalonians 5:12-28

"In everything give thanks: for this is the will of God concerning you" (v.18)

THERE are some things that, at first glance, we cannot really know to be the will of God or not. There are other things that, when we ask for them, we are asking in God's will, because we are already told they are the will of God. This is one. Can you think of any others?

I do not have to ask God whether I should give thanks for everything. It is the will of God. *Then I must obey.*

Sunday, October 22nd 2 Thessalonians 1:1-12

"Your faith groweth exceedingly" (v. 3)

THE church at Thessalonica was still growing. Paul's First Letter to them had commended them for being "examples" to all who believed, for "sounding" the word of the Lord abroad. When he wrote this later Letter to them, they were still going on.

How often have we seen much growth in the early enthusiasm of a Christian, only to come back later to find the same person settled down into being a respectable Christian and nothing more. The church at Thessalonica had not settled down. They were still expanding. What about us?

Wings of Faith (continued)

"You are not quite ready to fly yet", she said, "We will try again tomorrow, when your wings will be much stronger."

Jesus wants us to grow stronger in our Christian lives. Sometimes He has to make us uncomfortable so that we might prove that we are ready to use our wings of faith. If we get into difficulty, we can put our trust in Him. He will help and guide us.

How's your Power?

asks Bernard J. Epton

Pastor of Elim Pentecostal Church, Liverpool

THE other day I went out to my car, unlocked it, removed the "Krook-lok", inserted the ignition key and turned it. My feet were poised ready for a quick get-away. I was already turning over in my mind the route that I should take to do all the work that I had determined to do that morning.

So much for plans! There was no response. I admit that I know very little about cars and even less about electrics. I tried everything that I knew, but to no avail, and in the end I came to the conclusion that the battery was flat (so was I!). There was nothing else for it but to take the battery out and carry it into the house and put it on charge.

During that day I walked and walked. At the end of my day's work I arrived home at ten o'clock, twelve hours and ten miles later.

As I walked I thought, "Why should the battery suddenly fail?"

I found the answer. At lunch-time I tottered up to the car, unlocked it and looked at the dashboard. Then I realised – I had left my lights on the night before. When I pulled up outside the house the 'phone was ringing. I jumped out, locked the door, and rushed into the house to listen to a plea for prayer. Having dealt with the problem I sat down to drink the inevitable cup of tea. I never gave my poor, faithful car another thought.

So the power drained away, wasted in the dark road, its poor lights becoming more and more dim as it stood there under the street lamp. It was a bit daft, wasn't it?

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." To shine in the darkness is important, but it takes power. Where there is no power, there is no light, and this poor, old world needs a little light nowadays. There is far too much darkness, sadness, distress wherever you look.

Light is essential to life and, if you are going to enjoy life to the full, you must have light. Jesus is the Light of the World. Most of you know that painting by Holman Hunt that hangs in Keble College, Oxford, or the one in St. Paul's, London. It shows Jesus the Light of the World waiting to gain admission through an overgrown door. There is no handle on the outside of the door. If you want the Light of the World in your life, you must let Him in by inviting Him,

Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay,
Come into my heart, Lord Jesus.

If you let Him come in He will give you the power to live and to brighten up this drab world of ours. Think of the children and the life that lies before them. Be a light shining in the dark corners and make sure that you are drawing daily from the Source of all power, the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you", Jesus promised, and it can be yours every day – the power to bring new light, life, joy and peace to others.

This message was broadcast over B.B.C. Radio Merseyside in the "Thought for the Day" series.

Elim Pentecostal Church, Brecon

21st Anniversary Service at the Guildhall, Brecon

Saturday, October 21st at 7.30p.m.

Guest Preacher: Rev. H.W. Greenway
Singing items by Cardiff City Temple D.2718

Letter to the Editor

Dear Sir,

I would like to express my appreciation of the article written by Paul R. Newberry entitled "Essentials". Of the points raised there are two on which I should like to comment.

1. The Modern Gospel.

There seems to be a widening gulf between the modern gospel and the Bible gospel. Now we preach to make men happy instead of trying to bring men under a sense of need. Happiness is baseless, unless it is grounded on conviction of sin and judgment, which then leads to pardon and true happiness.

2. Modern Gospel Presentation.

When sitting in some of our large meetings, I have at times felt as if I was back in the world being entertained. Now we applaud the soloist instead of glorifying God.

Yours sincerely in Christ,
D.WORSFOLD

THE ELIM EVANGEL

Vol. LIII No. 43 October 21st, 1972 5p



Southend-on-Sea Elim Primary Sunday School presenting a sketch entitled "Creation" at Harvest Thanksgiving service. *Photo by David Davenport*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial 2
Editorial 2
Church Reports 3
J. Alexander Wright ... 6
Mrs. Gladys M. Gorton ... 7
Abednego Radebe ... 9
Mrs. Bagshaw 10
Points for Preachers ... 11
David J. Ayling 12
Sheila Price 13
T.H. Stevenson 14
Mrs. Noreen Magee ... 15
Tony Williams 18
The Family Altar 19
H. Burton-Haynes ... 20

Editorial

THE Evangelistic Conference recently held in our Graham Street Church in Birmingham was an event of great significance. It would be easy to expatiate on the crowded public meetings, the intensive, absorbing lectures, the well-prepared, effective "teach-ins", the excellent organisation, the grand fellowship in the church and in the homes which were so kindly opened to delegates, the splendid catering arrangements, unfailing cheerfulness and happy service of the Minister, his wife and their co-workers, the marvellous way in which the church premises came into their own in such useful accommodation, the times of prayer...the list seems nearly endless. Somehow, however, my feeling is that all those who were privileged to be present will feel that the Conference strongly reinforced a growing sense that God is moving among us in increasing power. We shared the good company, anointed preaching and lecturing and helpful contributions of Alfred Webb and W.T.H. Richards, two of our colleagues from Assemblies of God, and they shared with us in the feeling that there is a new spirit abroad.

This was no dry-as-dust series of ill-prepared talks followed by discussions full of cliches and evangelical adages. Young men and older really got down to the serious business of examining the situation as it is, of realising afresh and anew that our basic need is not new methods, important as these can be, *but the old-time power.*

I am sure that our members would have been greatly encouraged to have witnessed the times of unbroken prayer, when one after another poured out their hearts to God. They would have rejoiced with us to see among the delegates such a good proportion of keen young men.

This was a Conference that will have done tremendous good. *The future will undoubtedly reveal just how much.*

Church Reports

ASHINGDON **Pastor: C. D. Stockdale**

IT was a great joy to see a church normally seating fifty packed night after night with about 100 children when Pastor John Harrison of Lowestoft came to Ashingdon to lead a Childrens' Special campaign.

The meetings went with a swing all the way through every night with "Uncle John" leading choruses, setting quizzes, telling stories and showing filmstrips. At the end of each meeting Pastor Harrison gave a more serious talk explaining to the children their need of Jesus. Twenty children were counselled and a number of them signed decision cards.

The climax of the week was the Sunday morning family service to which several parents came. Thirteen children were presented with prizes.

One hundred and ninety-six different children came throughout the week, 156 of whom did not belong to our Sunday school. We now have 103 new families to contact. Please pray with us that we shall have the blessing of the Lord as we continue this work.

(Mrs.) A. O'BRIEN

MARKETHILL **Pastor: R. Cotter**

MEMBERS and friends assembled for the induction of our new minister, Pastor R. Cotter, in the local Orange Hall, kindly loaned. Since the departure of our previous minister and his wife, Pastor and Mrs. D. Kilpatrick, we were privileged to have Pastor Cotter in charge of our church. This was intended to be temporary.

It was thrilling to see the packed hall and to hear the beautiful hymns expressing our heartfelt thanks to God. On the church's behalf, Mr. William Davidson extended a warm welcome to Pastor Cotter, aptly referring to the previous Sunday morning service. He also thanked Pastor and Mrs. A. Wilson, Pastor and Mrs. A.R.T. Whittall and members of Armagh, Portadown and Ballymena assemblies for coming, the last being Pastor Cotter's home church. His parents, family and uncle, Mr. David Cotter, who rendered two solos, were present.

Mr. Matthew Fullerton added his welcome, saying how much he had enjoyed fellowship with the new pastor already.

Pastor Whittall ably convened the service and Pastor A. Wilson, our Irish Superintendent, welcomed the new minister, saying that he hardly needed an introduction. The Superintendent had prayed that God would send the right man to us and, though other arrangements had been made, God over-ruled and he was confident that God had answered prayer.

Pastor Cotter replied very movingly, saying that it was a great day for him – the induction to his first church and his twenty-first birthday. He expressed appreciation for the kindness and co-operation that he had already received.

Pastor Wilson then addressed both Pastor and people.

As the new minister knelt, Pastors Wilson and Whittall laid hands on him praying God's blessing on his ministry among us.

S. DAVIDSON

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

AT our Sisterhood weekend, our guest speaker was Mrs. E. Ruth Walker from Cheltenham. Her opening address on the Saturday night was a challenge for the meetings which were to follow. The ladies' trio sang with much feeling and our junior and senior Timbrells played very well indeed. We will long remember our speaker's Sunday morning message. The Sisterhood choir rendered a devotional piece, "At Calvary". The Gospel service was well attended. The chorus session was led by Gena. The ladies' choir, under the able direction of Mrs. McKillop, sang twice. Mrs. Walker's address indeed brought a shower of blessing.

On Monday night our church was packed with 300 women for our united rally. Miss Marilyn Hutton sang and played with great effect. Miss E. Reid thrilled the congregation with her Scottish dialect rendering of David and Goliath. The closing address was so relevant to the need of these days.

Mrs. Jones ably convened all these services.

(Mrs.) J. KIRKLAND

BELFAST, Ballysillan **Pastor: A.F. Seeman**

"HOW are things in Belfast? Does the trouble affect your church?" were the questions I was asked when on holiday in England. We rejoice to be able to report that the blessing of the Lord maketh rich and addeth no sorrow.

In the last few months we have known the guidance of the Lord and seen blessing in the church. A young man recently came to know the Lord as Saviour and four young people were received into membership. A visit by Pastor J.T. Bradley was of much blessing and greatly appreciated by us all. Then on a recent Sunday night the service was taken by two young women. One has gone to Elim Bible College, the other to France to work with Operation Mobilisation. As they spoke of their vision and call we were conscious of the Holy Spirit challenging us all to full surrender. The church was full and the troubles around were forgotten for a while.

A few weeks ago, a car bomb was left outside a shop just 300 yards from the church. The area was being evacuated when the bomb exploded, causing the usual damage to property and homes. None was

seriously hurt. We believe that it was of the goodness of the Lord. A few hours previous to the bomb being planted, a member of the church had a burden of prayer for the district and in particular for her own road, which is opposite the explosion.

In such ways we prove the goodness of the Lord and continue to trust Him day by day.

A.F. SEEMAN

BISHOP AUCKLAND **Pastor: R.M. Kingsbury**

"LORD, do something bigger than we imagine is possible", was our prayer during the weeks preceeding our children's crusade. Invitation cards were distributed at all the local schools and posters were displayed all over the town. We had invited Pastor Ron Mackenzie and "Robbie the Robot" to join us. The Crusade was financed by selling home-made cakes and novelties on a stall which we had managed to hire in the local market.



Pastor Ron Mackenzie pictured with "Robbie the Robot" and some Bishop Auckland children.
Photo courtesy of *The Auckland Chronicle*

On the first night of the crusade we were overwhelmed by the crowd of children who crammed into the church. Three hundred excited, noisy youngsters waited impatiently to see "Robbie". A local news photographer took photographs and, two nights later, a recording was made for B.B.C. Radio Teesside's breakfast time programme, "On the Move". The following evening, B.B.C. Television news team came along to see what all the excitement was about and they filmed the children singing and interviewed Pastors Mackenzie and Kingsbury. Unfortunately this film was damaged in processing and rendered unusable, but many of the children will long remember the night they were "filmed for T.V."

A local bus proprietor offered us a coach at a nominal fee to bring in children from an outlying estate. Due to the overwhelming response this had to be replaced by a double-decker.

It was wonderful to see 250 to 300 young people gathered in the church every night to hear the Gospel proclaimed in clear, relevant terms. Pastor Mackenzie ably illustrated various spiritual truths with his excellent equipment, all of which he has made himself. We are most grateful to him and to the members of his church, who worked so hard to make this effort a great success.

R.M.KINGSBURY.

(Pastor Mackenzie has since been interviewed on "A.T.V. Today" from Birmingham – Editor.)

COLCHESTER **Pastor: A.P. Thomas**

WE thank God for the children's campaign recently conducted by Pastor John Harrison, the Youth Commissioner for our Presbytery. Each night for a week over 100 children met, culminating with a great Sunday evening service when the children and their parents gathered together.

Decisions for Christ were made by children of all ages and our youth work has received a great stimulus.

A.P. THOMAS

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

A THREE-COURSE banquet, complete with cake, marked the beginning of our twenty-first church anniversary convention, when four of our previous pastors sat down with some fifty-five members and friends.

The guest preacher for the four-day convention which followed was Pastor J.A. Crimp.

During the Saturday night rally, our Church Elder, Mr. Ted Smith, along with Pastors Ken Smith, of "Another Slant" fame and F.J. Taylor recalled memories of yesteryear.

It was a privilege also to have Pastor J.J. Way with us for the weekend. He ministered God's Word on the Sunday morning.

The convention finished with the singing of, "Revive Thy Work, O Lord". The meeting became charged with the presence of God.

JOHN R. HODGETTS

WEST MIDLANDS PRESBYTERY RALLY

THE idea of a Presbytery sports' day came from our Youth Commissioner, Pastor D.S. Williams. After much planning, over 600 people arrived for this event on the splendid campus of Keele University. The Youth Commissioner and Pastor M.J. Epton directed football, cricket, tennis, table tennis, netball, five-a-side football and track events.

After all the physical exercise, over 600 came to the evening rally in the church on the university grounds. The singing was wonderful. A group of young people from a Pentecostal Anglican church in our area sang and testified. Pastor Epton preached in a forth-right manner and over sixty came forward in answer to his invitation – what a climax to the day!

Another hymn was sung and then came the long-awaited moment. Pastor F.J. Day announced that Silverdale were the winners followed by Macclesfield with Hanley third.

The day was greatly enjoyed by all. More people who were strangers to our churches heard the gospel than through most events we promote. We thank Pastors Williams and Epton for their hard work.

A.R. THOMAS



Pastor D.S. Williams (standing left), Youth Commissioner of the West Midlands Presbytery, with young people and leaders who took part in the rally at Keele University.

Please pray for the

Chelmsford Crusade

conducted by

Rev. Ron Jones and Party

The voices of Len Magee and Glenys Jones
The Chelmsford Elim Choir

Commencing

Sunday, October 29th at 6.30 p.m.
then nightly at 7.30
Sundays at 6.30 and 8.15

There will be special prayer for the sick, according to the Scriptures

Elim Church, Mildmay Road, Chelmsford

D.2710

CHRISTMAS APPEAL FOR MISSIONARIES

They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas Fund Gift to:
The Secretary, Elim Missionary Society,
P.O. Box 38, Cheltenham, Glos.

Canada Conference

THE twenty-eighth General Conference of the Pentecostal Assemblies of Canada which met in Halifax, Nova Scotia, saw the re-election of all the Executive Officers with strong mandates and the creation of one additional national executive post. Robert W. Taitinger, who has served two terms in the office of General Superintendent, won re-election on the nomination ballot, gaining 241 of the 252 votes. Dividing the post of General Secretary-Treasurer resulted in James Montgomery being elected General Secretary, a position he has filled by appointment of the General Executive since the passing of C.H. Stiller, and Graydon R. Richards being elected General Treasurer.

The other ministers elected as Executive Officers were: C.W. Lynn - Overseas Missions, R.M. Argue - Home Missions and Bible Colleges and S.D. Feltmate - Christian Education and Youth.

Conference delegates represented all provinces and territories across Canada, Bermuda, Trinidad, Africa, and many of the mission fields. Delegates learned there has been a growth in the Fellowship's fifty-three years of history to where there are now 749 churches and 1,945 credential holders. Twenty-seven new churches have been built in Canada since the twenty-seventh General Conference – PAOC



Search the Scriptures

The Letter to the Romans

12 Practice and Preventative

by J. Alexander Wright

THE Practice of Holiness (Romans 7:1–6) is now illustrated by the marriage bond: "dead to the Law" (vv. 2–4). If a woman, married to Mr. Law, were to die and miraculously to rise again from the dead, she would be freed from her old partner, since her death dissolved the union: "she is loosed", free to marry again and to have children by her new husband. That is what has happened to us, Christ's holy Bride, says Paul. We have been married to Jesus Christ that we should "bring forth fruit unto God", i.e. bear children unto the Lord. Believers sing with anticipation of the forthcoming Marriage Supper of the Lamb, but they are already married to the Lord. Not until the last believer has been added (married) and the Bride is complete, will the wedding breakfast, or Marriage Supper, be celebrated! The children of the former marriage to Mr. Law were all stillborn (v.5). Mr. Law was a good man, but very exacting, always making demands upon her – legitimate, of course, but she couldn't keep up! She might wish him dead, but he never dies (Matthew 5:18), so she must and she did (v.4)! "Delivered from the Law . . . wherein we were held" (v.6) shows that Mr. Law's hold was cruel, like a mantrap's (lit.), but Jesus freed us from his bondage that, "in the new life of the Spirit" (ARV), we might be His bondslaves.

The Preventative to Holiness (7:7–24)

This passage is a subject of dispute among Bible students. In chapter 6 the "old man" was crucified, dead, buried with Christ. Here we are introduced to the "wretched man" (v.24). Dr. Alexander Whyte has written, "Romans chapter 7 is the most terrible tragedy in all literature. You may search the classics of the ages and nowhere will you find a tragic passage to compare with this one. All your Macbeths, your Hamlets, your Lears, and your Othellos are pale ghosts of tragedies, mere stage plays when set alongside the awful tragedy of soul-shipwreck outlined in Romans 7. The chapter should always be printed in letters of blood. All the passions and terrors of eternity are packed into it. Here Heaven and Hell meet as they meet nowhere else in all the universe, and here they grapple together for the everlasting possession of the immortal soul of man."

Who is the "wretched man"? Who speaks in the present tense – Saul the religious sinner, or Paul the born-again saint and apostle? We cannot deny the possibility of failure and grievous backsliding on the part of Christians, so much of this language might be applicable to experience, but did Paul ever so fall from the time of his conversion? Some "Holiness" teachers, with their doctrine of a sanctifying Baptism in the Holy Spirit, hold the view that the passage is descriptive of a Christian before he receives the Pentecostal Baptism as at 8:2. The writer once asked one such teacher as to when, in the light of this teaching, Paul underwent the experience of chapter 7, since he received his Pentecost three days after his conversion on the Damascus Road and was then, presumably, freed from his wretchedness. The good man replied that it was during those three days!

The use of the first person and present tense in vv. 14–25 should not limit our understanding of them. Strict insistence on their literality would mean that Paul was in such a spiritual state even while writing this great Letter from Corinth in A.D. 58 or thereabouts after nearly thirty years of intensive missionary service and sacrifice! They may mean no more than making vivid and personal the general and collective experience of all, saying "I" but implying "We". The language is not that of one who has given way to a sudden gust of temptation; it describes habitual character. The tenses make this clear.

Moralists have always taught that man has two natures, the good and the evil, each striving for the mastery within, a kind of Dr. Jekyll and Mr. Hyde existence. Some years ago at the London Conference leading to the independence of Nyasaland, Dr. Hastings Banda, their first Prime Minister, paid a tribute to Mr. Robert Butler, saying, "You sir, have drawn out of me that side which is good and reasonable and pushed that other side which is bad and pig-headed back".

Continued next week

First E.W.M.A. rally

Our Reporter:
Gladys M. Gorton (E.W.M.A. Secretary)

AMONG comments on the first E.W.M.A. rally, held in Brighton, were: "An outstanding success"; "What an inspiration!"; "The E.W.M.A. is a wonderful fellowship"; "The enthusiasm shown by Elim sisters is tremendous"; "We felt it was an inspiration to go forward refreshed and helped by our meeting together".

A full coach and the college minibus travelled from Capel. The weather was ideal. After enjoying sea and sun, we met at the historic Elim Pentecostal Church in The Lanes for tea. About 130 gathered and, over a working tea, each E.W.M.A. branch represented was introduced and told of their activities. Profitable ideas and suggestions were exchanged. Appreciation was expressed to Mrs. Hodge and her workers for providing a splendid tea.

At the evening rally, the ground floor of the church soon filled as coach loads arrived. There were E.W.M.A. representatives from Eastbourne, Brighton, Bognor, Camberwell, Clapham, Caterham, Gosport, Hastings, Hove, Portsmouth, Letchworth, Newhaven, Clacton-on-Sea, Springbourne, Winton, Sunderland, Sheffield, and probably others, too. We were conscious of the anointing of the Holy Spirit from the beginning. Retired and former missionaries were mentioned. New candidates and Lightbearers took part. Mrs. D. Bull gave a vivid account of her work in Tanzania. Mrs. Joseph of Madras, India, who looked lovely in her royal blue sari, spoke of the work there with Pastor and Mrs. J.H. Prentice and in appreciation of the printing press ("Light through Literature" project). A singing group of about twenty-five sisters from the Capel conference sang twice. Thanks were expressed to Pastor and Mrs. F.A. Hodge for the use of their church and to their son, Kenn Oldfield Hodge, for his beautiful playing of the Hammond organ.

We sat spellbound under the timely, God-anointed ministry of Mrs. E. Ruth Walker, wife of the President, who earlier led us in prayer. Her major points were most suitable for E.W.M.A.: Vision: Burden; Identification; Source of Supply. "'Others' could be the E.W.M.A. motto", she boldly declared.

We were encouraged to have members of the Missionary Council with us. At the close we remembered Miss Sylvia Beardwell, a member of the Brighton church now a missionary in India.

We rejoice in a glorious rally and in a profitable and precious Missionary Conference.

World Congress on Evangelism

CHURCH leaders from all six continents recently met in Los Angeles with Dr. Billy Graham to plan an International Congress on World Evangelization.

The Congress will be convened by some 200 leading clergymen from around the world. More than 100 have already accepted invitations from Dr. Graham to serve on the Convening Committee and further invitations are being issued. Dr. Graham has been named Honorary Chairman of the Congress. A decision on dates and location will probably be finalised in the next few weeks. He also announced that it had been decided that the Congress was to have a large representation of people from the so-called "Third World" areas.

Graham said, "During the past six months I have sought counsel with a number of men from six continents. We believe that God led us to the unanimous decision to convene this International Congress on World Evangelization in 1974. The purpose of the Congress is clear – to press for the evangelization of the world in our generation. We believe that the Holy Spirit is at work in the world in unusual ways. Millions of people are searching for what Christ has to offer. Multiplied numbers of them have responded to the Gospel invitation. Churches and Christians have been and are still being renewed. We stand on the threshold of a new era. Never before have the opportunities been so great nor the means at our command to proclaim the Gospel so manifold."

Speaking about this week's consultations in Los Angeles, Graham said, "I cannot help being excited about the plans being evolved and I believe that God will use this Congress to focus our attention on the strategy for total world evangelization in our time."

–I.C.W.E.

WAVELENGTH – ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina – 5.45-6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Radio ELWA.

Book reviews

Gems of Grace, *by Bob Stokes. Published by Marshall, Morgan and Scott Ltd., price 50p, postage and packing 5p extra.*

IT has been said that truth is stranger than fiction and certainly the stories from the author's own rich experience with God and from those of others, inspire and thrill the reader with the joyous realisation that Bob Stokes' God is their God, too, and that what he has performed for Bob He has done, is doing, and can do for them.

To my mind the life incidents recorded in this book should be the norm for true Christians. The enthralling diversity of happenings is an inspiration and encouragement to the fearful, the doubtful, and even the stoutest, seasoned believer, while they present a challenge and contain a revelation to the backslider and the unbeliever.

(Mrs.) GLADYS M. GORTON

Missionary Adventure in Brazil, *by Fanstone. Published by Henry E. Walter Ltd., price 38p, postage and packing 6p extra.*

THIS amazing story of the Anapolis Hospital, which is renowned all over Brazil, is the result of many enquiries as to why it had not been published sooner.

It is a small volume, easy to read because of its short chapters, and published "in praise not of a person, but rather as a tribute to the dedicated labours of countless missionaries who live and die unheard of and unhonoured, in lonely far-off lands".

It gives an insight into the difficulties of early missionary work in Brazil, of the vision of a godly doctor and the spiritual as well as the medical results of the work of both missionaries and nationals, who are determinted to introduce every patient to the Book. It is worth far more than its price.

HENRY JEFFERY

The Vatican Billions, *by Avro Manhattan, published by Marshall, Morgan and Scott. Price £3, postage and packing 10p extra.*

That the Roman Church is well able to abolish the poverty and need that covers so many lands and lives under her domination is convincingly revealed in this astonishing book. A detailed account is given of the build-up of the fabulous wealth of the Roman Church. The research into this arena of the Vatican Empire and of the accumulation of its vast wealth reveals a sandy foundation that ultimately will be swept away.

The origin of this network of the great Roman financial empire is set forth with a vivid record of statistical facts. The progressive accumulation of unparalleled wealth is beyond the reader's imagination.

One cannot but think of the words of the Lord Jesus to the rich young man, "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

EDWARD F. COLE

Can you tell me?, *by Dena Korfker. Published by Marshall, Morgan and Scott Ltd., price 35p, postage and packing 3p extra.*

ANY parent or teacher will know all about the inquiring mind of a child and will be pleased to discover this book. The authoress poses thirty-nine poignant questions that any child might ask, like "Where was I before I was born?", "How does a caterpillar become a butterfly?", "Why can't I see God?" and "When is Jesus coming back?".

Dena Korfker sets out the answers to these questions in a simple, clear, concise way, making difficult topics easy to understand without destroying or distorting the truth. Having devoted her life to teaching in the kindergarten department of a church school, she has acquired a valuable store of experiences upon which to draw in producing this fine little book.

(Mrs.) PAMELA RICHARDSON

Happiness is . . . *by Betty Carlson, published by Marshall, Morgan and Scott. Price 35p, postage and packing 4p extra.*

This is a helpful, refreshing little book, easy to read and to understand, yet containing great truths, simply and concisely expressed.

The chapters are short and self-contained, yet each contributes to the whole, thus making it a very useful book for a busy housewife and mother, whose reading time is so often limited to a few snatched moments. Each chapter ends with a thought-provoking prayer, which, as I read them, became my prayers, too.

This is a book from which one gains comfort, encouragement and challenge. The writer has some very practical, down-to-earth things to say on many aspects of Christian living.

Advertised as "Talks for Womens Meetings", it certainly provides an excellent framework on which to build many interesting, helpful talks.

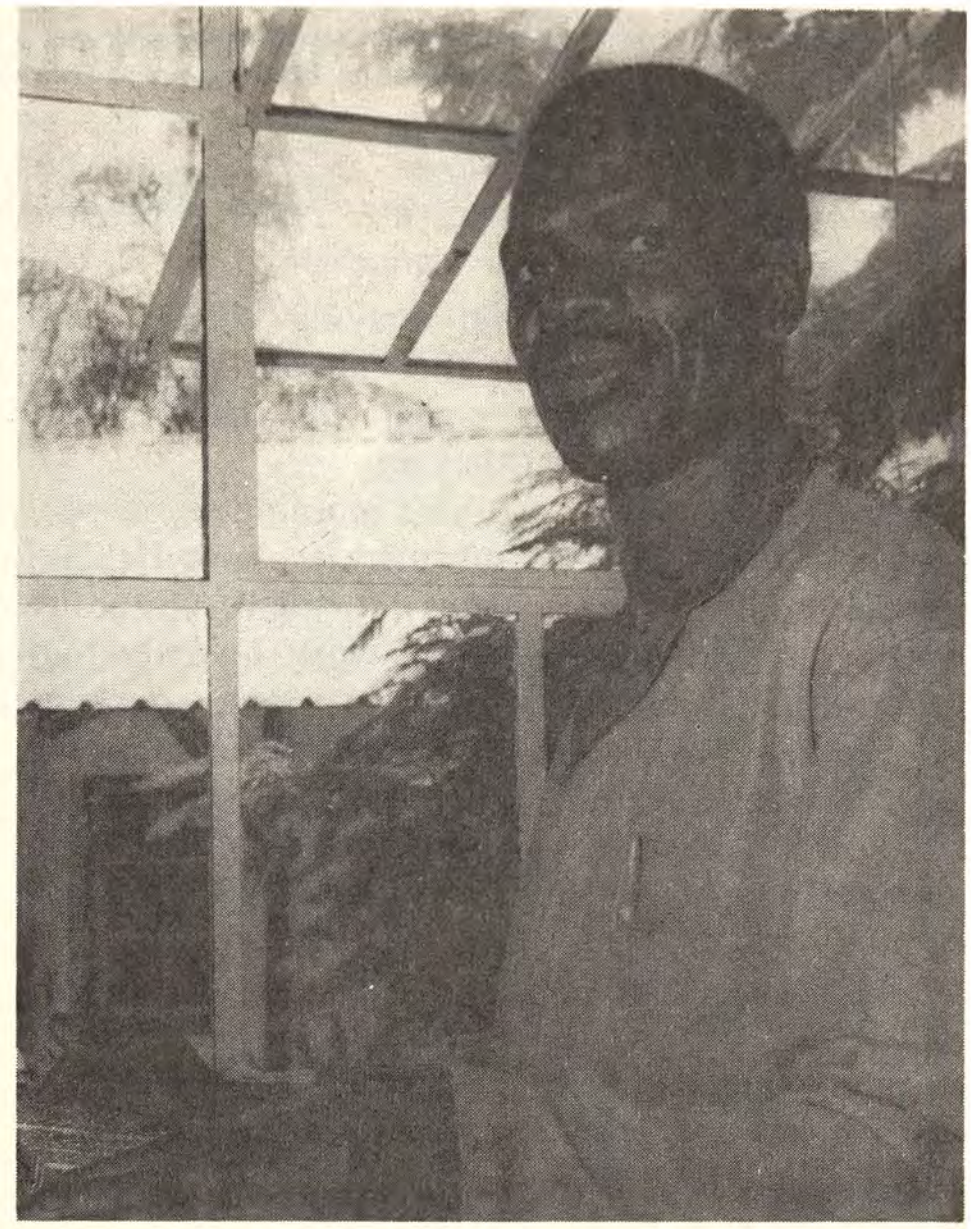
(Mrs.) FREDA MOORE

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

My Story

Abednego Radebe

African Staff Foreman of Emmanuel Press, Nelspruit, Transvaal, S. Africa, talks to Elim missionary David G. Butcher.



Meet the Emmanuel Press Staff. *Abednego Radebe, or, as we all know him, Bednog, is our African staff foreman. As a young boy he was a cleaner and later served an apprenticeship to become a compositor. Apart from being a good comp., he is extremely versatile and very capable. He is now one of the church elders and the treasurer of the local church, a wonderful Christian and a joy to work with. Pray for him as he leads the African staff. Pray for him as he gives many hours free of charge to the service of the Lord.*

D.B. *Abednego, how did you first come into contact with Mfundisi Phillips and the message of the gospel?*
A.R. In about 1930 a teacher, Nqolasi, came from Emmanuel Mission, Nelspruit, to my home at Hedricksdale, about forty miles away. He talked to my father about sending his children to school. My father was pleased. It was 1932 before we actually started at the school. Here we first met Mfundisi Phillips. We were taught many things about our Zulu language, how to read and write it, and other school lessons, but first thing each day came teaching about the Bible, especially about God's love for us and how that God's own Son died for our sins. The words of John 3:16 have always remained with me. We were taught to sing and pray. These Bible lessons went on from 8 to 10.30 a.m. each day.

D.B. *You seem to have had a good time at school, but how did the schooling go?*
A.R. I suppose it was about a year before I could read a few Zulu words. One year I was given a New Testament; that thrilled me. I made up my own way of reading it: instead of just reading, I made up my own tune and sang the words of Scripture. I was so happy, for now I could not only read, I also had my own copy of the New Testament.

D.B. *When did you accept Jesus into your heart?*
A.R. I was the first of our family to accept Jesus and I did this in 1937. I remember reading my New Testament and that verse Revelation 3:20 spoke to me. I opened my heart's door and Jesus came in. I used to tell my friends. They did not understand and laughed at me, asking me, "Where does your Jesus sit in you?"

D.B. *Did you go away from the Lord?*
A.R. Yes, during 1947 I wandered away from the fold of God and became a great servant of the devil. I smoked and was a great drunkard. I was the friend of many women. I became a thief and a great gambler, plus many other things which I will not say about.

D.B. *When did you return to the Lord?*
A.R. Some great meetings were held in Nelspruit during 1956 by Mr. Bhengu (a well-loved African Evangelist). My friend told me about them – but for another reason other than the services. He said that there were many lovely young ladies going to the services. I replied with a well known Zulu phrase and we decided to go to the meetings just simply for the girls who were there. The Lord had His hand on my life though and I remember those girls at the service for one thing only – their singing. They were singing in Zulu, "There is power in the blood of the Lamb", The preacher prayed. It was so clear and I understood so well. He said, "Lord Jesus, there are many here who are backslidden and today is their day to come back to you."

The reading was from John 3 and this touched my heart, for verse 16 was my favourite verse that Mrs. Phillips taught me in Sunday school. There and then I gave my heart back to God. Jesus became far more beautiful than all those girls. His love was far greater and more wonderful. God knows people and He knows how best to speak to them.

(Continued on page 18)

How God wonderfully healed me

by Mrs. Bagshaw

I WRITE this testimony, praying that it will encourage others to believe that miracles can happen today, as they did during our Lord's time on earth. My testimony proves that they do.

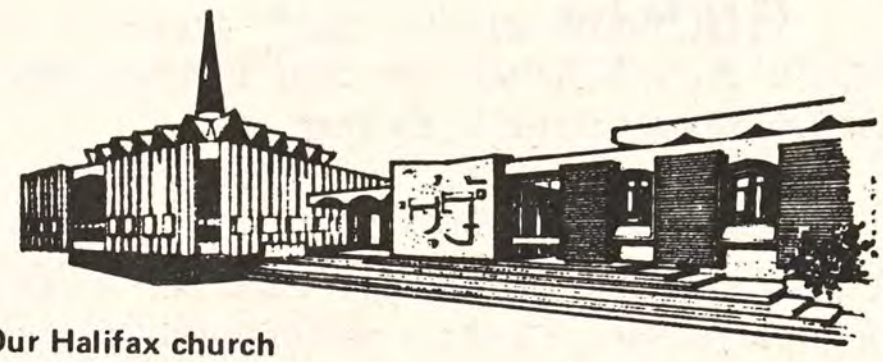
Over twelve months ago, one morning on my way to work, I was knocked down by a car in Halifax. Though badly shaken, but, as I thought, physically unhurt, I got up and went on to work. I worked that day and the following week without any trouble at all. The next week we went on holiday by car. On the journey I developed a very severe pain in my back and lost all feeling in my right leg. We continued the journey and arrived late. We went straight to bed, but I found I was unable to sleep, the pain being so severe by this time.

The next day my husband took me to the nearest hospital, where I was X-rayed, and told by the doctor that I must have had a terrible bump on my body, as my spine was twisted and out of place and my back extremely bruised, the result of my accident. I was detained in hospital for a few days and my back was kept rigid. We were then advised to return home and see our own doctor, which we did, after a most unpleasant and painful journey.

My own doctor gave me a letter to post to the Royal Infirmary, but it was two months before I heard anything. By this time I could hardly walk even with the help of a stick. We prayed continually that God would undertake for me. He was our strength through all those weeks. I was then X-rayed again and told that my back was virtually broken. This could be seen now, as most of the bruising had gone. I was put in a plaster cast for three months, but I was still in considerable pain. Then followed weeks of various treatments, but to no avail. By this time I was getting desperate. My one consolation was the constant prayers of our Minister, his wife and the friends of the Halifax Church.

I was then asked to see a specialist at Leeds, who told me, after examining me and all the notes of my case, that he would like to operate. This would free me from pain, but the chances were that I would not walk again. This was the decision I was faced with. I was only 46 and did not want to be a burden to my family. I was given a few days to think it over. I prayed as I had never prayed before, asking God to take over and move in a miraculous way.

At our Church one Sunday, after deciding against



Our Halifax church

the operation, but still not feeling sure of my decision, I went out to be anointed with oil according to James 5:14. I believe that the miracle took place just then, for I felt a wonderful peace come over me. The next day I was free from pain. It was just wonderful.

I saw the specialist some time later for another X-ray and it proved without a shadow of a doubt that I was healed. The part where my spine was damaged had closed up and my spine was whole. The doctor said it was like a miracle. He could hardly believe his own eyes, as he looked at the before and after X-rays. I told him what had happened to me and about the anointing and he praised God with me. "Only God could have done this," he said, and I knew it to be true.

* * *

Suppose that the man who was lame had come
To the Saviour by Galilee's shore
And had asked for a cane to help him walk,
For a cane, and nothing more.

Suppose that the man who was blind from birth
Had asked for only a guide
And had missed the wonder of Christ's dear face
And Heaven and earth beside.

Suppose that the woman who seemed rebuffed
Had turned away in despair,
Resigned to nurse her helpless child,
And the hurt of unanswered prayer.

Suppose they had all been like you and me,
With their asking so fraught with doubt;
What sorrows and pains they would have retained
What joys they'd have gone without!

From Halifax Elim Church Magazine
by kind permission.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

The Shadow of the Almighty
Psalm 91:1

WHERE is "the secret place of the Most High?" – under the shadow of the Almighty. The following objects are the symbols of the Almighty.

1. The Shadow of a great Rock (Isaiah 32:2): shelter.
2. The Shadow of a Tree (Song 2:3): satisfaction.
3. The Shadow of His Wings (Psalm 63:7): safety.
4. The Shadow of His Hand (Isaiah 49:2): service.

A QUOTATION

Morbid Sabbaticus

THIS dreadful disease attacks professing Christians. It never appears except on Sundays, but in these days more and more are being laid low on Sunday evenings. Symptoms vary, but it never interferes with sleep or appetite. It never lasts for more than the twenty-four hours. No doctor or specialist is ever called in. It is alarmingly infectious. No remedy is known, except prayer. Unless it is checked, it always proves fatal to the soul.

AN INCIDENT

Self-service

"A FELLOW captive of mine, like the rest of the prisoners of war in the German camps of the last great war, regularly received parcels from home, which often included blocks of chocolate. For the last three months, W. stored away every slab in wrapping paper and cardboard. Suddenly the order came, 'Move!'. All baggage was to be jettisoned. Off went W. to secure his precious chocolate, only to find, when he unwrapped it, a heap of uneatable mould!".

Dr. David Reid: *Expository Times,* September, 1951.

Live for self, you live in vain.
Live for Christ – you live again!

Letter to the Editor

43 Manilla Road
Birmingham B29 7PZ.

Dear Brother Walker,

Many Elim friends know that I teach religious education in a large secondary school. It has been a thrill to see otherwise uninterested young people gripped by the book, *Tortured for Christ.* I have managed to put this and several other evangelical books into our school library, but I am anxious to get the young people reading this type of book in actual lessons.

It may be that there are those who possess some of these modern paperbacks which they have read and which they would like to be used in service for the Lord. If such friends would care to donate their copies I would be extremely grateful.

Quite a number of young people from my classes have come to our services at Stirchley.

Prayer would be valued as I am actively involved in conducting Assemblies.

Yours in Christ,

JOHN B. COLEMAN.

My High Priest

So oft when sorely tempted
And faith seems very weak,
When battles fierce are raging
And help from God I seek,
My failing strength is quickened
When in His Word I see
That Christ is interceding
And praying now for me.

The blood He claims in pleading—
His hands, His feet, His side—
Before our God disclosing
A place where we may hide.
Unknown His words so holy
To us in feeble frame.
The heart of God responding—
He hears in Jesus' name.

Believe, my heart, and praise ***Him,***
Though Satan sorely try.
Fear not when shadows darken,
Though hid, your Lord is nigh.
He knows your frame and weakness,
He will be strength for you.
Have faith! He's interceding.
Trust Him! He'll take you through.

J.W.F.

Visitor's View

4. "Saints alive!"



by David J. Ayling

Observations on the mission field made during a recent visit to Guyana

I HAVE attended many lively meetings here in Guyana, but nothing came up to last Saturday.

I have noticed with interest that meetings go very well in this part of the world, even if sometimes there is no piano or organ. A good song leader, a good clap, and the meeting is well under way. Often there is a youth choir ten to fifteen strong. They partly lead the singing and help to keep up the tempo.



The military wedding of two former Sunday school children

"It was on a Monday Somebody touched me – I know it was the hand of the Lord!" All those who were converted on a Monday stand to their feet while it is sung and we go through eight verses to include all those converted on other days. If you wonder how we found another day in the week the last one is for those "who don't know what day it was but Somebody touched me!" By now the meeting is really off to a good start and preaching is easy in such an atmosphere.

I haven't forgotten the meeting last Saturday! We set out early in the day to visit the furthest outpost of Elim in this land, seventy miles away in Ithica. We travelled along the coast until we reached the village of Ithica in a sugar plantation on the banks of the Berbice river. In the middle of the village is a house which we use as our mission station. It stands on stilts, like all the rest, and under the house a cement floor has been put in. Lattice work makes the walls and we have our church.

We carried up with us two veterans of the work here, Brothers Romao and Trottman, who were to continue after our meeting with a week's evangelistic mission, while looking after themselves in the house above. One of these veterans is over seventy and the other is eighty!

A good crowd of children and adults gradually gathered for the meeting and I stood up to speak. It had been a lively meeting with singing, clapping and shakers playing (these are made of pop-bottle tops strung on wire and played something like a tambourine), but my message began to have the strangest effect on the hearers. They began to stamp, jump and slap each other. I wondered whether this was some new form of appreciation which I had not come across before, when I saw my wife indulging in the same antics. For a moment I stopped preaching

and the question came to my mind, "Is Doreen also among the prophets?"

The moment I stood still and surveyed the scene, which I can only describe as like a display by wild dervishes, I understood the reason for the chaos. I was attacked by the fiercest plague of mosquitoes it has been my misfortune to meet. My message was appreciated in inverse porportion to its length! I tried to say something that would be of benefit and left it at that.



The Dennis Street Elim Church

Afterwards I gladly surrendered my bottle of insect repellent to the brethren who were carrying on for the week. It was, I felt, the very least that I could do.

I bear the marks of that meeting still, but when I think of the courage and faith of these stalwarts of the cross who maintain these outstations – and each carries outside the hall or houses the sign that many have come to respect in this country: "Elim . . . the Mission with a Message!" – then I thank God for our devoted missionary staff who have put the work on such a sound footing.

Children's Corner

New shoes for Timothy



by Sheila Price

Deuteronomy 29:5

TIMOTHY needed a new pair of shoes for school, so on Saturday he went shopping with his mother. When Mrs. Lewis had bought all the groceries she required for the weekend, they went into the shoe shop at the corner of the street and took a seat while they waited for the assistant to serve them.

"Can I have a brown pair this time, mummy?" asked Timothy.

"Very well," said his mother.

The assistant handed Mrs. Lewis several pairs of shoes and Timothy tried them on.

"I like those best," said Timothy, pointing to a shining, brown pair with a small buckle.

"Are you quite sure they feel comfortable?" asked Mrs. Lewis.

"Oh yes," said Timothy, as he tried them on once again and walked up and down. "They fit nicely, mummy."

"Then we'll take them," said Mrs. Lewis, and handed over the money to the assistant. "I do hope that these shoes will last longer than the last pair did, Timothy. You wear out your shoes so quickly."

"I expect it's because of all the running and climbing I do in the school-yard," said Timothy. "Wouldn't it be nice if we could buy shoes that never wore out, mummy?"

The Bible tells us that, when the Children of Israel were in the wilderness, God provided them with shoes to protect their feet from the hot, dusty sand. They spent forty years in the wilderness and travelled many hundreds of miles, yet, at the end of the journey, their shoes were still as good as new!

Many times the Children of Israel became downhearted, but they kept going, putting their trust in God. He had promised to care for them and to provide all that they needed for the journey and God kept His promise.

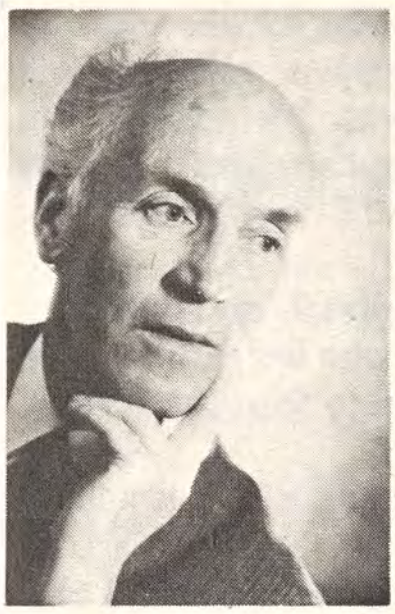
Find the verse in Deuteronomy chapter 29 which says: "Thy shoe is not waxen old upon thy foot".

MINISTERS'
PRAYER AND BIBLE WEEK
in
BIRMINGHAM
(Interdenominational)

A TIME TO SEEK GOD IN SUCH A TIME AS THIS

Monday January 15th—Friday January 19th, 1973

For particulars write: Rev. Michael Carr, c/o Organising Secretary, Mrs. D. M. Potter, 66 Redwood Road, King's Norton, Birmingham B30 1AD.
Tel: 021-458 5827. D.2711



From T. H. Stevenson

AN Elim member, on his appointment as deputy head of a new fast-growing comprehensive school with 1,100 pupils and almost sixty staff members, was concerned to find the absence of any form of Christian fellowship or witness. God moves in remarkable ways, however In the reorganisation, a former Anglican vicar and padre was appointed in charge of Religious Instruction, followed by a young Christian Brethren lady for the same subject. Both felt led to form some active group, though their suggested title of "Prayer Meeting" didn't seem inviting if announced to the school assembly.

It was agreed that the matter should not be dealt with hurriedly. In an unusual way, however, things were to be speeded up. The vicar detained a fourth form because of their inattention. Following this half-hour, during which the vicar sought to emphasise his purpose for teaching, he was surprised when a group of teenage boys approached him to request the forming of a meeting as they wanted to learn and talk about Pentecost and the present outpouring of the Holy Spirit.

He went to the deputy head, more worried about the subject mentioned than happy about the prospect of a meeting at the pupils' request. The deputy head informed him that he was a member of the Elim Pentecostal Church. Immediately the vicar revealed that he had long been seeking a Pentecostal experience. That same night he made a considerable journey to an Elim Church on learning that a special service was being conducted by myself on the subject. Though he was not among those who received the Holy Spirit in the short after-service, it was wonderful to see this godly man so released, praising God with uplifted voice, head and hands. The following morning at school it was the young lady teacher who came to the deputy head rather concerned because the vicar could scarcely wait to begin the meeting that they had planned to go about slowly! When she learned of the previous day's events – the boys' desire about discussion concerning the Holy Spirit and the vicar's desire and first visit to a Pentecostal Church – the Christian Brethren teacher joyfully revealed that during the summer vacation, before taking her new appointment, she had felt a great need and at a conference she had sought and received the Baptism of the Spirit with speaking in tongues.

I must leave my readers carefully to consider the many interesting aspects of the above events. Need, desire, opportunity, and fulfilment are before us today.

...when it comes to Music

SHARON has the answer

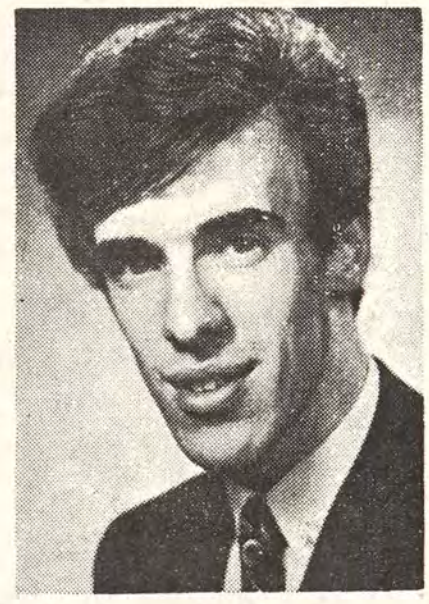
The HAMMOND organ

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

When considering an organ for your church making the correct choice is of the utmost importance.

WE RECOMMEND THE HAMMOND

Not just any model, as the size of your building and its acoustics require very careful consideration. With experience gained from the numerous installations for which we have been responsible we can offer an instrument certain to meet your requirements.
Our showroom stock of **PIANOS** and **ORGANS** includes the entire range of **HAMMONDS** for immediate delivery from £265 to £5,000.
Sharon Music is only a telephone call or letter away and offers prompt service anywhere in the British Isles.
Details of special financial arrangements for churches are available on request.



Roland Friday

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588

Reflections

by Mrs. Noreen Magee

DURING the holidays, as I sat on the brink of the lovely Lake Talyllyn, Merionethshire, a God-consciousness stole over my soul. The great mountains flanking the banks towered all around. At the foot of the Lake the mighty Cader Idris reared majestically into the azure blue of a cloudless sky. A lone heron slept undisturbed on her tall slender leg amid the reeds. A buzzard hovered cautiously in the distance. The whole panorama was perfectly mirrored in the deep, still Lake. David the psalmist knew something of such a scene (Psalm 23:2):"He leadeth me beside the still waters".

Quite unexpectedly, the voice of my little grandson, Matthew, piped, "May I throw stones into the water?" Of course he could. The perfect reflection vanished. The tranquillity was gone. The picture became disturbed and distorted as the stones splashed and the ripples lapped the bank. While there were commotion, excitement and disturbance in the Lake there was no reflection. The perfect reflection was held only while there was an unmoved calm.

Jesus said, "I am the Light of the World" (John 8:12). It is essential for this "Light" to be reflected in us. Sin has so marred and polluted, so distracted and disturbed. We have become so highly mechanised, so scientific, so fashionable, so restless in a seething mass of ceaseless activity. One wonders how much of the original "light" is being reflected. There are many so-called "lights", luminaries which one day will be extinguished with a noxious smell as the mighty Orb – Christ – rises as the Light of the World.

Why paddle in the shallow eddies of trivial things, when we are urged to "launch out into the deep" (Luke 5:4)? There is buoyancy above the trivialities. There is perfect reflection. His presence bears likeness in us. His light shines clearly, for "we are seen and known of all men". "Ye shine as lights in the world" (Philippians 2:15).

Christ should shine more brightly than ever before through His saints. Instead of twelve reflectors as in the beginning, there should be ten thousand times ten thousand.

The Light of the World shines out brightest at Calvary – a Lighthouse throwing its beams across the seething sea of guilt and misery, warning men of the Devil's rocks, a Light which outshines all earthly splendour.

The light of self-righteousness, of good works, the lamps of superstition and priestcraft must pale before the true Light.

Cease toying with artificiality! May His beauty and reflection be upon us.

Little Matthew withheld his stone throwing and the beautiful Talyllyn Lake became calm like a photographer's plate.

As together we leaned over its brink, a little voice declared, "Grandma, there's you and me!"

May our lives be a true reflection of HIM!

**We are pleased to welcome our guest contributor, Mrs. Noreen Magee, wife of Pastor A.J.K. Magee. Look out for her message next week.* –EDITOR

Love's Revelation

How lovely is a garden bright with flowers
Refreshed by morning dew or gentle showers!
Such beauty of creation speaks to me
Of God's most tender care and love so free.

The clouds that float along their spacious ways,
The grandeur that the rainbow-arch displays,
And western skies aflame with sunset rays,
Are tokens of His wisdom and His love.

I look up at the countless gems of light
That glitter on the velvet screen of night;
From vast unmeasured distances above
They tell me, "God is great and God is love!"

I hear the music of an autumn breeze
Amid the trembling glory of the trees,
I catch the theme-song of its melody –
It is that God loves you and God loves me.

But best of all I read in His own Word
The wondrous story that has strangely stirred
The hearts of men when they have heard
How Jesus left His royal Throne above,
And gave His life for us – O matchless love!

F. D. Walker

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor. 0983 852838. C.2514

JERSEY, C. I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

PRESSLAND HOUSE, Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

ITINERARIES

The President (T.W. Walker):
October 21,22, Kingstanding; 28, Clapham (Ordination service); 29, Southend-on-Sea (with London Crusader Choir); November 4, Erdington; 5, Smethwick (a.m.), Ward End (p.m.), 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, Hadley; 19, Hanley; 21-23, Elim Bible College (lectures); 25, West Bromwich, Nuneaton; 26, Leicester (a.m.), Peterborough (p.m.).

London Crusader Choir with Douglas B. Gray:
October 23, Walton-on-Thames; 28,29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
October 21-24, Neath; 25,26, Merthyr; 28-30, Pontypridd; 31-November 2, Barry; 4-6, Dowlais.

Mrs. Dorothy Bull:
October 21,22, Camberwell; 23, Thornton Heath; 24, Kingston; 25, Clapham; 26, Croydon; 28,29 (a.m.), Guildford; 29 (p.m.), Aldershot; 31, Wimbledon.

Joseph Smith:
October 21-26, Wimbledon; 29-November 2, Croydon; 4-9, Caterham; 11-16, Camberwell.

MARRIAGE

WILLIAMS — WHITFIELD. On September 30th, at Elim Pentecostal Church, Llantrisant, William Stuart Williams to Maria Christine Whitfield (both Crusaders). Officiating minister: John J. Glass.

BIRTH

FISHLOCK. On September 19th, Catherine Ruth, God's precious gift to Paul and Margaret (nee Sharp) of City Temple, Bristol.

DEDICATION

COATES. On September 10th, David William, son of William and Joyce, was dedicated to the Lord at Elim Pentecostal Church, Sunderland. Officiating minister: David Holmes. C.2720

Christian Christmas Cards
Verses by J. Danson Smith

Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p

McCall Barbour,
Dept. E, George IV Bridge, Edinburgh
D.2699

Two Christian professional designers wish to employ their abilities and qualifications in the Lord's work.

We wish to establish a design and duplicating service, specially to produce Christian literature, e.g. newsheets, leaflets, Christmas cards, etc.

If you are in need of such a service we would be glad to hear from you with details of your requirements.

Please write to:
Roger and Glenda Marsh,
Ironstone Cottage, Church Street,
Nettleton, Nr. Caistor,
Lincoln LN7 6NP, Lincolnshire.

D.2722

Coming Events

ABERDARE. October 21-26. Elim Pentecostal Church, Monk Street. Ten Towns' Crusade conducted by Paul Epton. Weeknights (except Fridays) at 7.30. Sunday at 11 and 6. Youth night on Monday. Children's special: Monday to Thursday at 6. Supported by a varied programme of gospel music.

ALDERSHOT. October 21. Elim Pentecostal Church, Holly Road. Our new church building will be opened by Pastor Charles J.E. Kingston. At 3 and 6.30.

BELFAST, Ballysillan. October 21-23. Elim Pentecostal Church, Upper Crumlin Road. Annual Convention. Preachers: A.R.T. Whittall and R. Edgar (AOG, Belfast). Saturday at 3.30 and 7. Sunday at 11.30 and 7. Monday at 8.

BIRMINGHAM, Erdington. November 4-9. Elim Pentecostal Church, South Road. Presbytery rally. Preacher: T.W. Walker (President). Selly Oak Male Voice Choir. Saturday at 7. Autumn Convention. Preachers: J. Seaman and T.H. Stevenson. Convener: K. Smith. Sunday at 11 and 6.30. Monday-Thursday at 7.30.

BIRMINGHAM, Kingstanding. October 21,22. Elim Pentecostal Church, Warren Road. Preacher: The President (T.W. Walker). Convener: R.J. Morrison. Saturday at 7.30: rally supported by Selly Oak Male Voice Choir. Sunday at 11 and 6.30: items by Kingstanding mixed and male voice choirs.

BIRMINGHAM, Winson Green. October 21-26. Elim Pentecostal Church, Handsworth New Road. Evangelistic and Divine healing campaign conducted by Brian Garrard. Weeknights (except Friday) at 7.30. Saturday at 7. Sunday at 11 and 6.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. November 3-5. Youth crusade, including bonfire barbecue, youth rallies, singing by "The Messengers". November 11. Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. October 28-30. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Annual convention and Minister's fourth anniversary. Preacher: E.R. Corsie. Convener: G.N. Backhouse. Saturday: Wessex Gospel Choir (conductor: D.S. House). Weeknights at 7.30. Sunday at 11 and 6.30.

BRECON. October 21. The Guildhall. Twenty-first Anniversary Service of the Elim Pentecostal Church. Preacher: H.W. Greenway. Singing items by Cardiff City Temple. At 7.30.

CAMBERWELL. October 25. Elim Pentecostal Church, Benhill Road, London S.E.5. Annual Sisterhood Rally. Speaker: Mrs. W.G. Blackler. At 2.45.

CLACTON-ON-SEA. October 28,29. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11. October 29-November 2. Life with a purpose evangelistic services. Sunday at 6.30. Weeknights (except Wednesday) at 7.30. Preacher: W.M.E. Plowright.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

FINCHLEY. October 21,22. Elim Pentecostal Church, King Street, off Church Lane. Thirty-fifth Church Anniversary services. Preacher: J.C. Smyth. Saturday, tea at 6, Anniversary service at 7.30. Singing items by The Temple Singers. Sunday at 11 and 6.30.

GRIMSBY. November 4-10. Elim Pentecostal Church, Tunnard Street. "Seven Days in New York" — Billy Graham film crusade. At 8.

HIGH WYCOMBE. October 21,22. Elim Pentecostal Church, Buckingham Drive, Micklefield. Church Anniversary. Preacher: G.W. Gilpin. Convener: T.G. Hills. Saturday at 7.30. Sunday at 11 and 6.30.

LLANELLI. October 21-24. Elim Pentecostal Church, Island Place. Autumn Convention. Weeknights at 7. Sunday at 10.30 and 6. Preacher: Cornelius Stevens. Convener: A.W. Leavesley.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent, Golden Jubilee celebrations. October 21,22. J.C. Kennedy. 28. Ordination service at 7. 29. J. Lancaster (President-elect). Weeknights at 7.30. Sundays at 11 and 6.30.

LONDON. October 28. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Ordination service. Preacher: G.L.W. Ladlow. Chairman: The President. Elim Bible College choir. At 7.

LONDON, Wimbledon. October 21-26. Elim Pentecostal Church, Southey Road. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 6.30.

NEWQUAY. November 1-5. Elim Pentecostal Church, Seymour Avenue, Convention. Preacher: J.J. Way. Convener: D.A. Lambelle. Wednesday - Friday at 7.30. South-West Presbytery rally on Saturday at 6.45. Sunday at 10.45 and 6.

OLDHAM. October 21,22. Elim Pentecostal Church, Woodstock Street. New Life Crusade conducted by D.S. Williams. Saturday at 7.30. Sunday at 6.30 and 8.

OTLEY. October 21. West Yorkshire District Presbytery Rally in the Congregational Church, Bridge Street (kindly loaned). Preacher: D.G. Woodfield. Duettists: Lelle and Reka Milnar. At 6.30.

PONTARDULAIS. October 21. Beulah Elim Pentecostal Church, Twyniago Road. European Missionary Fellowship rally. October 29. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

PONTYPRIDD. October 21-23,25. Elim Pentecostal Church, Thurston Road. Youth Week. Speakers include R.T.W. Cradock, J.B. Coleman, Ian Patterson. Gospel groups include "Soulseekers" and Noel Richards. 28-30: Bible Weekend. Preacher: F. R. Barnes.". Theme "Jesus is coming again". Sundays at 6. Weeknights at 7.30.

ROMSEY. October 21. Elim Pentecostal Church, Middlebridge Street. Preacher: A.V.Gorton. At 7.15.

SALISBURY. November 3-6. Elim Pentecostal Church, Milford Street. Church Anniversary services. Friday at 3. Women's Rally. Speaker and soloist Miss R. Bailey (Winton). Tea provided for all. Friday, Saturday, Monday at 7.30. Sunday at 11 and 6.30. Preacher: John Woodhead.

SCARBOROUGH. November 3-5. Douglas House, Belgrave Crescent. North-East Presbytery Youth House Party. Details from: Pastor A.L. Hawkes, 36 Wilton Way, Eston, Middlesbrough, Teesside. TS6 8AR. telephone Eston Grange 5137.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. October 28. Cliff Town Congregational Church, Nelson Street. Festival of Song. London Crusader Choir and Westcliff Male Voice Praise Choir. Preacher: D.E. Edmonds. Convener: A. Nicolson. At 7. October 29. Elim Pentecostal Church, Windermere Road, London Crusader Choir. Preacher: T.W. Walker (President). At 11 and 6.30.

STAFFORD. October 27-29. Elim Pentecostal Church, Covenant Hall, St. Patrick's Street. Youth Weekend. Preacher: David Woodfield. Friday: Billy Graham Film at 7.30. Saturday: Coffee Bar at 7.30. Sunday at 11 and 6.30. Special items and youth choir.

STOKE-ON-TRENT. November 5. Elim Pentecostal Church, Bucknall Old Road, Hanley. Visit of Keele University preaching group. At 6.30. November 19. Preacher: T.W. Walker (President). At 11 and 6.30.

STOWMARKET. October 28-November 5. Elim Pentecostal Church, Crewe Street. Crusade conducted by F. Lavender and M.A. Drew. Sundays at 6.30. Weeknights at 7.30.

TONYPANDY. October 21-29. Central Hall. Rhondda For Christ Crusade. Preachers: Gordon Weeks and David Ware. Sundays at 8.15. Fridays at 7.30 and 9.30. Every other night at 7.30. Singing items nightly: Kelvin Thomas, Mair Jones-Perkins and others. Youth night each Friday.

Any Convictions?

asks Tony Williams



THIS title may seem to imply that I want to know if you have ever been in court for exceeding the speed limit or for some offence against society.

I am really asking whether you are a person of sound convictions.

A man's strong convictions motivate him to action, unlike a man with no conviction.

There was a time in Britain when little boys of six and seven went to work in deplorable factories at 5 a.m., when women worked in coal mines until dusk. Conditions were terrible. It needed people of strong convictions to change the picture.

On to the scene of world history came folk like Lord Shaftesbury, William Wilberforce and others whose deep convictions moved them to make life human for human beings. The hospital and prison systems were changed for the better because of women like Elizabeth Fry and Florence Nightingale. These are but four outstanding people of conviction, but the world is a better place because they once lived.

There are those with wrong convictions, and, sadly, those with misguided ones. Zealous, sincere young people have burned themselves alive in protest against war or want. Fine youngsters have shown their excessive preoccupations, but their methods of demonstration have achieved nothing. They have too often brought discredit and disrepute on laudable aims. Anti-war demonstrators who scuffle with and kick policemen are a contradiction in terms. The world is no better for some of their efforts, however pure the motive originally appeared to be.

Jesus Christ was the Man of conviction. He came to earth to die for our sins and He set His face like a flint to go to Calvary's cross. His earthly ministry, healings, wonders, were part of His pilgrimage, but His goal was Golgotha.

Today, by various means, God is looking for those of all ages, classes and colours who have the courage of their convictions.

What does this involve? If a man is drowning in a river, you do not stand on the bank feeling sorry for him, you dive in and try to save him. You put into practice what you know to be right.

Most people know that sin is wrong, that no-one on earth can forgive sin, that you cannot be right in God's sight through living a moral, well-meaning life. People try to fool themselves into thinking that these things are so, but, if they are people of courageous convictions, they will know that they are sinners in God's sight. They are in need of a Saviour, *the* Saviour. Heaven is not for apparently good people, but for bad people who are saved by God's grace.

The greatest conviction that can come to you is when you are caused to say,

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.

It takes courage to come to Christ.

It takes courage to have Christian conviction.

It takes courage to be involved, really to care and to do something about it.

Where do you stand?

My Story (continued)

D.B. *How did you come to work at Emmanuel Press? To me it seems strange to think of the Press without you!*

A.R. Later in the year after the campaign, Mfundisi Phillips asked me to come to the press and work there for the Lord. This pleased me a great deal. At the time I was working as a breakdown truck driver. All my friends at the garage were unsaved and life for me wasn't very pleasant. I was thrilled to go back to the press again. I had worked there before I backslid. There I could work with the Lord as my leader. It is still my prayer that my Lord might use me more than what the devil ruined me.

In my life I know for sure now these two things: God gives wonderful abundant life; the Devil gives nothing but ruin and death.

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, October 23rd 2 Thessalonians 2:1-12

"They received not the love of the truth . . . that they should believe a lie" (vv. 10, 11).

WHEN one shuts one's heart to the truth, one opens another door to a lie. It is impossible to have a spiritual vacuum in the soul. If I shut God out, then I let the devil in.

The simplest way of ensuring that I fill my life with the truth is to open my being to all that God would give me. In this way I shall have no room for the other.

Tuesday, October 24th 2 Thessalonians 2:13–17, 3:1–5

"But the Lord is faithful, who shall stablish you" (v. 3:3).

HOW often Paul had to say goodbye to those converts whom he had led to the Lord! What fears and concern filled his mind for them when he was away from them. Would they stand? Would they go on? Then he remembered that they were not his sheep; they were Christ's. He had to leave them in the care of the great Shepherd, who could do a far better job than Paul!

Wednesday, October 25th 2 Thessalonians 3:6–18

"Be not weary in well doing" (v. 13).

AS the margin puts it, "Faint not". Most Christian service that languishes is stopped by Christians having fainting fits! It does not need a special attack of the enemy, just the gradual sapping of our strength to go forward until we are tired *in* God's service, *then tired of doing it.* There are in Scripture many stimulants that God gives to fainting souls. The best thing is to take a good deep breath of Isaiah 40:29-31. "He giveth power to the faint; and to them that have no might He increaseth strength."

Thursday, October 26th Ecclesiastes 1:1-18

"Under the sun" (v. 3).

THIS phrase comes again and again in this Book as Solomon tries to find satisfaction without God. It is the limitation of his looking, the horizon of his hopes. When one excludes God from one's reckoning, one can never find satisfaction. It is like trying to work out angles without a triangle or to learn about gravity without Newton. To eliminate God and then to try to find satisfaction is but to lead to failure. The very opposite is also true, for "The fear of the Lord is the beginning of wisdom".

Friday, October 27th Ecclesiastes 2:1-26

"God giveth to a man that is good in his sight" (v. 26).

HAVE you noticed in today's reading the word that is more predominant than any other? It is the little word, "I". This revealed the fleshly energy of a man with every earthly power at his disposal, yet he remained unsatisfied. At the end of it all, he felt, was vanity. Remember this simple equation: you minus Christ = nothing; you plus Christ = everything. The first is "Without me ye can do nothing". The second says, "I can do all things through Christ which strengtheneth me."

Saturday, October 28th Ecclesiastes 3:1-22

"He hath set the world in their heart" (v. 11).

DOWN in the very personality of man God has placed a longing. It is not simply born of his environment as communists say, nor is it drilled into his personality by his sufferings. Deep within the soul of every one of us is the inescapable longing for the best. This longing in the heart of even the worst sinner provides every Gospel preacher with an ally as he proclaims Christ.

Sunday, October 29th Ecclesiastes 4:1-16

"Woe to him that is alone when he falleth" (v. 10).

THE preacher is conscious of the solitude within his soul. If he falls when he is alone, he is utterly cast down.

The Christian never need face that desolation. Christ has said, "I will never leave thee nor forsake thee". It is the Lord's day today. Find your way to His Table and put right with Him anything that you know is casting a shadow across your fellowship. A Christian need not fall alone. He does not stand alone either!

BIBLE ACROSTICS

By ARTHUR CAMPBELL
("*Uncle Arthur*")

2 SAMUEL

Saul's death related (1 : 4-10) ;
Abner's decision (2 : 8, 9) ;
Made David king over Israel (5 : 3) ;
Utterance of God re temple (7 : 4-16) ;
Exploits of various men : David (1 : 24) ; Abner (2 : 3) ; Absalom (13 : 18) ;
List of heroes (23 : 8-39) ;

THE MARK OF THE BEAST
by Sydney Watson
A thrilling Bible-based story on the Rapture and events which follow – sequel to IN THE TWINKLING OF AN EYE
Cloth £1.10 **Paper 75p post paid**
McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697



Nuggets of Gold

The Art of Noticing

by H. Burton-Haynes

Pastor of Elim Pentecostal Church, Clacton-on-Sea

"Jesus noticed His mother-in-law was down with fever" (Matthew 8:14, Moffatt)

I RECENTLY visited the picturesque village of Finchingfield in the heart of Essex. It has a Norman church tower and many old houses. One of the features is that the houses and shops are for the most part painted white. The white circle of dwellings overlooks a pond situated right in the centre of a luscious surround of green, grassy banks. Observing an old man, whom I assumed to be an inhabitant, I asked him if there was a bye-law or an old tradition whereby the residents consented to paint the outsides of their houses white. Looking round with a surprised expression on his face he paused, then, gazing at me, he replied in his native dialect: *"That's strange! I was born and bred in one of those cottages, but that's the first time I've noticed it!"*

There is a difference, we surely admit, between seeing something and noticing what is unusual about it. Moffatt in his translation of the incident of our Lord entering the house of Simon Peter says that "He *noticed* that his mother-in-law was down with fever." Noticing at once her fevered condition, Jesus did not wait to be asked to help. Reaching forth His hand He touched her and immediately the fever abated.

Jesus *noticed!* It was a habit with Him. When Jesus looked upon people He noticed every detail of their lives. He moved among men with an alert, sensitive sympathy.

Jesus noticed the woman who touched the hem of His garment. She thought that she could press through the throng, touch His clothes, receive healing, and slip away without being observed. Luke, recording the miracle, writes: *"The woman saw that she had not escaped notice"* (Goodspeed's translation).

James Russell Lowell, talking to James T. Fields, gave him some wise advice concerning writing: "Be sure and don't leave anything out because it is trifling; for it is out of trifles only that it is possible to reconstruct character, sometimes, if not always."

Jesus never missed trifles where a person was concerned. He noticed the patched garments of children, the long lines of men out of work. He noticed when people grew hungry. He said, when His disciples would have dismissed them: "Give ye them to eat." He noticed the flushed anxiety of a woman preparing a dinner. He perceived that Martha was being dragged around with much serving. When the disciples were intent on the architecture and the grandeur of the Temple, He noticed a poor widow casting her small coins into the treasury.

What a high art it is – just *noticing!* Some people never really notice anything. In his book *The Cathedral*, Hugh Walpole has drawn a powerful, painful picture of Archdeacon Brandon who lived for twenty years with his wife – a sensitive, gentle woman – without coming within a thousand miles of learning what she really was, how life seemed to her, what she wanted of life. *It was the tragedy of a man who never noticed.*

This art is one in which science and religion unite in perfect harmony. Science is organised noticing. It began when men ceased to guess, when they threw over superstition and began to notice facts. Christian love, like science, is the genius of noticing. Contrast the things which Jesus noticed with what the eagle eyes of the scribes pounced upon. The scribes noticed "unwashed hands" (Mark 7:2). They were on the outlook for things that they could criticise. They prospected for quibbles.

A poor little boy was asked why he bestowed such admiration on a gracious, popular teacher. For a moment he could find no answer. Then, in school speech, he replied: "I like her *because she looks as though she didn't see the holes in my shoes."*

What do you notice?

THE ELIM EVANGEL

Vol. LIII No. 44 October 28th, 1972 5p



Acknowledgement: The Auckland Chronicle

Some of the 300 children who attended Ron Mackenzie's children's crusade at Bishop Auckland

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial 2
National Evangelistic Conference 3
National Youth Rally ... 6
Bernard J. Epton 7
J. Alexander Wright ... 8
R. Williams 9
Stephen Crisp 10
Joseph Smith 12
Sheila Price 14
Mrs. Noreen Magee ... 15
David B. Tinnion 18
The Family Altar 19
Eric T. Carter 20

Editorial

ONE of our ministers recently allowed me to see a publication regarding Northern Ireland. It has been a harrowing experience to read the details and to see the truly terrible pictures. Since the magazine derived from a political party it has to be said that a certain slant was given to the captions and comments, but the facts already published by the press, television, radio and the British army are undeniable.

How many of us who do not live in Ulster really understand how serious the situation is? The horror of the events of the Abercorn restaurant do not seem to have caused much reaction, yet a girl of twenty-one and another of twenty-two were killed, while Rosaleen McNern lost both legs and an arm, her sister both legs, a man lost both legs, a lady one arm and one leg, another lady one limb, while three suffered the loss of eyes. This was Belfast. What if it had been York, Edinburgh, Cardiff, London, indeed anywhere in Great Britain? Have we become accustomed to hearing about Ulster? Has it become remote in our thinking?

You would not expect or want your Editor to be the least political in his comments and rightly so, but it must be said that the Darlington talks seem to have done absolutely nothing as yet. Confessedly the problems are many and difficult, but there seems to be almost an anti-climax about these discussions which in any case were not fully representative.

All along we have said that the real answer to the sad troubles is spiritual. Those who are not Irish and who do not live in Ulster are not qualified to comment in any great depth on details, but all Christians surely have the right and privilege in love and grace to declare that Christ is the answer. We are all too mindful of the glaring lack of spirituality in the remainder of the United Kingdom to cast any stones against those of our kith and kin in Northern Ireland. These islands as a whole need an outpouring of the Holy Spirit. Certain aspects of public life make it clear that we are ostrich-like if we think that what is happening in Ulster could not happen elsewhere in the United Kingdom. We have had one or two bitter tastes already.

As individuals, may we look again at the truth in that moving chorus, "O, Holy Ghost, revival comes from Thee" and say from the depths of our hearts, "start the work in me".

National Evangelistic Conference

Graham Street, Birmingham

About 120 delegates attended the Conference, which was held in our commodious central Birmingham church. On several occasions they were divided into three groups for intensive study on practical aspects of evangelism, reports thereafter being given to the whole Conference. The evening rallies were remarkable for their enthusiasm. The Graham Street Church was crowded for all four rallies.

Monday and Tuesday

by Maldwyn Jones

"WHAT is evangelism?" asked George Canty. "It is loving people too much to allow them to go to Hell," he explained.

These words sum up the meaning of that great word. Because of a great desire to prevent souls from going to Hell over 120 delegates from all over the British Isles gathered at the Elim Pentecostal Church, Graham Street, Birmingham.

The Conference opened with a welcome from the President, T.W. Walker, after which Rev. David MacInnes, the Precentor of Birmingham Cathedral, gave the opening address which proved to be a challenge and an inspiration to every delegate. He reminded us of the great commission which Christ gave to His disciples, the compassion for the sinner which we must have and the confidence with which we must approach the great task of evangelism.

In the evening service, which was convened by the Field Superintendent, R.B. Chapman, we were made conscious of that glorious declaration of Paul, "All things work together for good to them that love God". The scheduled film "Like a Mighty Army" did not arrive, and instead, P.S. Brewster, the Secretary of the Advisory Committee for the World Pentecostal Conference, inspired us with first-hand accounts of the advance of the Pentecostal message in the world at large. As he told us of how he preached before 21,000 people on one Sunday and before 70,000 in an open-air meeting in Korea, a cry went up from my heart, "Lord, move in Britain!"

The first session met on Tuesday morning to consider a paper on "World Pentecost – A Panorama" by P.S. Brewster. He gave a brief outline of the history of world Pentecost, reminding us that no one country has a complete understanding of God's Word. He spoke of the compassion, love and devotion of our missionaries and of the establishment of the World Pentecostal Fellowship twenty-eight years ago. Every Pentecostal Fellowship in the world is concentrating on Evangelism. After forty-six years in Elim, forty-two of which have been spent as a minister, Mr. Brewster is well qualified to comment on evangelistic policy in Elim. His closing words challenged us greatly: "The major thing in our Movement is to win souls for Christ."



P.S. Brewster, the Secretary of the World Pentecostal Conference, speaks on "World Pentecost".

W.T.H. Richards from the Gospel Tabernacle, Slough, then gave a paper on "Mobilizing the Membership". He claimed that the Church is facing its greatest crisis for years. "Our members need to be mobilised to become worshippers, workers and witnesses," he declared.

The third paper of the day was given by George Canty. His subject was "Pauline Evangelism". We were made to realise a little of the driving force behind Paul's fearless presentation of the Gospel message. The address was given in Mr. Canty's own inimitable style. It included many original phrases! I

quote one of them: "Most people canonise the dead and cane the living".

The church was filled to capacity for the evening service. We thank God for the Pentecostal message, for the Pentecostal experience and for the liberty that attends a truly Pentecostal service. We were deeply conscious of this as D.G. Woodfield, Pastor of the Newcastle church, convened the service. Students from Elim Bible College ministered in song. As the song service came to an end, our hearts were filled



A very small section of the crowd at one of the evening rallies.

with expectancy as we anticipated the ministry of the Word. The speakers were Alfred Webb, Pastor of the Assemblies of God Church at Dagenham and J.E.G. Cooper, minister of our Caerphilly Church. We were thrilled, inspired and challenged by the sweet, forceful preaching of these brethren. We left feeling that it was good that we had gathered together in the House of the Lord.

Wednesday

by Trevor Partington

ALEX Tee commenced the day by referring to God's brilliant blueprint for Pentecostal progress. We need the supernatural. This is God's method and can never be superseded. The purpose of Pentecost is power, not power to witness, but power *as* we witness. We need, too, to carry in ourselves the presence of God. There must be a deep, consistent concern for holiness. This is the dimension that will attract and that will yield far more than any human methods.

After a time of prayer, the conference broke up into three workshops. The group led by Ron Jones on "Pioneering Initiatives" dealt with pioneering through campaigns, pioneering through those who have moved to towns where there is no Elim witness, and pioneering through presbyteries. "Presbyteries," said Pastor Lambert, "must rediscover their reason for existence." Another workshop, led by Wynne Lewis, dealt with youth outreach. The importance of making the church relevant to the youth of today was emphasised. We have no right to preach to them unless we have built a bridge of confidence, compassion, and friendliness. The third workshop concerned door to door evangelism and this was led by Pastor F. Lavender. Four groups discussed our motives, our methods, the training of workers, and the types of literature available.

In the afternoon session, the Principal of our Bible College, G. Wesley Gilpin, gave a paper on the content of the evangelical message. We were reminded of a recent report in which reference was made to the irreducible minimum that we must preach if we are to hold to the gospel, namely, the deity of Christ, the fall of man, the cross as the sole means of redemption, and the need for repentance and faith. We must preach the same message as the Early Church, but our preaching must be apposite and appropriate to the religious and secular world we are faced with today. On the question of communication Mr. Gilpin referred to the statement of one man that "the last eighteen inches (i.e. the head) is the hardest!" We must spell out our theology. The "in" language of the evangelical world means little to non-Christians and therefore, in preaching doctrine, simplicity must be the operative word.

In the discussion that followed this paper, Mr. Brewster emphasised that doctrine must be made to live. It must burn in our hearts before we preach it to others. Pastor E.F. Cole quoted 1 Corinthians 2:14, reminding us that we are wholly dependent on the Holy Spirit to give revelation.



National Youth Director Eldin Corsie speaking to his workshop group on "Scholar Recruitment".

The afternoon workshops dealt with the subject of Radio and T.V.. Pastor J.E. Moore (Leeds) led a group which discussed approaching the authorities, Mr. V. Fisher, from Elim Bible College, led a second group on technical guidelines and a third group dealt with presentation techniques. Ron Williams spoke of sever-

al types of programmes which he has used on Radio Medway: a magazine programme, a music programme, thought for the day, interviewing people, and a church service.



A studious group in the lounge during a teach-in. L.W. Green and John Seaman are taking careful note.

The public rally in the evening was led by Brian Garrard. In the song service young ladies from our Bible College asked us two challenging questions: "How long has it been since you talked to the Lord?" and, in a solo, "Is He satisfied with Me?". How appropriate this was for what followed! Pastor C.J. Watkins spoke from Matthew 12:13 about the man with the withered hand who was healed by Jesus. Our hand – perhaps the one we have failed to use – must be reached upwards in prayer, reached out in fellowship to others, and reached down to those without Christ. The second message was given by W.T.H. Richards. He spoke about the kind of man God uses in an extraordinary way. He must be a man of humility, integrity, simplicity and courage.

Alex Tee had emphasised in the morning the need for renewing our lives to God if we were going to see Him really work. The truth of this was clearly impressed upon all our minds. It was the dominant theme throughout the day. God *was* speaking to us and at the end of the rally in the evening many stood to rededicate their lives to Jesus Christ.

Thursday

by A.W. Leavesley

ON the last day Brian Edwards introduced his subject "Maintaining a live Evangelistic Programme", taking his text from Proverbs 29:18: "Where there is no vision, the people perish". He emphasised the need for a vision for our church and for our community and for a vision of Christ. The challenge was given to go after the one lost soul, rather than chatting with the saints, the ninety-and-nine. Evangelism is of paramount importance, not an optional extra. Our churches must be a centre *for* evangelism, not a centre *of* evangelism, by getting beyond the four walls of the church into the many fields. Students, nurses, schools, married couples and senior citizens were highlighted.

Our time of prayer afterwards was blessed as we sang "Keep the touch of God in your soul" and when God spoke to us through the gift of prophecy encouraging us to attempt things for God and thus achieve more than we thought possible, reminding us that we are dependent on Him.

Workshops were conducted on "Scholar Recruitment", "Teacher Training" and "Practical Hints, after which each leader reported on the discussions. Ron MacKenzie reminded us that all gadgets were simply an aid to evangelism and showed how, with a little ingenuity, one could produce simple visual aids which were most effective in getting the gospel across to children. Derek Green spoke on the necessity for teacher training and the qualities needed in teachers: dedication, patience, love, personality and punctuality, to name a few. Eldin Corsie said how important it was to approach parents on the lines that we were helping to educate the children and that a good way to increase Sunday schools was for the children to bring their own friends with them.

The question of finding the funds for evangelistic work was ably dealt with by John C. Smyth. We were reminded that finance should not be the deciding factor for our evangelistic work and that we needed to be men of faith, trusting God to supply the need. The importance of Christian stewardship was stressed, as was our responsibility, not only towards our tithes and offerings, but also to the remainder of our income.



R.J. Mackenzie (Nottingham) conducting a workshop on Sunday school work under the title, "Practical Hints – Improvisation and Economy".

Alfred Webb, Pastor of the Assemblies of God Church, Dagenham, Essex, emphasised the need for two vital elements following the Baptism of the Holy

(Continued on page 13)



The National Youth Rally

Scenes in Trafalgar Square and on the march of witness

Photographs by Eddie Tait

A small part of the march of witness. A high police official expressed his appreciation for the orderliness and enthusiasm of the marchers and said that he was delighted to have the opportunity to share with them in this demonstration.



George Miller, Pastor of our Dewsbury church, preaching the gospel.



The happy soloist — but what a serious background!



Lyndon Bowring, Assistant Minister at Kensington Temple, London, testifies to the truth.



Quintet of trainee teachers singing about the Saviour.



The flags of many nations displayed on the plinth.

A Sense of Direction

by Bernard J. Epton

Pastor of Elim Pentecostal Church, Liverpool

WHEN I first came to Liverpool I was often lost. My sense of direction was not functioning at all.

One day I took a wrong turn and I went about one-third of the distance round the City trying to find the way home. I didn't know any landmarks. The sign-posts didn't help me, because they didn't mean anything to me. I drove on hopefully and eventually I saw a petrol station that I had seen once before and then I thankfully headed for home.

Now I recognise many landmarks and, as I travel about, I add more details. I manage very well and I get around, sometimes taking devious routes, but I always get there in the end.

I remember, when I was a little boy living in a suburb of Nottingham, coming out of school one afternoon and being enveloped in dense fog. I felt my way along the lane towards the group of houses where I lived. I must have had great confidence, for I turned boldly to the right and came to a corner. As I lived on the corner I was very happy to run up the path and throw open the back door and rush inside.

There stood a very nice lady, but she was not my mother! I stood and stared and then the tears began to flow. The poor woman was as upset as I was and she tried to comfort me. All I wanted was my mum. Fortunately the lady knew me and where I lived and she took me by the hand and saw me safely home to my mother's house.

We all need help at some time to find our way home. We need landmarks. In the darkness we need lights. Often we need instructions that are clear and easy to follow.

In Liverpool I never go out without my street map. The "**A to Z**" is my reference book. It enables me to get to the place where I want to be with the minimum effort and with a sense of confidence because I know where I am going. I have a sense of direction.

God doesn't want us to be lost either. He gave us adequate directions and information to make sure that, if we follow them, we shall reach our destination. Jesus said, "I am the way, the truth and the life, no man cometh to the Father but by Me". He is the way, Why not follow Him all the way home? It's better than being lost. Why not read the Bible, God's guide and instruction on how to have a sense of direction and to arrive home safely.

Script of a broadcast in the series "Thought for the Day" over B.B.C. Radio Merseyside.

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

Spend this winter studying the Bible

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks.

For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Grenehurst Park, Capel, near Dorking, Surrey.

D.2592



Search the Scriptures

The Letter to the Romans

13 The Principles of Holiness (continued)

by J. Alexander Wright

IN our last article we wrote of moralists and their teaching that man has two natures, the good and the evil. Some theologians teach that the regenerate Christian also has two natures: a human, Adamic nature cursed by the inherent law of sin, and a Divine nature bestowed at conversion. They illustrate this from the process of grafting, by which the new graft (the new nature of Christ) is grafted on to the old stem (the old Adamic nature), so that the tree may bring forth new fruit, but, as with the rose or the apple, it is only by the constant use of the pruning knife (prayer, self-discipline, etc.) to the day of our death, that the new can have supremacy, since the old is ever there, ready to shoot forth again. This the *Scofield Bible* teaches at this passage: "The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the Divine nature received through the new birth. The 'I' which is Saul of Tarsus, and the 'I' which is Paul the apostle are at strife, and Paul is in defeat." So a kind of civil war is said to go on in the Christian.

The difficulty with this teaching is that it denies Scriptural freedom from sin as taught by our Lord, e.g. "If the Son shall make you free, you shall be free indeed" (John 8:36), free from the bondage of sin.

Further, it confuses the old nature with our human nature. God does not graft His new nature on to the old sinful nature; on to our *human* nature, yes – on to the man himself. Conversion to Christ is not the mere cutting back of the evil growth while the root remains to sprout and grow again; it is a new creation. If there must be an analogy of grafting, let it be the Biblical one of Roman chapter 11. It is not the self that is essentially sinful, but "sin that dwelleth in me" (v.17) can make it so.

Let us examine the following five statements from Romans chapter 7.

1. "I am carnal, and have sold my soul unto sin" (v.14 Phillips).
2. "Sin has made its home within me" (v.17, Phillips).
3. "I know that in me dwelleth no good thing" (v.18).
4. "The evil I do not want to do I find I am always doing" (v.19, Phillips).
5. "I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude and makes me an unwilling prisoner to the law of sin and death" (v.23 Phillips).

Forty-four times "I" "me" "my" appear, thirty of these being the intensive, "I myself". Do these terms really describe the born-again person in union with the risen Lord? They all seem a reverse description of the man in the previous chapter who was set free from sin. Chapter 6 might never have been written!

Paul's description of the Christian is clear: "Being made free from sin . . . ye have your fruit unto holiness" (6:22). Otherwise the Gospel has no more power than the Law, but the Gospel accomplishes what the Law cannot – it makes men holy. Why then came the excessive self-scrutiny? Does not Jesus deliver us from this tragic, useless self-examination? No, the five statements describe a religious man as yet unregenerate, but never that "new man created after the likeness of God in true holiness and righteousness" (Ephesians 4:24, A.R.V.). "If this is descriptive of the habitual character of a Christian, then there isn't a word of truth in all the glorious descriptions of the Christian life elsewhere in the New Testament. What is the use of conversion if it does not end our spiritual misery?" (Dr. J.S. Stewart, *A Man in Christ).* "Jesus Christ has totally misled us and the Atonement is not what it claims to be" (Oswald Chambers, *Bible Psychology).* Dr. Stewart adds, "It is the experience of a man still requiring to be born again".

Continued Next Week

Don't forget – next week's
Autumn Convention
Elim Pentecostal Church, South Road, Erdington, Birmingham

Saturday November 4th at 7.0 p.m: Presbytery Rally
Presidential visit of Pastor T.W. Walker

Selly Oak Male Voice Choir
Sunday at 11.0 a.m. and 6.30 p.m.
Mon. Tues. Wed. and Thurs. at 7.30 p.m.
Pastors T.H. Stevenson and J. Seaman
Come and receive Pentecostal blessing D.2719

The Unity we seek

by R. Williams
Pastor of Elim Pentecostal Church, Rochester

CHRISTIANS have always had a keen interest in the subject of unity. Throughout the history of the Church various factions have brought the subject to light for periodic perusal and negotiation. They have sought for better charitable fellowship.

One thing that must be established, however, is that *there is a difference between unity and amalgamation*. I wonder sometimes if people who think of an ecumenical movement really have in mind an economical movement!

It is good to cultivate that which Christ established, but any fertilization we offer must be on His principles. Christian unity is not devised by man, but by God. Its foundations are not on earth, but in heaven.

To consider that there is no unity among Christians today would be a sad reflection on the Church in the eyes of the world. Unity is our inherent environment. If unity is needed now, does it mean that we have been a divided Cause for 2,000 years? If this were so, the opponents of our faith would have devoured us long ago.

The unity man first needs is with his Maker, not with his neighbour. If he is first right with his God, he will automatically strive for acceptance with his fellow-creatures. The oneness of Christians must not be considered in the light of blessing to themselves only, but, in particular, as that which would be beneficial to the world. Society should derive great advantages from the united Church.

There is a danger in trying to turn personal issues into interdenominational mergers. The unity of the Church is not something for which we should hope or even pray, *for the bond we are trying to create already exists in the Church* because, being one with Christ, we must be one with each other. We are far from perfect, but, in the deepest sense, we are also far from being divided.

The duty of Christians relative to unity, some seem to think, is to ignore or conceal their differences. They find it difficult to appreciate that there can be a unity co-existing and underlying diverse opinion. This is distinct from uniformity. Looking alike is not *being* alike. This can be gained only by the surrender or the suppression of differences. This is a very superficial thing, for it represents Christian unity not as a living, spiritual thing, but as a dead form of policy.

It is also a dangerous view, as it tends directly to the establishment of ecclesiastical despotism, the discouragement of the open expression of individual convictions, and the destruction of faith in the sacredness and value of truth. *The discovery that something deeper is required might be a reflection on religious tolerance, but it does not suggest that there has been no kindred spirit among God's people.*

We must also bear in mind that the Body of Christ is not a church, or even the churches; it is comprised of such persons as have made a personal acceptance of Christ as Saviour. While differences may exist between denominations, there will always be fellowship among true Christians. The unity we seek is a devoted union with our God. When this has been accomplished, we will, through the family nature of Christianity, rightly discern those who are our brothers and sisters in Christ.

"With Signs following"

ELIM'S latest record is introduced by a massive photograph in full colour of the Royal Albert Hall, Easter, 1972 congregation, occupying the whole of one side of the sleeve carrying the record.

The record itself brings to us again the congregation's singing of "Showers of blessing", "O how I love the Saviour's Name", "All hail the power"; an introduction by the President, Rev. T. W. Walker; "Glorious is Thy Name", "Let me touch Him", "The greatness of God", "What a lovely Name", "Yes He did", by participating choirs; the solos of Janet Chapman, Len Magee and W. Llewellyn Bell; items by the Gospelaires, the Exelsiors and Elim Bible College group, and chorus singing.

This 12-inch long-playing record is obtainable from: Grenehurst Press, P.O. Box 38, Cheltenham, Glos., price £1.55, inclusive of packing and postage.

J. T. Bradley

Another in our series by Assemblies of God writers



Communicating the Gospel to modern man

by Stephen Crisp, B.Sc., Ph.D.

STEPHEN Crisp was brought up by parents. His father has been the past churches. He made a personal commitm at the age of ten and was baptised in wa Spirit in his teens. He read chemistr College of Science and Technolo University, where he obtained his degree later his Ph.D. in physical chemistry. He Scientific Civil Service on dental silic Besides writing Christian articles he i Sunday school and student work. He i has two children.



OVER the last century, England has seen a reversal in attitude towards Christianity from national respect to antagonism or indifference. A major factor responsible for this change has been the tremendous influence of science on material comforts and philosophy. The intellectual climate has become hot for some who feel that a Christian has to abdicate intellectual honesty and respectability. This is certainly not true: modern man is in darkness and needs the gospel as much as ever.

A Characteristic Condition

It is nothing new for Christianity to be despised by the intelligentsia of the day. The Jewish leaders persistently opposed Jesus. Paul reminds us that "not many wise men after the flesh . . . are called". Neither Jesus nor His followers cowered under the academic brilliance of their opponents; rather they vigorously and effectively exposed their errors, teaching God's wholesome message instead.

In his writings, John refutes the teachings of Cerinthus and the Ebionites who opposed Jesus's eternal deity, and Docetism, which denied Jesus's humanity. These were heresies influenced by Greek philosophy. Paul, on Mars Hill, exposed the futility of Athenian thought. Martin Luther completely upset the decadent Roman Catholic Schoolmen whose ideas were founded on Aristotle.

These examples are sufficient to encourage us aggressively to attack the world's ideas, however brilliant they may seem. In their place we must present the gospel.

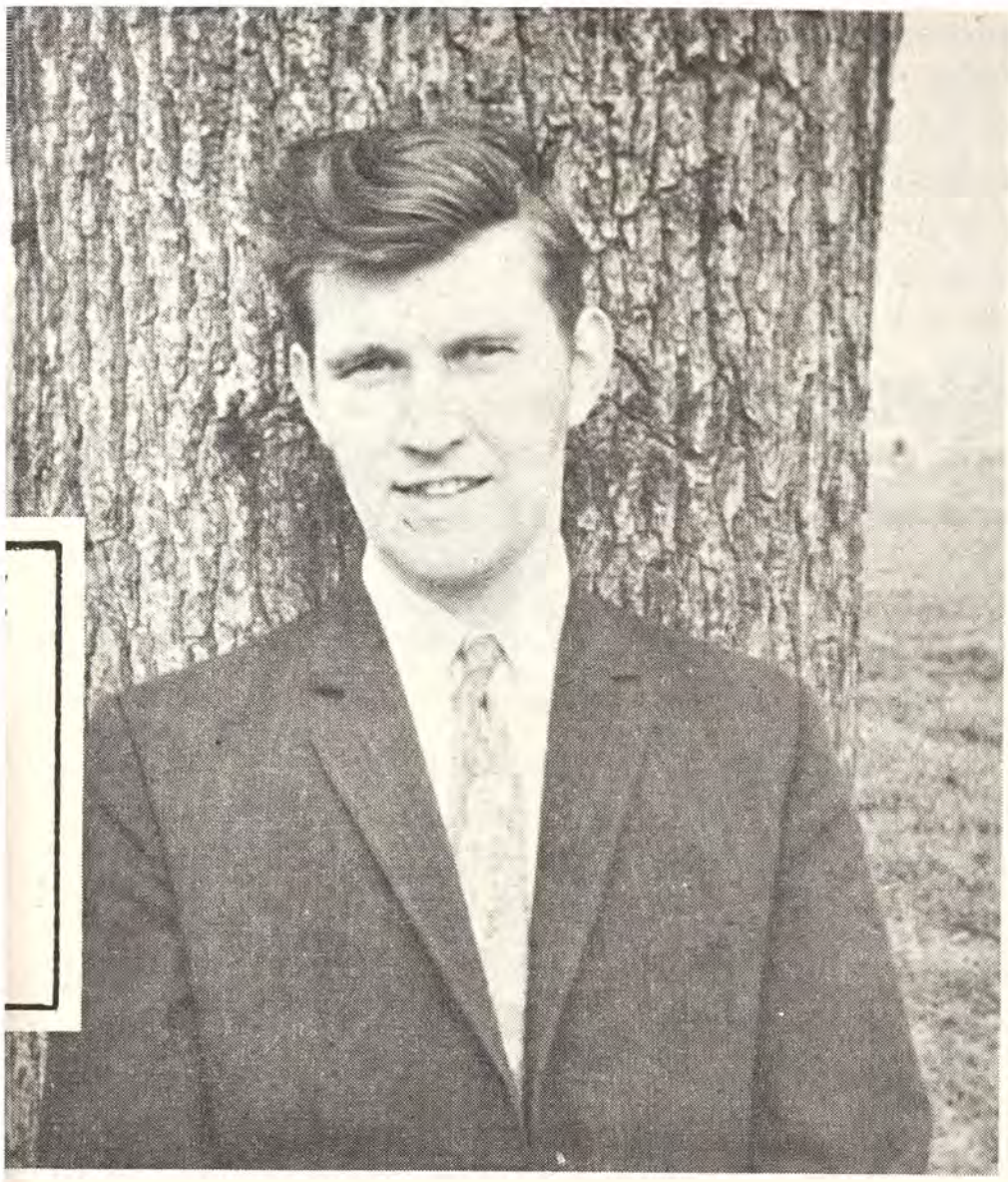
The Influence of Science

There are more scientists living today than in all previous generations. Scientific knowledge is growing exponentially and science has acquired a popular mystique, so that scientists' pronouncements are usually accepted without question.

In the past theologians tended to explain the unknown about nature as God's direct activity, i.e. "the God of the gaps". As science has filled in these gaps in our knowledge of the universe, this idea of God has become progressively less tenable. It has resulted in a materialistic outlook in which creation is replaced by evolution, human behaviour by modified animal behaviour, and mind by a brain mechanism. The origin of the universe is regarded as insoluble.

The materialist overlooks that science is only one picture of the universe. For a complete understanding, many views are required, including the Christian revelation. This article can be described as marks of ink on paper. A chemical analysis of the ink and paper would be a valid description of the article, but it is neither the most significant description nor does it destroy the literary interpretation. Science neither eliminates the Christian message nor can it claim to be the most significant description of existence.

The discoveries of science daunt modern man. When he contemplates the vastness of space he feels lost and insignificant. World problems, such as population, pollution, diminished mineral resources, and poverty, have been caused or exacerbated by



science. Man often just runs away from this situation to forget himself by pleasure seeking. To man overwhelmed by science, we can speak of a God who cares and of Jesus who can bring him into a personal relationship with God.

The Influence of Philosophy

Philosophy is considered an irrelevancy by most people. It is surprising, however, how, through the work of writers and artists, philosophy often becomes a major social influence.

A case in point is Existentialism, which was developed on the Continent and which has many variants. Existentialism takes the world as it appears as its starting point. Absolute standards of morality are rejected and an experience of validity is sought.

Existentialism has been adopted by some theologians. Perhaps the best known example is the "New Morality" of Dr. Robinson. Love is the guiding principle and an action can be wrong in one situation but not in another. In this system of "situation ethics" one decides, not by divine principles, but as the circumstances appear to one.

Secular forms of existentialism lead to a complete liberation from conventional morality. Thus we see "free love", homosexuality, free abortion, nudity and obscenity in the theatre, etc., all accepted as valid.

Many existentialists have failed to discover an authenticating experience. To them existence is meaningless or absurd. Their frustration is expressed in modern paintings, plays, and music. We ought not to laugh at the apparent "rubbish" of modern art: it is often the heart cry of a lost soul needing the "light of life".

Existentialism is commendable in seeking to give significance to the individual, but it fails, as unrestricted freedom for one person may lead to injury or destruction for another. Existentialism cannot be taken to its logical conclusion. To those influenced by this philosophy we can speak of God who came from the beyond to this world as man in the person of Jesus. By Him we can have a conversion experience that is existential as it concerns the here and now, but it is also a transcendental experience that brings meaning to life.

The Influence of Christianity

It is the Church's work to convey God's saving message to the world. Three things are essential to this task: Spirit-filled preaching, Spirit-filled living, and supernatural confirmation of the message.

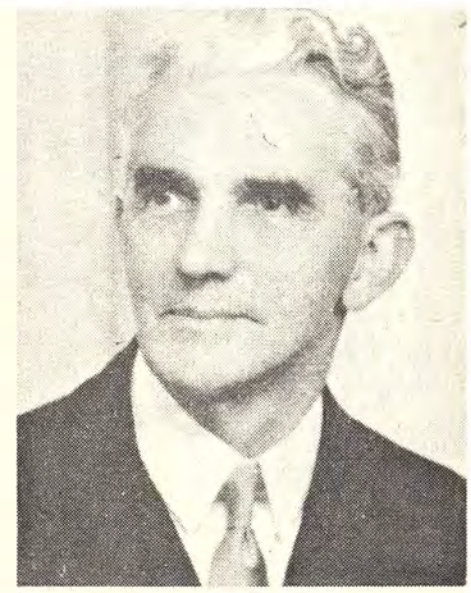
Whether we witness from the pulpit or personally, we need a thorough knowledge of God's Word plus a fresh anointing of the Spirit. As we know how our generation thinks, we can apply our message to specific needs under the guidance of the Spirit. Our message is authoritative in its being truth and by the conviction it carries under the Spirit's anointing. Too often Christian witness is hesitant and unimpressive.

Besides our words, the quality of our life is a telling witness. Nietzsche was brought up a Lutheran, but he became a bitter opponent of Christianity, and finally lost his mind. The following quotation from one of his books is significant, "They would have to sing better songs to make me believe in their Redeemer: his disciples would have to look more redeemed!" If we are daily filled with the Spirit then we will possess a grace and a poise that will convince the world of our experience. We are living epistles "known and read of all men".

The Christian faith is founded on the miracle of the resurrection. It is therefore fitting that we demonstrate the miraculous character of our faith. In the West the Church appears to have become conditioned by materialism, consequently we see less miracles than elsewhere. *It is for us to seek the scriptural confirmation of the Word in order that sinners may see God's power and reality.*

Man's philosophies and science have changed much since the first century, but we can join Paul in being unashamed of the gospel. It is still God's saving power. We must know our generation and tell them in love and power the message of the gospel.

Why does not God kill the Devil? asks Joseph Smith



IF God should kill Satan He would remove from us for ever the privilege of being overcomers in the battle of life. Why, I could have won the last world war by myself *if only the enemy had been sent home!*

God did not kill the devil when His only begotten Son was born in Bethlehem. He allowed His Son to grow to full manhood and then as a man to defeat Satan and all his hosts. No wonder all heaven resounds with the praises of such a Hero. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5:9,10).

God wants an army of overcomers, a tried army of true soldiers, who have proved their loyalty on the battlefield of life: "And they that are with Him are called, and chosen, and faithful." (Revelation 17:14). In His wisdom, God allows as much temptation in this life as to make obedience valuable, but not as much as to make obedience impossible (1 Corinthians 10:13).

It is a privilege to be allowed to live in this Laodicean age. By far the highest prize offered to the saints of God in all the Scriptures is that held out to the overcomers in that half-hearted, worldly-minded, self-satisfied, lukewarm Laodicean church. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Revelation 3:21). So take heart and thank God who has allowed you to live in this age, even though, because of abounding iniquity, the love of many is waxing cold. You are not expected to thank God that the love of many is waxing cold, far from it, but because God has chosen you to be one of those who will help to keep the fires of true love and devotion brightly burning in these the closing days of time. "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

Consider the famous men of the past, whose names we honour today. Many of these now famous men would never have been heard of had it not been for the circumstances which surrounded them and the opposition they encountered. Who made the name of Sir Winston Churchill famous? Was it not that man Hitler? Who made the Duke of Wellington famous? Was it not Napoleon? Who will make the saints of God for ever famous? The answer is found in Revelation 12:11,12: "And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them."

As good soldiers of Jesus Christ, put on the whole armour of God, buckle on our shields, take the sword of the Spirit in our hands, and step forth at the command of our great Leader, not complaining of the why or the wherefore of the war, but proving ourselves valiant soldiers in the army of the King of kings.

There is a wonderful plan behind all these things. The God of the universe purposed from all eternity to have from this planet a family of sons, whom He would discipline and train in the battle of life (as it is even now experienced all around us), to be His heirs in conjunction with His only begotten Son, Jesus Christ, that they might co-operate with Him in the government of His mighty universe – and that for eternity.

In Hebrews 1:2 Jesus Christ is said to be the Heir of all things. In Romans 8:17 it says concerning us: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." According to Matthew 25:21–23 it is the plan of God to make His people not just subjects, but rulers in His great eternal kingdom. "If we suffer, we shall also reign with Him".

As joint-heirs with Christ, who is the Creator of all things, how great are our dominions? *The Reader's*

Digest stated that the number of galaxies composing the universe is of the order of five hundred million million, and that our galaxy is of the order of 100,000 million stars. The writer further stated that, if you reduced the size of our earth to the size of a full stop at the end of a sentence (or one-fiftieth of an inch), on this basis the distance of the earth to the moon would be five-eighths of an inch, of the earth to the sun about nineteen and a half feet, of the nearest star about 1,005 miles, of the Milky Way about 23,380,000 miles, and of the Andromeda galaxy about 467,600,000 miles.

Seeing that one day we will come into such a place of authority that we will be called upon to judge the world and will judge angels (1 Corinthians 6:2,3) can we wonder at the great Creator of this mighty universe allowing us, who are His children, His heirs, His co-workers, to go through a time of discipline and training in this world?

Even Jesus Christ was not exempted in this matter. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews 2:10).

Think it out and pray it through!

National Evangelistic Conference (continued)

Spirit: love and power. The supernatural is necessary in our churches. We should do more than preach the gospel faithfully; we should preach the gospel *in faith.*



Derek J. Green (Bradford) elucidates a point when giving a report on the workshop which he conducted.

He told us of a person who took the initiative in arranging for a coach to collect fifty people for a service and in less than three years four coaches were regularly bringing 200 people.

Even while the conference continued, one of the ministers was led to speak about God to a man in the street, who, along with his wife, had been seeking God for the past two weeks.

The final rally, led by David Holmes, was a great climax to an inspiring conference. After the singing of "There shall be showers of blessing" John Seaman spoke on Isaiah 6:1. When in the spiritual condition of seeing the Lord, Isaiah heard His voice and then obeyed, saying, "Here am I, send me". May God touch us with live coals from off the altar!

Richard Lighton took as his text James 5:7. We are now living in the days of the latter rain and need to discern the signs of the times. Awareness of the presence of God came upon the packed congregation as we sang, "Fill me, O Lord, with Thy desire for all who know not Thee, then touch my lips with holy fire to speak of Calvary." Three manifestations of the Holy Spirit confirmed the word, after which we repeated the verse "King of my life I crown Thee now.

The end had come to a memorable week, but we felt that it was only the beginning of great things yet to be.

Photographs: Acknowledgements to David Thompson and Brian Garrard.

Letter to the Editor

Dear Pastor Walker,

While watching the Olympics and listening to the interviews with the participants, I was amazed to hear of the time they spent in preparation and the way they disciplined themselves that they might win a medal.

My thoughts turned towards the Body of Christians who are also in a race, the prize being a crown of glory. How do we prepare ourselves?

Our power is found in prayer, yet the meeting that has the lowest attendance in many churches is the prayer meeting!

We serve God, who can move mountains, yet we seem to be content to go on in an apathetic way, when the needs of the world are so great.

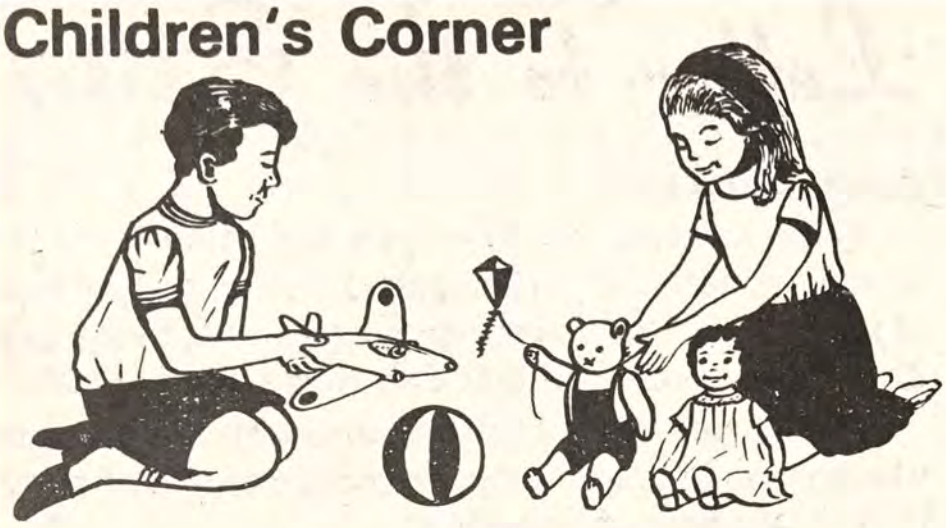
We still have the problem in Ireland and wars in other parts of the world, like Uganda, as well as industrial troubles in our land. Do we think to spend time in prayer that these troubles may be resolved or, like the priest and the levite of old, do we shut our eyes?

We look for revival, but do we pray for the men in our movement who go out on evangelistic campaigns? Do we support our Pastor or think he is just doing the job he is paid for?

Let us use this power which is at our disposal and seek to bring peace and revival to the world.

MARY BURROWS

Children's Corner



A good habit

by Sheila Price

DURING His stay in Capernaum, Jesus was asked by the ruler of the synagogue if He would preach to the people. Quite a crowd filled the synagogue. The farmers, the fishermen and the housewives had never seen Jesus before and they were all curious to see this Stranger and to hear what He had to say to them. Jesus told them about the Kingdom of God. The people were astonished at His teaching, for they had never heard anyone speak with such knowledge and authority before.

Afterwards Jesus walked home with Peter, for they were to have Sunday dinner together at Peter's house. Halfway through the meal they heard a noise and footsteps outside.

"What is that commotion?" Peter asked.

They went to the window and looked out. It seemed as if the whole village had gathered outside Peter's house. Peter opened the door and what a sad sight there was in his garden! All the strong, healthy people of the village had brought their sick and crippled friends to Jesus. Although it was a sad sight, it was a beautiful sight, too, for Jesus loved to see people filled with concern for their friends. Jesus was filled with compassion and He healed them all.

How very tired Jesus must have been after His long and busy day. He lay down in Peter's house to get some rest. Jesus needed to sleep very much, but there was something that He needed to do much more, so He quietly slipped out of the house.

Peter heard Jesus leaving and decided to follow Him. He found Jesus on the hillside in prayer. Jesus had needed to talk to His heavenly Father. He talked things over with His Father every day of His life, no matter how tired or how busy He was.

It would please Jesus very much, if we would get into the habit of talking things over in our daily prayers with our heavenly Father.



QUEEN ALEXIS

JANUARY

1M Blessed are the pure in heart Matt. 5:8
2Tu He shall deliver the needy when he cries Psa. 72:12
3W Therefore will I hope in Him Lam. 3:24
4Th Thou rulest the raging of the sea Psa. 89:9
5F In My Father's house are many mansions John 14:2
6S By grace are ye saved through faith Eph. 2:8
7✱ I will make the place of My feet glorious Isa. 60:13
8M Your work shall be rewarded II Chron. 15:7
9Tu The mercy of the Lord is from everlasting Psa. 103:17
10W I can do all things through Christ Phil. 4:13
11Th The joy of the Lord is your strength Neh. 8:10
12F He will have compassion upon us Micah 7:19
13S He leadeth me beside the still waters Psa. 23:2
14✱ The Lord is good to the soul that seeketh Him
15M The Lord fulfil all thy petitions Psa. 20:5 (Lam. 3:25
16Tu The word of our God shall stand for ever Isa. 40:8
17W Jesus said, I will not leave you comfortless John 14:18
18Th Worship the Father in Spirit and in truth John 4:23
19F I will give peace and quietness I Chron. 22:9
20S He brings tell of a good message Josh. 1:6
21✱ God ... fill you with all joy and peace Rom. 15:13
22M I will strengthen thee Isa. 41:10
23Tu Every one that asketh receiveth Luke 11:10
24W Surely He shall deliver thee Psa. 91:3
25Th Worship before the Lord the God Deut. 26:10
26F Now is the day of salvation II Cor. 6:2
27S Ask, and it shall be given you Matt. 7:7
28✱ He shall teach you all things John 14:26
29M I will redeem them from death Hos. 13:14 (Psa. 34.22
30Tu The Lord redeemeth the soul of His servants
31W I will never leave thee, nor forsake thee Heb. 13:5

ORDER NOW

Your 1973

ELIM PENTECOSTAL CHURCH

Calendar

✱ Beautiful pictures in full colour ✱ Text for every day ✱ Scripture readings

Name .....

Address .....

I enclose £ : for ..... calendars. Price 30p (plus 5p post and packaging)

Send this order and your remittance to Grenehurst Press, P.O. Box 38, Cheltenham, Glos.
Tel. 0242/55338

D.2703

In the Mary Jones Country

by Mrs. Noreen Magee

AS a girl I was intrigued by the story of Mary Jones and her Bible. This dear young Welsh girl with a God-inspired longing for God's Word had a special place in my heart.

I never dreamed that one day I would stand within the precincts of the shell of her little mountain cottage in Llanfihangel.

My heart leaped with joy and emotion as I stood on the narrow welsh stone bridge which she so often crossed. It is now overgrown with ivy, little fresh ferns and wild flowers. At the rear of the cottage I climbed on to the large, smooth boulders in the midst of the river, with its crystal-clear waters, to reflect on her childish haunts.

In the centre of the cottage walls is a large marble monument engraved to her memory. A plaque on the remaining ruins tells of the British and Foreign Bible Society, which was commenced because of this little girl's hunger to possess a precious Bible. The great, tall, aged beech trees provide shade for this sacred spot. They stand erect like silent sentries. The surrounding mountains hold their memories. The famous rugged ridge of Bird Rock rises silhouetted against the sky. Each little winding lane felt the pressure of her bare feet. In the distance can be seen the farmhouse where she went weekly by kind invitation of the farmer's wife, Mrs. Evans, to lift the glass case carefully and to fondle and read the pages of the Bible, a rare possession in those days. There were no Bibles in Llanfihangel or in Abergynolwyn.

Mary would return to her simple home and her poor parents to recite the Word of God and to enthrall their hearts by what she read and retained.

After years of mending, feeding hens, running errands and ardent saving, this little girl traversed the mountains bare foot to Bala, twenty-five miles away in order to purchase a Bible of her very own. Mary clutched her Bible to her heart as she sped over the mountain back home. At long last she possessed her much-cherished Bible.

Visitors from all over the world come to this lonely spot to bare their heads and to pay homage.

I entered the little stone church by the lych gate and through the heavy, creaking doors and sat in the wood-worm eaten pew, where Mary, in a simple dress, with bare feet, a daisy chain about her hair, drank in the Bible stories as the Rev. Ivor Jones from Towyn made alive within her a desire for God and for His Word.

I was impressed as I meditated – yes, and deeply convicted – almost ashamed. How much does God's Word mean to me? Do I treasure its instructions and comfort, its counsel and guidance as precious things? "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord" (Deuteronomy 8:3). Paul urged the youthful Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15). The Word stimulates growth, cleanses the life and activates the whole being in living, walking, talking. The world-ling is bewildered and hysterical because the diet of current newspapers and contradictory editorials is un-wholesome and unstable, leaving the life impoverished and bankrupt, an easy target for Satan and sin. The hidden Word within the heart is a guard against sin, a shield and buckler enabling us to withstand the enemy's fiery darts.

How grateful we are to Mary Jones, who stirred the heart of Rev. Thomas Charles to inaugurate such a Bible Society to distribute thousands of Bibles! Our grati-tude, too, goes to the tireless efforts of the Gideons in their distribution of the Word in schools, colleges, hos-pitals, institutions, hotels, etc., and to the worthy saints who languish in prison cells because of their brave ef-forts to bring the Word of God to the undertrodden.

How much does the Bible mean to you? Dr. G. Campbell Morgan wrote: "On every page of the 'Holy Letters', the 'God-breathed Writings', there are many thoughts which stretch out like long clear arms of light across the darkness, discovering, illuminating".

Have I made a discovery today? Have I been illuminated thereby?

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL. Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

ITINERARIES

The President (T.W. Walker):
October 28, Clapham (Ordination service); 29, Southend-on-Sea (with London Crusader Choir); November 4, Erdington; 5, Smethwick (a.m.), Ward End (p.m.); 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, Hadley; 19, Hanley; 21-23, Elim Bible College (Lectures); 25, West Bromwich, Nuneaton; 26, Leicester (a.m.), Peterborough (p.m.).

London Crusader Choir with Douglas B. Gray:
October 28,29, Southend-on-Sea; November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
October 28-30, Pontypridd; 31-November 2, Barry; 4-6, Dowlais.

Mrs. Dorothy Bull:
October 28,29 (a.m.), Guildford; 29 (p.m.), Aldershot; 31, Wimbledon.

Joseph Smith:
October 29-November 2, Croydon; 4-9, Caterham; 11-16, Camberwell.

ENGAGEMENT

RITCHIE–THOMSON. The engagement is announced between James Ritchie, Pastor of Elim Pentecostal Church, Weston-Super-Mare, and Thelma Thomson, daughter of Pastor and Mrs. T.W. Thomson. C.2727

BIRTHS

McAVOY. On August 9th, to Edwin and Marlene McAvoy, the gift of a daughter, Andrea Karen, a sister for Julie Anne.

SEAVERS. On September 22nd, to Joy (nee Crowder) and Gerald, members of York church, God's precious gift of a son, James Nicholas, a brother for Geoffrey, Sandra and Gay.

RUBY WEDDING

MALHOMME – DAVIES. On October 29th, 1932, at Cardiff Registry Office, George Malhomme (former Honorary Pastor), to Louise Davies. May God bless you in the future as in the past. Love Eunice, Raymond, Michelle. C.2704

WITH CHRIST

ASPINAL. On September 29th, after a short illness, Walter Aspinal, aged 75 years, was called Home to be with the Lord. Officiating minister at funeral: G.H. Wallace.

BASSETT. On September 6th, Mrs. Maud Bassett, aged 94, faithful and beloved member of Westcliff-on-Sea church, passed into the presence of her Lord. Officiating minister at funeral: J.J.B. Hounsome.

EVANS. On October 4th, Ernest John Evans, member of Northampton church. Present with the Lord.

FLOYD. On September 9th, Miss May Floyd, a foundation member of Hove church, passed into the presence of her Lord at the aged of 79. Officiating minister at funeral: T.W. Thomson.

FRENCH. On October 2nd, Gladys French, faithful and beloved member of Hastings church. "With Christ...far better". Officiating minister at funeral: E. Dainton.

PECK. On September 26th, Mrs. Peck, member of Sheffield church, passed into the presence of the Lord whom she loved.

SMITH. On September 28th, at the Royal National Hospital, Bournemouth, Wilfred Smith, aged 59 years, was called Home. A beloved husband and father, formerly deacon of Cheltenham church, latterly warden of the Christian Alliance Guest House, Southbourne, and member of Springbourne church. He will be greatly missed. Officiating minister at funeral: J. Osman.

Please pray for the

Chelmsford Crusade

conducted by

Rev. Ron Jones and Party

The voices of Len Magee and Glenys Jones
The Chelmsford Elim Choir

Commencing

Sunday, October 29th at 6.30 p.m.
then nightly at 7.30
Sundays at 6.30 and 8.15

There will be special prayer for the sick, according to the Scriptures

Elim Church, Mildmay Road, Chelmsford

D.2710

Coming Events

BALLYMENA. November 11-14. Elim Pentecostal Church Castle Street. Pastor's second anniversary. Preacher: J. T. Bradley. November 19-26. Crusade conducted by John Woodhead. Sundays at 11.30 and 6.30. Weeknights at 8.

BIRMINGHAM, Erdington. November 4-9. Elim Pentecostal Church, South Road. Presbytery rally. Preacher: T.W. Walker (President). Selly Oak Male Voice Choir. Saturday at 7. Autumn Convention. Preachers: J. Seaman and T.H. Stevenson. Convener: K. Smith. Sunday at 11 and 6.30. Monday - Thursday at 7.30.

BIRMINGHAM, Kingstanding. November 8-16. Elim Pentecostal Church, Warren Road. Crusade conducted by John Woodhead. Items by male voice and mixed choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 11. Friends' Meeting House, Hazelwell Street. Evangelistic rally. Preacher: George Canty. At 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. November 3-5. Youth crusade, including bonfire barbecue, youth rallies, singing by "The Messengers". November 11. Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. October 28-30. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Annual convention and Minister's fourth anniversary. Preacher: E.R. Corsie. Convener: G.N. Backhouse. Saturday: Wessex Gospel Choir (conductor: D.S. House). Weeknights at 7.30. Sunday at 11 and 6.30.

CLACTON-ON-SEA. October 28,29. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11. October 29-November 2, Life with a purpose evangelistic services. Sunday at 6.30. Weeknights (except Wednesday) at 7.30. Preacher: W.M.E. Plowright.

EVESHAM. November 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. B.R.J. Garrard and friends from Worcester church. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GRIMSBY. November 4-10. Elim Pentecostal Church, Tunnard Street. "Seven Days in New York" — Billy Graham film crusade. At 8.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Golden Jubilee celebrations. October 28. Ordination service. Preacher: G.L.W. Ladlow. Chairman: The President. Elim Bible College choir. At 7. 29. Preacher: J. Lancaster (President-elect). At 11 and 6.30.

NEWQUAY. November 1-5. Elim Pentecostal Church, Seymour Avenue. Convention. Preacher: J.J. Way. Convener: D.A. Lambelle. Wednesday - Friday at 7.30. South-West Presbytery rally on Saturday at 6.45. Sunday at 10.45 and 6.

NEWTOWNARDS. November 4th. Ninth Annual Women's Fellowship rally in St. Mark's Parochial Hall, William Street, Speaker: Mrs. H. W. Fardell. Convener: Mrs. W.H. Holohan. At 7. November 5th. Elim Pentecostal Church, Court Street. Speaker: Mrs. H.W. Fardell. At 11.30 and 7.

NORWICH. November 4,5. Elim Pentecostal Church, Trory Street, Vauxhall Street. Church anniversary. Ian and Andy (Festival of Light) and G.N. Miller. Saturday at 7. Sunday at 6.30 and 8.15.

PONTYPRIDD. October 28-30. Elim Pentecostal Church, Thurston Road. Bible week-end. Preacher: F.R. Barnes. Weeknights at 7.30. Sunday at 6.

PORT TALBOT. November 11-14. Elim Pentecostal Church, Margam Terrace. Annual Convention. Preacher: L. Reeves. Sunday at 10.30 and 6.30. Weeknights at 7.30.

SALISBURY. November 3-6. Elim Pentecostal Church, Milford Street. Church Anniversary services. Friday at 3. Women's Rally. Speaker and soloist Miss R. Bailey (Winton). Tea provided for all. Friday, Saturday, Monday at 7.30. Sunday at 11 and 6.30. Preacher: John Woodhead.

SCARBOROUGH. November 3-5. Douglas House, Belgrave Crescent. North-East Presbytery Youth House Party. Details from: Pastor A.L. Hawkes, 36 Wilton Way, Eston, Middlesbrough, Teesside. TS6 8AR. telephone Eston Grange 5137.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. October 28. Cliff Town Congregational Church, Nelson Street. Festival of Song. London Crusader Choir and Westcliff Male Voice Praise Choir. Preacher: D.E. Edmonds. Convener: A. Nicolson. At 7. October 29. Elim Pentecostal Church, Windermere Road, London Crusader Choir. Preacher: T.W. Walker (President). At 11 and 6.30.

STAFFORD. October 28-29. Elim Pentecostal Church, Covenant Hall, St. Patrick's Street. Youth Weekend. Preacher: David Woodfield. Saturday: Coffee Bar at 7.30. Sunday at 11 and 6.30. Special items and youth choir.

STOKE-ON-TRENT. November 5. Elim Pentecostal Church, Bucknall Old Road, Hanley. Visit of Keele University preaching group. At 6.30. November 19. Preacher: T.W. Walker (President). At 11 and 6.30.

STOWMARKET. October 28-November 5th. Elim Pentecostal Church, Crewe Street. Crusade conducted by F. Lavender and M.A. Drew, Sundays at 6.30. Weeknights at 7.30.

WOOLWICH, London S.E.18. November 11,12. Elim Pentecostal Church, Crescent Road. Special Youth Weekend. Preacher: John Sands. Saturday at 8. Sunday at 6.30.

Christian Christmas Cards
Verses by J. Danson Smith
Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p
McCall Barbour,
Dept. E, George IV Bridge, Edinburgh
D.2699

THE MARK OF THE BEAST
by Sydney Watson
A thrilling Bible-based story on the Rapture and events which follow — sequel to IN THE TWINKLING OF AN EYE
Cloth £1.10 **Paper 75p post paid**
McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697

Are you between 18 and 23?
Do you hold N.N.E.B. qualification?
If so you could join the staff of the first
Day Nursery in Elim at Bradford, Yorks
We have now over 20 children and are waiting for you to help us to expand the work
Join a Christian team — Good pay and conditions
For details, apply to:
Rev. Derek J. Green, Elim Church Day Nursery, Wakefield Road, Bradford, Yorks.
D.2726

How to be rich

by David B. Tinnion

Pastor of Elim Pentecostal Church, Driffield

THE United Nations Food and Agriculture Organization estimates that one person in every two in the world is under-nourished and that one in three is chronically hungry, so nearly two-thirds of the human beings on this earth know some form of hunger. Every day 10 – 12,000 people die from starvation. Authorities tell us that hunger is a greater threat than the H.Bomb.

Far more devastating than this however is the knowledge that hundreds of Christians suffer from spiritual poverty and malnutrition. They live in isolated cells of depression and despondency. Instead of building up spiritual investments, they endure spiritual barrenness.

The banks of this world can become insolvent, but heaven's bank is unshakable and steadfast. Nothing pleases our heavenly Father more than a daily, hourly, moment by moment demand on its treasures. The resources are ample to cover all past debts, to meet all present liabilities and to provide for all future needs. Watchman Nee wrote: "God is so wealthy that His chief delight is to give. His treasure store is so full that it is pain to Him when we refuse Him an opportunity of lavishing those treasures upon us."

An infinitude of wealth is available to every believer in the **riches of His grace** (Ephesians 1:7). Justification is a declaration of the believer's standing in relation to the law, a legal status. We were transgressors and lawbreakers. Because of Christ's atoning work, our sin was cleared. We are no longer in the red; we are credited with His love and righteousness.

When we go to Christ and draw out of the riches of His grace, we feel clean. Sins are forgiven. Joy floods our souls. His love brings praise to our lips because we have been "accepted in the Beloved".

Then there are the **riches of His glory** (Ephesians 3:16). Many times we have felt His glorious proximity and, as the glory has filled the temple, so His nearness has filled our beings. If it can be glorious down here, what will it be like when we are glorified – "the glory that will be revealed" in us? We will forget all about ourselves because **He** will be the glory!

The bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of grace;
Not at the crown He gifteth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land.

"The face of Moses shone, when amidst the terrors of the law, he talked with God. What shall our condition be who shall behold Him, not on the mountain that might be touched and burned with fire but, in the heaven of heavens, not amidst thunderings and lightenings, but amidst the express testimonies of His favour and blessing?" wrote Robert Haldane. Suffering will be nothing compared with the glory of heaven so we are told to "lay up treasures in heaven" – investments for the future.

There are also the **riches of Christ** *(Ephesians 3:8)*. A wealthy business tycoon could give us riches out of his vast amount of wealth: Christ says all that He has is ours. To obtain the riches of a person we must be found in their company. So with Christ, the more we are in His presence the more we will be able to draw out of His vast amount of treasures.

When we are in the company of Christ we find ourselves "in Christ". Says Dr. A.T. Pierson: "A very small key may open a very complex lock and a very large door, and that door may itself lead into a vast building with priceless stores of wealth and beauty." "Without Christ" a sinner is spiritually dead and morally bankrupt but, "in Christ" he is made spiritually alive and a joint heir with Christ. "In Christ" we are ensphered and enriched. Christ is to be the source, sustenance and security of our life. "In Christ" we are in the position of great spiritual blessing because:–

In Christ – denotes our position – where He is we are.
In Christ – defines our privileges – what He is we are.
In Christ – describes our possessions – what He has we share.
In Christ – determines our practice – what He does we do.

H.W. Greenway, in a tribute to the late W.F.P. Burton, wrote "He died a poor nomad in this world's estimation of values, yet he was rich in heavenly treasure."

Instead of living in those cells of depression and despondency, let us draw on the wealth that can be found in Christ at any moment of the day!

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, October 30th Ecclesiastes 5:1–20

"Pay that which thou hast vowed" (v.4)

THE preacher, even in his backslidden state, remembers from his past what the person who loves God should do, even if he has not done it himself. What promises Solomon had made to God! – and now from the bitterness of his state he cries, "Pay that which thou hast vowed".

What have we told God in those high moments of holy dedication? Are our words bigger than our deeds?

Tuesday, October 31st Ecclesiastes 7:1–14

"Who can make that straight, which he hath made crooked?" (v.13).

THE Old Testament poses this query in various forms. The bent twig grows into the bent tree. Who can straighten that?

The prophets had an answer. In Isaiah's description of the Messiah's power (Isaiah 42:16) he says, "I will make the crooked things straight".

Nothing is beyond the ability of God. Bring every problem to Him and find that He who straightened the back of the woman who was bent double can straighten out the most crooked of men and things.

Wednesday, November 1st Ecclesiastes 8:1–17

"Where the word of a king is, there is power" (v.4).

THE authority of words can depend on who says them. It is not the violence with which they are said, or the number of times which they are repeated that denotes power; it is the position of the man who utters them.

Our King now sits on the right hand of the Majesty on high. Even when He was on earth His words had such effect that demons fled, lepers were cleansed, and the blind saw. Now He is exalted far above all. "Whatsoever He saith unto thee, do it"!

Thursday, November 2nd Ecclesiastes 9:1–18

"No man remembered" (v.15).

WHAT a parable of pathos – the man had delivered the city, where there were not very many men anyway, yet even those few did not remember him in his poverty. Such is the despair of the materialist's outlook. How different are the words of our Lord in Luke 12:6, when, speaking of the cheap price of the sparrows, He showed that "not one of them is forgotten before God".

To keep God in your sights is to realise that God keeps us in view, too.

Friday, November 3rd Ecclesiastes 11:1–10

"Cast thy bread upon the waters: for thou shalt find it" (v.1).

THIS is a comment on the farming methods often used at the time. As the water from the overflowing river went down, the farmer sowed his seed in the flooded fields and the rich deposit of mud brought the seed to a bountiful harvest.

We often feel that the Word of God that we sow is swept away in the torrent, but, in the most unlikely ways, it will come to fruition.

Saturday, November 4th Ecclesiastes 12:1–20

"Remember now thy Creator" (v.1).

NOW the search is over. All the preacher's looking for satisfaction in material things has failed. At length, like all of us, he is forced to lift his gaze to God above and find his satisfaction there.

Those haunting words of the chorus say:

"All my lasting joys are found in Thee;
Jesus Thou art everything to me".

It is not simply that we are happy with our discovery of God, but also that, having found Him, we could not be happy anywhere else.

Sunday, November 5th Psalm 57:1–11

"My soul is among lions" (v.4).

HAVE you ever felt like this? Do you feel that you have joined Daniel in his den? The enemy is too strong, too numerous, too near.

The opening verse of the Psalm shows where our confidence should be: "In the shadow of Thy wings will I make my refuge". The very feathers of the wings of God are more than enough to kep the most ferocious lion at bay, even the "roaring lion" himself!

CHRISTMAS APPEAL FOR MISSIONARIES

They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas Fund Gift to:
The Secretary, Elim Missionary Society,
P.O. Box 38, Cheltenham, Glos.

What Price a Miracle?

by Eric T. Carter

Pastor of Elim Pentecostal Church, Grimsby

"Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Joshua 3:5).

THE salvation of an individual is no less a miracle than the axe head that floated.

Examine the many definitions of the word, "Miracle". It has been defined as: "A work wrought by a Divine Power for a Divine Purpose, by means beyond the reach of man." (Herbert Lockyer).

The miracle of salvation sees the release of the sinner from the strait-jacket of sin, but this is only half the miracle. Christianity is not simply the news of God forgiving, for, if that were all, it would be like driving into a cul-de-sac from which emerges no further stretch of asphalt on which we could travel. The scope of this miracle is breathtaking, for the "new man" is given a new, unequalled life in Christ. One certainly sows, another reaps, but it is God who gives the increase. Salvation is His gift to bestow.

When we pray for the world, our nation, the town in which we live, the street where we played as children, the folk next door, members of our family who seem ever to remain beyond the reach of the Gospel, we are asking God to save as only He can. We are asking for miracles.

Trace the supernatural element in the Scriptures. One intrinsic truth demands attention: **Coupled to each miracle is the price someone paid before God's power was demonstrated.** For example:

The price – SACRIFICE. A little boy donated his lunch before a dense crowd could be miraculously fed. Little is much when God is in it. This was giving until it hurt!

The price – HUMILITY. Naaman, the mighty warrior, climbed down his ladder of stateliness, lowered his dignity, submerged himself in Jordan and was instantly cured of leprosy! Pride often prevents men from acknowledging their need (Proverbs 16:18).

The price – OBEDIENCE. A man, lame from birth, sat at the Beautiful Gate. Peter and John had no coins; only a cure could be given. This the cripple received by obeying their command and rising in the name of Jesus.

The price – PRAYING WITHOUT CEASING. The Apostle Peter lay in a cell. His execution was imminent. Heaven alone could intercept and deliver. Knees may have become sore as believers sought God, but the interruption to their prayer meeting brought living proof in the person of Peter that God had performed a miracle.

Nazareth was the most privileged spot on earth, for, in this hamlet in the hills, Jesus spent the greater part of His life, growing in favour with God and man (Luke 2:52), yet, in that tiny village, His own home town, Jesus could do no mighty work save healing some who were sick (Mark 6:5). The reason is as plain as a pike-staff. *A chilling fog of unbelief had settled on that community; it seemed to tie the hands of omnipotence.* No one was prepared to haul down the flag of scepticism and raise a standard by submitting to the lordship of Christ. Jesus, therefore, went His way and the spiritually blind groped in their darkness not realising that the Sun of Righteousness had passed by. Lepers remained the untouchables of society. Wooden crutches continued to creak under the weight of cripples. So many hearts were hardened. What price a miracle? – obviously it was too high!

All the wonders of God wrought in great revivals have been marked by obedience to certain laws. Determined Christians, young and not so young, have paid the price and have then stood still and seen God's salvation. *The windows that withhold super-abundant blessing are bolted on the manward side.* God's tomorrow of wonders awaits our today of sanctification. If we are to experience the refreshing breeze of God's Spirit today, the cost must be met in full.

The command conveyed from tent to tent in the camp of Israel on the eve of the epoch-making day when entry into the land of promise was gained is no less relevant today: "Sanctify yourselves: for tomorrow the Lord will do wonders among you." Joshua's edict called for self-examination, not by human standards, but by standing in the beam of God's spot-light. Absolute surrender was the order of the day before God actuated His mighty power on their behalf. Then the first of many spectacles took place before an awe-inspired audience and the swift flow of Jordan was halted permitting the people to cross without so much as their shoes getting wet (Joshua 3:17). On that occasion and during the years of warfare that followed, whenever the price was paid, Israel's career was one of continual conquest.

As light is preceded by darkness, as Pentecost was preceded by a period of preparation, so the price we pay today in whatever currency God asks will be preparation towards God's tomorrow of wonders. Let us not withhold payment nor count the cost!

THE ELIM EVANGEL

Vol. LIII No. 45 November 4th, 1972 5p



Gordon Hills speaking at the annual barbecue of the Lane End, High Wycombe Church

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
Mrs. Nessie Tait...	6
Susan Grady	7
J. Alexander Wright ...	8
Sheila Price	9
Malcolm Frith	10
Eventide Home	12
T. H. Stevenson	14
Mrs. Margaret Ladlow ...	15
Youth Page	18
Family Altar	19
Emmanuel Press	20

Editorial

I HAVE said a few times lately that we can waste time in prayer.

Think of the public prayers we hear. Thank God for them. They are an essential feature of our services, though I have to say that we ministers may well need to learn a lesson in that, in conducting a service, we can pray four, five or six times or more, especially on Sunday mornings. We would do well to enlist the aid and ministry of others in this respect, though maintaining the privileges of leadership.

Recall, however, how often and how long we beseech God to be present with us. You would hardly think sometimes that Matthew 18:20 had ever been written.

It needs only two or three – and He's there!

Again we plead with great intensity, "Do not let Your Word return to You void!" Why do we do it? God has promised that He won't!

Do you agree that our public prayers can become almost like a liturgy if we are not careful? We must pray for the absent ones, the church programme, the missionaries and so on, but must we make every opening prayer a catalogue of them all?

May I also wonder aloud whether others become as discouraged as I sometimes do by the lengthy prayers for backsliders? We must,of course, plead for their return to the fold, but is it really necessary to spend so much of our public prayers rehearsing the problems of those who have fallen away? By all means pray for them, plead for them, yes, plead *with* them, but must they be allowed to dominate our thinking and praying as they sometimes do?

Perhaps we should give more careful thought than we do to our intercession in public. We can adopt the idea of praying to God to send sinners in and feel warmed and satisfied by the fervour of our praying. Is this all, however? Does not an important part of the answer to our pleadings consist in our going out to win the lost? The Divine plan can never be construed as Christians remaining within the ivory towers of their churches on the defensive asking God to do for us what He has told us to go and do.

We claim to be led and guided by the Holy Spirit. Does this mean that we do not have to think? Our whole services would be materially and spiritually improved if we could lift the whole tenor of our public prayers.

Church Reports



Southend-on-Sea Elim Sunday school harvest display Photo: *David Davenport*

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

"THE Bible comes alive" was the title of an impressive and informative series of meetings at which Pastor Christopher Gornold Smith authoritatively depicted the significance of the scriptures. He gave a vivid presentation by means of exhibits, scale models, colour slides, taped interviews and sound-movie films from original newsreels. Studies ranged from Abraham and Ur of the Chaldees to the Israeli-Arab conflict and the six-day war, revealing the many aspects of the people, their culture and the importance of age-old customs. Pastor Smith delved into the background of the Bible and presented archaeological confirmation of Bible prophecy and indications of the Second Coming seen in the evidence of history, fulfilled prophecy and present-day world events.

He also spoke to the Church Forum, the Sisterhood and the Junior Crusader Youth Club. His ability and unique ministry brought much blessing and encouragement to the many who heard him. About 190 were present at the final meeting.

We thank God for the inspired ministry of His servant, the undeniable truths of Scripture and for the benefit such a series has brought to our fellowship.

DAVID V. DAVENPORT

ABERYSTWYTH **Pastor: G.S. Wyborn**

"THE Elim Church in Aberystwyth had a large congregation at the harvest festival service on Sunday. The chapel had been decorated with all kinds of provisions, including a beautiful floral display. The young people from the Sunshine Corner played an important part with many active choruses. The service was concluded with an appropriate sermon on the harvest theme."

Cambrian News

On the following day the Sunshine Corner members visited an old people's home and the gospel was expressed in hymns, active choruses and two duets. Pastor G.S. Wyborn gave a short address, explaining that Jesus was the only way of salvation. The service was well received and an invitation to go again was extended.

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

WE have held a successful "Holidays at Home" week. Each day we had up to twenty children, first for an hour's special programme taken by Gwen Haynes of Kings Heath, Birmingham Elim Pentecostal Church. Gwen kept the children's interest well with her stories and slides. Some of the children wrote letters to her saying that they had asked Jesus into their hearts. Following these programmes we took the children out each day, either to the sea or to a park. One day we went to the airport. One of the most encouraging things was a letter of thanks from one of the parents for the interest taken in their children.

A.L.HAWKES.



Children's crusade at Grimsby

GRIMSBY **Pastor: E.T. Carter**

AT our very successful children's crusade, conducted by "Uncle Ric", our Pastor, children flocked in to the church at 5.30 p.m. every night for a week for "Adventure Hour". The average attendance each night was 100 children of all ages.

Competitions, quizzes, chorus singing and a serial story on Pilgrim's Progress, were some of the items included in the programmes. The whole crusade carried a spiritual theme, which resulted in many children giving their hearts to Christ. A number of these wrote personal letters to "Uncle Ric" telling him that they loved Jesus and that He had saved them from their sins.

The Lord truly blessed all the meetings and as a result, the Sunday school has increased.

ANNE MARSH

SUNDERLAND **Pastor: D.G. Holmes**

WE continue to be amazed in the presence of our Lord as He pours out His blessing to the enrichment of our souls.

At our fourth baptismal service, six brothers and sisters followed their Lord through the waters after giving heart-warming testimonies.

We had a mid-week Anniversary Thanksgiving service with our Pastor and his wife as "guests". They have in a quiet, unassuming way endeared themselves to our hearts. Members expressed their appreciation and presentations were made of a love offering and a bouquet of flowers. It was wonderful. For the first time our Pastor found it difficult to find words to frame his reply. Afterwards, Pastor and Mrs. Holmes cut the cake and we enjoyed a lovely spread prepared by the ladies.

We all benefitted by the special weekend ministry of Pastor Leslie W. Green and rejoiced in the impact of an enlightened, consecrated mind dedicated to the service of God. Several received the Baptism in the Holy Spirit.

Sunday, October 1st, was the climax of a week of



Pastor and Mrs. D. G. Holmes cut the anniversary cake.

children's outreach meetings. Many parents and children were present on the Sunday evening which was our first Sunday School Prizegiving.

We pray that God will continue to bless His work as we press on to His glory.

G.H. SLAWTHER



Mrs. F. Butler, who was a longstanding member of Elim in Sunderland in former days, presents a bouquet to Mrs. D. Holmes.

HASTINGS **Pastor: E. Dainton**

IT was with regret that we bade Pastor and Mrs. G. Harpin and family farewell after five years of ministry in Hastings. It was most gratifying to see a full church; not only our own members and friends, but many people from other churches also attended, showing the esteem in which Pastor Harpin was held. Tributes were given by two local Pentecostal ministers with whom we enjoy fellowship. The church secretary thanked Pastor and Mrs. Harpin for all that they had done and presented Pastor with a watch, Mrs. Harpin with a picture, and Michael and Rosemary with book tokens. We pray that the Lord will richly bless them in their new church at Barnsley.

The induction service of our new minister, E. Dainton, and his wife was held on October 8th, when again the church was filled. The Sussex Presbytery was well represented by friends from Eastbourne, Brighton, Hove and Newhaven. The District Superintendent convened the service. Pastor F.A. Hodge gave the Word and singing items were rendered by the Hove Ladies' Singing Group. At the close of the meeting refreshments were served and happy fellowship was enjoyed.

We look back with gratitude to God for all the blessings of the past, but trust for a greater future.

(Mrs.) L. CRIPPS.

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

WE have just concluded a very successful crusade. Right from the commencement it was evident that we were in for a rich time of blessing. The evangelist, John Woodhead, preached the Word with power and conviction. One young lady, an alcoholic, was saved and is now going on with God. There were twenty-three decisions for Christ and a few testified to healing. The ministry of Pastor Woodhead was enriched by his wealth of experience.

The crusade was not confined to the church building. There was much pre-crusade preparation, like prayer, printing and distribution of personal letters. Pastor Woodhead was interviewed on B.B.C. Radio Stoke-on-Trent, resulting in many telephone calls being received and contacts being made. Much hard work was put in every day in visitation by our Pastor and the evangelist. Valuable assistance was given during the meetings by the "Jesus saves" guitar group, Mr. J. Talbot, Mr. Deakin and family, the Hanley church and our own timbrell band.

The Ladies' week-end followed, with the welcome visit of Mrs. J.T. Glass, whose ministry in word and song was much appreciated. The Friendly Hour Choir pianist, Mr. R. Morley, ministered in song. The Harvest Thanksgiving came next, with items from the Bible class and the timbrell band. Our Pastor preached at both services. Many parents were present.

E. ROWLEY

Students Pentecostal Fellowship

Annual Convention

Saturday 11th November

SPEAKER: W. RON JONES (BRISTOL)

3.30 pm Open Forum

6.30 pm Rally

The Apostolic Church, St. Oswalds Place, Tyers Terrace, London SE11
(Oval tube station)

Information: Maidstone 61322

EVERYBODY WELCOME D.2721

"THEY LOOKED FOR A CITY"

The story of the conversion of a Jewess.

16mm sound colour film FREE

For details write (SAE):
N.C.F., 13 Lidderdale Road, Liverpool L15 3JG
D.2730

THE MARK OF THE BEAST

by Sydney Watson

A thrilling Bible-based story on the Rapture and events which follow – sequel to IN THE TWINKLING OF AN EYE

Cloth £1.10 **Paper 75p post paid**

McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697

Testimony Time

by Mrs. Nessie Tait

ON the second day of the Conference at Blackpool last May, I was taken very ill and removed to the intensive care unit of the Victoria Hospital with a heart attack. My family were told that I had had a coronary thrombosis.

Much prayer was made at the Conference. The ministers went home to their respective churches and arranged special prayer on my behalf.

On my return home and for the following four months my condition did not improve, so my doctor sent me to hospital to see a heart specialist. After X-rays, a cardiograph and an intensive examination, he told me that my illness was caused through the narrowing of a valve in the heart and that it would require an operation, which would be done when my weight had come down to a certain level.

For months I had not been able to do the simple things like washing my face or combing my hair without having to go to bed afterwards.

A week after seeing the specialist and on a day when my health was at its very lowest, I received a phone call to tell me that a member of the Full Gospel Business Men's Fellowship from America, Cliff Powell, would be praying for the sick that night in a local Baptist Church, the young minister of which has been baptised in the Holy Ghost.

My husband took me to that meeting. I had to be helped up the steps and into the church. When the invitation was given for the sick to come forward, I was helped on to the platform and ever so gently and quietly Mr. Powell laid his hands on my head and prayed that God would touch me. I came off the platform as ill as I went up, but fifteen minutes later I felt a new life come into me. Whereas for months I had not been able to sing or even speak above a whisper, I stood up for the last hymn and sang lustily, "To God be the glory, great things He hath done." At the end of the service I went down the aisle and all the steps before I realised that I had done so without help.

Now I can go up and down stairs without any breathlessness and have lost the awful grey colour. I went to my doctor and told him the whole story. He told me that he believes in the laying on of hands and in miracles. He sounded my heart and then he sat back and said, "You know, you're a new woman, and I'm delighted with what you've told me."

I saw the heart specialist and told him the story also. He did not seem as impressed as my own doctor had been, but he examined me and said that he was very pleased and that I was doing well. I asked him about the operation and he said, "Well, you may not need an operation." We are trusting the Lord that this will indeed be so.

We thank all who have been so faithful in their prayers for me. Our desire is to give God all the glory.

West of England Presbytery Rally

THE Autumn Presbytery Rally took place recently at Chippenham, Wilts. It happily coincided with the Fourth Anniversary of the Chippenham church and that of its indefatigable Pastor, Ken Phillips, and his enthusiastic workers. It was a wonderful, full day, with a business session at 11 a.m. in the church, and two services in the College of Further Education (kindly lent).

Both services were led by Pastor Ken Phillips and there was not a dull moment in our brother's presentation of the various items which contributed much blessing. The visiting speaker for the day was a member of our Presbytery, the President, T.W. Walker.

The President's afternoon message, based on Proverbs 18:10, stirred our faith in the name of the Lord. Prior to the message Mrs. Mary Ward sang about the name of Jesus, a beautiful introduction.

Pastor J. Hyde, who recently came into the Presbytery, read from the Scriptures. Pastor D.W.R. Morton led in prayer. A duet was rendered by Pastor and Mrs. D.O. Ward. The chorus session was led by Pastor J.R. Brown.

The evening service saw a large congregation in anticipation of blessing. Pastor Ken Phillips welcomed the Chippenham Evangelical Male Voice Choir, who opened the service with the piece, "Praise and magnify His Name". Other items were rendered later. Pastor F. Lavender led in prayer. Pastor B.L.T. Wall read from the Scriptures. Christine Brown (Weston-super-Mare) gave a testimony of salvation and healing and sang a duet with Faith Norton. Pastor J.B.D. Ritchie led the chorus session. In a few kindly words, the President expressed gratitude to Pastor Ken Phillips and his church workers for the preparations of the rally and wished the Pastor and the church "Many happy returns".

The President preached under a wonderful anointing which challenged and convicted us. The service was of some length, but when you are in heaven, what's the hurry?

FREDERICK C. SMITH (Bath)

"The Lord will provide"

by Susan Grady

DID you know that every person on this planet depends on God?

Most do not realise it. Some would even deny the fact if they were confronted with it. If God removed everything that He has made except man and left him on his own, however, he would never survive. We can praise God that, in His great providential care, He gives us all the things that we need so that we can live day by day, yet, when it comes to accepting His love, people reject it. Shouldn't life and love walk hand in hand?

Some unbelievers cry, "Why doesn't God leave us all alone? We can manage our lives without His help." If God granted that request this world would be the very image of hell itself. God preserves man and beast by His wonderful goodness. He feeds the birds of the air. How much more will He feed and clothe us? "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:25,26).

God is present with all His creatures, but especially with His own people. When we accept Jesus Christ as our Saviour He takes all our concerns into His own hands. He comforts us when we are in trouble, strengthens us when we are weak, is close to us when we are ill, upholds us when we are falling.

NOTHING can separate us from His love.

Have you wondered how God can be caring for you when He allows you to go through painful trials and temptations? It is necessary for us to go through these difficult periods. They bring us closer to God, mature us as Christians and make us fit and able to help others.

The Old Testament shows how God preserved the Children of Israel, His chosen people. He preserves us – His Church. Time and time again God provided for His people supernaturally. Nothing is too big for our God!

If you come to a situation that needs a miracle to solve it, do not despair, for our God IS able. The Lord will provide in the small things and in the great. Trust Him NOW!

Though troubles assail,
And dangers affright,
Though friends should all fail,
And foes all unite,
Yet one thing secures us,
Whatever betide:
The Scripture assures us
"The Lord will provide."

John Newton.

Book Review

Once a Junkie, *by Sonny Arguinzoni. Published by Coverdale House Publishers Ltd., price 60p, postage and packing 7p extra.*

THIS book tells the amazing story of the life, conversion and service of a heroin addict. It describes the appalling grip and life-destroying effects of drugs on young folk. It introduces one to a world which is both unfamiliar and frightening to the average Christian.

The story then tells of the transforming power of God's grace. Jesus can still take the worst possible cases of human sin, filth and degradation and transform them into children of God and worthwhile citizens of earth.

Once a Junkie is the story of how one young man so transformed desires to, determines and does win other heroin addicts to Christ. He founds a church specifically for such cases and their families.

This is a fine book, moving and yet factual. It lays great stress on the Baptism of the Spirit with speaking in tongues as God's antidote to this terrible habit of drug taking. It shows that with Christ there is always hope. He can give victory over the demon drug.

As our own land is increasingly engulfed by this terrible scourge and curse of drug taking, Christian folk and ministers would derive much help and understanding of the problem from this fine book. I commend it to you as a worthy successor to **The Cross and the Switchblade** and **Run Baby, run.** It gives a very real insight into this world of fantasy and fatality.

My only criticism is that the book's binding is very poor.

L.E. LAMBERT

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



Search the Scriptures

The Letter to the Romans

14 The Principle of Holiness (continued)

by J. Alexander Wright

Romans 6:1–11

THE Principle of Holiness is found in the death of the "old man" and our union with the risen Lord "that henceforth" (v.6), i.e. from now on. We do not have to wait for physical death to release us from sin's slavery. That alone could set Uncle Tom free from the lash of his cruel taskmaster, Simon Legree. This death with Christ frees us from both the claims and the thraldom of sin. "He that is dead is freed" (v.7) from sin. "Freed" is the same as "justified", "no longer answerable to sin", so to be justified is also be freed from the bondage of evil. "Get your arithmetic right", says Paul (v.11): "Reckon" – don't merely pretend that it is so, but count upon it. It all adds up! This is The Principle of Holiness. ""There was a day when I died, utterly died,' and as he spoke, he bent down until he almost touched the floor, 'died to George Muller, his opinions, his preferences, his tastes, his will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God.'" (Dr. A.T. Pierson, *George Muller*).

"Alive unto God through Jesus Christ", better, "in" [en] Jesus Christ our Lord: This is the first use of the great phrase which A.T. Pierson said was the key to Paul's epistles: "in Christ".

The Practice of Holiness (6:12–7:6)

"To say to a slave who has not been emancipated, 'Do not behave as a slave'. would be to mark his enslavement, but to say the same to one who has been set free is an appeal to put into effect the privileges and rights of his liberation." (J. Murray, *Romans*). From slavery to sin he willingly becomes the thrall of the Lord. In this section sin and grace are personified, competing like rival kings, for the throne of our lives. "Let not sin therefore reign in your mortal body" (v.12). The capacity for sinning remains even in the regenerate, but, "Do not let it reign," says Paul. There is no need that you should. It is not impossible, physically speaking, to refrain from it, but, morally speaking, it is surely inconceivable. The language here is military and reminds us of Bunyan's *Holy War*. The gates of the Castle of Mansoul have been opened to the conquering Christ and now Satan is on the outside, but he says to himself, "If I cannot own the Castle I will at least bluff them into thinking that I do". When the sentinels are not as vigilant as they should be, he slips two soldiers (sins) over the wall, who, once over, display Satan's banner and shout, "We own this Castle". What a lie! – two soldiers don't own a castle! Throw them out! "Neither yield your members as instruments of unrighteousness" (v.13): don't hand over your weapons to the enemy, to further his dark deeds. "Sin shall not have dominion" (v.14) – you are not under his flag now. "To whom you yield yourselves" (v.16): whatever loyalties our lips profess, deeds and actions tell, besides, slaves have no choice. "But God be thanked, you obeyed that form" (v.17) is literally "that mould of teaching to which you were handed over". (Dr. H.C.G. Moule, *Romans*). Dr. Moule points out that the Greek here means that we are to fit the doctrine, like metal to the mould, and not to try to fit the doctrine to ourselves.

"Being then made free from sin" (v.18), freed from Satanic bondage you willingly entered another blessed servitude. "I do not wish to go out free, but ever, always, willingly, to serve Thee to the end".

"After the manner of men" (v.19) – Paul's illustrative language is but partial and shares the inadequacy of all speech. The "infirmity of the flesh" is mental, not moral.

"What fruit?" (vv. 20–22): two harvests are before us. Sin yields the "Dead Sea fruit" of shame and death; grace yields purity and life eternal.

"The wages of sin is death" (v.23) continues the military metaphor. This is a reference to the Roman soldier's daily allowance or pay. "Sin pays a wage, and the wage is death" (NEB). Death is not so much the outcome of sinning, but is paid by sin (Satan) for our service to him. It is not mere physical dissolution, but the "second death" from which there is no salvation for ever. Men would fain cancel the contract, but it stands more binding than any soldier's ever!

"The gift of God" – by contrast, grace gives eternal life to His loyal soldiers true. "Eternal" is not an adjective of quantity, but of quality. It is not a time word, but describes the life of God Himself. Here again, as in v. 11, it is in Jesus Christ our Lord.

To be continued next week



Remember, Remember

Words and drawing by Sheila Price

BECAUSE November the fifth fell on a Sunday this year, Sally and Simon celebrated Guy Fawkes' night on the Saturday. Mr. Smith piled up all the newspapers boxes and branches which the children had collected, and on the top of the pile he sat a large Guy which Mrs. Smith had made with some old clothes.

It was a very cold evening, so the children dressed up warmly and sat on the step at the bottom of the garden. Their father put a match to the bonfire and very soon it was burning brightly.

"Isn't this exciting!" said Simon, warming his hands by the bonfire. "The flames have nearly reached the Guy!"

"Can I come nearer the bonfire, daddy?" Sally asked.

"No! You must stay on the step with your brother," said Mr. Smith. "It is far too dangerous for children to be near fire. You could get burned. A spark might fly out and set your clothes alight. I have to stay by the bonfire to see that it does not get out of control."

"Fire can cause a lot of damage, can't it, daddy?" said Simon.

"It certainly can," said Mr. Smith. "Just one tiny spark is sufficient to destroy a whole forest. Once alight, fire spreads very quickly. It can get out of control and destroy everything in its path, leaving a terrible mess. Sin is like this. Just one selfish thought or an unkind word can very soon spread. Only in Jesus can we find the power to overcome sin and temptation. With His help we can grow into worthy Christians. Now then, pass me the box of fireworks and I will set them off for you."

"Here you are daddy," said Sally.

"Will you light the Golden Fountain first, daddy?" asked Simon.

"Very well, but remember what I told you, children – stand well back!"

PRAYER AND PRAISE

by F. H. Coleman



THE Book of Exodus records that Moses climbed Mount Sinai to meet with God on a number of occasions. He also erected a tent of meeting and, when he went into it, the presence of God came down and Moses talked with God as a man speaks to his friend face to face.

Moses had an audience with God about grave issues. His requests were granted. I am quite sure that Moses did not waste precious time talking pleasantries to God. He wanted more than an angel to lead the children of Israel through that great, terrible wilderness; he wanted God to be with them in the midst. The result of his audience with God gave him this assurance.

A Pentecostal friend of mine was visiting a country which still had a monarchy. It was believed by many that the real power behind the throne was the king's mother. My friend asked for an audience of the Queen Mother and it was granted. A day or two later my friend was at the royal residence of the Queen Mother. He was ushered into an audience chamber and was given fifteen minutes with Her Majesty. He was determined to use those minutes to the full. He told her that he was a minister of the gospel and talked to her of salvation through Christ. Suddenly the door was opened by a servant. This was the signal that the audience was over. The Queen Mother asked who was waiting and was told that it was a famous politician. "He can wait", said the Queen Mother, "I grant this man another fifteen minutes, for he has told me of things that I have never heard anyone speak of before." My friend used those extra minutes to the greatest advantage.

When you seek an audience with the King of kings in the prayer chamber, do you waste time or do you use it to the full?

The Light of the World

by Malcolm Frith

Pastor of Elim Pentecostal Church, Wellington, New Zealand

DESPITE the many, varied attacks made on the Book of Genesis, none can hide the fact that it points so often and so clearly to Christ and the gospel message.

Take Genesis 1:3 for example: "God said Let there be light: and there was light", a verse which John re-echoed of Christ in his words: "That was the true Light, which lighteth every man that cometh into the world." Before God spoke this majestic word, darkness was everywhere. The earth was like a rude quarry. God spoke and an indescribable transformation took place. A world of great beauty came to be.

When God looked upon the wickedness and hopelessness of man some twenty centuries ago and said again, "Let there be light", Christ was born as that Light. The world to which He came was again like a rude quarry, but soon He was fashioning man into His own image again, like the disciples, Mary, Nicodemus and many others who followed Him. The transformations which He made banished the veils of spiritual darkness surrounding their formerly rough souls. God made them to be new creations, people who will stand perfect before Him one day.

Light and Christ closely compare. Jesus said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." The Bible urges us to "shew forth the praises of Him who hath called you out of darkness into His marvellous light", for "God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God said, "Let there be light", and it shone forth.

CHRISTMAS APPEAL FOR MISSIONARIES

They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas Fund Gift to:
The Secretary, Elim Missionary Society,
P.O. Box 38, Cheltenham, Glos.

The light was **pure**, for light cannot defile anything. Darkness and gloom must flee before the shining rays of light. It cannot be compared with snow, for, though snow is brilliantly bright, man can mar it. Water sparkles brightly from a spring, but man can pollute it. We cannot pollute light.

Such was the purity of Christ, the great Light. He passed through a sinful earth, as a sunbeam through a vile hovel, but He never knew the stain of sin. He was able to take the form of sinful man and to receive sin's due, but He was unspoiled by sin's darkness. He returned to heaven in holy triumph, a holy Conqueror.

Light is so **bright** that, if we look towards the sun, we are dazzled. Put a cloud or mist between us and the sun, however, and its brilliance is lost. Satan realised this when he saw the brilliance of Christ. When He was on earth, both Satan and men tried to dim that brightness, but without success.

Christ was indeed a bright light. He longs for every Christian to reflect that brightness. A Bishop of Gloucester well said "The brightest life is that life in which most of Christ is seen. The brightest time is the time in which the Lord is nearest and the brightest sermon is the one in which most of Christ is set forth".

Light is **powerful**, just how powerful is now being discovered by the laser beam experts. The possibility that one day it could replace nuclear weapons shows how powerful it is, and how completely it could destroy the work of men and of the Devil.

Paul experienced the power of light as it blazed from heaven brighter than the noonday sun and toppled him into the dust.

John Wesley has given us those immortal words:

Thine eye diffused a quickening ray
I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

Paul also writes of the power which Christ has placed within us, which is able to do infinitely more than we ever dare to ask or imagine (Ephesians 3:20, Phillips). Today we are fighting in the battle of the ages and we need to have this power released within us as never before. Tragically, many Christians have not yet recognised that the whole power of Christ is

ours and is in us. It can do beyond our wildest dreams.

Light is **free**, one of God's free gifts to mankind. The wealthy cannot purchase it nor can the skill of the skilful, the labour of the labourer, or the deeds of saintly men. It comes to all, free, unbought by toil and price.

What a picture this is of the salvation which Christ offers. Isaiah cried, "Come, buy wine and milk without money and without price". Sin's darkness cried out for light, and Christ came in answer to the need, a Light whose beam of salvation is free and cannot be earned. Like any gift, it must be accepted to be of use to us.

Light also brings **comforts**. How disconcerting it is to be in a cave when the lights go off and someone touches you. You cannot see the hand that touches you or the person who is standing nearby. It is a strange sensation to be in a lift when the light goes off. Even the smallest light, a luminous watch or a match, is a comfort and makes all the difference.

When comfort is needed, having Christ makes all the difference. Things might never have seemed darker, but as we commit the hour to Him, light will come. It may seem faint, flickering and small, but what a comfort it is, and, as we hold on to the Lord, that light will grow in brightness until we feel we have Christ standing right beside us.

Light is **all-revealing**, as every housewife discovers to her dismay from time to time, when it shows tiny specks of dust on a highly-polished surface that has just been dusted!

Scripture makes it plain that nothing is hidden from the gaze of Christ, as His all-revealing light searches the world and each heart. Specks of impurity and the dust of sin are clearly revealed to Him. Perhaps at this moment God is talking to you about some sin that you have been glossing over for a time. Praise God if He is, for the next step is to show you a pardoning God, ready to view you through the shed blood of the cross as you confess your shortcomings to Him.

with signs following...

CONFERENCE 12" LONG PLAY RECORD

Memories of a great conference and Royal Albert Hall at Easter will be stirred and blessings recalled as you listen to the 1972 Conference Record. Hear again The Gospelaires, Len Magee, Janet Chapman, The Excelsiors, Wm. Llewellyn Bell, The Elim Bible College Group; recapture the inspiration of the congregational singing; listen again to "What a lovely Name", and to other choir pieces.

Please use the order form below.

Side One

Hymn: **SHOWERS OF BLESSING**
El Nathan; J.McGranahan

Introduction:
Rev.T.W.WALKER *President 1972/73, Elim Pentecostal Churches General Conference*

Trio: **THIS LITTLE LIGHT OF MINE**
Spiritual, arr. J.Webb
The Gospelaires (Jean Nicholls, Jenny Sheed & Christine Beresford)

Choir: **GLORIOUS IS THY NAME**
B.B.McKinney

Choruses: **ONLY A SINNER**
J.M.Gray; D.B.Towner
ROLLED AWAY *(Anon)*

Solo: **IS IT NOTHING TO YOU?**
L.Magee
Len Magee

Youth Choirs:
LET ME TOUCH HIM
V.B.Ellis

Solo: **GIVE HIM THY HEART**
J.W.Hall
Janet Chapman

Choir: **THE GREATNESS OF GOD**
Psalm 8:1,3-6; Eric Ball

Side Two

Hymn: **O HOW I LOVE THE SAVIOUR'S NAME**
F.Whitfield; W.H.Rudd

Choir: **WHAT A LOVELY NAME**
C.B.Wycuff

Trio: **NO ONE UNDERSTANDS LIKE JESUS**
J.W.Peterson, arr. H.DeCou
The Excelsiors (Sandy Carruthers Brigitte Keller & Lynne Wilson with Cathy Heslep, Pianist)

Choir: **YES, HE DID**
Spiritual, arr. J.B.Herbert

Solo: **THE OLD-FASHIONED MEETING**
H.Buffum
Wm.Llewellyn Bell

Trio: **REACH OUT TO JESUS**
(Anon.)
Charisma (Susan Grady, Jimmy Ritchie & Thelma Thomson *Elim Bible College*)

Hymn: **ALL HAIL THE POWER**
E.Perronet; J.Ellor

Benediction:
Rev.J.T.BRADLEY
Secretary-General Elim Pentecostal Church

"WITH SIGNS FOLLOWING"

12" long play record, 33⅓ r.p.m., £1.55 (including postage)
from the Elim Conference, Blackpool and Royal Albert Hall 1972

ORDER FORM—To Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

Please send me.....record(s) "WITH SIGNS FOLLOWING" for which I enclose remittance £

NAME (block capitals).....

.....

ADDRESS.....

.....

EE3.....

Elim Eventide Home

AFTER fourteen years of service as the matron of the Elim Eventide Home in Eastbourne, Mrs. Dorothy Barrett is retiring. Our sister came to know the Lord through the ministry of Dr. Billy Graham at Harringay. She has a wonderful testimony to the grace of God in leading her to Himself. She was a student at Kenley Bible College and also worked at a Home for young women in Croydon before going to Eastbourne in 1958.

During her years as matron Mrs. Barrett has worked hard to make 12 College Road a comfortable home for the elderly folk in her care. She is to be complimented on the many improvements to the furnishings and equipment of the Home which she has introduced, including such important items as central heating throughout the house. As a regular visitor to the Home, I have seen a little of the exacting nature of such a work and many of the residents have spoken to me gratefully of the kindly, sacrificial ministry which Mrs. Barrett has fulfilled, often under great pressure due to shortage of staff and also due to her own ill-health.

The important work of caring for those in the later years of life will continue, but we would like to take this opportunity of thanking Mrs. Barrett for her many years of devoted service. We pray that God will continue to bless her and provide her with the opportunities of serving Him which we know she will desire.

JOHN LANCASTER



Mrs. D. Barrett



Miss M. Hopper

FOR fourteen years Mrs. D. Barrett has dedicated herself unreservedly to ministering to senior citizens in our Eventide Home at Eastbourne. Our sister has faithfully discharged her duties as Matron during these years and has not spared herself in so doing. We have pleasure to acknowledge our gratitude as a Movement to Mrs. Barrett.

As successor to Mrs. D. Barrett, Miss Maisie Hopper, S.R.N., S.C.M., R.C.N.T., F.E.T.C., of our Ilford church, a fully qualified nursing sister and hospital matron will take over duties as Matron from November 6th. We praise God that He has undertaken for us in this way. Readers will recall Miss Hopper's period of service as a missionary on our Rhodesia field. Circumstances militated against her return after her first term. Now Miss Hopper feels that this ministry to senior citizens is a God-given opportunity to devote her abilities to help to meet a great social need. We know that Miss Hopper will value your prayer co-operation as she takes on these new responsibilities.

J.T. BRADLEY

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ✲ A Non-Drinker
- ✲ 25 years of age or more
- ✲ Have a No Claim Bonus
- ✲ A clean Driving Record, except for parking offences or one speeding offence
- ✲ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ✲ Accidental Damage
- ✲ Unlimited indemnity for third party claims including passenger liability
- ✲ Personal effects, rugs, clothing up to £50
- ✲ Legal costs for manslaughter charge up to £1,000
- ✲ Claims for windscreens and windows paid without loss of Bonus
- ✲ Medical expenses up to £50
- ✲ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

Please send me further details of the Ansvar Autoway Policy without obligation.

Name .....

Address .....

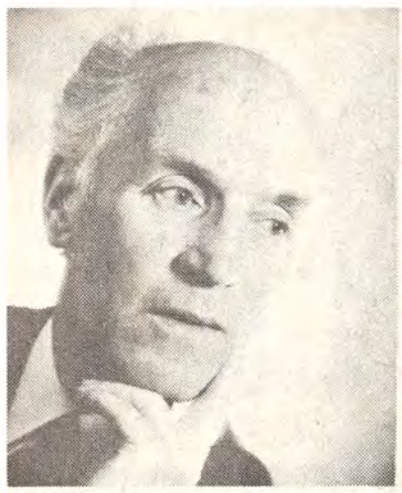
.....

..... E10

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

D.2571



From T. H. Stevenson

THE Olympic Games have ended seemingly a considerable while ago. As every reader knows, they ended on a tragic note. The distressing Arab-Israeli feud overshadowed and clouded out the victories and efforts of the world's athletes. These affairs occupied the attention of millions.

Comparatively few may have known of the intensive evangelistic effort which took place in Munich during the Games when 2,000 young Christians from thirty countries united to witness for Christ. The organisation YOUTH WITH A MISSION, a Pentecostal revival fellowship, but, as with other Pentecostal outpourings today, described as "Charismatic", joined with many other JESUS PEOPLE. My brief account of God's blessing has come to me from a young, full-time Christian worker who took part.

From the beginning of the crusade there was blessing as many personal contacts were made with local citizens, tourists, and athletes, but, out of the tragic killing of Jews by Arab terrorists, strangely came the wide open door of opportunity for the Christian witness. An amphitheatre seating 3,000, which had been set aside for entertainments, including nude shows, and which was not available to the Christian leaders who wanted an evangelistic rally there, was suddenly closed for entertainment purposes. The German civic authorities, deeply grieved that Jews should again be slain on their soil, considered their entertainment programme out of place. The lovely amphitheatre became the centre of evangelistic rallies instead.

In addition, because of the changed atmosphere, public parades were banned, but the 2,000 young Christians were urgently invited to have a peace parade. As a gesture of peace, they had the joyful task of cutting the innumerable flowers that bedecked Munich's gardens and roadsides to distribute them to the multitude of residents and visitors lining the route. People left their flats to receive the peace tokens.

Perhaps the incident that made the greatest impression, and which certainly received the widest television coverage, was an Arab Christian and a Jewish Christian side by side giving their youthful testimony to their oneness with Christ and their oneness with each other in Christ.

All must rejoice that evangelism is alive in many ways today and that, by the opportunity taken at the Olympic Games, many people from many countries were reached and won for Christ, the Prince of Peace.

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?

D2546



Margaret M. Ladlow's page

The two crosses

ON our journey south from Scotland, the R.A.C. routed us through Banbury. It was a golden day in late September. My husband parked the car and we went to view the famous cross before having a picnic lunch in the sunny churchyard of St. Mary's. It is not the original Banbury Cross of nursery rhyme fame, for the ancient cross was pulled down by the Puritans probably in 1600 or a little earlier. Those were the days of furious zeal for the Protestant cause and of a return to simple Christianity untrammelled by the gaudy trimmings and idolatry of Roman Catholicism.

When I was a little girl, my mother, who in her early years lived in that part of Oxfordshire, used to repeat a rhyme written by Richard Braithwaite in 1616 in which he immortalised Banbury and its Puritans as follows:

To Banbury came I, O profane one,
And there I saw a Puritan-one
Hanging his cat on Monday
For killing a mouse on Sunday.

Various explanations of the meaning of "ride a cock-horse" have been given. In the Middle Ages "cock-horse" was the name given to a child's hobby-horse. In later years in a collection of nursery rhymes, it was stated that to ride a cock-horse meant to ride pillion – two people on one horse. Another more likely suggestion is that, as every road out of Banbury is uphill, a cock-horse was a spare horse or trace horse which was used to help heavy drays and coaches up the steep hills.

The present Cross was erected in 1859 to commemorate the marriage of Prince Frederick of Prussia and the Princess Royal of England. It must have been comparatively fresh and unaffected by wind and weather when my dear grandfather visited it on a market day and listened to a group of earnest believers telling the old, old story of Jesus and His love. On his five-mile journey back to his Oxfordshire village home, so great was the conviction that he needed a Saviour, that he entered a field and, kneeling down, cried to God to save his soul. He rose from his knees a converted man, fully committed to Christ. Thus began a long life of Christian service.

His first sphere of service was in the Railwaymen's Mission. Later, in the Wesleyan Methodist Church, he was a Sunday school superintendent and local preacher. He went out preaching until God called him home. He spent only one Sunday in bed at the end of a long, lovely life. My mother tells me that she never remembers his getting impatient or losing his temper. He was gracious, kindly, a first-class Christian, yet I doubt that the little band of open-air workers ever knew how fruitful was their witness that day at Banbury Cross.

This must encourage witnesses for Christ. Be bold, do not hesitate, speak, sing, testify, distribute gospel literature, be faithful and leave the results with the great Husbandman! The Holy Spirit is active in every endeavour to spread the gospel. We are not "loners"; the Lord is working with us.

Just to tell the Saviour's story,
Just to witness for His glory,
There are many waiting in their doubt and blindness,
Speak a word to friend and neighbour,
Joyous for the Master labour,
Telling of His joy divine, His lovingkindness.

Just a word, the King confessing,
Just to point the path to blessing,
Some have never heard the call so tender,
There is work that waits your doing,
Eager haste, your strength renewing,
Service for the Master you can daily render.

Serve Him, labour for His glory
And your witness He will bless,
Serve Him, tell the wondrous story
And His love divine confess.

Elsie Duncan Yale.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. Special tariff from September 16th and reduced tariff for coach parties till early October. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor. 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

PRESSLAND HOUSE. Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

TAVISTOCK, Devon. Four-berth caravan, fully equipped (except linen). In Dartmoor National Park. All amenities. From £6 weekly. Ideal centre for touring Devon/Cornwall. S.a.e.: Oldnall, 23 Cedar Road, Bourneville, Birmingham B30 1UT. C.2724

Please pray for the

Chelmsford Crusade

conducted by

Rev. Ron Jones and Party

The voices of Len Magee and Glenys Jones
The Chelmsford Elim Choir

Commencing

Sunday, October 29th at 6.30 p.m.
then nightly at 7.30
Sundays at 6.30 and 8.15

There will be special prayer for the sick, according to the Scriptures

Elim Church, Mildmay Road, Chelmsford

D.2710

Christian Christmas Cards
Verses by J. Danson Smith

Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p

McCall Barbour,
Dept. E, George IV Bridge, Edinburgh

D.2699

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

GO YE organise outreach teams in which young dedicated Christians can consecrate some time during the summer vacation working for the Lord in Europe.

GO YE 1973 is based in an Alpine village in the needy area of Valais. French is a great asset but not essential. For further information and our prayer letter, please write to Miss Kathleen Bulkeley-Morgan, Elim Bible College, Capel, Surrey. C.2728

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

WANTED - Christian girl to share small flat for one year (Streatham Area). Reasonable rent, suit student. For details ring 01-677-1642 after 7 p.m. C.2729

ITINERARIES

The President (T.W. Walker):
November 4, Erdington; 5, Smethwick (a.m.) Ward End (p.m.); 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, 25, West Bromwich, Nuneaton; 26, Leicester (a.m.), Peterborough (p.m.).

London Crusader Choir with Douglas B. Gray:
November 4, Swindon; 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

F.R. Barnes:
November 4-6, Dowlais.

Joseph Smith:
November 4-9, Caterham; 11-16, Camberwell.

BIRTH

PARSONS. On October 6th, to Margaret and Ivan Parsons, members of Selly Oak church, God's precious gift of a daughter, Anna, a sister for Nicholas and Sarah.

WITH CHRIST

GIBSON. On October 12th, after much patient suffering, Ernest George Gibson, faithful and much respected member of Ealing church entered into the presence of the Lord, aged 88 years. Officiating minister at funeral: Frank F. Frost.

ROWLAND. On October 5th, Frances Annie Rowland, aged 68 years, beloved member of Croydon church. "Until He come". Officiating ministers at funeral: Barry Benney and W.J. Maybin.

WAINWRIGHT. On October 12th, Bill, beloved husband of Isobel and father of Keith and Godfrey (organist), member of Southport church, passed suddenly into the presence of the Lord. Officiating ministers at funeral: L.N. Knipe and A.B. Tee.

WARDLE. On October 5th, Matthew Greener, B.E.M., aged 65, founder-member and for fourteen years the Church Secretary of Newcastle upon Tyne church, was called into the presence of his Lord. Greatly respected in his community and in particular for his services to Industry, Matthew Wardle, until illness prevented him, spent every spare moment in the work of the local church and in the service of God. "A man greatly beloved." Officiating ministers at the funeral: D.G. Woodfield and A.P. Johnston.

Coming Events

BALLYMENA. November 11-14. Elim Pentecostal Church Castle Street. Pastor's second anniversary. Preacher: J.T. Bradley. November 19-26. Crusade conducted by John Woodhead. Sundays at 11.30 and 6.30. Weeknights at 8.

BIRMINGHAM, Erdington. November 4-9. Elim Pentecostal Church, South Road. Presbytery rally. Preacher: T.W. Walker (President). Selly Oak Male Voice Choir. Saturday at 7. Autumn Convention. Preachers: J. Seaman and T.H. Stevenson. Convener: K. Smith. Sunday at 11 and 6.30. Monday-Thursday at 7.30.

BIRMINGHAM, Kingstanding. November 8-16. Elim Pentecostal Church, Warren Road. Crusade conducted by John Woodhead. Items by male voice and mixed choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 11. Friends' Meeting House, Hazelwell Street. Evangelistic rally. Preacher: George Canty. At 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. November 4,5. Youth crusade. November 11 Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. November 19. Elim Pentecostal Church, Hawthorn Road, near Peters Hill. Preacher: Stephen Hilliard. At 11 and 6.30.

CATERHAM. November 4-9. Elim Pentecostal Church, Homesdale Road. Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

EALING. November 11. Elim Pentecostal Church, Northfield Avenue, London W.13. Missionary Pageant. Preacher: Dr. Henry Joseph. Convener: Leslie Wigglesworth. At 7.

EDINBURGH. November 4-8. Elim Pentecostal Church, Henderson Terrace. Christopher Smith's illustrated talks on prophecy. Saturday at 7. Sunday at 11, 6.30 and 8.15. Weeknights at 7.30. November 12-19. Teen Challenge meetings. 12, Preacher: R. Kingstone. At 11 and 6.30. Film, "Youth in a fix" at 8.30 and 10. Tuesday, film: "Miracle on Broad Street". Wednesday, film: "For God's sake, jail my Son". Weeknights at 8. 19, Preacher: T. Cheeseman, at 11,6.30 and 8.15.

EDINBURGH. November 11. Conference Hall, Springwell House, Ardmillan Terrace, Edinburgh Pentecostal Fellowship rally. Preachers: T. Cheeseman and R.Kingstone of Teen Challenge. At 7.30.

EVESHAM. November 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. B.R.J. Garrard and friends from Worcester church. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GREENOCK. November 11,12. Elim Pentecostal Church, Belville Street. Scottish camp reunion. Preacher: Ron Williams. Convener: Peter Smith. Saturday at 7.30. Preacher: Ron Williams. Sunday at 11 and 6.30.

GRIMSBY. November 4-10. Elim Pentecostal Church, Tunnard Street. "Seven Days in New York" — Billy Graham film crusade. At 8. November 24,25. Youth weekend. Cliff Richard film, "His Land". Friday at 8. Claude Elton and The Second Advent group. Saturday at 7.45. Sunday at 10.45 and 6.30.

HAYES, Middlesex. November 10th. Elim Pentecostal Church, Keith Road. Film: "To Russia with love". At 7.30.

NEWQUAY. November 4,5. Elim Pentecostal Church, Seymour Avenue. Convention. Preacher: J.J. Way. Convener: D.A. Lambelle. South-West Presbytery rally on Saturday at 6.45. Sunday at 10.45 and 6.

NEWTOWNARDS. November 4th. Ninth Annual Women's Fellowship rally in St. Mark's Parochial Hall, William Street. Speaker: Mrs. H.W. Fardell. Convener: Mrs. W.H. Holohan. At 7. November 5th. Elim Pentecostal Church, Court Street, Speaker: Mrs. H.W. Fardell. At 11.30 and 7.

NORWICH. November 4,5. Elim Pentecostal Church, Trory Street, Vauxhall Street. Church anniversary. Ian and Andy (Festival of Light) and G.N. Miller. Saturday at 7. Sunday at 6.30 and 8.15.

OTLEY. November 22. Monthly Film Rally conducted by the Elim Church in the Civic Centre, Pool Road. Y.F.C. film "Downbeat". Convener: C.E. Lamb. At 7.30.

PONTARDULAIS. Elim Pentecostal Church, Twyniago Road. November 4. Beulah bonfire night at 6. November 19. Dennis Bentley at 6. Pastors panel at 7.45.

PORT TALBOT. November 11-14. Elim Pentecostal Church, Margam Terrace. Annual Convention. Preacher: L. Reeves. Sunday at 10.30 and 6.30. Weeknights at 7.30.

ROMSEY. November 18. Elim Pentecostal Church, Middlebridge Street. Film night at 7.15.

SALISBURY. November 4-6. Elim Pentecostal Church, Milford Street. Church anniversary. Preacher: John Woodhead. Weeknights at 7.30. Sunday at 11 and 6.30.

STOKE-ON-TRENT. November 5. Elim Pentecostal Church, Bucknall Old Road, Hanley. Visit of Keele University preaching group. At 6.30. November 19. Preacher: T.W. Walker (President). At 11 and 6.30.

STOWMARKET. November 4,5. Elim Pentecostal Church, Crewe Street. Crusade conducted by F. Lavender and M.A. Drew. Sundays at 6.30. Saturday at 7.30.

SWADLINCOTE. November 18,19. Elim Pentecostal Church, Swadlincote Road, Woodville. Convention. Preachers: E. Snelling and Mrs. Snelling. Tamworth choir conducted by Vernon Smith. Soloist: Bob Taylor. Saturday at 7. Sunday at 6.30.

WOOLWICH, London S.E.18. November 11,12. Elim Pentecostal Church, Crescent Road. Special Youth Weekend. Preacher: John Sands. Saturday at 8. Sunday at 6.30.

Elim News

Ideal for the personal approach, door-to-door evangelism, open-air work

Price £10 per thousand

(postage and packing extra)

Write: ELIM NEWS, P.O. BOX 38, CHELTENHAM

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

YOUTH PAGE "There's a Shout in the Camp!"

Eastern Presbytery Youth Camp

FOR the first time for several years, the Eastern Presbytery directed its own Youth camp for eight days during August. Approximately sixty campers and staff, drawn entirely from the East Anglian churches, enjoyed a pleasant period of relaxation, recreation, and spiritual renewal, under the capable leadership of Pastors John Harrison (Lowestoft), Peter Hill (Basildon) and Paul Atkinson (Braintree).

It is a pleasure to be able to report that lives were transformed by the Gospel and to learn since camp of the ongoing work in the hearts of these young people, drawn from varying backgrounds. About a dozen committed their lives to Christ. Others felt the need for a deeper walk with Him.

A happy, united staff added to the enjoyment of this camp. Probably the busiest members of our staff were our two nurses from Basildon, Mrs. Lucas and Mrs. Racine, who ably and gladly cared for a number of our company who caught a local "bug" during camp. We were also indebted to the fine assistance of Pastor Archie Nicholson.

Next year, why not come camping in Anglia?

P.J. HILL

I.O.W. Junior Camp

A Padre's Eye-view.

A FIRST visit to the Isle of Wight Junior Camp is full of surprises. This was my experience when I served as Padre at this year's camp.

What can one say about camp? I was impressed by the number of children. There were well over 200 for the two weeks. I was amazed by the efficient organisation and fattened by the excellent food (ever tried spaghetti rings and fish fingers for breakfast?). Perhaps above all on the organisational side was the fact that all the folk serve voluntarily and in many cases forgo their holidays.

The ultimate aim of camp is to introduce youngsters to Jesus Christ. Probably eighty per cent of those present were unconverted. Many came from difficult home backgrounds. We could not possibly have achieved our aim without the work of the Tent Officers who, in my view, have the toughest, yet the most rewarding job in camp. It was a thrill to meet and to work with some fine young people who made nonsense of the rather foolish claims of some that young Christians are interested only in Gospel pop and Jesus stickers. Our prayer times were among the best that I have ever experienced.

I must point out that I was only Assistant Padre to that "old hand" Padre, Derek Green, surely one of Elim's finest youth workers. He has done a tremendous work for the Lord at camp for the past three years.

The result of all this organising, teaching, activity, prayer and sacrifice was glory to the name of the Lord as some sixty young folk made serious enquiries about salvation. All were counselled and the follow up work is now going on. It would be foolish to state that all were genuine decisions but many with whom I talked had a real experience with the Lord Jesus. I think especially of one lad, a trouble-maker for the first week, who gave his life to Christ and was heard to pray in public at the communion service and then testified in the final rally.

Thank God for all our camps. The full results will be revealed only in eternity.

PETER SANDERSON

North-East Presbytery Camp

HOLES, back-ache, sore hands, ended the advance team's first week's work. Then the campers arrived at the canvass village. From all over the country they came, though mostly from the North East Presbytery's own churches, a collection of new names and people all to be met within the fortnight.

There were endless volley-ball, table tennis, coach-trips, staff versus campers net-ball fight, fishing trips, the beach, swimming, practical jokes (though why *practical*, I'll never know!), big meals, washing-up,

Continued on page 19



Workers at Fraisthorpe camp



Happy campers at Fraisthorpe

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, November 6th Psalm 71:1–24

"Be thou my strong habitation, whereunto I may continually resort" (v.3)

WE shall never weary God with our coming to Him. He has heard us bring the same problems many times in different situations, yet He never grows impatient. It is we who tire of coming.

David was writing this in his old age (v.18). He had had plenty of practice in fleeing to his strong habitation, but he had not been disappointed. His continual resort (v.3) brought him continual hope (v.14).

Tuesday, November 7th Psalm 72:1–20

"Blessed be His glorious name for ever" (v.19)

WE are told (v.17) "His name shall *endure* for ever". Here we find that His name is *blessed* for ever. Time will only add to the lustre of Christ. Other names may rise and fall. Some ascend into fame like a meteor and fade as quickly. The name we reverence will live for ever and be glorious for ever, too. May we seek to add to its fame by our living today!

Wednesday, November 8th 1 Timothy 1:1–11

"A pure heart . . . faith unfeigned" (v.5)

IT is comparatively easy to pretend to have faith when circumstances are easy, even to pretend to have more faith than we have, but real faith springs from the heart. Get that pure heart and a good conscience and faith will have a good soil to grow into strength and reality. If you desire more faith than you have, remember: "Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17).

Thursday, November 9th 1 Timothy 1:12–20

"Putting me into the ministry" (v.12)

ANY man in the work of God must be recruited by the Master Himself. To seek to put yourself into the ministry is to lay yourself open to bitter disappointment. The work of God lays demands on a man that no industrial court would ever allow for a man in a secular job. When Christ brings us into His service, however, the onus is upon Him to strengthen us to meet every eventuality. Paul is able to say in the same verse that He "hath enabled me".

Have you prayed for your pastor or missionary today?

Friday, November 10th 1 Timothy 2:1–15

"I will therefore that men pray everywhere . . . without wrath or doubting" (v.8)

THERE are two obstacles to real prayer: one comes between the Christian and his brother, the other comes between the Christian and his God. Without wrath: "If I regard iniquity in my heart, the Lord will not hear me" we are told. Without doubting: James tells us that the doubting man cannot expect anything from God.

Putting these things aside, "With confidence I now draw nigh – and 'Father, Abba, Father' cry".

Saturday, November 11th 1 Timothy 3:1–16

"A good report of them which are without" (v.7)

IT is often fashionable to think that, if you are a Christian, the world will despise you anyway. No doubt there are times when we shall come under their scorn and testing and this is only to be expected, but what they may say to others about you after you have stood the test is often very different. Those who hurt us most would be most disappointed if we did not stand the test. Remember Jesus grew "in favour with God and man". They do not always *mean* that we are wrong!

Sunday, November 12th 1 Timothy 4:1–16

"We both labour and suffer reproach" (v.10)

ON reading notes of Adoniram Judson of Burma, I came across the account of his imprisonment for twenty-one months. At night his feet were tied together, a bamboo pole was put between his legs, and he was hung upside down. He had a raging fever. Mosquitoes sucked blood from his bleeding feet.

Timothy had walked too close to Paul to expect anything else for himself. What gives us the prerogative to expect that ours should be an easy pathway? It is as we bleed that we can bless!

Camp reports—continued

duties, rain and some sunshine, endless pulling on ropes, first up to tighten, then down to loosen, as the weather kept changing, the hunt for pegs to make the night warm in your corner of the tent, new songs, new experiences, new friends – all part of camp.

There are other parts though in the realisation that Christians have something, life in every dimension, new knowledge from the studies, new discoveries, new infillings of the Holy Spirit, new challenges to be obeyed later, to take home and to the churches, new dedication and determination, new revelations of Him, the perfect Friend and Companion.

To see it all happening, to be part of it, is to be at camp and it is a privilege.

ADRIAN L. HAWKES
(Youth Commissioner, N.E. Presbytery)

EMS Feature

Meet the staff of Emmanuel Press, S. Africa

TRANSVAAL CAMERA



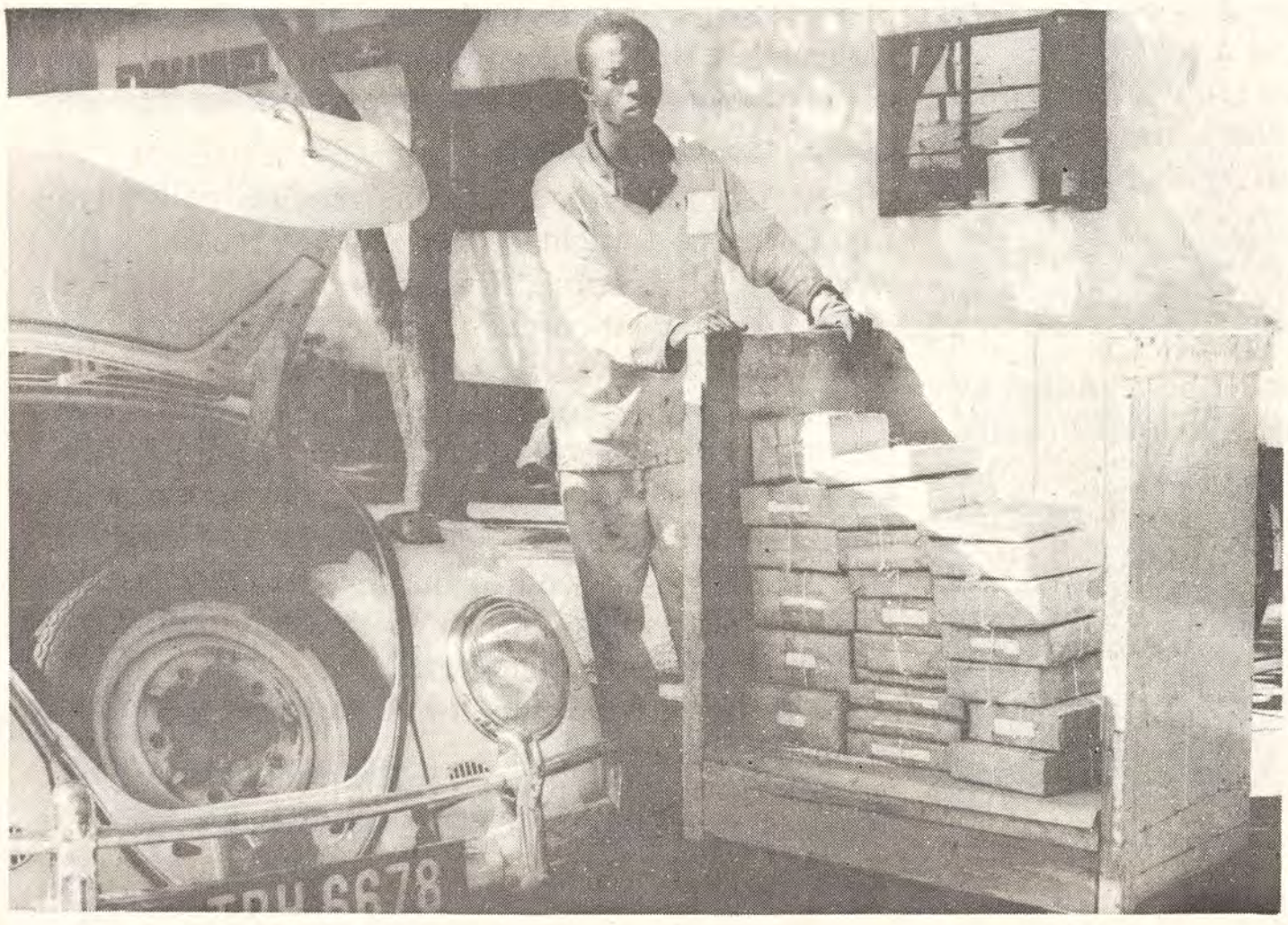
Richard Lephoko is the finest interpreter. He speaks numerous African languages. After a 3-year Bible Course, he is now in charge of LIFE Correspondence Course office.



David and Maureen Butcher



Petros Makhushe has been on the staff for 22 years.



"Brethren, pray for us"

Simon Fakude at work in the despatch department

THE ELIM EVANGEL

Vol. LIII No. 46 November 11th, 1972 5p



Baptismal candidates at Peterborough, with their Pastor, K. J. Cave (see page 3)

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
J. Alexander Wright ...	6
Gwen Haynes	7
Mzee Bull	8
Sheila Price	9
G. Wesley Gilpin	10
R. B. Chapman	12
L.V. Darlington Tiller ...	13
George Canty	14
Margaret M. Ladlow ...	15
David G. Butcher	18
The Family Altar	19
George and Betty Gemmell	20

Editorial

THE eleventh hour of the eleventh day of the eleventh month is a deeply evocative statement for an older generation.

The fateful year of 1918 and all the terrible aftermath come all too readily to mind. While not wanting to glory in war or militarism, it must be said that something has been lost by the under-playing of what we used to call "Armistice Day". The two minutes' silence was a moving experience. The stopping of "the mighty roar of London's traffic", as the B.B.C. used to describe it, was symptomatic of a whole nation stopping to think and, it must be said of many, to pray. The whole thing is now in a low key. It makes little impact.

A recent report demonstrates with saddening emphasis that the general mockery of standards of all kinds, especially moral and spiritual ones, is reaping a terrible harvest. The *Report of Religious Education in Primary Schools* (published by Evans, Methuen), as detailed by press and television, makes sobering reading. Teachers cite the poor moral standards of parents, a more materialistic society and growing religious scepticism as among the biggest problems facing religious education. A team from Leeds University studied 200 primary schools, fifty-six of them in depth, over a three-year period. Surprisingly, the number of atheists or non-believers among head teachers and staff was found to be very low. Humanists formed 16.7 per cent of teachers in county primary schools and 10.3 per cent in voluntary-aided, non-Catholic schools. Children were said to consider heart transplants as achievements of a far more exciting nature "than the far-away stories of the miracles of Jesus". "Against a background of getting and spending and preoccupation with pleasure and the dominance of physical things", teaching moral and religious values has become increasingly difficult. Problem homes, preoccupied parents, lack of example, double standards on the part of adults, are all castigated as contributory factors.

We in Elim have preached and written for well over half a century as to the urgent need to pay heed to the signs of the times. We find no joy in observing that these warnings are coming all too literally true. These must be the last days.

Our lands needs a resurgence of faith. Perhaps the most dangerous aspect of the report is the revelation of the apathy of most parents. It must be stated, however, that many of the poorly thought out ideas of two generations have had their devastating effect. The mocking and knocking of so much in these last ten years have only made a bad situation much worse.

On Remembrance Day, remember and pray.

Church Reports

PETERBOROUGH **Pastor: K.J. Cave**

OUR first church anniversary was an effective answer to those who were saying a year ago, "It won't last. We've seen it all before." For us it was an opportunity to thank the Lord for all that He has done during the past year.

The key word in the assembly is "growth". This manifests itself in increased attendances at the Sunday services, in steady increase in the weekly offerings, in the Sunday school work, which has gone from seventeen to seventy in eight months, in the commencement in September of a midweek fellowship for ladies, and in the launching of full midweek youth activities for Sunshine Corner, junior and senior Crusaders, which are already showing signs of healthy growth. These are all signs that the blessing of God is upon the church. We continually thank God. He has given us "a mind to work", but He alone gives the increase.

A holiday Bible club was held for one week when up to sixty children gathered every morning. The time was fully occupied with singing, stories, games, practical activities and teaching. Teachers and pupils found the week very profitable. On the Friday evening many parents came to see the work carried out during the week, resulting in some very encouraging contacts. The holiday Bible club has become a "must" for next year.

A baptistry has been constructed by our Pastor assisted by members and friends. The first baptismal service to take place since the building was erected in 1898 was held recently (see front cover). For a previous service, a local Baptist church was made available for us. Our church was filled to witness ten people following the Lord through the waters of baptism. Some had been converted for many years, but they have only recently come to realise the truth of water baptism. Others have not long been saved. All showed a deep sincerity, which made a lasting impression on everyone present.

We take courage from the many churches in the Elim family that have stood firm over the years and continue to be blessed of God. May our presence, along with that of other "youngsters" in the Movement, encourage you to pray more earnestly for the country for the glory of God.

JOHN L. STEWARD

SWINDON **Pastor: W.R. McKibbin**

IT was my pleasure to be present along with my wife and family at the wedding of Pastor W.R. McKibbin and Mrs. Patricia Evans on Saturday, October 21st. The church was crowded for the occasion. A great sense of the blessing of God rested upon the service, which was conducted by Pastor Douglas O. Ward. Mr. Ward spoke feelingly of the way in which the bride and groom had been brought together in the will of God, both having suffered the loss of their partners at almost the same time. During the signing of the register, Mrs. Ward added much to the blessing by her ministry in song.

After the service a very happy, informal reception was attended by a large number representing among others. our Brighton (The Lanes), Burton upon Trent and Swindon Churches and the Burton upon Trent and Brighton Bible Pattern Churches. More than one speaker suggested that there existed a deep desire in the hearts of many for the uniting of the two groups as symbolised in the union of the bride and groom.

May God bless our brother and sister as they labour together for the Master in Swindon.

T.J. BROOMHALL.

MALTON **Pastor: T. Richardson**

A WONDERFUL time of blessing was enjoyed when Pastor G.N. Backhouse preached the Word of God. His themes included Saviour, Healer, Baptiser and coming King. Souls were saved, many went forward for prayer for healing and lives were re-dedicated to God.

We give God the glory for the way in which His Spirit is moving in our area. Jesus is truly alive today!

ANN WEATHERILL

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

WHEN I first met Sam Phillips, he was a massive man weighing twenty stones and as strong as an ox. I was soon to discover, however, that he had a heart of gentleness and compassion.

He was a link between the work of Elim in 1972 and the first days of Pentecost in Plymouth.

In 1906, Charlie Phillips, Sam's father, returned from an afternoon of poaching from the Earl of Mount Edgcumbe's estate across the Plymouth Sound in Cornwall. He disembarked to discover an open-air meeting in progress on the quay. He stood to listen, his gun at his side, half a dozen rabbits under his coat. The Lord took hold of his life there and then. He asked the preacher, "Can I have this salvation you are talking about?" On being assured that he could, he knelt there on the side of Sutton Harbour and was born again. Sam, at six years old, found their home transformed. It became the meeting place for prayer meetings, a place where Christ reigned.

In 1914 Charlie Phillips was one of a group who in-

vited George Jeffreys, before he founded the Elim Movement, to Plymouth for a series of meetings.

Thus young Sam had his first taste of Pentecost. He received the Baptism in the Holy Spirit in 1916 at the age of sixteen. The first world war was raging at the time and soon the younger Phillips found himself in the Royal Marines, in which Corps he served for twenty-nine long years. He travelled all over the world.

After leaving the Marines at the end of the second world war, he spent the rest of his working days at the Royal Naval Barracks, Plymouth, where he was an outstanding witness for his Master.

He served the Elim Pentecostal Church as Deacon, Trustee, Lay Representative and Head Steward. He also served the Devon and Cornwall Presbytery as Treasurer. He filled each office with exemplary efficiency.

A good man has gone to his reward. He will be missed. One does not meet men of his calibre often in a life-time.

L.P. COWDERY

YORK **Pastor: A. Brooks**

THE day was Saturday. The time was 9.45 a.m. I stood not far from York Minster wondering how many would turn up for the march of witness due to commence at 10 a.m. The numbers increased considerably by ten o'clock, when the square was crowded with young and older people, some children and one or two babies in prams. I was impressed by the orderly behaviour of this crowd of witnesses for Jesus. This same orderly behaviour prevailed through the whole day of activity.



Crowds listening from Ouse Bridge



United march of witness at York

I wandered into the Catacombs, a coffee bar run by Christians and found the place packed to capacity with marchers enjoying refreshments. The place soon emptied when it was learned that an open-air meeting was going to be held nearby.

In the afternoon another open-air service was held by the river and scores of people stopped to listen from the nearby Ouse Bridge.

A rally was arranged for 7.30 p.m. in the Salvation Army Citadel. Long before that time the place was full to capacity. To enable everyone to get in, the seats were removed from the body of the hall and several hundred young people stood for some three and a half hours of singing, preaching and testimony. It is some time since my emotions were so stirred. There were so many people being so enthusiastic for the cause of Jesus Christ. May others catch the spirit of witnessing for Jesus and of standing in public testimony for the cause of the Gospel!

I wandered into our York church the other Wednesday afternoon and found about a hundred ladies enjoying tea together. The occasion was the annual rally of our women's fellowship. The visiting preacher was R.B. Chapman, the Field Superintendent, who was accompanied by his wife, who ministered in song, bringing added blessing to that experienced through her husband's preaching. I had not attended the afternoon rally, but I learned that Mr. Chapman had chosen a woman of the Bible as his subject – Mary of Bethany, the woman whoeverybody loved.

At the evening rally I had the privilege of enjoying Mrs. Chapman's solos and the preaching of Pastor Chapman.

Pastor and Mrs. Chapman stayed to minister on the Thursday evening and again their ministry brought blessing.

A. LAWRENCE



The open-air meeting near Ouse Bridge, York



Mr. R. Robinson with Pastor Streeter



Mr. Fred Best with Mrs. Streeter



Little Simon with Mr. Davey

BELFAST, Alexandra Park Avenue.

"A DAY long to be remembered" was heard from many lips on Pastor P.E. Streeter's farewell Sunday as our Minister. In the morning service a real sense of God's presence was felt. The Gifts of the Spirit were in operation. The minibus purchased to convey members who have moved from the district was dedicated.

In the evening the church was packed. Three new members were received into fellowship. The anointed message challenged the church to endure suffering like good soldiers. The oversight prayed and laid hands on the Pastor and his wife, seeking God's richest blessing on their ministry at Romford.

Over seventy remained for tea. A cheque was presented to Pastor Streeter by the Treasurer, Mr. R.H. Robinson, as a token of the church's love and gratitude for four and a half years of faithful ministry. Further tributes were paid by Mr. F. Best, the Secretary, and by Mr. Davey, a Deacon, who both presented Mrs. Streeter with a writing case and little Simon with a teddy bear.

R.H. ROBINSON

LANE END **Pastor: L. Magee**

THE warm evening, star-filled sky, and brightly burning bonfire, provided an apt setting for the glowing message of God's greatness in creation and His love towards man delivered by Pastor T.G. Hills of High Wycombe, on the occasion of Lane End's annual barbecue.

Members and friends joined with the High Wycombe church to participate in an evening of fellowship and witness, which included choruses, solos and testimonies around the bonfire. The church members provided a really appetizing spread.

Those who know the Lord enjoyed an uplifting evening and it is hoped that the unsaved among the sixty or more persons present will have found something attractive about God's people and the message of His love.

(Mrs.) M. COURT

WIMBORNE **Pastor: S.Hilliard**

RECENTLY, every evening for a week, children of all ages crowded into the Elim Pentecostal Church, Leigh Road, Wimborne to compete with each other in a "Young Folk's Special."

Inside the church were games, quizzes, a serial story and singing. Prizes were awarded to winners of each game.

Pastor Stephen Hilliard and his five helpers were thrilled by the response, for although on the first night only twenty four children turned up, on the final night the church was filled to capacity with eighty-eight children.

On the final evening special prizes were given to the child who brought most friends along.

Prizes were also given to the child with most points throughout the week in the games, and to the child who had attended every evening.

The Youth Special, being such a success, is to continue at the church every Tuesday evening. It is open to children of all ages. Children aged 2½ years to 15 attended during the special week.

– Ferndown Journal



Search the Scriptures

The Letter to the Romans

15 The Preventative to Holiness (7:7-24) continued

by J. Alexander Wright

WE have been examining different viewpoints on this much disputed passage. Over against these, and having regard to the context of Scripture which goes before, we ask, "What is the theme that Paul has been pursuing?"

The answer is simple and clear. He is not writing about two kinds of Christians, defeated ones in Chapter 7 and, to anticipate, the victorious ones in Chapter 8. If, in Chapter 7, he is giving his experience as a Christian to illustrate what he has been writing about in the previous chapters, then he is quite irrelevant and has forgotten his theme, which was about Law-men and Grace-men, those who sought to be justified by the law and those who are justified by faith.

The writer thinks that Saul, the earnest, religious Pharisee, is speaking here; Paul writes in retrospect of before his conversion to Christ, of how he strove to keep that Law of God which he so admired and approved, but which he was unable to fulfil. A generation before him, Ovid, one of his own Roman poets had written,

I see the right, and I approve it, too,
Condemn the wrong, and yet the wrong pursue.

This was exactly Saul's position. A fitting illustration is provided in the experience of John Wesley (*Journal, vol. 1*) who, as a clergyman of the Church of England, in his own words, "went to America to convert the Indians, only to find that he himself needed to be converted". He wrote: "All the time I was in Savannah, I was thus beating the air. Being ignorant of the righteousness of Christ, I sought to establish my own righteousness, and so laboured in the fire all my days. I was now properly under the Law. I knew that the Law was spiritual. I consented to it that it was good. I delighted in the Law of God after the inward man, yet was I carnal, sold under sin. Every day I was constrained to cry out [and here follow vv. 15–23]. In this vile, abject state of bondage to sin I was indeed fighting continually, but not conquering. Before, I had willingly served sin, now it was unwillingly, but I still served it. I fell, and rose, and fell again. Sometimes I was overcome and was in heaviness, sometimes I overcame and was in joy, but I was still under the Law, and not under Grace."

This spirit of legalism is ever with us and in every generation takes on a new lease of life. "The righteousness which is by the law" still commands millions in Christendom. "The paradox of the Law is that man's greatest danger lies precisely in the keeping of it! In this odd world that God has made, it is much more dangerous to be good than to be bad. The Law provides man with a sphere of achievement; it gives him something of which he can be proud within the world of human reckoning. But this puts him in the position of reproducing exactly the primal sin of Adam. It gives him something on which he can stand in the presence of God. This is pride, the root and origin of every other sin. The Law is holy, and just, and good, but it was not given as a means of salvation. It is when it is so taken as an instrument through which a man can commend himself to God, that it becomes the source of slavery and disaster." (Bishop Stephen Neil in *Christian Holiness*).

Let us then consider the passage in this light. "There was a time, when, in the absence of law, I was fully alive" (v.9, NEB), those blithe days of childhood and youth ere his spiritual struggles began, before he had been awakened to feel the full force of the Law's condemnation, like that loveable rich young ruler in the Gospel story, who said, "All these things have I kept". Paul could not mean that he was once spiritually alive, in the sense of being born again, since he goes on to say, "and I died". He must have meant that, as the sunbeams reveal the otherwise unseen motes, so it was when the light of God's Law, in itself powerless to save, shone upon his life and conduct. When the full force of that tenth commandment "Thou shalt not covet" came, it showed him that he was guilty of all kinds of covetousness (vv. 7,8 ARV). One is tempted to wonder whether covetousness was Paul's besetting sin? "Sin revived" (v.9), "sprang to life" (NEB), as a serpent, motionless and apparently dead, might. Someone has said that nothing resembles a dead serpent more than a live one. "I" was slain, "I died," i.e. the self-complacent "I" of v.9a (Ephesians 2:1).

To be continued next week

Testimony Time

by Gwen Haynes

I CAME to know the Lord Jesus Christ in my late twenties.

I first entered into spiritism, believing that I would find the answer to life. Instead I found greater darkness. I became more confused and very frightened. I found myself further from satisfaction and far from God.

Born of Christian parents, I was one of a family of seven. My mother and father taught me how to pray and tried to lead us in the right way. Praying did not really mean much to me then, though. I heard one day that God is Love and that He is all-powerful. I thought, "Why was I born to be a mere three feet nine inches?" The fact that there were other people who suffered, perhaps more than I, did nothing to take away the bitter feelings in my own personality. I reached my teens and I really had to face the fact I was born to be small. My friends, sisters and brothers all grew normally leaving me at three feet nine inches – WHY remained the unanswered question!

My whole ambition was to grow. Often I would come home from school in tears unable to forget the inevitable unkindness as mothers would point me out to their children and children in their turn would make many unkind remarks. Children can be very cruel, I found.

Now, by God's wonderful grace and love, I am well able to accept such things because my heart is filled with Christ's love. My ambition now is to win others for Him.

After leaving school, numerous interviews showed that I was unable to get employment. Each interview ended with, "You are too small!" Not only was I born small, there seemed to be no useful purpose to my life. I wished and prayed that I might die, for of what use was I to anyone? Eventually I found employment and was happy in a measure. My employer accepted me on the merits of my intelligence and not of my size.

One day my youngest sister became ill and her life was despaired of. Due to the prayers of one of my older sisters (a Pentecostal Christian) my sister was seen to recover and because of this I became a child of God.

At this time of crisis, I promised an Elim minister, Pastor E.F. Cole, that I would go to church. I went to hear the missionary from the former Belgian Congo, Pastor L. Wigglesworth. I could not sing or pray during the meeting. At the end the pastor invited me to give my heart to the Lord. I nodded in answer, for no words would come. Then, in the church office, I heard the wonderful words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It was great! Jesus was alive! That meant that I could talk to Him. I got down on my knees in front of all who were there and said, "Lord save me!" and he did!

Bitterness has now left me. God has opened many doors and provided opportunities to speak for Him in churches of many denominations. My size is now a useful thing, for people's curiosity can often be turned into a chance to speak for Jesus.

Book Review

Evangelism Explosion, *by D. James Kennedy. Published by Coverdale House Publishers. Price 60p, postage and packing 8p extra.*

THIS is a spiritual success story. There are two ways in which the Church propagates itself. One is revival, when the Spirit of God takes hold of a church or a district and turns it upside down, but, while anticipating such miracles, the regular service of the Church is evangelism. It is always our hope and prayer that the one will be superseded by the other.

Dr. Kennedy lays down a system of personal evangelism which has revolutionised his church and built it up to over 2,000 members. Others have proved its worth in their churches and such evidence deserves our careful consideration.

This is personal evangelism with a difference – not the haphazard knocking of doors around a district, but a carefully prepared plan of approach and follow up in which every lead feeds into the local church. To embark on putting the scheme into operation would need a church of considerable size to start with. I suspect that Dr. Kennedy evolved the scheme as his church progressed.

These plans, however, contain many parts that even the smallest church could put into practice with benefit.

The chapters on training personal evangelists are very good indeed and I certainly benefitted from reading them. The style, print and format make it a book not to be read at a sitting, but rather to be treated as a study book.

DAVID J. AYLING

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

Mzee Bull, Tanzania

The Pombe Demon

Pastor Joseph tells the story

I HAVE many visitors to my home at Msolwa. Often it is packed with people, many of whom are Masai. The Masai are arrogant, boastful, quarrelsome and fierce. I hated them before Yesu transformed my life, but now I love them. Truly this is the work of God. Mind you, if you want to draw the Masai to Yesu, you must go with His blessing and use the power of His name. I know of other sincere Christians in Tanzania who have failed to win the Masai because they do not have Pentecostal power.

I entertained Lukoi, a Masai warrior, who had brought his wife to be baptised. Lukoi's wife had been demon possessed for a long period. Lukoi had tried many of the medicines of many witch doctors and sorcerers, but they had been unable even to quieten the demons which possessed her. Then he heard of a new medicine. Some people said that a European called Bulu had the medicine. Others said that it was not Bulu, but his God called Yesu or Kristo. They all agreed that no fee was charged for the help given.

So, on one of my safaris some months before, I met Lukoi in the Chamakweza church. Soon, having cut the many spell charms from around her neck, I was praying for his wife. The Lord gave her complete deliverance and she surrendered herself to Yesu. Lukoi marvelled and rejoiced. I said to him, "Lukoi, what about you? You need Yesu."

"Do I have demons? Am I a woman? I have no need of Kristo," he scornfully replied.

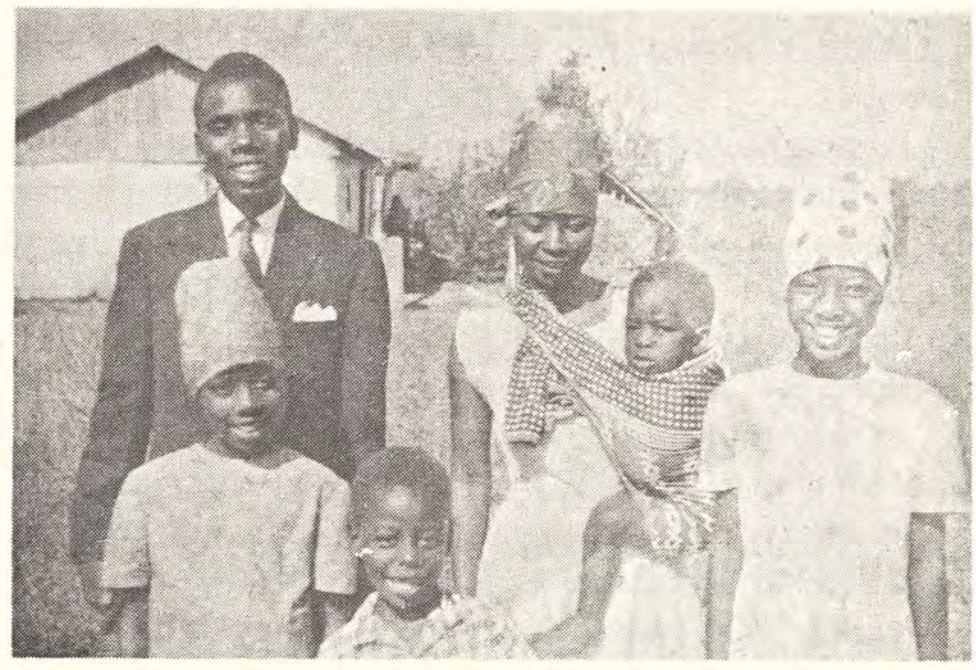
That evening, as Lukoi and I ate together (a Masai man cannot eat with a woman), we talked of the cattle and the grazing and rainfall, but, as we shook the water off our hands at the end of the meal, I said, "How did you get that injury to your foot?"

"In a drunken brawl two days ago," he said. "Truly, if I continue as at present I will destroy all my property. But I cannot give up pombe [drink]: it is my life."

"No," I answered, "You cannot give it up, but Jesu can heal you of your life of unrest. He can give you victory over all."

"No! it is impossible" he replied, "Am I not a Masai warrior?"

I pointed out that Chales a fellow warrior, who had excelled many and impoverished himself with his dissipations, had laid his sword, spear and shield at the feet of Yesu. Yesu had completely delivered him from every uncleanness. Now he is at Bible School.



Pastor Joseph with his wife and family

"Kweli! That was a wondrous thing!" Lukoi replied, "I will try Yesu, but can I leave pombe and women?"

"Give yourself completely to Yesu. He will heal you. You must make a full surrender to Him. He is not a food or sugar in tea to try. If Yesu comes in, He will drive out the demon of drink and give complete victory "

"I have great need," he answered. We knelt in my home and I prayed that he might be delivered from the power of drink.

Next day, as Lukoi and his wife were returning home, Lukoi became thirsty and went into a beershed. He sat down and ordered a bowl of maize beer. As he raised the bowl to his lips, he became sick and was unable even to sip the beer. He left the hut cursing the seller for her rotten beer. A little later he obtained a bottle of ale. This also he was unable to drink; it revolted him. He returned to his wife and said, "What medicine have they given me at Msolwa? I cannot drink any beer, this is sorcery." "No" said his wife, "You asked Bwana Yesu for help and He has set you free. He has healed you of the desire for drink."

Lukoi is now attending the services with his wife. His testimony is that a Masai warrior *does* need Yesu in his life. The demon drink has gone. Peace reigns in his hut and family. The medicine which healed his wife had healing for him, too.

(Pastor Joseph is the chairman of Elim Missionary Society in Tanzania.)

Children's Corner



Words and drawing by Sheila Price

"HURRY up, Carol, or we will be late for Sunday school."

"I won't be a minute, Brian. I'm just going to get my umbrella."

"It isn't raining," said Brian impatiently.

"Not now," said Carol, "but it might rain later. The sky looks very dull and there are some big black clouds about."

"Well do hurry," said Brian. "It is nearly half-past two."

Carol and her brother hurried along the pavement, hoping to reach the church before the rain came, but, just before they reached the corner, Brian felt a few spots on his face.

The two children pulled their hoods over their heads and Carol opened her blue umbrella, shielding herself and her brother from the rain.

"It's a good thing you went back for the umbrella," said Brian. "That big black cloud is right over us now."

Have you noticed, that sometimes on a nice sunny day a big black cloud will suddenly move across the sky and blot out the sun?

God tells us that sin is like a big black cloud hanging over us, blotting out the sunshine of heaven. Sin is black in the sight of God, a big black obstacle between us and our Saviour.

When we ask Jesus to live in our hearts, He removes our sins, no matter how big or how small. His great, wonderful love blots them all out, letting His heavenly sunshine reach us. Just as our umbrellas protect us from the rain, so the love of God protects us from the dangers of sin.

"We haven't got too wet," said Carol, as she took off her raincoat. "Perhaps the rain will stop by the time Sunday school is over."

"Oh, it will," said Brian. "Look! The black cloud is blowing away!"

Channel Islands Missionary Week

THE churches of the Channel Islands Presbytery were delighted to receive a visit from the Missionary Secretary and his wife for a week of special missionary meetings. They will long remember the blessings received.

Pastor and Mrs. Wigglesworth ministered with great fervour and enthusiasm. They gave a panoramic view of our mission stations, highlighting events in our missionary outreach. National "characters" came alive as our Missionary Secretary drew from his experience and told many moving stories of how the Lord has blessed.

The missionary pageant costumes and lights did not arrive owing to a transport hitch but this did not perturb our visitors nor the churches of Jersey and Guernsey. The fine congregations assembled were amply rewarded by inspired preaching and singing. The comments by Pastor Wigglesworth reflected his twenty years of missionary experience and his recent visits to our fields, as through the medium of the projector we were thrilled to see new churches, converts, and ventures. We rejoiced at the views of Ghana with its extended opportunities, yet we were mindful of the problems facing our workers in more difficult situations.

After a great weekend in Jersey, we held united rallies in Guernsey including one especially for the ladies when Mrs. Wigglesworth ministered appropriately.

These special missionary meetings brought a great stimulus to our faith and a real challenge to pray, to give and to work while the opportunities are available.

The rally in St. Peter Port of the united churches of Vazon, Delancey and Eldad was a great finale. A full vista of all our mission fields on the screen gave us an extended vision. The Word was ministered with pathos, humour and missionary enthusiasm. We were left with a sense of thankfulness to the Lord for such God-given ministry.

ARTHUR ANSTEY.

The Content of the Evangelistic Message



by G. Wesley Gilpin Principal of Elim Bible College

The paper given at the Evangelistic Conference in Birmingham

MANY books have been written, reports submitted and conferences held, yet we keep returning to this vital subject that Jesus made to look so simple.

This is not surprising, for the task of evangelism is the absorbing commission of the Church's great Head and Founder to those whom He elected to carry on the work He began.

Definitions of evangelism are many and vary from the pithy words of Daniel Niles, who said, "Evangelism is one poor beggar telling another poor beggar where to get bread", through the more ponderous definitions of C.H. Dodd in his definition of the *kerygma* in his book *The Apostolic Preaching and its Development*, to that of Canon Douglas Webster in *What is Evangelism?* One of the most accurate and succinct is that given by the Archbishop's Committee in its report on the evangelistic work of the Church in 1918. This and a useful comment is set out in full in *Evangelism and the Sovereignty of God,* by J.I. Packer, pages 37, 38. One of the most up to date is contained in the report of the Commission on Evangelism (1968), *On the other Side*, page 62. Distinguished from witness and mission it is stated: "Evangelism takes place only when a particular message is delivered and delivered in such a way that with the help of the Holy Spirit the hearers may understand both the message itself and its bearing upon their lives."

A specially qualifying definition is given by Dr. A. Skevington Wood in his book *Mass Evangelism Today*: "Evangelism is not to be measured or defined merely in terms of statistical success. Evangelism is offering Christ to men that they may accept Him."

As in New Testament times, results have ranged from no apparent response, through scattered isolated cases (as with Paul at Athens) to groups and great masses as on the day of Pentecost and in Moody, Jeffreys, Brewster, Tee and Billy Graham campaigns, but throughout the work of evangelism has gone on.

My duty is to define what is the content of this message that proclaims the Gospel.

DOCTRINE

This aspect has never changed since New Testament days and the pioneer period of Peter and Paul. It is a truism to speak of "the unchanging Gospel in a changing age". Paul's bold, apposite claims are as valid today as when he defined them to his hearers. In 1 Corinthians 15:1–8; Galatians 1:7,8,11,12, he enunciates both by statement and implication what is necessary in the preaching of the Gospel. An evangelistic message that leaves out these essentials falls short of proclaiming the Gospel.

The report of the Commission on Evangelism referred to an "irreducible minimum" in these terms: "The first essential is belief in Jesus Christ as fully man and fully God. The second is a realistic understanding of the plight of man as a helpless sinner before a Holy God. The third essential is a belief in the atoning death and resurrection of Christ as the sole means of man's redemption from sin and reconciliation to God. The fourth essential is the response to the work of the Holy Spirit, the response of repentance and faith as a genuine turning from sin and an act of trust in God. These are the bare essentials of the Gospel; they can neither be reduced nor altered. They do not by any means comprise the whole Christian faith, but without them Christian faith does not exist. The larger outline from which this essential minimum is deduced includes what the Bible has to say about GOD, MAN, SALVATION, REPENTANCE and FAITH, FORGIVENESS and the NEW LIFE and THE HOPE OF CHRIST'S RETURN" (*On the Other Side* pages 60–68).

We do not say that all this should be covered in a single address, but none of it should be missing in the totality of the evangelistic message proclaimed in balance over a period of time. The appeal of the evangelist should be made back to the case he has built up for repentance and faith. I am disturbed

when an appeal is made with little reference to what has been said before. The Gospel appeals to reason and to conscience. This is evident as early as Isaiah 1:18 and as recently as Hebrews 2:1–3. It is unjust, unethical and inadequate to appeal for response, *promising salvation*, by inviting a nod of the head or a hand raised in reply to a promise "to pray for you", "to remember you in my morning devotions" or "to send you some literature." It is set down in Scriptural fashion in 2 Corinthians 5:11–21. "If the Church would effectively evangelise it must do so from a strong theological base. It has been quite correctly stated that there can be no effective and permanent evangelism without theology and there would soon be few persons ready to study theology without evangelism. If evangelism loses sight of theology it does so at its own peril, and theology divorced from the fervour of evangelism is dry and tasteless. It cannot be stated too strongly that the two disciplines, if ever severed, part to their mutual detriment." (*Evangelism, the Counter-revolution* by Lewis A. Drummond, page 41).

RELEVANCE

This great body of truth must take account of the special situations in which human need manifests itself. Throughout the centuries this has varied in line with social and cultural changes locally and universally. Human need and sin are not geographical, but they show themselves in one way or another against the background of conditions. The message must be relevant.

Consider the message of Paul to the idolatrous worshippers on Mars Hill, the ministry of Jesus to an exploited, tax-riden people, writhing under daily injustices, the message of Luther to a generation held captive in credal, ritualistic bondage and the sermons of the Wesleys and George Whitefield preached against a background of social oppression and industrial injustice, messages of emancipation, epitomised in the hymnology of the day, which led the way to the emancipation of a generation that would otherwise have suffered the fate of its neighbours across the channel in the French Revolution. In 1859 and later with Evan Roberts and the Jeffreys the practical emphases were appropriate and, under God, blessed in the comfort and uplift of a people numbed by privation and hardship caused by unemployment and the effects of (in the case of the Jeffreys) a war that was to end wars. The Jeffreys' message of the miraculous saving, healing, baptising and returning Saviour, with special emphases on Retribution and the Future Life, promised what no politician or party could carry through.

In like fashion today the slant of our message must meet the situation as we find it in society both religious and secular. The cutting edge of the Church's writing has been blunted by the incidence of Modernism, the Humanist experiment, the "God is dead" theory and Existentialism (where man is the measure of himself). Boredom resulting from extreme automatism has robbed life of a sense of purpose for many. Its meaning has become blurred and this has resulted in a disillusionment, of youth with parents and the older generation and the middle-aged with themselves and their leaders. The resulting cynicism has led not a few to opt out of the rat race. All this has produced absorption with material things and the seeking of a palliative or alternatively a way out in alcoholism and drug addiction with the subsequent results of careless abandon to fate and various forms of permissiveness.

The answer lies in the same message, with the limitations of the irreducible minimum, with less than which we have no message, but this must be presented in terms and categories which match the remedy to present day needs in the contemporary situation.

Taking account of this I can see the special emphases as requiring: *the presentation of a living, personal Christ* (Acts 8:35, Hebrews 1:1). Closely allied to this should be the emphases on miracles as accompanying the work of Christ. The wheel of time has made a complete circle and we are back in those early days when the message of the risen Saviour was at the very heart of their preaching, presented, not in a vacuum, but in a situation where only this message could bridge the gulf between the days of His flesh and the subsequent perpetuation of His teaching.

The treatment of sin needs to be stressed, not as an unfortunate kink, but as the transgression of the law of God, the consequences of which do not die off in a "trip" or finish with death, but which must be faced in the Day of judgment.

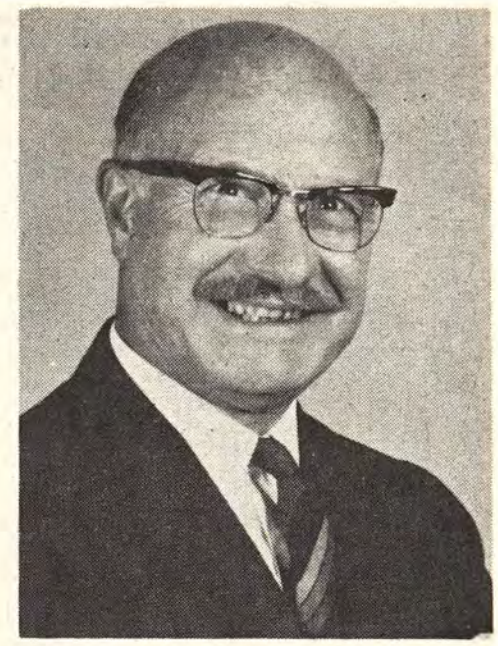
The truth of the Second Coming must be underlined. It is noteworthy that this aspect of truth is coming into its own again if for no other reason than that it holds the key to the future.

The Jesus Revolution is not an aberration, but a reaction in a situation of disillusionment. In Jesus is the totality of the evangelistic message. See Luke chapter 9 for a history of the beginning of this movement, set into the context of personal responsibility and theological understanding. On the negative and positive sides see *The Church before the watching world* by Francis Schaeffer (page 32) and *A faith to proclaim* by James S. Stewart (page 143).

Continued on page 12

The Field Superintendent's Notes

R. B. Chapman



Evangelistic Conference. EXPRESSIONS from everywhere have applauded this particular effort which proved itself to be stimulating and challenging. Our thanks are extended to all who were engaged in organising the affair, who contributed to the high quality programme and who accommodated so splendidly the many visitors.

Your ardent prayers will be appreciated for Pastor David Hathaway. News is to hand that on October 27th a court in Czechoslovakia sentenced him to two years' imprisonment. At the time of writing an appeal is being considered. Pray for his wife and family who naturally are feeling the great strain of this situation.

Family News. Recently a number of our young ministers have married and among them are: E.A. Cole, E. Gaudion, J.J. Glass, P. Epton and G.S. Wyborn. Babies have also arrived at the homes of Pastors M.J. Baker, P. McCann, A.L. Hawkes and I.S. Rickard. Sickness has struck at the ranks of the ministry and we ask your prayers for Pastors K.J. Marriott, H. Palliser, and W.J. Allen. Some of our ministers have retired recently, among them F.J. Slemming, W.J. Hilliard, R.D. Bradley and T.H. Stevenson (due to ill-health).

Changes of Appointment. There have been several moves among the pastors and these include: G. Harpin to Barnsley; A.C. Jarvis to Vazon; A.J. Downes to Cheltenham; P. Watson to Carlisle; F.F. Frost to Ealing; A.S.F. Horne to Ipswich; E. Dainton to Hastings; P.E. Stormont to St. Peter Port; D.E. Edmonds to Leigh; P.G. Parsons to Romsey; P.E. Streeter to Romford; A.K. Chamberlain to Selly Oak, Birmingham; F. Waite to Wimbledon; F.K. Harvey to Mosborough; J.A. Austin to Bolton; R. Smith to Caterham; A.B. Tee to Southport; J. Ward to Hayes; D. Beresford to Macclesfield; G.S. Wyborn to Aberystwyth; S. Blake to Chesham; E.A. Cole to Falmouth; E. Gaudion to Eastbourne (Assistant); L. Magee to Lane End, High Wycombe; T.G. Hills to High Wycombe; C.J. Watkins to Hull City Temple; P. Smith to Rotherham; S. Penney to Scarborough; J. Hyde to Oxford; S.D. Huntly to Smethwick; M.A. Drew to Stowmarket and W.J. Hilliard to Kirkintilloch following his retirement. Included in this list are a number who have recently graduated from Elim Bible College and who have accepted their first appointments. Please pray for all these ministers with their new responsibilities.

Pioneer Crusades. The Campaigns in Epping and Broadstairs have been launched and we are looking to the Lord for the establishment of these new centres for full gospel ministry.

Continued from page 11

COMMUNICATION

"The greatest threat to the Gospel today in our Western industrial societies is not communism, apathy, humanism, impurity of doctrine or wordly compromise. It is the breakdown of communication, not only from the Church to those outside, but also a breakdown of communications in every field of life. Unless Christians can find a way of saying things to modern non-community man, then not only is modern man in a desperate plight, and not only is the Church facing extinction, but Almighty God Himself is gagged." (*The Gagging of God*, by Gavin Reid, (page 143). In this context the breakdown of the tribal set-up in living and the almost complete urbanisation of the masses with the incidence of T.V. are important factors.

Two aspects of the content of the evangelistic message are *language* (where simplicity and the updating of speech patterns are important) and the *spirit of the message* where ministry gifts should play an important part, particularily prophecy (see *The Gifts of the Spirit in the Work of the Ministry* by Donald Gee).

The allying of sound doctrine, presented in the context of pressing current needs and couched in language which is generally understood, can be raised to a level of conviction and inspiration by a word from the Lord that will satisfy Paul's definition of the Gospel when he said that it is the power of God unto salvation to everyone who believes.

Greetings from Jerusalem!

from L. V. Darlington Tiller

PERHAPS I should say, "Happy New Year!" or "Shana Tova!" as we say it, but I wonder if I will ever get used to the New Year beginning in September! 5733 sounds much more impressive than 1972! I would rather date my time from the Messiah's coming than from the Creation; not only does it make one feel somewhat younger, it is much more of a blessing, too. This is Israel's sorrow – without God, without the Messiah and without hope in the world.

Living here, one certainly can relive Biblical times. September has been a Holy-holiday month. It starts with the New Year celebrations and then the Ten Terrible Days of prayer and fasting in preparation for the Day of Atonement (Yom Kippur). This needs to be seen to be believed. It is the holiest day of the year and literally everything in the country closes down, all businesses, shops and transport. I would not even drive my own private car in the streets or it would be stoned. There is even the shutdown of the great International Airport at Lod, and of radio and television. There is just nothing. The sudden quietness is something to be appreciated.

The Jews keep a strict twenty-five hour complete fast. They wash only the tips of their fingers and their eyes. They do not even clean their teeth lest a drop of water accidentally passes their lips. All this and they still cannot see Jesus their Messiah as the great once and for all Sin Offering.

This is followed by the happy Holiday of Succot or the Feast of Tabernacles. Many houses have their little Booths or Succa built on the balcony, in the garden or even on the pavement. They take all meals in these for a whole week. All shops and businesses close for half of each day. It is all very Biblical, but all of the letter and without the spirit which makes it live. In some ways I wonder if we Christians have lost some of the expressions of the communal joy of our faith? I think that there are many of these Jewish Feasts that Christians could wholeheartedly share with sincerity and faith. I still prefer a Jewish Sabbath to the Christian (?) Sunday!

Soon now we can expect our early rain and the beginning of winter, though at the moment there is no sign of it. Temperatures have been up in the nineties (F) this last week or so, even on the heights of Jerusalem, but it will be summer's last fling. Even winter will not be cold, however, for there is never a frost, even though we may have snow.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 107 WHO WERE THEY ?

We read of the following twelve men in Numbers 13:4-16. Do you know who they were ?

1. **Shammua.**
2. **Shaphat.**
3. **Caleb.**
4. **Igal.**
5. **Oshea.**
6. **Palti.**
7. **Gaddiel.**
8. **Gaddi.**
9. **Ammiel.**
10. **Sethur.**
11. **Nahbi.**
12. **Geuel.**

ANSWER

They were the twelve men who were sent to spy out the land of Canaan.

THE DYING HERO

(2 Timothy 4:6-8)

1. **A farewell recognition**

"I am now ready to be offered up, and the time of my departure is at hand."

2. **A satisfactory reflection**
   (a) "I have fought a good fight."
   (b) "I have finished the course."
   (c) "I have kept the faith."

3. **A glorious anticipation**

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

CLARENCE H. BENSON.

WE print the following from the Birmingham *Evening Mail* feature, Letters Extra

The concepts of right and wrong

From George Canty, Secretary of the Birmingham Presbytery of Elim Pentecostal Churches.

FOLLOWING Lord Longford's report, thousands of Pentecostal members in the Midlands hope that I may be allowed to put forward their views.

For them, the significance is the reintroduction into contemporary debate of two lost concepts, right and wrong.

True, it is only in one sector, but it is a start. Relative morals, adaptable standards, have become the popular "wisdom."

Judgments based on art, economics, expediency, general political considerations, or on "nature", leave us in our present floundering state, with Christian chart and compass tossed overboard.

It is time to insist that "The fear of the Lord is the beginning of wisdom."

"Right" has degenerated into "my rights" – bringing social pile-ups as we overtake one another.

The little man learns from Big Business to snatch his share of the swag. If "religion doesn't mix with business" why be moral about wage claims?

The mindless worship of physical prowess, and of the gods of entertainment, and of "luck", brings immoral wealth to some while the masses are imbued with rising envy and covetousness. What is right in all this?

The cult of nudity denies the image of God in man. Pleasure in the shame and humiliation of the most attractive women is a trade for money. "Right" – where does that apply?

Religion is almost always misrepresented. Many are proud about their deliberate ignorance of Christianity.

But they know about the power game and accept without protest its double talk, promise-breaking and intransigent unreason.

Perverted men with mind-bending "radical" or "progressive" philosophies are given constant hearing as if presenting a mere divergent approach.

If society had not lost the clear insights of Christian faith, it would call these agents of social disruption what they are.

The new, non-moralistic leadership is achieving results. We witness open evil and hatred over issues that amount to no more than extra beer money.

Mouthing regrets about "inconvenience", they exploit inconvenience – literally misery and ruin – for a temporary advantage on the road to national disaster. The social spirit disappeared with church congregations.

The country is sick, heartsore, insecure, bruised by injustices. The cure is national repentance and a return to God and absolute Christian standards.

"Righteousness exalts a nation, but sin is a reproach to any people."

Right and wrong – let us face up to this challenge in every discussion on every issue, public and private – or we're done for.

George Canty

Birmingham.

Grand Opening of the New Church

West Bromwich Elim Pentecostal Church, Victoria Street

Saturday November 25th

3 pm

by Rev. T. W. Walker (President)

7 pm

Preachers:

Rev. J. T. Bradley (Secretary-General)

Rev. J. C. Smyth (Administrative Secretary)

SINGING BY SELLY OAK ELIM MALE VOICE CHOIR

Sunday November 26th

at 11 am, 3 pm, 6.30 pm and 8.15 pm

Preachers:

Rev. J. T. Bradley and Rev. J. C. Smyth

Special Convention Rallies

November 27th–December 1st at 7.30 pm

Monday	Rev. G. Canty (Sparkbrook)
Tuesday	Rev. M. W. Carr (Kings Heath)
Wednesday	Rev. H. Jeffery (Kidderminster)
Thursday	Rev. E. F. Cole (Graham Street)
Friday	Rev. J. H. Newman (Coventry)

D.2735

PLAN NOW TO ATTEND THESE MEETINGS



Margaret M. Ladlow's page

We Know

DURING the delightful autumn season it was my joy to travel from Scotland on the A.74 road, which has been described as the finest scenic motor route in Britain. The perfect weather revealed the lovely border country in all its splendour and I read with nostalgic pleasure all the well-remembered names on the sign-posts.

Midway between Lockerbie and Gretna is the village of Ecclefechan, where was born one of Scotland's most illustrious sons, the great Thomas Carlyle. He was a writer, an historian, a philosopher, and a wise and godly man. He has been called the Prophet of Sincerity, the most powerful teacher of righteousness and truth that his generation knew and one of the greatest moral forces of all time.

How did this rugged scholar reach such heights of nobility? I am certain that it began with the training he received in his godly home. It was a humble home. His father was a stone-mason, with little money and a large family, but the home was rich in love and prayer and they worshipped God together and learned the Scriptures. His mother's favourite text was Romans 8:28. Thomas Carlyle made it his very own and quoted it repeatedly in letters to his mother, to his brother and to his contemporary, Emerson, to whom he made frequent references to the all-enfolding goodness of God. On sleepless nights he found comfort in meditating on the fatherly love of God.

Writing to his mother, who had been saddened by the emigration of one of her boys, he sought to console her by reminding her of what she had taught him. "You always say, as all of us should say, 'Have we not many mercies, too?' Is there not above all, and in all, a Father watching over us, through whom all sorrows shall yet work together for good? Yes, it is even so. Let us try to hold by that, as an anchor both sure and steadfast!"

Thomas Carlyle was offered a peerage and a pension and a grave in Westminster Abbey. He refused all three and asked to be buried beside his father and mother in the old churchyard at Ecclefechan. His memorial stands today by the roadside. He was a man of the upland countryside, a man who wrote of the old scenes of the Solway. "In the poorest cottages", he said "are books and is one book, a noble book wherein for several thousand years the spirit of man has found light and nourishment. My creed is a certainty with me". He knew that all things were working together for good to them that love God.

Have we this supreme confidence? Can we cry with him, "We *know* that God is good?"

I am glad that I passed by Ecclefechan and saw the beautiful harvest in the fields, a product of many things, seed and sowing, sunshine and shower, wind and weather, soil and toil, all working together.

Mattie D. Babcock has said precisely what I've been trying to convey:

Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower
And the sun, and the Father's will.

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary,
P.O. Box 38,
Cheltenham.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

Christian Christmas Cards
Verses by J. Danson Smith

Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p

McCall Barbour,
Dept. E, George IV Bridge, Edinburgh
D.2699

Elim News

Ideal for the personal approach, door-to-door evangelism, open-air work

Price £10 per thousand
(postage and packing extra)

Write.: ELIM NEWS, P.O. BOX 38, CHELTENHAM

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

CHRISTMAS POSTERS & TRACTS. Details and samples available. S.a.e. to VICTORY TRACT CLUB, 189 Brighton Road, South Croydon, Surrey. (Tel. 01-688-4986). C.2732

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T.W. Walker):
November 11, Longton; 12, Silverdale (a.m.), Macclesfield (p.m.); 18, Hadley; 19, Hanley; 21-23, Elim Bible College (lectures); 25, West Bromwich, Nuneaton; 26, Leicester (a.m.), Peterborough (p.m.)

London Crusader Choir with Douglas B. Gray:
November 11, Twickenham; 12, New Cross; 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

A.D. Bull:
November 26, Letchworth; December 3, Ealing; 5, High Wycombe; 6, Chesham; 7, Lane End; 10, Watford; 12, Finchley; 13, Hayes; 14, Reading; 16, Kensington.

Joseph Smith:
November 11-16, Camberwell.

MARRIAGES

BLACKFORD–HOPKINS. On September 16th, at Elim Pentecostal Church, Erdington, Mark Anthony Blackford, Deacon and Crusader Secretary to Lynda May Hopkins, Elim Crusader. Officiation minister: K. Smith.

BROWN–SMITH. On September 30th, at Elim Pentecostal Church, Clacton-on-Sea, Alan John Brown to Elizabeth Grace Smith. Officiating minister: H. Burton-Haynes.

McKIBBIN–EVANS. On October 2lst, at Elim Pentecostal Church, Swindon, Pastor William Robert McKibbin to Patricia Barbara Evans. Officiating Minister: Douglas O. Ward.

RUBY WEDDING

BATH. On October 5th, Mr. and Mrs. A.H. Bath, members of Elim Pentecostal Church, Salisbury,celebrated their ruby wedding and gave thanks to God for His goodness and for many years of happiness together.

WITH CHRIST

AUSTIN. On September 29th, Miss Doris Austin of Clacton-on-Sea passed into the presence of the Lord after much physical infirmity courageously borne. Officiating minister at funeral: H. Burton-Haynes.

FACEY. On October 12th, Dennis Leonard Olwen Facey, aged 52 years, of The Christian Fellowship, B.D.H., Poole. Officiating ministers at funeral: G.N. Backhouse and R. Knox.

ROBERTS. On October 8th, Arthur Roberts, aged 83, member of Winton Church. Officiating minister at funeral: G.N. Backhouse.

TENNANT. On September 30th, Montague W. Tennant, faithful and beloved member of Islington Church, went to be with the Lord. "Till He come". Officiating minister at funeral: F.H. Coleman. Appreciation by G. Butcher.

Coming Events

BALLYMENA. November 11-14. Elim Pentecostal Church Castle Street. Pastor's second anniversary. Preacher: J. T. Bradley. November 19-26. Crusade conducted by John Woodhead. Sundays at 11.30 and 6.30. Weeknights at 8.

BIRMINGHAM, Kingstanding. November 11-16 Elim Pentecostal Church, Warren Road. Crusade conducted by John Woodhead. Items by male voice and mixed choirs. Weeknights at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Stirchley. November 11. Friends' Meeting House, Hazelwell Street. Evangelistic rally. Preacher: George Canty. At 7.30.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. November 11, Film, "Two a Penny", at 7.30. November 18. Film of Jesus Revolution, "The Son Worshippers", at 7.30.

BOURNEMOUTH, Winton. November 19. Elim Pentecostal Church, Hawthorn Road, near Peters Hill. Preacher: Stephen Hilliard. At 11 and 6.30.

CHELMSFORD. December 8,9. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas musical festival. Speaker: Mr. C. John Baker. Trumpet Soloist: Mr. K.M. Johnston. Vocal Guitarist: Mrs. Thelma Beacham. Chelmsford choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

EALING. November 11. Elim Pentecostal Church, Northfield Avenue, London W.13. Missionary pageant. Preacher: Dr. Henry Joseph. Convener: Leslie Wigglesworth. At 7.

EDINBURGH. November 12-19. Elim Pentecostal Church, Henderson Terrace. Teen Challenge meetings. 12, Preacher: R. Kingstone. At 11 and 6.30. Film, "Youth in a fix" at 8.30 and 10. Tuesday, film: "Miracle on Broad Street". Wednesday, film: "For God's sake, jail my Son". Weeknights at 8. Sunday, 19. Preacher: T. Cheeseman, at 11, 6.30 and 8.15.

EDINBURGH. November 11. Conference Hall, Springwell House, Ardmillan Terrace, Edinburgh Pentecostal Fellowship rally. Preachers: T. Cheeseman and R. Kingstone of Teen Challenge. At 7.30.

EVESHAM. November 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. B.R.J. Garrard and friends from Worcester church. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GREENOCK. November 11,12. Elim Pentecostal Church, Belville Street. Scottish camp reunion. Preacher: Ron Williams. Convener: Peter Smith. Saturday at 7.30. Preacher: Ron Williams. Sunday at 11 and 6.30.

GRIMSBY. November 24,25. Elim Pentecostal Church, Tunnard Street. Youth weekend. Cliff Richard film, "His Land". Friday at 8. Claude Elton and The Second Advent group. Saturday at 7.45. Sunday at 10.45 and 6.30.

IPSWICH. November 25-December 3. Elim Pentecostal Church, Vernon Street. Film crusade conducted by A.S.F. Horne. Weeknights at 7.30. Sundays at 6.30.

OTLEY. November 22. Monthly Film Rally conducted by the Elim Church in the Civic Centre, Pool Road. Y.F.C. film "Downbeat". Convener: C.E. Lamb. At 7.30.

PONTARDULAIS. November 19. Elim Pentecostal Church, Twyniago Road. Dennis Bentley at 6. Pastors panel at 7.45.

PORT TALBOT. November 11-14. Elim Pentecostal Church, Margam Terrace. Annual Convention. Preacher: L. Reeves. Sunday at 10.30 and 6.30. Weeknights at 7.30.

ROMFORD. November 14-16, 18, 21-23. Elim Pentecostal Church, Wheatsheaf Road. Billy Graham Film crusade. Convener: P.E. Streeter. Saturdays at 7. Weeknights at 8.

ROMSEY. November 18. Elim Pentecostal Church, Middlebridge Street. Film night at 7.15.

STOKE-ON-TRENT. November 19. Elim Pentecostal Church, Bucknall Old Road, Hanley. Preacher: T.W. Walker (President). At 11 and 6.30.

SWADLINCOTE. November 18,19. Elim Pentecostal Church, Swadlincote Road, Woodville. Convention. Preachers: E. Snelling and Mrs. Snelling. Tamworth choir conducted by Vernon Smith. Soloist: Bob Taylor. Saturday at 7. Sunday at 6.30.

WATFORD. November 25,26. Elim Pentecostal Church, St. Albans Road, near Watford Junction. Opening by R.B. Chapman (Field Superintendent). Preacher: P.S. Brewster. Saturday at 3.30 and 7. Sunday at 11.15 and 6.30. November 27 - December 3. Jean Darnell, Denis Ball and Post Green team. Weeknights at 7.30. Saturday at 7. Sunday at 11.15 and 6.30.

WIGAN. November 21-26. Elim Pentecostal Church, Station Road. Preacher: Felix Lloyd-Smith. December 2-7 Crusade conducted by L.E. Lambert. Saturday: presbytery rally at 7. Weeknights at 7.30. Sunday at 11 and 6.30.

WOOLWICH, London S.E.18. November 11,12. Elim Pentecostal Church, Crescent Road. Special Youth Weekend. Preacher: John Sands. Saturday at 8. Sunday at 6.30.

WAVELENGTH — ELIM ON THE AIR

England

F.A. Hodge, Pastor of The Lanes, Brighton, church, B.B.C. Radio Brighton. Medium wave 202. November 5 at 3 p.m. (repeated November 10 at 6.30 p.m.). Discussion programme.

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

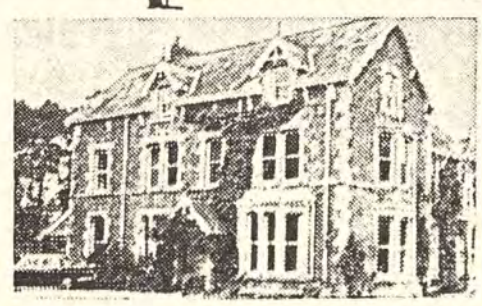
Radio Clube de Londrina — 5.45 - 6.a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Radio ELWA.

THE MARK OF THE BEAST
by Sydney Watson
A thrilling Bible-based story on the Rapture and events which follow — sequel to IN THE TWINKLING OF AN EYE
Cloth £1.10 each, Paper 75p each, post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh
D.2697

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,
John and Doris Wright
PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

Heart's Desire

by David G. Butcher
Transvaal, S. Africa

THE desire was within King David's heart, as sure and strong as the pull of gravity. He wanted to build a house.

David was no ordinary man. He was a man whom God had chosen. God guided him, in fact God planned his every step. This was to be no ordinary house. David would never be able to advertise "a desirable property, 4 beds 2 reception". This would be *God's* house, a dwelling-place for the Almighty. He said, "I intended to build a house of rest for the ark of the covenant of the Lord, as a footstool for our God."

The Holy Spirit gave David the Divine plan for this wonderful building (1 Chronicles 28:12). The size, construction methods, decor and interior fittings were all in his mind. He was ready to go on his building (v.2).

Suddenly, with heart-breaking effectiveness, God stepped in. He declared, "You shall not build a house for My name" (v.3). David was not God's choice. He had been used in another field of service and now God's word was final on the matter.

Disappointed, disturbed, but not moping, he was determined to do what he could within the bounds of God's will. The vision, as bright as the sun, was still embedded within the king's mind.

The king passed the Lord's directive on to the people and to his heir. God wanted Solomon to reign over the land and also to build the temple. As far as the construction work was concerned, God's way was not what David wanted, but God's will was accepted without question.

David's vision was impressed on his heart. It became his conversation, dream and meditation. Everything revolved around the building of God's house. David wanted it built and he wanted to be personally involved in it.

How was this possible? How could he play his part without going directly against God's crystal clear instructions? The answer was simple. "So I have prepared with all my might" (29:2). He gave from his own personal treasure a great amount, which today we can hardly comprehend (29:4). His vision spilled and bubbled over, inspiring many others to give "for the service of the house of God" (29:6,7).

Exciting missionary evangelistic work is easy to present and often a vision for missionary work is stirred up by the written word. Many have been thrilled and inspired by the dedicated life of Jim Elliot, one of the five American missionaries slaughtered by the Auca Indians in 1956. Many have been taken to similar heights of inspiration by our own Elim pioneer missionaries.

Have you personally had a vision for the many without God in lands across the seas? South Africa is a fine example of the great need. Here we have an ultra-modern society rubbing shoulders with primitive heathen. Here the witch doctor and other forms of superstition are as important to many natives as is the G.P. in your home town. The need here is great. There is much to be done. Could it be that you have been prevented from coming? Has the Lord stopped you in some way, either by Divine word or by circumstances? Don't mope! Keep that desire to see souls saved before your eyes and set out to play YOUR part.

Elim missionaries are working towards one goal, the extension of His kingdom. Work of such a nature is expensive work, but the spiritual rewards are great. Are you playing your part in Elim's missionary evangelistic programme? Have you received that necessary vision yet? The scope is vast; children, vital, energetic young people and older age groups must be won for Jesus. Expensive literature and radio are tools which must be used to reach many more with the gospel. The Elim Missionary Society and the individual missionaries have a big vision and we must support them in a big way.

Some were sent, others need sending. Can you say that you are rejoicing because you have given willingly? Elim missionary work is a double-sided affair: you give, the missionary goes. Best of all, "the victory is the Lord's." (29:11).

Keep up the good work! Keep the vision clear!

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, November 13th 1 Timothy 5:1–16

"Intreat him as a father" (v.1).

THAT the Church was a family under God was already clear in the mind of Paul. Higher standards of dealing with your own family are to be expected than those obtaining in the world. How often we let this slip when dealing with each other in the church! One hears someone say, "They would not have done that in the world." Our dealings with each other in Christ should be better, more loving, more understanding than with others in business or secular occupations. We are the family of God.

Tuesday, November 14th 1 Timothy 5:17–25

"I charge thee before God" (v.21).

PAUL, in writing to the younger Timothy, brings home three times the solemn nature of his holy calling by charging him before God as if in a court of law. Here are three things to keep in mind in our service for God: impartiality in dealings with others (5:21); truth in witness to Christ (6:13); consistency in preaching the Word (2 Timothy 4:1)

Wednesday, November 15th 1 Timothy 6:1–10

"Supposing that gain is godliness" (v.5).

HAVE you come across the deceiving half truth that is popular nowadays that, if you give to God (usually through the medium of some particular evangelist), then you can expect God to start pouring prosperity into your lap?

I was interested to see this little phrase in today's reading and to contrast it with the next verse: "Godliness . . . is great gain." We have our priorities wrong if we feel that our worldly goods are God's currency. God's bank deals in different investments, like the sterling qualities of a transformed character.

Thursday, November 16th 1 Timothy 6: 11–21

"Lay hold on eternal life" (v.12, v.19).

WE cannot live as those who have only time to enjoy. The Christian must always look at his present joys or sorrows in the light of eternal life. How can I join the man in the street in his frantic rat race to accomplish so much in the space of his life's span? I have the whole of eternity to enjoy! There are many things which I have not seen yet, many places I have never seen, but I can take my time. Eternity is on my side. Then I shall know as I am known. With the passing of years I must take a firmer grip of that hope so that the rushing tide of frantic pleasure-seeking does not dislodge it from my heart.

Friday, November 17th 2 Timothy 1:1–7

"Stir up the gift of God" (v.6).

HOW often we rely on God to stir us up. When He doesn't, we slumber on, allowing the fire of devotion in our souls to become dull. There is a place in the spiritual life for rising and stirring your own soul. Start afresh today in witness. Give your testimony anew. Plan to be there at the Table next Lord's Day morning. Do not say that it is up to God. God has given you this impetus to do it yourself. God was in it in making you willing to want to start afresh.

Saturday, November 18th 2 Timothy 1:8–18

"I know whom I have believed" (v.12).

MANY a Christian is unwittingly guilty of adding to God's Word. I have heard this text quoted in many a meeting with a little addition. People often say, "I know *in* whom I have believed." Surely this destroys the very power of the text. Paul did not claim that he knew who it was in whom he believed. Any one could say this. The power of the gospel is that we know *whom* we have believed. It is our personal knowledge of Christ that gives us our confidence in Him.

Sunday, November 19th 2 Timothy 2:1–13

"If we suffer, we shall also reign" (v.12).

OUR suffering is but the apprenticeship of the saint. Here we go through the school of testing, assured at the end of our course that we shall reign. Graduation day may seem a long way off in the midst of our trials, but our mastery of the subject brings it progressively nearer. Towards the end of any course the student begins to anticipate what he will feel like on its completion. The Christian should begin to live for God royally here on earth before men. Then the crowning day will not arrive before he has learned some princely graces.

CHRISTMAS APPEAL FOR MISSIONARIES

They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas Fund Gift to:
The Secretary, Elim Missionary Society,
P.O. Box 38, Cheltenham, Glos.

News from Northern Transvaal

from George and Betty Gemmell

THE drawings for the complex of nine buildings for the Northern Transvaal Bible College at Lenyeenye have been approved by the government department without any alterations. After the drawings had been submitted we were informed that a new site had been granted. This is the best site in the township and surrounds the new church on two sides. Isn't God wonderful? We intend to use the church as the college chapel anyway. I will have to draw a new site plan, but I don't need to resubmit this for approval so there will be no delay. All plans here must now be submitted in metric sizes. One has to think twice on every size. I suppose that you will also be paying the price of progress soon! I am glad to say that work has recommenced on Lenyeenye church, so I will be able to visit both projects together. This building has taken much longer than I anticipated and it has meant a return journey of 160 miles on every visit.

My last report told of God's blessings and souls saved here at the teachers training college. Doubts are often voiced as to whether decisions among Africans stand. I praise God that here they are not standing, but growing. Including the few who belonged to the Lord previously, there are now forty active Christians in the college. We believe that the growth will continue.

The first African ministers' fellowship was held at Seshego, Pietersburg. Previously they had met for district councils in business sessions. For four years we have prayed that they might instead meet for ministry. I was invited to be their speaker. I felt the responsibility tremendously and sought the Lord



Lenyeenye Church in course of construction



George and Betty Gemmell and family

mightily for the right messages. Right from the beginning the Lord's presence was felt in a real way and the spirit of unity was evident. In the closing moments of the last session on the Sunday, the Lord broke through. The message had been on "Blood-stained Hands". During the appeal for rededication almost the entire congregation were on their knees seeking God in a new way. A pastor from Louis Trichardt came to the front and testified that a short time ago he was given opportunity to witness to a commissioner of Bantu affairs. He failed to witness and the commissioner was killed in a car accident a little later. The pastor was so broken that he finished his story only with difficulty. As the pastors said their farewells to go back to their flocks, one felt that the move is on in Northern Transvaal.

The Transvaal youth convention was held in the North for the first time. Thousands of mostly young people from all over the Transvaal made their way to Phalaborwa. The singing was tremendous, especially the youth choir from the various townships in Soweta in Johannesburg. On Sunday morning they sang the Hallelujah Chorus and were asked to repeat it in the afternoon. The guest speaker was Nicholas Bhengu one of the finest preachers South Africa has known and a man who has been used mightily of God especially among his own people. Many decisions were recorded and many Christians were led into a closer walk with God.

As Mrs. Gemmell continues her course in college at Johannesburg she finds many opportunities to testify. The studies are very hard and she would value your prayers. I continue to look after the work and I find a little time to help the European Church in outreach to the lost in Pietersburg.

THE ELIM EVANGEL

Vol. LIII No. 47 November 18th, 1972 5p



Pastor and Mrs. Jack Newman and guests at the service at Coventry celebrating his fortieth anniversary in the Elim ministry

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
George Canty	3
J. Alexander Wright	6
Ian MacInnes	7
Church Reports	8
Warwick Shenton	10
Sheila Price	11
F. H. Coleman	12
William Dunn	13
T. H. Stevenson	14
Mrs. Margaret Ladlow ...	15
Youth Page	18
Family Altar	19
Hugh Sawyer	20

Editorial

IT has been called the "season of mists and mellow fruitfuiness", but this time of year has brought a new hazard. It is variously called, "motorway madness" being the most polite of the descriptions. The trouble is fog.

If you do much travelling on our motorways at this time of year, you cannot fail to agree that such madness exists. I drove down the M.6 in a thick, freezing fog. I could just catch sight of one cat's eye at a time. The wipers really were doing little more than swish ice about. When I stopped at one of the motorway cafes it was so slippery that I could hardly stand up. I found the parking place only with the greatest difficulty. Yet lorries and coaches had gone past me in the middle lane with such speed that my car swayed in their slipstreams. I could only do 28 m.p.h. and that with the greatest difficulty. Some of the big vehicles must have been doing 50 m.p.h. at least. Granted that higher vehicles provide a better view for their drivers, but such driving was none the less crass, not to say criminal, stupidity. No wonder you read of fifty or more vehicles in these terrible pile-ups.

Psychologists are deeply concerned and have advanced many theories. Some think that speed being a relative thing—we discern acceleration and deceleration rather than actual speed—drivers who have travelled for many miles on motorways are oblivious to the speed they are doing. Others think that drivers are comfortable, warm, relaxed in their upholstered tin boxes, the radio is probably playing, they feel secure, at home, in a cocoon almost, and the possibility of their being involved in an accident does not occur to them.

Don't you think that the car has made us selfish? We have come to depend on it for door-to-door access and we plan our schedules tightly so that we must drive ourselves as well as our cars to keep up. Anything or anyone getting in our way is not only a frustration, it becomes an affront.

Selfishness, unfortunately, is a sympton of our times any way. I agree with what a speaker at our Birmingham nation-wide evangelistic conference said, "'Right' has become 'my rights'".

A businessman once said to me that he would love to be a Christian, but he was in business, and there it was. He would not or could not allow for what God's grace could do even in modern commercial affairs.

Are we honest enough to admit that consecration, concern for others, true Christian grace, are difficult fellow-travellers when we are at the wheel of a car?



Pauline Evangelism

by George Canty

A paper given at the Elim Nationwide Evangelistic Conference

Mark 4: 26–29

UNDER a new law, it is considered safe to open archives of State after thirty years. By the same token I can now speak of my first four churches. To each I went with the clear understanding that I should expect no congregation, or no building, or neither.

I was told to take up (D.V. or not) these glorious opportunities in pioneer evangelism without funds, by a good brother who later told me that his opinion had been that the most ideal place for me was where I could lose nobody, i.e. where there was nobody. When I survived and left churches behind, he admitted that he was mystified at least.

Frankly, Pauline evangelism, or something as potent, was badly needed during those fourteen years, but I hadn't studied it. I felt that I was not equal to it anyway. All I could do was just anything I could. I tried everything and stopped at nothing. The more I study Paul's evangelism, the more I am convinced that this was exactly what he did. His "methods" were not heaven-sent mimeographed schemes, but the natural thought, "that I might by all means save some", with the corollary, "I can do all things through Christ which strengtheneth me".

From boyhood I've carried the picture of a preacher I heard whose text, "I bear in my body the marks of the Lord Jesus", brought his comment, "I think that Paul's hands were not so soft as mine". At heart I've always been a preacher, but Paul stitched tents, which seems a far cry from the flaming oratory of the mass evangelist, as also was carpentry from the Redeemer's work, but Pauline evangelism is like this. It tackles any problem involved, whatever the scars it leaves behind. Much was humdrum, unglamorous, not a magic formula creating a pressure wave of success on which one could ride comfortably forward, as some visualise revival. It was Paul making the most of his chances and God making the most of what Paul did.

Pauline evangelism takes God's activity for granted. The key to the parable in Mark 4 is the phrase "the earth brings forth fruit of itself" (the Greek is the word for automatically). Paul's sowing was conditioned by the conviction that if the seed was sown the harvest would follow automatically. "Paul planted, Apollos watered, but God gave the increase". We are often anxious to convert people and don't trust God to do the converting. "**He** shall convict the world", not we. Get the Gospel into a man's head, then tell him to tell others, for "If thou shalt confess with thy mouth the Lord Jesus and believe"; the telling reacts upon ourselves. We work on too slow and too canny a scale. Pauline evangelism means preaching the Gospel to as many as possible in the shortest possible time by any means.

Pauline evangelism was not based on Paul, but on God. I "lived" with Paul, constantly reading what he did. This, they say, is the best way to know a man. It may be true with a saint, but it is often the best way to know the worst of a man, and some bring out the worst in the people with whom they live. I couldn't affect Paul, but others who actually were with him did not seem to appreciate his stature. They didn't know who they had with them. A common sin to this day is to canonise the dead and cane the living. All the great are dead, by certain estimations.

There were those who wanted somebody more exciting than Paul. They "suffered fools gladly" even fools who "spoiled their goods", a situation we are familiar with today among our own hard-won converts. We have those who follow star personalities and think nothing of ordinary Christian pastors and church members. They'll give their goods away for the startling visitor, but see their own church in need.

When Paul went to Jerusalem to tell the immortal story now recorded in Acts, they seemed far more interested in telling Paul about how the Christians in Jerusalem all kept to the Temple (Acts 21:20–24). "Thou seest, brother"; this must have cut him down to size. Ananias had once called him "Brother" in a triumph of grace. Now they called him "brother",

but what were they getting at? It is some folks' way of letting a preacher know that they are as good as he. Luke noted it!

Paul let them do it! He was unassertive: "I was among you in fear and trembling". Brashness and cheek were not his qualities. They are not necessary to make an evangelist. Stephen Jeffreys left one campaign out of nervousness when a neighbour complained about his shouting. George Jeffreys hugged his stomach in fear as huge crowds gathered to hear him. Frederick Cloke told me so.

Paul seems to have been like Moses, not a speaker, until the flaming truth lighted him up and loosened his tongue: "in speech contemptible", whereas Apollos is described as "an eloquent man". Truth liberates, however, and in Lystra they thought that Paul's speech was that of a god. Fire in the belly is better than a glib tongue in the head.

Pauline evangelism is linked with deep affection not with affectation. He was a lonely man at heart; he had no wife or family. He developed this affectionate quality after his conversion, saying "the love of God is shed abroad in our hearts by the Holy Ghost". Evangelism without this capacity might produce good propaganda, salesmanship, promotion, excessive bonhomie, the evangelical smile, interest in a man as a customer or potential pew-filler, but Paul's once murderous little soul was possessed of a vast compassion. He loved the world like his Lord. If the world didn't love him, it made no difference.

In Philippians 4 he lets it out that everybody except the Philippians had forgotten him in his need. He indicates that he had clung to a lad called Epaphroditus for companionship and to young Timothy. Epaphroditus himself had nearly died with homesickness, so he sent him back, and, because they needed a minister, he also sacrificed Timothy for the Philippians. We have the touching scene of a lonely old man, forgotten, giving up his last comfort for his beloved converts: love indeed!

We like to romanticise about the past great, "Ten cities claimed great Homer dead, Through which the living Homer begged his bread". We build up Paul into a king-like, magnetic personality preaching exalted messages like an angel, a kind of lofty figure by whom common trivialities were unnoticed. Read Romans 15 (or Philemon, or Timothy). In fifteen verses he names twenty-seven otherwise unknown people with affection: "my beloved", my "longed for", he calls them. Every little service he remembers with deep appreciation. He was a man who had time to stand and talk to the nobody without fidgetting to get on.

Evangelism is not Gospel-mongering. It is liking individuals too much to let them perish without Jesus. I recall meeting a friend of Albert Schweitzer. He instantly wanted to do something for me and all he had was a box of matches. So he gave me this. He "was compounded all of love", amusing and yet majestically suggestive of what graciousness and love really are. So was Paul. He melted hearts by a love which astonished the heathen.

Pauline evangelism includes revival. It is an axiom to say that a campaign is one thing and a revival another, that evangelism is human and revival Divine. Certainly evangelism can be as revivalistic as selling furniture. Duncan Campbell describes revival as "God laying hold of a community". Well, that *is* revival.

The nearest word to revival in the New Testament means only one thing – *the quickening of one sinner into life*, and this is produced by the power of the Spirit. Is there anything else greater than this super-action, this special effort of God? I don't believe that God makes special efforts, however. We do. He's always at the zenith of effort. Whatever your own special theory about what a revival is – and everybody has a different idea – evangelism is the instituted method of Christ for saving this world in the power of the Spirit.

God won't save the world by everybody sitting at home praying, nor should we credit any revival to such as have done only this. It is for men to pray *and labour*. The Authorised Version translates several Hebrew and Greek words relating to the spread of the Gospel with the word "publish". Mark 13:10 translates *kerusso* this way, and the *kerygma* is a published word.

Paul was a revivalist all right, but, running swiftly through the Acts, one finds that many of his efforts were without sensational results, the majority in fact. He plodded on: eighteen months in Corinth, two years in Rome, three years in Ephesus, weeping, working, visiting, praying, and after it all the congregations created were contained in one upper room in Troas (Acts 20). There is simply nothing that corresponds to the ministry of Finney, Evan Roberts or Duncan Campbell in the sense of mass conviction and agonies of repentance. Indeed we read that they "received the word with joy", rather than screams of conviction and fear of hell. Clearly God works differently in different times and different areas.

Pauline evangelism preached the whole counsel of God. He made it plain that there was no other Gospel, but he preached across the whole spectrum of light, using the entire Bible. We know that there is an essential minimum which can be called the Gospel, but he did not limit himself to that minimum, nor use every Scripture merely to prove the three basic

concepts of sinnership, atonement and faith. He didn't make the Bible exactly the same thing all the time. He let the Word say what it did say and did not interpret it to reiterate only the Gospel formula endlessly.

Whatever nineteenth century men did in perfecting the sermon, it is time for a pulpit revolution towards expository preaching. God knows how to argue men into salvation and His argument is His word. "Man shall not live by bread alone, but by *every* word of God". The Gospel is *boule* (Ephesians 1:11; Acts 20:27), the whole thought of God revealed in His Word. Paul, like Finney, Luther and Wesley, was a theologian as well as a Gospel preacher. He was an evangelist because he was full of the knowledge of God. The Bible fed the flames of his passion.

Pauline evangelism was guided but enterprising. Paul's reliance upon God's guidance was implicit. He never looked back to see if he had been in the will of God. He often went out somewhere without any definite leading of the Spirit. This is obvious, because more than once the Spirit stopped him en route. To some of the hyper-spiritual, knowing the will of God is a major occupation and a specialised part of their spiritual sophistication. It becomes a nagging anxiety with others, but Paul was almost blithely free of such distracting uncertainties. God, perhaps three or four times, gave clear guidance, but when God didn't, Paul didn't worry. He didn't hammer every hour at God's office door demanding to see His blue-prints, but expected that God would set him right if he put a foot wrong.

Today's anxious drivers along God's road are as tense as yokels at Hyde Park corner. Paul simply followed the plainly written sign-post of the Word of God, "Go ye into all the world" *and did his common duty.* God respected Paul's own desires, honoured his enterprise as a free personality and directed him as little as necessary.

Studious calculations and speculations about what God might be planning to do with us, based on fleeces, evidences, clues, messages in tongues and chance readings of texts, were not Paul's evangelism. A little more examining of heart-motivations would be better. Frankly, God doesn't normally care whether we are in London or Lilliput *if we are there with the right attitude of soul.* Any special schemes that God may have He will make known. He can hardly expect us to do what He wants if He doesn't tell us. That is His business; ours is to be willing when He calls.

Pauline evangelism was doing his humble duty. He was a debtor to Jews and to Greeks. He knew no call to one place or to one type. He was called to everywhere, all the world. Whatever his hand found to do he did it. He didn't always wait for a Macedonian call. Some regard every call as Macedonian and neglect their humble duty. One man told me that if he was invited to sing somewhere, that was God's call. This disrupted my own Sunday evening programmes. So I invited him to book up at his own church for the next fifty-two Sundays. Somehow he did not regard my invitation to sing at his own church as the same Divine call as going to half a dozen torpid denominational members twenty miles away.

Jesus said, "Go ye into all the world . . . and lo I am with you . . . even unto the end of the world". Note that He said, **"I am with you"**. Allowing for His everlasting initiative, it is true here that WE lead and He follows – He goes where we go. This seems to me to be the faith of Paul, that, if he went out, anywhere, God would bless Him – and God did.



Elim Missionary Society Feature

Valerie, John, Ian and Gladys MacInnes

Photo: D. J. Ayling



Search the Scriptures

The Letter to the Romans

16 The Preventative to Holiness (continued)

Romans 7:7-24

by J. Alexander Wright

VERSES 15–20 reveal a conflict between the two "I's" which men recognise as being present in themselves, the higher or better self which approves the right, though it does not always perform it, and the lower self, which, against conscience, often gives way to the wrong. That same "I" which delights in the law of God also obeys the law of sin and death (vv. 22–23). Many are perplexed by the "woulds" and "will" of these verses. If one has a free will at all and is not a mere automaton, can one really do the thing that one does not will to do? Is it not a manifest absurdity to will to do something that you did not will to do? C.G. Finney, with his incisive lawyer-mind, points this out in his *Systematic Theology*. In several versions of the New Testament including Bagster's Greek-English literal translation by Dr. A. Marshall, these words are rendered "want", "wish", or "desire". This certainly answers the perplexity. Whatever Paul means to say in v.17 ("Now then it is no more I that do it"), he does not, here or anywhere else, mean to deny or to disavow his personal guilt or responsibility, saying, as worldlings sometimes do, by way of excusing themselves, "That wasn't me". All sin is inexcusable (2:1). Accounting for his godly life and actions, Paul said, "Not I, but Christ [who] liveth in me" (Galatians 2:28). Is not Romans 7:17 the exact contrast? "No more I, but sin [personified] that dwelleth in me" accounts for his ungodly life and actions. It is 6:16 again; which is to be sovereign master of the life, Christ or sin? "I delight in the law of God" (v.22), but can an unregenerate man say this? Indeed! This was the very sin of Israel and is common to all who are merely "religious". "They take delight in approaching Me" (Isaiah 58:2, Romans 2:18, 10:2). How many unsaved people love to go to church! The inward man of this verse is not necessarily the new man, but the mind (nous), the intelligence. Such a man, Saul, the Jewish rabbi, was zealous for God. "I see another law" (v.23), another rule or principle, hostile to his better self, the law of sin and death (8:2) which powerfully holds him captive. This is the bondage of sin. Of all the forms of capital punishment that men and nations have devised, one of the most fiendish, worse than burning or butchery, was practised by the Romans. The guilty murderer was lashed face to face to the body of his victim until the contagion of corruption overcame him and he died. Sometimes he found relief in insanity. The Roman poet Virgil wrote of this,

The living and the dead at his command,
Were coupled face to face and hand to hand,
Till, choked with stench, in loathed embraces tied,
The lingering wretches pined away and died.

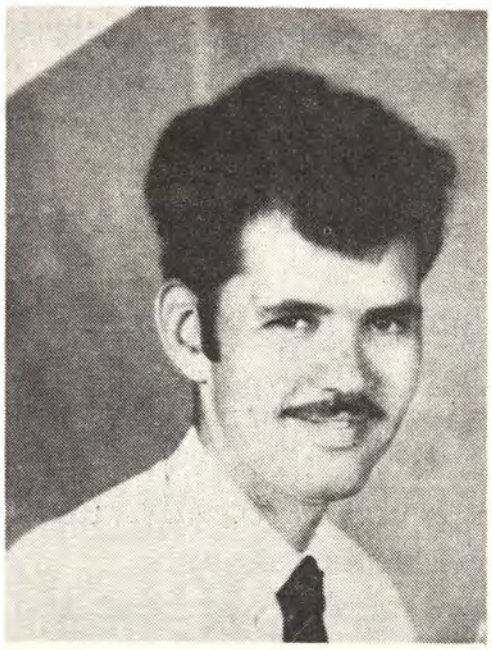
Was Paul thinking of this when he wrote, "O wretched man, who on earth can set me free from the clutches of my own sinful nature?" (v.24, Phillips)? He did not seek freedom from his physical body. Some of the medievallists misunderstood this, as though there was something intrinsically evil in the temple of clay. As Paul wrote, that physical body of his was all on the altar for God, a living sacrifice (12:1). He writes, not as a "wretched man", but as the "blessed man" of 4:6. Though the cry is couched in the present tense, it is but an echo from the past, from one for whom that struggle had long ceased and who had found the way of victory and peace (v.25).

The chapter has a strange conclusion: "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (v.25). So Jesus Christ the Lord did not deliver him after all? Was it but a pipe-dream? It is inconceivable that, after giving God thanks for deliverance, he should describe himself as being exactly where he was before. It would be impossible for the two states to co-exist. "No man can serve two masters".

Without actual textual authority, Dr. James Moffatt, Canon J.B. Phillips, and the Jewish translator, Dr. H. Sconfield, all transpose the last sentence of v.25. Phillips puts it after v.23 as belonging there and the others make it the first sentence of v.25, joining the sentence beginning "I thank God" to 8:1. We will have another instance of transposition, upon which all Bible translators are agreed, when we come to 8:1.

Taking the text where it stands, however, the Jerusalem Bible renders it as a brief summary or conclusion to the whole chapter: "In short, it is I, who, with my reason, serve the law of God, and no less I who serve, in my unspiritual self, the law of sin", and here is "The Preventative of Holiness".

Continued next week



Addition and Multiplication

by Ian MacInnes
Elim Missionary, Guyana

PENTECOST had come and 120 had been filled with the Holy Spirit out of nearly 500 who had seen and heard Christ after He had risen from the dead. Many of this larger group knew that He desired that they should tarry in Jerusalem for the Holy Spirit. Some of those in the Upper Room might have been dejected at the few who tarried, but the Lord had greater plans.

The Lord blessed that group in ways far above their expectation. They had a new experience with God and of God, for they were supernaturally empowered by Him to carry the Gospel message throughout the world. Peter, who earlier was so unreliable, became their spokesman. His apology that day before the Jews at the festival resulted in 3,000 being saved and it is said that the Lord ADDED this number to the church.

The 3,000 showed by changed lives that they were saved. They now had a purpose in life. They yearned to know more of the Word of God. They found joy in being with people of like mind. Prayer became a way of life. Such characteristics are always seen when the Lord adds.

No society can be the same when there is regular and faithful attendance at God's house. At Pentecost "fear came upon every soul". The apostles did not need to worry about petty problems, as are often seen in new converts. They were able to go about their other duties and "many wonders and signs were done by the apostles".

The converts progressed in their new-found faith, the apostles did the work which God had called them to do and this resulted in the populace having a fear of God. Again we see that "the Lord ADDED to the church daily such as should be saved." This Divine addition can always be seen when the people in the pew and the pastor in the pulpit are doing what God would have them to do.

Following this addition some in the Church felt that particular widows were not receiving from the apostles the attention which was their right. The apostles themselves felt that it was their duty to perservere in prayer and to minister the Word and so it was agreed that seven men of the Church of the highest spiritual calibre should be chosen to attend to the needs of these widows. These brethren worked with the apostles to increase the strength of the Church. One was not working against the other, but both were working together for the glory of God. The result was that "the word of God increased; and the number of the disciples MULTIPLIED greatly". Even bigoted priests came to know the Lord.

Christ always spoke the truth, for He is the Truth. He left us an example that we should follow in His steps. The devil abode not in the truth, for he is a liar and the father of lies.

Let us never seek to increase the Kingdom of God by exaggeration. This draws people to ourselves. Let us humbly pray that God will continue to add to and to multiply those who are delivered from sin and Satan.

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to (BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....

Church Reports

COVENTRY **Pastor: J.W. Newman**

PASTOR John William (Jack) Newman recently completed forty years in the Elim ministry and a weekend of special services was held to celebrate this occasion.

Pastor David E. Dean was booked as the speaker for the weekend, but there were many surprises. At the moment when Pastor Dean was to speak on the Saturday evening, he turned to Pastor Newman and presented him with "This is Your Life". Friends and relatives had secretly gathered in the side room. They included Pastor W. Evans from Porth, Pastor John Fry from Huddersfield (who was converted under Pastor Newman's ministry), Pastor Newman's daughter Joy and family from Wimborne, and friends who had travelled from as far as Looe in Cornwall. Greetings came on tape from Southampton, from the Pastor's brother, Pastor A.H.C. Newman, and from his parents, who, because of their age, were unable to travel from Dorset. At the end of the meeting Pastor Newman was presented with a cheque as a token of gratitude for his work and ministry in Coventry over the years.

Our soloist was Jim Roberson from Leeds. The preacher on the Sunday was Pastor J.C. Smyth, whose ministry brought great blessing. Pastor Evans was the speaker on Monday and his message in word and song will long be remembered.

We thank God for His many blessings and pray that He will continue to bless Pastor and Mrs. Newman in their future ministry.

ANDREA WILLIAMS

STOCKPORT **Pastor: E. Snelling**

IT was a wonderful weekend when we held our first anniversary services in the new church building. New members who had come into our fellowship over the past year joined with others to fill the church to its capacity. Some even had to sit on the floor. We gave God the glory for the great things He had done.

The Tamworth choir thrilled our hearts as they sang four pieces and finalised with the soulstirring "Hallelujah Chorus". Mrs. Pat Frost sang so beautifully, accompanied by guitar, "The crown of thorns", which fitted the theme of the service. We were blessed by the ministry of God's Word by Pastors S. Beresford and F.J. Slemming. Having received such blessing, how else could we close such a weekend except by singing that great anthem, "How great Thou art"?

F. MORRIS

BARRY **Pastor: G.R. Knight**

FOR our harvest thanksgiving services the church was tastefully decorated with greenery, fruit and flowers. Considerable hard work and ingenuity went into the preparation and display. The centre piece was a cascading waterfall effect.

Mr. Clive Bowring of Caerphilly spoke on the theme of answered prayer and thankfulness. One of the young folk from Caerphilly recited. Members of the Sunday school staff and scholars took part in singing items and Mrs. K. Hammon, who has recently moved from Yorkshire to Barry, gave her testimony.

It was encouraging to see a number of parents and visitors present. The services were convened throughout by our Pastor.

(Mrs.) E. HIGGS

ST. HELENS **Pastor: J. Tetchner**

WE have a Youth for Christ meeting on Tuesday and Wednesday nights. The Lord is working wonderfully. We get an average of forty young people every week. We have lively choruses and sometimes gospel groups sing for us. We encourage other churches to send groups of teenagers to sing, talk and give testimonies. Mr. Robinson, our youth leader, preaches the Word of the Lord at these meetings.

We are arranging a big Youth for Christ campaign. It is wonderful to see how the Lord is working.

D. FOSTER

ILKESTON

PASTOR Waite's farewell service was attended by over 100 people, including members of the local presbytery churches, the Church of Nazarene and the Assemblies of God. Tributes were paid to Pastor and Mrs. Waite for their eleven years faithful ministry and presentations were made on behalf of the church and its Sunday schools. The pulpit was decorated by a large, beautiful bouquet which was presented to Pastor and Mrs. Waite by the local florist on South Street. The Church of Nazarene presented a book of Scripture readings. The meeting was convened by Pastor J. H. Hunt and a moving message on God's call to service was preached by Pastor B.G. Edwards, the District Superintendent.

The Sunday gospel service marked the church's eleventh anniversary. Pastor Waite dedicated two infants to the Lord. Their parents were recent converts under his ministry. After the anointed preaching of the Word, a visitor made his decision for Christ, a wonderful send-off for our beloved Pastor. As he takes up his full-time service in Wimbledon we wish him Godspeed and join with him in giving God all the glory for his ministry at Ilkeston.

A.E. USHER

The 1972 Ordination Service

Report by James F. Hardman

THE Clapham Elim Pentecostal Church, which during the last month has been celebrating its Golden Jubilee, swung wide its doors to admit a large crowd of members and friends of the Elim family on Saturday, October 28th, for the annual ordination service. There is no doubt that the ordination of men to the Christian ministry is one of the most impressive of services and this year's was certainly no exception. What a great joy to see the Church – newly and tastefully decorated – full to capacity.

The President, T.W. Walker, proved to be an excellent chairman and, as we joined in the opening hymn: "Burn, fire of God! my ransomed soul possessing", we immediately felt the presence of the living Christ in our midst. "This is an important night in the lives of a number of young men", said the President, "and we extend a special welcome to them, to their relatives and members of their congregations, who have travelled long distances to witness their ordination."

It was most fitting that the Students of the Elim Bible College were in the service and their singing brought much blessing. It was stated that the Principal of the College, G. Wesley Gilpin, was in Northern Ireland taking part in special gatherings of the Irish Churches and I am sure that many silent prayers were offered that God would bless, preserve and strengthen our beloved Elim friends in that needy, troubled area.

Pastor Joseph Smith, our youthful veteran preacher, led us in prayer. How passionately and fervently he prayed that God would send forth more labourers into the great harvest field. After the hymn, "Lord, speak to me, that I may speak" (Tune: Maryton), our esteemed brother, Pastor C.J.E. Kingston read the Scripture, 1 Timothy 6:1-12.

One of our senior Ministers, Pastor G.L.W. Ladlow, of Salisbury, was the preacher for this important occasion, his subject being, "The Man of God" (1 Timothy 6:11). Obviously preaching with God's anointing upon him, he reminded the ordinands and every other person in the service, of the Scriptural teaching concerning the Minister's calling, responsibilities, dangers and privileges. Quoting Thomas Goodwin, the eminent theologian of an earlier age, Mr. Ladlow said: "God had only one Son and He made Him a preacher". The sermon was indeed a Bible-based message and found a response in the hearts of all.

After a brief prayer by the President, a holy, healthy hush settled upon the meeting. Eight ordinands stood before us: M.J. Baker (Hadley), D. Beresford (Macclesfield), E.T. Carter (Grimsby), A.L. Hawkes (Grangetown), M. Jones (Eastleigh), R.T. McDonald (Gosport), M.E. Sherwood (Sowerby Bridge) and B.H. Tween (Finchley). These brethren were introduced by the Field Superintendent, Pastor R.B. Chapman, and, after testifying to a personal salvation, each pledged his loyalty to the Lord Jesus, the Head of the Church, to His holy Word, and then to the Elim Constitution, in response to questions asked by the President. Their call by the Lord to the ministry had been fully recognised by their fellow-ministers at the General Conference at Blackpool last May and now, in solemn, yet joyful moments, they were ordained by the laying on of hands by members of the Executive Council. The congregation bowed in God's presence, offered silent, fervent prayer that these young men might know the ordination and the anointing of the mighty Lord, as they continue to labour in God's harvest field.

The final hymn was surely appropriate: "Send the gospel of salvation to a world of dying men", and then Pastor J. Lancaster (President Elect) committed us all to the love and care of the Lord.





"Take Heed"

1 Timothy 4:6



by Warwick Shenton

Warwick Shenton, pastor of Prestatyn Assembly of God Church, was born in 1943, the son of a Staffordshire miner. Converted at the age of eleven through the ministry of Penkhull Assembly of God Church, baptised in the Spirit at the age of fourteen and called to the ministry in the same year, after a period at college and as a ceramic technician in industry, he entered the ministry as assistant pastor at Ball Green, Stoke-on-Trent, moving five years later to his present pastorate. Secretary of the National Youth Council for the past three years, he has also served as District Council secretary to the North West Midlands District of Assemblies of God.

WE need men of God to love and serve amid a lost generation! Our need is not for men of talent, or oratory, of great potential, of singing ability or of preaching talent, but for men of God.

Paul, the old campaigner, the old man of God, is sending a letter of useful advice to Timothy, the younger, aspiring man of God. Encased within its text is this gem of Godly counsel: "Take heed to thyself, and unto the doctrine". In the light of the near return of our Saviour and the challenge of Scripture, "What manner of persons ought ye to be." It seems like a reiteration of heaven's call for personal and doctrinal purity. If we are to be more than ordinary Christians, if we are to affect our generation for the Lord, if we are to make an impact on the godless, seething masses of humanity, let us "take heed" to ourselves and "to the doctrine".

"Take heed to thyself"

How relevant is the call for personal purity in a day when the battalions of hell are loosed in the world to attack individual uprightness and social morality. Sensationalism and a preoccupation with sex and violence, aided and abetted by the high pressure news media, seem to be the curse of our society. We must keep ourselves unspotted and unspoiled amid all this moral decay.

Purity of self involves both negative and positive aspects: a flight from sin and a following after righteousness. In this same Letter, Paul advises Timothy to flee from conceit (6:4), a corrupt mind (6:5), a discontented spirit (6:6), foolish and hurtful lusts (6:9), and the love of money (6:10). Meditation reveals this to be a comprehensive list indeed: conceit, the cause of envy, strife, railings, evil surmising; a corrupt mind, that which always proceeds outward falls, a discontented spirit, the cause of unrest in our soul, division in the church and dishonour to the Lord; foolish and hurtful lusts, which if unleashed can, in a moment of time, ruin a life and drown a man in destruction and perdition; the love of money, which is the root of all evil. Personal purity, if it is anything, is a fleeing away from these things.

If it ended here, however, what a drab, empty, colourless life it would produce. There is a great need for a positive following after "righteousness, godliness, faith, love, patience, meekness" (6:11). To seek after righteousness is to seek a right relationship with God and with men. It involves being just and right. It includes integrity and openness, always being what we appear to be. We must pursue godliness or Christ-likeness. Our lives should be liberally laced with dependability (faith or faithfulness). We should be motivated by love, loving, according to John 13:34,35, as Jesus loved, possessed by patience and characterised by meekness. Self-purity therefore involves a continual flight and an intense and perpetual pursuit.

Oh for a heart to praise my God,
A heart from sin set free,
A heart that always feels the blood,
So freely shed for me.

A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, holy contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed
And full of love divine,
Perfect, and right, and pure and good,
A copy, Lord of Thine!

"Take heed unto the doctrine"

We are surrounded by a trend to liberalism. There is a drift towards doing and thinking "our own thing". The Word of God will allow none of this in respect of doctrine. Most doctrine is absolutely vital and men of God are called upon to be pure in belief and the proclamation of it.

Our purity in doctrine is under attack in these ecumenical days. There are those who would erode the doctrine of the Inspiration of the Word. Modernists and the purveyors of tradition are in the forefront of those who cut the Bible to suit their creed. We must cut our creed to suit the Bible, for the Scripture is our text book and constitution. The Trinity is challenged by unitarians of many shades, from "Jesus only" to all the cults. We may not understand Three who are One and yet are Three, but it is scriptural and vital to our faith and for our salvation. The doctrine of God must be pursued and studied with all diligence if our reverence and love for Him are not to be shifting, transient, affected by circumstances. We must build our affection and allegiance upon a clear understanding of the great doctrines surrounding His Person, His Power, His Providence. The doctrines of Christ and His substitutionary death are attacked more than most by those who seek to appease the masses and please everyone but ruin by the fall, redemption by the blood, and regeneration by the Holy Spirit are still paramount to the conversion of the lost. Jesus Christ is the Son of God and the Son of Man. He is Divine and human, eternal and incarnate, glorious, mysterious, beyond human understanding and yet clearly unmistakeably, revealed in Scripture. The call is for purity in our doctrine, in its understanding, believing, and its preaching.

Oh, wonderful, wonderful Word of the Lord,
The hope of our friends in the past;
Its truth where so firmly they anchored their trust,
Through ages eternal shall last,
Oh wonderful, wonderful Word of the Lord!
Unchanging, abiding and sure;
For we know that when time and the world pass away,
God's Word shall for ever endure.

"Take heed to thyself and unto the doctrine"

People are quick to detect personal decadence and loss of spiritual power. Paul links personal and doctrinal purity, because the one (personal) directly affects the power of the other (declaration of doctrinal truth). Our doctrinal purity may be of a supreme standard but without personal purity we shall be powerless and ineffective in our task to win the lost. On the other hand our personal purity may be exemplary, but, without doctrinal purity, our ministries will never be successful in Divine terms. We must take heed to ourselves **and** to the doctrine.

Children's Corner



Words and drawing by Sheila Price

EVERY day, except Sunday, Stephen left his home and hurried to the station to meet the five o'clock train. When the train pulled in, the guard tossed a large bundle of newspapers on to the platform, and Stephen counted the number of newspapers he required for his paper-round, popped them into his bag, and made his way through the streets, folding each newspaper neatly as he went.

Several of his customers waited eagerly on their doorsteps for their copies, but most of the time Stephen pushed the newspapers through the letterboxes and gave a little knock on the doors to let his customers know that their evening paper had arrived.

Stephen loved to do his paper-round and he knew that his customers relied on him to bring them the latest news, whatever the weather.

One day, when Stephen had finished his round, he saw that he had one newspaper left. "That's odd," he thought, "I haven't missed anyone. I must have counted wrongly at the station."

Continued on page 20

Points for Preachers

by J. Alexander Wright

An Outline

Full Provision for all Time

"The Lord is my Shepherd, therefore can I lack nothing" (Psalm 23:1, P.V.B.).

I shall not lack **rest**, for He makes me to lie down in green pastures, **refreshment**, for He leads me beside still waters, **forgiveness**, for He restores my soul, **guidance**, for He leads me, **courage**, for He is with me, **protection**, for His rod and staff comfort me, **healing**, for He anoints my head with oil, **fulness of blessing**, for my cup runs over, **care**, for goodness and mercy follow me all the days of my life, and **an eternal home**, for I shall dwell in the House of the Lord for ever.

All the money in the world could never buy these ten boundless blessings.

An Illustration

Gold for Iron

EARLY in the nineteenth century, Frederick William III, king of Prussia, needed money for the defence of his country. So serious was the situation, that he asked all the women who were willing to help the country, to bring their jewellery of gold and silver to be melted and made into money. In exchange for their precious ornaments, they received a bronze or iron casting which bore this inscription: "I gave gold for iron, 1813". So the Order of the Iron Cross was born, symbolizing that the luxury of gold and silver was exchanged for the iron of service and sacrifice. Frances Ridley Havergal referred to this when she wrote the great line of her famous hymn, "Take my silver and my gold, not a mite would I withhold".

"Men and women alike came and freely brought clasps, earrings, finger rings, and pendants, gold ornaments of every kind, every one of them presenting a special gift of gold to the Lord." (Exodus 35:22).

A Poem

Pray about it

MANY times I hear a saint, when to him I make complaint,
Say, "You need not fear or faint, pray about it."

And that counsel, that refrain, ever rings in heart and brain.
Now I, rather than complain, – pray about it!

Nothing is too small to bring to our blessed Lord and King,
We may tell Him everything – pray about it!

So I pass this word to you; if you listen and are true,
He will show you what to do – pray about it!

Are you alone and need a friend? God can just the right one send,
One on whom you can depend – pray about it!

Is the testing time severe? Are you full of doubt and fear?
Faint not, trust Him now and here – pray about it!

Supplicate at His behest; with thanksgiving make request,
He will give to you the best–pray about it!

Prayer and Praise

by F. H. Coleman

PENTECOSTAL people are always praising the Lord and they have good reason to praise Him, for He is indeed wonderful.

Some weeks ago a woman told me of her great financial need. Quite unexpectedly she needed a fairly large sum of money by a certain date. She gathered as much cash as she could, but it was three pounds short of the total required. Taking her Bible, she read one of the Psalms and had a time of prayer. She had barely finished praying when there was a knock on her flat door. There stood the gas man to collect the money in her meter. On leaving, he handed her almost five pounds. Her heart rejoiced.

In the little things that God does for us, we feel humbled before Him. That the God who put the stars in space and made the sun to shine by day and the moon by night should condescend to do for us the little things we ask of Him makes us love Him and adore Him.

A great king, who ruled over a mighty empire, received his subjects and listened to their requests. One of his subjects was in great need of money and astonished the people of the king's court by asking the king to grant him his request. The king smiled and ordered the money to be given to him. Turning to his courtiers he told them that most of his subjects did not do him honour by asking for small things, but this man honoured him by believing in his generosity.

A multi-millionaire who was approached by a business man for the loan of a few thousand pounds was furious. Who did this man think he was who asked for so paltry a sum? He felt dishonoured.

The One who loves us will give us what we need if we ask Him and give if it be little or much.

Ten or Eleven?

by William Dunn

second year student, Elim Bible College

HOW many commandments are there?

You would probably answer, "There are ten, the ten Commandments which Moses received from the Lord on Mount Sinai."

In answering ten, however, you would fall short.

In accepting the Bible as our guide we believe both the Old and the New Testaments, the Law of Moses and the teaching of Jesus Christ. Many of us know the ten Commandments given in the Law of Moses, but we seem to have forgotten the eleventh Commandment given by Jesus Christ. Jesus said, "A new commandment I give unto you, That ye love one another... By this shall all men know that ye are My disciples, if ye have love one to another." (John 13:34,35).

Here is one of the secrets of reaching the ungodly for the Saviour. It is good to put on special series of meetings, to have coffee bars and youth efforts in the hope of winning the lost to Christ, but if we do not have love one for another, the ungodly will see through our activities, and become indifferent or hardened to the gospel. The world is seeking for genuine love, that is not in word only, but that is lived out before others. Non-christians sometimes say, "If that is Christianity, you can keep it!" Bitterness has been engendered by religious controversy. Churches have been split. Young and older believers have been set back in the faith. While this goes on, the world becomes more indifferent towards what it sees in the Church.

Samuel Rutherford, whose last words are embodied in that beautiful hymn, "Immanuel's Land", the author of a volume of heavenly letters that bear the celestial aroma, was a Church of Scotland minister. His place of ministry was in the little Scottish town of Answorth where he laboured among a happy group of earnest believers.

The British Government, however, declared that the Scottish Church must no longer follow the Presbyterian order, which Rutherford used, and sought to impose an altogether different and, as the Scots thought, a foreign order of things upon them. Rutherford was one of the devoted ministers who, for conscience sake, refused to admit or acknowledge the authority of the king's bishops. Because he refused to conform, Rutherford was banished to Aberdeen and put in prison there. He always said he would not permit a bishop of any kind to stand in his pulpit.

Before he left and while he was still Pastor of the Church, one night there came to the manse a stranger. Rutherford himself welcomed him. The stranger did not give his name, but said that he was on a journey and would be glad of accommodation for the night. They ate together. Afterwards, Rutherford took up the Word of God. He said, "Now we have the Cathechism, the reading of the Scriptures and prayer. We expect everyone, even visitors, to participate." The servants were called in and Rutherford read the Scriptures. Then he began to cathechise the whole house and turned eventually to the stranger. He said, "How many commandments are there?" The stranger looked up and answered, "Eleven!" Rutherford looked abashed. "I asked, 'How many commandments are there?'", he repeated.

"Yes, I understand. Eleven!" came the reply.

"I am surprised that in all the Scottish realm there should be found a man so ignorant that he does not know that there are only ten Commandments," Rutherford rejoined.

The stranger looked up and said, "A new commandment I give unto you, That ye love one another."

"Oh," asked Rutherford, "What is your name, stranger?"

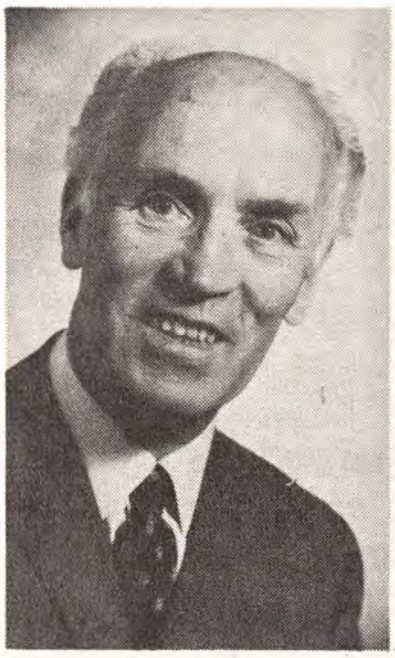
He replied, "My name is Ussher. I am Archbishop of Ireland."

An archbishop was in Rutherford's home; the home of the man who had said that he would have no fellowship with anyone who held to another ecclesiastical order than his own! Broken, ashamed of his harshness, Rutherford begged the stranger to lead them in prayer and responded fervently as the Archbishop bore them all up before God.

We need to be reminded of this eleventh Commandment. It is important that we stand for the fundamental truths, but this is not enough. Back of all fundamental truth there is fundamental experience and expression.

"A new commandment give I unto you, That ye love one another."

Thought. Cecil Rhodes, as he lay dying, looked out of the window and sighed : *"There's so much to do and little time to do it."*



From T. H. Stevenson

STAYING for a few weeks at the home of our daughter and son-in-law in the small Sussex village of Bolney, we enjoyed the fellowship of a few young Christian friends one evening. Two of the visitors were members of the staff of SOON, a truly undenominational missionary fellowship which does not send out missionaries, yet reaches many parts of the world by a wonderfully effective and most economic method of evangelism. Living and working in "Vicotts", a house freely made available by a local Christian gentleman, a staff of six publish a gospel newsheet bi-monthly. It is printed in English and limited to a basic vocabulary of one thousand words. 400,000 copies are sent to "Friends of SOON" scattered throughout Britain. These volunteer despatch units, almost exclusively at their own expense, send them out in units of two copies to the people they have on their postal list. Eight copies can be sent to any address abroad at the reduced rate of 1½p. As English is the world's most universal language, people everywhere eagerly receive the news-sheet even if they are more interested in the language than in the gospel, but each week more than four hundred letters are received at Bolney from enquirers seeking salvation or further information and from the few thousand who have taken up the Bible correspondence studies which cater even for many who do not possess a Bible.

A new point of interest arises here. From areas near Bolney helpers give voluntary service in typing in duplicate the correspondence received, which in turn is sent to many other voluntary workers throughout the country who perform the work of counsellors or deal with the marking of papers received from the students of the correspondence studies.

This ever-expanding work was founded not many years ago by Mr. J. Lewis. He is still actively engaged in it. It is a shining example of quite spectacular results from unspectacular methods. Not the least interesting aspect is the involvement of so many voluntary helpers in doing a work for God and so few full-time workers. While admiring this enterprise for God, it is natural for me to wonder whether here is an inspiration for Elim to explore such lines or other lines of evangelism, whether at home or overseas, demanding more involvement from many members as a first priority even over the need for more ministers or more money.

...when it comes to Music

SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- ✱ Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- ✱ Remains unaffected by changes in temperature and humidity.
- ✱ Provides extreme variety of tones with the simplest method of selection.
- ✱ Has a specification to satisfy the accomplished organist.
- ✱ Can be transported for trouble-free use on any location.
- ✱ Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588



Margaret M. Ladlow's page

"The Lord be magnified"

DAVID the psalmist, Mary the mother of our Lord and Paul the Apostle had one thing in common – a desire to magnify the Lord of earth and heaven.

David penned a call to Israel in Psalm 34:3: "O magnify the Lord with me, and let us exalt His name together." In Psalm 69:30 he wrote, "I will praise the name of God with a song, and will magnify Him with thanksgiving."

Mary cried in Luke 1:46,47: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour."

The Apostle Paul writing to the Philippians told of his determination that "Christ shall be magnified in my body" (Philippians 1:20).

Thus we have a composite picture of the perfection of worship in the life of the Christian, the voice, the soul and the body all blending into a life of continual praise.

To magnify means to increase the apparent size, to extol, to make great or greater. Our aim should ever be to exalt the name of the Lord and emphasise His importance, His magnitude. Our living should show that He is absolutely supreme in our lives.

I remember a comment made by the late William Burton of the C.E.M. when he was staying in our home in Ireland: "When anything is magnified its actual size remains the same, but in the view of the onlooker it becomes larger and more easily discerned and appreciated. We cannot make our God any bigger than He is, but by our praise and by our living witness we can make His greatness to be appreciated by others. Thus we can magnify the Lord."

I have in my hand a pair of beautiful cuff-links which were presented to my husband last July by the members of the Church of Pentecost, Kaneshie Assembly, Accra, the capital city of Ghana, at the conclusion of his week of Bible studies.



They are made of Ghana gold and their design is most unusual and significant. The larger section is a circle enclosing the Adinkra symbol for God, the great Spirit, "Nyame", and the other much smaller part is in the shape of the sword of the Asantehene, the King of the Ashanti, Ghana's greatest chief. The deaconess who made the public presentation explained the spiritual significance of the cuff-links. The symbol "Nyame" alone means "except God" or "God is supreme". She pointed out that the almighty God, maker of heaven and earth, is far greater by comparison than the most important tribal king, though he be considered to be the greatest human personality. Thus this treasured gift is an object lesson. God is magnified and this is surely an indication that our whole being should have the same object in view.

In the book of Job, Elihu, the young man who counselled Job, spoke some wise words which we must heed: "Remember that thou magnify His work which men behold". On two occasions in the Acts of the Apostles we have helpful examples of New Testament believers magnifying God's great works. When Peter preached to the company assembled in the house of Cornelius the Holy Spirit was outpoured and the Gentile seekers after God "spoke with tongues and magnified God". In Acts 19 a rather strange incident occurred concerning some Jewish exorcists whose deception and insincerity were unmasked. This caused the name of Jesus to be magnified and many hesitant believers entirely discarded their pagan practices.

God's will for all Christians is for them to magnify the name of the Lord by word and deed. Remember this at next Sunday morning's worship service and each day of the week when by your words and your actions you must demonstrate and reveal "How great is our God".

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. · Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor. 0983

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., **international stamp only.** Tel. 31135 Central. C.2737

PRESSLAND HOUSE. Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays; conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

Christian Christmas Cards
Verses by J. Danson Smith

Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p

McCall Barbour,
Dept. E, George IV Bridge, Edinburgh
D.2699

GET INVOLVED

The Public Transport
Scripture Text Mission
12 Madeira Avenue
Leigh-on-Sea, Essex
SS9 3EB

D.2540

WRITE FOR BROCHURE

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
Each—Cloth £1.10, Paper 75p post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh.
D.2698

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

CHRISTMAS POSTERS & TRACTS. Two striking posters, "God's Gift to All" & "Come see - where the Lord Lay" 20" x 30" at .15p each, 15" x 20" at 9p each. Tracts to match posters, blank panel for details of services etc. 40p 100, £3.50 1,000. For details and samples, S.a.e. to VICTORY TRACT CLUB, 189 Brighton Road, South Croydon, Surrey. (Tel. 01-688-4986). C.2733

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

ITINERARIES

The President (T.W. Walker):
November 18, Hadley; 19, Hanley; 21-23, Elim Bible College (lectures); 25, West Bromwich, Nuneaton; 26, Leicester (a.m.) Peterborough (p.m.); December 2, Romsey; 3, Eastleigh (a.m.), Gosport (p.m.); 9, Sheffield; 10, Barnsley (a.m.), Halifax (p.m.); 14, Fairfield Halls, Croydon (with London Crusader Choir).

London Crusader Choir with Douglas B. Gray:
November 19, Putney; 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 17, Reading; 19, Loughton; 24, Wandsworth Prison.

A.D. Bull:
November 26, Letchworth; December 3, Ealing; 5 High-Wycombe; 6, Chesham; 7, Lane End; 10, Watford; 12, Finchley; 13, Hayes; 14, Reading; 16, Kensington.

BIRTH

PARSONS. On October 30th, to Pastor and Mrs. P.G. Parsons, God's precious gift of a son, Timothy Wesley.

WITH CHRIST

KNIGHT. On October 10th, Mrs. Elizabeth Knight, aged 85 years, of Winson Green Church, formerly of Graham Street Church. With Christ, which is far better. Officiating minister at funeral: S.J. Brown.

WAINWRIGHT. On September 20th, Eddie Wainwright was suddenly called to be with the Lord. Officiating ministers at funeral: Eldin R. Corsie and B. Taylor.

SILVER WEDDING

McCOLL—OLIVER: On October 27th 1947, Alfred McColl to Frances Oliver at Elim Pentecostal Church, Emma Place, Plymouth, by Rev. William Evans. C.2731

CHRISTMAS APPEAL FOR MISSIONARIES
They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.
The children who are so far away from families and relations can have an added thrill because of our gifts.
Please send your Christmas fund gift to:
The Secretary, E.M.S., P.O. Box 38, Cheltenham, Glos.

Coming Events

BLACKPOOL. November 18th. Elim Pentecostal Church, Waterloo Road. Film of Jesus Revolution, "The Son Worshippers" , at 7.30.

BOURNEMOUTH, Winton. November 19. Elim Pentecostal Church, Hawthorn Road, near Peters Hill. Preacher: Stephen Hilliard. At 11 and 6.30.

CHELMSFORD. December 8,9. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas musical festival. Speaker: Mr. C. John Baker. Trumpet Soloist: Mr. K.M. Johnston. Vocal Guitarist: Mrs. Thelma Beacham. Chelmsford choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

DARLINGTON. December 15. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Presbytery youth banquet at 7. Details: Youth Commissioner, 36 Wilton Way, Eston, Middlesborough, Teesside TS6 8AR.

DUNDEE. November 25-28. Elim Pentecostal Church, Dudhope Crescent Road. Fortieth anniversary convention. Preachers: J.C. Smyth and F.W. Jones. Soloist: Mrs. M. Crawford. Saturday at 3.30 and 7. (tea provided between services). Sunday at 11 and 6.30. Monday, Tuesday at 7.30.

EDINBURGH. November 18,19. Elim Pentecostal Church, Henderson Terrace. Teen Challenge meetings. Saturday at 8. Sunday. Preacher: T. Cheeseman, at 11, 6.30 and 8.15. December 2. George Square Theatre, Buccleuch Place, University campus. Final Teen Challenge rally, including film, "The lost Generation". Preacher: R. Kingstone. At 7.30. December 3. Elim Pentecostal Church, Henderson Terrace, Preacher: R. Kingston. At 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 6.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GRANGETOWN, Teesside. Elim Pentecostal Church, Grangetown Mission, Lee Road. November 15. Half-night of prayer. 17. Film: "Two a Penny". At 7.30. 19-26. Youth crusade conducted by Keith Lannon.

GRIMSBY. November 24,25. Elim Pentecostal Church, Tunnard Street. Youth weekend. Cliff Richard film, "His Land". Friday at 8. Claude Elton and The Second Advent group. Saturday at 7.45. Sunday at 10.45 and 6.30.

HIGH WYCOMBE. November 16-26. Elim Pentecostal Church, Buckingham Drive, Micklefield. Crusade conducted by Wynne Lewis. Soloists: Mrs. P. Gallager and Len Magee. Sundays at 6.30. Saturdays at 7.30. Monday to Friday at 7.45.

IPSWICH. November 25-December 3. Elim Pentecostal Church, Vernon Street. Film crusade conducted by A.S.F. Horne. Weeknights at 7.30. Sundays at 6.30.

OTLEY. November 22. Monthly Film rally conducted by the Elim Church in the Civic Centre, Pool Road. Y.F.C. film "Downbeat". Convener: C.E. Lamb. At 7.30

PONTARDULAIS. November 19. Elim Pentecostal Church Twyniago Road. Dennis Bentley at 6. Pastors panel at 7.45.

ROMFORD. November 18, 21-23. Elim Pentecostal Church, Wheatsheaf Road. Billy Graham Film crusade. Convener: P.E. Streeter. Saturday at 7. Weeknights at 8.

ROMSEY. November 18. Elim Pentecostal Church, Middlebridge Street. Film night at 7.15.

STOKE-ON-TRENT. November 19. Elim Pentecostal Church, Bucknall Old Road, Hanley. Preacher: T.W. Walker (President). At 11 and 6.30.

SWADLINCOTE. November 18,19. Elim Pentecostal Church, Swadlincote Road, Woodville. Convention. Preachers: E. Snelling and Mrs. Snelling. Tamworth choir conducted by Vernon Smith. Soloist: Bob Taylor. Saturday at 7. Sunday at 6.30.

WATFORD. November 25,26. Elim Pentecostal Church, St. Albans Road, near Watford Junction. Opening by R.B. Chapman (Field Superintendent). Preacher: P.S. Brewster. Saturday at 3.30 and 7. Sunday at 11.15 and 6.30. November 27 - December 3. Jean Darnell, Denis Ball and Post Green team. Weeknights at 7.30. Saturday at 7. Sunday at 11.15 and 6.30.

WEST BROMWICH. November 25,26. Elim Pentecostal Church, Victoria Street. Opening of new church by the President, T.W. Walker. Saturday at 3. Preachers; J.T. Bradley and J.C. Smyth. Saturday at 7. Sunday at 11, 3, 6.30 and 8.15. November 27-December 1. Preachers: G. Canty, M.W. Carr, B.Sc., H. Jeffery, E.F. Cole and J.H. Newman. At 7.30.

WIGAN. November 21-26. Elim Pentecostal Church, Station Road. Preacher: Felix Lloyd-Smith. December 2-7 Crusade conducted by L.E. Lambert. Saturday: presbytery rally at 7. Weeknights at 7.30. Sunday at 11 and 6.30.

WAVELENGTH – ELIM ON THE AIR

England

W.R. Jones, Pastor of our Bristol church, B.B.C. Radio Bristol. VHF 95.4, Medium wave 194. Rediffusion channel C. Sunday, November 18th- Friday 24th at 7.45 a.m. Thought for the day.

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina – 5.45 - 6.a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Radio ELWA.

If you have no E.W.M.A. branch in your church or if you do not attend an Elim Pentecostal church but would like to join and know more about its activities, please write to me and I will help you all I can : Mrs. G. M. Gorton, 33 Dunkeld Road, Sheffield, S11 9HN.

The move is on at Watford

Saturday November 25th

2.30 pm Final Thanksgiving Service at Hillrise Avenue Church

Preacher; Leon C. Quest (during whose ministry the building was erected in 1953)

3.30 pm Motorcade Procession to the new church (close to Watford Junction) on

ST. ALBAN'S ROAD

4 pm Official Opening

Those taking part will include the Field Superintendent R. B. Chapman and former ministers James Kennedy and Frank Shadlock.

Followed by a buffet tea in the adjoining Youth Centre.

7 pm Inaugural Rally

Guest Preacher: P. S. Brewster

D.2736

YOUTH PAGE

Book Reviews

Island Treasure, *by Eric Gunn. Published by Victory Press. Price 40p, postage and packing 7p extra.*

Island Treasure is a very interesting story of a group of young boys on a camping holiday on an island with hidden treasure. Another treasure is discussed, the gospel, and one of the boys accepts Christ. It would be an advantage to have some of the words explained, either at the end of the book or at the bottom of each page, e.g. "ornithologists", "isthmus", "manoeuvrable". This is a good book for boys who do not know Christ as their Saviour.

G.J. Swaffield

Sea Spray, *by A.C. Hayes. Published by Victory Press. Price 40p, postage and packing 7p extra.*

Sea Spray is an unusual but well written story. A Christian family seeking refuge for a night were able by their witness and testimony to bring peace and happiness to the chaotic lives and quarrelsome children of a sick man, whose wife was also rather harassed by the situation. The author clearly states the way of salvation and the change that takes place when Jesus takes control of lives seeking to love and serve Him. It is particularly suitable for the age group suggested (girls 9-12) and is recommended for Sunday school prizes.

Lily Twydell

Stolen Journey, *by Dennis Boreham. Published by Victory Press. Price 45p, postage and packing 8p extra.*

Many and various are the ways by which the Lord draws young people to Himself. Dennis Boreham tells of a boy who runs away from boarding school in an attempt to save his pet dog which has been wrongly accused of biting a little girl. In the course of his adventures he finds himself listening to the story of the Prodigal Son and learns that God cares for runaways. As a result, he comes to accept the Lord Jesus Christ as his Saviour and goes back to school, not without having his new found faith tested on the way. The story will grip the imagination of the average 9-12 year old, especially those who like small dogs.

Roger Lockyer

The Toll-house Treasure, *by Dorothy Webb. Published by Victory Press. Price 45p, postage and packing 8p extra.*

Dorothy Webb obviously knows just how children think and talk. These children are boisterous and very real; you soon feel part of the family. This is a book full of fun and hidden treasure. The gospel is revealed slowly and clearly among every day activities. Written in a matter of fact style, so suitable for early teenagers, this is a particularly good book for a child who does not know why we need Jesus, or Who He is. The price is not cheap for a children's book without illustrations, but it is a story that would make a child think and that is valuable.

I finished this book wanting to know more about the difference being a Christian would make in Celia's life and more about Jesus, and I think that's good.

I fully recommend it for a birthday or Christmas present.

Diane Mathes

Little Owl *series*: **I like, God loves, God knows, I'm sorry, It's fun,** *and* **Please God.** *Published by Scripture Union. Price 6p each, postage and packing 3p. each extra or 4p for the series.*

The Scripture Union is to be congratulated on producing this series. They are designed for young children and put across in a most commendable way the various activities of their lives in relation to God, others and things. In each booklet you have a drawing on one page with a descriptive sentence on the opposite page. The drawings are really good; they are in colour and really do connect well with the thoughts on the facing pages. These booklets are a very welcome help to teachers and parents in applying to young minds such subjects as prayer, God's love, repentance, happiness, creation and God's provision. The language is simple enough for any child to read and, coupled with the drawings, makes the message clear and plain. They are good value at 6p each and I hope that they have a wide circulation.

Archie A. Biddle

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
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 108 — I's, E's AND U's

Replace the missing letters to complete the names of the following Bible characters.

1. **tychs.**
2. **saah.**
3. **hd.**
4. **nc.**
5. **zzah.**
6. **ljah.**
7. **lmlch.**
8. **l.**
9. **sa.**
10. **lsha.**

ANSWERS

1. Eutychus.
2. Isaiah.
3. Ehud.
4. Eunice.
5. Uzziah.
6. Elijah.
7. Elimelech.
8. Eli.
9. Esau.
10. Elisha.

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, November 20th 2 Timothy 2:14–19

"A workman that needeth not to be ashamed" (v.15).

IN his Letters to Timothy Paul has much to say about those who are not founded on Scripture. "Fables", "vain jangling", "profane and vain babblings" are just some of the terms he uses to describe the teaching of those who subverted the Scripture to their own destruction. Against this background we can understand his desire that Timothy should be well grounded. A good workman is willing for inspection from any source. He even takes pleasure in showing his workmanship to others. Our sound knowledge of God's Word can keep us from temptation. Christ was able to say, "The prince of this world cometh, and hath nothing in Me" (John 14:30). We are able to stand against the Accuser only to the degree that we know we are approved unto God.

Tuesday, November 21st 2 Timothy 2:20–26

"Flee also youthful lusts: but follow righteousness" (v.22).

Do not leave a spiritual vacuum in your soul.

It is right that we turn from evil, but we must also turn to the good. It is right to flee from youthful lusts, but, unless we fill that space with something better, we shall leave a vacuum in the soul and tempt other devils worse than the first to enter. Fill the gap with righteousness, faith, charity and peace. "Be not conformed . . . but be ye transformed" (Romans 12:2).

Wednesday, November 22nd 2 Timothy 3:1–9

"Ever learning, and never able to come to the knowledge of the truth." (v.7).

ONE of the signs of the last days is the constant spirit of enquiry after God, but the total unwillingness to commit oneself to a real experience of Christ. Some who claim to be interested in the gospel remind me of a swimmer trying to come up a pebbly beach. They are always seeking the easiest way and so never take the step. Their minds are sponges that drink in all that they can learn of the gospel, yet they never come to personal faith in Christ. Our prayer for today must be that those to whom we speak shall become not only almost but altogether persuaded in Christ.

Thursday, November 23rd 2 Timothy 3:10–17

"From a child thou hast known the holy scriptures" (v.15).

THESE notes are for the family altar, those precious moments when we gather as a family at some part of the day. The foundation which we lay in the hearts and minds of children in these moments will always remain. We are sowing seed that will flourish in the future. We are letting the Word of God mould lives for future days. How we treat the Book will be impressed on them as well as the truths we teach. The Bible's aim is to bring us from the child of v.15 to "the man of God" of v.17.

Friday, November 24th 2 Timothy 4:1–8

"Be instant in season, out of season" (v.2)

WE cannot always expect that the preached word will fall into the ground and spring up immediately. Some seed we sow is a pledge to our faith in the future. Stored grain waits for sowing, the right balance of moisture, heat and earth to bring it to life. Some of our witnessing appears to be out of season. It was not very well received. We felt foolish in giving it. Only the Lord of the harvest can tell what fruit has grown from out-of-season sowing. I was encouraged by hearing recently of someone who was saved through a word of witness given by me in what I had felt was a very barren service. "God giveth the increase".

Saturday, November 25th 2 Timothy 4:9–22

"I was delivered . . . and the Lord shall deliver" (vv. 17,18).

PAUL'S first experience of standing trial before Nero had been a test. Forsaken by the Christians for various reasons, in this supreme test of his life he had found that the Lord had stood with him and brought him through. His recent experience made him say that, if God had brought him out of that, then He would yet deliver him and keep him unto His heavenly kingdom. The worst that could happen to him now would only spur him onward towards heaven. The winds of trouble that blew would only fill his sails and carry him forward to heaven's shore. If God has taken the time to deliver us once, then He surely will not fail us now.

Sunday, November 26th James 1:1–8

"God . . . upbraideth not" (v.5).

OF some people it is very difficult to ask advice, especially after you have ignored it once. You expect them to say, "I told you so", and generally you are not disappointed. It is different with our heavenly Father. Whenever we come to ask wisdom He "upbraideth not". I often rejoice in Isaiah 35:8 that tells of the way of God and adds "Wayfaring men, though fools, shall not err therein." How good God is, even with the weakest of us.

He tempted Jesus

Luke 10:25-37

by Hugh Sawyer

NAMELESS and unhonoured, recorded in Biblical history, his trickery his only claim to all-time publicity, cunning and of ill repute, was a certain lawyer.

Recognising the outstanding ability of Jesus he sought to entrap Him by asking an apparently straightforward question: "Master, what shall I do to inherit eternal life?"

Luke, writing under the inspiration of the Holy Spirit, exposes the trickery of the enquirer by declaring, "And, behold, a certain lawyer stood up, and tempted him". "What shall I do" was the snare. At a cursory glance this question would not appear to be out of place, but fully considered it is entirely so.

This man was not in need of advice, neither was he seeking genuine guidance. He was an astute lawyer with a perfect understanding of the rudiments of the Mosaic Law and all its perplexities. He was fully aware that, according to the Law, no individual action was necessary to receive an inheritance. His legal training assured him that an inheritance was a gift freely bestowed by the grace of one person towards another. He also realised that by labouring to attain an inheritance caused it to cease to be such. It then came under the category of wages for work accomplished.

Well aware of all this, he cunningly sought to trap Jesus with the insidious question, "Master, what shall I do?"

Jesus, always so cool, calm and collected, plumbed the depths of the man's cunning heart, read his innermost thoughts and instantly became aware of the evil intention behind that loaded question. Without hesitation the piercing eyes of Jesus, glowing like living coals of fire, bored deeply into the eyes of the other. With His usual direct manner, He replied, "What is written in the Law? how readest thou?"

Jesus was reminding the man, "You are a lawyer fully aware of the Mosaic Law, an experienced teacher, a leader of the people, yet you have the effrontery to ask Me such a foolish question? 'What shall I do to inherit?' Surely your professional knowledge assured you that one can do nothing to inherit something, that an inheritance is something freely given!"

Many professing Christians follow that legal expert of long ago, not with his cunning, but through misinterpreting the Scriptures. They sincerely desire the inheritance, but, confused by misleading doctrine such as the preaching of salvation by grace plus the doing of good works; they cannot grasp the fact of the meaning of an inheritance and that seeking to do something to attain it constitutes good works.

This is contrary to the teaching of Paul who, writing on the election of grace, states, "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Simplified, this means: "If you are saved by grace, then salvation does not rest on deeds done, or grace would cease to be grace."

Ignoring the gospel of the finished work of Christ Jesus, erroneous teachers deprive seeking Christians of this blessing by adding to it, such as salvation by grace plus "the law", – good works or church membership.

The only difference between frustrated Christians and that crafty lawyer asking, "What must I do to inherit eternal life?" is that they are expressing a theory which is their belief and not setting a snare.

Paul clarifies the situation by stating, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2 : 8,9).

Good works certainly follow salvation, but they have no part in earning it. Only the shed Blood of Christ upon Calvary's tree can give us salvation and only by the grace of God do we inherit eternal life.

With this wonderful assurance in mind, let us give thanks and press on to victory!

* * *

Hugh Sawyer is in fellowship with our Church at Newcastle-upon-Tyne.

Children's Corner–*from page 11*

He took the newspaper out of his bag and glanced through its pages. "There's not much in this newspaper," he said to himself. "It is mostly advertisements, and what news there is is of wars, disasters and vandalism."

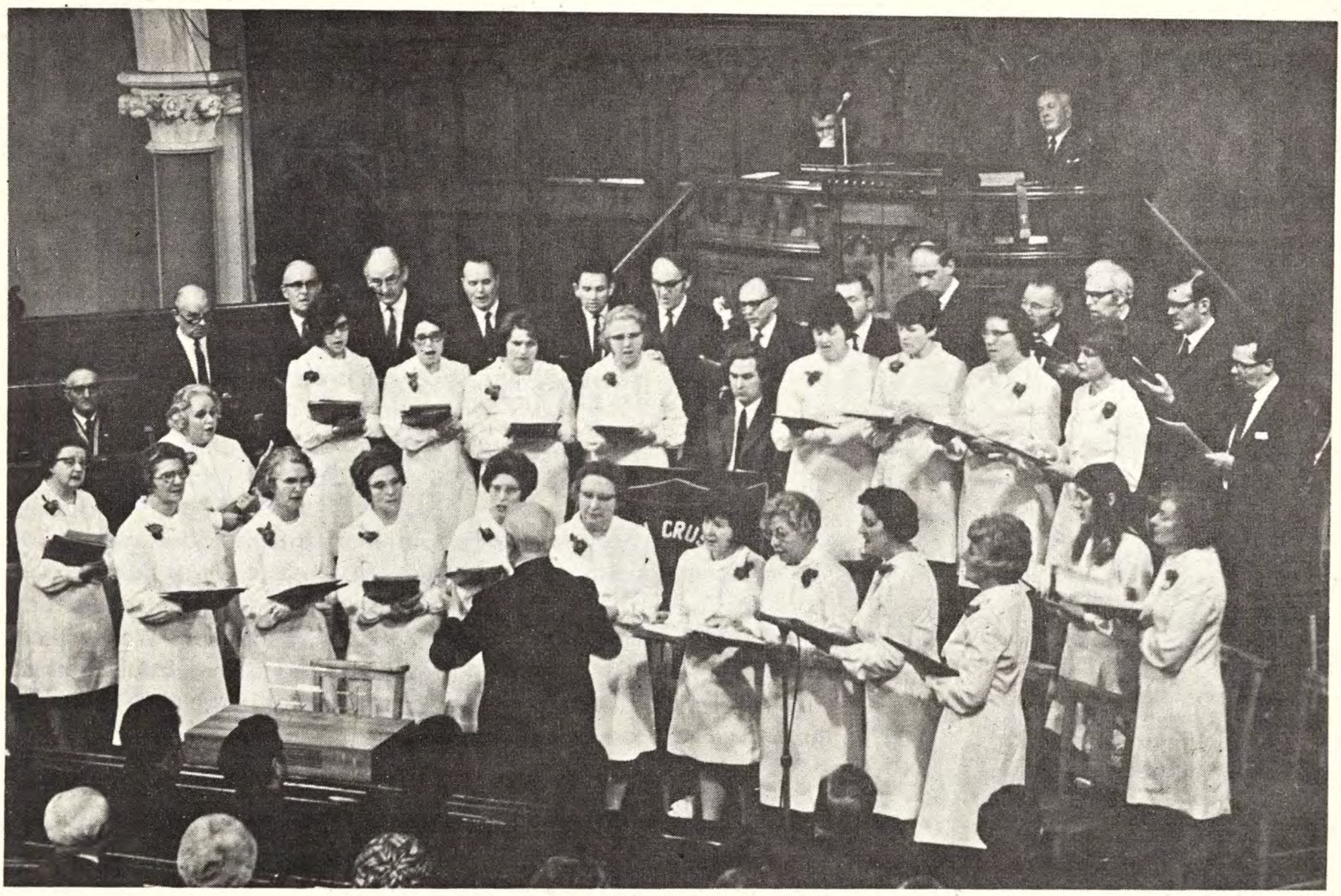
There is wonderful news in the Word of God. We need to read it for ourselves, because it concerns every one of us. There is sad news in the Bible, too, for we read of the danger and destruction that sin brings to our lives. There is also happy and wonderful news. We read that our sins can be forgiven and that we can have everlasting life.

"I must take this spare paper to the newsagent," said Stephen, "just in case one of the other boys finds that he is a paper short." Off he went, singing to himself,

We are taught to love the Lord
We are taught to read His Word.

THE ELIM EVANGEL

Vol. LIII No. 41 November 25th, 1972 5p



The London Crusader Choir singing at the Festival of Song at Southend-on-Sea. Pastors D. E. Edmonds and A. Nicolson are in the pulpit.
Photograph: David Davenport

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
A. S. F. Horne	6
Sheila Price	6
F. Lavender	7
J. Alexander Wright	8
Jenny Warrilow	9
A. Webb	10
Bernard J. Epton	12
James McAvoy	13
Nelspruit workers	14
Mrs. Margaret Ladlow ...	15
Youth Page	18
Family Altar	19
R. J. Niles	20

Editorial

"DAVID'S psalm of praise" says the title to Psalm 145. For sheer exultation in the being and acts of God it is hard to surpass. "I will extol Thee"; "I will bless Thy name"; "Every day will I bless Thee"; "I will praise Thy name for ever and ever" he carols. "Great is the Lord, and greatly to be praised" he happily proclaims. He is plainly excited, thrilled, uplifted by the majestic greatness of God. "They shall abundantly utter [margin: boil up] the memory of Thy great goodness" claims the psalmist, adding later, "They shall speak of the glory of Thy kingdom, and talk of Thy power".

A recent television documentary on Vietnam included the pathetic, poignant comment of an American G.I., who whined in a stunned voice, "I don't believe in God no longer. Mah buddies died calling for His help and none came. I don't believe no longer." The absolute terror of the whole Indo-Chinese situation and the history of the wars there which have lasted for thirty years or so provide a sombre background accompaniment to this shattered young man's complaint. Human reasoning leads to such disastrous decisions.

Faith, mighty faith the promise sees
And looks to that alone,
Laughs at impossibilities
And cries, "It shall be done!"

We Christians need to boast in God more than we do. It was my joy to share worship with our Smethwick Church on a recent Sunday morning. The time of worship was hallowed, choice. Folk lost sight of needs, even perhaps of themselves; God was all and in all. We glorified Him, magnified Him, rejoiced in Him, delighted in Him. Exultation is indeed the word to describe it. We felt better for it. We were better for it.

Such lovely times of fellowship are obvious opportunities for abandonment in the wonder of God. It is different when you are racked with pain, lonely, weak, forlorn, **but God is the same.** He is worthy to be praised. Let our hallelujahs ring!

"My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever and ever." So ends Psalm 145. "Amen!" we respond, "And amen!".

Church Reports



Pastor S. D. Huntly and Mr. H. Nicholls leading the singing at Smethwick's Good News Crusade
Photograph: Warley News Telephone

SMETHWICK **Pastor: S.D. Huntly, B.D.**

IT is a tremendous thrill to look out on a sea of faces as children listen intently to the Gospel, as any evangelist knows. This thrill was ours during the Good News Crusade conducted by our Pastor assisted by Mr. H. Nicholls.

Despite heavy rain, over 200 children attended on the opening night. Attendances reached a peak of 360 by the end of the first week. During the second week attendances averaged 240 each evening. Over the two-week period nearly 500 different children heard the Good News of Jesus Christ.

Each evening the children were shepherded in by Mr. A. Monk (Sunday school superintendent) and Mr. D. Hodgkins (Crusader leader) assisted by an army of Sunday school teachers and Crusaders. On some nights parents sat throughout the services and enjoyed the singing and the stories.

The immediate effects of the crusade have been that Sunday school attendances have increased and many new families have been contacted. On the first Wednesday following the crusade 108 children attended the newly formed Good News Club.

Each evening during the crusade a number of children sought out the Pastor to ask how to give their hearts to Jesus. We pray that these childhood decisions will bear fruit in the future days.

WATFORD **Pastor: R. Rees**

IN 1925, Mr. William Parslay, a young Christian, started meetings in his home in Lowestoft Road, Watford. Some months later, an old hall was rented in a cul-de-sac off St. Alban's Road, known as Penn Road. Thus the Elim Pentecostal Church in Watford was established. The surroundings were not elaborate, but the blessing of God was wonderful. In 1926, for example, Mrs. Mabel Hodson was miraculously healed of tuberculosis and a severe heart disease. She is still an active member of the Church today.

After some years, the members had to vacate these premises. They had to hold their meetings in various halls. The Bible study was held each week in one of the halls of our new Church, which was then a Methodist Church. A building fund was introduced, but no land was available at the time for building. Two years later the local council allocated to the Church a plot of land on the corner of Hillrise Avenue and Douglas Avenue. Building was completed in 1953, when the new Church premises were officially opened. The work continued in this building. Many came to know Jesus Christ as their Saviour, Healer and Baptiser in the Holy Spirit, in this Church.

Over the past eight to ten years it was felt increasingly that larger premises were required to cope with the growing needs of the Church. Many schemes were put forward for extending the existing building and for erecting a minor hall. All these plans have been discarded for various reasons.

Our previous minister, Pastor Brian A. Barnett, and the Deacons began to look elsewhere. They felt that the Lord was directing them towards purchasing the Methodist Church in St. Alban's Road, which was not available at the time.

Pastor Robin Rees, our present minister, continued to pray with the Church and eventually the way opened for us to purchase this very building which is being opened as an Elim Pentecostal Church this weekend. This large, attractive building is a far cry from the rented hall in Penn Road. We thank God for it and for the way in which He has blessed our Church over the years. Our prayer is that this large building will be filled with the blessing of God and men and women, boys and girls will hear the Word of God and find new life in Christ Jesus.

VALERIE SHANNON

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

OVER 700 gathered for a festival of song in the Cliff Town Congregational Church, which was kindly loaned for the occasion. The festival planned as an outreach endeavour, featured the highly regarded London Crusader Choir who were warmly welcomed to Southend by the chairman for the evening, Pastor A. Nicolson.

Under the perceptive leadership of Pastor Douglas B. Gray, the choir presented a purposeful programme of music and song from its extensive repertoire. Also taking part was the Westcliff Male Voice Praise Choir, who, under its conductor, Mr. A.E.B. Gauden, contributed four well-sung items.

It was particularly pleasing to see the conductors of both choirs actively participating after their recent indispositions. Sensitive renderings by the choirs were followed by a concise, challenging message by Pastor D.E. Edmonds of Leigh-on-Sea.

On Sunday, services were well attended when the London Crusader Choir's dedicated singing was again greatly appreciated. We were also privileged to enjoy the ministry of the President, Pastor T.W. Walker, whose stimulating preaching brought much blessing. After the evening service one young man accepted Christ.

We praise God for His goodness and blessing. We are grateful to the London Crusader Choir and to all whose efforts helped to make the weekend of special meetings possible.

DAVID V. DAVENPORT

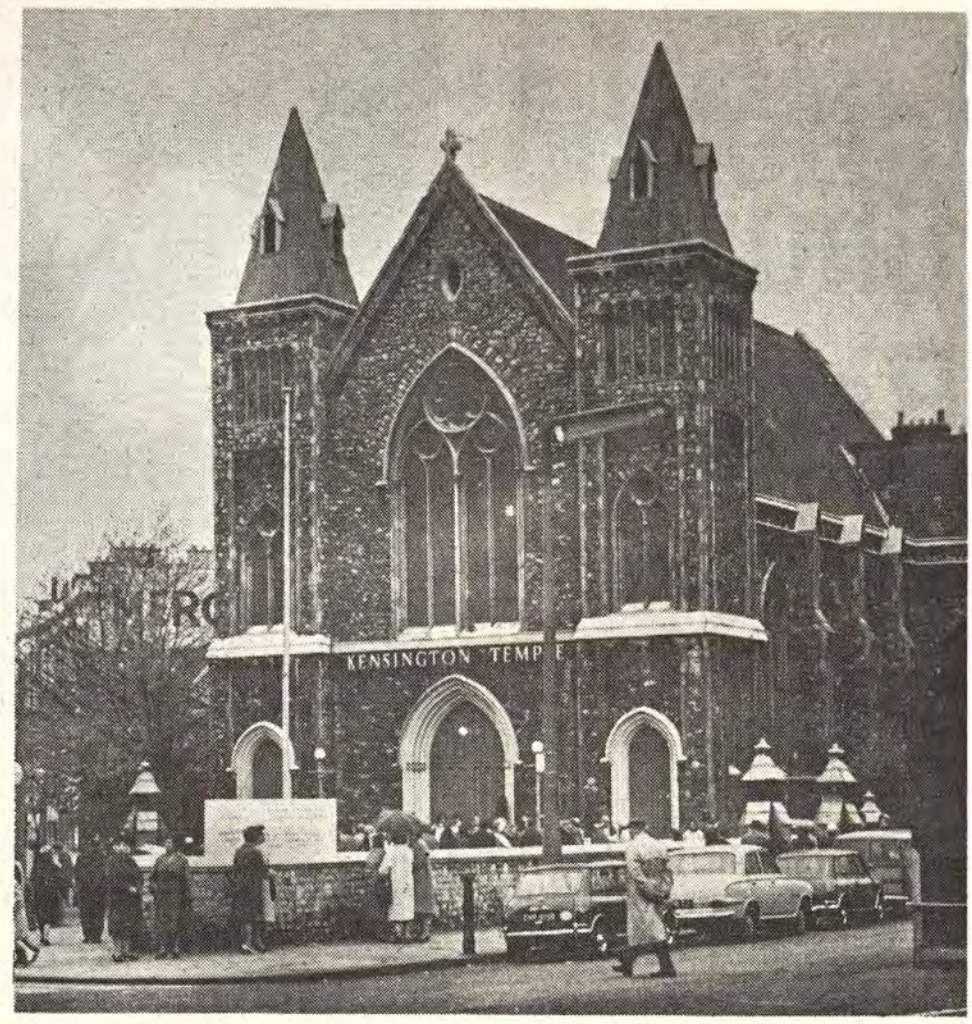
ERDINGTON, Birmingham **Pastor: K. Smith**

ANTICIPATION is often more thrilling than the event, but our ladies' weekend was an exception. On the Sunday evening the service was convened by our Pastor's wife. Items included a recitation by Miss P. Goldingay, a duet by Mrs. M. Goldingay and Mrs. K. Smith, and two choir pieces under Mrs. Goldingay's direction. Our guest speaker, Mrs. L. Cartwright, gave a wonderful message on "Faith in God".

On the Monday evening about eighty attended representing various sisterhoods. A recitation by Miss P. Goldingay, a solo by Mrs. M. Goldingay, a duet by Mrs. M. Goldingay and Mrs. K. Smith, two choir pieces and a song by the girls' guild made up the programme. Mrs. Cartwright gave an outstanding testimony to Christ's saving, keeping and healing power.

On the following Sunday we had our harvest thanksgiving and gift day, which was well attended by members, friends and Sunday school children. The ladies' choir sang and items were rendered by Sunday school children and girls' guild members. Pastor W.J. Patterson provided us with food for thought as he spoke about the produce displayed before us.

(Mrs.) I.G. GOLDINGAY



KENSINGTON TEMPLE **Pastors: E.R. Corsie**
L. Bowring

"A BUILDING set upon a hill" is an apt description of Kensington Temple. It is eight years since the Temple re-opened, providentially, under the hand of God. "Notting Hill!" – what pictures are conjured up by the mention of its name. It is well known, notorious, cosmopolitan, busy, but described as "the loneliest place in London". It is a place of contrasts; residential properties adjoin the area of the bed-sitter, wealth resides next to poverty. In common with other places it has its problems, including drug addiction, vice of every kind and evil cults. It is a mission field on the door step of the home church. The "uttermost parts of the earth" have surely come to us. How has the Church responded to the challenge?

The local Church must be strong, so emphasis is put on prayer, Bible study and fellowship, the essentials for a thriving Church ministry, and to enable the Church to become the spring-board for the outreach activities, so necessary in today's ministry.

There is only one remedy for the needs of the world – preaching, by word and life, the Gospel of salvation through the Lord Jesus Christ. So by all means we seek to win some.

Our outreach includes visits to colleges, hospitals, business houses, late night coffee bars, early evening youth meetings. Witness groups venture forth to other areas, both indoor and in the open-air. Tract distribution and door to door visitations are all part of the activities.

Is the effort worth while? The results are seen in the growth of our congregations, particularly on Sun-

days. The evening service is very informal yet inspiring, enthusiastic but with due reverence. It is rewarding after all the effort to see men, women, boys girls, all ages, all classes, coming to know the Lord Jesus Christ as personal Saviour.

Changing times give rise to different methods, but we proclaim the same Gospel, for we preach Christ and Him crucified.

Yes, indeed, "a building set on a hill" brings the light of the Gospel to a darkened city.

J. TWYDELL

SCOTTISH YOUTH RALLY

THE Greenock church was the venue for this year's Scottish Presbytery youth rally. It was a delight to see this large building full at both services.

Young people gave testimonies to Christ's power to save and to the blessing that comes through walking in obedience to His Word. Ministry in song came from Joyce Porter of Paisley, Linda Bell and Sybil McKillop of Motherwell, the youth group from Edinburgh, the Greenock Choir, and the Kilsyth Trio. Pastor Derek J. Green in the afternoon challenged the congregation as to how the various aspects of our living stood the test of God's plumbline. In the evening he made it clear that God needed each one of us in these last days. Many young people responded to the call to give themselves afresh to God.

The meetings were convened by Pastor Eric Garner, the recently-elected Scottish Youth Commissioner. He introduced the new Scottish District Superintendent Pastor F. W. Jones and the new Minister of our Carlisle Church, Pastor P. Watson.

B.J. HAYES

RAYLEIGH — Pastor: W.R. West

The building of our new church is going ahead steadily. The walls and roof are on and work is concentrated on the interior. God has blessed as to finance; half the cost of the building has already come to hand and we are looking to God with confidence for the rest.

The official opening will coincide with the Presbytery rally on December 2nd.

The opening will be by Pastor C.J.E. Kingston at 3 p.m. and a public meeting will follow at which he will be the speaker. The evening service will be at 6.30 when Pastors Kingston and H. Burton Haynes will both minister.

The church will have central heating installed and is wired with amplifiers to the adjoining youth hall in case of an overflow.

We look forward to great times of blessing and outreach in the district.

E.K. YATES

ANTRIM, N. Ireland

WITH gratitude to God we report the commencement of regular services here following the recent tent crusade conducted by Pastor A.D. Sandford and party, ably supported by Pastor G.Hawes, and brethren on furlough from the Elim Bible College. It was a joy to see the crowd gathering night after night. In this hardened town which the '59 revival of Ireland bypassed, though it started only four miles away, God graciously poured out His blessing in the saving of souls and the healing of bodies. Since the commencement of regular meetings, God has been filling people with the Holy Spirit and good numbers are attending. It is encouraging to see those who are willing to go on with God. Some are shortly to follow the Lord through the waters of baptism.

Thank you, friends of Elim, for your prayer support. Now as the new church becomes established our prayer is that Antrim may flourish by the preaching of the Word and the praising of His name.

S. McBURNEY

SHREWSBURY — Pastor: M.J. Baker

AT a recent harvest and prize-giving day, the first for some time, we enjoyed the blessing of the Lord. The theme was, "This is my Father's World", and, with the display before us, we were left in no doubt of God's goodness.

The Sunday school, which we started in January, took a very active part in both afternoon and evening services. Mr. L. Bradley from Macclesfield was our preacher and he ably presented the Gospel to an encouraging congregation of friends and parents.

The highlight of the day was when our Sunday school superintendent, Mr. J. Bradley, son of the preacher, presented New Testaments to the children for good attendance.

We give thanks to God for all He has done. This is indeed my Father's world!

D.L. SHEARMAN

Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary,
P.O. Box 38,
Cheltenham.



The Minister and his Work

by A. S. F. Horne **Pastor of Elim Pentecostal Church, Ipswich**

WHEN I was the minister of a church in the centre of England a rough man called to see me. Could I help him? "Come in, pléase, sit down and tell me your trouble," I said – and he did. It went something like this: "You see, sir, my son is in prison in the condemned cell and I wondered if you could help me. We are not church people, but I know now that no one else can help but God."

This young man had thumbed a lift. He shot the driver, dumped his body in a ditch and made off with his car.

I spent hours with the family and I remember the joy that was mine when I led them to Christ.

We tried to save this young man's life but failed.

One day in my life that I shall never forget is the day that this young man of twenty-one was hanged. I can hear even now, after all these years, the ticking of that clock as the minutes passed and the hour of execution approached. No one but God could help this family and He did in a most wonderful way.

How wonderful to know that I had the message. What could the politician or the social worker say to a family at such a time? I turned them to the comfort of God's promises, like "The eternal God is thy refuge, and underneath are the everlasting arms". They found this to be true.

"Cast thy burden upon the Lord, and He shall sustain thee," meaning "hold thee up". When we commit our burden or our lot unto the Lord, He will hold us up. He has promised to uphold those who fall and to raise up all those who are bowed down. He has just the right words to help us. "I will uphold thee with the right hand," He declares.

We are all like children and need someone to hold us by the hand. Let us go forth and tell the people that there is a hand to hold, that there is Someone who cares, God who is ready to pardon, gracious, merciful, slow to anger and of great kindness.

Children's Corner



The Remedy

by Sheila Price

TIMOTHY took his handkerchief from his pocket and blew his nose. "Atishoo! Atishoo!!" he sneezed.

"Oh dear," said his mother, "you have a nasty cold!"

"My throat feels quite sore, too, mother."

"Well, sit here by the fire, Timothy, and I'll ask Doctor Brown to call."

Mrs. Jones telephoned the doctor. In a little while he arrived and he soon examined Timothy. "I will write out a prescription for some medicine that will ease your throat, Timothy, and I want you to stay indoors for a few days and keep warm. I will call again tomorrow to see how you are," he said.

"Thank you, Doctor Brown," said Timothy.

Mrs. Jones later returned from the chemist with the medicine. She poured a little into a spoon.

"I do wish I didn't have to take that medicine," said Timothy, pulling a face.

"Oh, it isn't nasty," said his mother. "It tastes just like cherries. You do want to get better, don't you, Timothy?"

"Oh, yes mother," said Timothy.

"Well, you must trust the doctor, dear. He knows what is best for you."

* * * *

Did you know that another name for "doctor" is "physician"? The Bible tells us of Jesus, the great Physician. We sometimes need to call the doctor to tend to the aches, pains and diseases of our bodies. We need to call on Jesus, the great Physician, to tend our sin-sick souls. Sin is a terrible disease. We must call on Jesus without delay and take, in faith, His wonderful salvation, then, like the man in John 5:1-16, we will be able to say, "Jesus has made me whole."

The Epping Crusade

Reported by Charles Johnson

THE prophet saw "a man with a measuring line in his hand" and we are so prone to measure evangelistic campaigns by human understanding.

Many factors of great significance contributed towards this united endeavour, not the least of these being the willingness of the Caerphilly church to release their pastor, John Cooper, and his readiness to accept the challenge. He was joined during the first week by Granville Tyler, a deacon at Caerphilly and a gifted Welsh tenor.

Each church of the East London Presbytery was responsible to support on a certain night. Many travelled long distances quite frequently to give of their untiring efforts which added to the inspiration experienced by those who came to the services. The guest evangelist was Robin Rees, our minister in Watford, and on each occasion he attended his timely exposition of God's Word was powerful and uplifting.

The Public Hall, Epping, centrally situated and tastefully decorated, was well filled when we had a visit from our beloved Ron Jones and a crowd of young people who were staying at a nearby farm. Eleven decisions were registered that night and at an after-meeting one young person was baptised in the Holy Spirit.

Although the London Crusader Choir have very few free Sundays, they reserved one evening to journey to Epping. Their ministry in word and song brought untold blessing. Their much-loved conductor, Douglas B. Gray, reminded us that the Choir was born as a direct result of pioneer campaigns. Their leading soprano, Marie Hamilton, sang night after night as the guest soloist and, after a beautiful rendering of "I walked today where Jesus walked", a lady from the congregation presented Mrs. Hamilton with a bouquet, which was indicative of the appreciation of all who were present.

Everyone was deeply moved when a young man from Caerphilly who is totally blind gave his testimony. He gave thanks that once he was blind spiritually but now he could see. An intense interest and a genuine search for truth was evident among a number of young people with an Exclusive Brethren background.

John Cooper, the evangelist, endeared himself to those who came to hear him. His preaching is characterised by fearlessness, his presentation of Scripture is uncompromising and the clarity of his message is unmistakable. An appeal to Christians when he spoke unforgettably on "The Message of the Cross" resulted in eleven deciding to rededicate their lives to Christ.

Mr. Cooper was moved with compassion when he received news from his assembly that one of his faithful members had been suddenly rushed to hospital. The husband was told that his wife could live for only six to eight weeks. He requested the whole congregation to stand with upraised hands as he led us in prayer. On the last night of the crusade he received word that the sister concerned had been to the hospital that day and had been finally discharged without any trace of the previous illness and with no cause for anxiety. "To God be the Glory, great things He has done."

Please pray for the follow-up meetings being conducted by Pastor L.N. Knipe that an Elim Pentecostal witness may be established in the needy district of Epping.

Thoughts from the Book of Genesis

1 "God said..." (Genesis 1:3)

by F. Lavender

THE words: "God said..." occur ten times in the first chapter of Genesis. What impresses is the authority of God's words, for whatever He declared came to pass as He had planned – light instead of darkness, order in place of chaos and confusion.

This thought of Divine authority is constantly confirmed in experience.

God gave Abraham the promises of a son and of a country. Abraham believed God's word although both promises seemed impossible and at the time appointed God brought His word to pass.

In the book of Kings we read that God rejected the rebellious king Saul and promised the throne of Israel to David the shepherd boy. In spite of many distresses troubles and persecutions, David finally came to the throne as God had declared.

What seemed more impossible than the resurrection of the Lord Jesus? Yet God had spoken the word, so, when Satan and men had done their worst, God gloriously intervened and raised His Son from the dead to be a Prince and a Saviour (Acts 5:31).

The word of man is uncertain, unreliable, untrustworthy; even when he gives a promise in good faith he cannot know what may happen to frustrate his intention. When God speaks, He does so in full knowledge both of all that the future holds and of His power to shape the future. His promise is therefore sure; His Word will certainly be established. God does not change; the Word that He speaks is certain to be accomplished. We can trust Him implicitly even as Abraham did.

In these restless, changing times the Word is the true Rock on which we may stand securely.



Search the Scriptures

The Letter to the Romans

17 The Power of Holiness

by J. Alexander Wright

FOLLOWING the theme of **Sanctification,** 6:1–8:11, we come to **The Power of Holiness** (7:25–8:11).

"I thank God through Jesus Christ our Lord" (7:25): here lies the way of deliverance and here the power of holiness resides. "There is therefore now no condemnation" (8:1) is an absolute statement that admits of no modification. Some mistakenly make the second part of the verse, "who walk not after the flesh", qualify the first part, implying that there are Christians who do so walk, but this is a misunderstanding. For a Christian to "walk after the flesh" would be a contradiction in terms, a moral and psychological impossibility (v.9), for "walk" in the Scriptures indicates not a temporary lapse, but a settled habit of life. The second part of v.1 is a description of those in the first part for whom there is no condemnation: they "walk not after the flesh" – of course they do not, though they once did. That second part of v.1 is interpolated from v.4 and rightly belongs there. All Bible translators are agreed on this point. "No condemnation" from the Law's penalty and that inward bondage of guilt so terrifically described in chapter 7 now exists for the Christian. It's all gone. Hallelujah!

"The law of the Spirit of life in Christ Jesus" (v.2) is the Spirit's law, the ultimate law! By the law of gravity all material things tend downward, yet there is a higher law or process by which the mineral kingdom, the lowest, may be raised to the vegetable kingdom, and that in turn to the animal, and the animal to the human, and so inanimate mineral becomes brain, thought, and skill. There is a still higher law by which the natural man of the flesh, tainted, weakened, vitiated by sin, can be set free from the law of sin and death and transformed to God-likeness. This is the law of the Spirit – life in Christ Jesus! Of the twenty-three references to the Holy Spirit in Romans, twenty of them are found in this, the chapter of the Spirit! Here we may trace His sevenfold attributes as foretold by our Lord in John chapters 14–16.

"God has done what the Law, weakened by the flesh, could not do" (v.2, R.S.V.). What did He do, and how did He do it? He sent His own Son (compare the "adopted" sons, v.15), who came "in the likeness of sinful flesh" – "that human nature which causes the trouble" (Phillips). Differentiate between "the flesh" and "the sin". The flesh itself is not sinful. Sin is something IN the flesh, an intruder, like a dictator ruling over a country. The flesh is the country (5:21). His flesh, his human nature, was sinless.

Verse 3 continues "and for sin" ("as a sacrifice for sin", N.E.B., "as an offering for sin", Amp.), thus He "condemned sin in the flesh", He damned it (same word) to destruction.

Christ effected this in three ways: in His pure life, a living condemnation of sin, demonstrating that sinning is not necessary to human nature; in His atoning death, redeeming us from a guilty past, buying us back to God; in His resurrection and ascension, imparting to us, by "the law of the Spirit" His own triumphant "life in Christ Jesus" (v.2).

"Us, who walk not after the flesh" (v.4) is not selective, as though there were Christians who do; it is descriptive of all Christians. They walk not after the flesh because "they that are Christ's have crucified the flesh with its affections and lusts" (Galatians 5:24). The contrast in vv. 5–8 is not between two kinds of Christians, but between the regenerate and the unregenerate. This is plainly shown in v.7: the "carnal" are enemies of God. We WERE enemies of God, but now we are reconciled (Colossians 1:21).

"Enmity against God" shows how depraved men can become and "cannot please God" reveals their inability. The final proof of our proposition that the unregenerate are in view here is shown in v.9. Christ does not dwell in such, but He does dwell in His own, who "are not in the flesh, but in the Spirit".

Continued next week

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(*" Uncle Arthur "*)

1 KINGS

Keep my statutes (3 : 14) ;
Inspiration at dedication (8 : 64-66) ;
No more spirit in Queen of Sheba (10 : 5) ;
Great display of God's power (18-38) ;
Syrian wickedness (chapter 20).

A Life restored

The Testimony of Jenny Warrilow

ON Saturday, July 1st, at 10.40 p.m., the siren sounded in the little seaside town of Ilfracombe in Devon. The fire brigade rushed through the dusk to a country road on the hills a few miles from the town where two cars had collided head on.

They found that two badly injured teenage girls had been removed from one car, but rescuers had not been able to release the driver, a lad of 17, from the mangled wreck. Swift action was taken to extract him as both vehicles were locked together and the danger of fire was serious.

As he was being removed, a young girl of 15 was discovered crushed behind the driver's seat, apparently dead, with blood trickling from her nose and mouth. Frantic efforts were made to release her and, after a nightmare of tension, she was finally cut from the wreckage.

With a police escort, ambulances rushed the five seriously injured persons to the North Devon Infirmary, but on arrival the 15-year-old girl, Jenny, was found to be clinically dead. Doctors said that she would have been taken straight to the mortuary had she been admitted thus a few years previously, but they worked on her immediately, using the latest methods known to science to restore life. After one and a half hours there was a slender chance that, if they could sufficiently combat the bleeding from the lungs, her life might be saved. She had serious head injuries, however, the outcome of which could not be predicted, plus broken ribs, collar bone and shoulder blade, together with multiple bruising. Some twenty-one stitches were inserted in her face. Her back had also been terribly torn in the accident.

These four young people from the one car, now so critically injured, were members of The Brookdale Evangelical Church Youth Club in Ilfracombe and had just returned from an evening's club activity, the fortnightly gardening for old age pensioners.

On Sunday morning, July 2nd, Jenny's father should have taken his place for the first time as a Deacon at the church. Instead, he and his wife sat by their child's bed as the blood was being sucked from her lungs and as she fought for her life.

By 11.30 a.m. the struggle appeared to be nearly over. The pauses between her choking gasps grew longer and longer. A general emergency ensued and, as once more the doctors used all the techniques available, I (yes, I am her father) looked at my watch and knew that the local churches would even at that moment be in prayer for us all. My wife and I realised that Jenny was probably dying and could only say, "Thy will be done"

Early that morning, when we had stood stunned and drained of life as we gazed unbelievingly at the disfigured form of our unconscious daughter, I had laid my hand on her head and began to say the name of Jesus. As I did so, I was amazed at a sudden awareness of His presence and an infilling of His Holy Spirit that restored life to my shattered body and soul. We left her bedside. I had tearfully prayed, both with my minister and with my wife that, if it please the Lord, He would either take Jenny to be with Himself or fully restore her. We would rather that she went to be with the Lord than live her life as a "cabbage". Now it really seemed that she was going and, though we were grief-stricken, we knew that "He doeth all things well".

By midday, however the crises had passed and, with her lungs connected to a breathing machine, her life was sustained. We thanked God for the care and compassion of the medical staff as for nearly two weeks the machine controlled the breathing of the unconscious girl.

During this time her lungs healed and she was weaned off the respirator, but, as degrees of consciousness returned, we were again told to be prepared for the possibility of permanent brain damage. The doctors were worried as it was apparent that her right side was completely paralysed. "She may never be the same again," one said.

In an incredible way, however, she began to show signs of returning intelligence and, to the wonder of all, movement began to come back to the right leg. Normal body functions returned. The tracheotomy opening in her throat was stitched up, her bones healed, and the day came when she was put into a wheel-chair for her first ride out in the park opposite the hospital.

Now we could see how twisted and distressed she looked. Her right arm still hung limp, totally paralysed, her head dangled on one side, her legs were tied to the foot-rests to keep them on, her throat and wrists were bandaged, and, perhaps worst of all, was her mental distress as she rambled on in a disturbed and often wild manner, unaware of her whereabouts

Continued on page 17

Beginning at Jerusalem



The Paper given at our Nationwide Evangelistic Conference

by Alfred Webb

THERE is a sense in which not only the first, but successive pastorates, can be likened to beginning at Jerusalem.

The Church within

It must be far removed from cold formality. The presence of the mighty Holy Spirit must be felt in every meeting and this can easily be attained by each believer bringing with him the fulness of the Spirit.

The local church is like a business, the Master's Business, so we need to have plenty of the right goods in stock. What are these?

The Initial Evidence

Perhaps a better phrase would be "The Initial Influence", for we need far more than speaking with tongues to have any impact upon the community. Right from the start in the Early Church there were conversions, healings and baptisms in the Spirit. Healings played an enormous part. It must be so now. Many of our churches were initiated largely as a result of the healings which confirmed the preaching of the Word. It will always be so, for the signs following are the real credentials of the Gospel. People will come to see the miraculous, so we must not allow ourselves to treat this issue casually. *Let the praying for the sick be as public as the preaching itself and not in some little private room of the church.* The churches which evidence healings will always be the churches which have conversions.

New converts need to be led into the fulness of the Spirit as soon as possible. They should never need to wait for someone else's annual convention. They should be instructed as to the real purpose of the Baptism, not only to speak in tongues, but also to obtain power to win souls.

Preaching the Gospel in Faith

It is not enough merely to preach the Gospel faithfully and to be satisfied to leave it there. We must wait on God, not only for the message itself, but also for *the faith to deliver it.* The breakdown occurs very often, not so much in the content of the message, but in the spirit of faith required to go with it. There is no reason why conversions should not take place regularly. According to our faith (or unbelief) it shall be given unto us.

The same need applies also in making the Gospel appeal. Without doubt this is the all-important moment of the week for getting sinners saved. There is no room for an inferiority complex, but exactly the opposite. We must have the full assurance of faith that the work which has been put in during the week – door-to-door, coffee bar, Sunday school, etc. – will culminate in the salvation of souls.

We must get Results

We are as much in God's business to get results as are commercial travellers in the business world. We too are out to get customers. At least one meeting per week should be set aside for preaching to the unsaved. In our country, in Pentecostal Churches at least, this is mainly on Sunday evenings. It is a great mistake not to do so, even if there is no unsaved person present. There is a danger of this happening. If it does, then those in the church who are keen to win souls will be tempted to take their contacts elsewhere. Jesus said, "From henceforth thou shalt catch men". The setting of these words was when the disciples had been fishing all night. They had caught nothing and He had bidden them, in spite of this, to launch forth again, and with what thrilling success!

Jesus not only wants us to go for men, but to go for them until we catch some. There is not much fun in going fishing and catching nothing at all, nor is there in going for weeks without seeing any conversions.

Emphasise Personal Evangelism

It will be a happy day for the Church when this becomes the order of the day. New converts particularly need to be encouraged to win souls. It is my opinion, arrived at after long years of careful observation, that if Christians do not swing into action within the first three years, most likely they never will. This can easily be tested in our prayer meetings, during periods of public testimony, and in door-to-door work.

It is not possible to be successful in pastoral ministry unless we are able to produce soul-winners.

C.H. Spurgeon has well said, "A Christian should be bound apprentice to Jesus to learn the trade of a saviour; if you yourself are saved, the work is but half done until you bring others to Christ". Physically God has endowed us with procreative power; the same can be said spiritually, for the procreative power of the Holy Spirit dwells in us. Paul expresses the thought well to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you". We all have the ability to be fruitful and to replenish the Church.

Regular Campaigns are needed

Some churches hardly ever have them. Apart from getting souls saved, campaigns always act as a boost to the believers and provide a good outlet of activity for them. If every Church had a campaign every two years we could easily maintain a number of full-time evangelists. The same must be said about full-time Bible teachers. They could contribute much to the blessing of the local church and thus to the Movement.

The Church Without

Any church destined to succeed must have a full programme of activity to win the outsider. The following suggestions have been proved successful and are submitted for your consideration.

Branch Sisterhoods

A small team from the local church can enjoy good success in this direction. Unsaved women can be persuaded to attend such meetings much more easily than on Sunday evenings, when so many of them feel it is their duty to be with husbands. This particular arm of evangelism is perhaps the least difficult to launch and therefore should be attempted. One thing is certain; it will prove its worth and opens up many useful contacts that would otherwise never have been made. In Dagenham, if we could get the halls to hire, we would have many branch sisterhood meetings. Enormous activity goes on every afternoon, attracting womenfolk all over the country. We too must have a programme to offer in the afternoons.

Rallies in nearby Halls

These boost the local church or establish branch works. Only a small proportion of churches have launched forth in this way, but this method is well worth trying. Such rallies could be ideal occasions for developing outstanding talent. The more evangelistic the emphasis, the more surely God will call out key workers from the mother church. Pastors must avoid being too possessive in holding on to our best, most gifted members for "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The more outward our vision, the more God will bless within the local Church. "Give and it shall be given unto you".

Branch Churches through Branch Sunday Schools

Initially the scheme would be to get the youngsters into the church services until they were grounded in the faith and then, within three years or thereabouts, to launch a branch church. It should be the norm of any Pentecostal church to produce pastors, evangelists, missionaries, etc., whether via Bible college or otherwise. The local church should be an ideal training ground. It cannot be questioned that there are far too few branch churches. Often, such branches are more strategically placed on the doorstep of very needy areas. The overall influence is that the assembly can be richly enhanced.

Sinners only Meetings

We have an important responsibility toward the worst type of people in town, especially these days when it has become the norm to look as untidy and unpresentable as possible for so many young people. We can be tempted to by-pass these people, but we are confronted with the fact that Jesus went for the worst as well as the best. We must do the same. Get after the drug pushers and addicts, the alcoholics and the rest of them. Be sure that our efforts are not made in a condescending manner. There will have need to be warmth of heart about us. A night set apart in the church for this special attention must surely be part of the aim of an evangelistic church. Coffee tables and refreshments, good literature and frank discussion of Bible truths are much more interesting to this section of our society than is generally supposed.

Cars to bring the Aged, Sick and the Lonely

Many Christians never think of filling up the empty seats in their cars. The people thus brought would not only add to the numbers in our congregations, but would be deeply moved at such personal interest being shown in their welfare. Be very careful lest we be guilty of completely ignoring the words of the Lord Jesus: "I was sick and ye visited me not". How many lonely and sick people would have been saved and healed if motor cars had been dedicated as vehicles of evangelism. These are sobering thoughts and we all need to be sure that in this direction we are not behaving in a heartless manner.

Door-to-door Evangelism

In this work on no account must we lose heart. It remains – and always will be – one of the most

Continued on page 12

A Great Man

by Bernard J. Epton Pastor of Elim Pentecostal Church, Liverpool

IN 1941 I was privileged to join one of the most exciting projects ever undertaken by man.

I turned up one day at the heavily-guarded gate of what had once been a foundry. After my credentials had been examined, I was shown into the works and to the department which I was destined to join. I was in the works of a firm called Power Jets Limited in the Leicestershire town of Lutterworth where John Wycliffe, the great reformer of the fourteenth century, had been the Rector.

There I met a great man, Sir Frank Whittle, the inventor of the British jet engine. We worked day and night to perfect this new invention. Many were the disappointments. The new materials that had to be produced to stand up to the intense heat and the tremendous stresses and strains that this type of engine caused, brought about a technological revolution. As a direct result, not only have we the modern aircraft and even the moon landings, but also medical science has benefitted greatly. New materials and techniques have resulted in new equipment for hospitals and medical research. The side products of such progress are unnumerable.

I look back on those days with gratitude and pride that I was there. In a very small measure, I contributed to this marvellous achievement. Right up to 1963 I was involved in the production of jet engines, and, as the chief inspector of one of the main sub-contractors of Rolls-Royce, I was still encountering the problems of continuous development and technological advances. There is no end to development. The more one knows, the more there is to know.

Working in the shadow of a great man, a modern pioneer, is tremendously exhilerating and exciting. Even the youngest and most insignificant member of the team cannot help but feel some of the pride and satisfaction in the success of the project. When the first jet plane took off on its short experimental flight, I think that everyone went mad with joy.

I cannot get away from working with great men. Now I am working with and for the Greatest of them all. What a thrill it is to see the success that He has! Everything that He has made He has perfected. All that we have to do is to help to maintain and to run what He has made. Jesus of Nazareth was a great Man, a great Pioneer, the Son of God. He made it possible for men really to live. He said that He came to give us life and that more abundantly. He did exactly what He said He would do and He gave us adequate instructions to enable us to get the best performance possible out of His provisions. The manual (and you need a manual for jet engines, motor cars, or even your lawnmower) that He prepared is called the Bible and it contains all the guidance and help that you need. Follow Him. Start by accepting Him as your Saviour, Friend and Guide. Let Him live in you and then you will live indeed, for "In Him was life; and the life was the light of men" (John 1:4).

You and I need Jesus more now than ever before.

The need of the world is Jesus
To satisfy its longing soul.
The need of the world is Jesus
To make it every whit whole.
The need of the world is Jesus
To bear its burden and cares.
The need of the world is Jesus
To answer its many prayers.

Taken from the script of a broadcast over B.B.C. Radio Merseyside.

Beginning at Jerusalem—*from page 11*

important and Scriptural methods of spreading the Gospel. Many have tried with great enthusiasm and then, because of lack of success, have given up the fight. At all cost we must not be put off.

Personal Initiative

The church that is determined to grow will always be able to hit on ways and means whereby people will be drawn in. The human touch in itself will go a long way towards bringing success. An invitation to tea, for example, will go a long way to getting older scholars from the Sunday school into the evening service. Using hospitality one to another without grudging can be a very powerful influence in helping to bring people to Christ.

Taking part in the local town show either by display or contact work can create a very desirable impact. The Elim Pentecostal Church in Dagenham scored a fine goal in this respect this year and many talked about it. I might even call that stealing the initiative!

Let us constantly provoke one another to good works both inside and outside the church; if we really work and really pray in the fullest sense we are bound to succeed.

Our bountiful God

by James McAvoy

"HOW great, how powerful, how purposeful, how good, how loving, how liberal Thou art!" we cry in adoration. We can add to this blessed list because God's attributes are inexhaustible. "He giveth and giveth and giveth again," sings the hymnist.

This theme was recounted frequently in prayer and praise during the evangelistic conference in Birmingham. The full-handed, large-hearted generosity of our Creator filled us with wonder, love and praise during four days of spiritual communication with God and with each other.

Eight papers were read by experienced ministers on many aspects of evangelism. They were followed by discussions, interspersed with workshops which demonstrated various avenues of Christian service. Lessons, for those who are not work-shy were learned and will be applied in many spheres.

Pastor A. Webb's paper (see page 10) on "Beginning at Jerusalem" and the debate which followed impressed me and has continued to cause me to reflect on the Scriptures, Church history and my experiences. I would like to share my meditations with you.

Paul yearned for fruit among the Gentiles and wrote to the Romans: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise... I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ." (Romans 1:14-16). Moffat renders "I am not ashamed" as "I am proud of". Note "I am debtor", "I am ready", "I am not ashamed". The Amplified Bible states: "I have an obligation to discharge and a duty to perform and a debt to pay". May this spirit and attitude be deeply planted in our hearts and spread to other believers.

God is bountiful in the natural realm. "Seedtime and harvest...shall not cease" (Genesis 8:22). Our Lord has endowed us all, saints and sinners alike, with material benefits, like health, food, friends, for which we should be truly thankful.

God is bountiful in the spiritual realm, too. "How much more shall your Father...give good things?" (Matthew 7:11). "How much more will your Father... give good and advantageous things?" (Amplified Bible). "God so loved...that He gave His only begotten Son" (John 3:16). God and the risen Son gave the Holy Ghost (John 15:26; 16:7). The ascended Lord gave men to the Church (Ephesians 4:8-11); "He Himself appointed and gave men to us" (Amplified Bible). The Holy Ghost gives gifts to individuals. "There are diversities of gifts, but the same Spirit", "but the manifestation of the Spirit is given to every man to profit withal". (1 Corinthians 12:4,7). These gifts should be eagerly desired: "Covet earnestly" (1 Corinthians 12:31); "Zealously cultivate the greatest and best – the higher (gifts) and the choicest (graces)" (Amplified Bible) as Paul's command to the Corinthians.

In some quarters these precious endowments are despised as if they were of no value. They are abused and misused by the foolish and ignorant. When used in the Scriptural manner, what a tonic they are to humble, obedient children of God. They edify, comfort and encourage the sincere, active sons of light.

Too many with healthy bodies and hearty appetites never bow their heads to say Grace nor express any sense of gratitude to God or man, mother or wife. Harvests are taken for granted by the ungrateful who live like beasts, as if they were all body, with no soul or spirit. "Let us eat, drink and be merry" is their only concern; they are oblivious to the benefits which their Maker has liberally provided.

Some religious folk recognise God in nature and overflow with thankfulness for creature benefits, but they never eat of the Bread of Life, the true Bread, the Lord Jesus. They never sing of the unspeakable, inexpressible, precious indescribable free gift of eternal life through Jesus Christ.

Many Christians are full of thanks for the bread that perishes and for the living Bread, but they are indifferent to the Holy Spirit's activities and to His miraculous power. Perhaps because of lack of spiritual knowledge or the foolish conduct of some who profess to be filled but who spoil their witness, they are robbed of so much.

We should render our tender thankfulness for every good and every perfect gift that comes from above, from the Father of us all.

The exhortation of the older Paul to the younger Timothy was: "Stir up - rekindle the embers, fan the flame and keep burning - the gracious gift of God (the inner fire)" (2 Timothy 2:1-6, Amplified Bible).

Shall we neglect God's glorious plan
His gospel grace to speed?
Shall we despise rare instruments
Of evangelic deed?
Lord, once again give gifts to men
In this late hour of need.

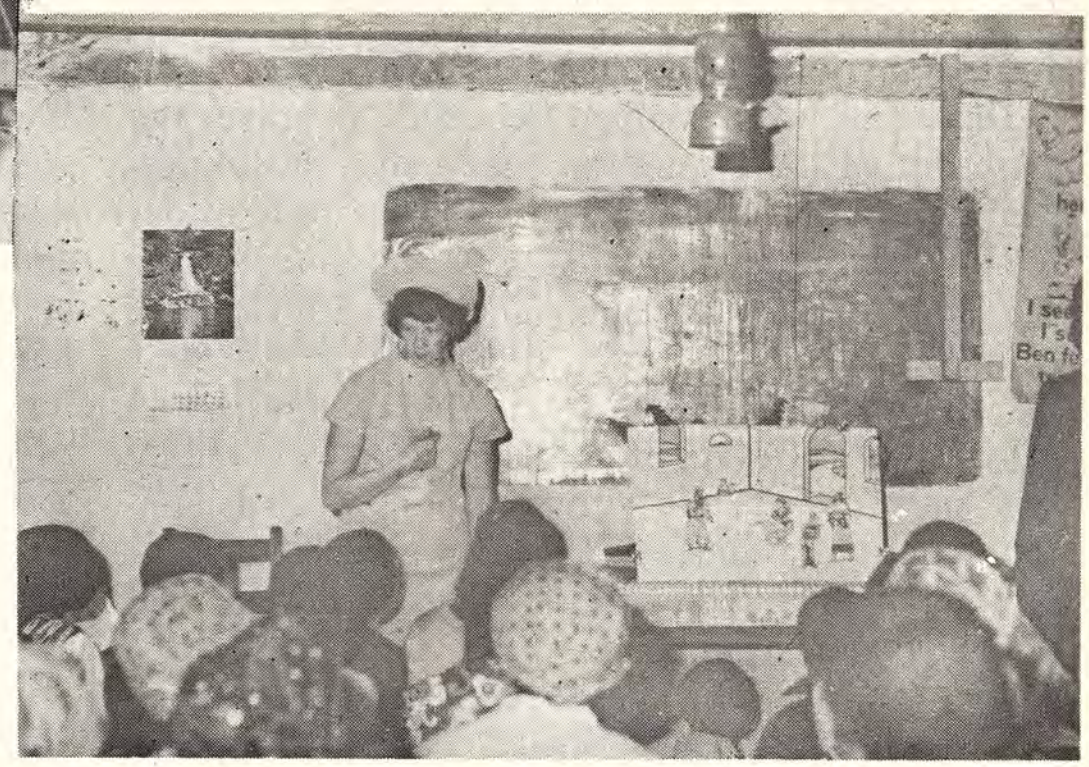
Harold Horton

Around and About Nelspruit, S. Africa

Picture news of our co-workers in the Gospel



Luke Mjaji, evangelist, who has cycled many thousands of miles to preach the Gospel. Here he is at the sewing machine which is used in maintaining the Gospel tent.



Maureen Butcher gives a children's talk during a service held in a farm school. (This is one of Luke Mjaji's churches.)



Gilmore Pillay, local preacher. Pray for him as he helps Ron Gull in the Indian and coloured work.

"Brethren, pray for us"



Enoc Skonella, a petrol pump attendant by day (or night). Every spare minute is spent working with children and young people. Pray for him as he influences many young lives for Jesus.



Jackson Bilusa, a student in the Northern Transvaal Bible School. His school fees are being paid by our Elim Lightbearer Fund.



Margaret M. Ladlow's page

As the years go by

BIRTHDAYS come round with unfailing regularity. When recently celebrating my own I realised with a jolt that I am definitely in the upper middle-age bracket. Being a grandmother puts one in another category, making one feel a little more mature and rather self-satisfied at times. Proverbs 17 contains an observation that "Children's children are the crown of old men". I would like to add "of old women also", but I make allowances for the writer, he being a man and perhaps a little prejudiced. Nevertheless middle age and old age have compensations for both sexes. Nowhere is this better illustrated than in the Bible. The grand old Book is very age conscious about many of its characters and is most cheering in its insistence that age is no barrier to serving God.

What a mighty catalogue of veterans we find; like Enoch, Noah, Abraham, Jacob, Moses, Caleb, Samuel, David, Simeon and Anna, but I would like to draw your attention to an obscure follower of Jesus. He is described as "an old disciple". His name is Mnason of Cyprus. He is mentioned by Luke in Acts 21:16 as one who travelled to Jerusalem with Paul and his company and gave them hospitality.

The Bible is not partial, nor did the Holy Spirit allow mention of only the great heroes of faith. A devoted old disciple is given a place and a record of his kindness and generosity is made. We must remember that it may well have been dangerous to take the notorious apostle into his home.

There is a trend nowadays to put the accent on youth to the exclusion of everyone else. I feel that there should be a wise balance between young and old and that our attitudes should be gracious, loving and understanding, as taught in the Bible. I think that it is abominable that the age-gap rubbish has invaded the Church and that the lambs are allowed to dictate to the sheep. If only mutual tolerance and loving respect were in vogue and Paul still had his Timothy and Barnabas his John Mark! If only the young men would invite the older ones to share in their enterprises as did the school of the prophets when they besought Elisha to go with them! If only we were all more humble and meek and not so self-opinionated! If only we were more like Jesus!

A friend sent me a copy of this prayer. It came in time for my birthday so maybe it was a timely admonition for me to heed.

A Prayer for the Middle Aged

"Lord, Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking that I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end.

"Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

"I dare not ask for improved memory, but for a growing humility, and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

"Keep me reasonably sweet. I do not want to be a saint – some of them are so hard to live with – but a sour person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. And give me, Lord, the grace to tell them so. Amen."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., **international stamp only.** Tel. 31135 Central. C.2737

SURREY. Elim Bible College, Grenehurst Park, Capel, Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

ITINERARIES

The President (T.W. Walker):
November 25, West Bromwich, Nuneaton; 26, Leicester (a.m.) Peterborough (p.m.); December 2, Romsey; 3, Eastleigh (a.m.), Gosport (p.m.); 9, Sheffield; 10, Barnsley (a.m.), Halifax (p.m.); 14, Fairfield Halls, Croydon (with London Crusader Choir).

London Crusader Choir with Douglas B. Gray:
November 25, Westminster Central Hall; 26, Broadmoor; December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 27, Reading; 19, Loughton; 24, Wandsworth Prison.

A.D. Bull:
November 26, Letchworth; December 3, Ealing; 5 High-Wycombe; 6, Chesham; 7, Lane End; 10, Watford; 12, Finchley; 13, Hayes; 14, Reading; 16, Kensington.

WITH CHRIST

ALLEN. On October 30th, Mary Hannah Allen, aged 82, member of our Llanelli Church. Faithful unto death. Officiating ministers at funeral: A.W. Leavesley and T. Lloyd.

COOPER. On October 16th, Albert Cooper, aged 73 years a founder-member of our Ryde Church, was called home to be with the Lord. Officiating minister at funeral: I.R. Hall, B.D.

EVANS. On August 30th, Mrs. Evans, of New Tredegar, a long-time member of our Abertysswg Church went to be with Christ, whom she loved and served. Officiating minister at funeral: J.A. Crimp.

MASSIE. On October 13th, Mrs. Jessie Massie, member of our Aberdeen Church. After a long illness. "For ever with the Lord".

RICKMAN. On October 17th, Miss Kathleen Rickman, aged 80 years, faithful member of our Leigh-on-Sea Church. With Christ, which is far better. Officiating minister at funeral: D.E. Edmonds.

STRINGER. On October 28th, Pastor Albert Stringer, aged 88 years, friend and member of our Croydon Church. At home with the Lord. Officiating ministers at funeral: Joseph Smith and William J. Maybin, Th.D.

WATTS. On October 16th, John Henry Watts, aged 83 faithful and beloved deacon of our Driffield Church. "With Christ ... far better". Officiating ministers at funeral: D.B. Tinnion and D.H. Prescott (Methodist Superintendent minister).

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

CHRISTMAS POSTERS AND TRACTS. Striking, matching designs to link local evangelism with services in YOUR church. Panel on tracts for over-printing service details. "God's Gift to All" and "Come see - the Lord". Posters 20" x 30" at 15p, 15" x 20" at 9p. TRACTS 40p for 100, £3.50 for 1,000, plus postage. For samples send S.a.e. to VICTORY TRACT CLUB, 189 Brighton Road, South Croydon, Surrey. (Tel. 01-688-4986). C.2734

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

FOR SALE. East Ham. Freehold House. £9,250, near station/shops. Three bedrooms, two reception, entrance hall, bathroom, toilet, kitchenette, conservatory. All in excellent condition. Apply: Mr. Oakley, 42 Chester Avenue, Cranham, Essex. C.2738

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
Each—Cloth £1.10, Paper 75p post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh.
D.2698

Christian Christmas Cards
Verses by J. Danson Smith
Set of 10 for 23p 24 for 36p
Bargain lot of 40 for 65p
McCall Barbour,
Dept. E, George IV Bridge, Edinburgh
D.2699

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

Coming Events

BOURNEMOUTH, Winton. December 10. Elim Pentecostal Church, Hawthorn Road. Mrs. D. Bull (Tanzania). At 11 and 6.30.

CHELMSFORD. December 8,9. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas musical festival. Speaker: Mr. C. John Baker. Trumpet Soloist: Mr. K.M. Johnston. Vocal Guitarist: Mrs. Thelma Beacham. Chelmsford choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

DARLINGTON. December 15. Elim Pentecostal Church, Bowman Street. Harrowgate Hill. Presbytery youth banquet at 7. Details: Youth Commissioner, 36 Wilton Way, Eston, Middlesborough, Teesside TS6 8AR.

DEWSBURY. November 27th. Film: "The Restless Ones". The Temperance Hall, Willans Road. At 7.30 pm.

DUNDEE. November 25-28. Elim Pentecostal Church, Dudhope Crescent Road. Fortieth anniversary convention. Preachers: J.C. Smyth and F.W. Jones. Soloist: Mrs. M. Crawford. Saturday at 3.30 and 7 (tea provided between services). Sunday at 11 and 6.30. Monday, Tuesday at 7.30.

EDINBURGH. December 2. George Square Theatre, Buccleuch Place, University campus. Final Teen Challenge rally, including film, "The lost Generation". Preacher: R. Kingstone. At 7.30. December 3. Elim Pentecostal Church, Henderson Terrace, Preacher: R. Kingstone. At 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GRIMSBY. November 24,25. Elim Pentecostal Church, Tunnard Street. Claude Elton and The Second Advent group. Saturday at 7.45. Sunday at 10.45 and 6.30.

IPSWICH. November 25-December 3. Elim Pentecostal Church, Vernon Street. Film crusade conducted by A.S.F. Horne. Weeknights at 7.30. Sundays at 6.30.

MARTON, Blackpool. December 9. Elim Pentecostal Church, Fredora Avenue. Colour film, "No need to hide", on the life of Nicky Cruz. At 7.30.

PALMERS GREEN, London N.13. December 2. Elim Pentecostal Church, Russell Road. Business meeting of East London Presbytery at 2. Rally. Preacher: P.E. Streeter. Convener F.H. Coleman. At 7.

RAYLEIGH, Essex. December 2. Elim Pentecostal Church, Castle Road. Opening of new building by C.J.E. Kingston at 3. Rally. Preachers: H. Burton-Haynes and C.J.E. Kingston. At 6.30.

ROMSEY. December 2. Baptist Church, Bell Street. South of England Presbytery rally. Preacher: The President (T.W. Walker). At 7.

STIRCHLEY, Birmingham. December 9. Friends' Meeting House, Hazelwell Street. Cliff Richard in Billy Graham film, "His Land". Convener: J.B. Coleman. At 7.30.

WATFORD. November 25,26. Elim Pentecostal Church, St. Albans Road, near Watford Junction. Opening by R.B. Chapman (Field Superintendent). Preacher: P.S. Brewster. Saturday at 3.30 and 7. Sunday at 11.15 and 6.30. November 27-December 3. Jean Darnell, Denis Ball and Post Green team. Weeknights at 7.30. Saturday at 7. Sunday at 11.15 and 6.30.

WEST BROMWICH. November 25,26. Elim Pentecostal Church, Victoria Street. Opening of new church by the President, T.W. Walker. Saturday at 3. Preachers: J.T. Bradley and J.C. Smyth. Saturday at 7. Sunday at 11, 3, 6.30 and 8.15. November 27-December 1. Preachers: G. Canty, M.W. Carr, B.Sc., H. Jeffery, E.F. Cole, and J.H. Newman. At 7.30.

WIGAN. December 2-7. Elim Pentecostal Church, Station Road. Crusade conducted by L.E. Lambert. Saturday: Presbytery rally at 7. Weeknights at 7.30. Sunday at 11 and 6.30.

YORK. December 2,3. Elim Pentecostal Church, Swinegate. Preacher: J.T. Bradley (Secretary-General). Convener: A. Brooks. Saturday at 7.30. Sunday at 11 and 6.30.

WAVELENGTH – ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Ghana National Radio.

Elim News

Ideal for the personal approach, door-to-door evangelism, open-air work

Price £10 per thousand

(postage and packing extra)

Write: ELIM NEWS, P.O. BOX 38, CHELTENHAM

A Life restored–*from page 9*

and struggling to regain something that she knew she had lost.

Here our faith was at times sorely tested. Would this poor, crippled girl ever be the old Jenny again, full of life and happiness?

Earnest prayer continued in churches in many parts of the country and we were touched at the loving concern showed by so many who were burdened to pray for these young people. Some three months after the accident, they are all out of hospital and well on the road to full recovery.

A tiny flicker of movement began in Jenny's right hand and daily increased until now she can do simple exercises with it. Her intelligence has returned, her wound is healing and she can walk quite well with the aid of a stick. There is now no medical reason to doubt that she will be fully restored in time.

Again and again we thank God for His goodness, for the prayers of His children and for His healing touch, which has been manifested through the medical skill of the doctors and nurses, plus the fact that He has sustained and accelerated the normal, God-given, processes of natural healing.

(Among those who shared in prayer were the members and friends of our Leyton Church, whose Pastor, G.L. Taylor, kindly submitted this moving testimony. EDITOR.)

YOUTH PAGE



"The Lord's doing . . . . marvellous"

A report on the Isle of Wight senior camp by Denzil Jarvis

"GREAT"; "Really fantastic, nothing could improve it"; "Perfect, under the guidance of the Holy Spirit" were some of the comments from this year's campers. Many of the staff and campers agree that the 1972 camp was the best for some years.

A handful of workers drove into the sixteen-acre site to prepare for the 735 people who were to come and go during the next four weeks – no small task! Prolonged heavy showers during the open-air Sunday lunch may have been inconvenient, sending the diners scurrying for cover, but we praised the Lord for the softened earth as seventy-one tents were erected during the next few days!

What made this year's camp so special?

Firstly, I believe, the tremendous unity among the workers. They came from the north and the south, from differing walks of life, with a diversity of personalities and ideas on achieving the task, a motley crew perhaps, but brought together in the unity of the Spirit to labour together with Him. It was thrilling that through this harmony individual campers felt able to approach staff engaged in daily tasks and talk about the Lord. The campers showed a great openness and a desire to talk of spiritual things. It became as natural to discuss Christian things over a game of table-tennis as in the counselling tent. There is sometimes a tendency to segregate the spiritual and the recreational in our lives, but the Lord wants to enter our every activity.

Some campers had no knowledge of spiritual things on arrival, while others had known Him for many years, yet all received a blessing, campers and workers alike. One camper could not comprehend how the commandant could be a "vicar" without a clerical collar and robes or how he could have a proper church without a graveyard! Her knowledge of church was limited to the exterior of a stone building. Another girl confessed that she had determined to know nothing of the gospel. Intentionally she looked around while others prayed, refused to sing and fidgeted during the messages. How annoying she found it to discover herself humming choruses during the day! Praise God that stubborn hearts were broken and spiritual eyes were opened by the Holy Spirit.

I stopped one camper to ask how she was enjoying camp. She replied, "Great". Enquiring why it was so great, she replied, "Because I met Jesus three nights ago and was baptised in the Holy Spirit last night."

During the fortnight some twenty made decisions for the Lord and about forty received the baptism in the Holy Spirit. The Lord spoke to many through the ministry of the padres, Pastors Bryan Vidamour and Wynne Lewis. Others were encouraged to participate in public prayer and testimony whereas before camp they had been silent.

During the final evening a great singspiration and testimony meeting was held, when dozens testified to God's blessing. "I had never been able to pray in public before, but praise God for this encouragement at camp,"; "I got saved last night,"; "I received the Baptism in the Holy Spirit at 2 a.m. on Wednesday morning,"; "I have been terrified of testifying, but now I can't keep quiet," – testimonies like these flowed. Prayers ascended until 11.15 p.m.

A mixture of tears and laughter accompanied the farewells, but the joy of the Lord was there. At Ryde, the London-bound party awaited their ferry while the south coast group boarded their boat. As the guitarist played, "This is the Day that the Lord has made" the boat and the quay-side rang with praises to God. As the boat drew away, a great shout sounded from the ferry: "Give me a J" and the quay-side party responded "J.E.S.U.S." "Whom do we love?" "Jesus". "Whom do those around need?" "Jesus" – the shouts faded, but the praises continue.

The commandant of the senior camp was Pastor Brian Richardson of Barking.

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, November 27th James 1:9-18

"No variableness, neither shadow of turning" (v.17).

EVERY other light gradually changes. The moon waxes and wanes. The sun rises and goes down. The pale light of the stars is sometimes beclouded, sometimes bright. The most constant things in this world change. The hills, that always seem the same, are gradually being eroded away and their substance is being broken down. From these untrustworthy things, we turn afresh to the Father of Lights who changes not. He is the same as ever. He still pours upon us every good and perfect gift. "From the best bliss that earth imparts we turn unfilled to Thee again."

Tuesday, November 28th James 1:19-27

"Receive with meekness the engrafted word" (v.21).

THE body's rejection of heart transplants has presented medical science with a new problem. The rejection of the Word by the natural man is a battle as old as the gospel. We cringe from the standards of holiness that the Word of God demands. We could not attain to such things ourselves, so the Word is grafted into our hearts. By meek acceptance of the truth emplanted within, we grow in God. The acceptance of the truth opens to us new horizons of power and possibility. New life given to a heart-transplant patient cannot equal the experience of being able to say: "The will of God...nothing less, nothing more, and nothing else!".

Wednesday, November 29th James 2:1-13

"The Lord of glory" (v.1).

JAMES includes this great description of Christ's majesty to contrast His position with those in the assembly who are better off than others. Before His majesty what difference is made by a few coins of gold more or less? To the Lord our careful distinctions of class and privilege must seem poor indeed. He is the Lord of eternal glory. Before Him we all must bow. Our carefully-drawn lines between wealth and poverty, wisdom and foolishness, are as nothing to Him. If you feel the tendency in your soul carefully to deal with some rather than with others because of their social status, correct this by even more careful attendance to the One who is always in our midst, the Lord of glory Himself!

Thursday, November 30th James 2:14-26

"He was called the Friend of God" (v.23).

WHAT a privilege that God should call a man His friend! Often a man will show his desire to be recognised even with reflected glory by the number of names that he drops in his conversations. Some would even dare to name God among their friends. Abraham had the privilege that God named him as His friend. What higher accolade for a life's service can one ask than this? The words of Christ point the way even to this great privilege: "Ye are My friends, if ye do whatsoever I command you." (John 15:14).

Friday, December 1st James 3:1-12

"Doth a fountain send forth...sweet water and bitter?" (v.11).

IN the Valley Gardens at Harrogate scores of springs bubble up; each has a slightly different mineral content. None of them produces bitter and sweet water from the same spring, but the tongue has a double property. With it I can bless God or curse man. Only as I control my tongue, as I am constant in the outflow of what will bless others, will thirsty souls come to me to drink from my experience.

Saturday, December 2nd James 3:13-18

"The wisdom from above...easy to be intreated" (v.17).

THE first rule of battle is to dig your trenches. Often the first rule of strife is nearly the same. We get entrenched in our views. Opposition only makes us dig down more deeply. We now call our views "principles". This wisdom, says James, is earthly and sensual (v.15), but the wisdom from God is easily entreated. Do not make it harder for the person with whom you disagree to approach you. It is not soft to be quick to make peace. It is sensible to know that to harbour strife damages my soul before it touches any one else's. For my spiritual health's sake I cannot afford to give such things room. Bitterness corodes like acid in the soul. It is wisdom indeed to be easily entreated.

Sunday, December 3rd James 4:1-10

"Draw nigh to God" (v.8).

THIS Sunday will differ from any other if I am willing to draw nigh to God. If I treat it as simply another Lord's Day in my pilgrimage, then this is what it will be. In the degree that I draw nigh to God, God will meet me today. Many a Jacob has suddenly found the "gate to Heaven" when he thought that he was in a wilderness. Always try to get something out of a service, whoever is the preacher, whatever are the hymns or my personal preference. God is there and if I will draw nigh to Him, then God will draw nigh to me.

Life in outer Space?

by R. J. Niles

"What is man, that Thou art mindful of him?" (Psalm 8:4)

CHRISTIANS are sometimes disturbed by the frequent emphasis these days on the vastness of the universe and the claims of life "out there". There is no need to be concerned.

Man is at fault when he tries to fathom the mysteries of God. He is not only out of his depth, he does not even realise that the facilities he has available are inadequate for the task. As well to try to measure the glory of the sunset in a bucket as to try to measure the extent of God's kingdom with the fallible, limited capacity of the human mind.

A sincere Christian once said that he realised that God was all-powerful, but that when he let his mind reach out to the bewildering enormity of outer space of which scientists speak, he was disturbed.

This is a very old problem. The psalmist in Psalm 8 raises the same question. He had the answer, however. He realised that the heavens and the stars are the work of God's fingers. God created them. It follows that the farther out you let your imagination go, the greater our God must be, for He made it all.

How big is your God?

People are impressed by size, but who ever heard of a mother preferring an elephant to her baby because the elephant is bigger? One does not measure love in pounds or inches.

Many years ago an aged friend came to me in great distress. There had been an earthquake in California. Her daughter lived there. Do you think it would have helped the old lady if I had said, "California is 5,000 miles away. Don't worry!"? A few days later, she showed me a cablegram which said "Unharmed. Olive". There was a mighty transformation in my friend. Distance had nothing to do with her joy.

Neither space, distance, weight, size nor any material measure have any ability to value or measure the kingdom of God.

Those who still cannot shake off the feeling of the insignificance of man in the face of the vastness of the universe should notice the great size of man in relation to the infinitely small. Scientists are now investigating the infinitesimal. They press further and further until it quite hurts our minds to think of it. They find wonders in atoms and electrons obeying laws which God has laid down. They also find shattering power. God is there also.

Man is beautifully poised between the infinite and the infinitesimal. As God moves from the vastness of space down to the microscopic, He finds time to paint the butterfly's wing in gold and silver, to clothe the lily of the field in greater glory than Solomon's and to watch the sparrow's fall. He is wonderfully ready also to meet our needs.

We need not be disturbed by human exploitation of the things of this world. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matthew 6:30). You are not lost sight of in the vastness. God did not send a physical giant to stride about dominating men by great strength. He sent One who was touched with the feeling of our infirmities.

Read what is said about Him, however, in Colossians 1:15-19: "who is the image of the invisible God, the firstborn of every creature, for in Him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities". The New English Bible puts it: "The whole universe has been created through Him and for Him".

This leaves us mentally stunned. All human reasoning limps to a halt at such wonder. We can only bow and worship.

There is a deeper mystery still, however. Read verse 20: "and through Him . . . this One who is Lord of creation . . . through Him to reconcile to Himself all things whether in heaven or on earth, making peace by the blood of the cross."

Have you realised that the sacrifice on Calvary has a value beyond the confines of this world? Principalities and powers and the whole universe are involved. Scripture affirms this in the plainest terms.

I do not know whether life exists in the apparent hostilities of outer space, but I know on the authority of God's Word that the blood of Christ, God's Son, avails to bring peace and reconciliation *even there.*

CHRISTMAS APPEAL FOR MISSIONARIES

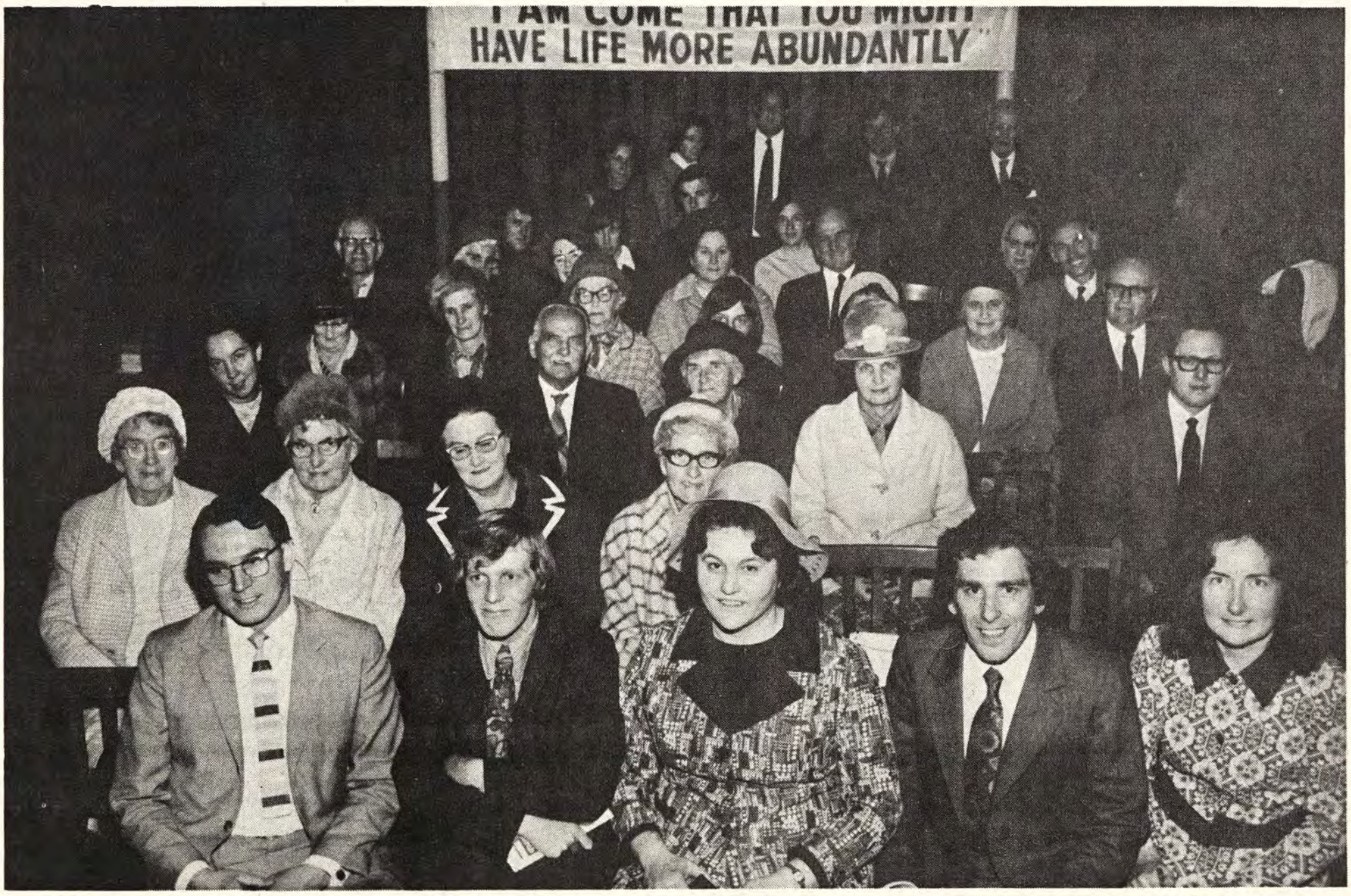
They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas Fund Gift to:
The Secretary, Elim Missionary Society,
P.O. Box 38, Cheltenham, Glos.

THE ELIM EVANGEL

Vol. LIII No. 49 December 2nd, 1972 5p



A photograph taken at our recent crusade at Broadstairs. On the front row are (left to right) Pastor Ron Williams, Brian Grist, Mrs. Margaret Wall (who sang and testified during the crusade), and Pastor and Mrs. A. K. Chamberlain. Please pray for the new church which has been established Photograph by *Broadstairs Mail.*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
J. Alexander Wright	6
A. S. F. Horne	7
G. L. W. Ladlow	8
W. T. H. Richards	10
F. Lavender	12
Sheila Price	12
T. H. Stevenson	14
F. H. Coleman	14
Margaret M. Ladlow	15
Ron Williams	18
Family Altar	19
Ken Smith	20

Editorial



A Call to Prayer

OUR Executive Council have been much exercised as to how to seek to guide and direct our Movement in the matter of united, concentrated intercession. We have had a number of schemes in our Fellowship in previous years and there are many who feel that blessing and benefit resulted.

The tremendous need of the hour must be obvious to us all. The commands of Scripture that God's people should pray are equally plain to us. Our Council knew that we could count on the ready co-operation of all our Elim friends. The only question was how to co-ordinate such intercessory efforts throughout our Movement.

The Council decided that a minimum of organisation would best serve the purpose. They further felt that the best means would be to call our churches and people to prayer for **one week in the months of January, April, July and October 1973.**

We carefully considered that the Evangelical Alliance have a week of prayer from **JANUARY 7th-14th, 1973** D.V. A number of our churches support this in various ways. The E. A. tell us that the Evangelical Alliances of Germany, Switzerland and Scandinavia also make this week one of united prayer in their countries. It was therefore decided to make our week of prayer in January to coincide with these dates, viz. **January 7th-14th.**

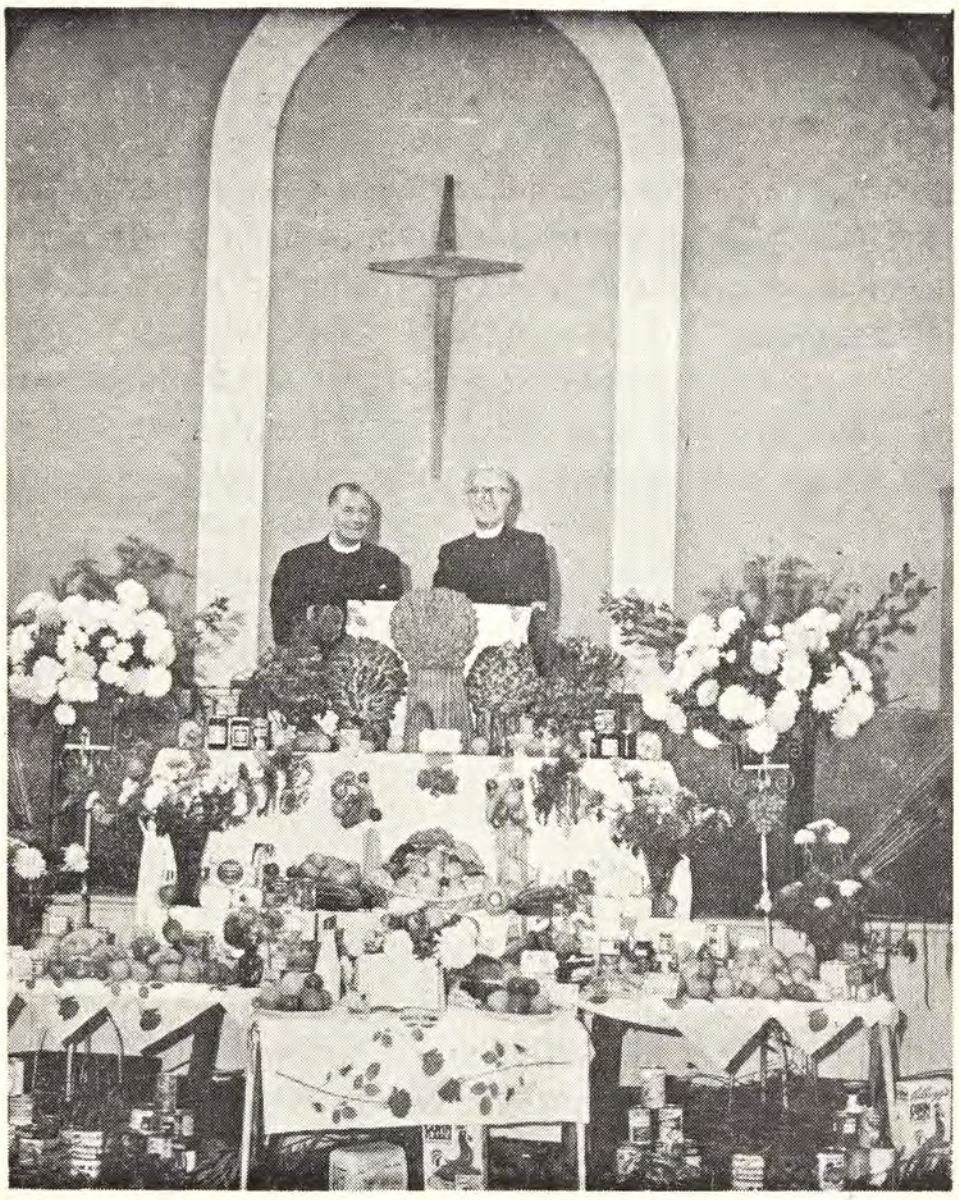
It will be deeply appreciated if our ministers, elders, deacons and members in the United Kingdom and all our colleagues and co-workers in our sister fellowships overseas make plans to join in this week of special intercession.

Simple posters will be displayed in our churches to remind you and our Secretary-General will be sending letters to our churches suggesting topics for prayer.

Our continuous years of prayer used to go under the title, "POWER FOR THE HOUR". The need is now greater; the power is just the same, for it cannot be greater than it always is!

"Men ought always to pray, and not to faint."

Church Reports



DAGENHAM **Pastor: J. McBurney**

AT our very first harvest thanksgiving services, a large variety of flowers, fruit and groceries was displayed. Rev. Leslie Burton, Superintendent Minister of the Clerkenwell Medical Mission, was the preacher for the day. He ministered with great blessing to the whole congregation, which was enlarged by a large number of the parents of the Sunday school scholars.

The remainder of the service was taken by the children of the Sunday school, with the Bible class giving readings. Even the smallest children of the primary department took part. During the sermon the children were taken into the outer hall to hear Bible stories from their teachers. To make it a complete children's evening, our Pastor dedicated one-year-old twin girls whose sisters belong to the Sunday school.

The following week-end was also a memorable one for a number of Elim Bible College students visited us. They engaged in door-to-door visitation and ministered with benefit to good congregations.

(Miss) CHRISTINE STICKSON

THE Church in Dagenham would appreciate the prayers of the members of the Elim family at this time. Their church building, which was erected in the days of the revival under the late Stephen Jeffreys some forty years ago, has to be pulled down because of serious movement in the foundations. Either a new building has to be erected on the site or another building found for the housing of the people. The members and friends of the church have rallied to the challenge which this presents and the Lord is blessing, but we do need your prayers. Many thanks in anticipation!

JAMES McBURNEY

WOOLWICH **Pastor: L. Jones**

THE Sunday school harvest thanksgiving service was conducted by "The Foursquares" from Dagenham, whose ministry in word and song was a blessing to all. The service was ably convened by Mr. David Tattersall, the Superintendent, who received gifts from the children for the aged and sick in the church and district. It was a joy to see the parents of our scholars in the large gathering.

We recently celebrated our Pastor's second anniversary, thanking God for two happy years of ministry and presenting a gift of money as a token of the congregation's appreciation and affection.

Two of our members, David and Carol Tattersall provided two singing items in a half hour religious programme broadcast at Sunday lunch-time on local television called "Cablevision". The company has 13,000 subscribers who receive their programmes, but the number increases every month. It is planned to cover the whole of Woolwich and district in time. A local Evangelical minister is in charge of the religious programmes and in the near future we shall have opportunity to take part in another programme.

We thank God for these opportunities and seek the prayers of the Lord's people in this new avenue of service in this needy area of London.

(Mrs.) A. SMITH

BLACKPOOL, Marton **Pastor: R. Clarke**

FOR our Pastor's first anniversary, on Saturday a coach load came with Pastor and Mrs. D.W. Cartwright from Rowley Regis. They brought many singing items, showing great talent. A group of children sang and played musical instruments. Pastor Cartwright then brought the meeting to a climax with a rich, inspired word. The church was full and overflowing.

On the Sunday and Monday the meetings were well attended and we received a great blessing from the ministry of Pastor A. Lambie.

During the past year God has blessed our church, especially through the difficult times encountered during re-building and extension work. The numbers attending the services have increased under our keen young minister's untiring efforts.

JACK BANCROFT

BRIGHTON, The Lanes **Pastor: F.A. Hodge**

OVER the past two months we have seen many new Christians, mostly young people, follow the Lord Jesus through the waters of baptism at three baptismal services.

We have seen a great increase in numbers among young people as well as a continued zeal to reach those outside God's kingdom. Their most recent contacts have been made through the "One Way" coffee house in the upper hall of the church. It has been open for only a short time, but God is already blessing greatly. We give praise to God for souls saved and lives changed.

During the week other members of the church are actively engaged in door to door visitation and in writing letters to those recently bereaved as announced in the obituary column of our local paper. These forms of outreach go on seemingly unnoticed, but many contacts have been made.

In September we enjoyed blessing from the messages of Pastor Albion Gaunt and American evangelist Arne Vic, who ministered to us during our crusade.

L. STONE

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

WE are grateful to God for His blessing upon the Pentecostal testimony in this growing dormitory town which overlooks the Thames Estuary, famous for its Castle and historic Norman Church.

Through forty nine years of witness the strength of the testimony has ebbed and flowed like the tide, at times a very low tide, but praise His name, the tide is now coming in and we are believing for waters to swim in!

A new baptistry has been installed (our first), complete with heating and drainage facilities and at our first baptismal service five candidates obeyed the Lord before a crowded congregation. Our District Superintendent, Pastor H. Burton-Haynes dedicated the pool for the glory of God and preached with great blessing. The anointed singing of the Westcliff Male Voice Choir was very much appreciated.

Our Church anniversary services were a cause for rejoicing. We were privileged to have Pastor L.W. Green and his ministry was rich and fruitful. The Gospel Folk Singers, George and Pat Baxter of Chelmsford, sang with great feeling and blessing.



We had a children's campaign by Pastor Vernon Ralphs of Brentwood Assemblies of God this October. Robert, his talking robot, proved to be a great attraction to the children, many of whom gave their hearts to Christ. The backing of a loyal band of youth workers from the Church greatly contributed to a successful campaign.

We believe that the anointing of the Holy Ghost will rest upon us as we reach out for souls in the light of Christ's near return.

RON STRIPP

WIMBLEDON **Pastor: F. Waite**

"BOISTEROUSLY happy, yet in perfect control" would sum up a week's Junior Special at our church. Attendances grew from forty seven to sixty eight. The enthusiasm was evident as Leslie Todd, supported by a ready band of local helpers, made this week a time to be remembered. For some it proved to be the beginning of a new life in God.

This week coincided with Pastor C.J.E. Kingston's farewell. We wish to place on record our thanks to Pastor and Mrs. Kingston for their great effort over the past eighteen months. We were greatly thrilled by the Lord's presence on their farewell day; in tone it was more in keeping with an induction service. The Assembly is under the blessing of God.

Another happy event was the introduction of our new minister. Mr. Kingston convened the service. Words of welcome were given by Mr. Frost, our church secretary, and Mr. C. Shute, President of the Wimbledon Evangelical Fellowship. The charge to Pastor and Assembly was given by Pastor Ian R. Moore.

We now look forward to a time of activity and advance for the Kingdom of God.

L. SMITH

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

THE Elim testimony came to our town in 1952 in the form of a tent campaign. The converts formed the nucleus of our new church. They met in the Rechabite Hall. Later it was possible to buy the Red Cross hut situated next to the Bus Station. The simple building has been our meeting-place ever since. Aldershot being a military town, much of the work has been among soldiers. One such lad gave his heart to the Lord on the day when our Pastor first came to preach at the church. These converts move on in their Army career and we support them in prayer.

For some years the size and location of our building has restricted the type of Christian activity we have been able to undertake.

With much joy we welcomed friends from a wide area to the opening of our new building in Holly Road. This was the culmination of many months waiting and working by our members. The local people had seen us wielding tools inside and outside the building and contacts were made because of this practical activity. We welcomed Pastors C.J.E. Kingston and R.B. Chapman and it was good to renew fellowship with former members and Ministers of our Church. The local Anglican Vicar accepted a place on our platform and was greatly impressed by the Pentecostal enthusiasm of our congregation.

Our new building is situated in a residential part of the town. Please pray for the work we are seeking to do in this new area.

R.A. ELSEGOOD

ALDERSHOT'S first new church for several years was opened on Saturday, when the Aldershot Elim Pentecostal Church moved from its wooden building in The Grove to a new church in Holly Road.

The new system-built church, three times the size of the old church, was crowded for the opening service led by the minister, Rev. Mervyn Tilley.

The opening ceremony was performed by a retired minister, Rev. Charles Kingston, and the speaker at a second service on Saturday was Rev. R.B. Chapman from Elim Church headquarters.

The new £9,000 church is also being used for the Sunday school and its completion means the church can cope with its expanding membership more easily.

The cost was met by the congregation of the church, assisted by a grant from headquarters.

Officials hope to sell the old church.

The Elim Pentecostal Church has been established in Aldershot for 20 years.

–Aldershot News.



KIDDERMINSTER **Pastor: H. Jeffery**

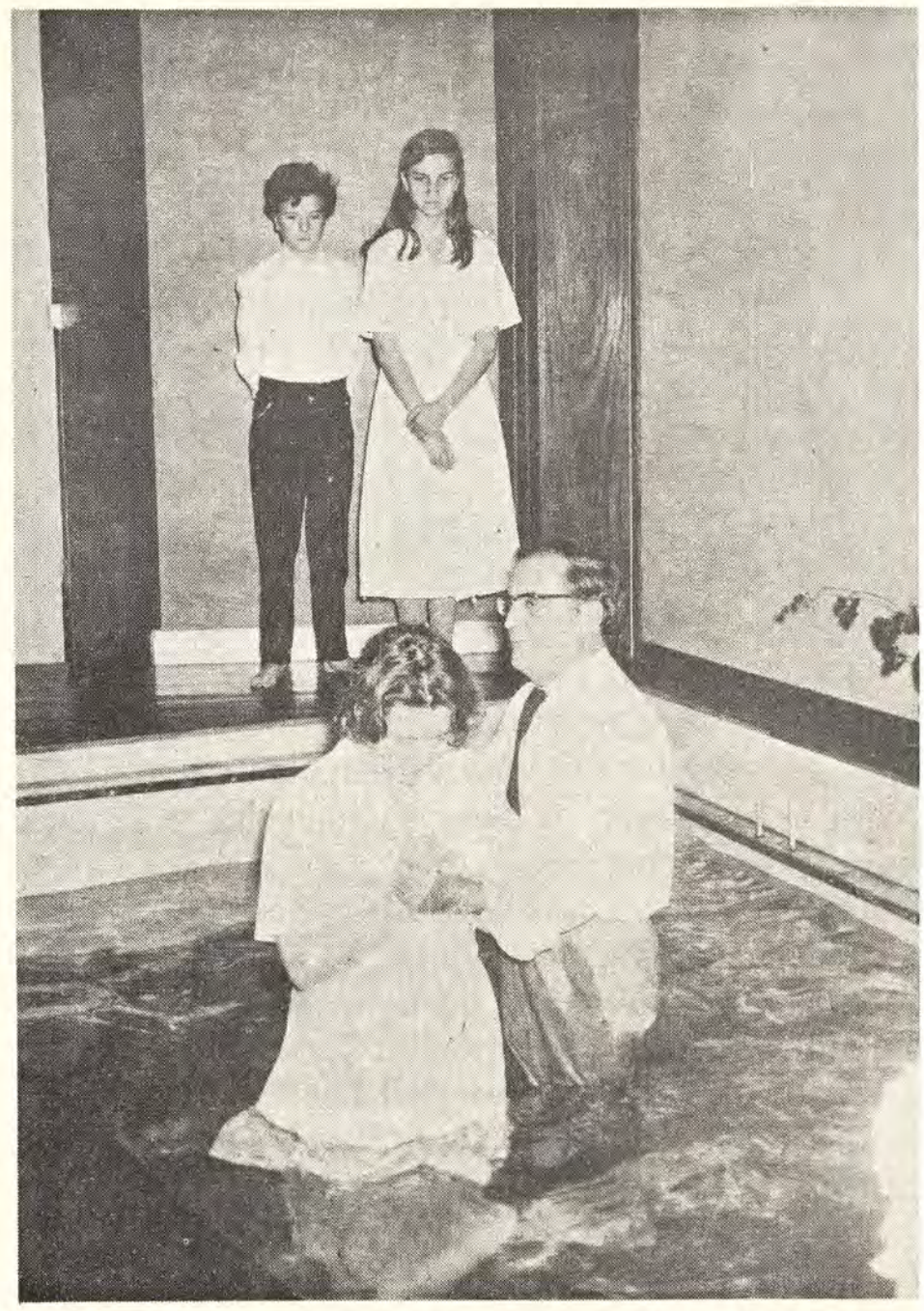
FOLLOWING much prayer and preparation, we welcomed Allan Ball, a former church member now resident in Old Colwyn, to conduct our crusade. Our brother has been much used by the Lord as an evangelist and soloist. He was accompanied on the new Hammond organ by a fellow church member, Joe Bellamy.

The blessing of God and the power of the Holy Spirit were present during the whole crusade which extended into seventeen nights. At each meeting following the preaching of the Word, there were those who accepted Christ as Saviour. Thirty-eight signed decision cards. The majority were young folk. Each night the sick were prayed for and we praise God that many testified to the healing touch of God upon their bodies.

We experienced much liberty in the Spirit and praised God for the joy and gladness of our salvation. Much blessing was felt in the singing of praise to our God, particularly two choruses from Psalm 3 and Psalm 30.

Following the campaign special classes for the new converts were held and, three weeks later, eleven followed the Lord through the waters of baptism. During these three weeks five received the Baptism in the Holy Spirit. To God be all the glory!

DENISE MANLEY



Four of one family baptised, mother and daughter (being baptised) were converted from Mormonism.



Search the Scriptures

The Letter to the Romans

18. The Power of Holiness (continued)



by J. Alexander Wright

"THE Spirit of God", "the Spirit of Christ", "The Spirit [of the Father] in you", "Christ in you", (vv. 9–11) appear to be used interchangeably. Some earlier Pentecostal teachers saw here, and elsewhere, two Spirits, and to avoid the difficulty of Ephesians 4:4 ("one Spirit") "Spirit of Christ" was written with a small "s" and the phrase was explained as meaning the nature of Christ.

The writer feels that the view was mistaken. This is not to say that at Pentecost the Holy Spirit became Jesus, or that Jesus became the Holy Spirit. Such a merging has been adduced from this passage and from our Lord's words in John 14:18, compare v.16. "Comfortless" does not refer to the absence of the Holy Spirit; it is a different word ("orphans") from that used for Comforter. The reference is surely to His post-resurrection appearances (compare John 16:16–22; 20:20).

These expressions have also been used to obviate the need for an experience of the Holy Spirit subsequent to conversion, the baptism, or falling-upon, of the Spirit, which experience is called "the coming of the Holy Spirit" to those to whom Christ has already come in saving grace. Acts chapter 8 illustrates. Years after the day of Pentecost the people of Samaria "received the Word of God", "believed", and were baptised in the name of the Lord Jesus, but they had not yet received the Holy Spirit.

There are not two Spirits then, but two aspects of the ministry of the third Person of the Holy Trinity, who has been called "The Executive of the Godhead". "With us personality is divisive and exclusive. Each is separate and must always be . . . Personality in the Trinity is inclusive, not divisive. In each is All, and in All is each." (S. Chadwick, *The Way to Pentecost*). To say that in receiving Christ we necessarily receive the Holy Spirit in the Pentecostal manner – and we stress this – is to confuse what the Scriptures make distinct. The Holy Spirit is "The Spirit of your Father" (Matthew 10:20) and "The Spirit of His Son" (Romans 8:15; Galatians 4:6; compare 1 Peter 1:11; 2 Peter 1:21) and to be "in the Spirit" is to have "the Spirit dwell in you" (Romans 8:9). The Scofield Bible says (p.1150) that there is a three-fold presence or mode of the Spirit's ministry to the believer indicated by the prepositions "with", "in" and "upon". The author expounds the first two, but somehow omits the third, the Pentecostal gift of power (Acts 1:8).

"The body is dead because of sin" (Romans 8:10). The presence of Christ all-glorious within us means death to "the body of sin" (6:6), "the sinful flesh" (8:3), "the body of this death" (7:24), "your bodily self" (Way), "your sinful nature" (Phillips). "The body, as a vehicle of sin, is dead" (Schonfield). These variants gather up and repeat the teaching of 6:6 about the destruction of the old self-life and the implanting of the new life in Christ. "The Spirit is life because of righteousness" (8:10). That "gift of righteousness" brings the kingly life of Christ into the soul (5:17).

This is not a doctrine of eradication (so-called), which seeks to level up experience to the text, or of counter-action, which seeks to level down the text to experience, or even of the suppression of the "old man", nor is it of the mortification of the body (rather than its misdeeds) as practised by some. The indwelling Spirit is the true power of holiness. There is no "sinful nature" that is beyond His sanctifying power.

"Be filled with the Spirit" (Ephesians 5:18).

Continued next week

WAVELENGTH – ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone. Also December 18 at 7.30 p.m.: discussion on being a Christian.

Brazil
Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Thirteen programmes are to be broadcast over Ghana National Radio.



The Minister and his Books

by A. S. F. Horne Pastor of Elim Pentecostal Church, Ipswich

WE read that the tongue is a small organ, a fire. How much wood or how great a forest a tiny spark can set ablaze. It was Quarles who said, "Give not the tongue too great a liberty, lest it take thee prisoner. An unspoken word is like a sword in the scabbard; if vented, thy sword is in another's hand. So if thou desire to be held wise, be so wise as to hold thy tongue."

The Psalmist said, "Keep thy tongue from evil, and thy life from speaking guile (or deceit)" (Psalm 34:13). Justin said, "By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind." So our spiritual state will be known by our words.

Socrates pointed out, "The tongue of a fool is the key of his counsel, which in a wise man wisdom hath in keeping."

"Whoever keepeth his mouth and his tongue keepeth his soul from troubles." (Proverbs 21:23).

Anacharsis said, "The tongue is at the same time, the best part of man, and his worst; with good government, none is more useful and, without it, none is more mischievous".

"He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." (Proverbs 13:3).

Paul calls them "busybodies" who go from house to house. They are never more happy than when they can talk. It does not really matter what they say, but talk they must. May God deliver us from them.

I remember going to six houses in one day and hearing the same tale in each. Mrs. So-and-So was going on ahead. She did more harm that day than she will ever know.

She cheered each dry Committee,
With tales of absent folk,
And let not truth nor pity,
Impair her little joke,
Till loves were soiled,
And lives were spoiled,
By every word she spoke.

William Penn wrote, "Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it."

It was Beecher who said, "Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and suspicions which are uttered against him."

Jesus said, "Happy are you when people insult you, persecute you, lie and tell only evil about you on account of Me. Be happy and delighted because you have a great reward in heaven. That's how they persecuted the prophets who were before you" (Beck).

F. Pegou in *"Odds and Ends"* tells of an ignorant but godly man who, in the ancient days when the Bible was not in the hands of the people, came to one of the church fathers, desiring to be taught the Scriptures. His first lesson was "I will take heed to my ways, that I sin not with my tongue" (Psalm 39:1). He went away and did not return for his second lesson. Many years passed before his teacher saw him and asked him, "How is it that you never came back for further instruction?" He answered, "Because, though I have been trying hard, I have not yet learned to keep the first verse that you taught me." He found the taming of the tongue to be a task as difficult as James reports it to be!

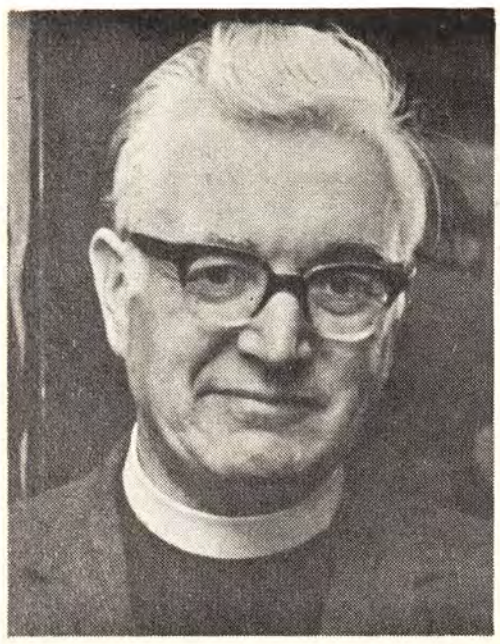
ANONYMOUS GIFTS

Home Evangelism

72/1	Anon. E.B.C.	10.00
72/2	Anon. Swindon	20.00
72/3	Anon. Walthamstow	5.00
72/12	Anon. Southampton	1.00
72/16	Anon. Edinburgh	.25
72/19	Anon. Brighton	1.00
72/28	Anon. Glos	1.00
72/38	Anon. Neath	.50
72/46	Anon. Hitchin	1.00
72/48	Anon. E.M.J.	3.00
72/49	Anon. Scotland	7.00
72/58	Anon. Derby	3.00
72/96	A Pensioner, Plymouth	1.00

Work in General

70	From a Believer	20.00



"Thou man of God"

Notes of the address given by **G. L. W. Ladlow**
Pastor of Elim Pentecostal Church, Salisbury, at the Ordination service at Clapham, London.

1 Timothy 6:11,12

"GOD had only one Son and He made Him a preacher" said Thomas Goodwin, the eminent theologian of the Puritans, and, in these words, he lifted the ministerial calling to its highest level. The Christian ministry is the greatest vocation in the world, for it is a sharing in the calling of the Son of God Himself. So conscious and so certain of this were the first Christian preachers that they were able to say that they stood in Christ's stead and that God did beseech men by them. It is obvious then that to occupy such a position necessitates having more than human desire or ambition; the will of man alone can never make a man the representative of almighty God. It is surely the prerogative of God to choose His own delegates. Paul is able to say that God put him in the ministry. In the New Testament the ministry is always the outcome of a Divine call. We do not wonder that Paul, when issuing his challenge to Timothy, addressed him as "Thou man of God", for in truth the minister is God's man.

Such a goal cannot easily be achieved; there is opposition to face from the world, the flesh and the devil. The man of God *runs with a sword in his hand* and has to fight the fight of faith. In Ephesians chapter 6 the description of the Christian soldier ends with these words: "taking the sword of the Spirit . . . praying always with all prayer and supplication in the Spirit", so the Christian soldier is shown to advance upon his knees. The man of God must be *a man of prayer;* he neglects the prayer closet at his own peril. There he comes to grips with the evil powers of the unseen world and puts the enemy to flight in the name of Jesus.

Human strength, power, or determination cannot enable us to be successful in such a conflict nor to obey the exhortations given here. We are all too conscious of human frailty and inherent weakness, but the apostle concludes by urging the man of God to *"Lay hold of eternal life",* that is, "keep a firm grip on that life eternal to which you are called". Eternal life is life of a different quality, life of a higher nature, the life of the eternal God. As we grasp it and translate it into practical experience, that inflow of the life of God makes it possible for these things to be accomplished. We become spiritual men and thus are worthy of the title "man of God". At the end of life we are able to cry with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness".

This title was first given to Moses. There in the backside of the desert, from the midst of the flaming bush, came the call of God which brought Moses out of obscurity as a shepherd into the limelight as the emancipator and leader of the people of God. From that time onwards he is referred to as "Moses, the man of God". It is the title given to Samuel, Shemaiah, Elijah, Elisha and a host of unnamed prophets who brought the message of God to men. They were God's men for that hour, His mouthpieces, His servants, performing His will. What a title; what a dignity and honour it confers! As Dr. Barclay so ably puts it: "If any man can arrive at the consciousness of being despatched by God, then a new splendour and a new magnificence enter into life".

Life can never be dull again,
When once we've thrown our windows open wide
And seen the mighty world outside
And whispered to ourselves this wondrous thing,
We're wanted for the business of the King.

Yet there is no room for pride or boasting, for we are what we are only by the grace of God. When a congregation recognises the implications of this wonderful title a right relationship between shepherd and flock is bound to follow.

To maintain that position, we are reminded that there are things from which the man of God must flee, there are things that he must follow and there are things that he must fight. This challenge to

Timothy follows the description of those Christian preachers who had copied the Sophists of the heathen world and preached novel doctrines, attracting a following for financial gain, debasing the ministry until it was nothing more than a well-paid profession. "Thou man of God flee these things".

The temptation to seek the exaltation of man and the encouragement of the personality cult have always been a peril of the ministry. Ever since folk at Corinth gathered themselves around Paul, Peter and Apollos, there have been those ready to give their first allegiance to man rather than to Jesus Christ. Whenever preachers have built the work around their own personalities, when they have gone, their work has gone, too. When Michaelangelo was busy at his canvas he wore a lamp on his cap to prevent his own shadow being thrown upon the picture of Christ that he was painting. The preacher must have the lamp of the Spirit burning brightly so that his own personality does not prevent men from seeing the full beauty of Jesus. In v.4 Paul describes these men as being "proud and knowing nothing". I understand that this is strong language in the original Greek; the N.E.B. translates it: "he is a pompus ignoramus" and J.B. Phillips has it: "he is a conceited idiot".

The second warning to the man of God concerns *the temptation to preach a popular message.* The Christian pulpit is not the place for airing intellectual cleverness or expressing pleasing platitudes, but for the declaration of the whole counsel of God. The message must ever be cross-centric; we must preach a full salvation.

Dr. Dinsdale Young, making his plea for the preaching of the full gospel at a time when other methods were in vogue, said, "O, preacher, preach to rich and poor, young and old, educated and ignorant, the message of full salvation, and your preaching will have the silvery dew always lying on its branches. If the pulpit dilates on social matters and political issues, if it prescribes ethical laws, if it speaks on current topics, if it codifies and expounds 'modern thinking' the Holy Spirit may or may not effectuate its utterances. But if the pulpit persists to preach salvation by the Lamb of God, the Holy Spirit, I repeat, is *pledged* to confirm the word". After preaching with little success an intellectual message at Athens, Paul went to Corinth "determined to know nothing . . . save Christ . . . crucified". He later wrote "my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Now comes *a warning concerning the motive of the preacher.* These teachers of whom Paul wrote, were preaching for financial gain. We live in a materialistic age; it is so easy to compare the remuneration of the ministry with the high wages of those in industry and become dissatisfied. The man of God must have as his motive the performance of God's will, the winning of souls for whom Christ died; his attitude must ever be, "Woe is unto me if I preach not the gospel". Paul reminds us that if we have food and raiment then we should be content. Let us see that our motives are always pure.

The man of God is not to flee as a man fleeing from danger, but as *a runner in the race with his eye upon the goal.* He must have his sights on higher things; he must have his objectives for which he strives. The things he is told to flee from are all connected with the carnal life, the satisfaction of the physical senses and the pleasing of the human spirit. As a spiritual man he must follow the things of the Spirit. There are six things mentioned here. *Righteousness* means to be absolutely straight in all things. I like Moffat's translation of this verse: "follow after integrity". *Godliness* is translated by J.B. Phillips "Christ-likeness"; it is striving in all things to be like Christ, looking unto Him as the preacher's great Exemplar. *Faith* as used here means loyalty, as in the N.E.B. "fidelity". The man of God must strive to be loyal to God, to the truth, to the church, even when the congregation is small and unresponsive and the work unrewarding. *Love* is the mainspring of all true Christian service, love to God and to our fellow men. *Patience* means victorious endurance even under trial. *Meekness* in other translations is gentleness. Someone has said, "This is the virtue by which at all times a man is enabled rightly to treat his fellow men and rightly to regard himself". The man of God must set his target high and follow after it with all the strength and concentration of the man who is in a great race.

Sounds Superb

L.P. stereo record just released
presented by **The London Crusader Choir**
(Director of Music: Rev. Douglas B. Gray)
and featuring the Capital Brass Ensemble
recorded in St. Giles', Cripplegate, London.
Pilgrim record JLPS 176
Price £1.75, postage and packing 15p extra

TWENTY other L.P. records of London Crusader Choir also available on "Word" and "Evangelical" labels, including "The Best of the London Crusader Choir"; "A Symphony of Praise"; "Hymns of the Christian Faith".

Information regarding these and many other records from: Rev. Douglas B. Gray, EE1, 15 Rodenhurst Road, London SW4 8AE.

For Christmas make sure you include the sound of Christian music in your home. D.2745



Outline of the Paper given at our nationwide Evangelistic Conference held in Birmingham

Mobilising our Membership

by W. T. H. Richards

ONE of the main functions of the ministry gifts of Christ to the Church is to train all members to serve in one capacity or another. Ephesians 4:11,12 says "He gave some apostles, prophets, evangelists, pastors, teachers", but for what purpose? See the Amplified version: "HIS INTENTION WAS THE PERFECTING AND FULL EQUIPPING OF THE SAINTS. THAT THEY SHOULD DO THE WORK OF MINISTERING TOWARDS BUILDING UP CHRIST'S BODY", in other words, to train believers for service. The task of a minister of Christ according to the New Testament is threefold: to *heed* the flock (Acts 20:28), to *feed* the flock (1 Peter 5:2) and to *lead* the flock (1 Corinthians 4:16; 11:1, Philippians 3:17).

These activities are equally important. Paul is an example on all three points. In each Scripture relating to leading the flock he says, "Be ye followers of me" and the context shows that he is saying, "Follow my lead in sacrifice and serving the Lord."

Paul did his utmost to get the rank and file believers to participate in the Church's ministry. This should be the aim of all Ministers. There will be no lack of growth when we do this. If we teach the people correctly we will have sound, balanced, expanding churches which will be a power for good in the community.

We should mobilise the members of each local church so that they may function in three ways. Only as we so do shall we have churches according to the New Testament pattern.

Mobilise our Members to become Worshippers

Some may think that to talk about worship is out of place; on the contrary, it is very closely related to evangelism. I have learned by experience, and maintain that, before we can speak with deep conviction about God, we must know something about Him. The most effective way of achieving this is through the ministry of worship. The constant practice of this will bring about a transformation in a believer and will lead to a life of usefulness. There are four main aspects of worship.

MEDITATION. There is more to worship than is generally realised. Probably the most important aspect of it is meditation. "Be still and know that I am God" is a command which the Church has neglected. This is one of the main reasons why she is spiritually impoverished. The cry everywhere to the Church today is "Get active"; "Start a crusade"; "Let's organise a conference"; "Hold protest meetings"; "Get involved with people". All this is good in its place, but so many are like the man in 2 Samuel 18, a messenger with no message. He had received no commission and had nothing to impart to a troubled soul. We so easily forget that, before we can work effectively among men, we must spend time in the sanctuary before the Master. Before we can talk with conviction about Christ, we must get to know Him. This knowledge does not come through rushing around busying ourselves in various forms of activity. We can be too busy to be really useful. The result is we miss so much and remain spiritually impotent and ignorant. Knowledge is associated with stillness. It comes through meditation, through worship, when we are speechless before Him, when we stop talking and start listening. Then we begin to understand His Word and what His will for our lives is. Then we can play our part with a sense of real purpose.

THANKSGIVING. Another important part of worship is being thankful to God for His goodness. "Worship" was originally "worthship", so worship is realising the worth of God and being grateful to Him, rejoicing in the "riches of His grace" and in the realisation that "if God be for us, who can be against us?". We need a fresh vision of the greatness of God. Then there would be less murmuring among us; instead a song of praise would be heard and a shout

of victory in the Church. A true worshipper can never be a defeatist. He is ever ready to do and to dare for God. He is ever grateful for the Church, the Word, fellow-believers and the love of God that has been manifested in Christ Jesus. To such believers the joy of the Lord is their strength. They have come to the realisation that man's chief aim is to worship God and to enjoy Him for ever.

CONSISTENCY OF LIFE. Worship is living a godly and consistent life. "By faith Jacob, when he was dying, blessed both the sons of Joseph; *and worshipped,* strengthening himself with his staff." (Hebrews 11:21). True worship includes being true to the end, being an example to one's family. Godly consistency is worship. Living to inspire others is worship. Leaving a spiritual legacy to the next generation is worship.

CORPORATE WORSHIP. The whole church should be involved. The ministry is not a one man band affair. The Early Church made room for all to participate. Their services were alive with plenty of variety. They made their contributions by praying, exhortation, testimony, singing. speaking in tongues, interpretation, prophecy. Read 1 Corinthians 14:26. Phillips makes it clearer: "Well then, my brothers, whenever you meet let everyone be ready to contribute". How refreshing, blessed, and God-honouring it is when all believers in a local church take part in united worship adoring the Lord of glory, "lost in wonder, love and praise".

Mobilise our Members to become Workers

WHEN we train people to worship, there will be little difficulty in getting them to work within and on behalf of the local Church. There should be something for each member to do, no matter how small. Jesus referred to giving a cup of cold water to a thirsty person; even that would merit a reward (Matthew 10:42). Every community where the Church is should be able to see a demonstration of practical Christianity; then they will be likely to listen to the message the Church has to give.

Many Christians forget or ignore the Bible doctrine of good works, even though emphasis is laid upon this teaching by Christ and the apostles. "Let us consider one another to provoke unto love and good works" (Hebrews 10:24). Those who are well off are charged to be "rich in good works, ready to distribute, willing to communicate". There can be no excuse for any Christian. to remain idle. The Bible gives us a clear guide as to what we may do.

Here are some of the activities which the Bible lists.

GIVING HOSPITALITY. What a great need there is today! This is mentioned no less than four times in the New Testament: Romans 12:13; 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9. What a wonderful job many are doing by opening their homes for young people to gather for fellowship.

TEACHING (Romans 12:7). There is a great need for teachers among children and young people especially.

Then there is *sick visitation* (Matthew 25:36), a grand work and very rewarding.

We are also exhorted to *show interest in the outcasts of society,* such as prisoners (Matthew 25:36) to *care for orphans and widows* (James 1:27), to *give clothes to the poor* (Matthew 25:43), and *food to the hungry* (Matthew 25:35).

Much is included in the word "helps", (1 Corinthians 12:28): making ourselves generally useful in the church, being stewards, comforters, counsellors, those who do the menial tasks, such as keeping the church clean and in good decorative order.

Mobilise our Members to become Witnesses

Every believer should be a witness and should constantly be challenged along this line. One of the main purposes of the Baptism in the Spirit is to enable believers effectively to witness to the power of Christ, as Acts 1:8 tells us clearly. Wherever there were baptized believers, they were expected to proclaim the truth about Christ, to tell forth the full Gospel of Christ simply, clearly and powerfully.

A WITNESS SHOULD PROCLAIM THE WHOLE TRUTH. A sugary, sentimental message is being put over today, like, "Smile, Jesus loves you" painted on a badge with the face to go with it that looks like a clown. This mushy message of love is misleading and can do harm to the cause of Christ. Our job is not to make sinners smile, but to make them weep, if anything. The message is still "repent and be baptized" (Acts 2:38). There is the joy aspect to the Gospel, but this comes after repentance and conversion and not before.

It is strange how the Church goes to extremes. Years ago the love of God was hardly mentioned on text carriers' banners. It was "Flee from the wrath to come"; "The wicked shall be turned into hell"; "The wages of sin is death"; "After death the judgment". Today with some groups who are supposedly evangelising there is nothing in their Gospel that mentions hell, sin or judgment. It is all love that is often foolishly emotional. It is certainly not the love that is mentioned in 1 Corinthians 13 which "rejoices in the truth". A true witness proclaims the "whole counsel of God" (Acts 20:27, R.S.V.).

Continued on page 16

Thoughts from the Book of Genesis

2 "God breathed..." (Genesis 2:7)

by F. Lavender

WE are told that man had been formed from the dust, but he was without life. Then God breathed into him the "breath of lives" and man lived, possessing both natural, physical life and also spiritual life. God imparted to him His own life in order that man might live.

Ezekiel described how he stood in a valley full of the very dry bones of a great army that had been destroyed and how, in response to the creative Word of God, they were renewed in form and substance. One thing was still lacking, however, for the re-formed men were lifeless. When God breathed His Spirit into them, however, they lived again and stood on their feet.

God looked out over our earth and saw the death and desolation caused by sin, for all had sinned and, because of sin, death reigned over the whole of mankind. Man died spiritually immediately, for he was cut off from God, and mankind became a dying race physically. God, however, sent His only begotten Son to impart life to all who would put their trust in Him. The Lord Jesus poured out His own life in death so that we might have His eternal life. At the new birth, God breathes the breath of life into the repentant sinner; we are born again of water and the Spirit (John 3:5).

Those things upon which God breathes become living and vital. We can make our plans and schemes but, without His living breath, they are lifeless and powerless. We need the anointing of the Spirit of God on all the things that we do. Then they will come alive and glorify Him. They will throb with Divine energy and vitality.

Children's Corner



Donkey Rides

Words and drawing by Sheila Price

"Just think of it! Up and down the hot sand, day after day. I must have covered hundreds of miles!" said Pip.

"But the children do like to ride on us, don't they?" said Fred. "Have you noticed how happy they are when Mr. Dan lifts them on to our backs?"

"Yes," said Pip. "The children treat us kindly, too, and often give us some of their ice cream. I am proud to share in their fun, but, now I could do with a rest."

"Think how proud that donkey must have been when it carried Jesus on its back," said Fred.

"Which donkey was that?" asked Pip.

"I'm glad the holidays are over," said Pip.

"Me, too," said Fred. "I have been looking for ward to a rest for ages."

Fred explained, "I don't know its name. It was many years ago, when Jesus was going to Jerusalem. Jesus wanted a donkey on which to ride through the streets of the city, so He told His disciples to go to a nearby village, where they would find a donkey tied to a doorpost. 'When you find it,' said Jesus, 'free it and bring it to Me.' The disciples did as their Master told them and soon returned with the donkey. Out of all the animals, Jesus chose a donkey to carry Him through Jerusalem! How happy that little donkey must have been as it bore Jesus along the streets which were filled with cheering people. How thrilled that donkey must have been to hear the shouts of 'Hosanna!' ring in its ears! How proud it must have been to know that it had been specially chosen to serve Jesus!"

* * * *

Just as Jesus wanted that little donkey, Jesus wants us. He sent His disciples to free the donkey, but He came Himself to die on the cross to set us free. Each one of us can find great happiness in serving our Master.

ansvar

Announce NEW Autoway Policy



The Ansvar Autoway Policy has been designed specifically to cut costs for the motorist who is a non-drinker. This has been done through a simplification of administration resulting in a reduction in costs. Contact is direct between Ansvar and the policy holder.

Ansvar (Swedish word for 'RESPONSIBILITY') is unique in this country because it is the only insurance company that restricts its policyholders to Total Abstainers.

HOW YOU QUALIFY -

- ⁎ A Non-Drinker
- ⁎ 25 years of age or more
- ⁎ Have a No Claim Bonus
- ⁎ A clean Driving Record, except for parking offences or one speeding offence
- ⁎ Own a normal family car - saloon, convertible or estate.

ALL THIS COVER -

- ⁎ Accidental Damage
- ⁎ Unlimited indemnity for third party claims including passenger liability
- ⁎ Personal effects, rugs, clothing up to £50
- ⁎ Legal costs for manslaughter charge up to £1,000
- ⁎ Claims for windscreens and windows paid without loss of Bonus
- ⁎ Medical expenses up to £50
- ⁎ Personal accident benefits for insured and spouse.

DRIVE WITH ANSVAR -

The ideal partnership to better motoring with others in mind.

NO CLAIM BONUS BENEFIT
If you are earning a 50% or 60% No Claim Bonus this will reduce to only 30% or 40% if you make a claim. BUT No Loss of your Bonus if you make a claim resulting from fire and theft.

ANY QUOTATION GIVEN WILL BE GUARANTEED to hold good at the renewal date of your present policy even if there has been a general increase in premiums in the meantime. It is therefore to your advantage to enquire immediately.

CLAIMS SERVICE
You may instruct the garage to start work on repairs providing an estimate is sent to the Company. Engineers are located throughout the country to help to ensure repairs are carried out properly and that your car is back on the road with the minimum of delay.

POST THIS COUPON TODAY

for the Ansvar Autoway Policy Leaflet giving full details to:-

Ansvar Insurance Co. Ltd.,
Ansvar House,
London Rd., Wembley.
Middlesex HA9 7HA
Tel:01 902 6281.

Please send me further details of the Ansvar Autoway Policy without obligation.

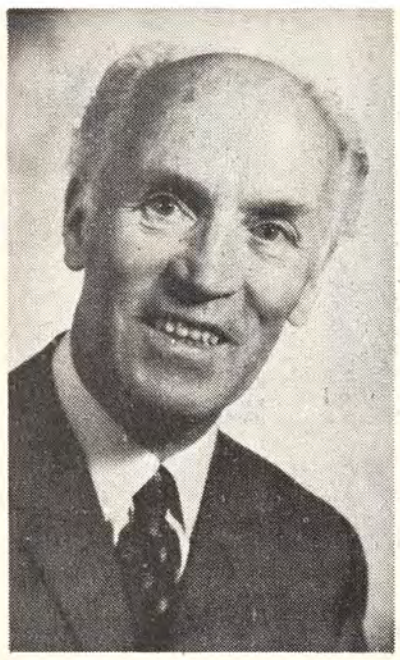
Name .....

Address .....

.....

..... E11

D.2571



From T. H. Stevenson

ALL who know, or know of, our brother David Hathaway will, we trust, continue to pray earnestly for an early end to his imprisonment and for his repatriation, or extradition from Czechoslovakia. The television statement of his brother Kenneth clarified the seemingly true position that David sought to transport, or if you prefer, smuggle 5,000 Bibles into or through a communist country where such an act is an offence, though David was acquitted on this charge. God can undertake for our brother and his loved-ones.

For many it has limelighted the question of the correctness of such methods. For or against, the evangelical Christian will turn to the Bible for confirmation of his conviction.

Some quote Peter's words, "We ought to obey God rather than men". They could also include his words, "There is none other name under heaven given among men, whereby we must be saved", for this defied not only Judaism, but also the Roman decree which allowed any man anywhere to worship any god so long as the deity of Caesar was also accepted.

Christians with reservations would also quote Peter's words, "Submit yourselves to every ordinance of man for the Lord's sake...to the king...or unto governors." (1 Peter 2:13). Paul exhorted in like words in his letters, but Daniel openly defied the king's edict forbidding prayer to Jehovah. He prayed regularly where his enemies would see him. Paul's words of guidance concerning "days" and "foods" seem applicable to conviction about service for God: "Let every man be fully persuaded in his own mind" (Romans 14:5).

There is much that is not just black or white. Some things are even greyish. Paul rejected Mark at an early stage and requested his ministry later. Mark had changed, but so had Paul. Peter also changed, for Paul declared "I withstood him to the face, because he was to be blamed. For before that certain came from James he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." (Galatians 2:11,12).

To thine ownself be true
For then must follow as night the day
Thou canst not then be false to any man.



PRAYER and PRAISE

by F. H. Coleman

DOES God always answer prayer? Do we get what we want from God when we pray?

God does always answer prayer, but not always in the way we want Him to answer. His way is always the best way.

I want to tell you of two instances of this, one of which I heard, the other of which I know personally. Each story concerns a mother and her baby son.

A woman lived in a poor district of London and she was expecting her first child. Great was her joy when a boy was born to her. A few months later, dark clouds began to cover her sky. Her husband was taken ill and died, then the baby was taken ill. This poor woman was sick with fear. She prayed earnestly that her boy would be spared to her, for he was all she had. The child's life was spared and he great to manhood. It would have been better if his life had been taken, however, for that poor woman later stood outside a prison to read the notice posted up to say that her son had been hanged for a brutal murder.

A lady I knew well had gone to live in New York, as her husband's firm had posted him there as their representative. A baby boy was born to her in a hospital there. The doctor broke the news to her that her son had been born with a serious deformity and was likely to die. God spared her baby and granted her desire, but fourteen years later the boy had grown to almost six foot tall and had to be put into a home for incurables. This almost broke her heart.

Yes, God always answers prayers, but the way He plans is always the best way. Trust Him and accept His answer.



Margaret M. Ladlow's page

Still growing strong!

IN the beautiful gardens of Bemerton Rectory, Salisbury, pride of place is given to the 350 year old medlar tree which was planted by George Herbert, man of God, rector and poet. I was interested to learn recently from local sources, that, many years ago, it was blown down. Only one limb showed signs of life, but a stout hawthorn sapling was planted below this still living branch, which was then grafted into the young, vigorous tree. The old medlar tree quickly absorbed all the nourishment that the hawthorn could supply. Other records tell of experts from Kew Gardens who helped to save the tree by planting a whitehorn and grafting the medlar to it in 1907. The medlar tree is still growing, twisted and gnarled. It bears white flowers in June and a hard type of fruit which is not gathered until the end of October when it has to be kept until soft or "bletted" before it can be used to make preserves. The successful grafting can be clearly seen, for, from the ground extending two feet up the trunk, the bark is that of the whitethorn and above this the medlar flourishes.

Nurserymen employ grafting to improve fruit trees by using healthy stocks with strong fibrous roots and grafting on to them good, new varieties of apples and pears. The stock is carefully prepared by cutting, the scion or shoot is introduced and the graft closely sealed with wax and bound round with raffia. The operation takes place in the spring when the sap is rising and when the tree to be grafted is ready and able to supply nourishment to the young shoot.

In only one part of the Bible do we find reference to this horticultural practice, thus indicating that such skills have been known and used for many centuries. Romans 11:17–24 gives a wonderful soliloquy by Paul on this very subject. Surprisingly, the grafting procedure mentioned by Paul is a reversal of the usual practice, for it is the wild, unproductive olive that is grafted on to the good, fruit-bearing stock, but the point that Paul makes is quite clear. The Gentile believers had been out in the wilderness among the wild briars and they are shown to be taken by God and grafted into what the prophet Jeremiah calls "a green olive tree, fair and of goodly fruit". This act was accomplished by the grace of God and the Gentile Christians were able to share in the richness of the root and sap of the blessings of mercy and salvation promised to Israel. Paul is under no delusions, for in v.24 he says that all this is "contrary to nature", yet God does it still. Even today His life, all the depth of riches and wisdom and knowledge of God first revealed to His own chosen people, can flow into our impoverished lives.

There is a vein of sadness running through Paul's soliloquy, for he admits that his own people, the unbelieving Jews, were severed from the olive tree of the Lord. There is a real longing in his heart for the glorious day when the vigorous Gentile shoots and the restored Jewish branches will reach the perfection of growth and maturity as promised in Hosea 14:6: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

William Barclay D.D. comments: "Here in this passage is the answer to those who discard the Old Testament as merely a Jewish book which is irrelevant for Christianity. He is a foolish man who kicks away the ladder which has raised him to the height which he has reached. It would be a foolish branch which cut itself off from its stem. The new faith grew from the old. The Jewish faith is the root from which Christianity grew. The consummation will only come when the wild olive and the garden olive are altogether one, and when there are no branches at all left unengrafted on the parent stem."



CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor. 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Open all the year round. Brochure on request. Tel. 31135 Central. C.2513

PRESSLAND HOUSE. Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

TAVISTOCK, Devon. Four-berth caravan, fully equipped (except linen). In Dartmoor National Park. All amenities. From £6 weekly. Ideal centre for touring Devon/Cornwall. S.a.e. Oldnall, 23 Cedar Road, Bourneville, Birmingham B30 1UT. C.2724

ITINERARIES

The President (T.W. Walker):
December 2, Romsey; 3, Eastleigh (a.m.), Gosport (p.m.); 9, Sheffield; 10, Barnsley (a.m.), Halifax (p.m.); 14, Fairfield Halls, Croydon (with London Crusader Choir); 15-29, Ghana.

London Crusader Choir with Douglas B. Gray:
December 3, Maidstone; 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 27, Reading; 19, Loughton; 24, Wandsworth Prison.

A.D. Bull:
December 3, Ealing; 5, High Wycombe; 6, Chesham; 7, Lane End; 10, Watford; 12, Finchley; 13, Hayes; 14, Reading; 16, Kensington.

Joseph Smith:
December 2-7, Northampton; 8-10, Merriott; 12, Yeovil; 13, Bristol; 14, Bath; 15, Bristol; 16,17, Wells.

Mobilising our Membership—*from page 11*

A WITNESS SHOULD BE PREPARED TO SACRIFICE FOR CHRIST. The Greek word for witness means martyr and, as Alexander Cruden points out, "signifies one that gives testimony to the truth at the expense of his life". This is what the Christians in the early Church were prepared to be and many of them were martyrs for the truth. They were not ashamed of the truth, which is never popular with the masses. They emulated their Lord and Master who Himself is referred to in the Word as a Witness (Isaiah 55:4), a faithful Witness, (Revelation 1:5) and a good Witness (1 Timothy 6:13), who "fearlessly witnessed to the truth before Pontius Pilate" (Phillips). This is the role we are called upon to play. Are we prepared to pay the sacrifice, to live or die for the cause of Christ? Never has there been a time when the Church needed faithful witnesses more than today.

Fishing for Men by Sumrall, says that the world "witness" occurs 175 times in the New Testament relating to preaching 112 times and 106 times in relationship to personal witness for Christ. Preachers need to be reminded of this. Our job is not only preaching the Gospel in the pulpit, but also personally contacting men to proclaim Christ. Are we good and faithful witnesses in this respect?

WE SHOULD TRAIN BELIEVERS TO BE EFFECTIVE WITNESSES. They should constantly be doing it. Holding a campaign or crusade is not a substitute for personal evangelism by each member of the local church, but a supplement to the activity. Members trained in personal witnessing are a great asset to an evangelist holding a campaign. Both should work together.

The New Testament teaches that each believer should become an effective witness. We have the examples of Christ, Paul and others. In practically all the Epistles there is reference to this subject. The members in all the New Testament churches were expected to witness. See Acts 8:4; Ephesians 4:12; Philippians 2:16; 1 Thessalonians 1:8.

There are three ways to get members of local churches moving along this line: by teaching from Scripture, showing our responsibility to the lost; by participation, example and experience; by organising, having a plan and working to it (see my book on *Doorbell Evangelism).*

"Witnessing is the whole work of the whole Church for the whole age."

The challenge facing the Church is a formidable one. To meet it we need to mobilize all our members to become WORSHIPPERS, WORKERS, WITNESSES. In doing this we will bring glory and honour to God, blessing and expansion to the Church and salvation to the lost.

(The full text of this excellent paper will be printed as a booklet and can be ordered from: Christian Witness, Gospel Tabernacle, Pitts Road, Slough, Bucks.)

ENGAGEMENTS

KEDJESKI–GREENING. Lesley, co-organist of Burton upon Trent Elim Church, only daughter of Mr. and Mrs. J. Greening, 54 Lord Street, to Jeffery, eldest son of Mr. and Mrs. Kedjeski, 1 Cornwall Road. Both Crusaders. C.2740

NORTON–GREENING. Susan, co-organist of Burton upon Trent Elim Church, eldest daughter of Mr. D. Greening and grand-daughter of Mr. and Mrs. J. Greening, 15 Shakespeare Road, to Philip, youngest son of Mr. and Mrs. G. Norton, Wetmore Road. Both Crusaders. C.2739

BIRTH

GILPIN. On November 3rd, to Clifford and Susan, a son, Kevin Everett.

WITH CHRIST

DAWSON. On October 20th, Mrs. Annie Dawson, faithful and founder member of our Huddersfield Church, now with the Lord. "Death is swallowed up in victory". Officiating ministers at funeral: J. Fry and A.R. Smith.

HICKS. On November 13th, Emily Hicks, aged 87 years, after much suffering patiently borne. Formerly of our Clapham Church. Officiating minister at funeral: D.E. Edmonds.

STAFF REQUIRED

JERSEY, C.I. Young lady assistant required for Christian Guest House. Training given and opportunity available for promotion. Write: C.A. Guest House, Undercliffe Road, St. Helier, Jersey or telephone 26831 C.2741.

ACCOMMODATION REQUIRED

GERMAN Pastor and his wife, preparing for the mission field, require accommodation from 4th January to 31st March 1973 within easy reach of Central London. Maximum rent £7-8. Self catering preferred. (c/o Mrs. Khanna, 39 Deans Road, London W.7. 01-567-0158). C.2743

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

CHRISTMAS POSTERS AND TRACTS. Striking, matching designs to link local evangelism with services in YOUR church. Panel on tracts for over-printing service details. "God's Gift To All" and "Come see - the Lord". Posters 20" x 30" at 15p, 15" x 20" at 9p. TRACTS 40p for 100, £3.50 for 1,000, plus postage. For samples send S.a.e. to VICTORY TRACT CLUB, 189 Brighton Road, South Croydon, Surrey. (Tel. 01-688-4986). C.2734

FAVOURITE CHRISTMAS CAROLS. Choice selection of 43 most suitable for Church services. Foreword by the late Edwin T. Shepherd, founder and conductor of the London Emmanuel Choir. MUSIC (including Guitar Chords) 40p per copy (by post 43p) 6 or more post free. WORDS 2p each, 50 £1.10, 100 £2 post free. GOSPEL MUSIC PUBLISHERS LTD., 149 Benhill Road, London S.E.5. C.2723

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
Each—Cloth £1.10, Paper 75p post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh. D.2698

Coming Events

BOURNEMOUTH, Winton. December 10. Elim Pentecostal Church, Hawthorn Road. Mrs. D. Bull (Tanzania). At 11 and 6.30.

CHELMSFORD. December 8,9. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas musical festival. Speaker: Mr. C. John Baker. Trumpet Soloist: Mr. K.M. Johnston. Vocal Guitarist: Mrs. Thelma Beacham. Chelmsford choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

CROYDON. December 14. Fairfield Hall, Park Lane. Annual Symphony of Praise. London Crusader Choir, massed male and mixed-voice chorus, Hadleigh (S.A.) brass ensemble, Elim Bible College trio, and other guests. Speaker: T.W. Walker (President). Chairman: J. Hywel Davies. Production and direction: Douglas B. Gray. Reserved seat tickets from: Pastor D.B. Gray, 15 Rodenhurst Road, London SW4 8AE.

DARLINGTON. December 15. Elim Pentecostal Church, Bowman Street. Harrowgate Hill. Presbytery youth banquet at 7. Details: Youth Commissioner, 36 Wilton Way, Eston, Middlesbrough, Teesside TS6 8AR.

EDINBURGH. December 2. George Square Theatre, Bucclech Place, University campus. Final Teen Challenge rally, including film, "The lost Generation". Preacher: R. Kingstone. At 7.30. December 3. Elim Pentecostal Church, Henderson Terrace. Preacher: R. Kingstone. At 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

IPSWICH. December 2,3. Elim Pentecostal Church, Vernon Street. Film crusade conducted by A.S.F. Horne. Saturday at 7.30. Sunday at 6.30.

MARTON, Blackpool. December 9. Elim Pentecostal Church, Fredora Avenue. Colour film, "No need to hide", on the life of Nicky Cruz. At 7.30.

PALMERS GREEN, London N.13. December 2. Elim Pentecostal Church, Russell Road. Business meeting of East London Presbytery at 2. Rally. Preacher: P.E. Streeter, Convener F.H. Coleman. At 7.

RAYLEIGH, Essex. December 2. Elim Pentecostal Church, Castle Road. Opening of new building by C.J.E. Kingston at 3. Rally. Preachers: H. Burton-Haynes and C.J.E. Kingston. At 6.30.

ROMSEY. December 2. Baptist Church, Bell Street. South of England Presbytery Rally. Preacher: The President (T.W. Walker). At 7. December 16. Christmas festival of praise. Wessex Choir (conductor: D.S. House). At 7.15.

STIRCHLEY, Birmingham. December 9. Friends' Meeting House, Hazelwell Street. Cliff Richard in Billy Graham film, "His Land". Convener: J.B. Coleman. At 7.30.

WATFORD. December 2,3. Elim Pentecostal Church, St. Albans Road, near Watford Junction. Jean Darnell, Denis Ball and Post Green team. Weeknights at 7.30. Saturday at 7. Sunday at 11.15 and 6.30.

WIGAN. December 2-7. Elim Pentecostal Church, Station Road. Crusade conducted by L.E. Lambert. Saturday: presbytery rally at 7. Weeknights at 7.30. Sunday at 11 and 6.30.

YORK. December 2,3. Elim Pentecostal Church, Swinegate. Preacher: J.T. Bradley (Secretary-General). Convener: A. Brooks. Saturday at 7.30. Sunday at 11 and 6.30.

CHRISTMAS CONVENTION

BELFAST, Ulster Temple, Ravenhill Road. Preachers include W.J. Maybin and James Montgomery (Canada). Christmas Day at 10.30 and 7.30. Boxing Day at 3 (baptismal service) and 6.30.

Nonentity

by Ron Williams

Pastor of our Rochester church

I COULDN'T really understand what was going on as I turned my car into what is locally known as "nobs' row". You know the sort of place. Estate agents would describe it as "a much sought-after locality".

This day it was different. The residential character gave way to something that looked like a motorway shambles. My wife said, "There's been a smash!"

Then a man called me on with extravagent gestures. As I drew up I queried, "Been an accident, has there?"

"No, nothing special," he replied, "just John Vassall the spy. He's in that house there, that's all."

"Nothing special", "that's all": the words are still ringing loudly in my ears. This explained the cameras and the huddle of about twenty men at the entrance of the drive. I had heard about an hour earlier that Vassall had been paroled, but I hardly imagined that our paths would have been so close that day.

He had my sympathy. The reporters were like flies round a jampot. Inside the house was a man eating a civilian breakfast, his first in ten years. He was wondering, the press said later, about how he would make ends meet in the future.

I cannot erase the scene from my mind, nor stop my ears to that man's words: "Nothing special", "That's all". Vassall was at least special enough to get them out of a warm bed, early, on a misty morning; some had even been there all night.

I wonder how Jesus must have felt, for, in a sense, did He not have someone of similar qualification in His band? Forget the news value and the dubious pleasure of hounding an ordinary man from a penal institution to a domiciled prison; here was someone who had feelings, fears that were real, a soul, that's it, a soul. On that score he's no different from you and me.

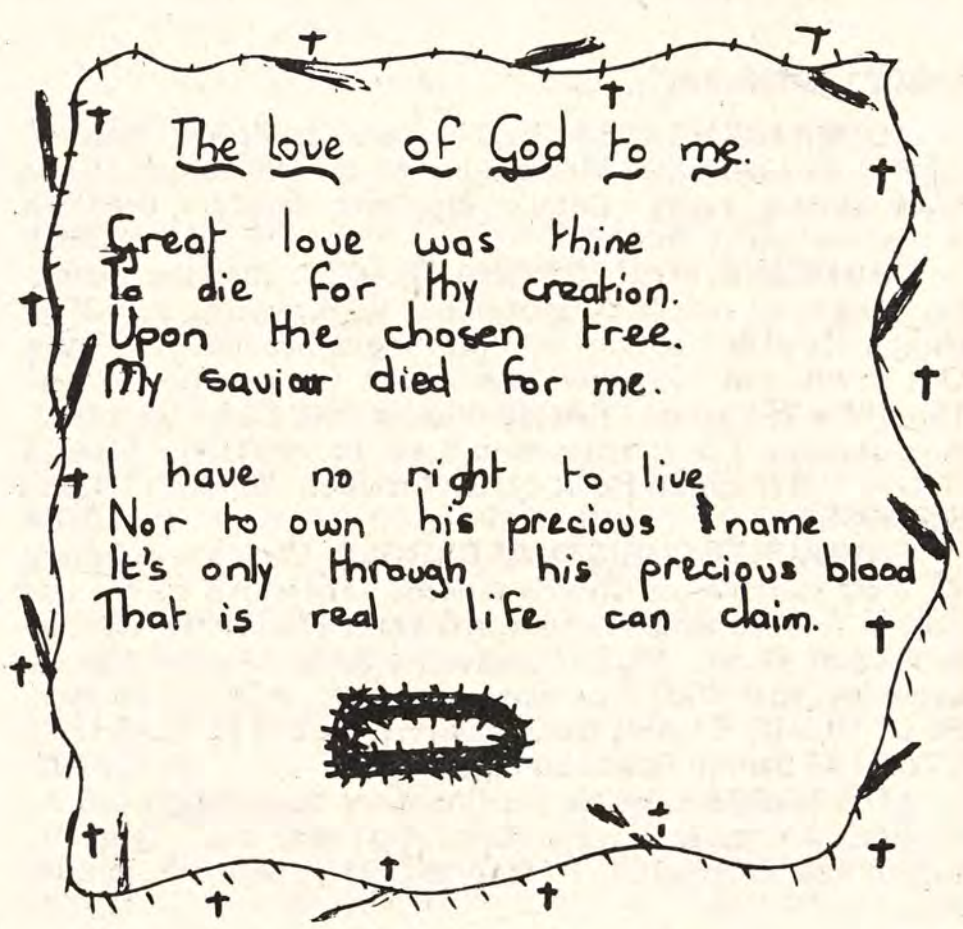
Feelings take a long time to die with some of us and I wonder if society will ever be big enough to forgive a man who has paid the price for his crime? The Scripture forcibly says something about if we don't forgive, we shall not be forgiven. Man today is pursued by a host of things that would enslave him eternally and Satan would see to it our deeds were public enough to make us shy of society for ever. Is this what God has in mind?

I am a follower of Jesus Christ because I accept all that evangelical theology says about His deity, death and resurrection, but particularly because He gave me a chance to live again, an opportunity extended to all who will believe.

Christ came to a world of no-hopers and gave them hope. This was done, not by reminding us of our persistent sinning, but by the good news of full release from sin's thraldom.

A significant aspect of Christ's ministry was lifting the fallen. Take the incident in John 8, the woman taken in adultery. The Scribes and Pharisees were there in menacing manner to see justice done, but when Jesus finished writing on the ground, He asked, "Hath no man condemned thee?" She replied, "No man, Lord". Jesus said to her, "Neither do I condemn thee: go, and sin no more."

I can't help it, but I keep seeing those men with all their paraphernalia, watching and waiting, yet I know that if John Vassall, or anyone for that matter, was to stand before Jesus Christ as a repentant sinner, I am sure that Jesus would say, "Neither do I condemn thee: go, and sin no more." This is fact. The Bible says that "If we confess our sins, He is faithful and just to forgive us our sins".



Margaret Fleckney.
aged 12

I am writing this poem about what Jesus did for me.

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, December 4th James 4: 11–17

"If the Lord will, we shall live, and do this" (v.15). DOING the will of the Lord is far more than putting D.V. after any notice or arrangement; sometimes this can be simply asking God to rubber stamp what we have already arranged. It must be a whole mode of life, which expects the will of God to open out before us every day. Many Christians expect guidance for great events in their life, but they forget that the everyday things also have a place in our heavenly Father's plan. He who notes the lily of the field delights in leading His children every day through their lives. This is the secret in which Paul delights: "Thanks be unto God, which always causeth us to triumph in Christ . . . in every place" (2 Corinthians: v.14).

Tuesday, December 5th James 5: 1–11

"Be patient therefore, brethren, unto the coming of the Lord" (v.7).

THERE are three examples of patience in this passage: the patience of the husbandman waiting for fruition (v.7); the patience of the prophets waiting for the fulfilment of their words (v.10); the patience of Job waiting for the completion of God's purposes in his affliction (v.11). Surely we are waiting for all three: to see the fruit of our works for Christ; to see the fulfilment of prophecy at His coming; to see the great plan of God coming to pass in our afflictions. Best of all, we wait to see Christ.

Wednesday, December 6th James 5:12–20

"The effectual fervent prayer . . . availeth much" (v.16).

MY Bible margin translates "effectual" as "practical". Practical, fervent prayer is our thought today. So often our lack of prayer for specific needs is an easy way to cover unbelief. To pray in a general way does not need much faith. It is when we ask directly in prayer and ask specifically that our faith is evident. Elijah prayed "that it might not rain: and it rained not". You could not get anything more direct than this. In our prayer lives today dare we ask God practically for what we need? We should not be surprised to find that direct asking obtains direct answers.

Thursday, December 7th Psalm 73:1–12

"My steps had well nigh slipped. For I was envious at the foolish" (v.2,3).

IN reading this passage, one must bear in mind that God's answer to the seeming success of the wicked comes in tomorrow's reading. There are, however, many spiritual principles that are important here. The psalmist confesses that he nearly slipped through watching the wicked. The Christian is never asked to peer into the ways of the wicked. Only by keeping our gaze steadfastly on Christ shall we be victorious. We shall not convict the wicked by our round denunciation of their sins alone, but lives that have looked on Christ will have a convicting effect far more effective than any other.

Friday, December 8th Psalm 73:13–28

"I am continually with thee" (v.23).

THE psalmist has been to God and has now seen the end of the wicked. How quickly they slip down to destruction and are gone! Then he compares this with the believer's hope. We are continually with God. Every experience can only go on to bring us more into His presence and blessing: "Thou hast holden me . . . shall guide me . . . afterward receive me to glory" (vv. 23,24). What more can our hearts desire than this? May we be ever conscious that our God is continually with us!

Saturday, December 9th Psalm 74:1–23

"Remember thy congregation, which Thou hast purchased of old" (v.2).

THIS day is my spiritual birthday. I was converted twenty-seven years ago on this date. How far God has led me since those days, yet how thrilling it is to go back further and to realise that God's plans did not start then. They only came to fruition in my life at that moment – or started to – but God's planning and purposes for us stretch back into eternity. The cross of our salvation was no rush plan to patch up a crumbling situation, but the eternal plan of God to bring us nearer to Him than even Eden could have brought us.

Am I as real now as in that first simple coming to Christ? God is!

Sunday, December 10th Psalm 75:1–10

"For that Thy name is near Thy wondrous works declare" (v.1).

THE sinner looks at the great works of God in creation and the world around and declares that God is great, but too great to be interested in such as he. The saint looks at the same glories and wonders and cries that this is his Father's world and he has a place in it. He uses the wondrous works of God to realise that God is close to him. If our God is so great as to make all things, then He is too great not to be close to those who trust in Him. The very wonder of His workings on our behalf brings Him near to us, but even more importantly, they bring us near to Him.

Another Slant



by Ken Smith

Pastor of our Erdington, Birmingham, Church

THE receptionist at the Regional Hospital Board offices was not at the desk, so I asked two men how I could find an architect with whom I had an appointment, mentioning his name. "He's been dead for about three months" one replied, to which I responded, "I was talking to him on the phone THIS MORNING!" They looked non-plussed, so I thanked them, realising that there there must be some explanation of it all.

"He's been dead . . . " says the world about our Saviour, but I talked to Him this morning. Did you? I know this answer would not satisfy the sceptics. For many of them nothing would, but it satisfies me, praise God. I am naif, simple, when it comes to spiritual things. Is this what Jesus meant when He talked about becoming "as little children"?

Incidentally the explanation was simple. The man whom they mentioned was the *father* who had died some months ago, but they did not know that his son, of the same name, had recently joined the architects' department. To some "mod" theologians God is dead (that's a contradiction of terms if you like – work it out!), but to us the Son is very much alive!

Waiting to interview one architect I picked up a recent copy of *Building Specification* and to my delight found an interesting feature on the Elim Pentecostal Church at Halifax, from every building angle. It certainly will prove a useful opening for witnessing to that profession: "Did you see the new Elim Church featured in *Specification?"* You have to find the point of contact that can get you talking naturally, so that you can introduce Christ, and it is there if we look.

Thinking of buildings, one remembers that some of the places in which Pentecostals of earlier days gathered were ghastly to say the least. Some nostalgically claim that "the blessing" was there, and how right they are, but on the whole I feel that the emphasis on better buildings is good. The spirit that inspired the erection of some of our lovely Anglican churches ought to be ours. God is worthy of the best that we can do for Him.

This has not always been the motive behind generous giving, as I was reminded the other day. A certain brewery family in Birmingham at the turn of the century donated the pulpit for the local parish church. Having spent some years in Burton upon Trent I know of other instances, too. God grant that our work will never be floated on beer barrels or on any other dubious form of acquiring wealth either. It's the sacrifice that makes the giving worth while, from His point of view and ours. I am sure that the Lord does not set a premium on fine architecture, or expensive buildings, but neither does He on dirty hovels which dishonour His name, for a clean heart ought to ensure that His house is in order. How many people would be horrified if their homes were left in the condition in which they worship. Haggai had quite a bit to say to the "do it yourself" worshipper who neglects the Lord's house in maintaining his own. Have a look round the church next time you go and see what you can do on this very practical point. It will cheer your pastor no end, I am sure. On the other hand thank God for those, both brethren and sisters, who, often unseen and unsung, ensure that their church is a credit to them and the Lord whom they love. There are those in my church, fortunately, and it is a joy to see the satisfaction their service gives them.

Working as an assistant health visitor in Sutton Coldfield, in a part-time capacity, my wife speaks of the many whom she visits, often elderly or infirm, who need a word of cheer and the assurance of God's love. She is discovering that affluence does not, of itself, bring contentment. I would add, however, that poverty can bring discontent. Enough and some to spare for others, seems a good maxim to me.

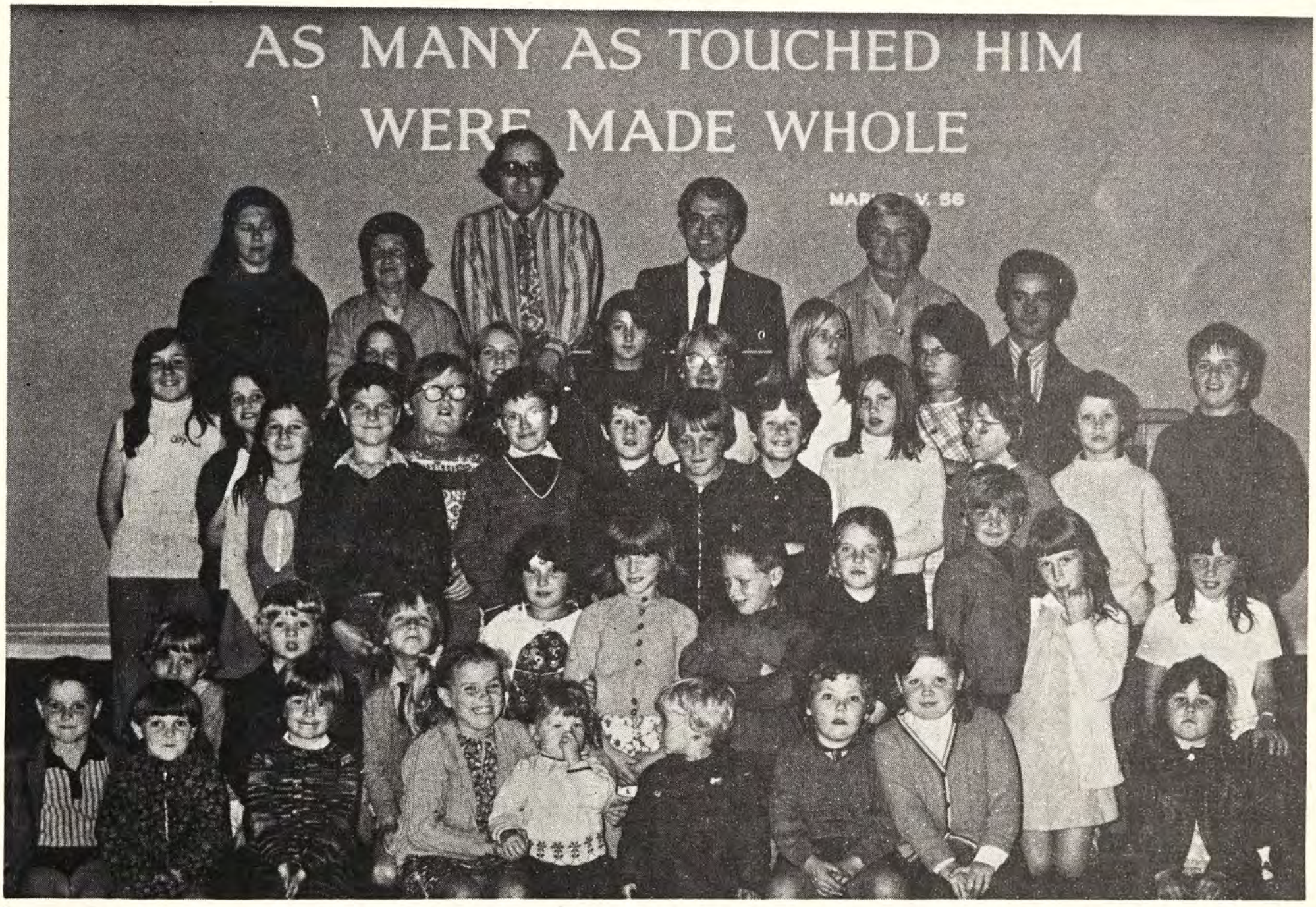
Missionary Vehicles

More Green Shield stamp books urgently required to purchase further vehicles

Please send to:
Missionary Secretary,
P.O. Box 38,
Cheltenham.

THE ELIM EVANGEL

Vol. LIII No. 50 December 9th, 1972 5p



Leigh-on-Sea Elim Sunshine Corner. The Pastor, D. E. Edmonds is in the centre of the back row.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
A.S.F. Horne	6
Sheila Price	7
Mzee Bull	8
George Canty	9
Samuel Gorman	10
J. Alexander Wright ...	12
Frank Lavender	14
Henry Haith	14
Margaret M. Ladlow ...	15
Peter Smith	18
The Family Altar ...	19
Charles J. Pendrill ...	20

Editorial

THE marvellous thing about our salvation is the desire of God that there should exist a relationship between us and our Saviour, on His part "as stedfast as the eternal throne", on our part developing, deepening, becoming ever fuller, richer, more absorbing.

Religion is so often so impersonal. How can you have an on-going experience with an idol or an image? Some weird kind of dialogue with the Devil and his agents might well ensue from idol worship, but the alleged object or representation which is "worshipped", being inanimate, can offer nothing of warmth or of real involvement.

The so-called gods or prophets of history who ever did live and who founded religions are dead. They can produce no direct response, no intimate fellowship with their followers and successors, for they have gone.

Jesus Christ our Lord, however, is eternal. He was before He came. He became incarnate; He was "made flesh and dwelt among us". There were those who "beheld His glory", who were able to examine, even to touch the very physical evidences of His suffering. They were those of whom men "took knowledge. . . that they had been with Jesus". More even than this, Jesus our Lord is alive now in the power of an endless life. Jesus is alive . . . *alive!*

"Our fellowship is with the Father and with His Son". Eternal life is knowing "the only true God, and Jesus Christ" whom He sent. There is no wonder that our devotional hymns are so intensely, intensively personal. "Jesus the very thought of Thee with sweetness fills my breast"; "Jesus, Jesus, Jesus . . . Saviour, Lover, Lord"; "I cannot breathe enough of Thee"; "O wonderful glorious Redeemer, I would worship Thee, Saviour divine, and rejoice, though surrounded with praises, Thou wilt still hear a song such as mine" – these are the very expression of worship and fellowship. Deep calls to deep. Heart beats with heart. Jesus is near. Nothing else signifies at those moments.

"Let me touch Him . . . let me touch Jesus"!

Remember, please . . .

Our first Week of Prayer in 1973
January 6th - 14th D.V.

All arrangements planned locally

"Let me touch Jesus, so that others may know and be blessed".

Church Reports

YORK **Pastor: A. Brooks**

A SUNDAY school anniversary can bring surprises. Our branch school at Acomb held their anniversary in the church recently and some eighty children packed the pulpit and platform for the occasion. The primary children were there, too, and, after they had done their part by singing some choruses to us in a lusty manner, they sat very patiently through the remainder of the service.

Who would have thought that the Olympic Games could have anything to do with an anniversary service? There were three winners on the rostrum, first second and third in the walking race, proudly receiving gold, silver, and bronze medals. There is another race to be won – for Jesus! Witnessing was a feature at the Olympic Games. The point is made and we remember that we must all run in this race for Jesus and we must train to run well.

Thank you, children, for good singing. May you grow in grace in the service of the Lord Jesus. Your Sunday school teachers do a good job with the lessons. We have learned a little from you. May all that you are taught remain in your hearts and fortify you in your future life.

ALEX LAWRENCE



U.D.A. Members at Crusade

PASTOR S. Shaw recently concluded a two weeks. campaign in Lurgan, Co. Armagh, named "South Lurgan for Christ Crusade".

We were privileged to have in the congregation on one of the nights about twenty members of the First Battalion (Lurgan) Ulster Defence Association (U.D.A.). They came in full battle-dress. The photograph shows the Campaign Committee along with some of the U.D. A. members. Pastor and Mrs. Shaw are in the centre. The service was not in any way political. The U.D.A. members were confronted with the Gospel and the claims of Christ just as were the rest of the congregation.

Photograph by Lurgan Mail



ABERDARE

IN September we united with our Mountain Ash Church for a baptismal service at the local A.o.G. Mission. There were three candidates from each church. Two of our ladies are over seventy. Pastor S.C. Squire baptised the candidates and Pastor Gwilym Jones gave the baptismal promises.

In October, one of the Ten Towns Crusades was held here. It was conducted by Pastor Paul Epton. Nothing was spared as we endeavoured to bring Christ to this godless area. Over £140 was spent on the fortnight's varied activities. Thanks to gifts from local people not a penny of the church's finance needed to be spent. God will surely bless such splendid sacrificial giving.

We used six types of advertising to bring the Crusade to public notice. Over 200 individuals attended the services at least once. Many came again and again. Anglicans and Roman Catholics attended, as did people from all the major Nonconformist denominations, even the Unitarians! Our greatest thrill was to see the

unchurched come in to hear the gospel and some go out with Christ in their hearts. Over forty decisions were recorded, the greatest response coming from the 13-16 age group, though mothers and grandmothers were also saved. Over 100 children packed the hall for the Children's Specials, all nine of them. The Sunday school has increased by twenty in consequence. Fifty teenagers attended the "Teenage Crowd-In", including Grammar School sixth-formers who taxed us to the full with their searching questions.

Several bodies were healed. One lady with a dislocated wrist was prayed for on the second evening. By the fourteenth she had crotcheted a shawl, which she brought for display. This resulted in a great shout of praise to God.

Many thanks go to Pastors Squire and Jones for their lively convening of the services. God bless you, Paul Epton, for your marathon efforts, which often lasted from 10 a.m. to 10 p.m. May God equally bless our follow-up programme.

PETER D. BRAKE, B.A.

PALMERS GREEN **Pastor: J.G. Patterson**

THE following appeared in *Southgage Gazette* in their *Opinion* column under the title, "The man with a message":

"ONE of the most oft-repeated criticism of the Church is that it is too pre-occupied with its own internal affairs and with liturgy and not sufficiently alive to the hard realities of life.

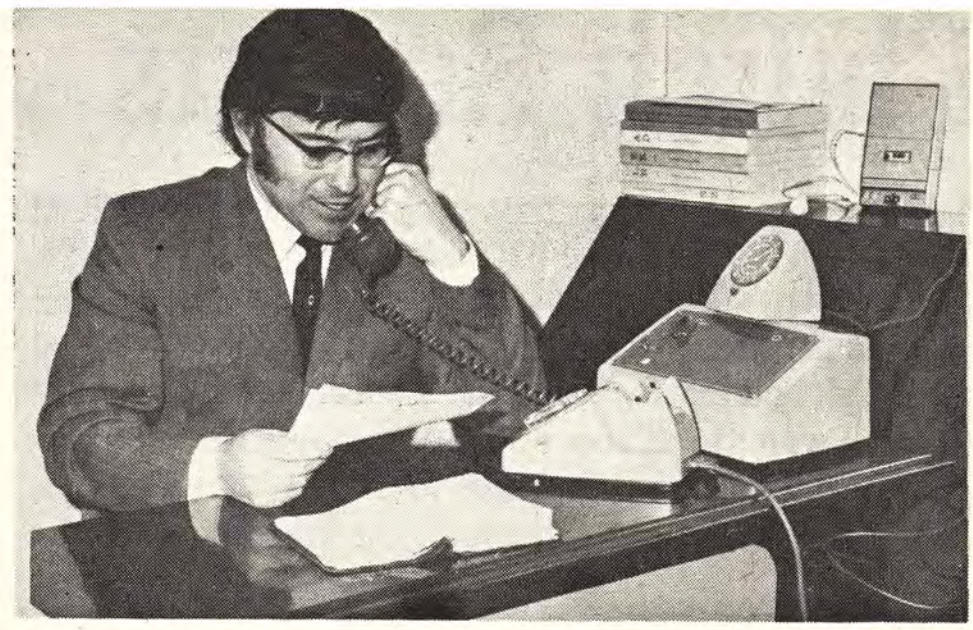
"No one who has met Jim Patterson, pastor of the Elim Pentecostal Church in Palmers Green, could say that applied to him. Mr. Patterson, an eager and practical young minister, is not remote man of the cloth. He has experienced life in the Services, and in a wide range of civilian occupations which have brought him in close contact with people in all walks of life.

"Mr Patterson is intensely sympathetic to the problems and difficulties of his fellows. It is a sympathy born of his own personal problems which once found him close to suicide.

"It was his enthusiasm and desire to help others which recently brought him into court when he unwittingly broke the law in using a pirate radio station to broadcast the Christian message.

"Anxious to continue this branch of his evangelistic work without infringing the regulations Mr. Patterson has now come up with a scheme.

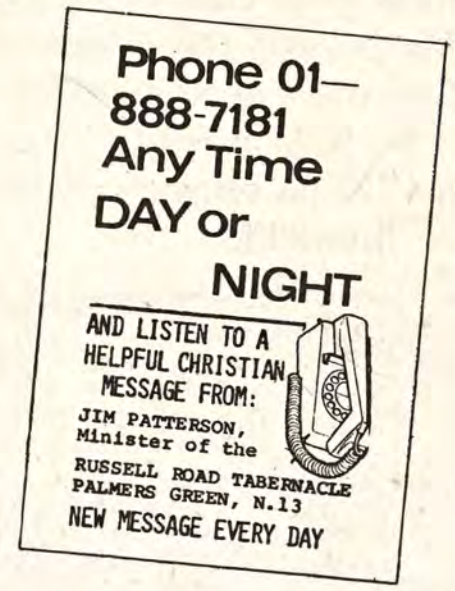
"Already several hundred people have tried out the idea of dialling a number to hear a three minute message of hope and inspiration, recorded by the minister. A different message is broadcast each day and already many people, some unhappy and depressed, have testified to the uplift the message has given them.



Photograph: Kelvin Studios

"There is nothing in this idea for Jim Patterson except the satisfaction of helping those who need it. In fact the scheme is something of a financial headache, which it is hoped may be eased by gifts from well wishers.

"Those who criticise the church for its stuffiness and lack of imagination should meet Jim Patterson. He's not the sort who merely waits; he goes out looking for people to help."



Jim Patterson adds:

ALL the local newspapers gave this venture maximum publicity. Radio London broadcast a ten-minute interview on two occasions. In the first month we received over 2,200 calls and as many as 150 in one day. A number have written or 'phoned me requesting prayer and a visit. I went to one home and showed a thirty-minute gospel film. By adding a loud-speaker to our equipment we plan to broadcast live a thirty-minute service into local old people's homes and flats and common rooms.

GOSPORT **Pastor: R.T. McDonald**

AT an outreach to the youth of our town, a local cafe was rented for a week and was open for business each evening from 7.45 p.m. Coffee was only a minor detail. Our real aim was to present the good news to everyone who came in and to urge them to come alive in Christ.

Pastor Adrian L. Hawkes led the crusade which started with a teach-in on evangelism. The same even-

ing a youth rally was held with Pastor Maldwyn Jones, the Presbytery Youth Director, as the speaker.

During the following week the "Come Alive" coffee bar was well attended. Each evening the gospel was sung by visiting groups, who also testified of God's saving power. The epilogue every night by Pastor Hawkes gave opportunity for personal witnessing. Seven decisions were made and fifteen indicated that they would like to know more.

The coffee bar was staffed by our young people and the remainder of the church gave their support as well. Members promised to pray for half an hour at a time so that every evening for the whole week was covered by someone praying. Practical help was given in the form of baby-sitters for those who needed them.

The coffee bar has closed, but, we know this was only the beginning. Many more will "come alive" through our witness.

M.J. BARWICK

WESTON-SUPER-MARE **Pastor: J.B.D. Ritchie**

AT our Sunday school prizegiving the prizes were presented by Mr. R. Mainstone and our Pastor. There were many lovely books. Bibles were given to children who had good attendance. A good Gospel message was then given by our Pastor.

We were very pleased to see so many parents and we pray that they will come again to our services.

The Sunday school has an attendance of about thirty-five to forty children each week. Please pray for them and the teachers.

FRANCES BOARD

CLAPHAM, London **Pastor: I.R. Moore**

"IF the Pentecostal experience stays with the older members of the church and is not manifested in the youth, then it will not be long before the ministry of the Gifts and all that goes with them will be a thing of the past." This is the gist of what Pastor J. Lancaster said on the final day of our golden jubilee celebrations.

We were reminded over the five weeks again and again that our commission is to preach a complete Foursquare Gospel. Upon such a foundation Elim was built, with the Lord confirming the Word with signs following.

Looking back can be destructive, but there are times when it is productive, and our jubilee services have been like this. We have had a few of our past ministers to preach and by listening to reminiscences we have become aware of the power of God in the past and the need for more of that power in the future. We have been very much blessed and challenged by the ministry of the Word from Pastors E.F. Cole, C.J. E. Kingston, The President (T.W. Walker), and J.C. Kennedy, not to mention our very dear brother Joseph Smith (who is affectionately known as "the evergreen" by our assembly). The jubilee would not have been complete without a visit from the London Crusader choir under the direction of Pastor Douglas B. Gray.

The month was completed by the ordination service and by the ministry of Pastor Lancaster, our President-Elect.

It has been a time of fellowship and hard work and it would not be fitting to close this report without mentioning all the efforts of our brothers and sisters to clean and beautify the church building, following the redecoration.

We much enjoyed the ministry in song by our special soloists for the month.

What has it all achieved? We believe that it has been a time of stocktaking, a halting-place where we looked back over the past years to see where the Hand of God was leading us and to see also where the efforts were of the flesh.

Jubilee Year is a time of restitution, remarshalling and rededication. We are still at war. The enemy has not changed. The heart of man is still the same. The remedy is still the same. Let us go forward still preaching "This same Jesus" who is the same today as yesterday, and will be unto the end.

FRANK TAYLOR

VAZON, Guernsey **Pastor: A.C. Jarvis**

TWO weeks of intensive outreach have just been completed in Vazon. The first was for boys and girls. Besides the usual stories, quizzes, etc., a series of sound filmstrips on the life of Christ proved to be an attraction and crowds of youngsters came. A number of children made decisions for the Lord and there has since been an improvement in Sunday school attendance.

The second week was a successful outreach by the Crusaders, through film and coffee bar evangelism. Guest preacher was Pastor David Beresford of Macclesfield, whose ministry to the church and to the youth was much appreciated.



Vazon children's crusade on the first night — the least attended. The editor of the Island's newspaper's children's column included a write-up of the crusade in his weekly feature.
Photograph: Guernsey Evening Press



The Minister and his Work

by A. S. F. Horne

Pastor of Elim Pentecostal Church, Ipswich

A MINISTER is one charged with the performance of a duty or the execution of a will. It is God's will that all men should be saved. We are charged with the performance of the duty to preach the Gospel and it is through the foolishness of preaching that men are saved.

If in our travels we see a tree to all appearances withered and dry, the vital principle having fled, we conclude that it has lost the power of reproduction and will soon die. New buds and the formation of new branches would speak of life, freshness and vigour. We would expect that tree to live and multiply itself for years to come.

By the same rule of reasoning, if we discover a church, a movement, which has lost its vitalising energy and, as a consequence, is seeing no conversions, we will be certain that that Church, that movement, will become extinct.

While efforts are being put forth that can only originate in vigorous life – new churches being opened, congregations being held and enlarged, holy lives being lived – we can be certain that that church, that movement, will be around for a long time.

Will you please look at your church, our movement, your life? It is good to be still and to know God; really to know God is to know oneself.

For fifty years we have been building on the foundations laid by our founder ministers and members. We must lay foundations so that operations in the future will be crowned with great and glorious success.

We must be baptised with the same Spirit as in time past. We must devote ourselves to the work with the same earnestness and perseverance. The same glorious results will follow.

What reason can any man advance as to why piety should not be as deep, zeal as ardent, and the spirit of self-sacrifice as great, in this generation as in the last?

I believe that God has a man for every emergency and an emergency for every man. There are no small things in the Divine Economy. Never let us talk about our small work for God. There is "an empty niche in the file of royal status" which only the proportions of your personality will fit and fill. No one else can do your work. In the car of humanity there is always room for one more. The size of the room depends on the man. Someone has said, "Man is the biggest circumstance in the realm of the circumstantial". A man makes a place in the world and then fills it.

Let us as members, as a church, as a movement, make a place in which to work and then fill it with service to God. The surging waves of humanity will give every man just as much room as he really demands.

When we plunge into the ocean of human achievement, we will make and fill our own island where the waters touch our individuality on every side.

Testimony Time

IN February 1972, X-Ray plates showed that I had a large stone in my left kidney. These plates were seen by two local doctors and myself.

In August this year I had to go into hospital for internal examinations and further X-Rays to clarify whether the kidney would have to be removed or only the stone. Before going into hospital, however, prayer was made in Jesus' name according to His Word.

In October I had the results of the hospital's findings. Both kidneys were functioning perfectly, with no trace of a stone.

God still works miracles today and honours prayer in the mighty name of Jesus!

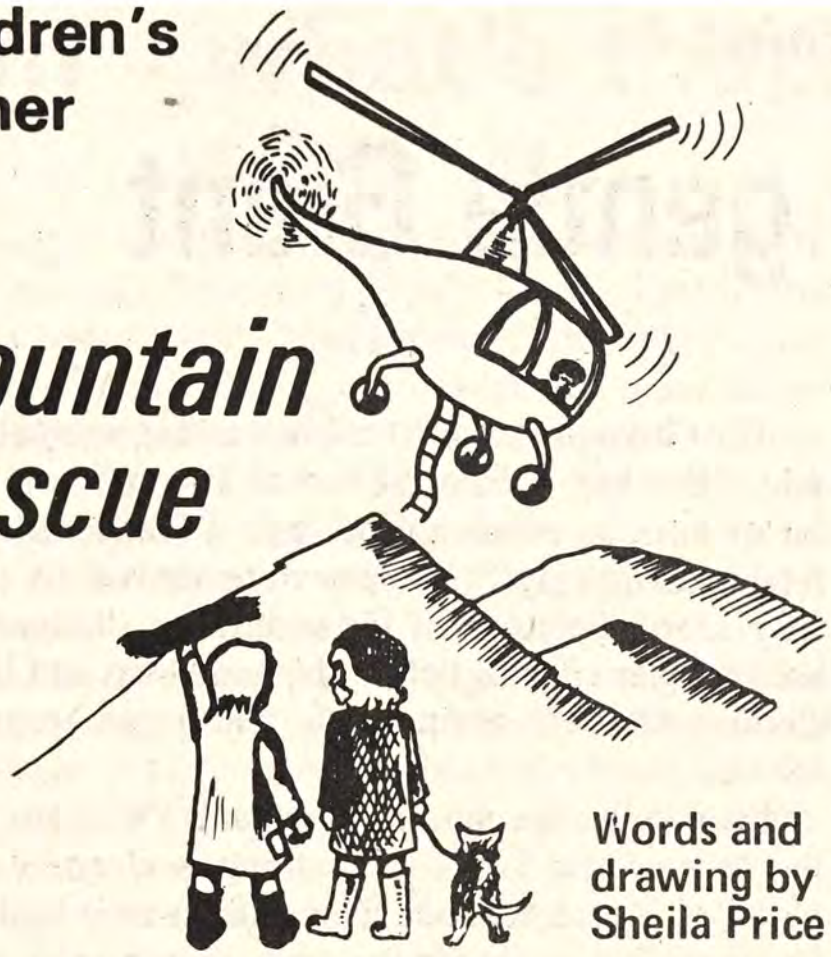
I thank the Lord for His care. To Him be the praise and glory!

P. BATEMAN

Treasurer, Elim Pentecostal Church, Darlington

Children's Corner

Mountain Rescue



Words and drawing by Sheila Price

MR and Mrs. Smith were worried. Their children were nowhere to be found.

After dinner, Sandra and David had decided to take their dog, Rover, for a walk, and had told their parents that they would not be long. Now it was very late in the afternoon and snow had begun to fall.

"We will search the mountain," said the policeman, "but, as it will be far too dangerous to go on foot, I will send for the air rescue team."

He flashed an S.O.S. message to the R.A.F. station and soon a helicopter had taken off with the pilot and his assistant on board.

The pilot flew low over the mountain, searching the snow-covered ground for a sign of the children.

On the mountain, Sandra and David sheltered beneath a rock. "We should never have come so far," said Sandra. "I do wish we could find our way home."

"So do I," said David, "but we'll have to wait until the snow stops. Listen! Can you hear that noise?"

"It's a sort of humming sound," said David. "Oh, look! It's a helicopter! Give me your scarf, Sandra, and I'll wave it to attract the pilot's attention."

The helicopter hovered above them for a few moments and, when the pilot spotted the children, he landed near them. Sandra and David climbed up into the machine and they were soon on their way home.

"Thank you for coming to our rescue," said David. "We might have been stranded on the mountain all night."

"I would have kept searching until I had found you," said the pilot. "But you must never wander so far from home again."

"Oh, now we won't," said the children, "we have learned our lesson."

This is like the wonderful truth of the Gospel. The Bible tells us that Jesus came to seek the lost. He is ever ready to hear our cries and comes to our help straightaway. The most wonderful thing of all is that Jesus never gives up. He keeps on searching until He finds, and rescues, those who are lost.

From the Secretary-General

ROYAL ALBERT HALL TRAFALGAR SQUARE ANNUAL CONFERENCE

OUR greatest need is a continuous revival in every one of us as members of Christ's body. In our beloved Movement, in all our churches, in every church department, our great need and prayer is, "Lord, send revival; Lord, send a mighty revival." Times of fellowship stimulate revival, inspire confidence, release joy and gratify the heart of God. On the great occasions, and all the time, let us pray for, work for, and come for revival.

God is in the midst of His people and working His purposes out. Going after the unconverted and bringing them under the sound of the Gospel is surely God's call to us today.

On these great soul saving occasions let us prepare a great harvest field ready for reaping by bringing the unconverted. Let us move with the times, move with God and with His Spirit. God indeed is moving by His Spirit, and in unexpected ways and places. He surely has moved upon us in the great Easter conventions and Rallies, and the Annual Conferences. Had more unconverted been under the sound of the Gospel greater would have been the ingathering. Reserve places for the unconverted with your coach parties. Let us pack our Easter Conventions and Rallies everywhere, and our Annual Conference, and believe for healings, Baptisms in the Holy Spirit and salvation according to His promise. "God is moving by His Spirit". He will move upon us as we meet in fellowship.



Mzee Bull, Tanzania

The gentle Giant

HEAD and shoulders above the people, like Saul of old, Jaksoni stood before the full church in distress of mind and spirit. The very sight of him evoked memories of his great strength. Had I not heard of how he could compete with five ordinary men, of his feats with cattle? Now he was in distress. He asked for counsel and help.

"Brethren", he began, "I was at my house sitting in the sun. A man appeared before me, a pagan I had known years before. He said to me, 'Bwana, do you remember how you treated me, what you did to me long ago? This very day I will take my vengeance. I will give you a severe beating.' I looked at him and saw that he was bent on quarrelling and filled with a desire for revenge. I looked into my own heart and saw only peace in Yesu. I had no quarrel with anyone. Am I not a son of God now? I lept to my feet and ran. The man pursued me round my house, round the garden, through the fields. I dived into the bush. He followed. He almost caught me as I eluded him around a large tree. I climbed on to an anthill and then down the other side. I was weary. I stopped and faced him. He came up, saying 'Now I have you, fool: now I will take my vengeance.' He struck me with his stick. I never moved. He struck me a second time with all his strength. I thought that he would be satisfied, but, as he got ready to strike again, I was overcome by my pain and felt that I could bear no more. I hit him just once and knocked him out. I then stood looking at him. I had great grief in my heart, because I had struck a man. He began to come round and I thought, 'Surely he will cease. Surely his anger must be finished?'. But no, he began to strike me again. I hit him once more and he did not recover consciousness until after he had been carried home by his people.

"So today, brethren, I stand before you to tell you all the troubles of my heart. I did not want to strike that man, but, even if I did not want to, I have hurt him. My hands are soiled. I ask help here before the church and before God."

The Christians were astonished and sorrowful. Some said, "Brother, I do not know if I would have run so far or born so much as you did. I fear I would have retaliated quickly." Others were moved to tears as they heard the story of his endurance. Others visualised the giant fleeing before the small man and laughed aloud. All were sympathetic and began to pray for Jaksoni.

Eventually, the church elders said, "We have sought the face of the Lord. The thing is cleansed in the blood of Yesu. Jaksoni, when that man is healed and his anger has cooled, take two of us and go to him and ask his pardon. If he agrees, you will rejoice; if he refuses, it will be his fault. Go in peace! The Lord bless you!"

Christ my Lord was there

I lost my way. Ahead of me was darkness.
My soul cried out in anguish and despair,
I knew not where to turn nor who could help me—
But Christ my Lord was there.

Yes, He was there, but in my hour of weakness
I could not see nor feel His presence near,
What hope had I of finding peace in turmoil ?
Yet Christ my Lord was there.

And when I felt my very heart was breaking,
No further anguish could my spirit bear,
I cried, " Dear Saviour, in Thy mercy help me "—
And knew my Lord was there.

What joy was mine when Jesus stooped and touched me,
What peace to know that He was in control !
My heart rejoiced that He had sought and found me
And He had saved my soul.

RUTH WILSON.

Elim - what's that?

asks George Canty

ONE woman thought that Elim was a new patent medicine. Another (like me at first) thought that it was the " 'ealing church". How hopeless it would be to let Elim be no more than a rubber-stamped name across the back of a tract in people's minds. This came home to me as I listened to a real expert on communications, the B.B.C. Religious Organiser.

The Gospel may be well set out in a tract, but it tends to be abstract, just a church doctrine. *Truth needs to be personalised.* In the highest form, this means person to person confrontation, the Gospel tied up with the presenter as an individual witness. So the B.B.C. expert made me to understand. The better people know you, the more effective is your truth.

The literature of a church often lacks this essential: the outsider doesn't "know" the church. It is an unknown quantity to him. To get into the mind of the unconverted that "Jesus saves", it is important also to get across that your church is a wonderful, living embodiment of that Gospel, warm, alive, and relevant. This is effective communication. Otherwise the message doesn't have the human throb about it which is so vital.

If the people are to believe the Gospel, they must believe in the sincerity and vitality of the church that presents the Gospel. But how can this be if they don't know anything about that church?

To get this feeling across is, for an individual church, generally far too costly, and the writing is hard. Some think that they know what is the best and how to "put it across", but they think in Christian language and idioms. What *they* like to read, they suppose that the unsaved will also like. This is the great problem for those who write for the unsaved directly. What they write has to be approved by the Christian who buys it. who has very likely never made any study of the essentials of communicating the Gospel in print.

In my own case, it looked easy, until I tried. Then I knew that I had much to learn. It took years of writing and experiment.

Then I attempted to produce a propaganda sheet to tell folk what Elim was and what it believed and did, to explain in terms the unconverted could understand what were ideas like salvation, Pentecost, the Second Advent, repentance and so on.

After consultation with others on the Publicity board – all experienced writers – I worked for months and came up at last with Issue no 3 of **Elim News.** I wanted it to be a very cheap piece of literature which would describe all about Elim, get its teaching across, and most of all get the Gospel across. Elim had no such piece of literature, not even in expensive book form.

From it, people can learn of Elim's work, its friendliness, and that it isn't just a local huddle of holy Joes, but a representative part of a world-wide, significant, very much alive movement. It contains ten times more matter than most other single pamphlets costing the same; for example, it includes three Gospel articles which alone would cost more than **Elim News.**

Already over 40,000 copies have been distributed. Since the last issue (No.2.) six years ago, newsprint paper has risen in cost about six times, but **Elim News** is still only 1p and is equal to a sixteen-page booklet, which usually costs about 5p because it is mass produced.

Elim News is intended to supplement other Gospel literature. It is a complete summary of things that people must know about Elim in every way, which, once people know, they will accept as groundwork to the Gospel Elim preaches.

You can get your supplies from Grenehurst Press, P.O. Box 38, Cheltenham. Telephone 0242-59904/5/6.



Ideal for
the personal approach

Door to door evangelism

Open-air work

Please send me ..... copies of Elim News

I enclose cheque/money order for £.....

made payable to Grenehurst Press

Price: £1.00 for 100 (p. & p. 25p)
2.50 for 250 (p. & p. 37p)
5.00 for 500 (p. & p. 57p)

Do not send money with larger orders as the cost of carriage depends on the destination.

(BLOCK CAPITALS, please)

Name .....

Address .....

.....

Signed .....

The ruling Principle of Christi

IT is clearly evident from the New Testament that the ruling principle in the everyday life of Christians is the will of God.

Nowhere is this more amply and emphatically demonstrated than in the life and ministry of the Lord Jesus. He was the perfect and pattern Servant, for He unhesitatingly accepted the will of God as the ruling principle in every department of His daily life. He said: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John 6:38).

His supreme aspiration, the passionate desire of His soul, was to live His life in obedience to God. He alone in the highest sense could say: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God" (Psalm 40:7,8). He did not do the will of God merely as a duty; He found the greatest joy in living in the centre of God's perfect will. "I delight to do Thy will" literally means, "I am bent to do Thy will". All His desires were instinctively, distinctively set to do the Father's will. He did not obey God's will by constraint or with reluctance, but ever wholeheartedly. It did not always lead Him into pleasant, peaceful pastures of plentifulness, but, more often than not, He followed paths of persecution, misunderstanding and finally death, yet the bent of His whole life was to fulfil the Divine plan.

The Master would have His disciples emulate Him in obedience to the will of God for their lives. He taught His first disciples to do this by exhorting them to direct their aspirations and ambitions into the channel of God's will. The forceful challenge to all followers of Jesus is so to be gripped by the governing principle of obedience, that they will do God's will daily without hesitation or complaint.

A telling illustration of this is the record of the living creatures in Ezekiel's vision. They so delighted in obeying the voice of the Spirit that, as soon as they completed a given task, they returned like a flash of lightning to receive further instructions. They delighted in the ministry of obedience. The true disciple seeks to do the will of God promptly, continually; he is never happier than when thus engaged.

The great antidote to a life of spiritual starvation and the means to a life of spiritual strength is to do the will of God. Every Christian should aspire to do this, for in so doing there is enrichment of soul, the magnifying of the Lord Jesus in his life, and the glorification of God in his daily walk and witness.

Obedience to the will of God is the basis of spiritual knowledge. Jesus said so: "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). These words were addressed to Jews who considered that the only source of wisdom was learning. They looked upon Jesus as only the son of Joseph, and one who to their knowledge had received no scholastic education, hence their amazement at the depth of wisdom and knowledge contained in His discourses. They said: "How knoweth this man letters, having never learned?" The secret lay in His absorption of the Father's will. Jesus wanted them to understand that obedience to the Divine will was the basis of wisdom and knowledge.

Professor Henry Drummond wrote: "Obedience, as it is sometimes expressed, is the organ of spiritual knowledge. As the eye is the organ of physical sight and the mind of intellectual sight so the organ of spiritual vision is this strange power, obedience."

The condition on which knowledge of the truth is obtainable is obedience to the will of God. The knowledge of God's will not only relates to truth, but also to judgment and practice. To know it in relation to these three things one must obey God; His will must have pre-eminence and predominance.

Firstly, this must be so in *the counsels of the mind.* On reading the life of Jesus recorded in the Gospels one marvels, as did those who heard Him, at His unerring judgment. One incident will suffice to illustrate this. When questioned by the Pharisees concerning the tribute money He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The Pharisees had hoped that, in answering this question, He would bring Himself into disfavour either with the people or the Roman authorities. If He had answered, "Render it to Caesar", they would have stirred up the people against Him, saying that He put Caesar before Jehovah, If He had said, "Render it to God", they would have accused Him before Pilate of speaking against the dignity and power of Caesar. The wisdom

Living

by Samuel Gorman



of Jesus outwitted them. What was the secret of the Lord's unerring judgment? He Himself supplied the answer: "My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me" (John 5:30). He could not make a mistake or give an unwise, untimely answer, because he lived and moved in the atmosphere of God's will. This comes not by learning or study (except that portion of it already revealed in the Bible), but by obeying His voice and the leading of the Holy Spirit.

Much good work for God is spoiled through ill-judged method because of a lack of knowledge concerning the Divine will. A man may perform some particular ministry for the extension of God's kingdom and yet act unwisely in the performance of it through not seeking to know and act according to the will of God concerning the procedure He should adopt. For instance, a man is prompted by the Holy Spirit to speak to another concerning the salvation of His soul, but, without waiting for the Spirit's leading regarding the manner of approach, he rushes up to the individual and issues in a commanding tone the challenge, "Are you saved?" The other person is ruffled and immediately adopts an independent, indignant attitude, thus further conversation is impaired or rendered impossible. Such unwise methods witness to the necessity of one's judgment being according to the will of God.

Secondly, God's will must be pre-eminent and predominant in *the formation of character.* God desires and decrees that His children should be holy, that they should live well-pleasing in His sight, and that they should be as epistles read by men to the glory of His name. Such a standard can only be attained and maintained in the life where the Father's will predominates. Strong Christian character accrues from the knowledge of God's will and the translation of it into holy living. In this connection the will of God is already largely revealed in the Word of God, but, to be Christ-like in character, the onus rests upon the Christian to submit daily to the revealed will. Such passages of Scripture as, "God hath not called us unto uncleaness, but unto holiness" and "For this is the will of God, even your sanctification", show the character of life Christians are to manifest before God and men.

Thirdly, God's will must be pre-eminent and predominant in *the circumstances of life*. To possess spiritual knowledge, His will must be sought and accepted as the ruling factor in every detail of life. It may be definitely made known beforehand concerning some of the circumstances of life. Jesus knew beforehand the circumstances surrounding His betrayal, trial and death. Paul knew beforehand certain circumstances of his life. The significant forecast of Jesus concerning him was: "I will shew him how great things he must suffer for My name's sake" (Acts 9:16). Possibly that revelation contained some of the things narrated by Paul in later years when writing to the Corinthians: "In perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Corinthians 11:26).

On the other hand the will of God may only become intelligible in the process of some circumstance of life. Philip was commanded by the angelic messenger of God to go to the Gaza desert. He was not told why, but he immediately went without questioning the mind of God. In the desert he met the Ethiopian eunuch and pointed him to Christ. On the outward journey from Samaria he may have wondered what could be God's purpose in this sudden change of events, but the meeting with the eunuch answered all the reasonings of his mind and heart; he then understood God's plan.

John may have wondered at first concerning his banishment to the lonely island of Patmos, but he understood later, for in the circumstances of Patmos he received and wrote The Revelation of Jesus Christ.

Bunyan may have wondered why God permitted his imprisonment in Bedford jail at a time of persecution when the weak in the faith needed his help, but in the gloom of his cell he wrote *Pilgrim's Progress,* a book that has been an inspiration and blessing to many thousands.

Christian, if you are passing the way of trial and difficulty and seeking the will of God without receiving any indication of it, whatever your circumstances may be, rest in His love and He will make Himself known to you by perfecting that which concerns you. In seeking to follow in the Master's steps the Christian's prayer should be: "Help me Lord to conform more and more to Thy perfect will."



Search the Scriptures

The Letter to the Romans

19. Glorification (Romans 8:11-30)

The Evidence of coming Glory



Romans 8:12–17

by J. Alexander Wright

UNDER the title and text, "THE RIGHTEOUSNESS OF GOD" (1:16, 17), which we offered as the theme of Romans, we have considered under "DOCTRINAL", three divisions – the Righteousness of God in CONDEMNATION (1:8–3:20) of Jews and Gentiles alike; JUSTIFICATION (3:21–5:11), its ground, means, and effects; and SANCTIFICATION (6:1–8:10) the principle, practice, preventative, and power of holiness; and a supplementary on the TWO HUMANITIES (5:12–21). We now come to the fourth and last division of the doctrinal section and think about the Righteousness of God in GLORIFICATION (8:11–30). Here is the Evidence of coming Glory (8:12–17).

The Spirit "shall also quicken your mortal bodies" (v.11) is sometimes interpreted as a prophecy about the resurrection of believers at the coming of the Lord, when "This mortal shall put on immortality" (1 Corinthians 15:33), a blessed truth, but the obvious, more immediate meaning is that of the Spirit's quickening and energising power for life and service in the bodies of those in whom He dwells, as Lord of the temples of clay (1 Corinthians 6:19). "Mortal" means not dead, but subject to death; compare "the life of Jesus made manifest in mortal flesh" (2 Corinthians 4:11).

This is not only a prophecy, but also a pledge and a foretaste of glory to come, in the redemption that is to be, "the earnest of the inheritance" into which we fully enter at His coming (Ephesians 1:13, 14). "This, this is the foretaste, but that is the Feast!"

"Therefore we are debtors" (v.12), as Paul was (1:14), but not to the old life, which brought us only misery, pain, and spiritual death (v.13). To the Holy Spirit, who brought us new life from above (v.13), we owe all.

"For as many as are led by the Spirit of God, they are the sons of God." (v.14) is a puzzling verse to some, who observe that some "sons" are not so led! The word "sons" qualifies not only our relationship to God, but also our state, and denotes those who have "come of age". Different words, not always apparent in the A.V., are used to distinguish "children". from "sons" (see other versions). All the born-again are children (John 1:12 should read "children"), but "sons" are the mature, the grown-up. They follow the Spirit's leading, for this is a mark of maturity. I hear my heavenly Father say to me, "Son, be your age!"

The Holy Spirit who so leads the sons is that Spirit of adoption by whose inspiration we cry, "Abba, Father" (v.15). This refers to a practice common to Romans, but unknown in Jewry, whereby an adopted child always took full rights with the natural heirs of name, property, and status. The Roman parent, or indeed any adoptive parent, could never, though fain he would, impart his own nature to his adopted child, however, even though with all his worldly goods he endowed him. Here then is the wonder of our Father's grace in His "gift of righteousness": we share His nature as well as His name! "Consider the incredible love that the Father has shown us in allowing us to be called 'the children of God' – and that is not just what we are called, but what we ARE" (1 John 3:1, Phillips). Paul did not write "Abba" (in the Palestinian dialect) as merely the equivalent of "Father", to which it is joined. It means that, but more. It is the more intimate form of address, the first utterance of infant speech, the equivalent of our "daddy" or "dada". "My own dear Father" says A.S. Way. Dr. W. Barclay tells us that it is used to this very day by children in the Middle East.

Some will remember the stammering affliction of our late King George VI. Until he was thirty, there was little hope that he could ever master it, but he was taken in hand by an Australian specialist, who warned him that there could be no progress unless he forgot all that he had ever learned about voice production. The specialist took him right back to the beginning and trained him to say, "mama" and

Continued on page 13

Book Reviews

The Spirit-filled Student *by Valentine Cunningham. Published by the Students' Pentecostal Fellowship, price 12p, postage and packing 3p extra.*

THIS booklet introduces the prospective student to life at college. The Christian Union is shown to be a means of Christian testimony there, but the need for Pentecostal fellowship in a local church is also stressed. The student is a witness at college – after all that's what the Baptism in the Holy Spirit is for – but his studies are also equipping him for effective service afterwards. Guidance is given on the holding of Pentecostal meetings in college and on the place of public lectures, private studies and personal devotions in the student's life. The booklet concludes with a list of recommended books for further reading.

As "first-aid begins at home and in the home church", get it, read it and give it!

P.N. MacINNES

The real Christmas?, *by Pat Boone. Published by Lakeland Paperbacks. Price 25p, postage and packing 3p extra.*

The real Christmas, as seen through the eyes of Pat Boone, is a wonderful excursion through the wonderland of myth and reality. This little book suggests throughout how men should view the Christmas story. Wonderful anecdotes and poetic illustrations make the reader aware of the love of God in simple yet real terms. The questions asked and answered are many and varied, seeking to make one ponder on God's goodness. Many Scriptures assist the writer to portray the real Christmas. This little book contains great wealth and is suitable for most age groups. It would make a good gift for Christmas for a believer or a non-believer. Some gem of truth may well move any reader's heart to a closer walk with God.

MICHAEL C. EPTON

Turning the World upside down. *Published by Prophetic Witness Publishing House, price £3, postage and packing 25p extra.*

THIS massive volume of 663 pages and 137 photographs contains the record of a hundred years of "Assembly" (Brethren) missionary work. All told it is a remarkable, moving story of personal sacrifice and devotion. Giving rose from £163 in 1872 to £305,289 in 1971. One man began to study to be a doctor at the age of 36 and had to start by taking "O" levels. Another, whose property was threatened by fire, cried "to the Lord who made heaven and earth". The wind suddenly changed direction and the building was saved as by a miracle. Here is a record of a band of men and women, most of whom unknown to the reviewer, but we are proud to call them brethren and sisters. The price, no doubt, will deter many from purchasing this book, but one can always ask for a copy at the local library.

D.W. CARTWRIGHT

Help, *by Alice Hill. Published by Coverdale House Publishers Ltd. Price 30p, postage and packing 4p extra.*

THERE have been times when all of us have wondered what the Bible has to say about a particular problem or situation. This excellent little book has been written for just such occasions. Appropriately sub-titled **The Yellow Pages to the Living Bible**, it is designed to help the reader quickly and easily to find what the Word of God says about such things as authority, death miracles, prayer, faith, friendship, work, love, family life, temptation, and many other things. The subjects are arranged alphabetically and under each heading are relevant verses quoted from the Living Bible. The use of this paraphrase makes the Scriptures both enjoyable and easy to accept and to obey.

This book will be of value to all who read it – to the new convert who wants to know what standards God sets, to the Pastor or personal worker who needs the right word to help someone and to the ordinary Christian who requires sound advice from the Scriptures, but is not sure where to begin looking.

R.M. KINGSBURY

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

The Letter to the Romans–*from page 12*

"dada" and we know how well he progressed. So the Holy Spirit deals with us. There can be no beginning of the Christian life until we learn, "Abba", "Abba, Father", the prayer of the Son in Gethsemane's agony (Mark 14:36). The Spirit of His Son likewise prays within us (Galatians 4:6).

This form of address to God was unparalleled in all previous Jewish literature and no devout Jew would dare use it. That "the high and lofty One, that inhabiteth eternity, whose name is Holy" might be so approached was unthinkable. Evangelicals are sometimes charged with being over-familiar with the Divine name, but could anything be more familiar than this?

(Continued next week)

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
Each—Cloth £1.10, Paper 75p post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh.
D.2698

Thoughts from the Book of Genesis

3 The Lie of the Serpent (Genesis 3:4)

by F. Lavender

UNTIL the serpent came to Eve, man and woman were ideally happy, for they knew nothing of the shame and corruption of sin. They enjoyed the perfect beauty and goodness of the unspoiled Creation and, above all, they had unbroken, unclouded fellowship with their loving Creator, for they knew and obeyed His just commands.

The lie of the serpent struck at the very heart of this relationship for this creature said: "Do not believe Him, He doesn't really mean what He says; He is only trying to keep you down!" Eve believed the serpent and disobeyed the Lord God, only to find to her sorrow that He meant exactly what He said.

Satan has filled the minds of men with a false idea of God, a picture of a benevolent, kindly, weak old man who "would not hurt a fly". When you declare: "The soul that sinneth it shall die", people reject it. They are shocked if you tell them that the lot of the unrepentant sinner is everlasting misery. They will not believe that God is righteous and holy as well as loving. Like Eve, they will all finally believe this truth, but too late (Luke 16:22,23).

It is said that many who say that they are Christians show by the way they live that they believe the serpent's lie. The truth of the Judgment Seat of Christ, with rewards and rebukes, is clearly shown in the Word, yet many Christians live second-rate, mean, petty, selfish, even shameful lives. It is clear that they believe Satan rather than God.

We should pray for a spirit of conviction to come upon professing Christians. As a result, conviction must surely come upon those who do not believe.

One of our retired pastors shares with us a wonderful experience

Transatlantic Travels

by Henry Haith

WE have recently returned from a tour in the U.S.A.. Our son met us at Los Angeles Airport and, after a weekend with friends in the city, we commenced a 2,800 mile tour of California and Nevada.

Every weekend we found a place of spiritual refreshment. The first Sunday we went to the famous Angelus Temple, Los Angeles, Headquarters of the International Church of the Foursquare Gospel, where we enjoyed the ministry of the Word and the music by a large orchestra and choir.

Later, amid beautiful mountain scenery at over 6,000 feet, the Lord guided us to a Christian camp ground. It was founded by some Christian business men who gave 30,000 dollars to purchase this lovely site near a lake. The purpose was to give not only pleasure, but spiritual help to young people from the various churches.

We went to the Sunday morning service. There were over 600 present, mostly young people. The preacher was Rev. J. MacArthur. We were told that every Sunday he has a congregation of over 2,000 in his church in Los Angeles. He asked if there were any there for the first time, so we stood up with a few others. He requested that we state where we came from, what church and our names. I stated that we came from England, that we were Pentecostals and that my name was Pastor Haith, B.A. – born again. Immediately the whole crowd roared and clapped. They seemed to indicate that my version of B.A. was of more importance than the Bachelor of Arts degree.

We later enjoyed a fine address on "The Committed Christian". In the evening the place was packed with over 600 young people for Bible study and what a thrill it was to see every one with a large, open Bible drinking in the Word.

On the next Sunday we were in San Francisco, where we heard the remarkable testimony of a converted drug addict. He was serving a prison sentence, but the authorities had seen such a change in his life that they had allowed him out on parole. He said, "From the first jab of the needle you are hooked for life. You would rob your own mother to get money for drugs. I sank to the depths of sin and vice but (and here his face lit up) Jesus has saved me. I'm redeemed! The power of God is wonderful!"

After hearing him, I thought of that crowd of teenagers at that camp and thought, yes, God can save a hopeless drug addict and by His power He can also save and preserve our youth from sinking into the pit of sin.

We thank the Lord for enbaling us to make this trip. My wife was just recovering from a serious operation and I was eighty years young last birthday. Praise the Lord!



Margaret M. Ladlow's page

Just a Housewife?

by Jenny A. Pearson

IT could be that in your younger, single days you had visions of yourself as a missionary in some far-off land, or your desires may have been toward launching out in some other sphere of full-time service in the Lord's work. Things just didn't turn out that way, however. Your desires may not have been what God required of you, or perhaps disobedience to God's call was the reason. God alone is the Judge and to Him alone must we give account of our lives.

Now you find yourself in the happy position of being a housewife, but perhaps you feel rather frustrated by what you may think is a very limited field of service. Ladies whose families have grown up have more opportunities for outside work, but for those, like myself, who have small children, and for those, who for other reasons, are unable to go out much *there is a work for Jesus none but we can do,* and this work is right on our own doorsteps.

This vital work is to witness to the many who call at our doors every day, e.g. the milkman, the gas meter reader, the door to door salesman, etc. We have the most glorious and important news to proclaim and the most precious Saviour of whom to speak. He gave His all for us; is it too much to ask that we witness for Him? I say no, a thousand times no. We cannot, we must not keep this life-saving message to ourselves.

There are at least six basic essentials for this work:

(1) Prayerful preparation at the commencement of each day;

(2) Regular reading and study of the Word of God;

(3) Continually being filled to overflowing with the Holy Spirit and the consequent power;

(4) Having within easy access suitable tracts, invitations, literature, etc., essential contacts with those who cannot stay to talk;

(5) Always being able to say to God in all honesty, "Lord, I'm available!"

(6) Having a passion for souls.

I am not going to try to make you believe that it is always just a case of giving a tract and a brief word of testimony. This is not true, indeed frequently one's routine is completely put out and the "extra mile" becomes inevitable.

It is impossible for me to give you more than one of the many experiences which I have encountered in this work. One Monday lunch-time, just after my husband had gone on a brief errand, the front door bell rang. On opening the door, I was confronted by a young gypsy girl. She said, "You have a happy face, but you will not end your days in this house!" I quickly assured her that it did not matter where I ended my days, because I knew where my eternal destiny was. Before we had time for further conversation, we were joined by two older gypsies, one of whom complained of toothache. After sending up a silent prayer for guidance, I invited them in, made some coffee and gave them something to eat. It was my privilege to spend half an hour telling of the way of salvation. They were totally illiterate. They freely offered the information that all that they told people was just made up. Eternity alone will reveal the outcome. I thank God for the opportunity to witness to them. The possibility is that this may be the only occasion when they will clearly hear the gospel message.

This is by no means an isolated case. Thousands have never heard the true gospel message. In all probability, one of those folk who knock at your door may never hear it if you miss your opportunity. That person's soul may be damned for ever. The Bible states: "He that winneth souls is wise" (Proverbs 11:30). The importance of winning the lost for Christ cannot be over-emphasized.

Stop being "just a housewife" and become a wife who wins souls on her own doorstep.

Mrs. Jenny A. Pearson, who is a trained nurse, is a member of our Northampton Church.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., **international stamp only.** Tel. 31135 Central. C.2513

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

ITINERARIES

The President (T.W.Walker):
December 9, Sheffield; 10, Barnsley (a.m.), Halifax (p.m.); 14, Fairfield Halls, Croydon (with London Crusader Choir); 15-29 Ghana.

London Crusader Choir with Douglas B. Gray:
December 10, Wormwood Scrubs and Kensington Temple; December 10, Wormwood Scrubs and Kensington Temple; 14, Croydon (Fairfield Halls); 27, Reading; 19, Loughton; 24, Wandsworth Prison.

A.D. Bull:
December 10, Watford; 12, Finchley; 13, Hayes; 14, Reading; 16, Kensington.

Joseph Smith:
December 9,10, Merriott; 12, Yeovil; 13, Bristol; 14, Bath; 15, Bristol; 16,17, Wells.

BIRTHS

HOLMES. On November 16th to Pastor and Mrs. D.G. Holmes of our Sunderland Church, God's gift of a son, Craig Walter, a brother for Colin.

RAMSEY. On November 8th, To Rosalyn and Andrew Ramsey, members of our Selly Oak Church, God's precious gift of a son, Christopher John.

ROGERS. On October 24th, to Gwenith and Andrew Rogers, members of our Selly Oak Church, God's precious gift of a son, David Andrew.

MARRIAGE

BEASLEY—HARES. On 28th October at Elim Pentecostal Church, Sunderland, Geoffrey Beasley to Denise Hares. Officiating minister: D.G. Homes.

WITH CHRIST

NEWMAN. On November 13th, Harry W. Newman aged 86 years of Leigh-on-Sea. Beloved husband of May Newman, formerly of our Ealing Church. "We shall see him in the morning". Officiating minister at funeral: G. Backhouse.

STAFF REQUIRED

JERSEY, C.I. Young lady assistant required for Christian Guest House. Training given and opportunity available for promotion. Write: C.A. Guest House, Undercliffe Road, St. Helier, Jersey or telephone 26831 C.2741

ACCOMMODATION REQUIRED

GERMAN Pastor and his wife, preparing for the mission field, require accommodation from 4th January to 3lst March 1973 within easy reach of Central London. Maximum rent £7-8. Self catering preferred. (c/o Mrs. Khanna, 39 Deans Road, London W.7. 01-567-0158). C.2743

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

CHRISTMAS POSTERS AND TRACTS. Striking, matching designs to link local evangelism with services in YOUR church. Panel on tracts for over-printing service details. "God's Gift To All" and "Come see - the Lord". Posters 20" x 30" at 15p, 15" x 20" at 9p. TRACTS 40p for 100, £3.50 for 1,000, plus postage. For samples send S.a.e. to VICTORY TRACT CLUB, 189 Brighton Road, South Croydon, Surrey. (Tel. 01-688-4986). C.2734

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH, near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

A new call for **HELPS**

We have recently sent forth our second call for 1972. It relates to the new church at **Broadstairs**, where we have been able to purchase a splendid Methodist Chapel, ideal in every way for the purpose.

If you have not joined the scheme please write to:

The Field Superintendent,
Elim Pentecostal Church Headquarters,
P.O. Box 38, Cheltenham, Glos. D.2744

Coming Events

BIRMINGHAM, Kingstanding. December 17. Elim Pentecostal Church, Warren Road. Carol Service by Candlelight at 6.30. December 24, services at 11 and 6.30. December 25, Communion Service at 10.

BLACKPOOL, Jubilee Temple, Waterloo Road. December 10, Baptismal Service at 6.30. December 24, Carol Service at 6.30. December 25, Family Service at 10. Holidaying in Blackpool for Christmas? Join us at the Temple.

BOURNEMOUTH, Winton. December 10. Elim Pentecostal Church, Hawthorn Road. Mrs. D. Bull (Tanzania). At 11 and 6.30.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CHELMSFORD. December 9. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas musical festival. Speaker: Mr. C. John Baker. Trumpet Soloist: Mr. K.M. Johnston. Vocal Guitarist: Mrs. Thelma Beacham. Chelmsford choir. Carols by candlelight. Friday at 7.30. Saturday at 7.

CROYDON. December 14. Fairfield Hall, Park Lane. Annual Symphony of Praise. London Crusader Choir, massed male and mixed-voice chorus, Hadleigh (S.A.) brass ensemble, Elim Bible College trio, and other guests. Speaker: T.W. Walker (President). Chairman: J. Hywel Davies. Production and direction: Douglas B. Gray. Reserved seat tickets from: Pastor D.B. Gray, 15 Rodenhurst Road, London SW4 8AE.

DARLINGTON. December 15. Elim Pentecostal Church, Bowman Street. Harrowgate Hill. Presbytery youth banquet at 7. Details: Youth Commissioner, 36 Wilton Way, Eston, Middlesbrough, Teesside TS6 8AR.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EVESHAM. December 9. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly Rally. Preacher: D. Hunting and special items by friends from Ashton-under-Hill Free Church. Convener: J. R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services. Sundays at 11, 2.45 and 6.30.

GRANGETOWN, Teesside. December 24. Elim Pentecostal Church, Lee Road. Carol service and children's demonstration at 6.30.

HEREFORD. December 10. Elim Pentecostal Church, Clive Street. Baptismal service at 6.30. December 17th, Preacher: Felix Lloyd Smith at 11 and 6.30. December 24, Nativity Play at 6.30. A cordial invitation is extended to all.

MARTON, Blackpool. December 9. Elim Pentecostal Church, Fredora Avenue. Colour film, "No need to hide", on the life of Nicky Cruz. At 7.30.

ROMSEY. Baptist Church, Bell Street. December 16. Christmas festival of praise. Wessex Choir (conductor: D.S. House). At 7.15.

SELLY OAK, Birmingham. December 16,17. Elim Pentecostal Church, Alton Road. John W. Peterson's cantata, "Night of Miracles". Saturday at 3 (for the "Torch" Fellowship). Sunday at 6.30. December 24. Carols by candlelight. Preacher: A.K. Chamberlain. At 6.30. December 25. Communion service at 11.

STIRCHLEY, Birmingham. December 9. Friends' Meeting House, Hazelwell Street. Cliff Richard in Billy Graham film, "His Land". Convener: J.B. Coleman. At 7.30.

CHRISTMAS CONVENTION

BELFAST. Ulster Temple, Ravenhill Road. Preachers include W.J. Maybin and James Montgomery (Canada). Christmas Day at 10.30 and 7.30. Boxing Day at 3 (baptismal service) and 6.30.

Sounds Superb

L.P. Stereo Record just released

Souvenirs of Songs and Praise
featured on BBC TV broadcasts.

presented by the

London Crusader Choir

(Director of Music: Rev. Douglas B. Gray)

and featuring

THE CAPITAL BRASS ENSEMBLE

Items include: Break, Day of God
What a Lovely Name
Let me Touch Him
O Come, and Sing unto The Lord
Has God Forgotten me?
To be used of God
Temples of The Spirit
I'm bound for The promised Land
The Glory of The Cross
Blest are all who find Salvation
The Saviour is waiting
Lord of our Life
The Twenty-third Psalm (Crimond)

The recordings were made in the famous St. Giles' Church, Cripplegate, London, by Granada Recordings Limited. Recorded on the 'Pilgrim' Label JLPS 176.

Price £1.75 plus 15p for packing and postage.

Twenty other L.P. recordings also available by the London Crusader Choir on "Word" and "Evangelical" labels, including:

'The Best of The London Crusader Choir'.

'A Symphony of Praise', including recordings made for BBC World Wide Broadcasts.

'Hymns of the Christian Faith' (Community Hymns) containing in all some 100 recorded hymns from the 'Redemption Hymnal'.

☆

SEND FOR DETAILS and information regarding many other recordings available from
Rev. Douglas B. Gray, EE2, 15 Rodenhurst Road, London SW4 8AE.

FOR CHRISTMAS
make sure you include the sound of Christian music in your home. Write us today. We will despatch on your behalf these Sounds Superb to your friends.

MAKE THIS A RECORD YEAR D.2746

Patterns of Thought



by Peter Smith Pastor of our Rotherham church

"As he thinketh in his heart, so is he" (Proverbs 23:7)

ISN'T it amazing how varied life can be? There are times when we don't seem to have a care in the world. At other times we feel bent almost double under the load of our problems.

Talking about problems (and all of us have them), how do you go about solving them? Do you approach the difficulty logically, reason it through and expect to see the right answer at the end of the exercise, or do you blunder on, hoping that everything will work out in the long run? The way in which you tackle the problem may not be a conscious decision on your part. You simply recognise the circumstances which require an answer quickly and you go ahead and produce some kind of a solution. What has happened? Well, in effect, it's just the same as when you do I.Q. tests at school or when you go for a job. The coding mechanism in your mind takes over. Let me explain.

I say, "RED" and you immediately think of a host of things, like traffic lights, fire engines or a new coat. It depends on what you have learned about things which are red. If I say, "GREEN", you may well think about grass. You see, your mind has been coded to produce a certain response to certain words. The important thing is that this coding has been learned. Just as a computer can only produce a response based on what has been fed into it, so we produce responses based on what we have learned from life.

Various responses can be produced by the same stimulus or key word. If I could ask a Victorian lady about SUNDAY, she might well launch into a discourse on church-going, quietness in the home, no work being done, etc. Today the response might well be bingo, washing the car, gardening. Over the years, bit by bit, our patterns of thought have changed. Some things, which would have been considered by our Victorian forefathers to have been atrocious, abominable or downright sinful, are now generally accepted by reason of use. The stimulus may be the same; it's the response that's different.

Here's the crunch. The response is different because we, as individuals, have allowed ourselves to be programmed differently. Computer people have a word, "GIGO", it means "Garbage in, Garbage out". If you put nonsense in, you'll get nonsense out.

It seems to me that all this is highly relevant to young folk today. If you fill your mind with rubbish, you can be sure you'll get nothing but rubbish out. If you fill your life with things which are wholesome, then you will produce wholesomeness in your life. We have no control over some of the input, but surely this is more reason than ever to fill our lives with things which are honouring to God. What you read, do, or watch on television all serve to reinforce the thought patterns which are building in your mind every day. Remember, "As he thinketh in his heart, so is he."

We have a responsibility before God to monitor the input to our minds, to veto the garbage and to ensure that we are properly "programmed" to produce "fruit unto holiness", so that in the end, we may enjoy "everlasting life" (Romans 6:22).

Elim Youth Movement Headquarters are at the following address:

The National Youth Director,
E.Y.M., Kensington Temple,
Kensington Park Road, London W11

Telephone 01-727 4495

The Family Altar–*from page 19*

The saint has a tender conscience regarding sin. Satan would love to have us cowering under the accusing finger of our conscience unnecessarily. There is nothing that destroys a Christian's usefulness more than a guilt complex. If we love in deed and word, John says, we "shall assure our hearts before Him" (v.19). "Love covereth a multitude of sins". God did it first with the floodtide of love at Calvary. May that tide flow over our lives continually today!

The Family Altar

Scripture Union Portions

Notes by D.J. Ayling

Monday, December 11th Psalm 76:1–12

"Surely the wrath of man shall praise Thee" (v.10).

GOD can transmute the most unlikely substances into praise. The alchemist of past centuries tried to refine gold from lead and many other substances; our miracle-working God can bring the sweetness of His praise out of such dark, terrible substances as the deep anger of men. Out of the malice of Joseph's brothers He saved His people alive in famine. Out of the gathering threat of the nations of Canaan declaring war on Israel, He gave the land to His people. Out of the black thunderclouds around Christ's cross, He made sweet forgiveness and fellowship with heaven a glorious reality.

Tuesday, December 12th 1 John 1:1–10

"God is light, and in Him is no darkness at all" (v.5).

GOD'S perfect, natural light is composed of all the colours of the rainbow. Omit one of those colours and you cannot have perfect, white light. In God we have perfection. He is perfect in justice, truth, grace, love and in all the other attributes of Deity. "As for God, His way is perfect" (2 Samuel 22:31).

We are told that we are the light of the world. We must strive to ensure that all the colours of the full-orbed Christian life are seen in us in perfect balance or else we shall cast a shadow that will obscure the light we wish to show.

Wednesday, December 13th 1 John 2:1–11

"He that saith . . . ought himself also so to walk" (v.6).

THERE is nothing that the sinner is so quick to take hold of as an excuse for refusing the gospel as the inconsistent walk of a Christian. Very few people would now claim ours to be a Christian country; then the only message that the man in the street has is what we say and how we live. Let our lives and our lips be at cross purpose and he feels that he has an excuse for putting off doing anything about Jesus Christ. Let our lives and lips agree in their testimony, however, and we can be a doubled-edged sword in the hands of the Master.

We are writing a gospel, a chapter each day,
By the things that we do and the things that we say.
Folk read what we write there whether faithless or true;
Say what is the gospel according to you?

Thursday, December 14th 1 John 2:12–17

"The world passeth away, and the lust thereof" (v.17).

PAUL B. Smith, in his book *Naked Truth,* remarks on the fact that there are two ways of getting victory over temptation. One is to conquer it. The second it to outgrow it.

Many things that trouble a young Christian fall away as the result of a steady growth in God. From the secure heights of experience, we look back and wonder that such things could have charmed or worried us before. This was John's experience. He compares the Christian's state with the things that will pass away. He who does the will of God will abide for ever. What more can we want?

Friday, December 15th 1 John 2:18–29

"Let that therefore abide in you, which ye have heard from the beginning" (v.24).

IN the smallest acorn is all the possibility of a great oak. The tiniest new-born baby contains all the potential of a great man. It only needs time, growth, food and care to bring him to maturity. So it is at our new birth. Those who would try in John's day and in ours to sidetrack the saints into some cult or other will say, "But this also you must do or have". The Christian does not need to fear any of these. At the moment of his salvation, God gave him all that he will need. The following steps of dedication and anointing should come naturally to the growing soul of the saint.

Saturday, December 16th 1 John 3:1–10

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

THERE are many mysteries about the future and heaven, but what we know is sufficient for us to trust for what we do not know. We know that we are the sons of God. We know that Christ will come. We know that that coming will change us into His likeness. What more do we need to know? "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139:6). God has a few surprises for us to take our breath away, yet how glorious they must be. We have some idea of their glory from what we know already. God will have to go a long way to overwhelm us with joy after all He has already given us, but, knowing God, He will!

Sunday, December 17th 1 John 3:11–24

"If our heart condemn us, God is greater than our heart" (v.20).

THERE is one work of Satan that we Christians often forget. He is the "accuser of the brethren" (Revelation 12:10). He likes to bring before us the things that God had already forgiven and forgotten.

Continued on page 18

Hong Kong Vision

by Charles J. Pendrill



Pastor Chang, Pastor P. S. Brewster and Vera McGillivray

I HAVE recently had the privilege of spending two Sundays with Miss Vera McGillivary, our Missionary in Hong Kong. On each occasion I attended the Wai Tsun Church and enjoyed the able ministry of the local Minister, Pastor Chang. Miss McGillivray sat next to me and interpreted the messages from the Word of God for me. I sensed the anointing of the Holy Spirit on the inspired preaching. Pastor Chang is a dedicated servant of the Lord and is proving to be a great asset to the Church there.

In addition to her involvement in the work of the Church, Vera McGillivray is also a teacher of Scripture to G.C.E. "O" level at Tsung Tsin College, where she takes five sessions daily, covering a total of 650 students. What an opportunity this is, but what tremendous demands this makes on the physical and spiritual strength of our missionary, especially with the marking of test papers etc. We should be proud of the work gladly undertaken. For much of the year, the heat and humidity are almost unbearable. I just about managed as winter was coming on!

This all serves to commend the work here to the prayers of our great Elim family. After visiting Hong Kong I was able to spend three days with Ken and Wyn McGillivray in Taiwan.

Remember your missionaries. They are doing a wonderful job for God!

To help you with your outreach, our second

SPECIAL EVANGELISTIC EVANGEL

FEATURES INCLUDE:

* 10 Reasons why Elim exists
* "It happened to me!"
* The Christian Mother
* Sheila Price picture strip
* "My life was changed"
* How to receive the Baptism in the Holy Spirit
* Elim Expansion
* "I never realised it could be so wonderful"
* Missionary feature
* College vision, etc., etc.



Our first special number sold out.
We advise you to order this second number early, as the edition is limited.

PRICE: First 20 copies 5p each
All copies thereafter 2½p each

All orders—postage or carriage and packing extra.

Order from:
EVANGELISTIC EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

THE ELIM EVANGEL

Vol. LIII No. 51 December 16th, 1972 5p



The team from Stafford, who won the Presbytery shield in a youth quiz competition, pictured with their Pastor, Trevor Partington.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Church Reports	3
A Move of the Spirit ...	5
J. Alexander Wright	6
T. H. Stevenson	7
F. Lavender	7
David Petts	8
George Canty	10
Sheila Price	12
F. H. Coleman	14
Margaret M. Ladlow	15
Michael Carr	18
The Family Altar	19
A. S. F. Horne	20

Editorial

I HEARD a fine young man of seventeen giving his testimony the other day. His sincere, unsophisticated delivery added to the poignancy of his words. He has known the Saviour for about six months. Radiant of countenance, he said, "For the first time in my life, I feel loved, wanted for myself." He had had unhappy events in his home and had been turned out by his mother. The drug scene unfortunately appeared to provide some kind of companionship and escape and he had sadly experimented. He was delivered from this menace on the very night of his conversion.

While listening to this deeply moving account, which was given in an ordinary Crusader meeting, I could not help reflecting that outward habits may seem to change, but the basic needs remain the same. Human beings need love and they need to give love. Frustration, disappointment, rejection, insecurity can have lasting effects. Disaster can stalk through a life as a result of such things.

"The Son of man is come to seek and to save that which was lost" declares Luke 19:10, and the words fell from the lips of the Saviour Himself. They followed the marvellous conversion of little Zacchaeus.

This is what Christmas is all about. The seeking Shepherd came that He might find the lambs which had strayed. He is still doing it. This increasingly urbanised society of ours has perhaps a great proportion of drop-outs, misfits, unwanteds, than ever before or at least for several generations. Apparently novel methods of luring them to their sad state sometimes blind us to the fundamental needs. We are sinners. We are capable, however, of outgoing love and of receiving affection. Christ loves us. He can save us. He can provide a fulfilment in and of life that can arise in no other way. Loving Him we love one another.

The old-fashioned Gospel is more up-to-date than tomorrow's newspaper. We often hear of older people blaming the younger, of younger folk seemingly despising or ignoring the older. Each can help the other. Older folk often have a greater spiritual inheritance than the younger. Younger people often have a more disarming frankness and freshness of approach than the older. We ought to pray for one another that the Divine love will be shed abroad in our hearts. The Gospel unites us, for the same Saviour loves us.

Remember our week of prayer — January 7th-14th, 1973, D.V.

Church Reports

MOSBOROUGH **Pastor: R. Harvey**

OUR Saturday rally on November 4th commenced our first ladies' weekend ever. We expected great things from God, for we had prayed much and our ladies had put in a lot of work.

We were thrilled at the support we received from Elim and Assemblies of God churches in our presbytery and beyond. We packed in 220 adults and a number of children, the largest crowd ever seen in our church. Our speaker for the weekend was Mrs. Wallace, wife of the Pastor of our Halifax Church, who spoke on how God had miraculously healed her of multiple sclerosis. Singing items were rendered by Mrs. Jennifer Jennings, one of our members, and by the ladies from our Rotherham Church. Our ladies are commencing an E.W.M.A. branch and Mrs. G.M. Gorton gave a comprehensive outline on E.W.M.A. activities and achievements.

Our special services continued on the Sunday evening when the speaker again was Mrs. Wallace. Singing items were rendered by our own ladies and by Miss Pauline Wallace, daughter of our speaker. A testimony was given by Miss Mildred Thompson, a student at Elim Bible College.

Mrs. Wallace spoke in both meetings in the liberty of the Holy Spirit. We were blessed and thrilled as we saw the unsaved come to hear the old-fashioned gospel proclaimed in old-fashioned power.

The services were convened by Mrs. Harvey, wife of the Pastor.

R. HARVEY



Left to right: Pastor and Mrs. R. Harvey, Mrs. G. H. Wallace, and Mrs. and Mr. F. Ledger (Church Secretary).

RUGBY **Pastor D. C. Lewis**



Four members of the Rugby tambourine group singing a chorus under the direction of Pastor Peter Smith at the harvest thanksgiving services. Gwyneth Lewis is on the left.



The Rugby tambourine group in action at the harvest thanksgiving services. Concentration made them rather serious!

OLDHAM

AT our crusade, Pastor D.S. Williams was the leader and preacher. God richly blessed his ministry. We enjoyed items from various churches. Pastor W. Hunter was the soloist, while the "Jesus saves" guitar group and the Silverdale timbrel band also ministered musically. We rejoiced in the testimonies and in those who came to know Christ as Saviour, a number of whom are still attending our services. We felt that the prayer and hard work were rewarded as God moved in our midst.

During the crusade nearly fifty names and addresses of people who were attending for the first time were recorded. This has greatly encouraged us. We give God all the glory for the great things He has done.

NORMA S. RIDDALL

BARKING **Pastor: B.C. Richardson**

"JESUS loves you" was the theme of the float we entered in the town carnival. At least 50,000 people watched the procession and over 4,000 pieces of Christian literature were handed out to the spectators by our Minister and young people who marched alongside the float with their placards, stickers and tracts.

Carefully disguised for the occasion was the Church coach. No effort or expense was spared in its decoration. Hours of labour were spent in constructing the wooden framework which was finally adorned by 12-

15,000 paper flowers. This combined effort received a just reward; it was good enough to win second prize, no small achievement in such a large carnival.

Reactions as the float passed were mixed. Most of those who watched became hushed, almost silent, perhaps embarrassed, by this unashamed, blunt presentation of the Gospel. One old gentleman, impressed by the photograph and comment in the local paper, wrote expressing his desire to "love Jesus as we obviously did". How many other hearts were touched that afternoon we may never know.

Our Church made front page news again recently when the local paper ran an exclusive report on our late-night coffee-bar evangelism. In a two-page spread the reporter told (with only a few inaccuracies) of the Church's efforts to reach the young people of the area on their way home from the local public houses and discotheques.

We praise God for these opportunities to share with many the thrilling experience of our salvation.



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

THE ninth annual Elim women's fellowship rally was held in St. Mark's Parochial Hall, Newtownards (kindly loaned for the occasion). Despite the present unrest in our Province, the hall was well filled. Support from the provincial and Belfast Elim churches was very encouraging and most of the local denominations were well represented. The programme was of a very high standard and the presence of the Lord was felt from the commencement. The guest speaker was Mrs. H.W. Fardell, who ministered with great blessing both at the rally and at the Sunday services. Mrs. David Ayling's missionary report on her recent visit to Guyana was really thrilling. Mrs. H. Gray (elocutionist) and Mrs. M. McCarroll (soloist) gave of their best.

Mrs. W.H. Holohan convened the meeting in her own inimitable way which always brings blessing. The offering for E.W.M.A. amounted to £75, for which we praise God. The sisters of the church again rose to the occasion in providing a delightful supper for all present.

MARGARET TAGGART



Platform party at the Elim women's fellowship November rally held at Newtonards. The group includes: Mrs. H. W. Fardell, Mrs. W. H. Holohan and other ministers' wives.
(Photo by courtesy of The Newtonards Chronicle)



A section of the large congregation at the Elim women's fellowship rally at Newtonards.
(Photo by courtesy of The Newtonards Chronicle)

W. Midlands Presbytery youth quiz.

DURING the last year the West Midlands Presbytery held an inter-church bible quiz for young people in the twleve to fourteen age group. Three young people from each church took part. In the four qualifying rounds before the final, which was held at our Longton Church, questions were set on the books of Jonah, John and Ruth, and on the Acts of the Apostles.

Hanley and Stafford churches reached the final. The quiz teams had been asked to study 1 Thessalonians. Questions were put to them in the style of University Challenge. There were starter questions and each young person had a buzzer to press, *if* they knew the answer! Seen in our front cover photograph, together with their minister, Pastor T. Partington, is the winning team from Stafford. A shield had been kindly made by a member of our Crewe Church, and this, with gift vouchers, was presented to the winners. The three young folk from Hanley also received gift vouchers.

This inter-church quiz has given the young people involved in it a greater interest in the study of the bible. It was a source of real blessing to all our churches. A similar contest is to be held next year.

A MOVE OF THE SPIRIT

Southminster/Burnham-on-Crouch, Essex.

THE Bible speaks of joy in Heaven by the angels over one sinner that repenteth. There was joy in many a heart when two years ago the then joint Secretary of the local United Reform Church (formerly Congregational) was converted in a morning service under the anointed ministry of the former Pastor, Bryan H. Tween, now in charge of Elim Pentecostal Church, Finchley, North London.

As a result of this, Mrs. Patricia Martin with her husband, Graham, already a dedicated Christian, were reading the Acts and came to realise that there was more to follow in the Christian experience. They met regularly with two other Deacons and the Pastor and his wife, they having been baptised in the Spirit some years previously, to seek the Lord's face. After a few months they were gloriously baptised. From this, Pat and Graham, both teachers and with two small children, opened their home on Tuesday evenings. With other Christians from the district, they met for prayer. Though the "Group", as they are known, come from different backgrounds and denominations, they are united in the Lord Jesus and rejoice in the baptism in the Holy Spirit.

These meetings have gone on from strength to strength, the Lord adding abundant blessing, with the gifts of the Spirit much in evidence. Visiting Elim ministers come from time to time. The local vicar, who has given encouragement from the start, was himself baptised in the Spirit some months ago. His eldest son gave his heart to the Lord recently and has been a means of much blessing in his school. It is a real joy to see his radiant faith and witness.

Friday evenings finds them at Burnham-on-Crouch in the home of Mr. and Mrs. David Scott. David, a quantity surveyor, leads the Bible study, giving much of his time and devotion in an already busy life. He has led them in series on the Second Coming, the Tabernacle in the Wilderness, the Feasts of the Lord, etc. With the help of his wife, Pauline, they made a large model of the Tabernacle with its intricate parts and a table laid out depicting a Jewish table for one of the Feasts, a "real labour of love". At the moment they are studying the spirit world.

They launched out with two rallies in the spring and are in the midst of another series this autumn/winter including Billy Graham films, testimonies, groups, special speakers, etc. as means of outreach, all financed by themselves and other interested friends. As yet they have no church building of their own and are looking to the Lord as the homes are bursting at the seams. Pray that the Lord may guide and lead them further as they seek to work and witness for Him in this part of Essex which will be in the region of the new London Airport at Foulness.

(Mrs.) F.J. HAWKINS

Elim Missionary Society

Missionary offerings from our junior departments: April-September.

	£		£
Blackburn ...	4.76	Silverdale	8.54
Edinburgh ...	2.72	Cheltenham	3.50
Thornton Heath ...	4.63	Blackburn	5.85
Beccles ...	2.00	Leicester	50.00
Swinegate, York ...	20.00	Braintree	5.70
Rochester ...	5.00	Burton-on-Trent ...	5.63
Woodcock Hill branch	5.00	Tang Hall, York ...	10.00
Leigh-on-Sea ...	9.83	Huddersfield ...	2.50
Gloucester ...	4.00	Hull, City Temple	3.07
Braintree ...	9.18	Northern Ireland ...	51.72
Mansfield ...	9.00	Chelmsford ...	3.92
Burton-on-Trent ...	5.66	Blackburn ...	4.52
Woolwich ...	14.93	Ilford ...	3.00
New Earswick, York	3.00	Eldad ...	4.05
Blackburn ...	14.36	Edinburgh ...	2.00
Huddersfield ...	40.00	Barking ...	1.26
Erdington ...	2.50	Kingstanding ...	7.92
Luton ...	2.50	Southport ...	5.00
Hayes ...	1.07	Eastbourne ...	2.00
Leeds ...	10.00	Rayleigh ...	5.00
Hove ...	1.38	Hayes ...	1.23
Ingatestone ...	1.50	Ingatestone ...	1.00
Sunderland ...	1.66	Palmers Green ...	2.00
Eldad ...	14.31	Woolwich ...	6.87
Dowlais ...	6.01	Erdington ...	3.00
Blackburn ...	3.92	Beeston ...	90
Hull ...	5.00	Dowlais ...	7.05
Sheffield ...	63.83	Southampton branch schools	46.37
Hayes ...	98	Blackburn ...	14.51
Romford ...	6.38	Hayes ...	1.06
Motherwell ...	2.45	Worcester ...	14.93
Portadown ...	10.00	Hull, City Temple	5.00
Brecon ...	6.41	Thornton Heath ...	5.00
Hayes ...	97	Beccles ...	1.00
			£590.04

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH
E.M.S. Secretary

Anonymous Gifts

Elim Missionary Society

4612	Work in India	2.00	4962	Southend	5.00
4616	E.M.J.	2.50	4985	Inasmuch	1.00
4658	Glam.	50.00	4989	D.M.P.	10.00
4770	E.W.M.A.	15.00	5003	Eastbourne	11.00
4747	Emmanuel	1.00	5048	The Work	5.00
4748	Leyton	20.00	5049	Missionary Fund	5.00
4776	E.W.M.A.	2.00	5051	Southampton	5.00
4825	E.W.M.A.	5.00	5055	Bangladesh	.50
4819	Rugby	5.00	5054	Missionary	1.00
4823	Overseas	5.00	5061	Sale	1.00
4857	A Sister in the Lord	20.00	5076	Clacton	13.16
			5134	Plymouth	10.00
4892	Anon	10	5231	Buckhurst Hill	15.00
4857	Woodford	25.00	5259	Long Eaton	2.00
					£ 237.26

Home Evangelism

71/195	E.M.J.	2.50



Search the Scriptures

The Letter to the Romans

20.
The Expectation of coming Glory



Romans 8:18–27

by J. Alexander Wright

"THE sufferings of this present time" (v.18) Paul wrote, and how much he had suffered already! Yet that thirty years or more of intensive service and sacrifice are dismissed as "less than nothing compared with the magnificent future God has planned for us" (Phillips). "The earnest expectation of the creature [the created universe, N.E.B.] waiteth" is literally: "The created universe waits with craned necks". What a vivid picture Paul painted! As for long hours men await with eagerness a royal procession, so the world is portrayed as waiting for "the manifestation [apocalypse] of the sons of God". This is the coming of the Lord whereat "we shall be changed, in a moment".

The destiny of the world is bound up with that of the Church. The day that marks the glorious liberation of the sons of God marks also the emancipation of creation from the bondage of corruption (v.21). The world's age-long suffering is likened to travail, that is, suffering with hope, as are the pangs of child-birth (John 16:27; Matthew 24:8 [birth-pangs]). How great and immeasurable has been the world's long agony. The mind reels and staggers in comtemplation of its immensity. What a deliverance there will be however! "O wondrous day, O glorious morning, when the Son of Man shall come" the hymnist lyricises.

"The whole creation groans" (v.22) and "even we ourselves groan", though in the enjoyment of heaven's foretaste, because of the limitations of the body (v.23). "Things which are not now, nor could be, then shall be our own" in that lovely new body like His (Philippians 3:21). Glorious liberty shall have a glorious body. "Saved by hope" (v.24) means saved "in" hope. Merely hoping never saved anybody. We are saved and this great, glad hope awaits us at the end of the way.

"The Spirit helpeth our infirmities" (v.26), better, "infirmity" (singular), a reference not to our respective individual infirmity, but to the common infirmity, which we all share, that we all are so ignorant about prayer, its matter and manner (v.26). Since prayer is our "vital breath", we may die, unless we have help, and we have Him; from within us, the Comforter (paraclete = one alongside to help) enables us to pray according to the will of God (v.27).

The world groans, we groan, and the Holy Spirit groans (v.26). "There is a cross in the heart of God" (T.R. Glover). Soon, however, the groans will turn to glory, the travail to triumph, and ruin to eternal redemption. Hallelujah!

Continued next week

Spend this winter studying the Bible

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks.

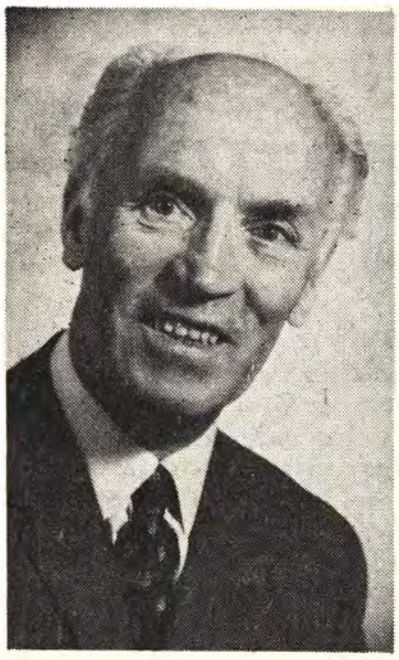
For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Grenehurst Park, Capel, near Dorking, Surrey.

D.2592



From T. H. Stevenson

IT has been said concerning the date of the birth of Christ that the only certainty is that He was not born on December 25th. To that could be added with equal force that the year, the undated year between B.C.1 and A.D.1 is also an error.

The Bible as History, by Werner Keller, acceptable to evangelicals for its reliability, is perhaps the most readable book on this subject. It points out that the traditional date is referred to as Christmas Day in A.D. 354 for the first time, purposely coinciding with the Roman festival of "The birthday of the unconquered", which degenerated into "a week of unbridled carnival".

The Bible narrative of the shepherds minding their flocks in the field is interesting, December not being, even now, a time like this. The Jewish Talmud observes that in the neighbourhood the flocks were put out to grass from March to November. Concerning the year, we know that Herod, who reigned at that time, died in the year now dated B.C.4. The important factor is "*When the fulness of time was come,* God sent forth His son".

Greater than the ancient mistake relating to dates is the modern misuse of the observance of Christmas. Many seem to agree with the remark that Christmas is being spoiled by bringing religion into it! Like the ancient Roman feast day on which Christmas Day is fixed, the so-called Christian observance is widely become an "unbridled carnival". We would not be like Scrooge, but, as Christians, we should set an example and not follow the example of the world and its trends.

Despite the foregoing remarks, let us recognise that far more damaging than such mistakes and misuse is the misrepresentation and mischief concerning the very person of Christ at the hands of prominent Bible scholars and preachers in these days. These men deny the miraculous manner of the birth of our Lord of a virgin, and the essential deity of the Babe: "Jesus is the Christ, the Son of God". With the approach of Christmas we have been saddened and concerned while listening to the daily B.B.C. *Thought for the Day,* as the well known David Winter, formerly of the Evangelical Alliance, and of *Crusade* magazine, introduced Professor William Barclay and Lord Soper to speak on "The Miracles of Jesus". Each equalled the other, not in explaining, but in *explaining away* the miraculous by the substitution simply of a moral. To dispel the miracles of Christ is to deny the miraculous Christ. All this is not news. Lord Soper has long since denied concerning Christ, His virgin birth, atoning death, physical resurrection and personal return.

"O COME, LET US ADORE HIM, CHRIST THE LORD".

Thoughts from the Book of Genesis

4 The Cry of the Blood (Genesis 4:10)

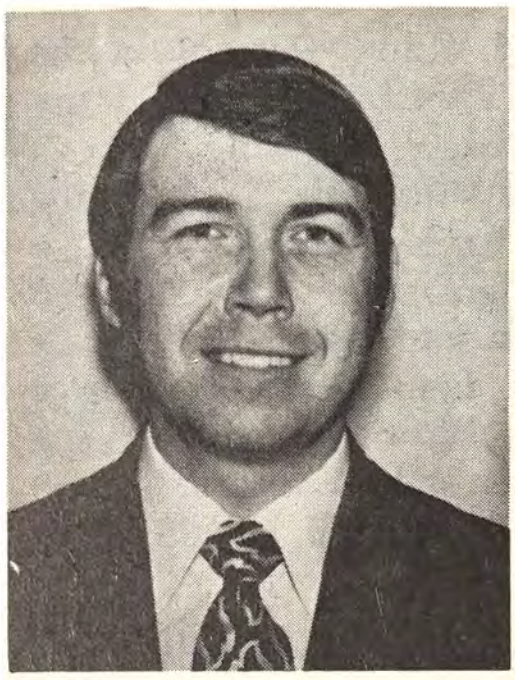
by F. Lavender

WHEN man sinned, God gave the promise of a Deliverer, the "Seed of the woman", who would crush the Serpent. Eve, therefore, was elated when she bore her first son. She cried: "I have obtained a man from the Lord" and she called his name Cain, "Possession".

Eve was soon disillusioned, however. She named her second son Abel, "Vanity". The effect of sin must have shown clearly in Cain. It was revealed by his hatred of Abel; when God rejected Cain's works and accepted Abel's sacrifice, Cain slew his brother. God gave Cain the opportunity to repent, but he hardened himself. The Lord declared that Abel's blood cried out to Him for justice, so He punished Cain by perpetual banishment from His presence.

We read that wicked men slew Jesus Christ, God's Son, on a criminal's cross and His blood, like Abel's, was shed by men. Hebrews 12:24 tells us that Christ's blood cries out to the Father but, unlike Abel's, it does not cry for vengeance, but for the forgiveness of the guilty ones. The shed blood of Jesus is the token that the just price of sin has been paid. Because His righteous blood has been willingly shed, our sin can now be taken away.

We sometimes feel that men have done us an injustice or an injury, or have treated us badly. When such things happen, we can either cry out for apologies or revenge, or else pray for the forgiveness of those who have hurt us. As Stephen was being stoned he cried out: "Lay not this sin to their charge"! Let us, too, reveal the Spirit of the Lord Jesus who sought our pardon, for, as we manifest His Spirit, we shall reveal our sonship (Matthew 5:43-45).



Another in our series of articles by Assemblies of God writers

"Given by Inspiration"

by David Petts, M.A.

David Petts was brought up among the Baptists and was saved and baptized in water at the age of 14. He was called to the ministry at the age of 16, but it was not until he was 19 that he first heard of the Baptism in the Holy Spirit. After seeking the experience for several months, he was filled with the Spirit just one month prior to going up to Oxford University where he read Philosophy, Politics and Economics and gained the Honours Degree of Master of Arts. He is at present Pastor of the Basingstoke Assembly of God, having previously held the pastorate of the Assembly at Colchester. He has undertaken numerous preaching engagements in colleges and universities in his capacity as Travelling Secretary of the Students' Pentecostal Fellowship, and lectures regularly at Kenley Bible College on Comparative Religion, the Major Prophets and New Testament Greek.

PENTECOSTAL people love the Bible. We teach our converts to read it. All our doctrines are based upon it. There are few other sections of the Christian Church where every minister and every member believes that "the Bible is the inspired Word of God." We rejoice in our evangelical inheritance. On what basis do we hold these doctrines, however? Why do we believe that the Bible is the inspired Word of God? It is important that we should know. There are four main reasons.

The Bible claims to be inspired

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given. by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." declares 2 Timothy 3:15–17. Adds 2 Peter 1:21: "For the prophecy came not in old time [or at any time] by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Bible claims to be accurate, inspired by God, and it also claims to be all that we need, all-sufficient. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deuteronomy 29:29). All we need to know is the "things which are revealed". This principle is true "for ever" and the things which are revealed are "all the words of this law".

The Bible, then, claims to be the inspired Word of God and to be all that we need for faith and practice. Is it fair, however, to accept the Bible's testimony of itself?

Jesus claimed the Bible to be inspired

With regard to the Old Testament, Jesus asserted that "the scripture cannot be broken" (John 10:35). The Sadducees were in error because they were ignorant of the Scriptures (Mark 12:24). Indeed, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17, compare Matthew 5:17,18). As far as Jesus was concerned, when the Bible spoke, GOD spoke. In Genesis 2:24 the Scripture states that a man shall leave his father and mother and shall cleave unto his wife; in Matthew 19:4,5 Jesus said that God said this. It is surely enough for us, as His disciples, to believe as Jesus believed. The following Scriptures make it clear that Jesus accepted unquestioningly as fact the stories and miracles of the Old Testament: the creation of man (Matthew 19:4,5); Noah, the ark, the flood (Luke 17:27); the destruction of Sodom (Luke 17:29); Moses and the brasen serpent (John 3:14); David eating the shewbread (Matthew 12:3,4); Elijah and the widow of Zarephath (Luke 4:26); Elisha and Naaman (Luke 4:27); and Jonah and the great fish (Matthew 12:40).

Further, in Luke 24:27 we read that on the road to Emmaus "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

The New Testament, of course, had not been written at the time of Christ, but Jesus promised His disciples that the Holy Spirit would accurately remind them of His teachings and would lead them into further truth for which they were not yet ready. Notice the all-sufficiency of the revelation that the Spirit would bring. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). "I have many things to say unto you but you cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all [the] truth [Greek]" (John 16:12,13). All

Christians should believe the Bible, then, if for no other reason than that Jesus Himself claimed it to be inspired by God Himself.

The Apostles claimed the Bible to be inspired

As we read the New Testament, we realise that the writers were aware of direct inspiration and authority from God. Their writings were not a product of their own wisdom or ability. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians 2:13). "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Corinthians 14:37). "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 Thessalonians 3:14).

Moreover, the apostles did not merely claim inspiration for their own writings; they also acknowledged the inspiration of other New Testament writers as equal to that of the Old Testament. "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. [Deuteronomy 25:4] And, The labourer is worthy of his reward. [Matthew 10:10]" (1 Timothy 5:18). Here Paul quotes Matthew alongside of Deuteronomy and evidently considers both as an integral part of the whole, i.e. the Scriptures.

The same attitude is adopted by Peter: "Our beloved brother Paul also according to the wisdom given unto him, hath written unto you; As also in all his epistles . . . which they that are unlearned and unstable wrest [twist], as they do also the other scriptures unto their own destruction." (2 Peter 3:15,16).

It is clear, then, that the three major sources of Christian teaching available to us – the Bible, the Early Church, the Saviour Himself – all declare that the Bible is the inspired Word of God. So-called Christians who question the authority of the Bible make nonsense of Christianity, therefore, for they implicitly attribute error to God Himself. To reject the Bible is to reject Christianity.

There is one final evidence of the Bible's authority.

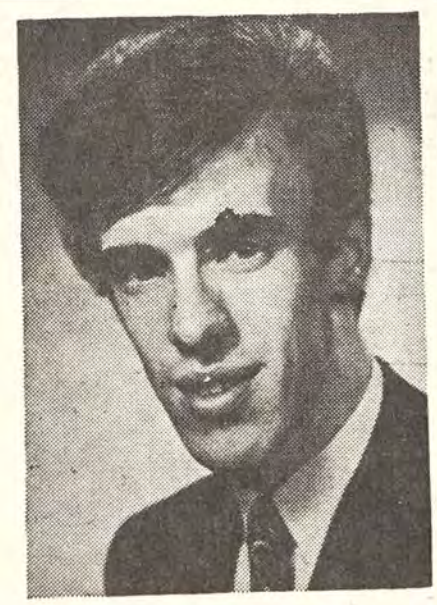
Christian Experience proves the Bible to be inspired

The Bible is not merely a textbook for Christian doctrine, it is a guide-book for life, a handbook for Christian living. The driver of a new car knows that the maker's handbook is the real thing if the car works when he does what the handbook tells him. So with the Bible: when we put it into practice, it works. Its promises are fulfilled when we meet the conditions. Prayers are answered. Lives are changed. The sick are healed. Mark 16, one of the most disputed passages in the whole of Scripture – see, for example, the Revised Standard Version and the New English Bible – has been proved gloriously true in the experience of men like W.F.P. Burton and scores of others.

The Bible is the inspired Word of God. If you want to be sure, test it and see for yourself!

...when it comes to Music

SHARON has the answer



Roland Friday

The HAMMOND ORGAN

- Requires the minimum of maintenance and the tone wheel generator cannot go out of tune.
- Remains unaffected by changes in temperature and humidity.
- Provides extreme variety of tones with the simplest method of selection.
- Has a specification to satisfy the accomplished organist.
- Can be transported for trouble-free use on any location.
- Represents a lifetime investment with a negligible depreciation factor.

The Hammond Organ has found an important place in the Pentecostal church with its unique tonal quality. The very nature of the harmonic tone registration allows the instrument to be played in direct keeping with the service without distracting from it.
We are therefore convinced that a Hammond can make an essential contribution which renders it a sound investment in the Lord's work, and to this end Sharon Music welcome your consultation as to the most suitable model for your church.
With experience gained from many church installations throughout the country we feel confident to select an instrument certain to meet your requirements.
Our showroom stock of **ORGANS** and **PIANOS** includes the entire range of Hammond Organs, consisting of 18 different models from £265 to £5,500. Special financial arrangements are available to your church and we shall be happy to supply further details relating to any specific model on request.

SHARON MUSIC

HAMMOND ORGAN STUDIOS

422 Bromley Road, Downham, Bromley, Kent. Tel. (01) 698 0915/6
65 High Street, Maidstone, Kent. Tel. 61649

D.2588

The Secrets of the Ancients

"There came

PERHAPS *The Boys' Magazine* and its marvellous yar
Egyptian tombs produced the fascination with long-p
logical books about Assyria, Babylon, Egypt, Greece
while I ate my meals. I know it was rude, but I wasn'
old now, I suppose, mentioning *"The Boys' Mag"!*

There is still a feeling that special knowledge was k
which, could it be found, would jerk us all on to a ne
religions, for example. What did their initiates learn?
Magi? The East had its great sages, and wise men – h
myth and legend points to actuality and potent know
oriented a building as the Great Pyramid before even
hind the stone circles, Stonehenge, and those strange
than 1,000 miles across the American continent as str

A Gospel Message preached in Elim Sparkbrook

by George Canty

Today many are turning to the Eastern mystics (as did the Beatle pop singers), to Yoga and quietiest theories, to Buddhism and even Moslemism to achieve a higher consciousness and nature-power.

Educators study the writings of Greece, which pre-date Christianity by centuries – Zenophon, Zeno of Citium, and his namesake of Elea, and Aristotle. Only this week I have put Plato's *Theory of Knowledge* on my bookshelf. The middle ages swore by these men as holding the key of truth and they deeply affect Western thinking today.

Ezra the scribe lived in an age of wise men, five hundred years before Christ, in Babylonia, but he was a Bible man. He must have been aware of the teachings of the old world, so I am deeply impressed when standing close to the scene, he testified, "I understand more than the ancients through Thy precepts". Of all the wise, Solomon has the reputation of being the wisest. He said, "The fear of the Lord is the beginning of wisdom".

We have learned to rêad the once dark words on the tombs and papyrus of Egypt and on the monuments of Assyria. What revelations have we gained from the locked up hieroglyphics and cuneiform languages of three milleniums ago?

From *The Book of the Dead,* we can hear again the worship offered to the great god Osiris: "Homage to thee, O great God! I have come... I have not sinned . . . not wrought evil, not caused pain . . . made no one weep. . . I am pure". This is the same old self-deception that half the British nation suffers from, the same con-trick of the devil – that we are good folk and God ought to be proud of our coming to Him, for look who were are! There's your wisdom of the East – man, needing no repentance, no saving, no forgiving, no changing.

The history of the lost empires, with cruelty, oppression, poverty and wealth side by side, and their parasitical preying upon weaker nations, however, shows them as deceived. Did wisdom die with them? Their

men from the East"

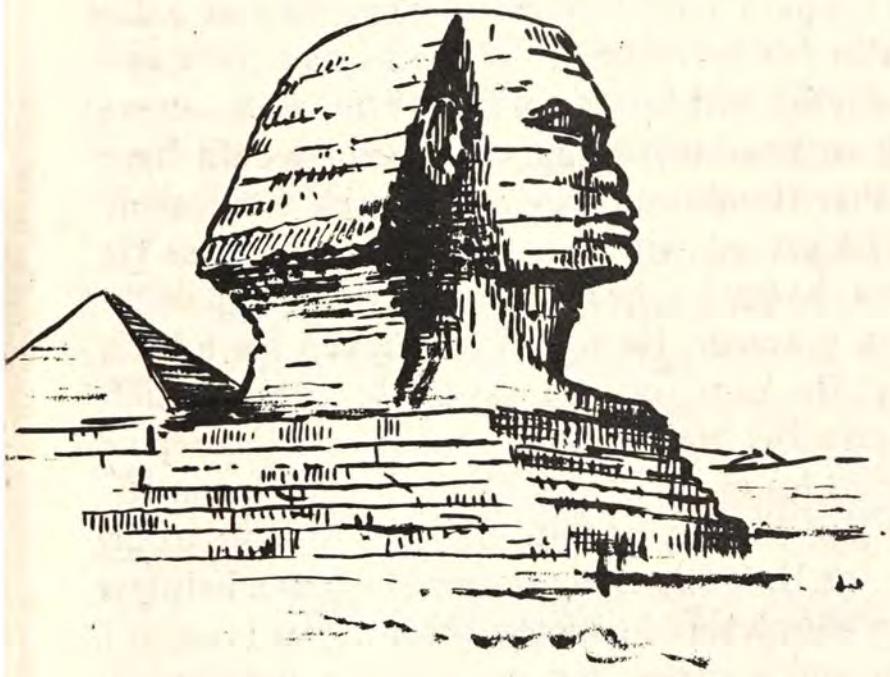


life-power secrets dug out of ancient
s which causes me to prop up archeo-
littites against the sugar basin
d. Some will think I'm very

h the men of pre-history
f existence, those mystery
s the lore of Babylon and the
n perished with them? How much
ow did they plan so perfectly
was born? What marvel lay be-
e landmarks stretching for more
rule?

writings and their records prove again that "all have sinned and come short of the glory of God". They perished for lack of the knowledge of God. While men trek to the British Museum to gaze in awe at the treasures of Tutankhamun, they forget that Moses lived in his times and talked about Egypt's evils, diseases and superstitions. They produced their magicians to baffle him, but Moses knew a superior secret — the Lord God of Abraham — and He brought judgment on Egypt's gods.

Our men of learning today do not turn the pages of Scripture, but the name of Socrates is revered, despite his depraved outlook on morals and his vague gropings for God and a future life. Compared to him, the Bible ancients walked in light. A thousand years before Socrates, the Hebrews knew the secret of the Lord, and produced documents of hope for mankind vastly more potent than the political theories of democratic Greece, which are so much lauded today.



The ancients who had the secret were the Hebrews. Abraham was the first man with a vision of a kingdom based on righteousness and built by God, a better country than had even occurred to thinkers two thousand years later. Look at those pinnacles of sanity and justice standing out amid the seas of superstition three thousand years ago, the prophets of Israel, Elijah, Elisha, Nathan! David, and Solomon, whose greatness was exceeded only by Jesus, manifested moral qualities unknown throughout the East and were possessed of concrete certainties about life and God when all nations about them were lost in hopeless ignorance and barbarity.

At a time when the priests of Thebes chanted their pagan Litany of the Sun, Israel was singing, "The Lord is my Shepherd". While Homer wrote credulous tales of the amours of goddesses and soldiers at Troy, Isaiah was penning the blazing truths of God's suffering Servant bearing our sins.

These men had the secret. *Their first discovery was that "the secret of the Lord is with them that love him" and "The fear of the Lord is the beginning of wisdom".* Nobody has ever trusted God and gone to the dogs. Always the fear of the Lord proves to be wise. Let contrary evidence be produced — but it doesn't exist. Without God, civilisations

perish and each of us dies and is swallowed by the unlighted grave, but the true light now shines. We must repent. We must look to God, not to the philosphers of this world, of yesterday or today, none of whom know certainty Only God can save. The world's wisdom and ways are madness. Every man must turn, change, be converted. "We speak wisdom".

The second discovery of the truly wise was that Christ was the wisdom of God. That cross of His trumpets our folly to the heavens. All the vaunted greatness of the past is exposed here, with wickedness, ignorance and unbelief found at its heart. That cross, set in Eastern soil, darkened with His life-blood, this foolishness of unarmed love, this common hanging of a helpless victim of political wisdom, proves to be the rock on which human pride and self-sufficiency break up in mere sound and fury. The world will never get over it. The cross is the secret, flashing forth the light of love amid the roaring seas of restless humanity. God is love! Believe it and live. Reject it and perish.

All the lure and lore of the East fades for me when I see the cross. Unclean I come, but I go washed by the blood. Dead in sins, at the cross I break out of the tomb of guilt into a new life, a new world.

The third secret was that by faith the ancients received a good report. How did Moses create a nation? How did Nehemiah rebuild a kingdom? From where flowed David's statesmanship, law and poetry? How did Amos, Nahum, Jonah, and Haggai become immortal in times of defeat and decadence? How did Galilean fishermen begin to change world history, cow rulers, defy timeless institutions? Faith in God is the answer. The rulers of worldly wisdom failed. Nonentities conquered without force, except that of faith which worked by love.

Unbeliever, this is your sin – unbelief! This is the madness which blinds – unbelief. This is what you must weep for – unbelief. You are cursed by it, shackled by it. Your life is darkened by the wrath of God because of it. Give up your unbelief! One half of it is pride and the other half devil-inspired prejudice. That's the world – and what's wrong with it. There's a new way, a rational order – faith in Jesus Christ. He'll tear the roots of evil and unbelief out of your life. He'll reverse your outlook. My prayer is that He will perform this miracle for some individual reading my words, *now!*

Children's Corner

One of the Family

by Sheila Price



"I'VE been thinking," said Brian to his sister, "that when Jesus was born it must have been a very lonely Christmas."

"What makes you think that?" asked Carol.

"Well," said Brian, "No-one troubled to go to His birthday, did they?"

"That's not quite true," said Mrs. Brown, who had overheard her children talking. "Although no kings, princes or high priests went to His birthday, Jesus had visitors a thousand times greater."

"Who were they, mummy?"

"Well", said Mrs. Brown, "for many years the angels of heaven had been watching and waiting and then, when the great moment came for Jesus to go down to earth, they could not help but rejoice. They broke through in their gladness to tell the world that their Lord, the King of Heaven, had been born. Sounds of sweetest music swept over the hills of Bethlehem and all around the air was filled with angels singing their songs of welcome."

"But why wasn't Jesus born in a palace, mummy? After all, He was King!"

"I think," said Mrs. Brown, "that by being born in a stable, He was trusting Himself to us, as if to say, 'Here I am, a humble, helpless Baby. I want you to love Me and care for Me.' If Jesus had come as a *Stranger,* feeling pity and compassion for us, perhaps the world would have thought of Him only as a do-gooder who felt sorry for us. If Jesus had come as a *Visitor,* staying with us for only a little while before returning to heaven, perhaps the world would have thought that He did not care and that He was leaving it to let us get on with our own lives. Because He wants us to be happy, because He wants to help us up to heaven, however, He wasn't concerned for a little time only; He cares for us always. He cares so much that He gave His life for us so that He could keep us on His heart for ever. Just think of Jesus lying in His mother's lap, smiling up into her face, unable to do anything for Himself, as we once were, just a helpless little Baby who wants to come right into our lives, not a stranger, not a visitor, but our Saviour and One of the family."

"I am with thee and will keep thee in all places whither thou goest."

(Genesis 28 : 15)

Pressland House



John and Doris Wright and family would like to wish all their friends God's richest blessing for a happy Christmas and a fruitful year in serving the Master.

We look forward to renewing old friendships and making many new friends in the coming year. Do consider the beautiful county of Devon for your holiday 1973. Pressland House is central for both north and south coasts, in a lovely setting, surrounded by our own farm. Farmhouse cooking is our speciality.

We offer greatly reduced rates for Church groups numbering 30 upwards. Do not delay. Start to organise your holiday now.

Please send for brochure and further details to John and Doris Wright, Pressland House, Hatherleigh, Okehampton, Devon. Tel. Hatherleigh 381.

"To God be the glory great things He hath done"

D.2648

PRAYER AND PRAISE

by F. H. Coleman



FOR some of us, a testimony of God's goodness or of an answer to prayer is always a blessing. To those who are younger in the faith, it can be a source of encouragement, for they feel that their experiences are not peculiar to them, but are also and often the lot of other Christians.

It is my privilege to share with you some of my joys when I receive a letter which tells of an answer to prayer. Our letter this week tells of an amazing healing of a young woman who was in an advanced stage of cancer.

"Praise God from whom all blessings flow! I have some wonderful news. Mary has been made every whit whole. She went to hospital today and the X-ray showed two perfect lungs and two perfect kidneys and there is no trace of cancer in her blood-stream.

"During the night on Monday, Mary woke up several times to find the Lord standing by her bedside. He said to her, 'I am doing a new thing for you; I am giving you a new body.'

"When she woke up on Tuesday morning, she read *Daily Light* for that day. It was all about healing and she thanked the Lord for this Word. As she stepped out of bed, she felt her old life ebbing away and the new life of Jesus flowing into her body. This went on until about 3 p.m. until all the pain left her and she was fully restored to health.

"When I came here on Sunday, she did not have the strength to stand up on her own, her whole body was racked with pain, her face was yellow and drawn, and there were big black shadows around her eyes. Ill as she was, her minister said that she never wavered from the Lord's promise to heal her.

"The hospital said last week that in order to save her life, they would have to remove her left kidney. This would not have cured her, however, but would have prolonged her life for only a little longer.

"My sister and I wish to thank you and our praying friends for all your love and prayers.

"We stand amazed in His wonderful presence, giving Him the love and adoration of our hearts and to Him be all the glory."

We too say, "Glory to God!" for this wonderful healing, which took place a few weeks ago.

Points for Preachers

by J. Alexander Wright

An Outline
"Prayer and . . . "

OTHER factors are needed for revival and blessing beside prayer. Prayer is seldom mentioned in isolation in the New Testament; it is mostly linked with an additional requirement.

1. Prayer and **abiding** (John 15:7);
2. Prayer and **ministry** (Acts 6:4);
3. Prayer and **fasting** (Acts 13:3);
4. Prayer and **giving** (Acts 10:4);
5. Prayer and **confessing** (James 5:16);
6. Prayer and **the resources of the Spirit** (Philippians 1:10, Phillips);
7. Prayer and **supplication** (Acts 1:14; Philippians 4:6).

An Incident
"Channels Only"

IN 1872, a small congregation gathered in a barn. A quiet-spoken preacher called Henry Varley was concluding on 1 John 2:17. Lifting his eyes to the nearby haymow where an interested youth was seated, he said, with emphasis, "The world has yet to see what God can do with, for, in and through one man who is fully consecrated to Him!" The young man was strangely stirred and convicted by the challenging words. "Varley meant any man" he said to himself. "He didn't say that he had to be educated or brilliant or anything else - just a man who is willing to be used. Well, by the Holy Spirit in me, I'll try to be such a man!" Within a few years the world felt the impact of the great evangelist, Dwight L. Moody, the lad in the barn.

A Poem
God's Best

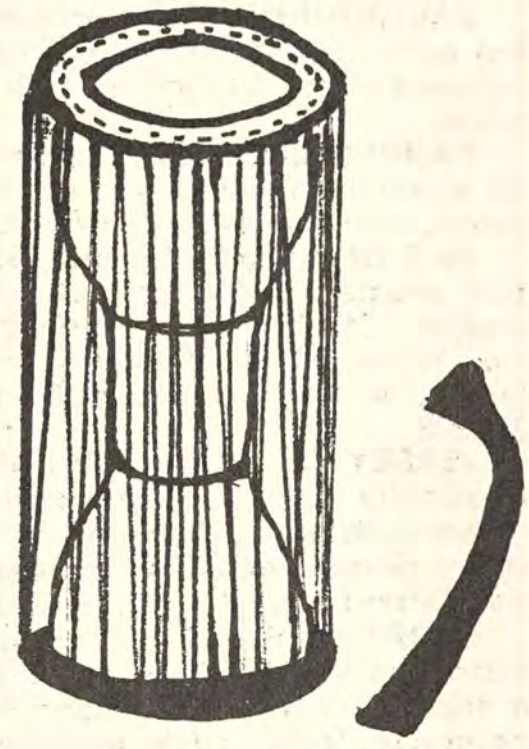
GOD has His best for the few who dare to stand the test.
God has His second choice for those who will not have the best.
It is not always sin that risks the promised rest,
The better sometimes is the foe that keeps us from the best.
There's scarcely one, but vaguely wants in some way to be blest,
"'Tis not a blessing, Lord, I seek, I want Thy very best.
I want in this short life of mine, as much as may be pressed
Of service true to God and man; help me to love Thy best.
I want, amid the victor throng to know my name confessed.
And hear my Saviour say, at last, "Well done, you took the best".
Give me, my Lord, the highest choice, though others take the rest,
These good things have no charm for me, since I have found Thy best.



Margaret M. Ladlow's page

When the Creator created things,
Then the manifold Creator created things,
What did he create?
He created the court crier
He created the drummer . . .

From "The Awakening", an Akan drum poem



ONE of my son's prized possessions is a talking drum. He brought it f.om Ghana, West Africa. It is shaped like an hour-glass and is a double-headed drum, known as a donno. This type is often made by the people of Hausaland and Yorubaland and is played with a single curved stick.

We always associate such drums with Africa. To this day they play a great part in the pageantry of tribal life and culture. The talking drum illustrated on this page is held in the left armpit while the arm squeezes the strings which hold the drum heads together. Thus the donno can make a wide range of tones. When drums speak, they are made to imitate the natural rise and fall of the voice. Drummers can therefore call people by name, summon people to the chief's court, and warn when fire breaks out and when an enemy is near, as well as giving a greeting, praise or blame. All this is performed by the drummer imitating the way of speech, its cadence and the rhythm of a sentence. Here is a lovely poem which is played on the talking drums:

The path has crossed the river,
The river has crossed the path,
Which is the elder?
We made the path and found the river
The river is from long ago
From the Creator of the Universe.

When I was in Ghana I was very happy to discover that the drum can be used in the service of God. Some of my readers will remember the story of Ebenezer, evangelist, church builder, farmer and charcoal burner. He is also a skilled drummer. I have a photograph of him playing his drum to call the people to worship. It is good to know that God has always accepted service and praise when rendered sincerely, no matter how unusual the medium.

The Old Testament has a striking example of this in the Book of Numbers. Almighty God Himself instructed Moses to order the making of two silver trumpets to be specifically used in a similar way to the talking drum, namely, to call a national meeting, to signify the breaking up of Israel's camp in the wilderness ready to move onwards and to assemble the tribal leaders together. Moreover they were to be used to sound an alarm when enemies threatened and, on the day of battle, that God should remember His people and deliver them. The trumpets were to be blown singly or together, the notes to be of varying duration. Clear and precise instructions were given by God so that the silver trumpets really talked to the whole camp of Israel. Their sweetest voice was heard when they summoned the people of God to worship. Their sound was heard in times of rejoicing, on feast days, at the beginning of each month and, when the burnt offerings and peace offerings were sacrificed, the priests stood close by and blew the trumpets.

Best of all, the sound of the trumpets heralded the Sabbatical month of the Jewish year wherein the Day of Atonement was held. This great occasion was known as the Feast of Trumpets and many trumpets were blown.

Every repentant sinner from that far-off time to this very moment has had cause to thank God for the rousing call of God's message of pardon and peace through the offering of a sacrifice for sin. The message of this dispensation is the most joyfulof all though, for it tells that Jesus, by the sacrifice of Himself, has made one offering for sin for ever. All we need to do is to put our faith in Him. Like the Thessalonians we should in turn "sound the gospel of Grace abroad" (1 Thessalonians 1:8).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

ISLE OF WIGHT. Salem Christian Guest House. Delightfully situated in own grounds overlooking the sea. Near beaches. Excellent catering. Happy fellowship. Ample parking. Parties and conferences welcome. Stamp for brochure: Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor. 0983 852838. C.2514

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., **international stamp only.** Tel. 31135 Central. C.2737

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

ITINERARIES

The President (T.W. Walker):
December 15-29, Ghana; January 6-8, Lurgan; 9-11, Ballymena; 12, Monaghan; 13,14, Belfast; 20, Aldershot; 21, Croydon (a.m.), Clapham (p.m.); 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.).

A.D. Bull:
December 16, Kensington.

Joseph Smith:
December 16,17, Wells.

London Crusader Choir with Douglas B. Gray:
December 17, Reading; 19, Loughton; 24, Wandsworth Prison.

STAFF REQUIRED

JERSEY, C.I. Young lady assistant required for Christian Guest House. Training given and opportunity available for promotion. Write: C.A. Guest House, Undercliffe Road, St. Helier, Jersey or telephone 26831 C.2741

ACCOMMODATION REQUIRED

GERMAN Pastor and his wife, preparing for the mission field, require accommodation from 4th January to 31st March 1973 within easy reach of Central London. Maximum rent £7-8. Self catering preferred. (c/o Mrs. Khanna, 39 Deans Road, London W.7. 01-567-0158). C.2743

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
Each—Cloth £1.10, Paper 75p post paid
McCall Barbour, Dept. E, George IV Bridge, Edinburgh.
D.2698

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

PENTECOSTAL HISTORY. Great interest is being shown in the history of Pentecost and we have a request from an American University for a number of items. Any friends who have copies of Elim Foursquare Crusader 1928-30, Elim Crusader Witness 1931-54, Elim Missionary Courier 1939-54, Elim Missionary Evangel 1947-54 and Elim Evangels before 1962, please write to: Director of Publications, P.O. Box 38, Cheltenham, Glos. C.2749

WAVELENGTH – ELIM ON THE AIR

England

B.G. Edwards and our Derby Church with their Junior Choir conduct the morning service on Radio Derby on December 17th at 8.30 a.m.

C.J. Watkins and City Temple, Hull congregation conduct morning service on Radio Humberside (V.H.F. 95.3; Medium wave 202) on December 17 at 9.30 a.m. (repeated at 5 p.m.).

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone. Also December 18 at 7.30 p.m.: discussion on being a Christian.

Brazil

Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Ghana National Radio.

WITH CHRIST

ARMSTRONG. On September 28th, Margaret (Maggie), Faithful member of our Carlisle Church, was called home to be with her Lord. Officiating minister at funeral: P. Watson.

BROWN. On October 31st, Miss Alice Brown, aged 83 years, for many years a faithful member of our Carlisle Church, was called into the presence of her Lord.

BROWN. On October 6th, at Carlisle, Florence Annie, mother of Gwynne. Officiating minister at funeral: P. Watson.

COUSINS. On October 27th, Alan (Police Constable) aged 29 years, dear husband of Mary. Member of our Carlisle Church. Called to higher service. Officiating minister at funeral: P. Watson.

FINNEY. On November 7th, Mrs. Emily Finney, aged 88 years, faithful founder-member of our Ashbourne Church. "Asleep in Jesus". Officiating ministers at funeral: J.D. Henderson and B.G. Edwards.

NOBLE. On November 16th, Annie Matilda, beloved wife of Charles, and mother of Paul, passed suddenly into the presence of the Lord. Married 42 years ago by W.G. Hathaway at the first wedding ceremony performed in the Bermondsey Church. Was healed of arthritis in a meeting conducted by Smith Wigglesworth. In later years Mr and Mrs. Noble moved to Stevenage where Mr. Noble officiated as a deacon of the Stevenage Church.

NOBLE. On November 16th suddenly, Isobel (Belle), dear wife of Jim, member of our Carlisle Church, was called home to be with her Lord. Officiating ministers at funeral: Pastors P. Watson and Reed.

TOMLINSON. On November 20th, Miss May Tomlinson, aged 64 years, faithful member of our Ashbourne Church. "With Christ, which is far better." Officiating minister at funeral: J.D. Henderson.

BIRTH

SHERWOOD. On November 20th, to Pastor and Mrs. M. Sherwood, of Sowerby Bridge, God's gift of a son, David Stephen.

MARRIAGE

BLAKE – WARD. On November 11th, at Elim Pentecostal Church, Ealing. Pastor Stephen Blake (Chesham) to Jane Ward. Officiating ministers: L.G. Hawes and F.F. Frost.

Coming Events

ABERDARE. December 17. Elim Pentecostal Church, Monk Street. Christmas Gospel Happening. Music by the choir, Sunday school, Children's Special and Gospel group. At 6.

ABERDEEN. December 30-January 4. Elim Pentecostal Church, Marischal Street. Fortieth Anniversary Convention. Preacher: S. Penney (first minister). Convener: W. Crawford.

BIRMINGHAM., Kingstanding. December 17. Elim Pentecostal Church, Warren Road. Carol Service by Candlelight at 6.30. December 24, services at 11 and 6.30. December 25, Communion Service at 10.

BLACKPOOL. December 24. Jubilee Temple, Waterloo Road. Carol Service at 6.30. December 25, Family Service at 10. Holidaying in Blackpool for Christmas? Join us at the Temple.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EVESHAM. December 17. Elim Pentecostal Church, Masonic Hall, Swan Lane. Carol Service by candlelight. At 6.30. Convener: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services. Sundays at 11, 2.45 and 6.30.

GRANGETOWN, Teesside. December 24. Elim Pentecostal Church, Lee Road. Carol service and children's demonstration at 6.30.

HEREFORD. December 17th. Elim Pentecostal Church, Clive Street. Preacher: Felix Lloyd-Smith at 11 and 6.30. December 24, Nativity Play at 6.30. A cordial invitation is extended to all.

NEATH. Elim Pentecostal Church, Briton Ferry Road. December 17. Sunday school talent evening. Convener: B. Williams. December 24. Preacher: Idris Vaughan. December 30,31. Preacher: Gwyn Clarke (New Zealand).

PONTARDULAIS. December 17. Beulah Elim Pentecostal Church, Twyniago Road. Carol service conducted by Sunday school and G.J. Feasey. At 5.30. December 31. Praise in Retrospect at 6. Watch-night service at 11.15.

ROMSEY. December 16. Elim Pentecostal Church, Middlebridge Street. Christmas festival of praise. Wessex Choir (conductor: D.S. House). At 7.15.

SELLY OAK, Birmingham. December 16,17. Elim Pentecostal Church, Alton Road. John W. Peterson's cantata, "Night of Miracles". Saturday at 3 (for the Torch Fellowship). Sunday at 6.30. December 24. Carols by candlelight. Preacher: A.K. Chamberlain. At 6.30. December 25. Communion service at 11.

CHRISTMAS CONVENTIONS

BELFAST. Ulster Temple, Ravenhill Road. Preachers include W.J. Maybin and James Montgomery (Canada). Christmas Day at 10.30 and 7.30. Boxing Day at 3 (baptismal service) and 6.30.

PONTARDULAIS. Beulah Elim Pentecostal Church, Twyniago Road. Preachers and singers: Eddie Smith and family. Saturday at 7. Christmas Eve at 11 and 6.30. Christmas Day at 10.30.

Sounds Superb

L.P. Stereo Record just released

Souvenirs of Songs and Praise
featured on BBC TV broadcasts.

presented by the
London Crusader Choir
(Director of Music: Rev. Douglas B. Gray)

and featuring
THE CAPITAL BRASS ENSEMBLE

Items include: Break, Day of God
What a Lovely Name
Let me Touch Him
O Come, and Sing unto The Lord
Has God Forgotten me?
To be used of God
Temples of The Spirit
I'm bound for The promised Land
The Glory of The Cross
Blest are all who find Salvation
The Saviour is waiting
Lord of our Life
The Twenty-third Psalm (Crimond)

The recordings were made in the famous St. Giles' Church, Cripplegate, London, by Granada Recordings Limited. Recorded on the 'Pilgrim' Label JLPS 176.
Price £1.75 plus 15p for packing and postage.

Twenty other L.P. recordings also available by the London Crusader Choir on "Word" and "Evangelical" labels, including:

'The Best of The London Crusader Choir'.
'A Symphony of Praise', including recordings made for BBC World Wide Broadcasts.
'Hymns of the Christian Faith' (Community Hymns) containing in all some 100 recorded hymns from the 'Redemption Hymnal'.

☆

SEND FOR DETAILS and information regarding many other recordings available from
Rev. Douglas B. Gray, EE3, 15 Rodenhurst Road, London SW4 8AE.

FOR CHRISTMAS
make sure you include the sound of Christian music in your home. Write us today. We will despatch on your behalf these Sounds Superb to your friends.
MAKE THIS A RECORD YEAR D.2746

Wanted Dead AND Alive!

by Michael Carr, B.Sc.
Pastor of our Church at King's Heath, Birmingham



HAVE you noticed how God tumbles in reverse all our pet notions, causing embarrassed sighs of bewilderment over seemingly insoluble statements?

The one which evokes puzzlement in many is this: "and whosoever will lose his life for My sake shall find it". This paradox crushes our logic and defies synthesis, but it is the principle which initiates spiritual birth. To clutch at life is to get a handful of misery, but to throw it into Gethsemane's tomb is to emerge in the resurrection likeness of Christ.

This Christian generation is striving for the ultimate and struggling for nobler concepts. There appears to be a yearning among young people for fulness that is often translated into zealous response to His will. It seems as if language and prayer are directed into pondering the SOURCE and MANNER of vital living.

If the "spirit of the age" can be conquered, then the secret will be yours, but the all-devouring formula of the world sets an imperative on forsaking the cross. Listen to what Paul says to young Timothy: "This is a faithful saying: for IF we be dead with Him, we shall also live with Him". From the volume of personal theology this old warrior speaks out a warning. The life that is not crucified will soon find an excuse for skirting Golgotha's mount and will track round the perimeter of victory. To die in Christ and be reborn into a new kingdom is the gospel basic, but to die DAILY is the quintessence of the doctrine.

A morning visitation to that cursed tree is the prelude to a joyful testimony. Circumstances cannot affect a corpse, so, when you start the day, choke off the "old nature", cutting the air supply with the ligature of grace. Begin dead and you will live a brimful experience.

To interpret the gospel mystery of sanctification is not reserved for an elite few; it is the heritage of those born of blood. The narrow way leads to a broad adventure with God. Those who seek to be disciples must take up the cross and follow him. He expects nothing more and *certainly nothing less.*

With an emphasis being laid today upon the glee of grace, let memory recall the history of Christ's sacrifice. The "oil of gladness" came to Him only after the brutal cross had lifted Him before the untutored gaze of rebel men.

There is a vast difference between Christ reigning in the universe and ruling in your heart. His sovereignty is the result of WHO He is, His kingship in human lives because of WHAT He did. The real value of accepting Christ is not the experience that manifests itself in fringe emotions, but the opportunity to nullify detestable traits of sinful nature. If His sceptre stands supreme, then sin is doomed. Cling to the meaning of the rough-hewn tree and the marvellous power it holds. Let Christ secure a vast foothold in your life and past disappointments will be changed into dynamic deeds. Allow the virtue of victory to course through every decision and show the world that spiritual standards are obtained through Christ and His death.

Mankind, pleasure drunk, seeks excitement to numb the harsh reality of life, but the Christian is well settled in Jesus Christ. The walking dead are living to die, but the saints of God are dying to live a life that abounds with all the thrill of birthful wonder in grace. Cascades of blessing stream across the pathway of peace abundantly satisfying and filling with a fulness that far exceeds the taunting tinsel of Satan's soiled wares.

ALIVE unto God is the message of joy and anything less is only half truth. Learn to trust Him fully, living above the fear of losing life by giving it into His safe keeping. He will bury it by the folded grave-clothes and roll away the stone ushering you into a new dimension where angels like flames of fire serve the praising sons of God.

CHRISTMAS APPEAL FOR MISSIONARIES

They were so grateful for the Christmas extra last year and the link with home is strengthened as they see that they are being remembered.

The children who are so far away from families and relations can have an added thrill because of our gifts.

Please send your Christmas fund gift to:
The Secretary, E.M.S., P.O. Box 38, Cheltenham, Glos.

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, December 18th — 1 John 4:1–12

"Ye are of God, little children" (v.4).

NO phrase in Scripture more clearly illustrates the difference between the Christian and others. Though in His sight we are but little children, without strength, power or wisdom to guide ourselves, yet we are of God. The life that is within us is Divine. Even in our childhood we are wiser, stronger, and more able to overcome than all that is against us. The sinner also has another's power within him, that of Satan, but "greater is He that is in you than he that is in the world."!

Tuesday, December 19th — 1 John 4:13–21

"We love Him, because He first loved us" (v.19).

A KIND of spiritual "Oneupmanship" suggests that we should love God for Himself alone and not for anything that He has done. This is clearly impossible on two counts. Firstly, just as a child recognises love only when it is demonstrated by its parents, so our sin-scarred eyes can see the love of God only when He acts towards us. Secondly, it is impossible to stop love reaching out and pouring itself upon us. God is a loving God, a giving God. To ask Him to stop giving so that I can refine my little love for Him is impossible. His love for me ignites the flame of my love for Him.

Wednesday, December 20th — 1 John 5:1–12

"Who is he that overcometh the world?" (v.5).

TO take this question on its own suggests that we have this ability in our strength, but only the complete text gives the answer. As we believe that Jesus is the Son of God we can be more than conquerors. We are not riding in the lists against Satan. We are rejoicing in our Champion who has gone to battle carrying our colours and has been victorious. His victory has become ours. We rejoice in it and triumph over Satan by it. "This is the victory that overcometh the world, even our faith."!

Thursday, December 21st — 1 John 5:13–21

"And if we know that He hear us, whatsoever we ask, we know that we have" (v.15).

IN prayer, it is getting into touch with Christ that counts. Often what we call unanswered prayers are those that have not fulfilled the Bible way of asking. We must not ask amiss. We must not ask out of His will. We must not ask with sin between us. If we have confidence, however, He will answer.

Since the introduction of S.T.D. on the telephone my greatest problem is getting through to the person to whom I want to speak. When I am through, I usually know that he will grant my request. It is getting through that counts.

Friday, December 22nd — 2 John 1:1–13

"That we receive a full reward" (v.8).

JOHN tells the elect lady and her children to look to themselves that they lose nothing, but that they may receive a full reward. In Christ we have everything for our journey here below, enough to receive a full reward in glory. Our watchfulness ensures that we do not lose any of that full reward that Christ has promised to those who love and follow him. Christ makes me a custodian of His treasures. May I lose nothing!

Saturday, December 23rd — 3 John 1:1–15

"Well-beloved Gaius" (v.1).

NOTICE the contrast in the three characters mentioned in this brief book. Shallow, self-esteeming Diotrephes wanted to be at the top of his own little tree. Well reported Demetrius had a good report of the Word as well. Shining even more clearly was soul-prospering Gaius, who walked in the truth. Thank God for the Gaiuses in every assembly. They may not be noticed, but they consistently go on with God, walking in the truth.

Sunday, December 24th — Matthew 1:1–25

"He shall save His people from their sins" (v.21).

WE often hasten by the genealogy at the beginning of Matthew to get to the stable at Bethlehem. Pause and see who comes in the lineage of Christ. Some are great men, some are obscure. Some names bring back stories of infamy and shame. Some link in foreigners and outcasts, like Ruth. All these are in the family tree of the Saviour, because the Last of that family would be great enough to save His people from their sins. His own lineage was a picture of all those who come to Him and find that He, Christ, the Son of David, can save.

GET INVOLVED

The Public Transport
Scripture Text Mission
12 Madeira Avenue
Leigh-on-Sea, Essex
SS9 3EB

D.2540

WRITE FOR BROCHURE



The Minister and his Message

by A. S. F. Horne

Pastor of Elim Pentecostal Church, Ipswich

IN considering the Christian's strength, I sought to find the answer to an important question.

If this is an age of increased intelligence, must it, as a consequence, be one of diminished reverence for God and man?

I see no reason why a warm heart and a cultivated intellect cannot exist in the same person. I do not believe that ignorance is the mother of devotion. I believe that a seraph's understanding can harmonise with a seraph's heart.

How delightful to see a man of science allured from all his studies by the attractions of the cross to fall in love with Jesus and His redeeming mercy and resolve at once and for ever to consecrate his talents to the service of Christ.

Drink in the fulness of the inspiration of the cross and no power on earth or in hell will be able to prevent us from rushing to the rescue of perishing, blood-bought souls. Under this inspiration we shall fearlessly encounter the fiercest opposition and proceed in our work amid the most discouraging circumstances. No sacrifice will be considered too great, no effort too exhaustive, in endeavouring to aid the triumphs of the Saviour's cross.

This inspiration accounts for the zeal, the diligence, the heroism of Christians of primitive times. Under its influence, they could not be inactive, whatever dangers threatened them or whatever sacrifices became necessary to the prosecution of their work. On they went from town to town and from country to country, possessed of quenchless ardour and indomitable courage.

It made them stern in rebuking sin, impervious to reproach and suffering, bold, enduring and self-sacrificing. They swept like a resistless tornado across islands, continents and seas demolishing the temples of idolatry and establishing the worship of the "one true God". So mighty were their doings and so great their successes, that their bitterest enemies recognised them as those who "turned the world upside down".

Do not think that such achievements and triumphs have been restricted to the apostolic age. We believe in being baptised in the Holy Spirit and with fire, thus to be prepared to advance the Saviour's triumph in a far more effective manner than is often seen in persons professing godliness. May God baptise more and more in the Holy Spirit and with fire, so that more will have the power and the will to serve God.

Live in deep sympathy with the Spirit. Then we may confidently anticipate a career of usefulness for God. Let us hand down to future generations such a love and reverence for God and souls that Elim will become a movement that will bless the world until Jesus comes again.

Book Review

Family Prayers, *published by Scripture Union. Price 50p, postage and packing 8p extra.*

THIS useful book is not quite what the title suggests. It does not contain page after page of prayers, from which most Pentecostal people would fight shy. Here we have a short paragraph based on a text of Scripture taken from a suggested passage for each day of the year. The family is in view, so themes are intended to interest various age groups. The prayers are brief. As the Introduction says, "A Family Prayers reading shouldn't last longer than it takes the eggs to boil for breakfast!" was the comment passed when the issuing of this series was discussed.

You may find this book an advantage if only to avoid the awful danger of turning a brief breakfast prayer into the kind of prayer which you might offer at the church prayer meeting. Here at least we should be our most natural selves and use simple language. This book helps in this. The use of the Revised Standard Version adds further interest.

C.J. WATKINS

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

THE ELIM EVANGEL

No. 2 Special Evangelistic Number 5p



Elim Bible College and Missionary Training Institute, Capel, Surrey

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
James T. Bradley	3
David J. Stuart	4
R.B. Chapman	5
Sheila Price	6
G.L. Taylor	7
G. Wesley Gilpin	8
Peter Griffiths	9
B.C. Vidamour	10
A.A. Biddle	12
David Woodfield	13
Ron Jones	14
D. and M. Mills	15
Tony Copeland	16
Margaret M. Ladlow ...	17
John G. Cooper	18
Len Magee	20

Editorial

A Message from our President

IT is my privilege to greet you warmly in the name of our Lord. We are so pleased that you are interested to read this special number of our official organ and we trust that you will find it of interest and help.

Incidentally, we publish THE ELIM EVANGEL weekly and, if you do not already have a regular copy, you can easily arrange for this by contacting the Minister of your nearest Elim Pentecostal Church or by writing to us at the address shown on the left of this page. We will be pleased to hear from you.

You may like to know that we publish a series of pamphlets under the heading, "Why?" which deal with aspects of Christian faith and practice. Details and copies may be obtained as for the EVANGEL.

We happily publicise our church as "The Church with the friendly Welcome". We like to feel that this is so. Our services are characterised by friendliness, informality, good singing and excellent fellowship. Members of our congregations are always pleased to welcome new friends. We feel that the standards of friendship and comradeship set by our Lord and Saviour and by the Early Church are normal for the Christian Church. We are "saved to serve", which means that knowing and loving Jesus Christ as our Saviour imposes on us the glad privilege and duty of saying and meaning, "Your servants for Christ's sake!" The Pastors of our churches are always pleased to hear of those to whom they can minister, whether it be by way of prayer in our services, pastoral visitation or counselling, or training of children in spiritual things through Sunday school and youth activities of which we have many.

We declare that the most relevant Figure in world history is the Lord Jesus Christ. God sent His Son, Jesus, to be the Saviour, the Redeemer of the world. There are many wonderful truths which derive from this. Our preachers seek to proclaim them from our pulpits by the help and guidance of the Holy Spirit in simple, understandable language and with practical application. We have become well known because we highlight four aspects of Christ's ministry, though we are well aware that these four are not by any means the full story. We preach Jesus Christ the Saviour, the Healer of the body, the Baptiser in the Holy Spirit and the coming King. In a torn and troubled world these marvellous revelations challenge, thrill, bless and move us. Join us in fellowship. We will be pleased to have your company.

T.W. WALKER.

Evangelism with a capital "E"



by James T. Bradley (Secretary-General)

The spontaneity of this passion for souls, the ever-present urge, may be gauged from W. Ronald Jones's experience, when, at a recent wedding in the Elim Pentecostal Church, City Temple, Bristol, he felt led to make an appeal for people in the congregation to come to Christ and twenty responded. Mr. Jones recently opened another Elim Pentecostal Church at Weston-Super-Mare.

Other Evangelists, Pastors and laymen, have recently opened Elim Pentecostal churches. Our policy of assigning ministers to conduct campaigns in already established churches in some twenty towns and cities each year is part of our evangelistic drive. Not too long ago we met a group of fourteen to sixteen Pentecostals in the home of one of our members. They want to become an Elim Church. Already they have begun evangelising and in a local hall have held three evangelistic rallies with an attendance of at least 240 at one of these.

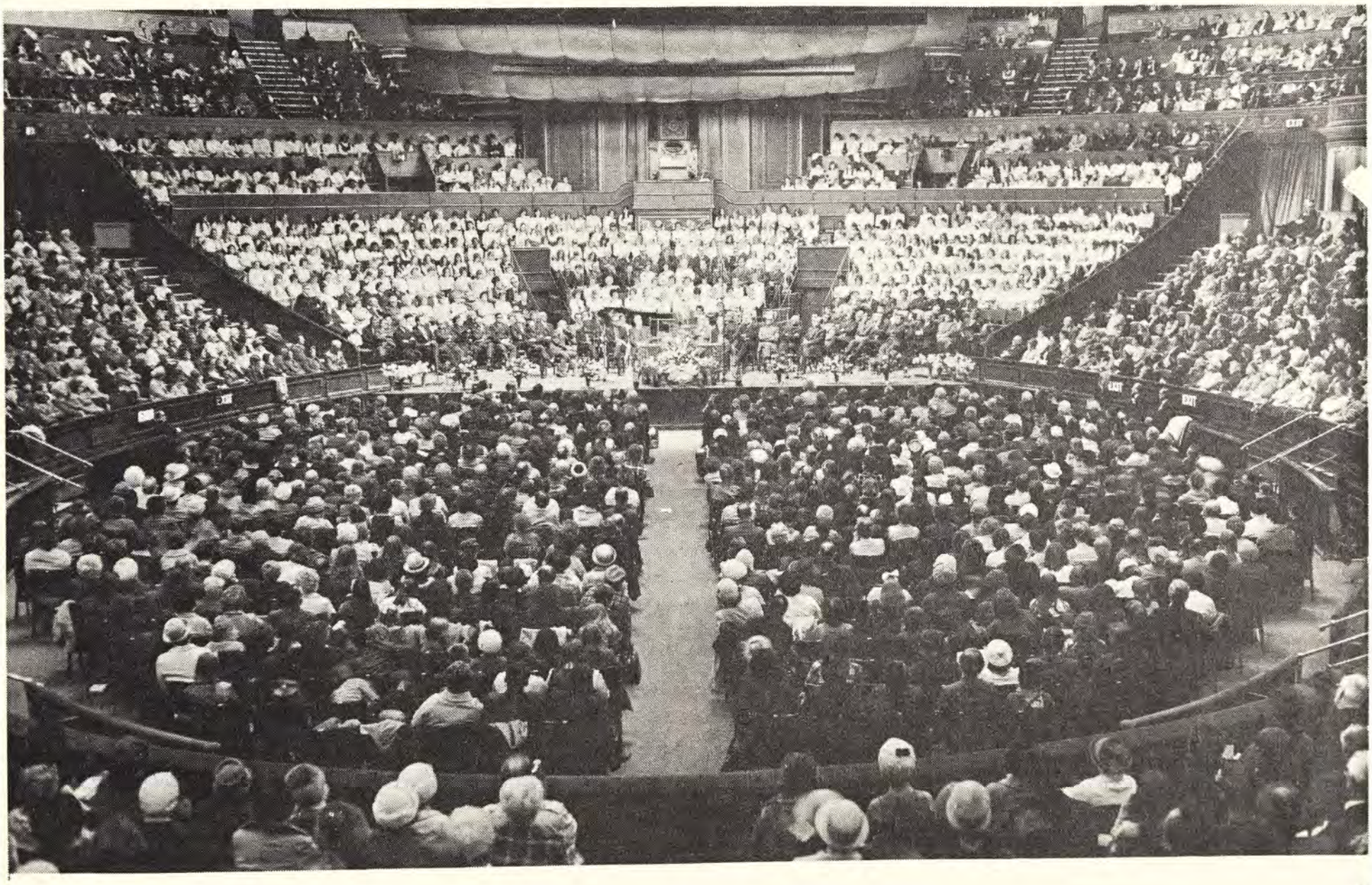
Our policy is to establish a Pentecostal witness in every town, village and hamlet in the British Isles.

Evangelism, the winning of the lost for Christ, has priority in all our churches. Every activity of church life is directed ultimately to this end. By youth groups, Sunday schools, tract distribution, personal witness, door-to-door visitation, preaching, children's campaigns, youth camps and evangelistic campaigns, we seek to win the lost for Christ.

In July 1972, a great united Pentecostal youth march of witness took place in Birmingham, climaxed by about 5,600 young people of Elim and Assemblies of God crowding into Birmingham's Bingley Hall.

We believe that men are eternally lost apart from faith in Jesus Christ and that our primary duty is to rescue them from eternal destruction. The object of the state is to make citizens comfortable, healthy, and satisfied; the Church's object goes beyond

Continued on page 19



"My life was changed!"

Fl. Lt. David J. Stuart



TWENTY-TWO years ago the Holy Spirit convinced me of my need of the Saviour, that my sins had to be forgiven, and that I had personally to respond to the work that God had wrought in Christ on Calvary's cross. *I took that step forward to meet God and He saved my by His matchless grace!*

The next sixteen years saw a downhill slide in my spiritual life as I indulged in worldly pleasures during my Royal Air Force career as a jet pilot. However, God in His great goodness recovered the wandering sheep and brought me back to the fold, whence none shall pluck him from His hand. Now, after six years in the Pentecostal movement, I can testify that the grass is NOT greener on the other side, but that God gives us richly all things to enjoy (1 Timothy 6:17) and that true happiness is found in Him. A marvellous wife and three lovely children are not the least of His blessings!

I finished with the service last year, having completed my engagement, and left, not because I had any conscience about serving in the armed forces, rather the reverse, but, for domestic reasons, under the guiding hand of God. In point of fact, it was during the last few years, when my faith was probably strongest, that Satan harassed me most concerning the Christian ethics of my vocation. It was one of the ways that worldly compatriots chose to throw my faith in my face, but it was a bitter experience to be reprimanded from time to time by other "soldiers" of Jesus Christ. However, I derived much comfort from the knowledge that Jesus Himself found greater faith in a Roman Army Officer than in all Israel (Matthew 8:10) and also baptised another with the Holy Ghost (Acts 10:44). He's doing the same sort of thing today.

I am still flying, but in a very different mode. I finished up in the Royal Air Force training pilots to become instructors on supersonic jets, but now, at the other end of the scale, I'm training *ab initio* students on small single and twin-engined piston aircraft. God is faithful, and the One who kept me safely through years of flying high speed jets, still keeps me in the hollow of His hand. What may appear to some to be a hazardous occupation (even to me at times!) is still a very satisfying one, and I believe that if we are in the will of God, we can claim all His precious promises, including Psalms 91:7 and 121:8.

I have found that to put Christ first in all things brings untold blessing and also that, as we give to Him, He gives to us in good measure (Luke 6:38). I have proved God and discovered that His love reaches farther than the spiritual alone; it touches also the physical and material realms.

The students whom I train are from many different countries and will eventually fly in many of the world's leading airlines, but they all have one basic need, whether they be Moslem, Greek Orthodox, Roman Catholic or Atheist – that is, the need of the soul; a need that can be met only in Jesus Christ through His atoning sacrifice on Calvary.



Two Thai students of Thai International Airlines against a background of a Piper Cherokee and some Gnats.

Expansion!

PETERBOROUGH. In September 1971 a pioneer Crusade was conducted in the Town Hall and resulted in some 200 decisions for Christ. A church building came on the market. After considerable negotiation we effected a purchase and it now houses an Elim congregation of between forty and fifty on a Sunday evening. A Sunday school has also been established.

WESTON-SUPER-MARE. In Autumn, 1971 three Presbytery Rallies were held in the town and they formed the prelude to the launching of a campaign in April 1972. The outcome has been the founding of a new Elim Pentecostal Church of most encouraging numbers. The people worship in a hired hall at the present time, but there are hopes of obtaining more permanent premises. Sunday evening attendances are in the seventy region.

EVESHAM. This church was commenced as a house prayer meeting and has developed into a congregation of approaching forty on Sunday evenings. They meet in a hired hall and have established a Sunday school. The work has been strengthened recently by the conducting of a tent crusade held on the Meadow.

SUNDERLAND. A pioneer crusade was held in the Polytechnic in July 1971 and between 300 and 400 decisions were registered. A Church of England Hall was purchased. Much work had to be done to make it habitable, but now it provides a splendid home for the new Elim congregation which numbers about eighty on Sunday evenings. A Sunday school and children's works are functioning and local outreach is planned.

SOUTH SHIELDS. It was in April 1972 that the Bollingbroke halls were hired for a pioneer crusade. There was a great response to the gospel and several notable healings were recorded. The halls of a disused church have been taken over and an Elim congregation of about ninety gathers Sunday by Sunday. A Sunday school has also been established.

ANTRIM. Amid the sad troubles of Ulster we are pleased to report that a new work has been opened in this county capital. The congregation is meeting in a hired hall.

EPPING. A nucleus of believers is now gathering in an ancillary room attached to the Epping Halls where the campaign was held and follow-up work is being concentrated upon.

BROADSTAIRS. The campaign is just concluding as this article goes to print. The congregation will worship in a church newly acquired from the Methodists.

R. B. Chapman

TESTIMONY TIME

by Yvonne Knight

SOME time in early September I became very depressed for no apparent reason. In this frame of mind the Devil had an open door and attacked my mind with a most terrible fear, which haunted me every waking hour. No matter what I did I couldn't get rid of it. I got in such a state I could not cope. I knew that this experience was not from God; 2 Timothy 1:7 confirmed this.

On Sunday, September 17th I did not know how I could get to church. I felt so desperate. I determined to go in weakness like the woman with the issue of blood. Weak as she was, she went knowing that if she touched only the hem of Jesus' garment, she would be made whole.

I went, weak in body and mind, and asked the Lord simply that, if I didn't have the faith to receive deliverance, that He would give it to me, faith to reach out and to touch Him.

I went to the front as James 5:14 exhorts. Ministers and brethren laid hands on me and prayed. As they did, I felt the power of God go right from my head to my feet and I had immediate deliverance from my fear. I've heard many times of healing, but I have never experienced it myself just like this. Surely I can now say from experience, "Jesus Christ the same yesterday, and today, and for ever".

Since writing this, I have received a letter from my mother-in-law in New Zealand, telling of her experience as she was praying for us on Saturday, September 16th. Through a vision, God made her aware that we were in desperate need. She, her husband and others prayed specifically for us that weekend. What an encouragement to know God lays our burdens on the hearts of others! "Great is the Lord, and greatly to be praised."

FINDING A FRIEND

Children's Page

by
Sheila Price

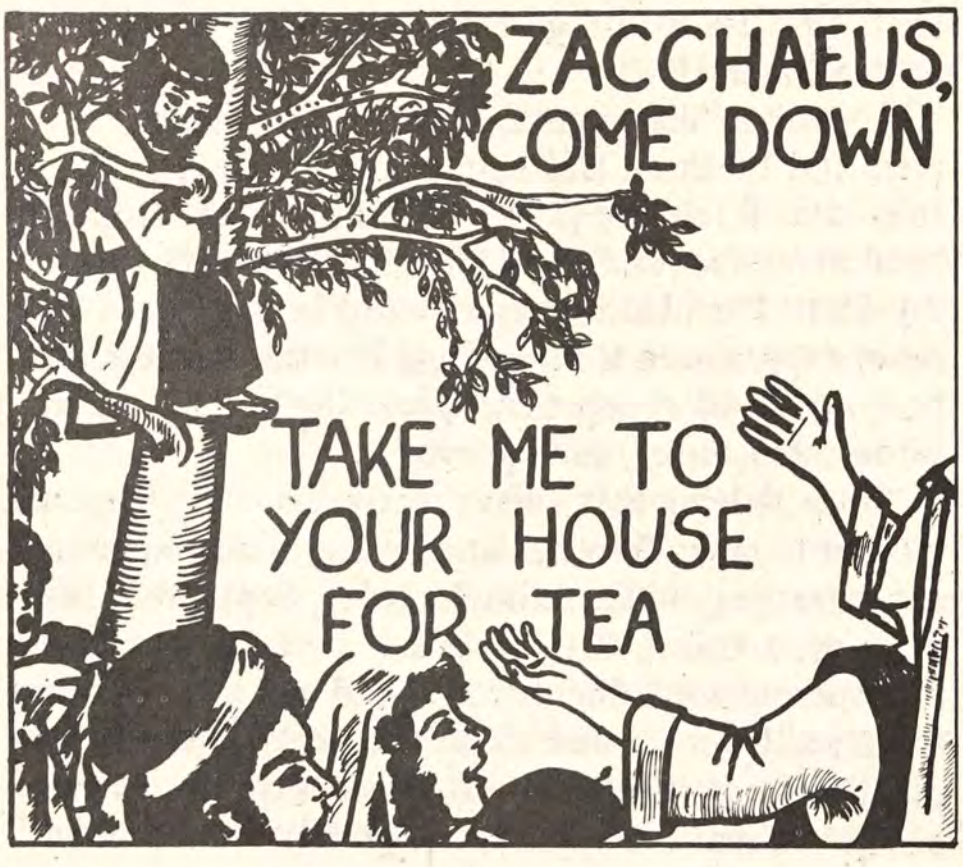


I'M SO UNHAPPY - ALL THIS WEALTH BUT NO FRIEND











10 reasons why Elim exists

by Glyn L. Taylor

Pastor of Elim Pentecostal Church, Leyton

BELIEVE it or believe it not, but Elim really did exist!

Amid the desert wilderness of Sinai, it was at an oasis called Elim that the children of Israel found rest and refreshment.

Today, thousands of people in many countries have cause to thank God that Elim still exists. Did I say exists? No, *Elim lives through the dynamic power of the Holy Spirit and is part of the fastest growing church in the world.*

Elim exists INITIALLY because of God. Without doubt, it was God who raised up Elim to be a spearhead of New Testament evangelism, bringing the message of full salvation to the masses. Today, Elim is strengthened by, and marches forward in, the knowledge that God is with us of a truth.

Elim exists HISTORICALLY because of the supernatural ministry of its founder, Principal George Jeffreys. Conscious of God's leading, he conducted revival and Divine healing crusades in the largest public halls in Britain. Tremendous scenes of revival were evidenced. Thousands were saved, healed of diseases, baptized in the Holy Ghost with signs following (Acts 2:4). After more than half a century, evangelism is still the burning passion in Elim!

Elim exists EVANGELICALLY! New, virile, Pentecostal churches are established annually through pioneer crusades. On a local level, each church seeks to evangelize through every department be it the church, Sunday school, various youth branches or sisterhood, open air meetings and visitation bands. Elim's message is for all people by all means!

Elim exists DOCTRINALLY to preach the whole counsel of God, presenting truth in a balanced, forthright manner. Elim teaches that Jesus Christ is the Saviour of the soul, the Healer of the body, the Baptizer in the Holy Ghost and the Coming King.

Elim exists SOCIALLY to care for people in need, to care for you. The sick, the lonely, the aged, the bereaved, the imprisoned, the outcast . . . people of all ages are helped through the work of local churches and their pastors. Elim readily accepts the social implications of its message.

Elim exists INTERNATIONALLY. Yes, Elim is world-wide because the commission of Christ is global. The Elim Missionary Society effectively brings Christ to the nations. Fifty missionaries evangelize nine countries in churches, Bible schools, presses, education and medical centres and also by means of literature distribution and missionary radio.

Elim exists CONTEMPORARILY, spreading light in a sin-darkened and troubled world. With the present-day outpouring of the Holy Spirit in the historic churches, one of Elim's most vital roles is to present Bible-based teaching and guidance to those who are coming into the Pentecostal baptism.

Elim exists DISPENSATIONALLY too! It was the prophet Joel who wrote . . . "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (Joel 2:28; Acts 2:17). The world-wide Pentecostal movement is one of the many signs of the times that tell us that we are living in the days immediately prior to the Second Coming of Christ (Acts 1:11).

Elim exists LOCALLY through the faithful service and the support of pastor and people — support in praying, in attending services, in tithing, in working, in evangelizing, but above all in living godly lives before all people. Bible standards are Elim standards.

Elim exists and here is the crux of the matter: Elim exists PERSONALLY for you and yours. Visit your local Elim Pentecostal Church this Sunday. You will be assured of a warm welcome. The hearty singing will thrill you; the faithful preaching of God's word will inspire you!

Why does Elim exist? . . . we invite you to come and find out for yourself.

P.S. Bring the family too!

"Others seek to serve their generation"

writes

G. Wesley Gilpin

Principal, Elim Bible College





G. Canty (centre, left), a member of the faculty, G.W. Gilpin (principal) and students pictured at the 1972 Elim Conference.

"SMILE, JESUS LOVES YOU!" is a truism and a charming thought, but it is not the full answer to the complex problems of our age.

It suggests an antidote for the sickness and depression of society and is readily grasped by those who are in search of a panacea.

Reactions among youth to boredom and frustration vary. Some are for completely opting out of responsibility and seeking happiness in a nomad kind of existence. Others hopefully jump on the bandwagon of popular, promising projects which draw considerable support by gimmicks and garbs. Others seek to serve their generation by serious study and preparation, involving not only an understanding of our faith, but how best to relate it to the present human situation.



Overseas students who came to Capel to study English

We are specially interested in the third group. The incidence of the number of teachers, social workers, artisans, graduates, undergraduates, clerical workers, nurses and businessmen applying for admission to Elim Bible College challenges us to do all we can to make it possible for these fine young people to escape from frustration and careerism for its own sake. There is here a tremendous totality of education and experience that can be of great value in the affairs of the Kingdom of God.

Academic qualifications are important, particularly in a society where opportunity has made it possible for such numbers of young people to be educated. One cannot ignore or hope to cope with it from any lower level, even given the advantage of spiritual experience and endowment.

On the other hand, there are unequalled values in

Continued on page 13

The World at your Door

by Peter Griffiths

Elim Missionary, Rhodesia



Peter Griffiths with his wife and family

I had returned home from a second term on the mission field to find that the mission fields of the world had come to me!

Here I was studying in the heart of London and in class with a Chinese school inspector from Hong Kong, a teacher training college lecturer from Tonga, a psychologist from Korea, a university lecturer from Papua, New Guinea, and a priest from Italy! Other students in the group of nineteen on this particular course came from Uganda, Nigeria, Sierra Leone, Venezuela, Rhodesia, Mexico, Singapore and Egypt – what an opportunity for world evangelism!

As I talked with these and other overseas students studying at the University of London Institute of Education, I realised more than ever the opportunities there are for world evangelism right here on our door step.

Recently I heard Loren Cunningham of Youth With A Mission tell of the vision God has given him of world evangelism through a city. He quoted Acts 2:5: "Now there were dwelling in Jerusalem devout men from every nation under heaven", and pointed out that, in God's strategy and economy, He poured out His Spirit when people of nations throughout the world were gathered in a city. This year the greatest international gathering since the world began took place at Munich for the Olympic Games. Youth With A Mission, directing 1,000 young Christians were there to grasp this opportunity of world evangelism through a city.

In towns and cities throughout this country there is a growing number of foreigners living, studying or visiting, people from "missionary" countries who are decidedly easier to reach here than if they were at home. **They speak English.** The cultural, family and religious ties, which are such a barrier to reaching them with the Gospel in their home lands, have been weakened or broken yet, by and large, they are being neglected, as "familiarity breeds contempt".

Earlier this year, the Christian Union to which I belonged arranged with British Rail a Saturday excursion for overseas students. There were 112 students in the party with the few Christians strategically placed in compartments throughout the train. We were able to talk about Jesus to a doctor from Colombia, a teacher from Turkey, a theologian from Greece and a professor from Japan, among others.

So many overseas people coming to this country are untouched by the Gospel and are sometimes virtually untouchable by missionaries back in their own countries.

I spent an hour explaining the Gospel to a university lecturer from Chile one lunch time. She described herself as a middle-class intellectual. Although she was nominally Roman Catholic, she seemed devoid of any understanding of the Gospel and had apparently not come into contact with missionary enterprise or evangelistic outreach of any sort.

She was similar to the Israeli who sat for an hour over coffee as we went through the Old Testament idea of sacrifice leading to its culmination in Christ. She had never seen it like that before and was gripped by the Gospel which had been kept from her by her strict Jewish orthodox upbringing.

There is still a crying need for those of us who have the message to go overseas to live and work among those without a knowledge of Christ, but for the vast majority of Christians who will never leave the shores of Britain, there may be opportunities for world evangelism all around us for, gathered in the cities of this nation, are devout people from every nation under heaven!

They need Christ!



Supernatural Power i

It's a Super-tonic!

THIS is the expert judgement on the SST Concorde. Orders are being placed for the product of the entente cordiale between Aerospatiale France and the British Aircraft Corporation. B.O.A.C. is to sign an order for five at a total estimated cost of £115 million.

The supersonic has arrived! The power age has come!

Take a look at Concorde's performance compared to the sub-sonic. Speed, the basic commodity sold by air transport, gives the Concorde the advantage of having twice as much of it to sell. London – New York takes 3½ hours compared to subsonic 7 hours, Los Angeles – Tokyo 6¼ hours compared to 13 hours, London – Sydney 15 hours compared to 26¼. "Faster than the sun" claim its joint designers and builders.

Sensational! Supertonic! Revolutionary!

It reminds us of PENTECOST. The charismatic revival sweeping the Church today is ample evidence that God's answer to modern, sub-standard, ineffective Christian testimony is the sonic boom of the Holy Ghost.

Old . . .

The Early Church knew what it was to be supernaturally charged with the power of God. Commanded by the risen Lord Jesus to tarry in Jerusalem to await the promise of the Father, they continued with one accord in prayer and supplication. The day of Pentecost was one of spiritual revolution – a sound from heaven, a rushing mighty wind, cloven tongues like as of fire, and they were all filled with the Holy Ghost beginning to speak in tongues as the Spirit gave them utterance. Ordinary, frail, timid, fearful believers received the dynamic of the Holy Ghost and boldly preached everywhere, energised by the super-plus of the Spirit, who confirmed the Word with signs following.

They turned their world upside down. *"Before the first generation had passed"*, we read, *"there was scarcely a nation of the then known world where the joyful sound had not been published, and where it had not won its trophies of grace."*

. . . yet ever New!

This glorious Baptism of the Holy Spirit, this breath of God, was not a once-for-all experience. On

yan C. Vidamour
f Elim Pentecostal Church,
St. Helier, Jersey



Supersonic Age

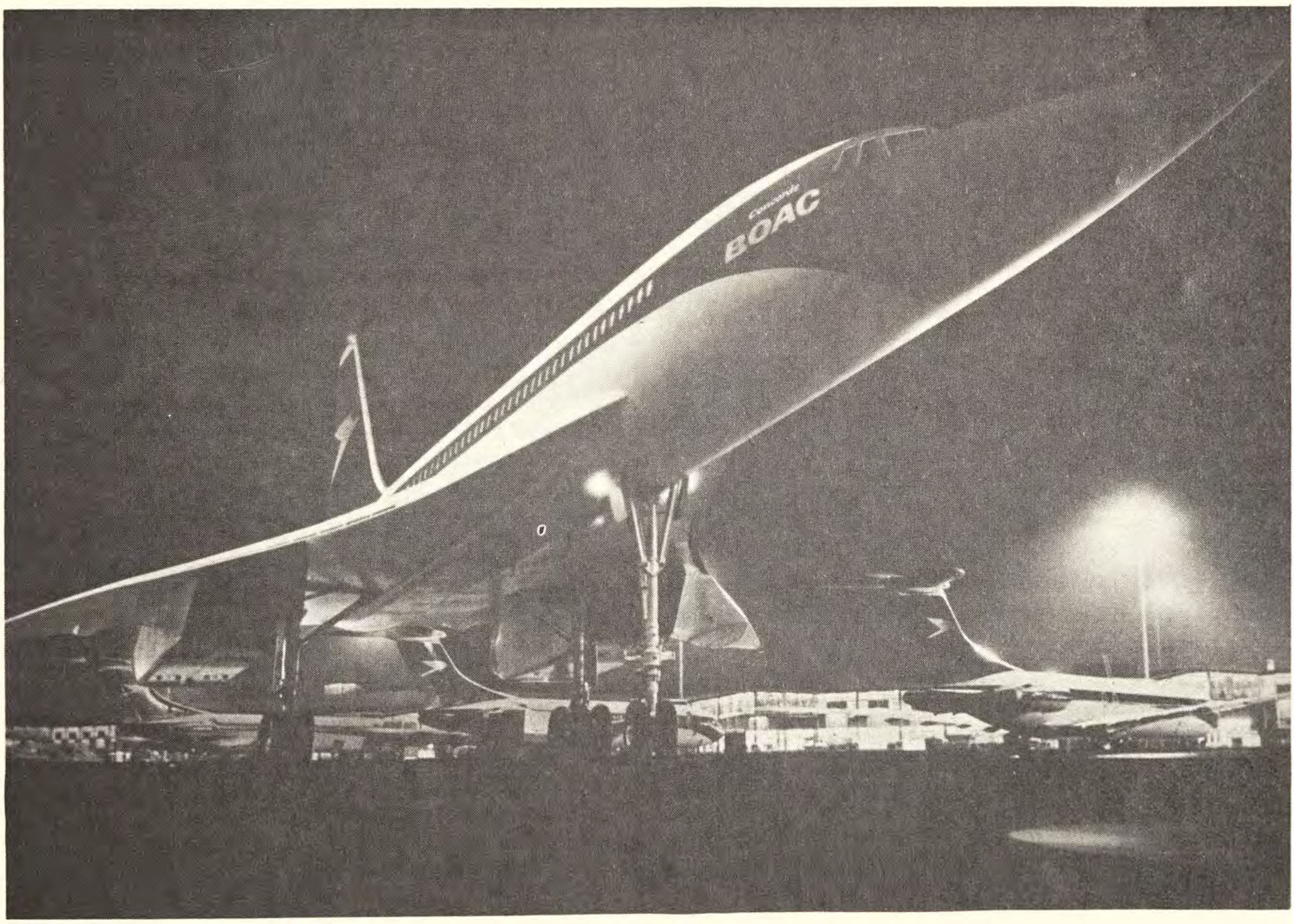
'the very day of Pentecost itself, Peter, **referring** to the phenomenon of this Baptism, assured his hearers that the promise covers all believers of all ages. A new wave of glory is flooding the Church in this twentieth Century. Christians of all denominations are stirring under a new out-breathing of Pentecostal renewal. Aware that world evangelism requires the miraculous impetus of the Holy Spirit, hungry souls are seeking and receiving the old-time power.

Pentecost is not noise, but power unto service! What would be the use of an SST Concorde having a frequency above the audibility range of the human ear, or travelling faster than the 1,087 feet per second of sound if at the end of it all there was nothing but a super-chronic earache? In the same way that the decision on Concorde ensures the future development of supersonic aircraft, so the Baptism in the Holy Ghost opens up a realm of spiritual experience hitherto unknown in the believer's life.

It is a personal experience with a practical expression.

The charge to every individual disciple is to be filled with the Spirit.

No amount of individual talent, organisation or personal efficiency can replace the fire, freedom and freshness of the Holy Ghost Baptism. Thus filled, the ministry of the Church is supercharged with passion for souls, programmes of outreach are formulated and Chrisians go everywhere fulfilling the powerful fundamental of soul-winning – the preaching of the Word in the demonstration and power of the Holy Ghost!



BOAC pictures

How to receive the Baptism in the Holy Spirit

by A. A. Biddle
Pastor of Elim Pentecostal Church, Portsmouth

THE Baptism in the Holy Spirit is a vital experience for all believers. This is emphasised when one realises what tremendous issues flow from that experience. Think of one or two: power or authority in our witness; the exercise of supernatural Gifts; the rushing rivers of living waters. All these and more result from the Baptism.

The subject of our title, then, is surely the cry of all who love the Lord and want to serve Him effectively. The answer to that request can only be given if we go back to the 120 who received on the Day of Pentecost and discover how they received.

Let me point out first of all the variations in personality among them. You don't have to be any particular type in order to receive more easily than any other type. Peter was volatile. John was self-conscious. James was cautious. Mary was gentle. Thomas was stubborn. But they ALL needed the Baptism and they ALL received the experience, not only of the inrushing power, but also of the outflowing vocal speaking in tongues. Personality is neither a help nor a hindrance. The point is that you can receive *whoever* you are and *whatever your make-up.*

Let it be pointed out, however, that they had a spirit of EXPECTANCY. In Luke 24:49 Jesus told them that He would send the promised Holy Spirit upon them if they would "tarry . . . until" they received. They did just that. They tarried expecting to receive. This is an essential attitude to receiving any blessing from the Lord, but especially that of receiving the Baptism. If we all had a stronger spirit of expectation we would get more and more from the Lord. The words of the simple chorus contain a profound truth:

Expect a miracle every day,
Expect a miracle when you pray,
IF YOU EXPECT IT
God will find a way,
To perform a miracle for you each day.

They exercised FAITH. Jesus said: "I send the PROMISE of My Father upon you". The promises of God are obtained by an act of faith and faith is a must for receiving the Baptism. Again Peter said in Acts 2:39 "the promise is unto YOU". The promise is for you. It is your birthright. Then claim it and make it yours!

They had PRAISING hearts. What did those 120 do during the tarrying time? Luke 24:53 gives the answer – "and were continually in the temple, praising and blessing God". How can you expect to open your mouth in tongues if you don't open that same mouth in hearty praise?

They had a SURRENDERED mind. In Acts 2 there were the mighty wind and cloven tongues of fire. What a supernatural, awe-inspiring time it must have been to be in the centre of all that! Then they were "FILLED" and they were so surrendered to the Holy Spirit that "THEY" spoke in tongues when He wanted them to do so. They were so abandoned to the Holy Spirit that "THEY" were willing for Him to give or do anything with them. "THEY" let go and let the Holy Spirit have His way in and through them!

"THEY" received – there is the pattern on the Day of Pentecost – if you are prepared to follow the pattern you will receive too. The promise is unto YOU!

The Pastor of your local Elim Pentecostal Church would love to meet you and to pray with you for this mighty blessing.

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To: Elim Evangel, P.O. Box 38, Cheltenham, Glos.
Please send THE ELIM EVANGEL FOR ONE YEAR to
(BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.
Signed .....

We've got something to sing about!

writes David Woodfield

Crusade pianist, Pastor of Newcastle-upon-Tyne Church, Camp Commandant

WE found the place all right: it was crowded and it looked good. We set up, tuned up, stood up. The first chord sounded from the piano.

It was also the last one! That night the piano finally decided to stage a protest. Tea-time dances it could manage, evening sing-songs weren't too bad, even a classical recital emerged from time to time, but gospel music was the last straw that broke our piano's heart. It simply, but quite definitely, *collapsed.*

We nearly did as well! That night, however, over twenty young people responded to a gospel appeal.

Such are the hazards and such are the joys of musical evangelism!

From the singing of the Tabernacle choir, through the psalms of David, the plainsong of medieval monks, the glories of Handel, the depths of Bach, the simplicity of Sankey, the popularity of folk-type singing, music has been a medium through which men have praised and presented the glories of their God. Times change – so do styles. **The message does not!**

The age of the transistor is the age of pop music. Young people love music: *their kind of music.* Wherever there are young people there is music.

Jesus was a friendly person. He spent time with people. He would have been at home in the modern scene. He is relevant to young people. They love Him when they meet Him. Jesus said, "Go!" That's why we go – to places where the young folk are.

Let's visit a few places and listen in.

Introductions were over – a ripple of applause, a few notes on the piano – and in we swung with, "I'm on the happy side of life" followed by, "My God is real". A snappy presentation of the real Jesus followed – and it was all over. Two songs and two minutes preaching – was it worth it? *Well over 500 fellows and girls were introduced to Jesus in their school assembly that morning.*

Lots of noise, lots of smoke, lots of kids – it's an old pub converted into a coffee bar. Ray walked in, listened to the group, walked out again. About a mile down the road he turned back. He walked in again. When he next walked out, *he was a brand new person inside.* In the smoke, in the noise, **there was God.** Ray hadn't been in a church since his christening!

My ears came under a decibelic attack of rock (music that is!) and my eyes were invaded by probing strobe lighting. A city night club with a sympathetic management and a cynical audience completed the scene. The girl singer was good; she was also a Christian. For half an hour every night for a week she sang about Jesus. *Some folk who had never heard before listened to the best news in the world.*

Many others have heard as well – in church coffee bars, in concert halls, in street meetings, in secular discotheques, Jesus has brought new life and a new song to hundreds of folk.

Yes, we have got something to sing about and we don't intend to keep it to ourselves!

"OTHERS SEEK TO SERVE THEIR GENERATION"

Continued from page 8

spiritual experiences and a knowledge of God. In the past, these have sometimes been ignored or written down in favour of the academic.

Our vision includes encouragement to furnish the mind to the fullest extent of our facilities, but more particularly the relating of that knowledge to the needs around. Horizons can be raised, involvement can sharpen the edge of witness and guidance towards avenues of service can both challenge and thrill. All are important with us and, when the two or three years training is completed, there is no greater compensation than to see the erstwhile teacher or artisan grasp the handles of the plough of Christian service and start off up the field to cut their particular furrow with skill and dogged dedication.



G. W. and Mrs. Gilpin

"It happened to me!"

by Ron Jones

Pastor of the City Temple, Bristol

Have you ever been shocked? I expect so . . . about the press, about the government and most certainly about other people. Haven't we all? But right now I mean, have you ever been shocked about YOURSELF?

I have! Let me tell you about it. I was brought up in a quite normal, "honest-to-goodness" respectable home. My parents went to church most Sundays and I just had to go along with them. It was reasonably bearable, that is until someone told me that **I WAS A SINNER!**

Truth to tell, he wasn't just talking to me. There were crowds of other folk listening to him, but as far as I was concerned, they were not even there. That preacher had said that **I WAS A SINNER** and it shook me rigid! He didn't stop at that, but proceeded to prove his point by quotations from the Bible, like – Romans 3:23; "All have sinned and come short of God's glorious ideal." and James 5:17; "Remember, too, that knowing what is right to do, and then not doing it, is sin."

He seemed to be able to draw on an unending supply of similar statements, but those two were enough to shock me into thinking about my life and, as I did so, I discovered that he was absolutely right.

I was a sinner on both counts. I had fallen very short of what God must have expected of me and I had certainly not always done what I knew to be right.

By the way, I'm just looking at that verse again, "**ALL** have sinned" – ALL! That's you as well as me. Shocking, isn't it?

He then proceeded to show with equal clarity that ALL SIN MUST BE PUNISHED. Look at Romans 6:23; "The wages of sin is death". It could only mean one thing . . . the consequence of sin is death – moral death, mental death, physical death and spiritual death. This is staggering, because if we receive the deserved penalty of our sin and rebellion against God, ALL of us must spend eternity banished from Him and all that is clean and wholesome.

Well, that's it then; there is no hope for any of us!

But, thank God, that old grey-haired preacher had not finished; his voice resounded around that large Methodist central hall in Swansea: "JESUS CHRIST HAS PAID THE PENALTY FOR ALL YOUR SIN". Acts 14:12; 2 Corinthians 5:21; John 3:16 were all Bible verses that adequately proved his point, but the one that really settled the issue for me was Romans 5:8: "God showed His great love for us by sending Christ to die for us, while we were still sinners." **Jesus Christ had paid my penalty!** So that's what Calvary and Good Friday were all about! It is not just a date in history; it really was Jesus facing up to the consequences of my sin and paying its penalty once and for all. It all clicked into place. Look at Romans 6:23 once again; "The wages of sin is death, BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD" **Wonderful!**

Jesus had not only faced the death part of the issue for me, but was now offering me LIFE . . . ETERNAL LIFE and as A FREE GIFT AT THAT! I just could not refuse that! WELL, you wouldn't want to miss an offer like that either, would you?

You can receive this gift right now . . . BUT ONLY AS YOU RECEIVE JESUS CHRIST INTO YOUR LIFE.

Different people talk about this experience in different ways. My old preacher just said, "Who will receive Jesus into their life?" I simply said, "I will". Dr. Billy Graham asks, "Who will commit their life to Jesus Christ?" and many thousands of people have.

I'm just asking, "Who among my readers will accept Jesus as the only One who can forgive sin and give life with a real purpose to everyone who will put their trust in Him?" I can guarantee that it works. It's too good for you to miss.

We would like to pray for you and send you some helpful literature. If you wish this, please complete the following slip and post it to Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

I realise that I have sinned and that only by repenting of my sin and putting my trust in Jesus Christ can I receive forgiveness and the gift of eternal life. This I now gladly do. Please pray for me and send me free literature.

Name.....

Address .....

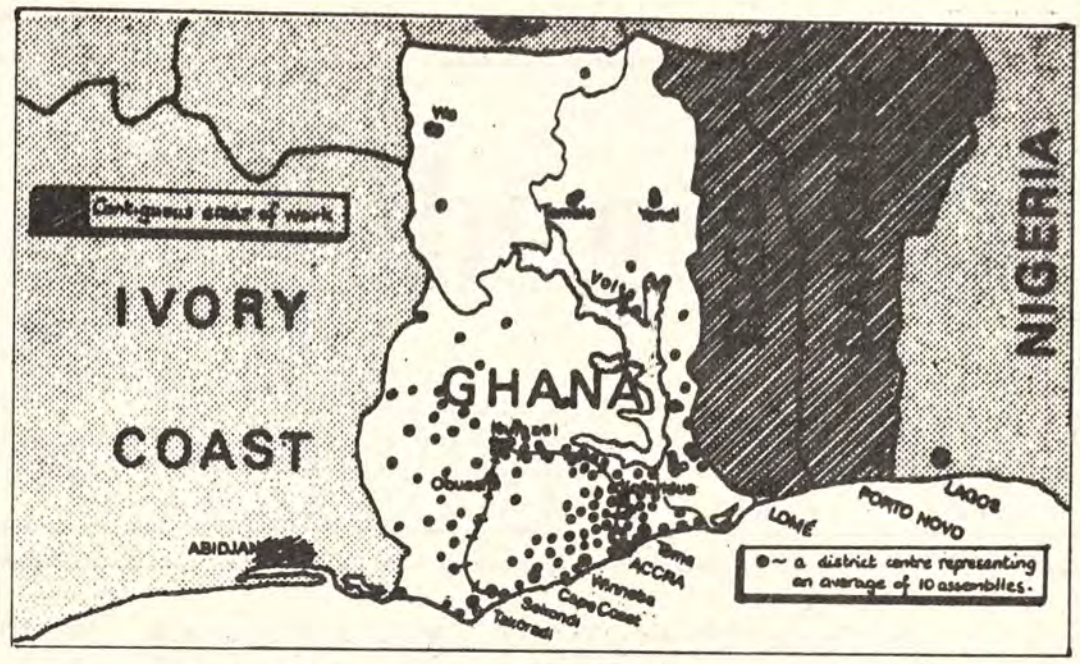
.....

.....

Vision West Africa



David and Margaret Mills,
Elim missionaries,
share with us their thrilling outreach



GHANA! Gold Coast!

Her gold deposits are not as rich as when they were first discovered, but the opportunities for workers in the Gospel of Jesus Christ are fathomless. Let us consider some statistics . . .

Ghana covers an area of 92,100 square miles. It has a population of 7½ million. To the North you will find a sparsely populated area where the people are poor. The South is thickly populated and more prosperous. Ghana is surrounded by French-speaking West African States with a total population over 20,000,000.

What are we doing about the opportunity presented? We mean the body of Christians under the banner of "The Church of Pentecost", with whom Elim works in this area. In Ghana there are 121 full-time workers, in Togo 16, in Dahomey 6, in Upper Volta 1 and in Ivory Coast 5. The total number of assemblies covering the whole of Ghana is 1,160. You will see from the map that most of the work is done among the southern peoples; the northern regions have only a few scattered churches. The main reason for this is the language difficulty. There are four main languages, but in the North each small community has its own language. Strides are being made into the northern regions. The work there is very difficult as the people are mainly pagan.

Our own particular work is with the Refresher Courses held in Kumasi. Already four courses have been held where one or sometimes two pastors from each region in Ghana have come for a one month's course. During each course 145 hours of lectures are held. So far fifty pastors have completed the course. Great has been our rejoicing as, on returning to their churches, the brethren have reported that the lectures put into action have brought results.

Sunday school work is one of our main targets. Lectures on this subject are given during the Refresher Courses and new Sunday schools are being opened as the ministers take up the challenge. Training of Sunday school teachers is our great concern and prayer and planning are taking place to find ways of doing this.

Radio work is a new venture. A committee has been formed and potential script writers and broadcasters are being selected from among the pastors as they pass through the Refresher Courses.

Everywhere you look you find opportunities to preach Christ in Ghana. There are no restrictions – at present. The Government and the House of Chiefs – politics and culture – welcome the man with the Gospel. May the people of Ghana, Britain – the world, truly come to fear the Lord, the beginning of wisdom, which Job says "cannot be gotten with gold . . . cannot be valued with gold."

Christ is the answer – everywhere!



Ghana Executive
Pastors Asiamah, Asante, Paintsil, McKeown, Walker and Owusu. (Absent - Pastor Safo).

Changed!

by Tony Copeland

"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

IN the world in which we live many young people are searching for identity, reality and a purpose for living. In this age of material wealth and scientific advancement, man is still searching for real answers to life.

Many young people are doing all kinds of things to find these answers. Many are seeking the answers through drugs, but are finding that this is not the way. The answers can be found in Jesus Christ.

When I was twenty-one years of age, I was addicted to morphine. I found that man had nothing to offer me in my hopeless condition. I had always been a rebellious, dissatisfied person.

When I was fifteen I left school and at the same time left home, looking for excitement and adventure. This lead me eventually to such places as police stations, probation offices, court rooms, etc., for various offences. It wasn't that I was a criminal, I simply found illegal things exciting.

By the time I was nineteen I was getting fed up with this kind of life. I had done nearly all the things which young people do for kicks. I seemed to have everything that any person should be satisfied with – nice clothes, lots of girls, adequate finances, sports car – but I still wasn't happy inside.

Then drugs came along and, being open to any new experience, I gladly experimented. At first, it was a bit of pot and a few pills occasionally. Within a few months I was getting "pilled-up" every weekend. Before very much longer, I was selling pills to others.

I now had a new set of friends, all drug takers, into whose circles I was readily accepted. Most addicts and drug users have an immense ability to accept others of their own kind – they're all in the same boat, after all. Moving around within these circles got me involved more deeply than ever. I saw hardened addicts frantically "fixing" drugs to stay even normal. I thought that I'd never stoop that low, but the inevitable day came along and I tried one injection.

Narcotic drugs are different from others in that they turn everything off; they put you into your own warm, cosy world into which nothing can penetrate. I began using this kind of drug more and more often, thinking that addiction could never happen to me; after all, wasn't I more clever than all those others?

Of course I wasn't and I quickly began to deteriorate. I had been psychologically dependent upon drugs generally, but now my very being craved morphine. I really hadn't bargained for this. Without a fix for more than a few hours was what I can only describe as hell on earth; every single cell of my body screamed out for the drug which they had become used to enjoying.

I had to get to a doctor. When I did, he put me on a legal prescription for drugs daily. Over the next few months I saw psychiatrists, sociologists and doctors, who tried to offer me help, but they had nothing to offer. They didn't seem to realise that drugs were just a symptom of some deeper problem.

During my drug experience, I had several brushes with the police. The third time I appeared in court for drug offences, a probation officer suggested that I be sent to a rehabilitation centre rather than to prison. The bench agreed and chose what they called a religious place called, "Life for the World".

The people there loved me as a person and this had a profound effect on me, because, when I had been on the drug scene, there was no love at all. All the people who try to help see you as a cold, clinical case or a particular type of person. But this was something real. Within two weeks I had heard the gospel, confessed my own sins and received Jesus Christ into my life.

That was the beginning of my new life with the Lord Jesus Christ and since then the Lord has blessed and taught me so much. I know that only Jesus Christ has given me freedom and true satisfaction and I wish now to devote my life to Him and His work that others, too, might catch a glimpse of Him and so experience that ultimate knowledge of God's love and forgiveness.

(The writer has now entered Bible college for training).



Margaret M. Ladlow's page

The Christian Mother

THE Bible is a well balanced book. In the Old Testament we have a detailed character sketch of a God-fearing woman in Proverbs 31 and in the New Testament we find a development and a deeper concept of the same theme. I refer to the lovely portrayal of a godly mother and the influence of Christian doctrine in her home to be found in the Second Epistle of John.

This letter, written by the aged apostle, gives us a three point outline of a truly Christian home. John was writing to the Elect Lady and it is not my purpose to discuss the title or its implications, but just to say that here was a Christian mother, possibly a widow, who was greatly respected and loved by fellow-believers.

We must realise that this lady was obviously a devout, active member of the local fellowship of believers. Loved and respected by all, she drew her inspiration for life and conduct from the teaching she received. Thus she was a power in the home. It would seem that she was responsible for the beliefs of the home and their practical application. So we read that the children of this Elect Lady were beloved by all and that they were consistent Christians, walking in the truth of God.

Here is an example and a challenge to all mothers, myself included. It brought joy to John the Apostle to find this family walking in the way of the Lord and it certainly was so because of the teaching and prayer of the mother. Don't leave it all to the Sunday school teacher or the minister, but, mother, use your power and love in the best of all ways, to lead your family in the paths of truth and righteousness.

I would like to suggest that there is clear evidence of the personal diligence of the family in spiritual matters. It was not just left to Mum, but, as the Apostle John addresses his words to the whole family, it would seem that they all applied themselves to his teachings and were willing to heed his instructions. He warns them to "look to yourselves", and "Love one another", and "Walk in His commandments" – how lovely to have this inspiring example of a Christian household with a whole-hearted desire to serve the Lord! It is not my purpose to enter into the details of the dangerous errors of gnosticism which were invading the Church in the time of John, but this false doctrine certainly caused havoc and so a stern injunction is given in verses 10 and 11 to maintain purity of doctrine in the home.

We too must be on our guard today for there are certainly as many strange, evil cults and shades of half truth in this century. Mormonism, Jehovah's Witnesses, Christian Science, Spiritism, modernism in all its insidious forms and the resurgence of mystic cults and transcendental meditation which appear so attractive to our student population must never be allowed to invade our homes. Mum and Dad may be considered fundamental and stick-in-the-mud, old-fashioned "squares", but the faith once delivered to the saints – the doctrine of Christ – must be supreme in the truly Christian home and it should be safeguarded against those who would come and propagate confusing and unscriptural doctrines.

John's loving human personality shines through at the end of his letter. He has so much more to share with them that he longs to visit this family of the Elect Lady. To meet and speak face to face is his ambition and he is confident that it will be a time of mutual rejoicing: "our joy shall be full". I must draw the conclusion that a tip-top Christian home is a place of real joy and happiness and as such attracts others to share in the secret of that joy and the delights of the sweet fellowship it offers.

> If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
>
> I John 1:9

The Age of Restoration

"I will restore. . . afterward I will pour out My Spirit upon all flesh. . . I will shew wonders in the heavens and in the earth" (Joel 2:25,28,30).

by John G. Cooper

Pastor of Elim Pentecostal Church, Caerphilly

MANY of the great truths of the Word of God were lost during the period called the Dark Ages, when the traditions of men replaced the teachings of Holy Scripture.

During this period there were small groups of true Christians who experienced in a limited measure the blessings and power of God.

In Joel, we see a Divine principle that God will restore. There can be no doubt that it is the will and intention of God Almighty at this end-time to restore the Gifts of the Holy Ghost to His Church, so that Jesus Christ our Lord might take to Himself at His Coming, a virgin Bride, pure, holy, and clothed with the garments of His righteousness, authority, and power. Since Martin Luther, God has restored to His Church lost truth. At the beginning of the twentieth century, the Church began rapidly to return to its former apostolic position.

One such truth was the doctrine of Divine Healing. The restoration of this truth, with others, was a factor in the raising up the Pentecostal Movement. A host of true men of God, such as George and Stephen Jeffreys, Dr. Charles Price, Smith Wigglesworth, and others, caught again the vision that their God was a healing God.

By revelation, they understood that He not only promised a glorious tomorrow, but also deliverance for today. The voice of the Eternal God seemed to cry from the pages of the sacred Book. . . "I am the Lord your Healer" (Exodus 15:26).

Has He not always been a healing God? Naaman's leprosy (2 Kings 5:14,15), Jeroboam's withered hand (1 Kings 13:6), even the raising of the dead – the Shunammite's son by Elisha (2 Kings 4:33-35), show that He has.

Jesus came healing and delivering. The lame, the blind, the deaf, the tormented, were completely delivered and made whole by His mighty power.

The Scriptures are full of the healing acts and the healing commands of God, e.g. "The power of the Lord was present to heal them" (Luke 5:13). The Scripture assures us. . ."I am the Lord, I change not". Unchangeable. . . that was the revelation that gripped the hearts of the fathers of restored Pentecost! If He is the same, they reasoned, then will He not do exactly what He did 2,000 and 4,000 years ago? They turned eagerly to the Scriptures to see if their Lord had left commandments, and to see His will concerning healing the sick.

They found that His command was constant – to the twelve, to the seventy, to the Early Church, "Heal the sick" He declared (Mark 10:8). "In My name. . . they shall lay hands on the sick, and they shall recover" (Mark 16:17,18). The Apostles obeyed their Lord, and the result is found in Acts 5:14-16: "And they were healed every one". Paul raised Eutychus from the dead (Acts 20:9,10), just as Elisha had raised the lad. . . The Apostles found that He was unchangeable, and the early fathers of "Pentecost Restored" found that He was unchangeable, and we too, obeying His commands, can find that He is just the same. . . the healing and compassionate Lord.

God heals for two main reasons. Firstly, to confirm the Word (Mark 16:20). Some suggest that this is His only motive, a cold, calculated healing to confirm spiritual truth. There are moments in the Word when the healing was performed to secure attention for the "truth preached", which led to a harvest of souls, but on many other occasions, the only motive for the healing was the pure love and compassion of Christ toward men, women, and babes, whose bodies were twisted,torn, broken, and tormented, and whose minds were snapping with the oppression of demonic power. On these occasions, He yearned only to release them from the grip of suffering. Christ demanded, almost with anger, that this daughter of Abraham, whom Satan had bound for eighteen years, be loosed from this bond. Christ makes it plain that the reason for healing was simply to loose the woman from her awful condition. Over and over, the New Testament states that it was the compassion of Christ Jesus that was the motive for healing (Matthew 9:36). In Mark 1:41 the leper was healed, because Christ had simple love and compassion.

In our generation, God has given special gifts of healing and miracles to men, and the wonders of this age have not been surpassed even by the ministry of the apostles. Even though there are men with special gifts (1 Corinthians 12:4-10), the healing of the sick

is not limited to a chosen few. The Bible states that believers (Mark 16) praying in faith (James 5) can also see the sick healed. Granville Tyler, our visitation deacon, saw a girl, who was very deaf, mightily healed, while the hearing-aid salesman was in the home. He had just told her that she was even beyond the help of a hearing-aid. A non-believer, deaf in both ears, so deaf that his two aids had become useless, phoned one of our members, to tell her excitedly that he was healed, after one prayer service. My church Elder prayed with me over a woman who the doctor declared would not see the night out, after a terrible cerebral haemorrhage. She was wonderfully healed, instantly. A dying child was prayed for, after I had been invited by unsaved and desperate parents. She was healed and the unsaved parents gave glory to a healing God.

A young woman I prayed for in the 1950's and who was instantly healed of diabetes, still has the doctor's certificate and confirmed it to my face when I met her twelve years later. These are the workings of God in simple, normal Church life which is repeated in our Churches.

Not special men, but ordinary men believe in a great healing God. What then does healing do today? It confirms the Word of Truth that is preached. It reveals that Jesus Christ is not dead, but is working through the life of His Church. He still lives and has the same loving concern and care and the same mighty compassion that He had while upon the earth during His ministry.

Is He a healing God? The Bible says (Luke 6:19): "And the whole multitude sought to touch Him: for there went virtue out of Him, and He healed them all."

Perhaps we could join with Nebuchadnezzar and say, "I thought it good to shew the signs and wonders that the high God hath wrought towards me. HOW GREAT ARE HIS SIGNS! and HOW MIGHTY ARE HIS WONDERS!" (Daniel 4:2,3).

Testimony Time

by Mrs. Olive Towers

IT is with praise and thanksgiving that I testify to a wonderful answer to prayer.

While visiting friends on April 27th last, I was savagely attacked by a large Afghan Hound, which badly bit the left side of my face and my nose. I had to have eight stitches in my face. It looked as though I would be terribly disfigured..

From the moment of the attack, however, I felt the wonderful power of God take hold of me and uphold me. Even as I lay in hospital being stitched I felt calm and peaceful, although my friends were very shocked at my injuries.

When I went to church on the following Sunday morning Pastor I.R. Hall was horrified at my appearance and prayed specially for me after the opening hymn. At the end of the service I went out for anointing for healing and amazingly my face began to heal, so much so that within six weeks when the President, Pastor T.W. Walker, visited the Ryde church where I worship, there was scarcely a mark on my face. Now, after about five months, there is no sign that anything has happened to me.

I do praise God for His healing power and for the love and prayers of the members of our Church. Hallelujah! To God be the glory!

Evangelism with a capital "E"–*From page 3*

environment and physical welfare to the salvation of never-dying souls. We believe that mankind must be saved, else, no matter how favoured their station in this life, they are lost for eternity.

The photographs of the Trafalgar Square and the Royal Albert Hall crowds accompanying this article show part of Elim's programme of continuous evangelism. Annually the Elim Movement invades the Royal Albert Hall and Trafalgar Square and has done so for nearly half a century, but every week in every Elim Pentecostal Church there is a continuous programme of evangelism. Every activity on several days every week is directed to winning the lost for Christ. The evangelism in the Royal Albert Hall and Trafalgar Square is part of that same programme of evangelism our Sunday school teachers, youth workers, Pastors and Evangelists and our members, constrained by the Holy Spirit, carry on week by week. The Elim Pentecostal Church was born in evangelism (the name of its first organised group was the Elim Evangelistic Band), it was born for evangelism and the third generation of Elim Pentecostals – our present young people – is as zealous to win the lost as were those early pioneers. We seek a continuous outpouring of the Spirit, for He and He alone can maintain in us the spiritual fire needed to maintain our love for lost mankind.

"I never realised that it could be so wonderful!"

by Len Magee
Minister of Elim Pentecostal Church, Lane End, High Wycombe.

HAVING been lifted out of the stupor of my sin into the light of Christ's love and healing, I was in no way aware of what the future might hold. I suppose that I thought I'd done everything, having wrung the last drops of "pleasure" out of drugs, visited nineteen different countries, and tasted a multitude of the world's costly pleasures. These are now bad memories for, although I didn't envisage an uneventful life as a Christian, I had no idea it would be like THIS!

Christ saved me one night in my bedroom, when I was under the influence of drugs. As I was reading Genesis chapter 27, I saw myself in Esau's anguish and dilemma, and I cried out to God for Him to save me. I received mercy whereas Esau didn't. I also inherited his blessing. "And by thy SWORD shalt thou live and shalt SERVE thy brother," said Genesis 27:40. What a blessing!

The Christian life among many things is a life of ADVENTURE, and being in service for Christ is absolutely wonderful. I've been privileged to travel and to visit places from Glasgow's Barlinnie prison to Chelsea Science College, and everywhere God is moving like a mighty ocean about to break forth. The opportunities and potential in a young Christian's life are – well, heaven's not the limit.

Then there's the tremendous joy of personal work – entering the lives of normal everyday, needy folk and ministering Christ and standing back and watching Him work. When I see bodies healed, hard hearts melted, and tears of joy and repentance, then something happens to me which can only be compared to a blast-off at Cape Kennedy. I'm really amazed how such a simple Gospel does such a profound work.

I can only describe true Christian fellowship as being BEAUTIFUL! I love it. Especially those times when the presence of God seems to permeate every part of our conversation and being. We linger and hesitate, reluctant to leave – surely a preview of glory, for fellowship with each other is fellowship with Jesus.

Above all, I never realised that HE could be so wonderful. Jesus is an ocean of joy and, as He fashions my heart for the future, He sounds a string now and then to see how His work has progressed. I get this great football-sized lump of ecstasy welling up within and it's more than I can contain. The Holy Spirit effects this by simply pointing to and revealing Jesus. That's really what my life is all about now – pointing to Jesus! When I do this, He takes care of everything else.

When I was first converted, folk at work said to me, "It'll wear off." Perhaps they thought I was a member of the church at Ephesus. Well, it didn't wear off. Quite the contrary! For it's not only what we are saved FROM that thrills me, but what we are saved FOR.

This is no negative, aimless, dull, grey existence, but an expressive and abundant life. It's not pottage and fodder, but milk and honey and I aim to get my spoon in! How about you?



THE ELIM EVANGEL

Vol. LIII No. 52 December 23rd, 1972 5p



Christmas is a time for song. Pictured are the Junior Choir of our Derby Church with their leader, Mrs. Horton, and accompanist Mrs. Hickman. Ages range from ten to sixteen. They sang over B.B.C. Radio Derby on the Sunday when our Derby Church conducted the morning service. The choir sings regularly in the Derby meetings and at outreach events.

Photo: Derby Evening Telegraph

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.

Contents

Editorial	2
Mrs. G. M. Gorton	3
A. Wilson	4
J. Alexander Wright	6
Sheila Price	7
G. Wesley Gilpin	8
Douglas B. Gray	9
David J. Ayling	10
F. Lavender	11
L. E. Lambert	12
Michael W. Carr	13
Leslie Wigglesworth	14
Margaret M. Ladlow	15
L. Martin	17
William G. Mullan	18
The Family Altar	19
John Lancaster	20



The Editor, Rev. T. W. Walker, at his desk.

"FOR behold I bring you good tidings of great joy" was the well-known message of the angel at the birth of our Lord Jesus Christ. Now there's a thought!

The disc played by the compere of the radio programme summed up the modern attitude: "Enjoy yourself, it's later than you think." Enjoy yourself; that's the thing.

A label in a toy shop bore the words: "Games and Pastimes". Pastimes – is that the idea? Are we here to find ways to pass the time away? Doesn't it go quickly enough?

Enjoyment occupies our attention very closely. The Department of Trade and Industry could supply statistics to show that the pursuit of nostalgia, happiness, sudden riches, the multiple means of seeking enjoyment, cost us a pretty penny.

Are we a happy generation? Though we can find many ways of indulging ourselves, do we know real joy? Is this a contented, relaxed, joy-filled era? What do you think?

If you think it unworthy even to consider joy in life – some people regard joy and happiness as by-products of living – then think about whether we are getting into life, as well as out of it, the real fulfilment or which life was intended.

Christ did not use idle words, so that when He said something about joy, He meant it. He declared: "These things have I spoken unto you, that My joy might remain in you, and that joy might be full." As if to make sure we got the message, He repeated the formula: "These things I speak in the world that they might have my joy fulfilled in themselves."

Many people would think that church is the very last place to go to in order to find joy. We tend to associate the calling-in of a minister with sorrow, illness, and bereavement. We think of black clothes and mistake outward solemnity for sadness. Does Christ bring real joy?

A lady in Bradford some thirty years ago was terribly disfigured by cancer. She lived day and night in the unpleasant company of racking pain. Drugs had ceased to be of much help. She endured torture in almost every nerve and fibre. Yet people from near and far in that area went to that house to see that lady. What brought them – a sense of duty or social nicety? Never! That poor twisted body contained a truly happy, really joyful spirit. To visit her was to receive a benediction; to hear her talk so simply and lovingly was to witness a psalm in life.

Consider which is joy – escapism, expensive indulgence, pastimes, intoxication, or could it be the reward of a quiet faith in the heart?

Joy when all others are cheering is all very well, but the lonely hour brings its miserable reaction. The Christian is a realist. He knows that there are troubles, woes, trials. He realises that life has its deep, fundamental challenges. He knows very well that there are failure and sin in the human heart, *but he has Christ!*

Jesus came to bring peace even in war, calm even in the storm, joy even in sorrow, practical, durable joy despite outward circumstances and even inadequacies. In receiving Him and serving Him, we find His life, eternal life.

Mary the Mother of Jesus



by Mrs G. M. Gorton

MARY the mother of Jesus stands singularly apart from all other women in history. No other woman has been so revered and honoured. Admiration mixed with love for her pays no regard to time, class or race, because she has become the embodiment of all that is pure and noble in womanhood. To this end art, music and literature have praised her. She is portrayed on canvas and in stained-glass windows in the world's most magnificent cathedrals. Sculptors have carved her image in marble, stone, bronze and wood. Poets in rapturous verse have raised her to the highest pinnacle of any woman in history. Yet Mary never conjectured such external and fading glories. Her dedicated life could be described in one simple sentence: "She gave herself".

From the moment she is introduced to the scene of time in a few fleeting words, until she fades out in apparent obscurity, Mary reveals her *willingness to obey the Word of God and her complete confidence in the fulfilment of it.*

She was likely a teenager or in her early twenties at the time of the conception, which she accepted in faith and resignation, for when the angel Gabriel visited her to inform her that she would be the mother of the Saviour (Luke 1:26–38), her reply was "Behold the handmaid of the Lord; be it unto me according to thy word", or as Moffatt translates it: "I am here to serve the Lord" and Phillips: "I belong to the Lord body and soul, let it happen as you say". Definitely, but with delicate courtesy, Gabriel had explained the incarnation to the astonished maid (Luke 1:35). Bishop Hackett gives this explanation: "Upon the word of the salutation of the angel and by the ear of Mary that heard the word, between those two alone He was made man, and they were unto Him like as a father and a mother".

Mary full of faith visits her cousin Elizabeth and there she magnifies her God and Saviour (Luke 1:46–55). The personal pronouns express her own rich relationship with God. The song pouring from her full heart divulges her deep, abundant spiritual experience. Mary was well acquainted with the Old Testament, the psalms, the song of Hannah and the faith of Abraham.

Abraham is called the patriach of faith, so Mary is the matriach of faith. Observe the similarity between the two:

1. Abraham believed the Word of God (Romans 4:3); Mary believed the Word of God (Luke 1:38).
2. Abraham was accounted righteous (Romans 4:3); Mary was counted blessed (Luke 1:28,45).
3. Abraham offered his boy (Genesis 22:2–3); Mary offered her body (Luke:48).
4. Abraham gave glory to God (Romans 4:20); Mary gave glory to God (Luke 1:46).

Mary was a woman gifted with great wisdom and spiritual discernment (Luke 1:19). "Ponder" means "to cast together" (Y.L.T.). She treasured in her mind the promises and prophecies given by Gabriel, Simeon and Anna concerning her baby, Jesus. In her later years, when she lived in the home of John the beloved disciple, and where probably Luke frequently visited her, she would muse upon the past and consider the prophecies relating to the reign of Israel's Messiah and rejoice in that she was the vehicle chosen for His arrival into the world.

Amazingly few references are given to her in Scripture which is rather surprising, seeing that Rahab the harlot is even mentioned in the great picture gallery of faith (Hebrews 11), whereas holy, virtuous Mary is left out, but this is clearly the purpose of God. He foresaw the propagation of an awful heresy, of Mary being elevated to the status of the "queen of heaven" and worshipped as the "mother of God". Mary, unobtrusive, never presuming, is content to remain in the background. At the cross she is a pathetic, yet noble figure, enduring loneliness and grief in fortitude and faith. Her whole attitude has comforted grief-stricken mothers of each succeeding generation since. She is not even among the other Marys on that resurrection morning and no record is given of how she felt or reacted when she knew that her Son had arisen. The last short scene of her is when she was with the 120 gathered in the upper room. How long she lived and the manner of her death are unknown. This is not important, for she still lives on as the world's most beautiful example of motherhood.

An Unbelievable Story

"NO ROOM" (Luke 2:7)



by A. Wilson Irish Superintendent

DURING the past four years the people in Northern Ireland have passed through times of terrible trouble, intimidation, and death. As I have travelled during the past months and told of some of these things that have happened here to people living in quieter realms they have listened with astonishment and unbelief.

The most unbelievable story is not about things that have happened and are still happening in the North of Ireland, terrible as they are, but about the Lord Jesus who was born 2,000 years ago.

Poor Mary! I imagine that she was a young girl, maybe in her 'teens, when Jesus was born. Did ever a woman come to the hour of travail in more distressing circumstances? She was away from home. Caesar Augustus had decreed "that all the world should be taxed . . . . every one to his own city". So Joseph and Mary went from the city of Nazareth, to Bethlehem, the city of David, to register. How strange it was that they had to come just at this time when Mary's Child was so near to birth. Did they understand why?

God was about to fulfill His word. In Micah 5:2 declares: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Caesar gave the decree and Joseph and Mary found themselves in Bethlehem, so that the Saviour might be born there and so that this verse of Scripture might be fulfilled.

Women sometimes have strange fears and forebodings before the birth of a child. It is part of the curse which fell on womanhood. This was to be Mary's firstborn. Her mother was not at hand nor were any of the godly women of the community who would know what to do. There is no record of a doctor or a midwife being in attendance. If only her cousin Elizabeth, who had had such an experience just six months before, had been present.

Only Joseph was with her. Men seem clumsy enough at the best in such circumstances and Joseph at this time was not her husband. How desperately alone Mary must have felt. In Mary's hour of travail, when she slipped down into the valley of the shadows, her bed was nothing but straw in a stable, and, when her Baby was born, she herself, with trembling yet willing fingers, wrapped her Babe in swaddling clothes and laid Him in a manger, "because there was no room in the inn".

They had no room for Jesus

The world had no quarrel with Joseph and Mary, and the world has still no quarrel with them. Words not appreciated by them are often spoken in praise and worship of them. This world has a quarrel with Jesus Christ.

It is not meaningless that Christ was born in a stable and laid in a manger. If God had millions of the Roman world to register for taxation at a certain time so that one verse of Scripture should be fulfilled and His Son should be born in Bethlehem, then we may be sure that every detail surrounding this whole event has a weight of meaning. When there was no room for them in the inn, it was only a token that this world had no room for Jesus.

The death of Christ on the cross revealed the awful wickedness of the human heart as nothing else could. Jesus was hated, despised, betrayed, denied, scourged, spat upon, crowned with thorns, given vinegar and gall, nailed to the cross, mocked while He died, then pierced with a spear: what sinners we are! Christ rejected by the priests, and rulers, hated by the Pharisees, jeered by the multitudes, crucified by all: what a revelation of the heart of man! All this was revealed at the cross, but just as surely it was symbolized when there was no room for the Saviour to be born in a decent home.

When did Jesus come to know that the world did not want Him?

We cannot fathom all the mystery of divinity, of incarnate God in human flesh. We do not know how

much of His infinite wisdom Christ left with the Father along with His robes of glory. How soon did the Baby Jesus know all that went on about Him? Read John 2:25; Luke 2:49. None can know when He came to know that he was the very Son of God, Creator, Saviour. These matters belong to the holy treasury of God where human feet have never trod.

As soon as Jesus knew anything He must have known that the world did not want Him. He was born more for death than for life.

How soon did He hear from the lips of His mother the story of Herod killing the babies in the hope of killing Him? How soon did He know of those scribes and chief priests, knowing all about His birth from the Old Testament, yet not willing to travel those few miles to Bethlehem to see the Saviour?

There is no room for Jesus anywhere among men.

There was no room for Jesus in the inn at Bethlehem. There was no room for Him permanently anywhere else as He wandered up and down the land of His birth. "Foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head" (Matthew 8:20). When "every man went to his own home" Jesus went to the mount of Olives (John 7:53; 8:1). There was no room for the anointed Son of God in His own synagogue in the village of Nazareth. They hated Him and sought to kill Him. There was no room for Him in Gadara (Matthew 8:34). After He had wrought this great blessing to the country in general and to the man in particular "they besought Him that He would depart out of their country". There was no room for Him in Jerusalem for "they took up stones to cast at Him" (John 8:59). There was no room for Him in the whole world. Herod, Pilate, the chief priests, the scribes, the Pharisees, the Sadducees, the common people and the Roman soldiers all agreed together that He must die.

Men begrudged Jesus all that He ever had.

In Bethlehem He was denied a place to be born. Herod begrudged Him His kingly title. Nazareth begrudged Him His fame. The Pharisees begrudged Him His power and the homage of sinners. Simon the Pharisee begrudged Him the tears and kisses on His feet. Judas Iscariot begrudged Him the sweet perfume of the box of ointment. The Pharisees begrudged Him the cries of little children. They even begrudged Him the quiet hour of prayer in the garden and broke it up with their torches, swords and staves. Even in His death the senseless malice of a wicked race of men had no room for Jesus. The rulers begrudged Him His name "King of the Jews". They even begrudged Him His clothes in the hour of His shame and stripped Him, seamless robe and all. They begrudged Him even a drink of water as in His dying agony He cried, "I thirst". They even begrudged His poor, tired body the peace that death brought, for they pierced it with a spear. When He rose from the dead, they begrudged Him even this proof that He was the Son of God, by giving money to the soldiers to tell lies.

Today men begrudge Him His miracles, His virgin birth, His bodily resurrection. Great God, turn the hearts of men to love the Saviour who died for them!

Have you room for Jesus or have you also crowded Him out of your heart? Have you time or room to trust Him, to serve Him, to read His Word, to pray?

Spend your holidays during the

TENT CRUSADE at Southport

LED BY REV. ALEXANDER TEE

Sat. July 14th—29th inclusive

Ample hotels and Christian guest houses

D.2748

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST

by Sydney Watson

Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.

Each—Cloth £1.10, Paper 75p post paid

McCall Barbour, Dept. E, George IV Bridge, Edinburgh.

D.2698

Give the gift that lasts all year by giving Christian reading pleasure through THE ELIM EVANGEL

To :
ELIM EVANGEL, P.O. BOX 38, CHELTENHAM, GLOS.

Please send THE ELIM EVANGEL FOR ONE YEAR to
(BLOCK CAPITALS, please)

Name .....

Address .....

.....

I enclose herewith my cheque for £3.90.

Signed .....



Search the Scriptures

The Letter to the Romans

21.
The Certainty of coming Glory



Romans 8:28–30

by J. Alexander Wright

FOLLOWING the evidence (8:12–17), and the expectation of coming glory (vv.18–27), we end this great doctrinal section with the certainty of coming glory (vv.28–30).

"And we know that all things work together for good" (v.28). The abiding certainties of the Christian faith are shown in the "we knows" of the New Testament. From Bible records and from inward witness and conviction we know that "God makes everything turn out for the best" (Sconfield's trans.). If we believe this, there will be an end to all our complaining.

The Authorised Version makes "all things" the subject of the sentence; other versions make God, who causes all things so to work, the subject, not "blind cause" of itself, but God, in action and interaction, providentially directing the lives of those who have responded to His call, and who, by their love for Him give evidential proof of this. God's plan is beneficent ("good"), inclusive ("all"), and harmonious, ("together").

Foreknowledge, predestination, calling, justification, glorification (vv.29,30) summarize God's plan for His own. God foreknows what all men will do, but does not predetermine it, else we are but automatons. Predestination is not to heaven or to hell, nor is it for the unregenerate, but for his own, and it is found "in Christ". His own are predestinated to full-grown sonship (Ephesians 1:5) and this includes the glorification of the body (Colossians 1:18). "First-born" there relates to the new creation, whereas "only begotten" (John 3:16) relates to God's unique Son. Note that v.30 is in the past tense and think on the innumerable multitude of Old and New Testament saints already in the glory (Revelation 7:9).

The remaining verses (31–39) form a triumphant song-theme: "From Condemnation to Glory". The seven-fold interrogative, "What shall we say?" (v.31), is answered by the posing of seven further questions which are unanswered because they are unanswerable. This ushers in a picture of the great Assize, what Ian MacPherson, in a fine sermon, entitles, "The interrupted Trial". It is a farce of a trial really, for the Judge is already on the side of the accused and if God, all-wise and all-powerful, be "for" us, then who can be against us?

"Thou didst not spare Thine only Son" (v.32). This vivid expression, "only Son", points to the infinite difference between Him and "the sons" and echoes Abraham and Isaac on Mount Moriah. God "spared not the old world" (2 Peter 2:5), "spared not the angels that sinned" (2 Peter 2:4), "spared not" His chosen Israel (Romans 11:21), nor did He spare His own Son. There was no mitigation of His sufferings: the full weight of sin's judgment fell upon Him. "It pleased the Lord to bruise Him; He hath put Him to grief." (Isaiah 53:10). If God has already given us His best, "how can He fail to lavish upon us all He has to give?" (N.E.B.). Dr. D.M. Baillie says that we might better read this phrase "give us all things" as "freely forgive us all", and points to the same word as it is translated in 2 Corinthians 2:7,10; 12:13; Colossians 2:13; 3:13. The picture of the great Assize in the context suggests it, too; the language is forensic. Here we are, erstwhile sinners at the Bar of God, the Judge of all. Here are the demands of Judgment: "Who aught to my charge shall lay?" Silence reigns throughout the Court; there is no charge, for there is no one to charge! The Judge has become our Advocate, as has also the Attorney, Jesus Christ, nor is there a jailer in sight! God is for us, Christ is for us, and the Holy Spirit is for us (v.26) – blessed Trinity! Doubtless Paul was thinking of Isaiah chapter 50 when he wrote this.

From the High Court of Heaven we descend to earth and look at the blows of circumstance, the opposition that comes from men and things. What a terrifying army Paul marshals, and they are all against us. In seven-fold might they come: tribulation, distress, persecution, famine, nakedness, peril, and the sword. Their object is to sever the umbilical cord

Continued on page 8

Children's Corner

The Christmas Star



Words and drawing by Sheila Price

MRS. Brown came into the sitting-room carrying a box of decorations which she had saved from last Christmas.

"Are you going to help me trim the tree?" she asked.

"Oh yes," answered Brian and Carol excitedly, and they sat down on the floor to sort through the trimmings, while Mrs. Brown helped her husband to secure the tree in the large pot near the window.

Carol handed her father some coloured lights and he arranged them over the tree, while Brian decorated the branches with tinsel, baubles and little lanterns. In no time at all, the tree was trimmed.

"All we need now," said Mr. Brown, "is a star for the top."

"There's no star in the box, daddy," said Carol.

"Perhaps we threw it out last year," said Mr. Brown, "I remember it had got very discoloured and bent."

"Never mind, I'll make another," said Mrs. Brown. "I'll cut out the shape in cardboard and then stick some kitchen foil on it." She got out her scissors and soon made a big silver star which Mr. Brown fixed to the top of the tree.

"The Christmas tree looks prettier with a star, doesn't it?" said Carol.

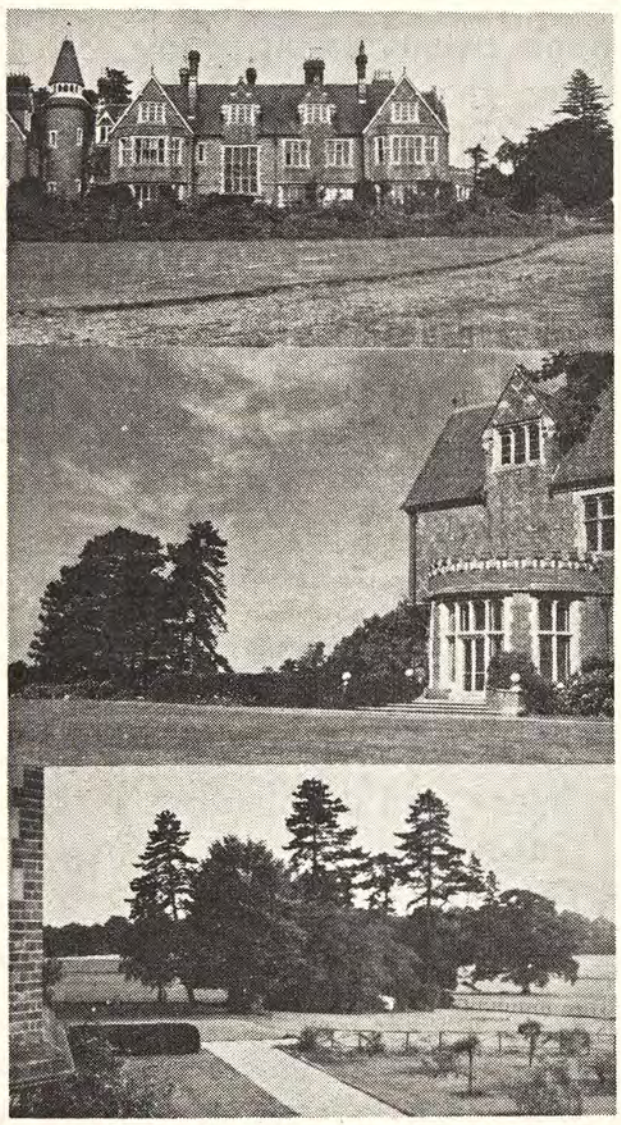
"Yes, said Mrs. Brown, "and the star played a very important part in the first Christmas, for it led the Wise Men to Jesus. These men were, as their name suggests, wise. They were astrologers."

"What does that mean, daddy?" asked Brian.

"Well," said Mr. Brown, "they studied the stars. When they saw this bright new star appear in the sky they knew that it must be a special one, for they had seen nothing like it before. They were fascinated by it. It was so brilliant. When it started to move across the sky, they began to follow it. The star never disappeared from their sight, but shone brightly day after day, guiding them to Bethlehem, until it led them to the cattle-shed in which Jesus was born."

"What a wonderful star!" exclaimed Brian.

"Yes," said Mr. Brown. "And we can all be like that star. We can shine brightly for Jesus, and lead others to the Saviour."



Plan your holidays at

ELIM BIBLE COLLEGE

IN BEAUTIFUL SUNNY SURREY

at

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES: The Secretary, Elim Bible College, Capel, Near Dorking, Surrey. Telephone Capel 3238

D.2548

College Christmas Column

by G. Wesley Gilpin

Principal



I AM writing this while sitting in a session of the Evangelical Missionary Alliance annual conference which is being convened at High Leigh, Hoddesdon. The theme of the conference is COMMUNICATIONS, with special emphasis on Christian radio and literature. The world as a field of evangelism is represented by delegates from missionary societies and workers from almost all parts of the world. In this situation I am reflecting on the part played and the work done by our own Elim Bible College in the colossal task of world evangelism.

The British base is still the backbone of overseas outreach and one of the heartening things shown in our annual report is that ten to twelve young men each year move out from here to fill the gaps in ministerial ranks caused by the opening of new churches and the retirement of older ministers. Currently thirty two men are training to perpetuate this ministry.

As I write I am listening to Donald David who until recently was leader of Evangelical Literature Fellowship of India. He is a colleague of Henry Joseph, our man in Madras, who is the Principal of Maranatha Bible Training Institute. This, in turn, is an associate college with Elim Bible College and is training and sending out into the villages of India some twenty young men annually and using our correspondence courses translated into Tamil and Hindi. David Mills, Principal of the Bible College in Ghana, has based his courses on our British college and his programme of refresher courses for our associates in the Church of Pentecost, which has over 1,200 churches, is going on apace. World pressure is on: some 180,000 pass into eternity each twenty-four hours and situations such as exist in Uganda occur almost weekly. We are "letting down the ropes" that will enable rescue operations to continue even in the most dangerous situations.

In our Capel recording studio, regular programmes are prepared for home and overseas broadcasts and at present, in co-operation with the T.T.T. programme, cassettes are being prepared for issue to gospel and study groups on our various overseas fields.

From Finland, Switzerland, Sweden, Germany, France, Italy, Peru, China, Japan and Yugoslavia, a class of some thirty are studying English. On returning home, many will offer themselves to overseas boards for service in other lands. These indirect links have in recent times taken us to Afghanistan, Ethiopia, Japan, Thailand and Taiwan.

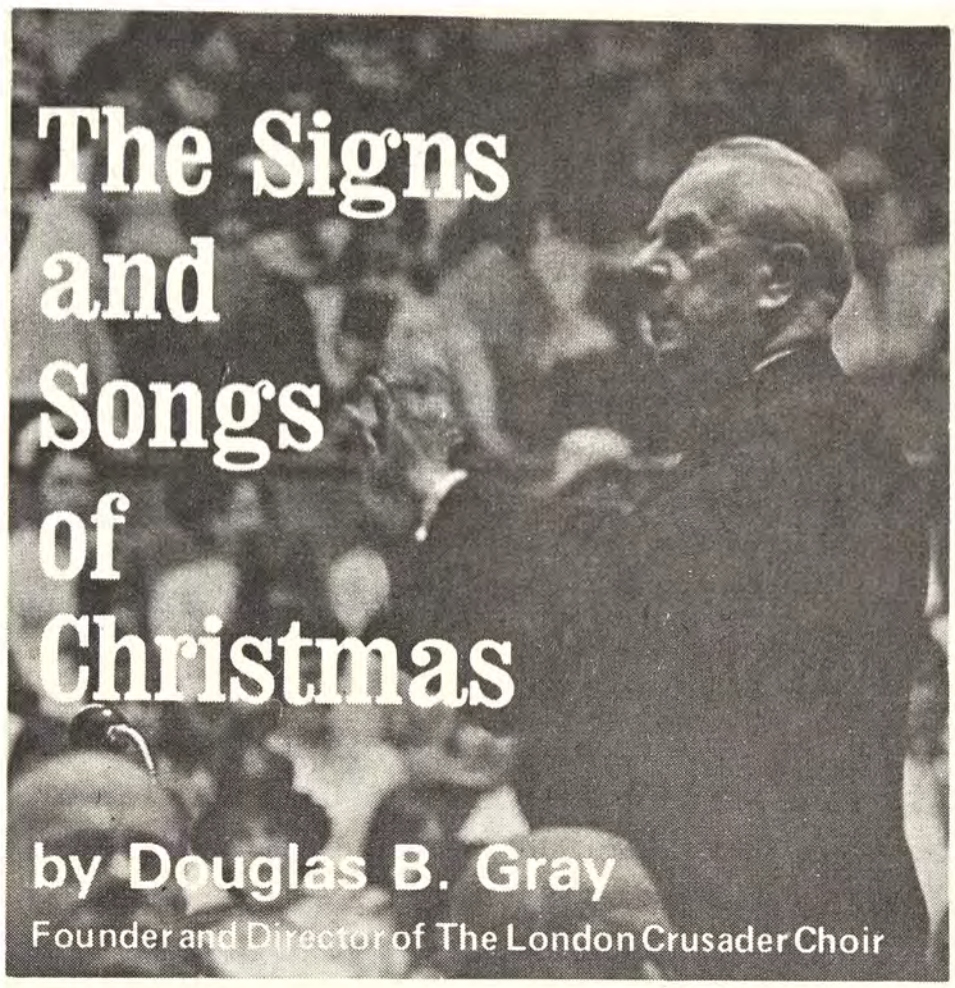
The week-end and vacation conference groups which rendezvous at Capel have reported blessing in a wide field. Some twenty young people with a Baptist group received the Baptism of the Holy Spirit during a day seminar of ministry and prayer. Another group that convened an evangelistic weekend reported twenty young people making commitment to Christ. The June Bible week saw 1,000 people nightly gather in the marquee under the ministry of the Word of God.

We send Christmas and New Year greetings to all our friends and prayer partners and express sincere thanks to resident and visiting tutors in both the Theology and language schools.

THE LETTER TO THE ROMANS–*from page 6*

of His love which binds us to Him. Then come the forces of the universe, the things beyond human control, in sevenfold might, death, king of terrors and terror of kings, life, more to be feared than life sometimes, angels, principalities and powers, strange, mysterious fallen hosts of heaven, spiritual wickednesses in heavenly places, servants of Satan, who ever seek our destruction, things present, and things to come (and who knows what they may be? The headsman's axe faced Paul!), height or depth, possibly astrological terms, since people then believed (as folk still do!) that the stars affected human destiny, and all other conceivable opposition. "In all these . . . we are more than conquerors" – one word in the Greek: "super-conquerors" – "through Him that loved us". This takes us back to the cross, from whence all victory comes, and so ends the great triumphant song.

(We thank Mr. Wright for this series. We will take up the series again in 1973 with "The Dispensational" – chapters 9–11. EDITOR.)



The Signs and Songs of Christmas

by Douglas B. Gray

Founder and Director of The London Crusader Choir

"WE wish you a merry Christmas" was the greeting in song when I answered a ring at the front door from two thirteen-year-olds, some six weeks prior to Christmas Day. The season had started. Father Christmases were already parading the big stores in the West End, crowds jostled on the pavements, mesmerised and attracted by the lighted windows. Christmas cards began to arrive from distant lands. The bonanza feared no inflation as the masses or the millions poured money into the tills.

Are not these some of the signs of a modern Christmas?

The first Christmas must have been so different. The signs, like the event, were God's and not ours. If we can free ourselves from the maelstrom of the season's onslaught and free ourselves from the dazzle and the glare, and look carefully enough, we can still see THE SIGNS. A quiet heart can find them in spite of the traffic, the television, the fuss that passes for pleasure, and the din that saves us from our thoughts.

The first SIGN was a SONG: "Glory to God in highest heaven and on earth His peace for men on whom His favour rests." This song ushered in that first Christmas.

Far away in the East, God's second SIGN was seen: A STAR. Months later the star had lead the wise ones to Bethlehem of Judea. They were of a different race. None of the actors in the Christmas drama had a white or Western skin. These travellers from afar formed a strange contrast to the Jewish shepherds huddled in their cloaks against the edge of the wind on the rocky hillside. It might well have been a night like a thousand other nights, part of the unchanging round of the seasons until the angel came and then the song.

There was another SIGN, a sign for all. "This is your sign," spake the angel as he appeared to the shepherds; "you will find a baby, lying all wrapped up, in a manger." The stable was the third sign, the greatest of the three, because it speaks of sacrifice, which is the gift of love. The promise to the shepherds of the Babe in the manger was that there was a Saviour, a Deliverer! The story began at Christmas with a Baby in a manger whose earthly life terminated at Calvary with a body broken on a cross. At this Christmas amid all our family joys, fun, fellowship and care for others who may well be within your reach, remember others who need your care.

The song, the star, the stable are some of the signs of our inheritance. They are our signs, because they are signs of Christ. Jesus is ours this Christmas, if He is ours at all. He shares our humanity and will some day be ours as well.

And our eyes at last shall see Him
Through His own redeeming love
For that Child, so dear and gentle
Is our Lord in heaven above.

Not in that poor lowly stable
With the oxen standing by
We shall see Him: but in heaven
Set at God's right hand on high.

Make this your special carol. Share the thrill of this beautiful children's carol written by Mrs. C.F. Alexander. Never has the gospel story been told to children more attractively than in "Once in royal David's city". Include another immortal hymn by the same writer, "There is a green hill far away".

Sleep in your manger, tiny Child
Lulled by your mother's song,
Linger beside the ox and the ass
For the way is hard and long.
And Mary does not yet foresee
The cruelty of Calvary.

Laugh in your manger, lovely Child,
Over your head a star.
Hold out your hands for gold and spice,
Presents brought from afar.
For Mary does not yet foresee
The bitterness of Calvary.

Cry in your manger, little Child,
Your tears are easy now,
And tears enough will wash your feet
But none will soothe your brow.
And Mary does not yet foresee
The mystery of Calvary.

Grow from your manger, precious Child
Our lives are fraught with care,
And eagerly we wait to learn
The blessings of your prayer.
Though Mary does not yet foresee
The triumph of your Calvary.

Dorothea Rustomjee

Why God did not send His Son



by David J. Ayling Pastor of Ulster Temple, Belfast

"For God sent not His Son into the world" (John 3:17).

HOW disconcerting it is to think of God being among us. A false sense of humility coupled with a real sense of our sin make us want God to be near enough to us in trouble, but not too near, thank you!

The Greeks had gods of their own. They placed the most uncomfortable of them high up on mount Olympus; only those with failings and follies like themselves did they suggest should come down and mingle among men. The wonder of the Incarnation is that the true God, with all His blazing purity, came and dwelt among us!

No wonder the world still echoes with the sound of the slammed door of the hostelry at Bethlehem! We don't like God as close as that. He makes us feel uncomfortable.

Then why did He come – to disturb our comfortable sinning, to remind us of our waywardness, to humble the world into subjection before His cross? Let us put the world on trial before history and angels for its reception of Christ and try to discover the truth of the Incarnation.

Let the prosecuting angel speak first

What a simple case he has to prove – to show that Christ's coming condemns the world. Consider how He was treated. John's Gospel does not record the event of His birth, but it notes the reactions of men to that event. He suggests that there are three human reactions to Christ among us: He was the light and the darkness did not understand Him (John 1:5); He was in the world and the world did not know Him (1:10); He came unto His own and they did not want Him (1:11). Did ever any world store up for itself such judgment?

Consider *His reception:* no royal birth-chamber – just a stable; no adoring subjects – just a few dirty shepherds and simple-looking sages. Why heaven does better than that any day – and they were supposed to be greeting their King! Already jealous hands reach out for the infant Christ to destroy Him and God must intervene to save His Son from blind jealousy. Condemn this world!

Consider *His Revelation.* He came to show God, to reveal peace, to lead to righteousness and truth, but look what men did with that revelation. They did not want God, so they slew Him. They did not want peace, so they have fought about it ever since. They despised righteousness and made it insipid and despicable. They turned truth into a lie. What judgment this world deserves!

Consider *His redemption.* What need is there of further witnesses to condemn this world? See what they did to Him at Calvary. Jury of angels consider! We know why they killed Him – not because He contested that little kingdom out of all the planets He had made, not because He upset their feudal system, but because He was God . . . and they didn't want Him!

Consider *His memory.* How do they think of Him now? A few reverence His name, but what of the world at large? How do they recollect Him? They date history after Him, call on Him in national emergencies, open Parliament and court session with His name, but they make a holiday out of the date of His murder. His resurrection is just an excuse for a trip to the seaside. His birthday is often just a drinking spree. His greatest Gift has been replaced by Santa Claus. Angels and men of the eternal jury . . . this world deserves to die!

The prosecution's case is unanswerable, but someone must plead in our world's defence. Which among the all knowing beings of eternity could say a word that would stay that flaming sword of judgment?

There is only one voice raised in our defence. There stands before the Judgment Seat of God One clothed in seamless dress with wounded hands and feet who

says, "I speak for the world." It is the Saviour who should condemn us who pleads on our behalf.

Let the defending Saviour speak.

There is one text in the Book on which our whole defence rests. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3:17). He did not come to condemn us. Listen to our Counsel's defence.

Look again *at Bethlehem.* See those humble shepherds and wise men. It is true that they did not really know what it was all about and that many simply passed by, but all who come must come in like simple faith, leave outside the stable door their wisdom and their sheep and bow in reverence before the mystery of the Incarnation.

Look again *at Galilee,* where He preached the revelation of God. See those humble fisherfolk, that tax-collector, that Thomas struggling with his doubts. Do not say that His work was in vain. There is a Magdalene restored, a demoniac healed, Lazarus raised. Do not say that it was all in vain. All that the prosecution may say about blindness and sin is true, but He came to save them. Already there are some who have seen the real reason for Bethlehem and down through the centuries history has added to their number.

Look again *at Calvary.* If there is one reason why God has not judged the world for our reception of His Son, it is because of the priceless worth of that blood shed on that centre cross. The penitent tears of a million million souls have brought them liberty here.

He did not come to judge the world,
He did not come to blame,
He did not only come to seek
It was to save He came.
And when we call Him Saviour,
We call Him by His name!

Look again *at History.* What of the untold numbers who still come in heart to Bethlehem at Christmas, who come, not following the star of the east, or the angels' song, but who make their way via Calvary? What of that scene that John the Apostle saw, when thousands cried, "Worthy is the Lamb that was slain!"?

The case for the defence rests . . . upon the blood of the cross!

There was silence in the courts of heaven as the angels pondered over so great salvation, when suddenly they started singing, and they have been singing ever since: "Glory to God in the highest, and on earth peace, good will toward men."!

At Christmas God broke through from the other side. This is why Jesus came. Bethlehem was the Divine bridgehead in God's conquest of an enemy-occupied planet. From that small, sacred spot, the Gospel reaches out to assault the powers of darkness in every quarter of the globe. Only to the devil and his minions is Bethlehem considered an alien invasion. To us Christ comes as the great Liberator.

All hail, Emmanuel!

Thoughts from the Book of Genesis

5 "Walking with God" (Genesis 5:22)

by F. Lavender

ENOCH was not a hermit, living in solitude so that he might be alone with God; he was a family man who needed to provide for the daily needs of his family. Evidently the birth of his son, Methuselah sparked off a crisis in Enoch's spiritual life. The world had already become desperately wicked and corrupt and it seems that, when his son was born, Enoch was made aware of the coming Divine judgment. So he named his son "Methuselah", a name with prophetic meaning, to warn men to repent of sin. For Enoch, the birth of his son began a close walk of fellowship with God in separation from the wickedness around him, a walk that led to his being taken from earth to heaven without dying.

The Lord is calling us to close, constant fellowship with Himself, not to forsake our responsibilities in order to be alone with Him, but to walk with Him in our everyday family and business affairs. We live in perilous days when the wickedness of man is increasing dreadfully. Just as Enoch was made aware of coming judgment, so we see on every hand the fulfilment of the signs foretold in God's Word which show that judgment on this world is near. Like Enoch, we should allow these things to bring us into a close walk with God, separated from the allurements and attractions of this doomed age, living for the glory of God and the salvation of sinners. The Lord Jesus is coming soon to take the Church to Himself. When He comes may we be found blameless, walking in holiness with Him.

Paul's View of the Incarnation

by

L. E. Lambert



SOME modern writers say that the importance of the incarnation has been exaggerated. To support this idea they say that Paul hardly ever mentions it. This reveals a very scant knowledge of Paul's writings. Read again Philippians chapter 2. Look again at the verses in Galatians. Paul magnificently reveals the immense glory of Christ's coming.

THE PUNCTUALITY OF THE INCARNATION.

"When the fulness of the time was come" – That great preacher Ian Mcpherson has pointed out that God is always punctual. At the right moment, Christ went to Calvary: His hour had come. Many times before that they had sought to kill Him, but His hour had not yet come.

The Holy Spirit came at the moment of God's ordaining: "When the day of Pentecost was fully come" (Acts 2:1). There is a day in the calendar of God which is chronicled for the Second Coming of Jesus.

At the right moment Jesus was born in Bethlehem. *Some think that He should have come sooner.* Four thousand years had elapsed since the first messianic promise. Jesus told His disciples that many kings and prophets had desired to see what they saw. They died in faith not having received the promise.

Some think that He came too early. "Look at all the modern means of communication," they say, "like printing, radio, television. He could have spoken to the world." A children's hymn says: "How I wish that His hands had been placed on my head, that His arms had been thrown around me." Bernard Shaw said that Christ came 2,000 years too soon.

Paul will have none of this. Christ came at the right moment, right for man and right for God. It was a time of a world empire, of a world language. "The season in which Christ was sent forth," says Burkitt in his famous *Notes of the New Testament,* "was not in the beginning of time, nor the end of time, but in the fulness of time. He came not in the beginning of time that He might excite His people's affections. He stayed not until the end of time, lest their faith might have failed."

We often think that He has failed or forgotten us. Maybe we have prayed long for some special request. We expect God to answer when we specify. There is a timing in God's dealings with us, as well as His will. At the right moment He will come to you.

THE PLAN OF THE INCARNATION

It was premeditated: "God sent forth His Son". It was in response to the loving Father's wish that Jesus came. Bethlehem was no afterthought, God trying to salvage something out of the wreck of humanity. Christ was slain before the foundation of the world. We hardly know when this was, but "In the beginning God created the heavens and the earth". Even before He flung the stars into space, before He drew up the design of this beautiful world, however, there was a cross in the heart of God.

How it operated: "Made of a woman". Some of us in our rebound from mariolatry ignore the virgin mother. We must not adore her, but neither must we ignore her. God always works with mankind. Whether in farming the land, evangelising the world, or bringing His Firstbegotten in the world, it is always "Immanuel, God WITH us". The Calvinist says, "It's up to God." The Arminian says, "It's up to us." They are both right. God chooses the weak things to confound the mighty. How glad we are, too, that there are two sides to Christ Jesus: humanity and divinity, perfect man and perfect God.

What it necessitated: "made under the law". All the rigorous requirements of God's Holy Law were fully met in Christ. If He had failed in one, He would have been guilty of all, but, thank God, in Him was no sin. He did no sin. He was tempted in all points like as are we, yet without sin. The Prince of this world came and found nothing wrong in Jesus. We have a perfect Saviour. He has become the end of the Law to them that believe in Him. We are accepted in the perfect Son of God. From His birth He never failed. This is God's Son in whom He is well pleased.

THE PURPOSE OF THE INCARNATION

So glorious and grand is God in His dealing through His Son, that there are at least ten reasons why Jesus came. In this Scripture we are discussing what Paul saw, which simply adds to the glory already revealed and confirms and complements it.

Some feel that Christ came as a great teacher, or

moral leader, or great prophet. He was all these, but more, so much more.

He came to redeem us from sin: "to redeem them that were under the law". He came to redeem us, to buy us back, to pay the price for our salvation, to satisfy the righteous demands of eternal Justice. He is our Redeemer; our Divine Kinsman has come. He is able and willing to pay the price. Of all the things that thrill you this Christmas, be thrilled to know that He came to redeem. We are bought with a price, not gold or silver, but the blood of Jesus. This is why He came, and this is what He did. The cradle led to the cross. His mission was Golgotha. Before He left the Ivory Palaces, He knew that He would hang on a tree and be cursed.

He came to receive us as sons: "that we might receive the adoption of sons". He came to establish a new relationship. We were the children of wrath even as others, but now we are the sons of God. This was made possible because He came. He became the Son of Man that we might become the sons of God. He entered the human family that we might enter the Divine family. He came out of eternity into time, that we might enter eternity.

He came to release the Spirit: "Because ye are sons, God hath sent forth the Spirit." Because of this new relationship, we can now receive the blessed gift of the Holy Spirit. We can obtain power, We can speak in tongues. We can magnify God in liberty, freedom and joy. . . *because He came!*

Advent Musings

by Michael W. Carr, B.Sc.

Pastor of our King's Heath, Birmingham, Church

GOD looked upon the viriginity of earth to find a womb's cradle for His Son and espied within the foresight of eternity a simple maiden, destined for immortality. Her life given over, saturated and submerged in divine favour, was brought to the point of mothering God's Son. Encompassed by a mighty over-shadowing, producing more than man, but truly man, content to join the good God with mere dust, she held in hand divinity and tucked His infant frame in swaddling folds, a royal Boy with care of troubled souls laid at His feet, while snuggling in a cradle rude. Acknowledging in prostrate form the hope of man, the overwhelming undergirding act of love, this miracle stills the mind, touches faith, speaks of grace and fills the soul with wonder.

Simple shepherds watched the midnight shadow turn to throbbing glory. The temple sheep, their constant care, were lost before the Seraph's rising song, an anthem of celestial praise that filled the sky. With quickened step the shepherds came to where He lay in stabled straw, ignored by earth, their values misspent, misplaced and misshapen by iniquity, but praised by men who recognised the only Lamb. They knelt together, brute beast and common man, in silent adoration and shared a welcome in the audience chamber of the King.

Wisdom's gaze upturned to seek among the diadem of heaven a star to lead to life's ascending Source and kneel within its cleansing ray. Their eastern science proclaimed the Monarch of the planets that brought the Word to mingle with the universal sigh of sin, to light the dingy inns of life with God's Shekinah fire.

The barren wastes they tracked were but a step to glory. Their earthly gifts were poor tokens of symbolic love, but greater far, the seeking, searching hearts that found a waiting God. Their minds of ancient lore probed the starry orbits for news of coming grandeur, an immortal form in mortal garb to herald an unfathomed, unending era of bliss. Time passed, swallowed in decay, smothered in fading glory. Empires crumbled, monarchs died, life continued, hearts waited, peace beckoned, and God stood in the shadows. All continued from the beginning, unhurried, unhindered. The grinding of ceaseless days taunted every prophet's hope. Man's salvation appeared no nearer. God's message stood clothed in rods of law that beat the stooping backs of ageing generations; its penalty just, its judgments sure.

The wailing of stricken souls echoed Eden's lament, innocence died, sin reigned, spirits bowed in eternal conflict, bound by forgeless iron, captured by self and sin. Their plea for One beyond the tinge of time to send the light of never-ending day, a brilliance within the soul to shine away the senseless shame of sinful ways. They sobbed through groaning nights of empty wanderings, that marked for ever upon the falling years the mocking of a ruined soul, imprinted by the Devil's stamp upon the fabric of life, one brand that only blood could remove. The priceless, peerless panacea made vital by divine exertion, made victory in unworthy hearts. The wearied prayer for better things that mercy would descend and walk with legs of God upon the broadway of all unlovely scenes. The universal sign brought down a Sign, a Son, a Sovereign, a Saviour.

For all who look for Him He shall come and turn the bitter sweet.

The Spirit of Christmas



by Leslie Wigglesworth

Secretary of Elim Missionary Society

DURING the Christmas Season, Charles Dickens will be referred to many times as a relater of Christmas stories. His created spirits which eventually brought about the "conversion" of Scrooge will be theatrically and rhetorically reproduced in the hope that the spirit of Christmas will be brought into being.

These convivial, artificial occasions are not representative of the true spirit of Christmas. Perhaps the non-Christian factions of our land receive some kind of egotistical stimulation because they are happy in trying to produce goodwill among the people, but what a shocking assessment this is of those nominal Christians who conform to such thinking. It is all a sop to consciences which superficially believe that Jesus the Son of God was born 2,000 years ago, but which refuse to accept the disciplines of His teachings, so it is right for them to eat, drink and be merry on the occasion of His birthday, but not right to be reminded that He came to save His people from their sins!

We should be happy during the Christmas celebrations, but it is essential that *Jesus should be the central Figure of the season.* The true Spirit of Christmas is hovering around; the sensitive, holy, Divine Third Person of the Trinity is also present. He has been evident at all the major occasions of Bible history and never more so than at the conception and birth of Jesus. The real spirit of Christmas is the Holy Ghost and He will be emphasising the deity of the Lord Jesus and producing life for those who need it.

Christmas is a time when we allow the supernatural involvement in the affairs of the world to thrill us. We sing of angels and the Annunciation. Shepherds and wise men intrigue us because they saw heavenly beings proclaiming and guiding, directing them to the Baby of Bethlehem. Yet associated with the glory, the excitement, the joys, the quiet ministry of the Holy Spirit, so essential for the accomplishment of God's plan of salvation, is almost unrecognised as a Divine agent.

The Word became flesh! This materialisation of the promises of God through the prophets arose through the processes of Holy Ghost intervention upsetting the natural order and giving to the world the Son of God. Once the Spirit possessed Mary, "She was found to be with child" and her experience through the ministry of the Spirit and her very submission to His authority enabled salvation to come to the world. She and her betrothed sought to question the motives, because of the feared stigma, but their eventual surrender gave us the Divine Redeemer. The Angel Gabriel told Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." She responded, "Behold the handmaid of the Lord; be it unto me according to thy word". This was absolute surrender to the will of God. Immediately in her being there began to be the embryo of the Life and Light of men.

Since the immaculate conception, God has been pleased to give to the Church the person of the Holy Spirit and a baptism of such magnitude that participants in the blessings receive within themselves the life and light of the Eternal. A stipulation attending this experience is that "ye shall be witnesses unto me", that the radiation of the power of God shall be emitted into the world. Dare we believe that the same Holy Spirit which came upon Mary and gave us Christmas can also give us life, causing Christ to be born in the hearts of men? It is a stupendous thought, but Peter's Epistle (2 Peter 1:3,4) suggests that, as we have been recipients of the gift of Divine power, so we are partakers of Divine nature and John 1:12 states positively that, as we receive Him, so we receive power to become the sons of God. There is a wonderful influence, therefore, which produces in the hearts of believers that which was originally conceived by God before the foundation of the world, prophesied by men who were prompted by the Holy Spirit and eventually came to fruition at the birth of Jesus in Bethlehem.

The Spirit of Christmas will be anxious for His rightful place in your festivities this year and the greatest, finest thing that could happen among you is that someone should be born of God because you have allowed the glory of the Lord to fill your souls. This power of the Holy Spirit will guide you from amazing revelations of heavenly majesty into the very presence of Christ. All the glories of angels cannot receive a son of God, but the anointing of the Holy Spirit will produce and reproduce new believers until eternity scintillates with the brilliance of the Sons of God.

This glorious vision will take us from the moment

Continued on page 15



Margaret M. Ladlow's page

Keeping Christmas

I MUST confess that I approach Christmas with mixed feelings this year. Gladness is there because of the simple pleasure it brings, the presents and the surprises, the good fare and general cosiness and sparkle it adds to life, yet I feel sad because in so many places no true Christmas can exist.

In an affluent society, only a travesty of Christmas is known, for the true meaning of the Nativity is obscured by commercialism, unnecessary spending and a whirl of pleasure-seeking. I have yet to discover what connection there is between Christmas and bazaars, dances, pantomines, banquets and bottle parties. I feel even more saddened when I contemplate the poverty, famine and war, the unjust imprisonment and oppression throughout the world. When I look across the Irish Sea, the hatred and bloodshed tear at my heart. If only the Christmas message could break through into this unhappy world!

On Christmas Eve, may our prayer be like that of the late Peter Marshall. His wife, Catherine, remembers his praying, "O, God, why can't more people, all of us, open our hearts to the wonderful spirit abroad in the world tonight, not just on Christmas, but on every day? What a happy place this old earth could be if, O God, if only we would keep Christmas the whole year through."

The implications concerning the keeping of Christmas need to be re-stated, for we are often so busy with non-essentials that we forget the essence of the season, which is that of giving not getting, caring instead of contempt, hospitality in place of hostility and peace and goodwill obliterating war and hate.

I share with you a poem written by Dr. E.N. Stevens of Worthing:

If the angels appeared in their glory
To the shepherds on Cissbury Down,
And if strangers, like Joseph and Mary,
Should come wearily into town.
Would they wander through street and through garden
And go knocking at many a door
Where they "didn't take mothers with children",
And most certainly not if they're poor?.

Would the housewife say, with a shake of her head,
"I can't possibly take a young mother
If the hospital hasn't a bed."
Would the baby be born in a lorry
Or some shed at the back of the town,
If the angels appeared in their glory,
To the shepherds on Cissbury Down?

In his now famous Christmas sermon, the late Peter Marshall said, "I thank God for Christmas. Would that it lasted all year. For on Christmas Eve and Christmas Day, all the world is a better place and men and women are more lovable. Love itself seeps into every heart and miracles happen. When Christmas doesn't make your heart swell up until it nearly bursts and fill your eyes with tears and make you all soft and warm inside then you'll know that something inside you is dead."

Let us decide this year really to keep Christmas, not in the sense of spending or observing Christmas, but in the sense of retaining Christmas, that is keeping its wonderful message and its joyful inspiration in our hearts and expressing it in our deeds the whole year through. Begin by asking the Lord Jesus into our hearts. The gracious words of old William Law have a special appeal to all empty, longing souls: "When the first spark of a desire after God arises in thy soul, cherish it with all thy care. It will lead thee to the birth of Jesus, not in a stable at Bethlehem but *in thy soul.*"

THE SPIRIT OF CHRISTMAS–*from page 14*

when Christ is born in us, through the periods of trial and temptation, and through the crushings and crucifixions. The Spirit of Him that raised up Jesus from the dead will quicken our mortal bodies. His Spirit dwelling in us will bring about the miracle of life and we shall live on in eternity. This is not a once a year experience, but the true Spirit of Christmas in our everyday life. As we think on these things, our hearts warm within us and the spiritual glow takes us on into endless life.

CLASSIFIED ADVERTISEMENTS

BOURNEMOUTH. Mr. and Mrs. L.J. Withams welcome you for a happy holiday and fellowship, close sea and shops. S/C flat also available. Car Parking. Open all year. S.a.e., "Kedron", 13 Montague Road, West Southbourne. Tel: Bournemouth 43601. C.2751

BOSCOMBE, Bournemouth, Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.35484. C.2535

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., international stamp only. Tel. 31135 Central. C.2737

SURREY. Elim Bible College, Grenehurst Park, Capel, Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

ITINERARIES

The President (T.W. Walker):
December 23-29, Ghana; January 6-8, Lurgan; 9-11, Ballymena; 12, Monaghan; 13,14, Belfast; 20, Aldershot; 21, Croydon (a.m.), Clapham (p.m.); 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.).

London Crusader Choir with Douglas B. Gray:
December 24, Wandsworth Prison.

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

ANSVAR is the insurance company for non-drinkers: if your motor policy falls due for renewal shortly it could well be to your advantage to contact me, David B. Renfrew EH14 5LU — 031-449-4679. C.2752

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

PENTECOSTAL HISTORY. Great interest is being shown in the history of Pentecost and we have a request from an American University for a number of items. Any friends who have copies of Elim Foursquare Crusader 1928-30, Elim Crusader Witness 1931-54, Elim Missionary Courier 1939-54 Elim Missionary Evangel 1947-54 and Elim Evangels before 1962, please write to: Director of Publications, P.O. Box 38, Cheltenham, Glos. C.2749

WAVELENGTH — ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil
Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Thirteen programmes are to be broadcast over Ghana National Radio.

ACCOUNTS SUPERVISOR. Capable, efficient and experienced person required to take charge of busy accounts office. The successful applicant will be required to produce periodic departmental accounts and must be willing to adapt to mechanised accounting if not already experienced in this field. Ample opportunity for person willing to work hard to reorganise our systems under direction of our finance department. Write, in the first instance, stating age, experience and salary required to: Manager, Box No. 2754, Elim Evangel, P.O. Box 38, Cheltenham. C.2754

FEMALE CLERK/TYPIST. wanting to break away from routine and become indispensable to a thriving and developing printing concern is invited to apply for the post of GIRL FRIDAY in our organisation. Duties envisaged include position as personal assistant to Production Manager. Write stating age, experience and salary required to: Manager, Box No 2753, Elim Evangel, P.O. Box 38, Cheltenham. C.2753

WITH CHRIST

MOGFORD. On December 1st, Mrs. Jeanette Mogford, faithful member of our Neath Church. Officiating minister at funeral: A.T. Harries.

BIRTHS

PEARSON. On November 19th, to Barbara and Raymond Pearson, members of our Selly Oak Church, God's precious gift of a son, Philip Andrew.

DREW. On November 20th, to Kathy and Gordon Drew, members of our Selly Oak Church, God's precious gift of a son, Matthew Neil.

REES—THOMAS. On September 26 to David and Eliane Rees-Thomas of Springfield, Missouri, U.S.A., God's gift a son, David Gregory, a brother for Michelle. To God be the glory that he is still alive, owing to the fact that two days after his birth he was operated on for an incomplete esophagus.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530

The season's greetings to Elim ministers and missionaries, and to members, colleagues and friends, at home and abroad from Pastor and Mrs. J.T. Bradley.

Through the tender mercy of our God, the Dayspring from on high hath visited us. Luke 1:78.

C.2750

Rev. Douglas and Mrs. Eva Gray, and the London Crusader Choir, extend warmest greetings for Christmas and the New Year, to all ministers and members everywhere.

C.2749

An interesting comment on our Christmas festivities

Christmas - Pagan or Christian?

by L. Martin

IT is widely believed that Christmas is really a pagan festival which was adopted by the Church when Christianity became the official religion of Rome. This idea is used by Jehovah's Witnesses and others to claim that any person or Church observing Christmas is really worshipping Satan. They claim to speak with the authority of the Bible by saying that the Bible does not tell us the date of the Nativity, that it could not have been in the winter and that the Bible does not tell us, or give us permission, to celebrate it.

In Haggai, chapter 2 is a promise to the Jews of a surpassing blessing, the date of its commencement being stressed no less than three times – the twenty-fourth day of the ninth month. The promise was unfulfilled by the time of Judas Maccabeus, so, to ensure that the prophecy did not go by default, he chose this date to redicate the Temple after it had been defiled by Antiochus Epiphanes.

The occasion was celebrated with great rejoicing and festivity, lamps being lit and singing and dancing to musical instruments taking place in the streets. This is the feast of the Dedication, referred to in John 10:22, which Jesus attended and which is stated to have been in the winter. The ninth month is also shown to be in the winter in Jeremiah 36:22. The occasion is still celebrated by the Jews to this day and is called "Chanucah" or "The Festival of Lights".

After the rebuilding of Jerusalem, the Jews were scrupulous to avoid any suggestion of paganism. Judas Maccabeus was the champion of Jehovah against Grecian paganism. Any festival inaugurated by the Jews at this period, and especially under the auspices of Judas Maccabeus, is therefore beyond suspicion. Since Jesus Himself celebrated this festival, it must have had His approval and is given Divine authority as an occasion for festivity.

Judas Maccabeus was from about 163–160 B.C. The promise of the great Blessing had not by then been fulfilled and, in view of the tragic history of the Jews since that date, it is evident that the Dedication was not the true fulfilment of the prophecy. We have to look elsewhere for the fulfilment or accept that the promise was not honoured.

The ninth month in the Jewish calender is Kislev, which corresponds roughly with December. The Jewish calender varies with the moon, with the result that Kislev varies from a week or two earlier to a week or two later than December, the average incidence of the twenty-fourth day of the ninth month, Kislev, corresponding with the twenty-fourth of December, Christmas Eve.

We thus see that the promise to Haggai must have been the promise of the Nativity, that the date corresponds with Christmas Eve, that it was and is in the winter, and that it carries the authority of Jesus as an occasion for festivity.

Coming Events

ABERDEEN. December 30-January 4. Elim Pentecostal Church, Marischal Street. Fortieth Anniversary Convention. Preacher: S. Penney (first minister). Convener: W. Crawford.

BIRMINGHAM, Kingstanding. December 17. Elim Pentecostal Church, Warren Road. Services at 11 and 6.30. December 25, Communion Service at 10.

BLACKPOOL. December 24. Jubilee Temple, Waterloo Road. Carol Service at 6.30. December 25, Family Service at 10.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services. Sundays at 11, 2.45 and 6.30.

GRANGETOWN, Teesside. December 24. Elim Pentecostal Church, Lee Road. Carol service and children's demonstration at 6.30.

HEREFORD. December 24. Elim Pentecostal Church, Clive Street. Nativity Play at 6.30.

NEATH. Elim Pentecostal Church, Briton Ferry Road. December 24. Preacher: Idris Vaughan. December 30,31. Preacher: Gwyn Clarke (New Zealand).

PONTARDULAIS. December 31. Beulah Elim Pentecostal Church, Twyniago Road. Praise in Retrospect at 6. Watch-night service at 11.15.

SELLY OAK, Birmingham. December 24. Elim Pentecostal Church, Alton Road. Carols by candlelight. Preacher: A.K. Chamberlain. At 6.30. December 25. Communion service at 11.

CHRISTMAS CONVENTIONS

BELFAST. Ulster Temple, Ravenhill Road. Preachers include W.J. Maybin and James Montgomery (Canada). Christmas Day at 10.30 and 7.30. Boxing Day at 3 (baptismal service) and 6.30.

PONTARDULAIS. Beulah Elim Pentecostal Church, Twyniago Road. Preachers and singers: Eddie Smith and family. Saturday at 7. Christmas Eve at 11 and 6.30. Christmas Day at 10.30.

Joseph, earthly guardian of Jesus



by W. G. Mullan Pastor of our Townsend Street, Belfast, Church

IT was a mistake for Mary to say to the twelve year old Jesus, "Thy father and I have sought Thee, sorrowing". Jesus had no earthly father, yet Mary's mistake also reveals her appreciation of Joseph's care and attention for the boy. Public opinion, too, must have recognised his genuine concern, for they supposed him to be the father of Jesus (Luke 3:23). Moreover, this Child, though aware of His heavenly Father's business, must have had reason to respect His earthly guardian, as He went down to Nazareth and was subject to Joseph and Mary (Luke 2:51).

We can glean from Scripture some indications as to the character of this man whom God chose and separated by angelic visitation for such an important task.

Joseph is first introduced as a man engaged to be married. He was a just man (Matthew 1:19), upright before God and men. He never forgot the noble line from whence he had sprung (Luke 2:4), and, though the riches of a king's son had never been his, he had the heart of one. His spiritual stature could be described in words applied to his forefather, King Hezekiah, "He did that which was right in the sight of the Lord, according to all that David his father had done." (2 Chronicles 29:2).

With this character of integrity there was conjoined an honourable tenderness. News of Mary's apparent faithlessness reached him. Her trip to the hill country of Judea at the season in question must have increased suspicion. Many a genuine soul, loving deeply and just as deeply wounded, would have reacted with bitter resentment hastily executed. Joseph pondered his predicament. Integrity demanded Mary's banishment but grace decided on private censure lest she be made a public scandal. We would do well to imitate Joseph's deliberations, "lest the daughters of the Philistines rejoice"; love still covers a multitude of sins. His disturbed train of thought was dramatically interrupted by the angel of the Lord. "Fear not," he was told, and there was revealed to him the wonder of Mary's conception. He now realised his unique position and God's command was promptly obeyed as soon as he awakened. "Fear not," was a necessary encouragement as he stepped out on the path that God had chosen. Never again would he be fully accepted and understood among men. The spiteful, scurrilous tongues would wag. The hardships of flight and enforced alienation would be his. Danger would be constant. God had said, "Fear not", however, and faithfulness to God mattered more than the fear of man. Joseph determined that no such earthly snare would fetter him.

This devout, rugged hero of faith was fully committed to his calling, yet seemingly without the deep, meditative pondering so characteristic of some. He wonderingly heard the revelations and prophecies concerning Jesus, but it is recorded only of Mary that she kept and pondered these things in her heart. Perhaps in later years, it was this thought that prompted the criticising leaders to say of the young Teacher from Nazareth, "Is not this the son of the carpenter?" and "Whence hath this man letters?" Though deep meditation does not seem to have been one of Joseph's gifts, his tenderness was revealed when he sorrowed at losing the boy Jesus and in his seeming failure in his God appointed task.

Considering the lowly birth of our Saviour and the sacrifice of the poor offered at His presentation, we are left in no doubt as to Joseph's poverty in life. Through this, however, there shone a noble character. Riches could never compensate for integrity and uprightness. Position could never replace tenderness for others' feelings and failures. Wordly success would be incapable of satisfying. Determined faithfulness to the will of God was coupled with deep concern lest the holy Charge be jeopardized by personal carelessness.

Our Lord Jesus, perfectly filling the heavenly High Priesthood, was acquainted with all the sorrows and trials of life. One of these appears from Scriptural references to have been the death of His earthly guardian. This great man followed in the steps of his illustrious forefathers: he saw the beginning of the promise but not its fulfillment. He died in faith and his testimony swells the cloud of witnesses surrounding and challenging us.

The Family Altar

Scripture Union Portions — **Notes by D.J. Ayling**

Monday, December 25th — Matthew 2:1–12

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda" (v.6).

BETHLEHEM – the very name strikes the chords of memory for everyone who has ever been a child, for on this day we celebrate the birth of the Saviour. The bells of Bethlehem ring afresh in the hearts of all who believe. The place now is always associated with David's greater Son, yet, such was the greatness of Christ, that, even before he was born, Bethlehem was the noted place where he should come. We associate Stratford with Shakespeare and Wordsworth with his beloved Lake District *after* they have been there, but the wonder of the Christ is that, even before He came, His fame had given the town a lustre that would shine throughout all time. Christ is unique; He invested a poor town in the hill country of Judah with a new glory just with the thought that He was coming there. This is the miracle of Christmas.

Tuesday, December 26th — Matthew 2:13–23

"Herod . . . . was exceeding wroth" (v.16)

SO quickly starts the open battle between the Royal Seed and the serpent. Until this time, Satan has been trying to prevent the coming of the Christ-child. The angelic announcement of His birth, brings the first of many attacks on the life of Christ to prevent His getting to Calvary, but the masterful planning of God is more than equal to the plotting of Satan. See how carefully the path of the Baby Christ is directed step by step to Egypt and back again. Can He not guide us as well?

Wednesday, December 27th — Psalm 77:1–20

"My sore in the night . . . . my song in the night" (vv.2, 6).

DAVID'S sleeplessness could give place to one of two alternatives. In our troubles we are conscious only of our sores in the night, the aching, chafing of our spirits that fill the soul with melancholy. David remembered, however, that there were other ways of passing a sleepless night: "I call to remembrance my song in the night". If you want to graduate from sores to songs, then take the three paths of remembrance in vv.10, 11. A pearl begins as an irritation in the oyster. Many a song started as a sore. "Out of my stony griefs, Bethel I'll raise".

Thursday, December 28th — Psalm 78:1–20

"Whose spirit was not stedfast with God" (v.8).

THE psalmist goes down to the heart of the trouble before laying out the failure of Israel. The cause of their dilemma was that their spirit was not stedfast. Many a boat has foundered because something was not securely held down in the hold. When their spirit was not stedfast, then their heart was not right; this led to their. being a stubborn, rebellious generation. In the Christian warfare of Ephesians Chapter 6 we are not called upon to take the offensive. It will be enough to win the battle if at the end we are still standing: "Having done all . . . . to stand"!

Friday, December 29th — Psalm 78:21–55

"And limited the Holy One of Israel" (v.41).

WE limit God when we circumscribe Him in our minds, when we imagine that anything beyond us is beyond Him, when beyond even this we set a limit beyond which we cannot imagine God going, simply because we cannot imagine anything further. How God must be impatient when we have badly worked out plans of how we expect God to answer our prayers, when He is anxious to break in with a breathtaking demonstration of His ability far beyond our little ideas. To ask God to open our eyes is a request to see enough of God to be able to ask enough of Him.

Saturday, December 30th — Psalm 78:56–72

"From following the ewes . . . He brought him . . . to feed His people" (v.71).

GOD'S training-ground for great things is always in obscurity. Moses, David, Paul, are among many who were taken by God to lonely places to learn His lessons away from the glare of publicity. If God cannot trust you with the sheepfolds you cannot expect to become His leader. Prove yourself there, however, and God can promote you. There is no instant success in Christian service, no quick way to blessing. If you would be used of God, let Him take you to His desert to follow the sheep. There will be a double proving: you will prove God; eventually God will prove you.

Sunday, December 31st — Psalm 81:1–16

"Open thy mouth wide and I will fill it." (v.10).

HAVE you ever paused in awe by a skylark's nest in the grass? Let your shadow pass over the chicks warm within and immediately they open up like a bunch of crocuses. They are all mouth. Nature and providence have ordained that they can open their mouths wide so that no particle can be lost. This is the picture the psalmist is thinking of: let but the shadow of God pass by and let our lives open to his blessing. Often our complaints of lack are simply due to our unwillingness to be ready to receive. May this dawning new year bring us to the blessing we seek!

(We thank David J. Ayling for his notes and announce that our writer for the next quarter will be Ronald A. Gull, one of our missionaries in the Transvaal, South Africa. Editor)

What The Star Forthtells

"We have seen His star in the east" (Matthew 2:2).



by John Lancaster

President-Elect

A THOUSAND years before Christ was born a song-writer was inspired to write a new lyric about babies and stars. The theme was not by any means a new one even then, but the way he put it makes you stop and think. You can read the original script in Psalm 8.

I wonder what inspired him? Could it have been a broken night with one of the children crying? Even Bible babies had teething problems! At any rate, David's thoughts wove a crying baby and the silent majesty of the stars into a common theme – the glory and the grace of God: "Who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength".

What have eighteen inches of crying baby and the incredible distances of the far-flung constellations in common? Surely they can show only how small and insignificant man is? "No," says David, "more than that. They show how good God is and how important man is to God." Man is made in God's image and therefore he is more valuable in God's sight than anything else in the universe. That crying baby can do what nothing else in the cosmos can do. It can learn to know God, to love Him, serve Him and sing His praises. It is unique. This is why God is mindful of him and visits him.

A baby and a star are the Christmas theme, too. The star that the wise men saw was specially the work of God's fingers, to use the psalmist's phrase, but it was a star with a difference. Other stars prompted the question, "How can God possibly be concerned with man?" This one answered it; He *is* concerned, and what is more, He has come into our midst.

This realisation moved the wise men from their distant observatory to the palace of Herod: "We have seen his star in the east, and are come to worship Him." Theirs was not the pursuit of some vague philosophical idea, but the quest for a God who had entered history in terms of flesh and blood. This moved the aged Zacharias to sing, "Blessed be the Lord God of Israel: for he *hath visited* and redeemed his people" (Luke 1:68) and it inspired the multitude to conclude that "God *hath visited* his people" following the raising of the son of the widow of Nain (Luke 7:16).

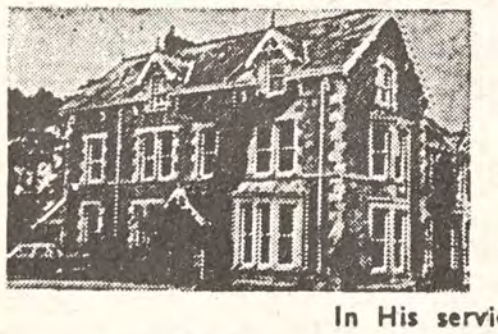
The Christmas star forthtells that God is mindful of men and has visited them. It leads to a Babe in whom God has indeed "perfected strength". In Him dwells the fulness of the Godhead bodily and of that fulness have all we received, and grace for grace. In Him are hidden all the treasures of wisdom and knowledge and He is made unto us wisdom, and righteousness, and sanctification, and redemption. In a humanity as vulnerable as the straw on which He lies is brittle, God concentrated all His might. It is a humanity that will go hungry and thirsty, grow tired and feel pain, loneliness and heartbreak, but within it lies a Divinity that finds its source in the eternal light of God's own Being beyond the limit of the farthest star, and in that sublime combination of humanity and Deity lies the answer to the deepest need of the human heart.

"We have seen his star!" It tells us that God is concerned, that God has come down into our situation. It leads us to One who loved us and gave Himself for us. It assured us that sin can be forgiven and cleansed away. It points the way back to God. It invites us to come. It calls us to bow at His feet in worship.

There is no star now, no stable, no manger, no Baby; Christ Himself is here with us still. In Him God has centred all things; to Him God calls us now. Let us seek Him today. Let us bring all our need to Him today. Let us kneel before Him in worship and open the treasures of our personalities and our possessions and give Him everything today.

Those who follow the star must come to worship.

Pressland House



Open for Christian holidays all the year. Surrounded by its own farm. Individuals and parties catered for. Special rates for senior citizens. Please write for brochure.

In His service,

John and Doris Wright

PRESSLAND HOUSE (E.E.), HATHERLEIGH,
near OKEHAMPTON, DEVON
Telephone Hatherleigh 381 D.2670

THE ELIM EVANGEL

Vol. LIII No. 53 December 30th, 1972 5p



The Mayor and Mayoress of Watford pictured at the opening of the new church building. Resident Minister Robin Rees and his wife are also in the picture, with Pastor and Mrs. L.C. Quest, Pastor and Mrs. F. Shadlock and Pastor and Mrs. J.C. Kennedy.
Watford Observer photograph

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

Editor: T.W. Walker.

Terms: £3.90 for one year or £2 for 6 months post free to any address.

Quantities: 60p per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving twenty-one days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Offices: 117-119 St. George's Road, Cheltenham, Gloucestershire.

All mail should be addressed with the name of the individual or department, P.O. Box 38, Cheltenham, Gloucestershire, as for manuscripts above.

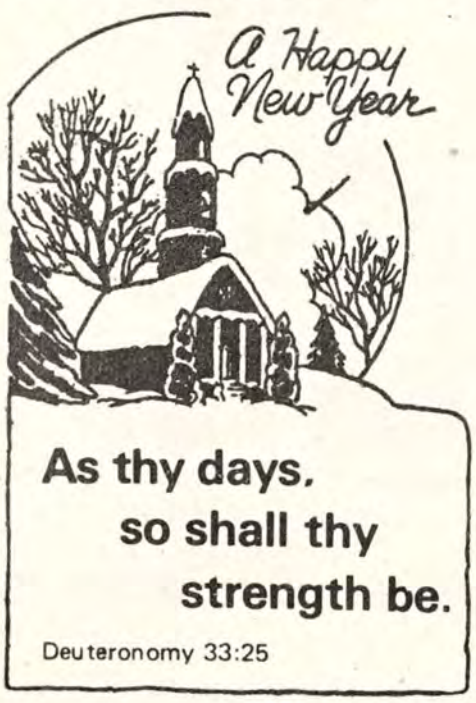
Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines) Editorial Office: Cheltenham STD code 0242/59904.

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

London Office: 15 Rodenhurst Road, Clapham Park, London, SW4 8AE. Tel. No. 674 4084, STD code 01.

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

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire, and printed by Grenehurst Press, P.O. Box 38, Cheltenham, Gloucestershire.



As thy days, so shall thy strength be.

Deuteronomy 33:25

Editorial



"A HAPPY NEW YEAR!" is the greeting and we certainly express this wish to all our readers. May we know a wonderful outpouring of the Spirit in 1973. We have longed and prayed for revival for so long. Many feel that there are excellent signs of an awakening. We pray and trust that God will grant us the "floods upon the dry ground" in the coming year.

We would remind you of our WEEK OF PRAYER on JANUARY 7th - 14th, 1973. No doubt you will already be involved in the local arrangements for special times of prayer, but we would seek to enlist the prayer support of all our readers in their individual devotions.

There are still many towns and villages in the United Kingdom without a Pentecostal witness. Many would agree that the smaller towns and large villages are often spiritual wildernesses. In many there is a background of evangelical witness, but with the encroaches of modernism and the closing down of many village chapels the effective outreach of the Gospel depends on a few individuals.

The amazing thing is that smaller places often produce good churches, both numerically and spiritually. Our own Fellowship can instance districts which are insignificant in population when compared with large cities, but there are virile assemblies there.

We would make a special plea that, as we go into 1973, we shall pray work and give that real forward strides will be made in the work of establishing a Pentecostal witness in every town, village and hamlet.

I recall visiting a lonely house on the foothills of the North York moors. Callers were very few indeed, but the Mormons and the Jehovah's Witnesses went there regularly. The village chapels were all redundant, but the purveyors of error did not regard their message as irrelevant. Whenever I collect the mail from our local G.P.O. I feel rebuked because *The Christian Science Monitor* is always there, provided free of charge by the local group. They are zealous in getting their paper into many local centres.

We believe that we have been privileged to receive the revelation of the one true Gospel. We know that it works. May our happy New Year be truly happy in our seeing many new centres of witness opened for Pentecost!

Contents

Editorial	2	Sheila Price	9	F.H. Coleman ...	14
Church Reports ...	3	R.B. Chapman ...	10	Margaret M. Ladlow	15
James T. Bradley...	6	Leslie Wigglesworth	12	Derek J. Green ...	18
Ramon Hunston ...	8	J. Alexander Wright	13	The Family Altar	19
F. Lavender ...	9	T.H. Stevenson ...	14	Gordon Wright ...	20

Church Reports

BARRY **Pastor: G.R. Knight**

FROM the commencement of the ladies' weekend it was evident that God was going to bless. The speaker, Mrs. Roberts from Dowlais, ministered with power and conviction.

The service on Monday evening was a rally when we were pleased to welcome friends from neighbouring churches. The ministry in song of Mrs. Close and Mrs. Woods and Mrs. Thomas was much appreciated. Members of the fellowship took part at each service which were convened by Mrs. Y. Knight and Mrs. E. Higgs.

The visit of Pastor F. R. Barnes for a series of meetings on the Second Advent warmed the hearts of all as God's servant expounded the Word of God reminding us once more how near to this event we are.

E. HIGGS

DARLINGTON **Pastor: G.J. Fearn**

OUR missionary festival was anticipated with great enthusaism and expectancy. On previous occasions we have been blessed by visiting missionaries, but this was to be our first, full missionary weekend. As Pastor David C. Lewis (late of India) came into our midst, there was that wonderful affinity that left us in no doubt that "God was in the business".

We cannot boast of large numbers attending our missionary festival, but we know that as our brother ministered so ably to us something of the missionary vision was imparted to the hearts of the believers. His compassionate appeal to pray through for India's national pastors, and to uphold and encourage them in every way possible has left us with a deep sense of our responsibility. We were made to see that the only answer to India's great need is travailing, prevailing prayer.



Since coming to Darlington our Pastor and his dear wife have endeared themselves to all our hearts. They were a real inspiration to us as they laboured in preparation for this event.

Busy, anxious mums toiled as they fashioned national costumes for their little ones. A special decorated float travelling through the main streets must surely have told the residents of Darlington that Elim is here to stay.

The catering effort excelled as our sisters saw to it that we were fed from a bountiful supply.

Our aged sister Chambers, beloved of the whole church, chose to celebrate her ninetieth birthday at this time, showing her great enthusiasm by standing to let us all know the reason of the hope within her.



As our meetings drew to a close with slides of India's great spiritual need, our hearts stirred within us. May God grant us all a Divine sense of priorities so that the vision imparted to us may grow!

R. PITTAWAY

MONAGHAN **Pastor: H. Allister**

IT was a cold, wet, windy day when the standard of the Kingdom of God and in particular that branch of it known as the Elim Pentecostal Church was hoisted



higher in Eire. On Saturday, November 11th a new Elim Pentecostal Church building was opened in Monaghan, where the Elim work commenced in 1915. The building is a credit to those who planned and laboured in the raising of it. As it is situated on a main road in the town, its illuminated sign will be a constant testimony to our message to those who pass.

The opening ceremony was performed by the pastor, H. Allister, following a brief service conducted by Pastor A. Wilson, the Irish Superintendent, at which Pastor W.J. Martin declared in his own inimitable style the glorious gospel of saving grace for the preaching of which the church had been erected.

In the services which followed the opening of the church, acknowledgement of and thanks to God for the ministry of many who had pioneered the work, including Mr. Hollinger, W.J. Martin, G.J. Jéfferys, to name but a few, were recorded. The ministry of Pastors A. R. T. Whittall, J. T. Bradley (Secretary-General) and J. Harris was anointed of God, and was a fitting seal for such a wonderful occasion.



This church is in a town very near the border between Ulster and Eire. The courage of the Lord's people in Ireland in these troublesome days is inspiring. Let us pray that this outpost will become a centre of salvation to the needy multitudes in the area and that this church will be but the first of a number of buildings to be established in Eire. Elim has a unique opportunity among Pentecostal people to reach this land. The government authorities demand that organisations must be established for fifty years before they can erect buildings for worship and Elim has this opportunity as we alone among Pentecostals can meet this stipulation. May God use our movement to bring the gospel to this nation.

JOHN C. SMYTH

NEWCASTLE, Co. Down.

ON Sunday morning, November 12th, Mr. William Teer, the church leader of our Church at Newcastle, Co. Down, passed to be with Christ. Mr. Teer was a faithful man of God, a very consistent and dependable leader. For the past twelve years, he laboured faithfully in the Church for the Lord whom he loved. His witness in the town of Newcastle was beyond reproach. All who knew him spoke with the highest respect of his Christian life. He will be sadly missed and to his family and the church we extend our deepest sympathy. The funeral was conducted by Pastor A. Wilson (Irish Superintendent), assisted by Pastors D.J. Ayling, W. Holohan, and A.R.T. Whittall. The local Baptist minister and the Rector of Dundonald parish church also paid their tributes.

A. WILSON

AS OTHERS SEE US

The Secretary of our Braintree Church sent us a feature from Braintree and Witham Times. He tells us that the reporter, John Thompson, indicated that he wrote as a visitor attending for the first time. The following is an abridged version of Mr. Thompson's comments. Our Church Secretary, Mr. K. Pillinger, reports that they have received one testimony of Divine healing and that similar services are planned each month. We can no doubt learn from seeing ourselves as others see us.

Waiting for the Man

THE lady in the violet hat sang: "Just one touch as He moves along." The organ hummed to the height of its power making clicking noises.

A little red-haired girl dropped her red hymn-book, her hand flying to her mouth in surprise. The soloist finished the song and walked off the platform. The organ whispered one final, clinging chord. It was 7 p.m. inside the small redbrick known as the ELIM church.

Rev. Paul Atkinson stood up; above him on the wall there was a motto: OUR GOD WHOM WE SERVE IS ABLE TO DELIVER. It stood out clearly on the pale emulsion.

The divine healing service was minutes old. The doorman tapped me on the shoulder. "There are two waiting for healing," he said. He gave my arm a squeeze and backed towards the door.

Mr. Atkinson introduced an elderly woman in a dark blue hat. She was going to give witness.

Long ago, she had been ill. "In 1943, this was," she said brightly. Unconscious for a fortnight. The doctor had told her: "Oh, you must go to hospital". And she did – on her birthday.

Mr. Atkinson sat behind her. His hands were clasped on his lap and his eyes were shut. "The doctor told them I had twenty four hours to live and they told Pastor Greaves and he said, Oh He doesn't want her to go like that, he said. We'll have a special prayer meeting."

Then came a vision: "I was in an underground room. There was a hammock let down from the ceiling, with beautiful cords handing down from it. I was too weak to get into the hammock, but I believe Pastor Greaves put me in it. I heard a voice saying I am the resurrection and the life."

"Yes," whispered one of the fifty-seven mouths in the small, square room. "Yes," whispered another. The witnessing had been an emotional involvement for each listener.

"Do these healings last?" asked Mr. Atkinson. A smile spread across his young face. "Well, there's the proof!"

"Sin brings disease," said Mr. Atkinson weightily. Then in a louder voice: "Sickness is the work of physical death in the body." He repeated the line in a whisper, clenching his right fist. "And it's the result of. . . sin!"

Mr. Atkinson is a great speaker. But not for him the Elmer Gantry mystique, the holy-rollers, harangue. It's easy to believe a man who believes what he's saying.

"He's made it possible for us to believe – Oh yes!

"He said He was the healer. . . the great physician!" The air vibrated with the power of Mr. Atkinson's perfectly modulated delivery. "He promised to heal, and he can heal you tonight!"

The people waited. The room was already warm the plastic chairs comfortable. Two blonde-haired girls, ribbons in their hair, glanced at each other, and allowed two careful sidelong smiles to appear. They were quite happy with the situation.

"This is NOT faith healing," Mr. Atkinson was saying, "that's why we've made it very clear in our advertising. This is Divine healing.

And the days of miracles, he said, had not passed and weren't going to, either. If there had been one little titter, one agnostic snort. . . . but there wasn't.

Mr. Atkinson's voice delivered more balm: "I don't know how He's going to do it, but He's going to do it. . . tonight!"

"Now we'll sing a hymn – hymn 732!" Those fifty-seven people could certainly sing, but it was Mr. Atkinson's voice which sliced through the heavy air with the most force. The doorman squeezed my shoulder, pointed at my open hymnbook and nodded meaningfully.

After the hymn, Mr. Atkinson quietly asked any ill people to come up to the front of the room. There was no need, he said, to be afraid. "If you really believe," he smiled, "you can be healed."

There was no immediate movement. The organist fingered out a quiet pulse, but the lady pianist and the elderly violinist sat still.

Finally, a tall man wearing charcoal grey stood, walked forward and sat in one of the empty seats in the front row.

A young woman in a blue suit rose, tripped to the front and sat next to the violinist. Then another man walked up. Two more women.

Mr. Atkinson smiled. "I would like everybody to bow in prayer tonight. If God exists at all, He is a big God!"

There was a feeling of expectancy, a dreamlike sense of awareness; an awareness – a strong one – that something was expected. Mr. Atkinson called the three church wardens forward in a quiet voice. He bent down and spoke to one of the women in the front row, his words inaudible. The woman rose. The minister put his right hand on her head and held one of her arms with his left hand. The wardens laid their hands on her.

Mr. Atkinson's voice quivered at the height of its power. "In the name of Jesus, we ask You to touch this sister!"

The woman's knees buckled for an instant, but she was safe.

Mr. Atkinson moved on. The wardens moved on, their heads bowed. "You can be cured if you really believe," he said. "It may be instantaneous. It might take three days. Or three weeks, but if you really believe, you can be cured."

The violinist laid down his instrument carefully and stood. He, too, hoped.

Another woman was helped to her feet. Mr. Atkinson's emotion poured forth. It was – could only be – sincerely motivated.

The room was warmer, the people even more relaxed. They looked around calmly as Mr. Atkinson worked.

The divine healing was over suddenly. Nobody had shouted: "It worked!" and sprinted out into the foggy night. The feeling of calm remained. The violinist picked up his instrument. There were clicking nioses from the electric organ.

They sang hymn 732. And, when the music was over – "Goodnight, God bless you all! Don't rush out before you have got one of these leaflets."

I got one later, "Why Divine Healing?" it said on the cover. Inside, there was an article: God and your Health, by a Mr. George Canty.

"It's very humbling," said Mr. Atkinson in the back room after the service. He's a young, well-dressed man and you know he means it. "And I have to remember that without the Lord Jesus Christ I couldn't stand up in front of all those people, not without His power and His presence."

He had pleaded, exhorted fifty-seven people for an hour and a half, fifty-seven people in a small redbrick, and that is where they wanted to be. Their emotions had been stirred. They had sung, gasped. And you know they meant it. They had been waiting for the Man.



ON PAUL

by James T. Bradley
Secretary-General

SAUL of Tarsus, afterwards Paul the Apostle, a unique man, made so by God to be an example and an inspiration to all who should come after him!

The record of his uniqueness is set for us in his letter to Timothy in the words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." Paul's uniqueness as, among all men, *the best unconverted man,* then, following his encounter with his Lord on the Damascus road, the blinding, yet infinitely illuminating, revelation to him of his true moral condition as among all men *the worst of sinners,* followed by the Spirit-inspired confession to his being *the first among the foremost of Jesus' followers,* is brought to us in a few searching sentences, first from his letter to the Philippians, second from his first letter to Timothy, and then from his second letter to the Corinthians. To the Philippians he wrote, "If any other man thinketh that he hath whereof he might truth in the flesh, I more. . ."(3:4-6) – the "best" sinner! To Timothy he wrote, "Christ Jesus came into the world to save sinners; of whom I am chief." Having had his eyes opened he now recognised himself as the worst of sinners. To the Corinthians he wrote, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." (1 Corinthians 15:10) – the foremost in the first rank of Jesus' followers. These statements, inspired as they are by the Holy Spirit, warrant no modification; they constitute a unique introduction to a unique man; they show in one man, for our learning, the infinity of the corruption of the human heart apart from Jesus, the infinity of God's mercy, and the infinity of God's grace.

The character of Paul's dedication, revealed in the seemingly incidental reference to his manual labour, still being undertaken by him even after some thirty years of preaching, startles us by its revelation of sheer capacity and willingness for hard work. He had spent three years in and around Ephesus so that "All they which dwelt in Asia heard the word of the Lord Jesus" (Acts 19:10). Speaking later to the elders of the Ephesian church, Paul is able to state, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that *these hands have ministered unto my necessities, and them that were with me.* I have showed you all things, how that so labouring ye ought to support the meak, and to remember the words of the Lord Jesus, how He said, – It is more blessed to give than to receive" (Acts 20:35). The words we have put in italic convey the abandon of his dedication: "these hands" have ministered. . .

Paul's declaration "I am crucified with Christ" has more in it than meets the eye. Paul's "old man" was crucified of course, as he wrote to the Romans, "Knowing this that our old man is crucified with [Christ] that the body of sin might be destroyed, that henceforth we should not serve sin". Here is the excision from the personality of "the sin that dwelleth in us" that biased us against good and towards evil (Romans 6:6, Colossians 2:11,12). "Gone, gone, gone, gone, yes my sins are gone," excised, cut away by the operation of God.

Paul's old life was also crucified. As Israel was separated from Egypt by the Red Sea, so Paul's new life was separated from his old life by the interposition of the cross, as he expresses it, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 2:20).

The cross of Jesus stood between him and the world and between his new life and his old life, the separation was complete from the moment of his conversion.

But there was more to it than even this. We accept quite readily that our sins are blotted out, that our past is done away. We do not accept so readily that

in the "I" that was crucified was also involved the nailing to the cross of the very talents, abilities and gifts that made Paul so successful a scholar, theologian and leader in Israel, and so doughty an antagonist of the Early Church. His natural education had to be *and was* nailed to the cross – crucified, dead and buried. "And I", he wrote to the Corinthians, "when I came to you came not with excellency of . . . wisdom" (1 Corinthians 2:1). It was so marvellous, this excellency of wisdom. It had brought him to the very pinacle of fame among his own people, but it had been, because it had to be, crucified, and was dead and buried; even his great abilities had been tainted by sin.

His natural eloquence had to be *and was* nailed to the cross; dead and buried. "And I, when I came to you came not with excellency of speech." "My speech and my preaching were not with enticing words of man's wisdom . . ." (1 Corinthians 2:4). "His speech," said the Corinthians, "was contemptible"; nevertheless they had been brought to Christ through the use of that very speech.

The acceptableness of his personality was nailed to the cross – crucified, dead and buried. "His bodily presence," they said, "was weak." Anything of the flesh, Paul learned, got in the way of the message of the cross. "For Christ," he wrote, "sent me not to baptise, but to evangelise; not with wisdom of words lest the cross of Christ should be robbed of its content." The content of the cross is the very crystallisation of God's love, of His power and wisdom, of His mercy and grace. Let us beware lest anything of us be interposed between the sinner and the cross. Our very eloquence, our own skill, cleverness, ability, the very charm of the participants in a programme, the very brilliance of their performance can get between the cross and the sinner, and rob the cross of its content. They must be crucified, dead and buried. if God wishes their resurrection, well and good; they will be resurrected in the power of the Spirit, as was our Lord.

What Moses was to Israel, Paul may be considered to have been to the Church. They, with our Lord, were prepared to make the supreme sacrifice of themselves for those whom they sought to win, Moses and Paul, not only by their willingness, if necessary, to die, but to be banished from God for ever.

Moses, in order that he might save Israel from destruction, even though God promised that He would carry on His purpose through Moses and make of him a great nation, so zealous was he for the glory of God and His name, so concerned for God's own people, interceded to the very uttermost, ". . .blot me I pray thee, out of Thy book which Thou hast written." And Paul, in his overwhelming love for his own nation, appeals to the honesty of his conviction, witnessed to by his conscience and by the Holy Spirit "that he could wish himself accursed from Christ for his kinsmen according to the flesh." Could love and passion for men's redemption have gone further than this? Unique men, made so by God for our encouragement and inspiration!

It is a curious thing that the chosen of God, the apostles, should have had to bear the brunt of Satanic antagonism. The Corinthians, according to Paul's words of burning eloquence, were having the best of both worlds apparently. With the prospect of eternal bliss they also enjoyed present prosperity in worldly things. But the apostles were "always delivered unto death for Jesus' sake; that the life of Jesus might be manifest in those who believed." The shepherd, not the sheep, must suffer hardship, inconvenience and death if need be. The leader, not the follower, is the one who has to pay the price in blood and tears, toil and sweat, sacrifice and self-abnegation. If he does not, not only will he fail, but those whom he seeks to save, to lead, to shepherd, will fail and fall.

So Paul wrote to the Galatians, "My little children, of whom I travail in birth again, until Christ be formed in you" (Galatians 4:19). In addition to the things that were without: hunger, physical danger and betrayal by false brethren; spiritual conflict for the Church (Colossians 2:1), constant prayer (1 Thessalonians 3:10), humility (Acts 20:19), many tears (Acts 20:19,31), were the price of soulwinning to Paul. Paul's language is dramatic, but he does not dramatise, when he writes about his constant contact with death: "death worketh in us, but life in you, as it is written: for thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

But we must admit that Luke in writing the record of Paul's adventures for Christ "plays it cool." In keeping with the general tenor of Bible writing he does not seek dramatic effect; he does not need to, the events speak for themselves. Yet how different would be our recording today! Only Paul's references to his sufferings for Christ in 2 Corinthians 11 give us a hint that in Acts the half has not been told. Among other tribulations and sufferings, the record of his being shipwrecked five times, three times beaten with rods, five times scourged by the Jews, presents us with his living crucifixion, his willing delivering himself over to death that others might live – the most touching and stirring record of Christian biography imagineable. His prayers, his tears, his love, his concern for men and women move our hearts. Thank God the record has been left to us; it has been left for our example who are at the end of this dispensation. No wonder he was able to write a few months,

Continued on page 16



Priorities for 1973

by Ramon Hunston

District Superintendent, Welsh Presbytery

THE closing of one year and the beginning of another year is a time for re-evaluation. In looking back over 1972 it is necessary to ask what we have accomplished. At the dawn of 1973 the consideration of our priorities is of paramount importance. There are many calls upon us, ministers, churches and our Movement. In the twentieth century situation, it is possible to become so involved that we lose spiritual impetus in the morass of details.

What have we accomplished in our personal witness, in our local church programme or in our Movement policy? This is the key to our future, for one fundamental factor stands out: WE ACCOMPLISH WHAT WE EMPHASISE! It is vital, then, for 1973 to evaluate our emphasis.

When looking into the New Testament for the pattern of a living, vibrant church, it is inspiring to trace the emphases of the Early Church. What was uppermost in their mind and of first principle in their programme was the secret of New Testament accomplishment.

They emphasised their Purpose

The Christians in the book of Acts lived and breathed evangelism. The Apostles remembered their calling. Jesus had said, "I will make you fishers of men". They lived by their commission: "As the Father hath sent me, even so send I you". This passion was communicated to the believers.

Evangelism was their emphasis. They helped in the social problems that arose in their day and the care of the churches at times weighed heavily on them, but nothing was allowed to take priority over evangelism. Note the growth of the Church in the Acts: "The Lord added daily" (2:47); "believers were the more added to the Lord . . . multitudes" (5:14); "the number of the disciples multiplied in Jerusalem greatly" (6:7); "Then had the churches rest throughout all Judea and Galilee, and . . . were multiplied" (9:31); "the word of the Lord grew and multiplied" (12:24); "the churches . . . increased in number daily" (16:5). This phenomenal growth was because they were prepared to realise their Pentecostal purpose: "Ye shall receive power . . . ye shall be witnesses".

Evangelism was a passion with the believers in the New Testament Church. Even in persecution they went everywhere *preaching*. The momentum of those pioneer days continued for some considerable time so that in the fourth century, Jerome could record that water baptism was the ordination of the laity to the work of God. Christian living and evangelism were synonymous. It is significant in the Bible narrative that not only did the church numbers grow, but also the number of the churches!

They emphasised their Power

This attitude is crystallised by Peter after the healing of the lame man when he stated that the power was of God (Acts 3:12–16) and by Paul's declaration to the Corinthian Church (1 Corinthians 2:1–5).

Their evangelism was powerful and life-transforming because it recognised the supernatural as normal in their experiences. The Pentecostal blessing was the expected enduement of every believer and was taught as such. The Early Church, no doubt, had their plans and programmes, but, running through like a living flame, was the Holy Spirit's power: "It seemed good to the Holy Ghost and to us".

They emphasised their Potential

In the New Testament situation, the Church's resources were meagre. They had no large funds, no far-reaching influence politically or religiously, yet they turned the world upside down. When evaluating their situation, they recognised that, through the power of God, their impact could be far beyond their natural resources. The potential of a man, a church or a Movement, motivated and empowered by the Holy Spirit cannot be measured.

The Pentecostal church today can make a colossal impact on our society and the time is right! God is

Continued on page 9

Thoughts from the Book of Genesis

6 The Longsuffering of God (Genesis 6:3).

by F. Lavender

THE justice of God would have been vindicated by a swift, overwhelming visitation of anger that would have destroyed the vile generation in which Noah lived, yet, so amazing is His longsuffering, that He not only gave men another 120 years in which they might repent, but He also commanded the righteous Noah to proclaim repentance to them and to give clear warning by the building of the Ark. The fact that in the end only Noah's immediate family was saved only makes the longsuffering of God the more remarkable.

As you think of the sin and vileness that is all around us, do you ever wonder why God does not bring immediate destruction on our age? I have heard people say: "I don't know why God allows such horrible things! Why doesn't He wipe them all out?" There is no doubt that mankind is worthy of the visitation of Divine wrath, yet still His longsuffering waits, offering repentance and salvation to men and women.

I have to confess that, if the judgment of God had fallen when Christians of an earlier generation were asking: "Why dóesn't God send judgment?", then I, too, would have been eternally shut out of God's presence, and so would many who read these words. Perhaps judgment is being restrained to allow a loved-one of yours, a neighbour, workmate or friend, to have opportunity to repent and be saved. While the longsuffering of God is still waiting and restraining deserved judgment, let us give ourselves earnestly, urgently and lovingly to the task of giving the Good News of Jesus Christ to men and women. When we see folk returning to Christ we will understand why God still waits patiently.

Children's Corner



On Display

(Galatians 5:22)

Words and drawing by Sheila Price

"What shall we buy with the money grandmother gave us?" asked Brian.

"I don't know," said Carol. "Let's ask mummy if we may look around the shops."

"Yes, you can go to the shops," said Mrs. Brown, "but remember to keep to the pavement, won't you?"

The children walked along, looking in all the shop windows as they passed. "Here's the sweet shop," said Carol. "I shall go in and buy a bar of chocolate for mummy."

"And I'll get a packet of peppermints for daddy," said Brian. "He likes the very hot ones!"

When the children reached the corner of the street, they noticed Mr. Jones, the fruiterer, placing some boxes outside his shop. "Hello, Mr. Jones," said Brian. "What are you doing with the boxes?"

"I am going to fill them with fruit," said Mr. Jones, "as I do every morning."

"Why put them outside, Mr. Jones?" asked Carol.

"Well," said Mr. Jones, "people can see the fruit better if it is displayed outside!"

Mr. Jones gave the fruit a good shine with a cloth before placing it neatly in the boxes. Soon all the boxes were filled and outside the shop was an attractive display of apples, oranges, pears and bananas.

Our Saviour and Friend wants us to show to others His wonderful love, joy, peace and grace, the Fruit of the Spirit. We are attracted to the nice, juicy oranges and pears on display in a fruit shop and we can attract others to the Saviour by displaying the Fruit of His Spirit in our lives.

PRIORITIES FOR 1973–*from page 8*

beginning to pour out His Spirit both abroad and in our own land in a manner that we could not envisage a few years ago. The potential of the smallest church is tremendous in the Pentecostal enduement. "If God be for us" is the stimulus to the realisation of our potential.

Looking forward into 1973, with all its opportunities, let us take a fresh look at what we emphasise. What occupies most time in our 1973 church programme? What predominates on our Presbytery agendas? The answer to such queries will determine our progress in 1973 for WE ACCOMPLISH WHAT WE EMPHASISE!



The Field Superintendent'

THE NEW IN THE '72 NEWS

by R. B. Chapman

DURING the year which is now closing, we have seen much that is *new* in our field of service and it is a real joy to review the position for you, our readers.

NEW PASTORATES. In 1972 no less than fifty brethren have taken up fresh appointments in our movement. You may try to appreciate all that this involves in the uprooting of home, the dislocation of schooling, the adjustment to changed circumstances and different personalities, and the responsibility of engagement in unknown fields of labour. Perhaps you will be kind enough to remember in your prayers all those, whether they be pastors or the flocks, who are involved in these necessary upheavals for the continuance of the work of the Kingdom.

NEW PASTORS. Since last January no less than twenty-three new personalities have entered the ranks of our ministry, either in a full-time or in an honorary capacity. Several of these have graduated through our own college, others have been trained in other seminaries and some have joined us from other spheres of service. Among these we have the following brethren whom we welcome as co-workers: J.A. Austin, I. Bilby, S. Blake, L. Bowring, N.C. Broomhead, E.A. Cole, R. Cotter, G.J. Fearn, J.K. Gardiner, E. Gaudion, B. Grist, J.A. Hamilton, R.K. Harvey, G. Hawes, B. Killick, L. Magee, O. Morgan, T.B.D. Ritchie, R. Smith, C.H. Thomas, S. Tunney, S.J. Ward, and G.S. Wyborn. May God bless the sincere efforts of every one of these labourers and use them in the winning of souls.

NEW ORDINANDS. This year at our very special Ordination Service at Clapham, eight probationers, in the persons of M.J. Baker, D. Beresford, E.T. Carter, A.L. Hawkes, M. Jones, R.T. McDonald, M.E. Sherwood and B.H. Tween, were ordained to the ministry. We trust that a unique anointing of the Holy Spirit will rest in a particular way upon these, His servants.

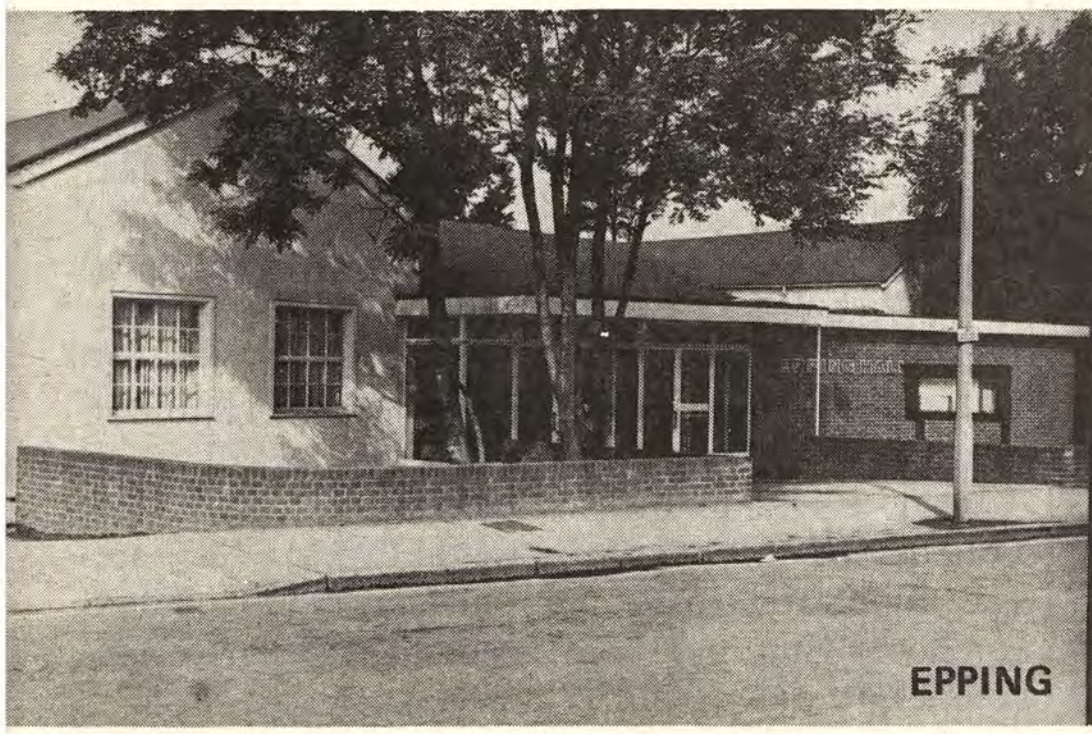
NEW CHURCHES. We express our gratitude to God and our thanks to those faithful workers who have made it possible for new territories to be opened up and new congregations to be established. A pioneer effort in the sadly disrupted province of Ulster has resulted in the establishing of a church in **Antrim**. A crusade in **Broadstairs** has enabled us to unfurl the Elim banner in this area of Kent where we now occupy a disused Methodist Chapel. A similar effort in Essex has produced a nucleus of believers seeking for the full blessing of the Holy Ghost in **Epping**. Local initiative by the Exeter church has resulted in the opening of a testimony in **Exmouth** where a hired hall is used for services. The witness in **South Shields**, following a Spring crusade, continues to grow with more converts baptised recently and fresh members received into the fellowship. A campaign in **Weston-super-Mare**, following a series of presbytery rallies, has resulted in the founding of a sound, virile church. As yet a permanent spiritual home has not been procured, but, in spite of the problems and challenges of different hired halls, the testimony continues to prosper. A group of Pentecostals in **Burnham-on-Crouch** has also decided to become an Elim Church.



Review of the Year

NEW BUILDINGS. During the past twelve months a very considerable building programme has been in operation throughout the Elim work. A few weeks ago a very functional building was opened in the military town of **Aldershot.** A tremendous amount of the work was carried out by local, voluntary labour in which the minister played a leading part. In **Belfast** a new road scheme necessitated the demolition of the old, and to our Movement the historic, Melbourne Street Church. As a result of this the Authorities had to reinstate the congregation in a splendid new building situated in close proximity to the old one, but in an equally vulnerable position amid the present troubles. The **Bradford** Church is now housed in a very modern complex of buildings which include ideal facilities for a play-school which has made the financing of the project viable. In the new town of **Harlow**, we have been holding services for some years in the British Legion Hall. We were grateful for this accommodation, but it was far from ideal. Now a small but suitable minor hall has been erected and land is available for a church building to be built at a later date. Some excellent Church of England premises came on the market at **Leyton**, London.Due to a satisfactory sale of the original building, which had severe limitations especially for Sunday school work, it was possible to purchase this church and the congregation has moved happily into this much more suitable home. An unused day school came available in **Maghera,** Northern Ireland. After certain improvements it has become ideal for the housing of the young church in this country town in troubled County Londonderry which is so much in the sad news these days. In 1915 the Elim work was born in **Monaghan.** This was before the drawing of the grimly disputed Border. Today Monaghan finds itself South of the Border in Eire, but this has not hindered the maintenance of the Elim witness throughout the years. Now established in a lovely new building, we trust that the work and the witness will be enlarged and empowered. Just as this material goes to print the Essex town of **Rayleigh** will see a new Elim Church building opened within its boundaries. It will replace the old spiritual home of treasured memories, but we trust that it will see the old in man replaced by the new in Christ. The Assembly at **Stockton-on-Tees** has gathered for several years in a large house adapted for the holding of services. Through hard work and sacrifice it became possible for a system-built church to be erected on a large housing estate. Already the attendances have increased phenomenally. In **Watford**, our church has been worshipping out on an estate in a building that was erected nearly twenty years ago. Recently, a Methodist Church, centrally situated in the town, closed down. By planning a development of the old site it became possible to purchase this Church with all its advantageous facilities. Finally, **West Bromwich**, has seen such a tremendous face-lift and amendment to its previous premises that the old are no longer recognisable. Established in these new surroundings the assembly should make real forward strides. We do not set our affections upon or our confidence in bricks and mortar, but when Jesus Christ selected premises for the first Communion Service He required, "a large, upper room, furnished". Rightly related our places of worship can be used to further the cause for which we stand.

NEW PRESIDENT. From last May we have had a new President, in the person of the Editor of the EVANGEL, T.W. Walker. His abilities are ever at our disposal for use on the Field and we would wish him well as he visits our churches weekend by weekend throughout his year of office.



EPPING



STOCKTON

1973 Challenge

by Leslie Wigglesworth

Secretary, Elim Missionary Society



THE advent of another year does not alter the challenge of the Lord to ourselves and to the world. This has always been declared and man has constantly been referred to the choice between good and evil, blessing and cursing, righteousness and unrighteousness, witnessing or not witnessing, and so on.

There are special challenges relative to this particular year. Christians are conscious of a moving of the Spirit outside the organised denominations and we are challenged inwardly as to why this should be. The Kingdom of God is extending and for this we are happy, but the successes are not always where we are!

The "Third World" is challenging us and, as the nations which have sought so hard for independence now enigmatically link up with other states with a different shade of politics, we wonder how long we shall be able to preach the gospel. Not only are foreigners discredited, but so also is the Word of God and national ministers expect their preaching to be curtailed. So the liberty of independence produces its own chains. How thankful we are that the work of the Holy Spirit cannot be stifled by man's insistences either in the organised church or in politics.

We received a thrilling, challenging letter from John Prentice writing of the progress of the work around Madras. The authorities want to restrict the importing of foreign currency, thus crippling the work of missions and charitable organisations. The British Government inadvertently helps this objective, because we now have to request official permission for every pound sent abroad. This challenge is a great one, but meanwhile the Holy Spirit continues His work of conversion. John Prentice writes of several hundred decisions, public baptisms in water and baptisms in the Holy Ghost and we rejoice. We must believe that the supply of material necessities will not be restricted by the international attitudes nor by our own limiting of support.

The challenge of the Far East has so grown that world politics affect the preaching of the gospel. New agreements between East and West have completely reversed the safeguards offered to Taiwan, Hong Kong and other countries independent of communism. Again our Western governments aid the encroaching restrictions on the freedom of the Church.

The challenge of radio will be encountered and plans are materialising for regular programmes to be broadcast in Ghana and Brazil. The former will be on the air shortly and it is hoped that the national network will be the medium for emissions. In Brazil local facilities have made it possible for the Londrina Pastor regularly to preach the gospel on the air. We are in touch with men in India who are preparing programmes to be used over Radio Seychelles and a Madras station. In all these enterprises for Jesus the E.W.M.A. plays a great role, for the sisters are providing much needed funds through the Transmitting the Truth Project. We are testing the possibilities of using radio to augment the evangelistic efforts of the MacInnes family and national workers. So 1973 will be an exciting year for ether evangelism.

Christian literature, its production and distribution have always been included in the planning of the Society and the New Year will give us new opportunities to extend this already virile project. Existing institutions such as Emmanuel Press and the Ghana productions are already tackling Christian newspapers and tracts, Bible studies, correspondence courses and so on. To augment their programmes, a new press will go into production in Madras. Ambitious nationals with our missionaries will translate books, correspondence courses, Bible studies and every kind of Christian literature into Tamil, Hindu and other India tongues. It is a challenge which we must meet and the Elim Missionary Society and the active auxiliary of the E.W.M.A. are keen to see the passing of a volume of Christian truths into the hands of millions who sit in darkness.

What a varied effort is needed to counter the subtleties of the evil forces in the world. They are powerful and extensive, but our hope is in God and we choose Him, our Lord Jesus, to lead us to sure victories.

BOOK REVIEW

The Best in Life, selections from the ministry of A. Lindsay Glegg, chosen and edited by John L. Fear. Published by Word Books, price 45p, postage and packing 4p extra.

LINDSAY GLEGG, now in his nineties, is a living legend. He is the youngest old man many of us have ever met. See him at functions attracted to and attracting young people. Hear him, especially in Second Advent meetings, his rather light-toned voice taking on new power. Watch his infectious smile as he tells a good story to illustrate his point. Observe him over the years as chairman of nearly everything evangelical.

He has made his mark in countless ways, none more so than that he is perhaps the most frequently quoted evangelical writer without the quoters realising or remembering the source! As this excellent paperback shows, what he wrote in earlier days has become evangelical folklore.

A few unfortunate errors irritate, like "chat" for "that" on page 15 and the omission of "who" (making it "no one believes in Christ") on page 24, but this is otherwise a well-chosen compendium of the writings of the irrepressible Glegg.

It should sell in thousands.

T.W.WALKER

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

A Lasting Miracle

MRS. Enid Hadfield, now living in Whyall, South Australia, lived in Oxford, England, when evangelist P.S. Brewster conducted a pioneer campaign there. For eight years she suffered from chronic colitis. As she was medically certified as incurable, an additional disability pension was given to her by the Ministry of Pensions.

On April 7th, 1953, Mr. Brewster prayed for Mrs. Hadfield and the Lord instantly healed her. When she realised what God had done for her, Mrs. Hadfield returned her disability pension book stating that it was no longer needed.

She writes that the Ministry of Pensions "replied saying that I could have another medical when I might want the pension back! No need for that!"

Following this miracle, Mrs. Hadfield followed the call of God to leave England and served the Lord for seven years in Peru, before going to Australia.

Mrs. Hadfield comments, "When our Lord does a job, it is perfect."

R. HUNSTON

Points for Preachers

by J. Alexander Wright

An Outline
New Things for a New Year

"Behold I make all things new" (Revelation 21:5).

IN a creation blighted and marred by sin it is God's intention to make all things new. He has begun with people, a new people; when they are perfected, He will deal with the physical creation.

1. **New Men** (2 Corinthians 5:13). "Put on the new man" (Ephesians 4:24).
2. **New Pleasures.** New wine in new bottles (Matthew 9:17; Acts 2:15).
3. **New Tongues** (Mark 16:17).
4. **New Songs** (Psalm 40:3, Revelation 5:9).
5. **New Homes** (John 14:2,3).

A Poem
The New Year

I AM the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl, to you is given,
That you must string upon the silver thread of life.
Once strung, can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken,
All that I ask – you keep the faith unbroken!

J.D. Templeton.

A Quotation
"Till Death Thine endless mercies seal"

A LADY once said to Rev. John Wesley: "Suppose you knew that you were to die tomorrow night at twelve o'clock; how would you spend the intervening time?" "Why", he replied, "just as I intend to spend it now. I should preach this evening at Gloucester and again at five tomorrow morning. After that I should take a ride to Tewkesbury, preach in the afternoon, and meet the society in the evening. I should then repair to my friend Martin's, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."



From T. H. Stevenson

I DO not know whether you will be reading my words in 1972 or 1973. It scarcely matters, as the most noticeable change will be simply a matter of dates.

We are not despondent or depressed when viewing our own lands of Great Britain and N.Ireland. We express the opinion that there seems no obvious reason to suppose that "the new is better than the old", or obversely that the new will not be like "the good old days". From a merely human viewpoint, with the passage of time we conclude with Solomon, that "There is nothing new under the sun". Even as God said to Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease", so much else both good and bad will not cease.

This is not to say that, if there is no cessation or nothing new, there is no change. Certainly Henry Lyte was of this opinion when he wrote, "Change and decay in all around I see", but, when unsure of all else, he found hope and comfort as he continued, "O, Thou who changest not, abide with me". In that moment he looked beyond the horizon and above the sun to the realm and to the Person of whom James writes: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (James 1:17,18), inspired and inspiring words as we enter another year. We look above to our Heavenly Father who is perfect. Everything that is from Him above is good and perfect. Everything that is good and perfect is from Him that is above. With God "There is no variation or shadow due to change" (R.S.V.). He wondrously makes us new and changes us; we are born again by the word of truth. A day is coming when our Lord will "make all things new", for we are but "a kind of firstfruits of His creatures".

PRAYER and PRAISE

by F. H. Coleman

AT the season of the year when we celebrate the birth of Christ, our minds go to Israel and to the little town of Bethleham. Later our thoughts go to Jerusalem, to Herod, the wise men and the presentation of Jesus in the Temple to do for Him after the custom of the Law.

The Bible exhorts us to pray for the peace of Jerusalem, a city which is assuming more importance as the years go by. It is a must in these days. I trust that you have remembered this old, yet new city before the Throne of Grace.

Many of us were privileged to live to see the State of Israel reborn. Next May there will be celebrations to mark the twenty-fifth anniversary of the new State. This can also be a time of great danger for the Israelis. Today it can be the terror of letter bombs, hijacks, hostages, but tomorrow some other fiendish plot may be put into operation. For the May celebration, evil may be scheming death and destruction. We must pray for Israel in these days.

There is a promise of blessing for those who pray for the peace of Jerusalem. Like me, I am sure you like to receive the Lord's blessing. The promised blessing is prosperity, something we all like and want, yet it is possible to prosper and for forces like inflation to eat away what we have gathered in prosperity. We have wages but alas, there are holes in our money-bags and soon so much is lost. Without doubt, this is a promise that the one who prospers will be able to enjoy to the full that which has been gathered in.

Remember to pray for the peace of Jerusalem.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

Douglas Avenue, Exmouth, Devon, EX8 2HB

D.2530



Margaret M. Ladlow's page

The City Philanthropist

WHEN my husband first left his home town, he was sent by the firm who employed him to live and work in the City of London. His new abode was the firm's hostel in Charterhouse Square and the large warehouse in Cheapside became his place of employment until he entered the Elim ministry. Naturally enough, when viewing on television the scenes of the City of London, when Her Majesty the Queen rode to the Guildhall to attend the Silver Wedding celebration banquet, he recalled the days when he frequented those well-known thoroughfares. As the commentator remarked, Hitler & Co. with their bombs devastated about sixty acres of the ancient city. Neither the hostel nor the firm's premises is standing today.

It was on January 1st, 1932, that my husband commenced as a trainee commercial traveller with the firm of Copestake, Moore & Crampton, Ltd. and discovered that one of the founders of the company had made provision in his will for all young men employees to become members of the City of London Y.M.C.A. in Aldersgate Street and that it was his express wish that they should regularly attend the weekly Bible class. You can imagine how happy my husband was at this arrangement, for, having left the warm fellowship of our newly-formed Elim Church in Sheffield, he was eager for Christian friends and Bible Study. Having a Methodist background, he was thrilled to worship near the very place where John Wesley's heart was "strangely warmed", that hallowed spot where Wesley had his conversion experience.

Who was this George Moore who cared so deeply for the spiritual welfare of the young men employed by the firm he helped to establish? He hailed from the Border country of Scotland, a true countryman and in his youth one of its best wrestlers. He was first a commercial traveller who visited every town of importance in Britain and America. He later rose to be a partner in the firm he served, became a Sheriff of the City of London, was offered a seat in parliament and earned a great reputation as a philanthropist. Although he was not converted until the age of forty-five years, God had spoken to him on at least two occasions, first when he was a frightened, grief-stricken little boy of six on the night after his mother's funeral, and secondly on a Christmas morning when an apprentice in Wigton. After a night of gambling he slipped into bed, but not to sleep, for the carol singers came by and, in his own words, "The sweet music awoke me to a sense of my wrong-doing. I felt overwhelmed with penitence and remorse. I thought of my dear father, and feared that I might break his heart and bring down his grey hairs in sorrow to the grave." He remained in bed all day *thinking*. "I resolved," he says "to give up card-playing and gambling" and, true to his pledge, he never again touched a card or hazarded a coin. Finally, God showed him that success, popularity and his great acts of generosity could not atone for his sins. With bitter tears, be sought the way of repentance for two years and then the glorious words of John 5:24 brought him from spiritual death to life eternal.

Here is the testimony in his own words: "I am determined for the future not to perplex my mind with seeking for some extraordinary impressions, signs, or tokens of the new birth. I believe the gospel. I love the Lord Jesus Christ. I receive with confidence the promise that 'he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life'." George Moore was a transformed man and every New Year's Day he wrote on the fly-leaf of his new pocket book

What I spent I had;
What I saved I lost;
What I gave I have.

As we step out into a New Year may we who are Christ's followers determine to spend and be spent in His service. If you have read my page and do not know George Moore's Saviour, believe His word and accept all its wonderful certainty right now and you will be assured of a happy New Year.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth, ,Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.2535

BOURNEMOUTH. Mr. and Mrs. L.J. Withams welcome you for a happy holiday and fellowship, close sea and shops. S/C flat also available. Car Parking. Open all year. S.a.e., "Kedron", 13 Montague Road, West Southbourne. Tel: Bournemouth 43601. C.2751

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.2511

FAIRHAVEN HOTEL, Newquay, Cornwall. Book now for an excellent holiday with good food, good fellowship and homely atmosphere. S.a.e. A. Robertson for brochure. C.2537

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if S.a.e., international stamp only. Tel. 31135 Central. C.2737

PRESSLAND HOUSE. Hatherleigh, Devon. Tel. Hatherleigh 381. Open all the year round. Special rates for senior citizens and parties. Christian fellowship. John and Doris Wright. C.2669

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2538

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 4. Repeat orders assured. C.2619

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2566

PENTECOSTAL HISTORY. Great interest is being shown in the history of Pentecost and we have a request from an American University for a number of items. Any friends who have copies of Elim Foursquare Crusader 1928-30, Elim Crusader Witness 1931-54, Elim Missionary Courier 1939-54 Elim Missionary Evangel 1947-54 and Elim Evangels before 1962, please write to: Director of Publications, P.O. Box 38, Cheltenham, Glos. C.2749

SITUATIONS VACANT

ACCOUNTS SUPERVISOR. Capable, efficient and experienced person required to take charge of busy accounts office. The successful applicant will be required to produce periodic departmental accounts and must be willing to adapt to mechanised accounting if not already experienced in this field. Ample opportunity for person willing to work hard to reorganise our systems under direction of our finance department. Write, in the first instance, stating age, experience and salary required to: Manager, Box No. 2754, Elim Evangel, P.O. Box 38, Cheltenham. C.2754

FEMALE CLERK/TYPIST wanting to break away from routine and become indispensable to a thriving and developing printing concern is invited to apply for the post of GIRL FRIDAY in our organisation. Duties envisaged include position as personal assistant to Production Manager. Write stating age, experience and salary required to: Manager, Box No. 2753, Elim Evangel, P.O. Box 38, Cheltenham. C.2753

BIRTH

REDBOND. On December 5th, to David and Maureen, a son, Paul David.

WITH CHRIST

COX. On November 27th, Muriel Frances Cox, aged 63, of Scarborough, passed into the presence of the Lord after a long illness patiently borne. Officiating ministers at funeral: A.P. Johnston and S. Penney.

GOUGH. On December 4th, Emlyn Gough (former Elim minister) was laid to rest at Preston.

SPENCER. On November 29th, Alfred George Spencer, of Hull, aged 82. Officiating minister at funeral: C.J. Watkins.

WAVELENGTH — ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Thirteen programmes are to be broadcast over Ghana National Radio.

ITINERARIES

The President (T.W. Walker):

January 6-8, Lurgan; 9-11, Ballymena; 12, Monaghan; 13,14, Belfast; 20, Aldershot; 21, Croydon (a.m.), Clapham (p.m.); 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.).

London Crusader Choir with Douglas B. Gray:

January 14, Leyton; 21, Broadmoor Hospital; February 11, Watford; 18, Coulsdon; March 4, Colchester; 10, Wimbledon Town Hall; 11, Maidstone; 25, Hounslow.

ON PAUL—*from page 7*

or maybe a few weeks before his martyrdom, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Timothy 4:6,7). He had always been offered, always on the altar; death was but the climax of the continual offering, the drink offering poured out to the Lord.

No doubt his whole life was determined by the beautiful words he wrote to a troublesome and recalcitrant Church, "Yes, and I will very gladly spend and be spent for you; though the more I love you, the less I be loved." "I have you in my heart," he could write to another church.

A deacon concerned about the soul of a fellow business man, and baffled by his agnostic arguments, could only exclaim with tears in his eyes, "Man, I can't answer your arguments but I have a great concern for your soul." The business man replied that he had never heard that argument before. Eventually, broken down by love and concern he yielded to Christ. Where reasoning failed, tears and concern won through.

The London Crusader Choir

THE Choir, formed from the ranks of the Elim Crusader Movement in January 1929, now embarks on its forty-fifth year of musical evangelism. The inauguration service was held in the old Clapham Church. Present were Pastors E.J. Phillips, R.E. Darragh and E.C. W. Boulton. Rapid expansion of the Elim evangelistic campaigns in and around London called for a group of dedicated Elim Crusaders who would make themselves available for immediate call for Christian music ministry in an efficient, proficient presentation. The choir's first public appearance was in the Royal Albert Hall on Easter Monday, 1929 and they have been present at every Albert Hall Elim meeting since then.

Early days had their problems and their critics. Competent leadership and dedication and group discipline moulded the unit into a force of musical evangelists who have earned a forefront position for more than four decades in British gospel choral ministry. Every corner of the British Isles has been visited as well as fourteen visits overseas, including Scandinavia, Europe, Eire, Canada and U.S.A. From the ranks of the Choir sixteen of its one-time members serve or have served as full-time missionaries, while others serve as full-time workers in the homeland.

Throughout World War Two the choir never ceased its ministry despite tragic losses. During these sombre years the Crusader choir pioneered Elim's radio (and later T.V.) broadcasting. Their broadcasts now have reached the century and more.

Perhaps one of the greatest challenges of the choir and its founder-leader is the outstanding ministry in British prisons. The number of visits made run well into four figures involving visits to forty and over of H.M. prisons and Borstal Institutions. In June, 1973 the prison ministry will have completed forty years.

The Crusader Choir has never clouded its identity or moved away from its Pentecostal position and is internationally known for their relationship with the Elim Pentecostal Churches of Britain. The choir's first series of gramophone records (on the Elim label) were released in 1934 and recordings have continued to the very latest L.P. record just released, entitled "Souvenirs of Song." Many recordings have been made for and by invitation of the B.B.C. and other networks.

A vast, interesting story could be told of men and women won for Christ. The vanguard of pentecostalism in churches, chapels and cathedrals at home and abroad obtained because of the fulfilment of a vision for dedicated Elim Crusaders to go and tell. Like other areas of Christian activity today we find that "the fields are white unto harvest, but the labourers are few." Opportunities have never been greater, yet young men and women are not offering themselves and their talents for a ministry so varied and challenging. It is our prayer that some reading these illuminating facts will prayerfully consider such open doors for reaching the masses of untouched men and women. Here is a vocation for God in which you may well find your place like those early-day Elim Crusaders who magnificently responded.

Fired by Love's immortal flame,
Called and consecrated in the Saviour's name,
Carrying the Gospel of redeeming grace,
Shewing paths of freedom to a sin-bound race,
WE ARE TORCHBEARERS!

Will you help spread the light?

Coming Events

ABERDEEN. December 30-January 4. Elim Pentecostal Church, Marischal Street. Fortieth Anniversary Convention. Preacher: S. Penney (first minister). Convener: W. Crawford.

BLACKPOOL. January 17. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Film - "Like a Mighty Army" at 7.30.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EVESHAM. January 13. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally. Film - "Like a Mighty Army". Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

NEATH. December 30,31. Elim Pentecostal Church, Briton Ferry Road. Preacher: Gwyn Clarke (New Zealand).

PONTARDULAIS. December 31. Beulah Elim Pentecostal Church, Twyniago Road. Praise in Retrospect at 6. Watch-night service at 11.15.

READING. January 13-18. Elim Pentecostal Church, Waylen Street. Crusade conducted by Felix Lloyd-Smith assisted by Frank Shadlock. Sunday at 11 and 6.30. Weeknights at 7.30.

ROMSEY. January 13th. Elim Pentecostal Church, Middlebridge Street. Revival Rally. Preacher: Rev. John Meecham and the Durrington Trio. At 7.15.

STIRCHLEY, Birmingham. Elim Pentecostal Church, January 13. Film: "They looked for a City". Friends' Meeting House, Hazelwell Street. At 7.30. January 14. Preacher: L. Wigglesworth (Missionary Secretary). Convener: J.B. Coleman. St. Andrews Methodist Church, Cartland Road. At 6.30.

NEW YEAR CONVENTION

GREENOCK. December 30 - January 3. Elim Pentecostal Church, Belville Street. Preachers: W.M.E. Plowright and W. R. Jones. Convener: R. Lighton. Saturday at 7.30. Sunday at 11 and 6.30 and Watchnight service at 11. Monday at 7. Tuesday and Wednesday at 7.30.

Elim Youth Movement

1972 in Retrospect

by Derek J. Green Youth Director, West Yorkshire Presbytery

WHAT are you going to do with your 1972 diary?

You have possibly got a new one now. The old one is useless. Wait a moment! It might not be as useless as you think. God told the prophet Jeremiah (8:6) that He was surprised that no one asked the question, "What have I done?" That would be a good question to ask ourselves before we throw our diaries away and start new ones.

Let's turn a few pages together on the last day of the year and ask ourselves, "What have I done?".

A student could be saved from failing exams if he asked this question early enough.

A businessman could possibly prevent bankruptcy by asking this question.

Many a young person could avoid future disaster by asking this question before going too far.

What have I done in 1972 for myself?

Do the pages of the diary record progress or deterioration in my spiritual life? Have I neglected my soul while catering for my body and mind? Have I deprived myself of God? Have many hours been filled with the things that did not last?

Perhaps we gave ourselves a few religious "pep pills" through the year? The diary reminds us of a convention or two, one or two special occasions when we got fired up, but we notice that the days and weeks slipped by and we missed out on so much. There was often a tennis game instead of the prayer meeting or overtime instead of the Bible study. Almost every day the alarm clock went off just too late to allow for a time with God.

It's a good thing to look back at the diary and see how many empty spaces there are. If we had to give account of what we were doing for much of the year, it would possibly be so trivial that we would have a job to recall it. Remember God says that He is surprised that we don't say more often, "What have I done?" Days soon stretch into weeks and weeks into months and months into years. Time rushes by. What have I done?

What have I done for others?

How many times did we help others? Many people are lonely and a visit, a little help, a lift to church in the car would have gone a long way, but the occasions were all too rare.

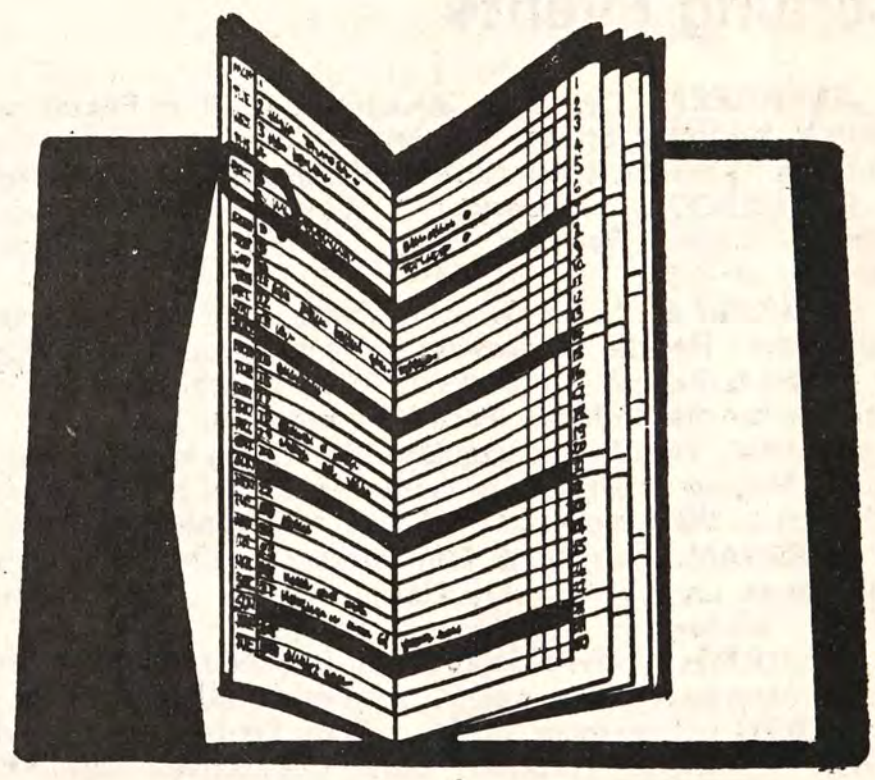
I wonder how many pages of our diary record winning a soul for Christ, or even trying to, by engaging in some aspect of witness?

Many a Christian mother would have welcomed the opportunity of getting out to a meeting if you had offered to baby sit for an evening.

What have I done for God?

Have I made the most of my life for God?
Have I developed my talents to serve Him?
Have I given Him my love?
Has my time been used in His service?
Have I been a good steward of my money?
Have I systematically given at least a tenth of my income to God's work?
What have I done in 1972?

Now might be a good time to fill in a few commitments for 1973 before the pages get filled with things that don't really matter.



The Family Altar

Scripture Union Portions

Notes by R.A. Gull

Monday, January 1st, 1973 Philippians 1:1–11

"Being confident . . . because I have you in my heart" (vv.6,7).

PAUL displays a confidence in the early missionary outreach to heathen Europe because he had them in his heart. A strange reason for confidence is this! Is it strange, however, to believe in the power of Spirit-breathed prayer, God-given love (v.8), Christ-centred preaching?

Ought we not to share this confidence in our respective spheres as we face the open door of 1973? God give us hearts that are large enough to embrace the people to whom we are called (Acts 16:9,10), to cling with confidence to the conviction that God is able to complete what He has already begun.

Tuesday, January 2nd Philippians 1:12–18

"But I would ye should understand" (v.12).

WHAT blessed understanding is this! In an age of knowledge that is often bereft of understanding, Lord, help us to understand, to be understanding and to be understood.

Paul, with that anointed understanding, saw through the confused situation outlined here to the essential fact: "Christ is preached" (v.18), and he rejoiced.

Lord, grant to us that understanding that lends to mere knowledge of facts, that greater depth of insight and feeling.

Wednesday, January 3rd Philippians 1:19–26

"To remain in the flesh is more necessary on your account" (v.24, R.S.V.).

PAUL had more than one account to balance before God. He was always ready to debit his own personal account to bring the others into credit balance.

After a brief hesitation (v.23), Paul makes the down payment in the currency of conviction: "That *your* rejoicing may be more abundant" (v.26). Jesus, that great Settler of accounts, said, "I am come that they might have life . . . more abundantly."

Lord, grant me the desire and ability to keep each account in my care in abundant credit.

Thursday, January 4th Philippians 1:27–30; 2:1–4

"As it becometh the gospel of Christ" (v.27).

WHEN Paul pleads for conduct that matches creed, it is surely no accident that he demands first in the evidence of God's power, unity of spirit, mind, and purpose.

In a world of rebellion and mutual distrust, God grant us that harmony among ourselves as proof to us of our salvation and as evidence to others of their impending perdition.

Friday, January 5th Philippians 2:5–11

"Let this mind be in you" (v.5).

"HE HIMSELF": note carefully the threefold repetition of those words and *let* this mind be in you which was also in Christ Jesus.

Without reputation or rights, yet with great responsibliity – how foreign is this to the spirit of man, but how dear to the mind of Christ! Do we dare to *let* such a mind loose in our lives? Dare we indeed do otherwise?

"Wherefore God" says v.9. God ever keeps His side of the "bargain".

Saturday, January 6th Philippians 2:12–18

"Without murmurings and disputings" (v.14).

LET us never stoop to use these bloodied weapons of the world. Paul, writing in a totalitarian state on its way to social suicide, and with the rich experience of one who "turned the world upside down", recommends a better way. He tells us to cultivate consciences as to the will and pleasure of God, then, from lives that are clean, to hold forth the Word of life.

God grant that we may know the joy that comes from such a service of faith.

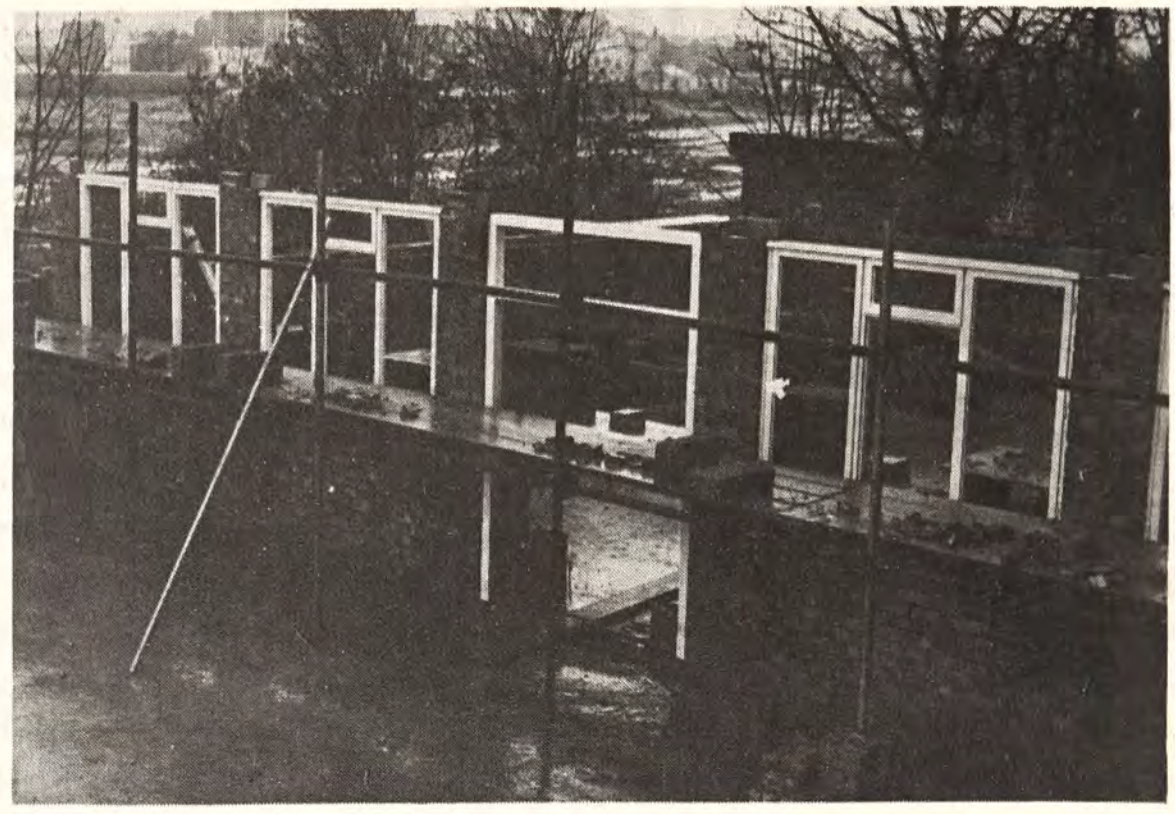
Sunday, January 7th Philippians 2:19–30

"For I have no man like-minded, who will naturally care for your state" (v.20).

DID it all come naturally to Timothy? Almost certainly it did not. It was most assuredly that new nature, that supernatural feeling imparted to him, that Christ-reflecting nature that had displaced his own. Lord, give me, too, Your own nature in exchange for my own, for I, too, can bear burdens, share problems, and care for the souls of others.

"I supposed it necessary to send to you . . . he that ministered to my wants." (v.25). As Paul displayed that same nature, even so, Lord, may I.

FOLLOWING THE PLAN



by Gordon Wright

Manager of Grenehurst Press

A review of the progress of Grenehurst Press during 1972

WE review the past year in gratitude to God for all that has been accomplished through Grenehurst Press. Thousands of leaflets bearing either the message of salvation or conveying instruction to Christians have been printed and despatched. This year has also seen the production of our first paperback, which we trust, under the blessing of God, will be the forerunner of many others. Our greatest achievement, of course, is the production of the ELIM EVANGEL, which we took over with the September 23rd edition.

There are moments of challenge that come to us in life and, when they come, we must respond. We may not feel completely prepared and we may not be as confident as we sound, but, if opportunity for service knocks on the door, we must open that door and go through.

There may be many pointers to the times of God, but, when the hour strikes, the clanging will be decisive. Thus it was on this occasion. Then faith swung into operation. Nobody suggested any difficulty or mentioned any hypothetical problem. All concerned had evidently come to see that this was what God wanted done and were therefore prepared to give it their prayerful support.



I had every confidence that those who are working with me at the Press would do their utmost to make the project a success. Though it has meant working long hours, sometimes late into the night, as had been expected, it has been done to the glory of God and without complaint.

The Editor has certainly put us on our mettle. Had we run late in production at any time we could not have resorted to the excuse of having received late copy - it has always been well on time.

Recently, mainly for the production of the EVANGEL, we purchased a Hobson finishing machine. As you can see from the photograph, it is a long, slender machine and is temporarily occupying the despatch room at Headquarters until our new premises are ready. The flat printed pages of the EVANGEL are stacked in their respective hoppers on one end of the machine and the completed EVANGELS are taken off at the opposite end. We all share a deep satisfaction as the completed magazines pile up at the delivery end ready to carry their message of encouragement and inspiration to thousands of Christians in this country and overseas.

You will be interested to hear that an extension at the rear of Headquarters Offices is being built in which to house the Press. You can see from the photograph that the walls are almost roof high. We are expecting the building, complete with darkroom, studio, office and machine-room, to be ready early in the new year. These are exciting days for us all and we are eager to see the completion of the building and to hear the rhythm of the machinery.

We want the Press to make a worthwhile contribution to the salvation of men and women. Please join in prayer to this end. We dare not miss our opportunity to evangelise through the printed page.